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تفسیر انوار البیان

ILLUMINATING DISCOURSES  
*on the*  
**NOBLE QURAN**

TAFSIR ANWARUL BAYAN

By  
Mufti Muhammad Aashiq Ulahi Muhajir Madani رَحْمَةُ اللهِ عَلَيْهِ



DARUL-ISHAAT  
Karachi-Pakistan.



Revised Edition  
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By: Mufti Muhammad Aashiq Elahi Muhajir Madani رحمه الله عليه

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## Publisher's Note

The noble Qur'an is the greatest blessing of Allah on earth. Hence, it is our duty to constantly endeavour to recite it, to peruse it, to understand it and to act on it. The consequence of weakening our link with it and of neglecting it is clear as daylight before us in the disgrace that is the lot of the Muslims. We have no way of success and prosperity in this world and the next other than strengthening our link with the noble Qur'an.

Mawlana Mufti Muhammad Ashiq Ilahi Bulandshahri رحمه الله عليه had compiled an exegesis of the Qur'an entitled "Anwar-ul-Bayan" in the concluding years of his life. Allah enabled him to achieve it with distinction. His life throughout was a model of simplicity and sincerity. He was busy with the pen always working on something productive to the Muslim ummah. This fact is borne out by a plethora of his works on a number of subjects on Islam. It is his sincerity of devotion that gained universal approval of all his works and he gave a general permission to everyone to publish any of his works.

When I went for Umrah nine years ago, I had the opportunity to renew my old acquaintance with him when the exegesis in Urdu was in finishing stages. He asked me to publish its English translation. Coming as this instruction was during my visit to the Harmayn, I had no hesitation to assent to the Mawlana's instructions. Here in Madinah Munawwarah, the Mawlana himself pays attention to me! He offered to speak to the translator in South Africa to get me the rights of publication. Within a few days he informed me that he had spoken to the translator and advised me to contact him myself, giving me his name and address - Mufti Husayn Ilyas with whom I have an old friendship and who had already kindly given me in writing an authority to publish his all works and translations, accordingly. I had published many of his books in Pakistan before everyone else.

In fact, in a telephonic conversation, he was generous to offer me the composition of the exegesis on the C.D and made some attempts to send them later, we met during Hajj, three years ago, in Makkah. This was a chance meeting in which I reminded him of the C.D's but preoccupations put the matter in abeyance again, Nevertheless. Allah's favour enabled us to commence the work. During the stages of publication, we realise that there are in the exegesis, words of Islamic terminology that are left unexplained. Though those who are conversant with the Arabic and Urdu languages will understood these words yet our readers who know only English would find it different to decipher them. So, a revision of the entire work was undertaken and while the terminology was retained an explanatory meaning was appended based on the English translation of "Ma'ariful Qur'an" compiled by Mufti Muhammad Shafi رحمه الله عليه. Apart from this, the translation has not been tampered with.



Al-Hamdulillah - praise belongs to Allah! We at **Darul-Ishaat** are delighted to publish it. This is a great good fortune for us. May Allah approve our effort. Aameen! We have tried our best to make this edition worthy of benefit to our readers. We have included a glossary and an index as an added advantage to our readers.

The Arabic text chosen for this valuable exegesis is the one universally acclaimed by the readers of English language. The composition of the exegesis itself is of an outstanding standard and is very beautiful. Great pains have been taken to correct proofreading and to select appropriate paper. Attention ensure has been paid to printing and beautiful binding. Relative to comparable publications in the market, our price is very reasonable.

It is my humble request to readers to remember me in their prayers and my parents, family members. May Allah enable us to be sincere in our efforts and forgive us our lapses in this work and cause us to rectify them. Aameen!

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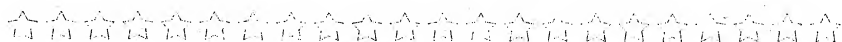
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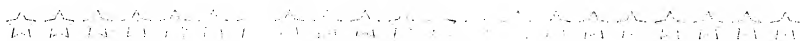
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## سورة الفاتحه

Makkan	Surah Al-Fātihah	Verses 1-7
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَلِكِ يَوْمِ  
الْدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ  
وَلَا الضَّالِّينَ (7)

(1) In the name of Allāh, the Beneficent, the Most Merciful. (2) All praise is only for Allāh, the Lord of the universe, (3) The Beneficent, the Most Merciful, (4) Master of the Day of Retribution. (5) Only You do we worship, and only You do we ask for help. (6) Guide us upon the straight path, (7) The path of those whom You have favoured, not the path of those who have incurred Your wrath, nor those who have gone astray.

### THE NAMES AND VIRTUES OF SURAH AL-FĀTIHAH.

Some commentators are of the opinion that Surah Al-Fātihah was revealed in Makkah. Others say that it was revealed in Madinah, while a third group maintain that it was revealed twice – once in Makkah, and again in Madinah.

Of the many names attributed to this Surah, the most famous is that of Al-Fātihah. The tafsīr, “Al Itqān” reports as many as 25 names for this Surah. Some of these names are as follows:

- 📖 Fātihahtul Kitāb (The Opening of the Book).
- 📖 Fātihahtul Qur’ān (The Introduction of the Qur’ān).
- 📖 Ummul Kitāb (The Mother of the Book).
- 📖 Ummul Qur’ān (The Mother of the Qur’ān)
- 📖 As Sab ‘ul Mathāni (The Seven Oft-Repeated Verses).
- 📖 Surahtul Mathāni (The Chapter of Supplication).

📖 *Surahtus Suwāl (The Chapter of Entreaty).*

📖 *Surahtul Hamd (The Chapter of Praise).*

📖 *Surahtush Shukr (The Chapter of Gratitude).*

Allāh mentions Surah Al-Fātihah in verse 87 of Surah Hijr, "Verily We have granted you seven verses that are often repeated, and the glorious Qur'ān."

Imām Bukhari رحمه الله عليه writes (v.2, p.642) that Surah Al-Fātihah is called Ummul Kitāb because it is written at the beginning of all manuscripts of the Qur'ān and because salāh begins with its recitation. A great virtue of this Surah is that it is recited in all rakāh of Salāh.

Bukhari (v.2, p.642) reports that the Holy Prophet صلى الله عليه وسلم said that Surah Al-Fātihah is the greatest Surah in the Qur'ān.

Tirmidhi reports that the Holy Prophet صلى الله عليه وسلم said, "By Allāh! Such a Surah (Al-Fātihah) has not been revealed in the Torah, nor in the Injil, nor in the Zabūr, nor in the Qur'ān."

The Mustadrak of Hākim reports that the Holy Prophet صلى الله عليه وسلم called Surah Al-Fātihah the best of the Qur'ān. [Durrul Manthur, v.1, p.5]

Certain Ahādith have mentioned that Surah Al-Fātihah is equivalent to two thirds of the Qur'ān. [Ibid]

Sayyidina Abu Umāmah رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that only four things were revealed from the treasures that lie beneath Allāh's Throne. These are (1) Ummul Kitāb, (2) Ayatul Kursi, (3) the concluding verses of Surah Al-Baqarah, (4) Surah Kauthar. [Ibid]

Sayyidina Mujāhid رحمه الله عليه narrates that the accursed Iblis cried on the following four occasions:

📖 *When Surah Al-Fātihah was revealed.*

📖 *When Allāh declared him to be accursed.*

📖 *When he was banished to the earth.*

📖 *When the Holy Prophet صلى الله عليه وسلم was commissioned.*

Muslim (v.1, p.271) reports that Jibril عليه السلام was once sitting with the Holy Prophet صلى الله عليه وسلم when a thunderous sound was heard from the sky. Looking towards the sky, Jibril عليه السلام said that a door of the heavens was opened, which was never opened before.

When an angel descended from it, Jibril عليه السلام said that this angel has never descended to earth before. The angel came to the Holy Prophet صلى الله عليه وسلم and said, "Listen to the glad tidings that two celestial lights will be revealed to you, which have never been granted to any other Prophet before you: (1) Fātihahtul Kitāb and (2) the concluding verses of Surah Al-Baqarah. Allāh will certainly fulfil the request made when reciting these verses." (These are both Du'ās, and will be accepted because Allāh has Himself advised them.)

The tafsīr "Itqān" mentions that Surah Al-Fātihah is a collection of all the

themes contained in the Qur'ān, thereby serving as an introduction for them all. This is so because all previous religions (*Dīns*) and the Qur'ān contain the four fundamental sciences:

**I. The science of principles.** This comprises of the following three aspects:

- 📖 *Understanding the attributes of Allāh, which are mentioned in the first two verses of Surah Al-Fātihah.*
- 📖 *Prophethood, which is alluded to in the verse "The path of those whom You have favoured."*
- 📖 *Judgment day, which is referred to in the verse "Master of the Day of Retribution."*

**II. The science of worship.** This is referred to in the verse "Only You do we worship."

**III. The science of patronage** i.e. making oneself subservient to the injunctions of the Shari'ah. This is contained in the verses 'only you do we ask for help' and "Guide us upon the straight path."

**IV. The science of narratives** which relates to the incidents of previous nations. The purpose is to gain lessons from their experiences, leading people to emulate the good folk and to discard the behaviour of the evil folk. This purpose is contained in the verse "The path of those whom You have favoured, not the path of those who have incurred Your wrath, nor those who have gone astray." [verse 6]

Muslim (v.1, p. 170) has reported from the Holy Prophet صلى الله عليه وسلم that Allāh says, "I have divided the Salāh (i.e. one of the most important aspects of Salāh) in half between My slave and Myself. My slave shall receive whatever he asks for. When he recites, "All praise is only for Allāh; the Lord of the universe," I say, "My slave has praised Me."

"When he recites, "The Beneficent, the Most Merciful," I say, "My slave has lauded Me." When he recites, "Master of the Day of Retribution," I say, "My slave has glorified Me." When he recites, "Only You do we worship, and only you do we ask for help," Allāh says, "This is between My slave and Me. My slave shall have what he asks for." This means that the person has acknowledged the fact that he should worship only Allāh. He has thus made himself worthy of attaining Allāh's mercy and forgiveness by absolving himself from Polytheism. He has also understood and announces that help must be sought only from Allāh.

Thereafter, when the person in Salāh recites, "Guide us upon the straight path, the path of those whom You have favoured, not the path of those who have incurred Your wrath, nor those who have gone astray," Allāh says, "This is for My slave. He shall receive whatever he asks for."

## RECITATION OF THE TA'AWUDH AND TASMIYYAH.

Whenever a person commences with the recitation of the Qur'ān, he must recite, "A'ūdhu Billahi Minash Shaytān Nir Rajim" ("I seek refuge with Allāh from

Satan/Devil (*Shaytān*), the accursed.") This phrase is referred to as the Ta'awwudh). Allāh says in Surah Nahl, "When you recite the Qur'ān, seek refuge with Allāh from Satan / Devil (*Shaytān*), the accursed."

After reciting the Ta'awwudh, one should recite the Tasmiyyah i.e. "Bismillah hir Rahmān nir Rahīm." Whenever a person wants to occupy a home, he must first rid the home of harmful influences, only then can he decorate the house and make it liveable. In a similar manner, a person has first to remove the evil influences of Satan/Devil (*Shaytān*) from his heart before reciting the Qur'ān. It is for this reason that he recites "A'ūdhu Billahi Minash Shaytān Nir Rajim." Thereafter, he decorates his heart with Allāh's name when he recites "Bismillah Hir Rahmān nir Rahīm".

"Bismillah hir Rahmān nir Rahīm" should also be recited before reciting all Surahs of the Qur'ān, with the exception of Surah Barā'ah, where the Tasmiyyah will not be recited after completing Surah Anfāl and commencing Surah Barā'ah (Surah Tawbsah) (the details of this will be mentioned in the exegesis of Surah Barā'ah, Insha Allāh).

According to Imām Abu Hanifah رحمه الله عليه, the Tasmiyyah is actually a verse of the Qur'ān, which was revealed to separate the various Surahs. However, it does not form part of these Surahs. It is only a part of Surah Naml, which includes the actual words "Bismillah Hir Rahmān nir Rahīm" in the second bowing (ruku).

Since the entire Ummah is unanimous about the fact that Surah Al-Fātihah consists of seven verses, certain Scholars (Ulama) [like Imām Shafi'ī رحمه الله عليه] say that 'Bismillah hir Rahmān nir Rahīm' forms the first of these seven verses. According to other Ulama (like Imām Abu Hanifah رحمه الله عليه), the seventh verse of Surah Al-Fātihah is "Not the path of those who have incurred Your wrath, nor those who have gone astray." [Ma'alimut Tanzeel v.1, p.39]

Sayyidina Abdullāh bin Umar رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم did not know when a Surah ends till "Bismillah hir Rahmān nir Rahīm" was revealed. When it was revealed, the Holy Prophet صلى الله عليه وسلم knew exactly when a Surah terminated. [Durrul Manthur, v.1, p7]

"Ma'alimut Tanzil" reports that the appearance of the Tasmiyyah before every Surah is to teach man that he should recite it every time he begins a Surah. This forms part of the etiquette of Qur'ānic recitation.

## ALL PRAISE IS FOR ALLĀH, THE LORD OF THE UNIVERSE

The first three verses of Surah Al-Fātihah mention some of Allāh's attributes. Since Allāh possesses all these attributes and more, "All praise must exclusively be His. These praises include All praise that has been offered, or will be offered in this world and in the Hereafter. Even the praises lauded to others will ultimately accrue to Allāh, because He created them all and nurtured them.

The Arabic letter "Lām" used in the verse denotes that these praises are exclusive to Allāh, and they can only be attributed to Him. Therefore, even if anyone does not praise Allāh, it will not diminish His praiseworthiness in any way.

## THE MEANING OF "LORD OF THE UNIVERSE"

The Arabic word "*Rabb*" refers to a master and one who nurtures [*Ma'alimut Tanzeel*]. Both these meanings apply simultaneously because Allāh is both the Master and the Nurturer of the entire universe.

The Arabic word "*Aalamīn*" (translated above as 'universe') refers to all Allāh's creation. It has been derived from the source word "*ilm*" (knowledge). It has been named such because All species of creation are knowledgeable of Allāh's existence, since they are all signs of his existence. After seeing the innumerable creations of Allāh, only a fool will fail to realise that Allāh is the Creator. The declaration that Allāh is the Lord of the universe dispels the belief of many nations who worship other gods.

Sayyidina Muqātil bin Hibān رحمه الله عليه says that the universe comprises 80,000 creatures. Of these, 40,000 are on land, while the other 40,000 are marine.

Sayyidina Wahb Bin Munabbih رحمه الله عليه says that the creation comprises 18,000 species. However, the correct opinion is that which has been expressed by Sayyidina Ka'b Aḥbār رحمه الله عليه. He says that the true figure of Allāh's creation is known only to Allāh Himself. In support of his statement, Sayyidina Ka'b رضي الله عنه quoted the verse where Allāh says, "*None besides Allāh knows His armies.*" [*Ma'alimut Tanzit, v.1, p.40*]

Allāh has not only created the creation, but He has also arranged for their nourishment and means of living. By means of food and drink, Allāh sustains the lives of all creatures, allowing them to grow and develop. Man is left astonished at Allāh's system of sustaining His creation. No creature is deprived of its sustenance from Allāh, even if the sustenance has to be imported from another continent.

The attribute of nurturing included in the word 'Lord' also includes spiritual nurturing. Allāh also sustains the soul, which is the essence of life.

## THE BENEFICENT, THE MOST MERCIFUL

Both the words mentioned in this verse are in the superlative sense and share the same meaning. However, certain commentators say that the word "*Rahmān*" has a more intensified meaning of compassion than the word "*Rahīm*". While the word "*Rahmān*" can only be used to describe Allāh, the word "*Rahīm*" may be used to describe the creation as well. Allāh's mercy and compassion are witnessed daily, because He sustains and provides for the entire creation.

## MASTER OF THE DAY OF RETRIBUTION

This refers to the Day of Qiyamah, when people will receive the rewards or punishment for the deeds that they carry out in this world. None shall be able to intercede without His permission on that day. Allāh says in another verse, "*True sovereignty will belong to Rahmān on that day.*" Allāh also says, "*No soul will be of any avail to another All matters will be His on that day.*"

Allāh will not only be the Judge on the Day of Judgment but He will be the Master of that day. It occurs in this world that a judge passes Judgment, but he is still bound by the laws of the state and cannot pass Judgment contrary to the

statute. Allāh will decide according to His decrees, and none can dictate to Him. None can veto His decision, nor can an appeal be lodged against it.

Even the animals and the mighty emperors of this world will be lined up before Allāh. He will pass Judgment on to all of them, whereafter the decision will be binding.

## ONLY ALLĀH CAN BE WORSHIPPED AND ONLY HE CAN COME TO ONE'S AID.

Once a person has accepted and acknowledged Allāh's attributes as mentioned above, he cannot restrain himself from saying to Allāh, *"Only You do we worship, and only You do we ask for help."* Realizing this, he then beseeches Allāh to grant him what he requires most, viz. guidance to the straight path.

Although the person reciting Surah Al-Fātihah may be a single individual, the plural form is used in this supplication (i.e. the word "we" instead of 'I'). This denotes that all of creation is dependent on Allāh, Who is the deity of all of them, even the Polytheists (*Mushrikīn*) amongst them. The person reciting Surah Al-Fātihah is therefore making the announcement on behalf of all creation.

Since Allāh possesses all the necessary attributes and capabilities, only He can truly assist any person in need. Supplicating to others for help will be contrary to the demand of this verse. This verse negates Polytheism (*shirk*) in worship, as well as Polytheism (*shirk*) in supplication.

## THE PRAYER (DU'Ā) TO BE GUIDED ON THE STRAIGHT PATH (SIRĀTUL MUSTAQIM)

*"Guide us upon the straight path."* Guidance implies walking the path of the truth. Guidance is among the things a person requires from Allāh when he seeks help from Him. Guidance is really the greatest bounty because, without it, a person will suffer eternally in Hell even though one may have enjoyed all the pleasures of this world.

A person may ask himself why would someone who performs his *Salāh* and recites the Qur'ān be required to Prayer for guidance? Is he not guided already? The reply to this is that a person is required to pray to Allāh to keep one steadfast upon the straight path until death. Therefore, with regard to such a person, the prayer in Surah Al-Fātihah will be a supplication for steadfastness. Allāh has also advised the Believers (*Mu'minīn*) to pray as follows: *"Our Lord, cause not our hearts to stray after You have guided us and bestow on us Your mercy, for verily You are the Bestower."* [Surah Al Imrān, verse 8]

## WHO ARE THOSE WHO TREAD THE STRAIGHT PATH?

Many people claim to be following the straight path. However, Allāh describes that straight path as *"The path of those whom You have favoured."* In verse 69 of Surah Nisā, Allāh describes who are those whom He has favoured. Allāh says, *"Whoso obeys Allāh and His messenger then they will be with those upon whom Allāh has favoured, from the Prophets (Anbiyā), Martyrs (shuhada) and righteous (sālihīn). These are indeed the best of companions."* Therefore, the path treaded by these people will be regarded as the straight path (*Sirātul Mustaqim*).



"....not the path of those who have incurred Your wrath, nor those who have gone astray." This also describes the favoured ones because they are those who refrain from incurring Allāh's wrath and who have not wandered astray.

Ibn Kathīr رحمه الله عليه has reported certain narrations wherein the Holy Prophet صلى الله عليه وسلم referred to the Jews as "those who have incurred Your wrath" and the Christians as "those who have gone astray." This interpretation has also been reported by Sayyidina Abdullah-bin Abbās رضى الله عنه and Sayyidina Abdullah bin Masūd رضى الله عنه.

Allāh says in Surah Al-Baqarah that the Jews "earned wrath upon wrath" [verse 90]

Allāh says in Surah Mā'idah, "Do not follow the whims of a nation who have strayed from before, have misled others, and have themselves strayed from the straight path." [verse 77]

The Jews flouted Allāh's commands and opposed the truth even though they possessed knowledge of the truth. The Christians, though they were not as learned, regarded themselves as devout worshippers. They devised their own acts of devotion and took to monasticism, secluding themselves in mountains and enduring many hardships in the process. However, failing to practice despite possessing the relevant knowledge is a serious crime. It is for this reason that the Jews have incurred Allāh's wrath.

Ibn Kathīr رحمه الله عليه has written that in contrast to the above two nations, the Believers (*Mu'minīn*) should be people who possess the relevant knowledge and also practice upon it. He writes that although the Jews and the Christians have both incurred Allāh's wrath, and have both wandered astray, the Jews are especially despised. On the other hand, the Christians have been specifically termed as having strayed because of their misguided behaviour.

The mischief and rebelliousness of the Jews is discussed in detail in Surah Al-Baqarah and other Surahs. Each incident demonstrates how they continually and purposely invited Allāh's wrath upon themselves. Therefore, the Muslims have been advised to pray to Allāh in all Salāh to save themselves from following the ways of the Jews and the Christians. Muslims should now ponder if they are actually averse to the ways of the Jews and Christians as they should, and if they are closely emulating the lifestyles of the favoured servants of Allāh.

In their mannerisms, attire, politics, business, lifestyles and, in fact, in all way, Muslims ape the behaviour of the Jews and Christians. Even reputable and righteous people ape their ways despite reciting Surah Al-Fātihah in all *Rakāh* of their Salāh. Sages have mentioned that the qualities of the Jews will enter Muslim scholars who deviate, while the qualities of Christians will enter the lives of the general Muslim public when they deviate. May Allāh save us all. Āmīn.

Apart from the ways of those described as 'favoured', the ways of all other people are regarded as deviant. It will therefore be necessary for all Muslims to stay clear of them, irrespective of their political or religious status. Muslims have been encouraged in this verse to stay aloof from the Jews and Christians because of the danger of inclining towards them. It is necessary that the ways of the Polytheists (*Mushrikīn*) and atheists remain reprehensible to all Muslims.

The description, instead of the names of these two religious factions have been mentioned in the verse for the following two reasons:

1. To depict that deviation from the ways of the Prophets (*Anbiya*) عليهم السلام, the righteous and the martyrs will lead one astray and earn Allāh's wrath.

2. To illustrate that emulating the ways of others like the Jews and the Christians will also lead one to Allāh's wrath.

## THE RECITATION OF "AMĪN."

It is sunnah to recite Āmin' after Surah Al-Fātihah, while performing Salāh and even when not performing Salāh. The meaning of Āmin is Oh Allāh! Do accept. Therefore, two prayers (*Du'ās*) are being made, the first being The Prayer (*Du'ā*) itself, and the second being the Prayer (*Du'ā*) for the acceptance of one's Prayer (*Du'ā*) i.e. the recitation of Āmin.

"*Mālimut Tanzīl*" (v.1, p.42) reports that "Āmin" should be recited a little while after the concluding words of Surah Al-Fātihah so that it may not be confused as being part of the Surah. The word Āmin is not written in the Qur'ān because it is not part of the Qur'ān.

Sayyidah Aysha رضى الله عنها reports from the Holy Prophet صلى الله عليه وسلم that the thing which the Jews envy most is the recitation of Āmin.

Sayyidina Abu Hurairah رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the Jews envy the following three things of the Muslims:

1. *Greeting everyone;*
2. *Forming saffs (rows,) when performing Salāh;*
3. *Saying 'Āmin*

**Note:** Some non-Muslims have raised the objection that it is improper for Allāh to praise Himself. Commentators have mentioned that Surah Al-Fātihah is actually meant to be a praise for Allāh on the lips of the Believers (*Mu'minīn*). Therefore, the Surah is preceded by the silent phrase, 'Say!' wherein Allāh instructs people to hymn His praises. They say that this is the reason why the second half of the Surah is spoken by the first person.

However, while this reply may suffice for Surah Al-Fātihah, it is not sufficient to reply to the many other verses of the Qur'ān where Allāh praises Himself. It will also not reply to the same objection when raised with regard to a hadith, wherein the Holy Prophet صلى الله عليه وسلم states, "Oh Allāh! I cannot praise You sufficiently. You are as You have praised Yourself."

The reply to this question is that the Creator cannot be judged by the standards of the creation. While the creation cannot praise themselves, Allāh has all rights to do so because He is most deserving of all praises.

Man has been forbidden from praising himself because it would lead to pride and haughtiness. This will eventually lead him to forget Allāh's greatness. On the other hand, none can ever come close to competing with Allāh, let alone supersede Him. If He praises Himself, it cannot lead to any evil. While a proud

person merely pretends to be perfect, Allāh is Perfect and the Absolute Greatest. Therefore, the terms used for man cannot apply to Him.

## SURAH AL-FĀTIHAH IS A CURE.

One of the names of Surah Al-Fātiḥah is. "Shāfiyah' i.e. the curer. Just as the words spiritually heal the heart of a Believers (Muminin) it also heals the physical body. Sayyidina Sā'ib bin Yazid رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once recited Surah Al-Fātiḥah and blew on him so that he may be saved from diseases.

Sayyidina Abu Sa'id Khudri رضى الله عنه says that Surah Al-Fātiḥah is an effective antidote for poisons.

Sayyidina Abdul Malik bin Umair رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Fātiḥatūl Kitāb is a cure for All thing." [Durrul Manthūr]

The book "Hisnul Hasin' reports from Abu Dawūd and Nasai, who say that Surah Fātiḥah should be repeatedly recited upon a mentally deranged person in the mornings and evenings. The person reciting it should then blow on the patient (in a manner that a few droplets of saliva also fall on the patient). This will, Insha Allāh, will be a cure.

Tirmidhi reports that Surah Al-Fātiḥah should be recited seven times upon one smitten by a scorpion or snake.

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that some Companions (Sahābah) رضى الله عنهم were once on a journey, when a person from a nearby locality was stung by a scorpion. The locals asked the Companions (Sahābah) رضى الله عنهم whether any of them knew of any cure. One of the Companions (Sahābah) رضى الله عنهم recited Surah Al-Fātiḥah and blew on the person, thereby curing him. He was rewarded with some goats in lieu of this service.

When his companions saw him returning with the goats, they disliked it because they felt that he had acquired wealth by using Allāh's Book. When they reported the matter to the Holy Prophet صلى الله عليه وسلم, he said, 'Allāh's Book is the most worthy of acquiring wealth from all things whereby you acquire wealth." [Bukhari, v.2, p.854]

## RECITING SURAH AL-FĀTIHAH FOR SAFETY AT NIGHT

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, 'When any of you lies down to rest at night, he will be safe from all things besides death if he recites "Fātiḥatūl Kitāb" and "Qul Huw Allāhu Ahad (Surah Ikhḷās)." [Durrul Manthūr]



## سورة البقرة

Madinan

Surah Al-Baqarah

Verses 286

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ۝۱ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝۲ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ  
وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝۳ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ  
إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝۴ أُولَٰئِكَ عَلَىٰ هُدًى مِّن  
رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝۵

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Alif Lām Mīm. (2) This is a Book wherein there is no doubt Therein is guidance for the Allāh fearing. (3) Those who believe in the unseen, establish Salāh and spend from what We have given them. (4) Those who believe in what has been revealed to you and what has been revealed before you. And they are convinced about the Hereafter. (5) These are the ones who are upon a great guidance from their Lord. These are the successful ones.

### SURAH AL-BAQARAH.

Surah Al-Baqarah is the second Surah according to the Uthmāni script. It has been named Al-Baqarah (the bullock) because of the mention of a bullock in the Surah. The Holy Prophet صلى الله عليه وسلم has also referred to it by this name.

### THE VIRTUES OF SURAH AL-BAQARAH.

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, Do not make your homes like graveyards (by not making dhikr and reciting the Qur'an therein). Without doubt, devil (*Shaytān*) flees from the house wherein Surah Al-Baqarah is recited." [Tirmidhi p.408]

Sayyidina Abu Umāmah رضى الله عنه reports that he heard the Holy Prophet صلى الله عليه وسلم say, 'Recite the Qur'an because it will appear as an intercessor for its people on the Day of Resurrection. Recite the two lights, Surah Al-Baqarah and Surah Al Imrān, because these two will appear like two clouds or like two

flights of birds on the Day of Resurrection. They will then intercede very strongly on behalf of their people. Recite Surah Al-Baqarah because its recitation is a source of blessings. Forsaking it is a great deprivation, and the people of falsehood cannot combat it." [Muslim, v. 1, p.270]

Allāma Ibn Kathīr رحمه الله says that "the people of falsehood" in the above hadith refers to those who practise black magic. Therefore, the person who recites Surah Al-Baqarah will be safeguarded from the effect of black magic.

Sayyidina Abu Hurairah رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that everything has a pinnacle, and the pinnacle of the Qur'ān is Surah Al-Baqarah. Surah Al-Baqarah contains a verse that is the leader of all verses, viz. Ayatul Kursi. Devil (*Shaytān*) will surely flee from the home wherein Ayatul Kursi is recited. [Tirmidhi p. 408, Durrul Manthūr v.1, p.20]

Surah Al-Baqarah is referred to as the pinnacle of the Qur'ān either because it is the longest Surah in the Qur'ān, or because it contains a large number of laws. It may also be called such because it contains the command of Jihād (religious war), whereby Islam may be elevated. [Mirqāt]

Sayyidina Umar رضى الله عنه used to say that Surah Al-Baqarah, Surah Nisā, Surah Hajj and Surah Nūr must be learnt because they contain the Farā'idh. [Durrul Manthūr]

## THE HURŪF MUQATTA'ĀT.

"Alif Lām Mīm" is referred to as *Hurūf Muqatta'āt*. Letters like these appear at the beginning of 29 Qur'ānic Surahs. The other letters are "Alif Lam Rā," "Alif Lām Mīm Sād," "Alif Lām Mīm Rā," "HāMīm" "HāMīm Ain Sīn Qāf" "Kāf Hā Yā Ain Sād" "Tā Sīn," "Tā Sīn Mīm," "TāHā," "YāSīn," "Sād" "Qāf" "Nūn.

"Alif Lām Mīm" appears at the beginning of six Surahs, "Alif Lām Rā" at the beginning of five Surahs, "HāMīm" at the beginning of six Surahs, and "Tā Sīn Mīm" at the beginning of two Surahs. All the others appear only once each.

Since these letters are termed as *Mutashābihāt*, commentators do not translate them, and merely comment by saying that Allāh knows best what they mean. This is the stance of many scholars, including the four righteous Khulafā Rضى الله عنهم, Sayyidina Abdullāh bin Mas'ūd رضى الله عنه and others, [Ibn Kathīr]

Some scholars have attached meanings to them, while others say that these are the names of these Surahs. Sayyidina Mujahid رحمه الله says that 'Alif Lām Mīm' is another name of the Qur'ān. Sayyidina Sha'bi رحمه الله says that it is one of Allāh's names, while Sayyidina Abdullāh bin Abbās رضى الله عنه says that it is one of Allāh's names by which Allāh swears on oath.

Certain commentators say that the letter "Alif" is the first letter in the name 'Allāh,' the letter "Lām" is the beginning of *Latīf* (one of Allāh's names), while the "Mīm" stands for the beginning of 'Muhammad.' Others maintain that the letter "Alif" is the first letter of "Āla'ullāh," (the bounties of Allāh), the letter "Lām" "is the beginning of 'Lutfullāh' (Allāh's grace), while the "Mīm" stands for 'Majdullāh' (Allāh's grandeur). However, none of these interpretations have been reported from the Holy Prophet صلى الله عليه وسلم.

Some scholars have mentioned that since the Arabs said that the Qur'ān was the Holy Prophet's صلى الله عليه وسلم speech, the Hurūf Muqatta'āt have been added to the Qur'ān to impress upon them that the Qur'ān comprises of the same letters which they use in their daily speech. However, the fact that they are still unable to produce a single Surah equivalent to the Qur'ān, proves that it cannot be the speech of an eloquent man, let alone an untutored person.

The *Muqatta'āt* letters are recited individually and, according to the laws of *Tajwīd*, one will prolong their pronunciation (called '*Madd*').

Sayyidina Abdullah bin Masūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Whoever will recite a single letter of the Qur'ān will receive the reward of a good deed for every letter recited, and every good deed is multiplied ten times. I do not say that 'Alif Lām Mīm' is one letter, but Alif is one letter, Lām is one letter, and Mīm is another letter." [Tirmidhi p. 413]

## THE QUR'ĀN IS ALLĀH'S BOOK WITHOUT DOUBT

"This is a Book wherein there is no doubt." If a person was to ponder over the Qur'ān, he will realise that the Qur'ān must surely be Allāh's revelation to the Holy Prophet صلى الله عليه وسلم. If any person does not arrive at this conclusion, the fault lies with his perception and understanding.

If a person rejects the Qur'ān after much deliberation, saying that he has doubts about the Qur'ān, it will merely be his obstinacy that forbids him from accepting it.

## THE QUR'ĀN IS A GUIDANCE FOR THOSE WHO FEAR ALLĀH

"Therein is guidance for the Allāh fearing." Another verse of Surah Al-Baqarah says that the Qur'ān is "guidance for mankind."

Although the Qur'ān essentially guides all of mankind, it is especially beneficial to those who fear Allāh because they will attach importance to it and pay heed to its advice. They are the ones who have decided not to be deviated, and not to remain in infidelity (*Kufr*).

The Arabic word *Muttaqīn* (translated above as "*the Allāh fearing*") actually means people who are abstinent. The word Piety (*taqwa*) is also derived from the same root word. Abstinence from infidelity (*Kufr*), Polytheism (*shirk*) and sins, as well as performing good deeds are included in the meaning of "piety (*taqwa*)". Abstaining from doubtful things and devoting one's inner self to Allāh will constitute Piety ("piety (*taqwa*)") of a higher degree. The piety (*taqwa*) and belief (*Imān*) of the pious persons (*Muttaqīn*) continuously increase with the Qur'ān.

## THE QUALITIES OF THE PIOUS PERSONS (MUTTAQĪN).

The first quality of the people of piety (*taqwa*) pious people (*Muttaqīn*) is that they are "*Those who believe in the unseen*" i.e. they believe in everything that Allāh and the Holy Prophet صلى الله عليه وسلم mention about past and future events, even though they have never witnessed them.

Belief (*Imān*) is only acceptable when one believes in the unseen. The belief of people on the Day of Resurrection will not be acceptable because everything

will be before their eyes.

The second quality of the pious peoples (*Muttaqīn*) is that they “establish *Salāh*.” The verse does not say that they merely perform *Salāh*, but that they “establish *Salāh*.” This means that in their *Salāh* they pay heed to every *Fardh*, *Wājib*, *Sunnah* and *Mustahab* act. They concentrate deeply in their *salāh*, performing it with humility.

Ibn Kathīr رحمه الله reports that Sayyidina Abdullāh bin Abbās رضي الله عنه said, “The establishment of *Salāh* means that one performs the kneeling or bowing (*ruku*) and prostration (*sajdah*) properly. One must also recite the Qur’ān correctly in *Salāh*, be humble, and be conscious of the *Salāh*.”

The third quality of the pious peoples (*Muttaqīn*) is that they “spend from what we have given them.” After mentioning the greatest of all physical forms of worship (*Salāh*), Allāh says that the pious (*Muttaqīn*) are also particular about spending from the wealth that Allāh has granted to them. This verse refers to all forms of spending in charity, whether it be *Fardh* (like *zakāh* and *ushr*), *Wājib* (like *Sadaqatul Fitr*), or optional.

“Those who believe in what has been revealed to you and what has been revealed before you.” Another quality of the pious (*Muttaqīn*) is mentioned. Belief (*Imān*) is only acceptable when one believes in all of Allāh’s Prophet (*Anbiyā*) عليه السلام and all the divine scriptures. Rejection of any one of these will disqualify one as a Believer (*Mu’min*). This is mentioned in verse 285 of Surah Al-Baqarah, where the Believers (*Muminīn*) are told to declare, “We make no distinction between one and another messenger.”

The true Believers (*Mu’minīn*) also believe in all the previously revealed scriptures, whether they be books or booklets (called ‘*sahifa*’). Some booklets have been mentioned in the Qur’ān, like those given to Sayyidina Ibrahim عليه السلام and Sayyidina Musa عليه السلام, which have been referred to in the concluding verse of Surah Ala. It is obligatory for a Believer (*Mu’min*) to believe in all of Allāh’s revealed scriptures, whether one has knowledge of these or not.

Describing the attributes of the pious peoples (*Muttaqīn*) further, Allāh says. “And they are convinced about the Hereafter.” The three most important constituents of Belief/faith (*Imān*) are belief in Allāh, belief in the Risālāt prophethood of the Holy Prophet صلى الله عليه وسلم, and belief in resurrection after death. These have been mentioned in the above verses, together with the addition of *Salāh* and *zakāh*, because the most important aspect of Dīn (*Faith*) after Belief (*Imān*) is *Salāh*, followed by *zakāh*. *Salāh* is a physical form of worship, while *zakāh* is a financial form.

“These are the ones who are upon a great guidance from their Lord. These are the successful ones.” Those who possess the above qualities are declared as being successful, meaning that they have attained Allāh’s pleasure and will be rewarded by Heaven (*Jannah*) in the Hereafter. This is the ultimate success. (The verse mentions that these people are “upon” guidance, denoting that they are steadfast upon guidance).

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾  
 اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

(6) Verily, it is immaterial to the disbelievers whether you warn them or do not warn them. They wilt not believe. (7) Allāh has placed a seal upon their hearts and upon their hearing, while there is a veil over their eyes. Theirs shall be a terrible punishment

## THE DEVIATION OF THE DISBELIEVERS (KUFFĀR) AND THEIR PLIGHT IN THE HEREAFTER.

After describing the people of Belief (*Imān*), Allāh speaks about those Disbelievers (*kuffār*) whom Allāh knows are destined to die as Disbelievers (*kuffār*). They are people who know the truth yet refuse to believe and accept Islām. Every person is born as a Muslim, but it is his parents who mould him to be an adherent to another Dīn (*Religion*). Eventually, the environment causes him to lose the capability of accepting Islām.

The Infidels (*kuffār*) themselves are the cause for their inability to accept Islām because they destroy the capability that they were born with. Allāh is only referred to as the One who seals their hearts because He has created man's actions. The matter requires much explanation, which cannot be justly dealt with here due to it's complexity.

Members of all religious denominations have encountered Islām and Muslims in their lives and they have also been convinced about the truth of Islām. However, millions of them not only stubbornly reject Islām, but they actually forbid others from accepting it. They even try to dissuade Muslims from Islām. They write against Islām and even instigate people to fight Islām on the grounds of ethnicity, tribalism and nationalism.

After realising these factors and assessing the obstinacy of people, one will surely see the truth of Allāh's statement, when He says, "Verily, it is immaterial to the disbelievers whether you warn them or do not warn them. They will not believe."

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَدِّعُونَ  
 اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَدِّعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَّرَضٌ  
 فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

(8) Amongst people there are those who say, "We believe in Allāh and in the Final Day," whereas they are not believers. (9) They attempt to fool Allāh and the believers, but they only fool themselves without realising it (10) A disease lurks in their hearts, and Allāh increases their disease. Theirs shall be an excruciating punishment due to the lies that they speak.



## THE HISTORY OF THE HYPOCRITES AND THE CAUSE OF THEIR HYPOCRISY.

After the Holy Prophet صلى الله عليه وسلم arrived in Madinah and Islām began to spread rapidly, the Jews (and especially their scholars) resolved to oppose him. There were many people from the Madinite tribes of the Aws and Khazraj who were bent on opposing the Muslims. However, because the Muslims were dominant in Madinah, they could not openly vent their opposition and enmity. It is for this reason that they plotted against the Muslims while pretending to be Muslims themselves.

Their leader was a person named Abdullah bin Ubayy, who has been unanimously nominated the king of Madinah before the Holy Prophet صلى الله عليه وسلم arrival. He was due to be crowned but upon the Holy Prophet صلى الله عليه وسلم arrival in Madinah, he never received a coronation. Since he could never have his way while the Holy Prophet صلى الله عليه وسلم was present, he and his allies pretended to accept Islām, but secretly plotted to disunite the Muslims.

At one and the same time, they benefited from being Muslims, while not being ostracised by their tribes, nor losing their association with the infidels (*kuffār*). Abdullah bin Ubayy also relished the thought that he would soon ascend to kingship because he anticipated that the Holy Prophet صلى الله عليه وسلم would not remain long in Madinah. He therefore feigned being a Muslim, eagerly awaiting the fall of the Holy Prophet صلى الله عليه وسلم and Islām.

These hypocrites {called “(*Munāfiqīn*)”} would tell the Muslims that they were also Muslims, while infidelity (*Kufr*) still lurked in their hearts. They would also meet secretly with the Infidels (*kuffār*), telling them that they sided with them. They performed Salāh to maintain their status but because they were Infidels (*kuffār*) at heart, they were not particular about performing their Salāh in congregation. Their Salāh was also performed reluctantly and without any sincerity.

To maintain their guise, they also participated in *jihād* (religious war) expeditions, but few actually reached the battlefield because they often deserted en route. Those who did reach the battlefield behaved treacherously and caused harm to the Holy Prophet صلى الله عليه وسلم and the Companions (*Sahābah*) رضى الله عنهم.

These Hypocrites (*Munāfiqīn*) would swear on oath that they were Muslims, but left no stone unturned to harass the Holy Prophet صلى الله عليه وسلم and the Companions (*Sahābah*) رضى الله عنهم. Whenever they were confronted, they would deny on oath that they have any involvement in the particular matter. Their mischief is mentioned in the second bowing (*ruku*) of Surah Al-Baqarah, the 21st bowing (*ruku*) of Surah Nisā, in Surah Hashar and in Surah Munafiqūn. Surah Barā’ah discusses their evil behaviour in detail.

Books on the Holy Prophet’s صلى الله عليه وسلم biography, like “*Al Bidayah wan Nihayah*” and “*Awā’ilu Kitābul Māghāzi*” (v.3, p.336 to 340) record the names of all the Jewish Rabbis who harassed the Holy Prophet صلى الله عليه وسلم, as well as the names of all the Hypocrites (*Munāfiqīn*) who belonged to the Aws and Khazraj tribes.

Despite their evils, the Holy Prophet صلى الله عليه وسلم always behaved cordially

towards them and patiently endured the harassment that proceeded from them. He continued to preach Islām in the kindest manner so that they may be guided to accept Islām.

The Holy Prophet صلى الله عليه وسلم also realised that if he were stern with them, the other non-Muslim Arab tribes who were unaware of the situation would think that the Holy Prophet صلى الله عليه وسلم ill-treats his "followers". This would then dissuade them from accepting Islām.

However, the time did eventually come when the Holy Prophet صلى الله عليه وسلم had to drive them out of his Mosque (*Masjid*). The details of this can be found at the beginning of the second volume of the Holy Prophet صلى الله عليه وسلم biography written by Ibn Hishām رحمه الله عليه.

Allāh says in the above verses, "Amongst people there are those who say, 'We believe in Allāh and in the Final Day, whereas they are not believers (but they merely lie to people) Belief (*Imān*) is not restricted to a verbal utterance, but must be accompanied by a firm belief in the heart. A person will never be regarded as a Believer (*Mu'min*) till he believes in everything that Allāh revealed to His Prophets, and which He has commanded that people believe in.

Allāh describes the hypocrites in the following words in Surah Mā'idah: 'From those who say, 'We believe!' with their mouths whereas their hearts have not believed.' The deception that they employed is referred to in the Qur'ān and Ahādith as "nifāq" (hypocrisy). Those who adopt this behaviour are called Hypocrites (*Munāfiqīn*).

The Arabic word "nifāq" is derived from the root word of "nifāq," which literally refers to a tunnel that has two openings on either side. The act of hypocrisy has been termed "nifāq" because the Hypocrites (*Munāfiqīn*) enter Islām from one side and then exit from the other side.

"Nifāq" is the worst form of infidelity (*Kufr*) because it is a conglomeration of disbelief, lying and deception. In fact, the Hypocrites (*Munāfiqīn*) even fool the Infidels (*kuffār*) because they are not really loyal to them either. They are really not affiliated to any party. Allāh says in verses 142 and 143 of Surah Nisā, "Indeed the hypocrites seek to deceive Allāh whereas he deceives them. When they stand up to Salāh they stand up lazily, to be seen by people and they remember Allāh only a little therein. Swaying between, they are neither towards these, nor towards those. You shall never find a way for him whom Allāh has led astray."

The Hypocrites (*Munāfiqīn*) are never loyal to any party, but will incline towards the party that offers them the most lucrative worldly gain. Then too, they will only align with that group for as long as they receive benefit. Thereafter, they will desert them.

The Holy Prophet صلى الله عليه وسلم has equated a hypocrite to a lone goat between two herds. She sometimes joins one herd to fall pregnant, and sometimes joins the next to attain her goal. [*Mishkāt*, p. 17]

Allāh says, "They attempt to fool Allāh and the believers, but they only fool themselves without realising." While they think that they have fooled Allāh and the Muslims, they will taste the consequences of their deception.

The disease of hypocrisy has intensified throughout the ages. Jealousy, enmity and love for material wealth causes it. The Hypocrites (*Munāfiqīn*) suffer disgrace in this world and will also be subjected to the most severe punishment in the Hereafter.

Sayyidina Hudhaifa رضى الله عنه stated, "Nifāq was prevalent during the time of the Holy Prophet صلى الله عليه وسلم. Nowadays, there exists either Islām or infidelity (*Kufr*).” [Bukhari] The commentators of Ahādith have interpreted his statement to mean that people cannot assess the condition of each other’s hearts. None can say for sure whether another person is a Hypocrite (*Munāfiq*) or not. Nifāq was recognised during the Holy Prophet صلى الله عليه وسلم time because Allāh used to inform the Holy Prophet صلى الله عليه وسلم about who exactly the Hypocrites (*Munāfiqīn*) were.

A person cannot also term another as a Infidel (*kāfir*) unless he hears unambiguous words of infidelity (*Kufr*) from his lips. Otherwise, a person must be regarded as a Muslim if he calls himself one.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنْتُمُ كَمَا ءَامَنَ السَّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السَّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

(11) When they are told, "Do not spread anarchy on earth" they say, "We are but reformists." (12) Behold! They are the anarchists, but they do not perceive it. (13) When they are told, "Believe like the people believe," they say, should we believe like the fools believe?" Behold! They are indeed the fools, but they know it not. (14) When they meet the believers they say, "We believe!" And when they are alone with their devils, they say, "We are certainly with you. We were only jesting." (15) It is Allāh who jests with them, and they wander blind in their rebellion.

## THE CLAIM AND BEHAVIOUR OF THE HYPOCRITES.

Allāh says, "When they (the Hypocrites (*Munāfiqīn*)) are told, Do not spread anarchy on earth, they say, 'We are but reformists. Behold! They are the anarchists, but they do not perceive it' The Hypocrites (*Munāfiqīn*) had a hand in all the antagonistic attempts against the Muslims, but vehemently denied such involvement when confronted. They used to disclose the secrets of the Muslims to the Infidels (*kuffār*) enemy, would forbid people from accepting Islām, and used to mock the Muslims.

Allāma Ibn Kathir رحمه الله عليه interprets the verse to mean that the Hypocrites (*Munāfiqīn*) pleased both the Muslims and the Infidels (*kuffār*), and maintained relations with both. They interpreted their "nifāq" as 'Islāh' (reformation). While

they thought that they belonged to either party, neither of the two parties ever accepted them as being a part of them.

Their claim of being "reformists" is false. In fact, they will suffer the grievous consequences of their lies in both worlds, but they fail to perceive this fact.

"When they are told, 'Believe like the people believe,' they say, 'Should we believe like the fools believe?' The Hypocrites (*Munāfiqīn*) referred to the Companions (*Sahābah*) رضى الله عنهم, especially the Muslims from the Aws and Khazraj tribes, to be fools. In so saying, they considered themselves to be intelligent people. Allāh replies to them by saying, "Behold! They are indeed the fools, but they know it not." They are foolish to subject themselves to the scorn of both the Muslims and the Infidels (*kuffār*).

The behaviour of the Hypocrites (*Munāfiqīn*) is such that "When they meet the believers they say, 'We believe!' And when they are alone with their devils (i.e. the Infidels (*kuffār*) leaders), they say, 'We are certainly with you. We were only jesting (when we told the Muslims that we are also Muslims). It is Allāh who jests with them" i.e. Allāh will punish them for their 'jest.' Allāh 'jests' with them by granting them respite in this world, so that they intensify their misdeeds. They think that they are in good stead, whereas they are actually heading for Hell.

They mock and jeer the Muslims in this world, whereas, in the Hereafter, it will be the Muslims who will laugh at them. Details of this will be mentioned in the second bowing (*ruku*) of Surah Hadīd, Insha Allāh.

"And they wander blind in their rebellion." The Hypocrites (*Munāfiqīn*) think that their wealth and properties will guarantee their success. Little do they realise that they are being deceived by this. Allāh says in verses 55 and 56 of Surah Mu'minūn, "Do they think that by Us granting them an increase in wealth and sons, We wish to hasten in granting them good? But they fail to perceive."

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهَدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا

مُهْتَدِينَ ﴿١٦﴾

(16) These are the people who have purchased deviation for the price of guidance. Their trade shall neither be profitable nor will they be guided.

## THE HYPOCRITES (*MUNĀFIQĪN*) PURCHASE DEVIATION FOR GUIDANCE

Allāh has created every person with a natural inclination towards Belief (*Imān*). He has also granted people the faculty of understanding. Thereafter He has sent His Prophets (*Anbiya*) عليهم السلام and numerous divine scriptures. Whoever fails to believe after all this, must certainly be regarded as one who purchases "deviation for the price of guidance."

Such people have destroyed their faculties and have accrued deprivation and loss to themselves. They turn away from guidance for the measly gains of this transitory world, thereby dooming themselves to eternal damnation. It is

indeed foolish of them to think that their behaviour will profit them.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ صُمُّ بَكْمٌ عُمِّيُّ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

(17) Their similitude is like that of a person who kindles a fire. When his surroundings light up, Allāh snatches away their light and leaves them in the darkness, unable to see. (18) Deaf, dumb and blind, they will never return.

## THE FIRST SIMILITUDE OF THE HYPOCRITES.

In the above verses, Allāh depicts the condition of the Hypocrites (*Munāfiqīn*) using the example of a person who lights a fire to have light around him. In a similar manner, the Hypocrites (*Munāfiqīn*) feign being Muslims so that they can attain the worldly benefits of being Muslims (like being guaranteed safety and security). However, when they die, and are subjected to the severest punishment, the temporary benefits of this world (and their false claims) will be useless to them, just as the person kindling the fire will be left helpless when Allāh takes away the light of the fire.

"Deaf dumb and blind, they will never return." This is the ultimate result of these people. They become deaf and blind to the truth, and cannot speak a word of truth either. They will never return to Islām because of their greatly deteriorated condition.

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَنُقُرُّ يُجْعَلُونَ أَصْدِعَهُمْ فِي مَا دَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَحْطِفُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

(19) Or (their similitude is) like torrential rain from the sky, wherein there is a multitude of darkness, thunder and lightning. For fear of death, they place their fingers in their ears because of the thunderclap. Allāh encompasses the disbelievers (20) The time is near that the lightning will snatch away their eyesight Whenever it lights up for them, they walk therein. When darkness prevails over them, they stand still. If Allāh wills, He could take away their faculties of hearing and seeing. Verily Allāh has power over all things.

## THE SECOND SIMILITUDE OF THE HYPOCRITES.

Allāh depicts the example of the Hypocrites (*Munāfiqīn*) as people trapped in a lashing storm. The thunder and lightning instils such fear in them that they fear the loss of their lives. They thrust their fingers into their ears to cut out the noise. The lightning is so bright that it could blind them in a flash. They are totally bewildered and can only take a few steps in the light of the lightning. Then, when the light has vanished, they stand rooted to the spot.

Such is the condition of the Hypocrites (*Munāfiqīn*). When they see the light of Islām flashing before their eyes, as the *Muslims* gain victory, they run towards Islām. However, once the darkness of worldly love and carnal passions seize them, they fall back and stand isolated from Islām. However, Allāh is well aware of their behaviour and 'If Allāh wills, He could take away their faculties of hearing and seeing. Verily Allāh has power over all things.'

The acclaimed commentator, Allāma Baydawi رحمه الله عليه, interprets the similitude to mean that the Belief (*Imān*) of the Hypocrites (*Munāfiqīn*), being tainted with infidelity (*Kufr*) and deception, is similar to rain that accompanies darkness, lightning and thunder. Although rain is beneficial, it becomes detrimental when accompanied by these elements.

The Hypocrites (*Munāfiqīn*) adopt *nifāq* (*hypocrisy*) to be saved from the harms that befall the open Infidels (*kuffār*). This is similar to thrusting the fingers into one's ears to cut out the noise of thunder, just as placing ones fingers into one's ears will not drown the noise of thunderclaps, so too the *nifāq* (*hypocrisy*) of the Hypocrites (*Munāfiqīn*) will not help them against Allāh's decrees and adversities.

Because of the severity of the situation, the person caught in the storm hesitates about what he has to do, fearing that the lightning should deprive him of his eyesight. Similarly, the Hypocrites (*Munāfiqīn*) are hesitant in their actions and will proceed only when they see the opportunity. Otherwise they hold back. [Baydawi v. 1, p.39]

Some commentators have mentioned that the first similitude is of those Hypocrites (*Munāfiqīn*) who are extremely staunch in their hypocritical stance. Allāh refers to them when he says that He will leave "them in the darkness, unable to see.

They say that the second similitude applies to those Hypocrites (*Munāfiqīn*) who are very doubtful. The truth of Islam has penetrated their hearts and they are inclined towards it. However, the attractions of the world prove to be an obstacle in their path and destroy their inclination.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾  
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

(21) Oh people! Worship your Lord, Who has created you and those before you, so that you may become abstinent; (22) He Who has made the earth a bedding for you, the sky a roof and has sent water for you from the sky, thereby extracting fruit for you as your sustenance. So never ascribe partners to Allāh knowingly.

## THE INVITATION AND PROOF FOR TAUHĪD (ONENESS OF ALLĀH)

After making mention of the sincere believers (*Mu'minīn*), the Infidels

(*kuffār*) and the hypocrites (*Munāfiqīn*), Allāh proceeds to extend the invitation of Tauhid (*Oeness of Allāh*) to humanity at large. Herein also expounds His creative capability, and expresses His power and favour, using examples that even the most simple-minded person can relate to.

In the first of the above two verses, Allāh exhorts man to worship Him, for He is man's Creator and Nurturer. To avert the argument of those who claim that their parents created them, Allāh immediately adds that He also created "*those before you.*" Allāh did not stop at creating man, but He also keeps him alive and has created all the amenities and means for the survival for man.

If man worships Allāh, he will acquire the quality of piety (*taqwa*), which basically refers to abstinence. There are various levels of piety (*taqwa*), the highest being the level whereupon a person is conscious of Allāh at every moment, and lives and dies for Him. Abstaining from minor sins also constitutes piety (*taqwa*): A person who is continuously conscious of Allāh's presence will not sin and since he does not sin, he will naturally be saved from Hell. It is for this reason that certain commentators have translated the concluding words of the verse as "*So that you be saved from Hell*" instead of "*So that you may become abstinent*".

The greatest sin is Polytheism (*shirk*), while the best form of worship is the belief in Tauhid (*Oeness of Allāh*). By abstaining from polytheism (*shirk*) and other sins, while having a firm conviction in Tauhid (*Oeness of Allāh*), one will be saved from the torment of Hell.

Although every creation is a manifest sign of Allāh's power, He expounds three signs that may be comprehended by one and all. Allāh says that it is "*He Who has made the earth a bedding for you*" Even a blind person realizes that he is walking and living on the earth. Allāh has made the earth a source of habitation and vegetation for man so that he may live his life here. The mere existence of the earth proves that someone must have created it. If Allāh had completely covered the earth with mountains or with water, it would have been extremely difficult for man to live.

Allāh then says "He has created 'the sky (as) a roof' in addition to this,

1. *Distress is lessened.*
2. *Evil thoughts are reduced.*
3. *Doubts and fear are dispelled*
4. *Allāh is remembered.*
5. *Allāh 's grandeur fills the heart.*
6. *Evil anxieties disappear*
7. *It is beneficial in curing diseases linked to black bile.*
8. *It consoles an eager heart.*
9. *It is conducive to fostering love between people.*

10. *It is the direction faced by those who supplicate to Allāh.*  
Allāh says further that He "*has sent water for you from the sky, thereby*

extracting fruits for you as your sustenance." From the same ground, Allāh extracts various types of fruits with different flavours. In pondering over this fact, one can ascertain Allāh's power of creation and nurturing.

Allāh concludes this verse by addressing man, "So never ascribe partners to Allāh knowingly" Man cannot fall into the error of worshipping other beings after pondering over these signs that have been made so clear to him.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ  
مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

(23) If you are in doubt with regard to what We have revealed upon Our slave, then produce a Surah the like thereof And call your allies besides Allāh if you are truthful

### A PROOF TO THE APOSTLESHIP OF THE HOLY PROPHET ﷺ AND THE MIRACULOUS NATURE OF THE QUR'ĀN.

Once a person believes in Allāh, he needs to recognise Allāh's qualities and needs to learn how to worship Him. However, man cannot know these things by himself. Therefore, Allāh has sent the Prophet's (Anbiya) عليهم السلام to teach man these things in his own language. To prove the veracity of these Prophets (Anbiya) عليهم السلام, Allāh allowed them to perform various miracles, which best suited the times.

The Arabs in the time of the Holy Prophet ﷺ were extremely eloquent and proficient in the Arabic language. They used to convene gatherings wherein they recited poetic verses to each other. People used to hang their poems on the Ka'ba, thereby challenging anyone to compose better poetry.

Allāh sent the Holy Prophet ﷺ as a Prophet to the whole of humanity till dooms day (Qiyamah). The beloved Holy Prophet ﷺ has performed numerous miracles, which are enumerated in his biographies. As the crown of all these miracles, Allāh revealed the Qur'ān to him because the Arabs were so proficient in their language. It is a miracle lasting to this day, which none can challenge.

One of the famous poets at that time was Sayyidina Labid bin Rabī'ah رضي الله عنه whose poems often offered a challenge to others during the period of ignorance. After he became a Muslim, Sayyidina Umar رضي الله عنه once asked him what poems he had composed after accepting Islām. He replied by saying that Allāh had replaced his poetry by the likes of Surah Al-Baqarah and Surah Al Imrān. [Al Isābah v.3 p.326]

In the above verse Allāh challenges the Infidels (kuffār) by saying, "If you are in doubt with regard to what We have revealed (i.e. the Qur'ān) upon Our slave, then produce a Surah the like thereof And call your allies besides Allāh if you are truthful."

Initially, the Infidels (kuffār) were challenged to produce ten Surahs like



those of the Qur'ān but they were unable to do so. Eventually the above challenge of one Surah was issued.

Allāh says in Surah Yunus, "Say, 'Produce a single Surah the like thereof and call whomsoever you can besides Allāh, if you are truthful'"

Certain ignorant people during the time of the Holy Prophet صلى الله عليه وسلم said, "If we wish, we could say the same thing (as the Qur'ān)." However, they were unable to accomplish such a feat. Some people did try to compose some verses to rival the Qur'ān, but they were miserably unsuccessful. Allāh says in verse 88 of Surah Bani Isrā'il, 'Say, 'If mankind and the jinn combine to produce the like of this Qur'ān, they would not be able to produce its example even if they are assistants to each other."

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ  
لِلْكَافِرِينَ ﴿٢٤﴾

(24) If you cannot accomplish the feat, and you will never be able to do so, then fear that Fire, the fuel of which is men and stones. It has been prepared for the disbelievers.

## PEOPLE WILL NEVER BE ABLE TO MEET THE CHALLENGE OF THE QUR'ĀN.

History bears testimony to the fact that none has ever been able to produce a single Surah equivalent to even the smallest Surah of the Qur'ān. The above prediction therefore has been most accurate.

Since there is a need for people throughout the ages to believe in the Holy Prophet صلى الله عليه وسلم, Allāh has made His miracle everlasting so that everyone may witness its miraculous nature, there by be in convinced of the Holy Prophet صلى الله عليه وسلم authenticity as Allāh's Prophet.

The truth of the Qur'ān is evident, yet some people, after hearing it, still choose to reject it because of obstinacy and national prejudices. In so doing, they expose themselves to the torment of hell. It is for this reason that Allāh informs them that when they cannot meet the challenge, they should 'fear (entry into) that Fire, the fuel of which is men and stones. It has been prepared for the disbelievers"

Commentators say that the stones to be burnt in Hell will be the stone idols that the Polytheists (*Mushrikīn*) carved. Surah Anbiya contains the following address to the Infidels (*kuffār*): "Verily you, together with what you worshipped besides Allāh, shall be the fuel of Hell (*Jahannam*). You will all pass thereby." [verse 98]

"Durrul Manthūr' (v.1, p.36) reports from Sayyidina Abdullah bin Abbās رضى الله عنه that the stones mentioned in this verse refer to sulphur which Allāh will create as He pleases.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ

كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ  
 مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

(25) And convey glad tidings to those who believe and do good deeds, that theirs shall be gardens beneath which rivers flow. Whenever they are given any fruit as sustenance therein, they say, "This is what we were fed with before." They are given fruit of the same resemblance. Therein they shall have purified spouses and they will abide therein forever.

## THE GLAD TIDINGS OF HEAVEN (JANNAH) FOR THE BELIEVERS.

**THE FIRST** bounty mentioned in this verse is that the Believers (*Mu'minīn*) will abide in amazing gardens called Heaven (*Jannah*). There will be magnificent homes there, as mentioned in Surah Saff where Allāh says, "and palatial homes in the everlasting Heaven (*Jannah*)."

Allāh mentions that rivers will be flowing beneath these gardens. Surah Muhammad mentions that there will be rivers of pure water that will never spoil, rivers of milk that will never turn sour, rivers of wine that will be extremely tasty, and rivers of pure honey.

The wine of Heaven (*Jannah*) will be for pleasure but will neither intoxicate nor cause headaches as mentioned in Surah Sāffāt and Surah Wāqī'ah.

**THE SECOND** bounty mentioned concerns the delightful fruits of Heaven (*Jannah*) that they will be offered. When the fruit is given to them, they will say, 'This is what we were fed with before.' They will say this because they will be given "fruit of the same resemblance" (although the taste will be different).

Some commentators have interpreted "This is what we were fed with before" to refer to what was eaten in this world. Other commentators say that it refers to other fruit that were previously given to them in Heaven (*Jannah*). Allāma Baydawi رحمه الله عليه says that the first interpretation is better, meaning that the fruits given in Heaven (*Jannah*) will resemble the fruits of this world.

Allāma Nasafi رحمه الله عليه says that the verse refers to both, the fruits of this world, as well as those of the Hereafter. The fruits of Heaven (*Jannah*) will resemble those of this world in appearance so that people do not find them strange. In this way they will be tempted to eat it. However, the taste of the fruit in Heaven (*Jannah*) will be totally different.

Allāma Nasafi رحمه الله عليه says that the verse refers to both, the fruits of this world, as well as those of the Hereafter. The fruits of Heaven (*Jannah*) will resemble those of this world in appearance so that people do not find them strange. In this way they will be tempted to eat it. However, the taste of the fruit in Heaven (*Jannah*) will be totally different.

Sayyidina Anas bin Mālik رضي الله عنه says that the fruits of Heaven (*Jannah*) will only resemble those of this world in name, i.e. the people of Heaven (*Jannah*) will recognize the fruits to be apples, pomegranates, etc. However, the taste of these fruits will be much superior to the taste of worldly fruit. Allāh says in verse

17 of Surah Sajdah that 'no soul knows what is in store for him in Heaven' (Jannah).

Some people have raised an objection by saying that if one accepts the first interpretation, it would mean that the people of Heaven (Jannah) will receive only the fruits of this world. This objection is rather trivial because nothing prevents the possibility of them receiving other types of fruit afterwards, which do not resemble the fruits of this world. It is also not strange to believe that they will always be given fruit that resembles those of this world because the taste and pleasure derived will always vary.

**THE THIRD** bounty mentioned in the verse is that the people of Heaven (Jannah) "shall have purified spouses" Sayyidina Abdullah bin Abbās رضى الله عنه interprets the verse to mean that the women of Heaven (Jannah) will be pure without any impurity or any offensive qualities. Sayyidina Mujāhid رحمه الله عليه says that they will be pure from menstruation, urine, excrement, mucus, phlegm, bile and semen. They will also not need to bear children, due to which there will be no after-birth bleeding.

Sayyidina Qatadah رحمه الله عليه says that they will be pure from harm, disobedience and sin. The gist of all these interpretations is that these women will be pure from anything that is offensive in any way. They will be physically and spiritually pure, and will never disobey their husbands. [Ibn Kathīr]

Allāma Baydawi رحمه الله عليه writes that the word "purified" has been used instead of 'pure.' This indicates that someone made them pure, viz. Allāh. With regard to the beauty of these damsels, Allāh says in Surah Rahmān, "They are like rubies and coral" [verse 58]. Another verse states that they are "extremely fair in complexion, with large black eyes, like treasured pearls." [Surah Wāqī'ah, verses 22/3]

**THE FOURTH** bounty mentioned is that fact that "they will abide therein forever." They will not leave Heaven (Jannah) nor will they ever be made to leave.

Muslim reports from the Holy Prophet صلى الله عليه وسلم that an announcer will proclaim to the people of Heaven (Jannah) saying, 'It has been ordained that you will always remain healthy and will never fall ill. You will always remain alive and will never die. You will always remain young and will never aged. You will always remain in good stead, and will never be impoverished.' [v.2, p.38]

The bounties of this world are always tainted. Happiness in this world is always accompanied by grief, illness always accompanies health, while flowers also have thorns. Wealth and status will always draw enmity and jealousy. The fundamental point is that all worldly bounties are transitory, whereas those of the Hereafter are eternal.

None shall ever have to fear that his bounties will ever be lost there.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ  
ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا  
أَرَادَ اللَّهُ بِهَذَا مَثَلًا

(26) Verily Allāh is not ashamed to quote the analogy of even of a mosquito or something more insignificant. As for those who believe, they know that it is the truth from their Lord. As for the disbelievers, they say, "What does Allāh intend with these analogies?"

### THE IMĀN (BELIEF) OF BELIEVERS STRENGTHENS WITH QUR'ĀNIC ANALOGIES, WHILE THE DISBELIEVERS RAISE ABSURD OBJECTIONS.

Since the Infidels (*kuffār*) could not meet the challenge of the Qur'an, they opted to raise objections against the Qur'an to support their stance of rejection. Sayyidina Qatada رحمه الله reports that when Allāh cited the analogy of the spider and the fly in the Qur'an, the Polytheists (*Mushrikīn*) scoffed at these saying, "What does Allāh intend with these analogies?" [*Ibn Kathīr*] They meant to say that Allāh's elevated position does not behove Him to draw comparisons of such lowly creatures. Therefore, they argued that the Qur'an cannot be Allāh's speech.

Allāma Nasafi رحمه الله writes that when the analogies of the spider and the fly were revealed, the Jews laughed, saying that these do not resemble Allāh's speech. By saying this, they meant to deny the authenticity of the Qur'an. [v.1, p.35]

These people failed to realise that such simple analogies merely illustrate the comparisons. They do not reflect the status of the person making the comparison.

Allāh replies to the objection by saying, "Verily Allāh is not ashamed to quote the analogy of even a mosquito or something more insignificant (or for that matter even something larger in size). As for those who believe, they know that it is the truth from their Lord (and that it is perfectly applicable). As for the disbelievers, they say, 'What does Allāh intend with these analogies?'"

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾  
الَّذِينَ يَتَفَضُّونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ  
وَيُفْسِدُوا فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

(26) Allāh sends many astray thereby and guides many thereby. Only the disobedient ones are sent astray thereby. (27) Those who breach Allāh's pledge after solemnising it, who sever those things that Allāh has commanded that they join, and who spread anarchy on earth. These are certainly the losers.

### QUR'ĀNIC ANALOGIES ARE A SOURCE OF DEVIATION FOR THE DISOBEDIENT ONES.

Allāh uses numerous analogies in the Qur'an for man's guidance, but there are many who chose to object to them. Their rejection and objection then become a cause for them to go astray and lead others astray as well. However, the Believers (*Muminīn*), realising that these messages are from Allāh, find their Belief (*Imān*) strengthening with these illustrations.

The Infidels (*kuffār*) increase their disbelief infidelity (*Kufr*) by rejecting the Qur'ānic verses. They are not prone to deliberation, thereby causing themselves to be misled by words of guidance. This is the unfortunate plight of all the Infidels (*kuffār*), including the Hypocrites (*Munafiqīn*).

## THE TRAITS OF THE "FĀSIQĪN" (THE DISOBEDIENT ONES)

Allāh then describes who is meant by the "disobedient ones" (*Fāsiqīn*). Allāh says that they are "Those who breach Allāh's pledge after solemnising it."

The "pledge" mentioned in the verse may refer to man's intelligence. Allāh has granted man intelligence so that he may use it to recognise Allāh and to worship only Him.

The "pledge" may also refer to the pledge of "Alist" (as mentioned in the Ahādīth) where Allāh extracted the souls of Sayyidina Ādam's عليه السلام entire progeny from his back. They emerged in small sizes like little ants, whereafter Allāh asked them, "Am I not your Lord? They all replied in the affirmative. This incident took place on the plain of Na'mān. [*Mishkāt*, p. 24]

This pledge is mentioned in verse 172 of Surah A'rāf where Allāh says. "When your Lord extracted from the backs of the children of Ādam عليه السلام their progeny and called them to witness over themselves saying, 'Am I not your Lord?' They replied, 'Certainly! We attest to it."

Certain Ahādīth mention that after taking this pledge from mankind, Allāh told them, "I call the seven heavens and the seven earths to witness this together with your father Ādam. You should not say on the Day of Resurrection (*Qiyamah*) that you had no knowledge of this pledge. Remember that there is no deity besides Me and that none is My partner. I shall send My messengers to you to remind you of this pledge, and I shall send My books to you."

The people replied, 'We are witness to the fact that You are our Lord and our Deity. We have no other Lord, nor any other deity.' [*Mishkāt*, p. 24]

The above verse could also refer to the pledge that Allāh had taken from the Ahlul Kitāb (the Jews and Christians), to propagate the Books that were revealed to them. Allāh says in verse 187 of Surah Al Imrān, "When Allāh took a pledge from those given the book (saying), 'You must surely expound it to mankind and not conceal it.' They then threw it behind their backs and sold it at a measly price. Evil indeed was that which they sold"

The second trait of the Disobedient (*Fāsiqīn*) mentioned in the verse is that they are those "who sever those things that Allāh has commanded that they join" This refers to those commands that apply to man's relationship with Allāh, as well as those that apply to man's relationship with fellow men.

Allāh has commanded man to accept all the Prophet (*Anbiya*) عليهم السلام and also commands him not to believe in only some while rejecting others. This belief is contained in verse 285 of Surah Al-Baqarah, where Allāh quotes the Believers (*Mu'minīn*) as saying, "We make no distinction between one and another messenger"

Also included in the implication of this verse is the need to maintain cordial family ties and relationships with fellow Muslims which the Disobedient

(Fāsiqīn) tend to sever. In short, failing to comply with any injunction of the Shari'ah is tantamount to severing Allāh's commands.

In verses 20 and 21 of Surah Ra'd, Allāh praises "Those who fulfil the pledge taken with Allāh and do not breach the covenant. Those who join that which Allāh has commanded that it be joined" In verse 27 of the same Surah, Allāh says further, "Those who breached Allāh's pledge after ratifying it, sever that which Allāh commanded that it be joined and spread corruption on earth. Theirs shall be a curse and theirs shall be misfortune in the Hereafter."

The third trait of the Disobedient (Fāsiqīn) is that they are those "who spread anarchy on earth. "Included in this trait is:

- 📖 Adopting infidelity (Kufr), Polytheism (shirk) and hypocrisy.
- 📖 Rejecting oneness of Allāh (Tauhīd).
- 📖 Preventing others from accepting oneness of Allāh (Tauhīd).
- 📖 Mocking at the Believers (Mu'minīn) and those who stand for the truth.
- 📖 Usurping the rights of others.
- 📖 Stealing and looting
- 📖 Murder.

All other forms of sin and vice are also included in the above.

Allāh says about these Disobedient (Fāsiqīn), "These are certainly the losers." Such people think that they are successful because they have not compromised their material wealth by believing in oneness of Allāh (Tauhīd). However, they fail to realise the eternal damnation that awaits them in the Hereafter.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ  
ثُمَّ إِلَيْهِ رُجْعُونَ ﴿٢٨﴾

(28) How can you disbelieve in Allāh when you were once dead, then He granted you life. Thereafter He will grant you death again, where after He will revive you, and then you will return to Him.

## THE INVITATION TO BELIEVE IN TAUHĪD IS REPEATED.

The above verse repeats the invitation to oneness of Allāh (Tauhīd) which was previously mentioned in verse 21. Allāh asks people for the reason for their disbelief in Allāh. It was He Who gave them life when they were lifeless drops of sperm. Allāh granted man his body and soul. Allāh also granted him the intelligence to deduce that Only He can be man's Lord and Deity.

When the prescribed time arrives, Allāh will claim the soul of every man. Allāh will then resurrect each person to appear before Him on the Day of Judgment.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ  
 سَبْعَ سَمَوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

(29) It is He Who created for you whatever is on earth. Thereafter He turned His attention to the sky and perfected it as seven skies. He has knowledge of all things.

## THE CREATION OF THE HEAVENS AND THE EARTH.

In the above verse, Allāh describes His generosity to man. Allāh has not only created man, but then created the means necessary for his survival on earth. Everything on earth has been created for man's use, which he is free to exploit within the confines of the Shari'ah.

The earth is one of the greatest bounties Allāh has granted to man. Allāh says in Surah Rahmān, "We have made the earth for living creatures." [verse 10]

Says Allāh in Surah Mulk, "It is He Who has subjugated the earth for you, so walk upon its roads and eat from its provision. To Him will the return be." [verse 15]

Allāh has created everything on the earth for man's benefit. These include the plants, trees, minerals and a multitude of other benefits that cannot be enumerated. Man is permitted to utilise these according to Allāh's commands and be thankful for them.

Even those elements that seem harmful at first may be beneficial; notice how certain medicines are made from snakes and scorpions. Allāh has even inspired man with ideas of how to utilise the various types of creation. This verse also proves that everything is permissible, except those things which the Shari'ah (course of Islam) has forbidden.

Just as it is necessary to use things as they are meant to be used, it is necessary to use them according to the dictates of the Shari'ah. It would therefore be prohibited (*harām*) to usurp the property of another and use it for praiseworthy purposes. Similarly, it will be prohibited (*harām*) to use anything beneficial for harmful purposes. The details of this injunction are too numerous to mention here.

Allāh says, in [verses 8 to 11]. These verses suggest that the earth was created before the skies, which were in the form of smoke. These were then made into seven skies.

Allāh says in Surah Nāzi'āt, "Allāh raised the roof of the sky and perfected it. He made the night dark and exposed its day. Thereafter, He spread out the earth." [Verses 27 to 30] These verses on the other hand, suggest that the earth followed the skies in creation. The explanation to this seeming discrepancy is that Allāh first created the basic structure of the earth, placing the weighty mountains on it. Thereafter, Allāh created the seven skies, which were in the form of smoke. It was only then that Allāh spread the earth out as we see it.

Allāh says, 'and perfected it as seven skies.' This suggests that the skies are perfect in their construction. They have no joints, no ruptures nor any other

defect. Allāh says in Surah Mulk, "He is the Mighty, the Most Merciful Who created the seven skies in layers. You will not notice any irregularities in Rahnān 's creation. Look again. Do you see any ruptures?" [verses 2 and 3]

A verse in Surah Qāf says, "Have they not looked at the sky above them, (and seen) how We have created it and decorated it? There are no holes therein." [verse 6]

Allāh then concludes the verse of Surah Al-Baqarah by saying, "He has knowledge of all things." Allāh has knowledge of whatever has been in the vast universe in the past, whatever is there presently and whatever will be there in the future.

Allāh has knowledge of every believer and disbeliever and of every guided and misguided person. He is well aware of their beliefs and deeds and will reward or punish them accordingly.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ  
يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا  
لَا تَعْلَمُونَ



(30) When your Lord said to the angels, "I am about to place a viceroy on earth." They said, "Will You place therein someone who will cause anarchy therein and spill blood, whereas we glorify Your praises and proclaim Your purity?" Allāh said, "Indeed, I know what you do not know."

## THE CREATION OF SAYYIDINA ĀDAM عَلَيْهِ السَّلَام AND ALLĀH'S DISCUSSION WITH THE ANGELS.

Before the creation of man, the jinn lived on earth. Because their temperament is fraught with evil, they caused much anarchy and bloodshed on earth. Therefore, when Allāh expressed His intention to create man as a viceroy on earth, the angels based their deduction on the jinn and asked Allāh, "Will You place therein someone who will cause anarchy therein and spill blood..."

Some commentators have mentioned that the angels queried man's creation when they learnt that man was to be created with a conglomeration of carnal passions, anger and intelligence. Since the first two emotions spur one to commit deeds like anarchy and bloodshed, they could not fathom how the third quality of intelligence (which promotes obedience to Allāh glorifying His praises) could overcome the first two. This was so because they had never before experienced any beings that were a combination of these opposing traits. They had never before experienced beings that, despite possessing evil qualities, could express good behaviour, justice and other good characteristics. It is for this reason that they posed the question to Allāh.

Other commentators have mentioned that the angels knew of man's evil behaviour because of the fact that Allāh intended to create a viceroy. In other words, since the task of a viceroy is to enforce justice and to maintain order, it



would mean that anarchy will reign on earth, thereby necessitating the presence of a viceroy.

According to Sayyidina Qatadah رحمه الله عليه, Allāh informed the angels that man will spread anarchy and bloodshed on earth and that is why they asked the question.

The question of the angels was not an objection to Allāh's plan. Objecting to Allāh's plan will constitute infidelity (*Kufr*), and the angels (being innocent) cannot perpetrate disobedience (*Kufr*). Allāh speaks about their innocence in Surah Anbiya [verse 27], where He says, "They do not speak ahead of Him and duly carry out His orders."

Allāh also says about the angels in Surah Tahrim [verse 6], "They do not disobey the commands that Allāh issues to them."

The angels then added, *whereas we glorify Your praises and proclaim Your purity (from all defects)?*" Sayyidina Mujāhid رحمه الله عليه has interpreted the word "nuqaddisu" ("translated above as proclaim Your purity") to mean that they express Allāh's grandeur and declare His purity from whatever the irreligious people attribute to Him. Another meaning of this phrase is "We purify ourselves from all sins for Your pleasure."

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

(31) Allāh taught Ādam all the names, and then presented these before the angels saying, "Inform Me of the names of these if you are truthful."

## ALLĀH INFORMS SAYYIDINA ĀDAM عَلَيْهِ السَّلَام OF THE NAMES OF ALL THINGS AND THEN ASKS THE ANGELS ABOUT THESE NAMES.

When Allāh instilled the soul into the Sayyidina Aadam's عليه السلام body, he came alive and was able to learn. Allāh then taught him the names of all things. Thereafter, Allāh placed all these things before the angels and asked them, "Inform Me of the names of these if you are truthful?" i.e. Inform me of these names if you are true in your belief that you are more worthy of being viceroys due to your innocence, and if you are true in your claim that it is not wise to create a creation that will cause anarchy and bloodshed. [Baydawi]

Certain commentators have mentioned that the name Ādam is not an Arabic word, just like the name Āzar. Others claim that it is an Arabic word, derived from the root word 'udmah which means 'brownish in colour.'

Allāh taught Sayyidina Ādam عليه السلام everything, including the specific names of small and large utensils. The angels were unable to identify the names of these things, thereby establishing that humans are superior to angels by virtue of their superior knowledge. Therefore, they are more worthy of being viceroys. It is evident that it is not possible to execute any deed without the necessary

knowledge.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

(32) The angels submitted, "We proclaim Your purity! We possess only the knowledge that You have given to us. Without doubt, You are the All Knowing, the Wise."

### THE HELPLESSNESS AND ADMISSION OF THE ANGELS.

When the angels realised that humans were blessed with the wealth of knowledge, they conceded their weakness saying, "We proclaim Your purity! We possess only the knowledge that You have given to us. Without doubt. You are the All Knowing, the Wise." In saying this, they admitted that none can question the intentions of Allāh, Whose knowledge and wisdom are matchless.

قَالَ يَتْلَأُمُ أُتِيَتْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

(33) Allāh said, "Oh Ādam! Inform them of the names of these things." When He informed them of their names, Allāh said, "Did I not tell you that I know the unseen things of the heavens and the earth, and that I know what you disclose and what you conceal"

### THE KNOWLEDGE AND VIRTUE OF SAYYIDINA ĀDAM عَلَيْهِ السَّلَام BECOMES APPARENT.

When the angels were unable to mention the names of those things that Allāh had presented before them, He commanded Sayyidina Ādam عَلَيْهِ السَّلَام, saying, "Oh Ādam! Inform them of the names of these things."

Sayyidina Ādam عَلَيْهِ السَّلَام complied, thereby illustrating both the inability of the angels and his own superior knowledge. When he did this, Allāh said to the angels, "Did I not tell you that I know the unseen things of the heavens and the earth, and that I know what you disclose and what you conceal."

Allāma Baydawi رحمه الله writes that Allāh implies that the angels should have rather maintained silence when Allāh announced His intention to create man. They should have rather waited to see what man's virtues and excellence were before commenting.

Certain commentators have interpreted "I know what you disclose" to mean that Allāh is well aware of the question of the angels when they asked, "Will You place therein someone who will cause anarchy therein and spill blood". They say that the phrase, "what you conceal" refers to the thought in their minds that they are more worthy of being viceroy than man.

These verses highlight the importance of knowledge and also indicate that

knowledge is imperative for vicegerency. Allāh says in another verse, "Can those who possess knowledge be equal to those who do not possess knowledge?"

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ

الْكَافِرِينَ ﴿٣٤﴾

(34) When We told the angels, "Prostrate to Ādam." they all prostrated, except Iblīs. He refused and was arrogant And he was from amongst the disbelievers.

**ALL THE ANGELS PROSTRATE BEFORE SAYYIDINA ĀDAM عَلَيْهِ السَّلَام, BUT IBLĪS REFUSES TO DO SO.**

After Allāh created Sayyidina Ādam عَلَيْهِ السَّلَام, He commanded the angels to prostrate before Sayyidina Ādam عَلَيْهِ السَّلَام. Allāh says in Surahs Hijr [verse 29] and Sād [verse 72] that He commanded the angels saying, "So when I have fashioned him and blown My spirit into him, (and commanded the angels) then fall in prostration to him."

However, after Sayyidina Ādam's عَلَيْهِ السَّلَام superiority over the angels was established, Allāh reiterated the command saying, "Prostrate to Ādam!" Consequently, "they all prostrated, except Iblīs."

**THE RULING RELATING TO PROSTRATING BEFORE A PERSON TO HONOUR HIM.**

Every Muslim knows that the angel's prostrating for Sayyidina Ādam عَلَيْهِ السَّلَام was not a prostration made with the intention of worship, because this type of prostration is reserved exclusively for Allāh. However, the commentators differ about the type of prostration that the angels were commanded to make for Sayyidina Ādam عَلَيْهِ السَّلَام.

Some commentators say that the prostration was made for Allāh, but Sayyidina Ādam عَلَيْهِ السَّلَام was used as the focal point (Qibla), whereby his status was also highlighted. This is just like how the status of the Ka'ba is highlighted by the fact that it is the Qibla for worshippers.

Other commentators say that the prostration was made for Sayyidina Ādam عَلَيْهِ السَّلَام but only to honour him, not with the intention of worshipping him. The example of this is the prostration that the family of Sayyidina Yusuf عَلَيْهِ السَّلَام made before him. [Baydawi]

Any prostration (sajdah) made for a being besides Allāh is prohibited (harām) in the Shari'ah of Sayyidina Muhammad ﷺ. While the prostration (sajdah) made for Sayyidina Yusuf عَلَيْهِ السَّلَام may have been permissible in his Shari'ah, it is not applicable to ours.

Sayyidina Qais bin Sa'd رَضِيَ اللَّهُ عَنْهُ narrates that he saw the people of Hira prostrating before their leaders. He thought that it is worthier to prostrate before the Holy Prophet ﷺ than those leaders. Therefore, when he appeared

before the Holy Prophet صلى الله عليه وسلم he recounted what he had seen and requested permission to prostrate before the Holy Prophet صلى الله عليه وسلم.

The Holy Prophet صلى الله عليه وسلم asked him, "Will you prostrate before my grave as well?" When the Sayyidina Qais رضى الله عنه replied in the negative, the Holy Prophet صلى الله عليه وسلم said, "Then do not prostrate before me now. If I had to order anyone to prostrate before another person. I would have ordered women to prostrate before their husbands because of the right that Allāh has accorded men over women" [Abu Dawūd, v.1, p.291]

This hadith makes it clear that prostration (*sajdah*) cannot be made before any person or grave. Various other Ahādith have also forbidden making prostration (*sajdah*) before anyone besides Allāh.

Some scholars (*Ulama*) have deduced the prohibition of prostration (*sajdah*) made out of respect from a verse in Surah Jinn, where Allāh says, "Indeed the mosques (*masājid*) [i.e. all prostration (*sajdah*)] are for Allāh, so do not call to anyone with him." [verse 18]

## THE INSOLENT OF IBLĪS.

Allāh says in Surah Hīr [verses 30 to 32]. "Every one of the angels prostrated, except Iblīs. He refused to be amongst the prostrating ones. Allāh said, "Oh Iblīs! What prevents you that you are not of the prostrated ones?"

Verse 12 of Surah A'rāf states, "(Allāh) said, 'What hindered you that you could not prostrate when I commanded you?' He replied, 'I am better than him! You have created me from fire and created him from clay.'"

He objected that it was not logical for a creation of a superior origin (like fire) to prostrate to one of a lowly origin (*clay*). His proof of superiority was erroneous because the nature of fire is destructive, while the nature of soil is constructive, since it permits construction of buildings and the origin of foods. Soil is therefore superior to fire in many ways.

In any event, the duty of a Believer (*Mu'min*) is to carry out Allāh's command even if it does not seem logical to him. Instead, Iblīs chose to be arrogant. Therefore, Allāh says in the applicable verse of Surah Al-Baqarah, "He refused and, was arrogant And he was from amongst the disbelievers." Certain commentators interpret the verse to mean that he then became one of the disbelievers.

When Iblīs adopted this attitude, Allāh cursed him, meaning that He dispelled him from His mercy. Allāh says in Surah A'rāf [verse 13], "(Allāh) said, "Go down from here! It ill behoves you that you should be arrogant here! Be gone, for you are surely of the disgraced ones!"

Allāh says in another verse that He told Iblīs, "Get out hence, for you are certainly accursed. Verily My curse shall be upon you till the Day of Judgment" [Surah Sād, verses 77/8]

A person whom Allāh has cursed till Resurrection day (*Qiyamah*) can never expect His mercy. Therefore, Allāh says in Surah Sād [verse 85], "I shall fill Hell with you Iblīs and with all those who follow you."

Due to his pride, Iblis chose to be accursed till the day of resurrection (*Qiyamah*) instead of prostrating to Sayyidina Ādam عليه السلام. This is the danger of pride. It will cause devastation for a person in both worlds.

Some people have asked why Iblis (who is a jinn) was accursed when the command to prostrate was only issued to the angels? This question is itself erroneous because verse 12 of Surah A'rāf is clear when it quotes Allāh as saying, "What hindered you that you could not prostrate when I commanded you?" This verse makes it clear that Iblis also received the command to prostrate. However, only Allāh really knows whether the command was directly issued to him, or whether he was included amongst the angels because he was constantly with them.

What the Qur'an does inform us is that Iblis lived in the heavens and was banished there from. Durrul Manthūr (v.1. p.50) reports narrations from certain Companions (*Sahābah*) رضى الله عنهم and Successor of the Companions (*Tābi'in*) رحمة الله عليهم wherein it is related exactly what Iblis used to do in the heavens. However, these narrations seem to source from the Bani Isrā'il and can therefore not be authenticated.

## THE ENMITY THAT IBLIS BEARS FOR THE PROGENY OF SAYYIDINA ĀDAM عليه السلام

Allāh says in verse 117 of Surah TāHā, So We said, 'Oh Ādam! Indeed he is an enemy to you and your wife, so he should never remove the two of you from Heaven (*Jannah*), causing you to be unfortunate."

Verse 62 of Surah Bani Isrā'il quotes Iblis as telling Allāh, 'If You grant me respite till the Day of resurrection (*Qiyamah*), I will surely gain control of his [Sayyidina Ādam's عليه السلام] progeny save a few individuals."

The details of this discussion will, Insha Allāh, be completed in the commentary of the second bowing (*ruku*) of Surah A'rāf. Iblis's original name was Azāzil. After being cursed, he was called 'Iblis' or 'Devil (*Shaytān*).' meaning 'an extremely evil being.' He is the worst devil, and all his progeny are also called Devil (*Shaytān*) (the plural of which is 'Devils (*Shayātīn*)').

Since there are many humans who perpetrate acts similar to those performed by these Devils (*Shayātīn*), it is commonly said that there are Devils (*Shayātīn*) from amongst man and from amongst the jinn.

وَقُلْنَا يٰٓآدَمُ اَسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ

الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

(35) We said, "Oh Aadam! You and your wife should live in Heaven (*Jannah*) and eat in abundance there from, from wherever you two desire. However, do not approach this tree, otherwise the two of you will become of the oppressors."

**SAYYIDINA ĀDAM عَلَيْهِ السَّلَام AND HIS WIFE ARE COMMANDED TO LIVE IN HEAVEN (JANNAH), BUT TO STAY AWAY FROM A CERTAIN TREE.**

Sayyidina Ādam عَلَيْهِ السَّلَام and his wife, Sayyidah Hawwa عَلَيْهِمَا السَّلَام were commanded to live in Heaven (Jannah) and to eat freely as they pleased. However, they were specifically forbidden from a certain tree and were explicitly told not even to approach it.

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has not specified exactly which tree the couple was forbidden to approach. Sayyidina Abdullah bin Abbās رَضِيَ اللَّهُ عَنْهُ and others say that it was the wheat plant. Another Opinion is Sayyidina Abdullah bin Masūd رَضِيَ اللَّهُ عَنْهُ and Sayyidina Abdullah bin Abbās رَضِيَ اللَّهُ عَنْهُ have mentioned that it was the grape vine, while Sayyidina Mujāhid رَحِمَهُ اللَّهُ عَلَيْهِ is of the opinion that it was the fig tree. Others have also stated that it was the date palm [Durrul Manthūr, v.1, p.52/3]

We therefore cannot be certain as to which tree was meant. Nevertheless, it is also not necessary that we know this because no religious law is derived from it.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتْنَعٌ إِلَىٰ حِينٍ



(36) So Devil (Shaytān) caused the two of them to slip into error by means of the tree, thereby removing them from whence they were. We said, "Go down as enemies to each other. On earth there shall be sanctuary for you and a place of benefit for a while.

**DEVIL (SHAYTĀN) TRICKS SAYYIDINA ĀDAM AND HAWWA عَلَيْهَا السَّلَام, THEREBY REMOVING THEM FROM HEAVEN (JANNAH)**

Allāh warned Sayyidina Ādam عَلَيْهِ السَّلَام to beware of Devil (Shaytān), his arch enemy, who was bent on causing harm to Sayyidina Ādam عَلَيْهِ السَّلَام, his wife, and their progeny. Devil (Shaytān) was forever lying in ambush to remove Sayyidina Ādam عَلَيْهِ السَّلَام from Heaven (Jannah), thereby depriving him of the bounties of Heaven (Jannah). He knew that he would attain this goal if he could somehow beguile Sayyidina Ādam عَلَيْهِ السَّلَام to eat from the forbidden tree.

He therefore told Sayyidina Ādam عَلَيْهِ السَّلَام that he was prevented from eating from that tree because it would grant him an eternal existence in Heaven (Jannah) as an angel.

Recounting the speech of Devil (Shaytān), Allāh says in Surah A'rāf [verse 20], "Your Lord has prohibited you from this tree so that you do not become two angels and so that the two of you do not become of the immortal"

Surah Tāhā [verse 120] states that Devil (Shaytān) said, "Oh Ādam! Should I not show you the tree- of eternity and a kingdom wherein there is no weakness?"

He did not merely speak to them casually, but swore on oath. Allāh says in

Surah A'raf, "He took an oath before them saying, 'Most assuredly I am definitely an advisor to you!'" [verse 21] Eventually. "So doing, he manipulated them with deceit." [Surah A'raf, verse 22]

Thereafter, "When they tasted from the tree, their private parts became exposed (when the clothes of Heaven (Jannah) were removed from their bodies) and they began gathering the leaves of Heaven (Jannah) upon themselves. Their Lord called them, 'Did I not forbid you from that tree and warned you that Devil (Shaytān) is your open enemy? They both submitted. 'Oh our Lord, we have oppressed our souls and if You do not forgive us and show mercy to us we will surely be of the losers.'" [Surah A'raf, verses 22 and 23]

Eventually, he succeeded in tricking them into eating from the tree. As a result, they were sent to earth, which was actually predestined for them in which Allāh initially intended to place a viceroy.

After they ate from the tree, Allāh told them, "Go down (to the earth) as enemies to each other. On earth there shall be sanctuary for you and a place of benefit for a while." This verse could mean that Sayyidina Adam عليه السلام and his progeny are destined to live on earth till Resurrection day (Qiyamah), the time of which is ordained. It could also mean that every person will live for a fixed time till ones death.

The command to go down to earth is mentioned as a plural (in Arabic grammar, only a number more than two is regarded as a plural -not two), whereas there were only two persons involved. Commentators have mentioned that Devil (Shaytān) was also instructed to go down to earth in this verse, due to which the plural is used. Other commentators say that the instruction actually applied to all the progeny of Sayyidina Ādam عليه السلام, which the couple were to reproduce. This interpretation is most viable because Surah TāHā mentions the instruction using a verb denoting two persons. Allāh says in verse 123 of Surah TāHā, "The two of you should go down from here and you people will be enemies to each other"

Iblis was already given the command to leave Heaven (Jannah) earlier. The phrase "enemies to each other" could either mean that mankind will be enemies to each other, or that Devil (Shaytān) will be their constant enemy.

فَلَقَّ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

(37) So Aadam received a few words from his Lord and Allāh pardoned him. Without doubt, He is the Most Pardoning, the Most Merciful.

### SAYYIDINA ĀDAM'S عَلَيْهِ السَّلَام REPENTANCE IS ACCEPTED.

Sayyidina Ādam and Hawwa عليه السلام were extremely remorseful about their error and repented, using certain words that Allāh inspired them with. Commentators say that the words were:

'Oh our Lord, we have oppressed our souls and if You do not forgive us and show mercy to us, we will surely be of the

losers." [Surah A'rāf, verse 23]

The above verse of Surah A'rāf clearly mentions that both, Sayyidina Ādam عليه السلام and Sayyidina Hawwa عليها السلام recited the above words.

Sayyidina Abdullāh bin Masūd رضى الله عنه reports that the words were:

*"Oh Allāh! We express Your purity and praise You. Your name is most blessed and Your status is extremely exalted. There is none worthy of worship besides You. (I have oppressed myself so forgive me. Only You can forgive sins.)"*

Allāh accepted Sayyidina Ādam's عليه السلام repentance because "Without doubt, He is the Most Pardoning, the Most Merciful." Allāh will forgive any sincere penitent person. Allāh says in Surah Shura, "He is the One who accepts the repentance of His bondsman, Who forgives sins, and knows what you do." [verse 25]

Although they were forgiven, they were not allowed to return to Heaven (Jannah) because they were destined to live in earth. Here on earth a large number of their progeny will earn their return to Heaven (Jannah). If they were returned to Heaven (Jannah), only they would have benefited from its bounties and mankind may have been deprived of them. Even if their progeny flourished in Heaven (Jannah), they would not have appreciated the bounties of Heaven (Jannah) as they would after passing through this world. Bounties are best appreciated after one has endured difficulties in acquiring them.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَّبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
خَالِدُونَ ﴿٣٩﴾

(38) We said, "Go down from here, one and all. If there ever comes to you any guidance from Me, then whomsoever will follow My guidance shall have no fear on them, neither shall they grieve." (39) Those who disbelieve and falsify shall be the dwellers of the Fire, wherein they will abide forever.

## A REWARD FOR THOSE WHO ACCEPT THE GUIDANCE, AND DAMNATION TO HELL FOR THOSE WHO REJECT

The previous verses made mention of the command to descend to earth, where people are to be tested for a while. The above verse reiterates the command, but adds that Allāh will be sending the Prophet (Anbiya) عليهم السلام and divine scriptures for man's guidance. Those who will abide by the guidelines propagated by these sources of guidance will return peacefully to Heaven (Jannah) where they "shall have no fear on them, neither shall they grieve." [verse 38 above]

Allāh says in Surah TāHā [verse 123] "If there should ever come to you guidance from Me, then whoever will follow My guidance shall never go



*astray, nor shall he be unfortunate."*

On the other hand. *"Those who disbelieve and falsify shall be the dwellers of the Fire, wherein they will abide forever."*

### IMPORTANT NOTES CONCERNING THE INCIDENT OF SAYYIDINA ĀDAM عَلَيْهِ السَّلَام AND HAWWA عَلَيْهَا السَّلَام.

Since Allāh has created man to be His viceroy on earth, man must adhere strictly to Allāh's commands and make every attempt to ensure that these commands are enforced on earth. This proves the fact that only people who possess the ability to enforce Allāh's laws can be commissioned to posts of authority.

Therefore, these posts cannot be granted to people who do not accept the Qur'an or merely claim to do so. Many leaders of Muslim countries are not prepared to enforce the laws of the Shari'ah in their countries but rather adopt the laws and practices of the Infidels (*kuffār*). They do this because the laws of the Shari'ah will certainly curb their freedom to satisfy their carnal passions. As a result of this failure to uphold the post of Allāh's viceroy, the world has become a chaotic mayhem of strife and anarchy.

Even the Muslim countries are fraught with murder and violence. Muslims should take the initiative to instate a true "viceroy of Allāh" as their leader, who can enforce Allāh's injunctions and not be from amongst those *"who sever those things that Allāh has commanded that they join."* [Surah Al-Baqarah, verse 27]

The ignorance and insubordinate nature of man is evident from the fact that although he was created to be Allāh's viceroy on earth, yet the majority of mankind are infidels (*kuffār*), while many of those who claim to be believers (*Mu'minīn*) are grossly disobedient. It is tragic that the being for whom Allāh commanded the angels to prostrate, should be cast in disgrace into the pit of Hell due to disbelief (*Kufr*).

Even people who claim to be Believers (*Mu'minīn*) elect irreligious and heretic leaders who lead them to commit all sorts of sins and vices. Murder, usury, bribery, consuming liquor, gambling and all other sins are perpetrated openly in these "Muslim" countries. People do not pay their Zakāh, do not perform their Salāh and even eat publicly during the month of Ramadhān. All this takes place because people have forgotten their status as Allāh's viceroys.

It may occur to one that the angels were then accurate when they said that man will cause anarchy and blood shed on earth. However, their error was that they generalised this to be the condition of all mankind, whereas there are so many people who are not like this at all. They never considered the Prophets (*Anbiya*) عَلَيْهِمُ السَّلَام, the martyrs, pious scholars, mujāhidīn and a host of other sincere believers (*Mu'minīn*).

Paging through the history of the 'Ummah' of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ indicates to us the millions of people who were the epitome of piety and excellence.

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has mentioned that the angels of the day

and the night alternate each day. They all gather during the time of the *Fajr* and *Asr* Salāhs. When the angels who were with man during the night ascend to Allāh, He asks them (despite possessing more knowledge there of) in what condition had they left His slaves? They reply that they left them while they were performing Salāh and they found them the day before while performing Salāh. [Bukhari, v.1, p.457]

A hadith in Mishkāt (p. 229) informs us that Allāh boasts about mankind before the angels when they all supplicate to Allāh on the plains of Arafāt on the 9th of Dhul Hijjah. The same occurs every Eid after the Eid Salāh. [Mishkāt, p. 182]

## KNOWLEDGE IS AN EXCEPTIONALLY GREAT WEALTH.

The excellence of Sayyidina Ādam عليه السلام over the angels was established because of his superior knowledge. Knowledge is always better than ignorance on condition that the knowledge spurs one to obey and recognise Allāh, and assists him in the task of being a viceroy. The knowledge that Allāh granted Sayyidina Ādam عليه السلام was necessary to fulfill his task as Allāh's viceroy.

That knowledge which prompts one to debate against the truth and which takes one away from Allāh is actually ignorance. The Holy Prophet صلى الله عليه وسلم has mentioned that some types of knowledge are ignorance. [Abu Dawūd]

The knowledge of Qur'ān and Ahādith most certainly leads one to Allāh. Of course, there are other sciences that also serve the same purpose. Allāh says in a verse, "And in your own selves, do you not see?" Allāh says in another verse, "We will soon show them Our portents in the horizons and in themselves" Whereas man can attain closeness to Allāh by studying the sciences related to astronomy, biology and botany, people generally study them only to meet their material requirements. It is most tragic that many experts in these fields are irreligious, agnostic and hold heretical views instead of being rightly guided.

## THE EXCELLENCE OF ONE WHO IS SUPERIOR IN KNOWLEDGE MUST BE ACKNOWLEDGED.

Whenever a person learns that another's knowledge is superior to ones, then ones must acknowledge the fact and admit it without feeling disgraced. The angels did exactly this when they realised that Sayyidina Ādam عليه السلام was more knowledgeable.

It is extremely foolish to claim to have knowledge and debate with intellectuals when one is ignorant about the matter being discussed. Even worst is to adamantly cling to falsehood after the truth has been established.

## THE IMPORTANCE OF REPENTANCE (TAUBA)

It is the duty of a slave to repent immediately upon realising his sin. He should admit his error and sincerely implore Allāh for forgiveness. One should not repeat a sin and should regard the sin to be a weighty burden upon one's shoulders.

Sayyidina Ādam عليه السلام forgot the prohibition of eating from the tree, as Allāh says in Surah Tāhā [verse 115], "Undoubtedly We commanded Ādam before, but

he forgot When he was reminded of his error, he did not make excuses, but admitted his folly. Whereas people are not reprimanded for lapses in memory, Sayyidina Ādam عليه السلام was reminded of his folly because he failed to adopt the means of remembering. It should be noted that people of higher status are answerable for things which others of lesser standing will be excused. Therefore, while forgetfulness like this will be excusable for another human, it will not be tolerated from a Prophet عليه السلام of Allāh.

Allāh inspired Sayyidina Ādam عليه السلام and Hawwa عليها السلام with the words necessary to secure forgiveness because they did not make any excuses, not even that of forgetfulness. On the contrary, Iblis not only disobeyed Allāh's command but he also argued his cause without admitting his folly.

The pious bondsmen of Allāh not only admit their sin, but they also counteract it with good deeds, thinking that they have still not fulfilled Allāh's right. They then sincerely repent to Allāh.

The Holy Prophet صلى الله عليه وسلم said, 'Every child of Sayyidina Ādam عليه السلام is sinful, but the best of the sinful ones are those who repent.' [Mishkāt, p. 204]

It is therefore imperative that the children of Sayyidina Ādam عليه السلام adopt the behaviour of their father, Sayyidina Aadam عليه السلام and not follow in the footsteps of their arch enemy Devil (*Shaytān*).

## PRIDE IS ONE OF THE WORST MALADIES.

It was pride that caused Iblis to disobey Allāh's command, thereby leading to his banishment from Heaven (*Jannah*). He chose to be cast out of Heaven (*Jannah*) rather than swallow his pride and prostrate to Sayyidina Ādam عليه السلام. Instead of repenting, he requested Allāh to lengthen his life so that he could devote his life to misleading mankind.

The Companions (*Sahābah*) رضى الله عنهم once asked the Holy Prophet صلى الله عليه وسلم if that person was proud who likes that his clothes and shoes to be neat and smart. The Holy Prophet صلى الله عليه وسلم replied, "Verily Allāh is beautiful and likes beauty (i.e. good clothing and shoes do not denote pride)." Thereafter the Holy Prophet صلى الله عليه وسلم added that pride means to oppose the truth and to look down on others. [Muslim, v.1, p.65]

This malady is prevalent in all levels of society, and even the seemingly pious people have fallen prey to it. Pride is commonly displayed when people refuse to admit to their errors and argue that they are right. They may pass an incorrect ruling or spread wrong information, but will adamantly oppose anyone who corrects them.

Allāh loves humility in a person. Perfect Belief (*Imān*) will dictate to a person that he should show appreciation for all Allāh's bounties and behave humbly towards people.

Standing on the pulpit, Sayyidina Umar رضى الله عنه once said, "Oh people! Adopt humility, because I have heard the Holy Prophet صلى الله عليه وسلم say that Allāh elevates the rank of the person who humbles himself for Allāh. He will appear low in his own eyes, but high in the estimation of others. Allāh will

humiliate the person who is haughty. He will appear high in his own eyes, but will be more disgraced than a pig in the eyes of others." [Mishkāt, p. 434]

## BOUNTIES ARE SNATCHED AWAY BECAUSE OF SINS.

Besides the accountability on the Day of Resurrection (*Qiyamah*), sins cause one to lose whatever bounties one possesses in this very world. When Sayyidina Ādam عليه السلام and Hawwa عليها السلام ate from the forbidden tree, they immediately lost the clothing of Heaven (*Jannah*) and were sent to the world, where they had to bear suffering and hardship.

The Holy Prophet صلى الله عليه وسلم has mentioned that a person is deprived of sustenance because of the sins that he perpetrates. [Mustadrak of Hākim, v.1, p.493]

There are many people and nations who desire that they be relieved of their difficulties, but refuse to refrain from the sins that they are drowned in. In fact, they argue with those who wish to advise them. Allāh says in Surah A'rāf [verse 96], "If only the inhabitants of the towns believe and adopt abstinence, We would open to them multitudes of blessings from the heavens and the earth. However they denied, so We apprehended them on account of what they earned."

Many Ahādith mention the evil repercussions of sins in this world. Sayyidina Amr bin Ās رضى الله عنه reports that he heard the Holy Prophet صلى الله عليه وسلم say, "The nation wherein fornication is prevalent will be afflicted by droughts, and the nation amongst whom bribery is common will suffer excessive fear." [Mishkāt, p. 313]

Sayyidina Abdullāh bin Umar رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the enforcement of a single penal law is better than forty days of continuous rain. [Ibn Majah, p. 182]

The Holy Prophet صلى الله عليه وسلم has also mentioned that Allāh's mercy does not come to the person who severs family ties. [Mishkāt, p. 420]

The Holy Prophet صلى الله عليه وسلم has also said that Allāh will forgive all sins besides that of harming one's parents. Allāh will punish the person who does this before his death. [Mishkāt, p. 421]

Sayyidina Abdullāh bin Abbās رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that Allāh will cast fear into the hearts of the nation amongst whom treachery is rife. Death will be common amongst those people who frequently commit adultery and sustenance will be straitened for those who cheat in weight and measure. Murder and bloodshed will be rife amongst those people who are unjust in their legal judgment, and enemies will overpower those people who break their promises. [Mu'atta of Mālik]

## MODESTY IS A NATURAL TRAIT OF A HUMAN.

This fact is displayed in the way that Sayyidina Ādam عليه السلام and Hawwa عليها السلام immediately began to cover their private parts with leaves when their clothes were removed. They did this even though the two of them were alone.

The Holy Prophet صلى الله عليه وسلم mentioned that the following four factors were common amongst all the Prophets (*Anbiya*) عليهم السلام: (1) Modesty, (2)

applying perfume, (3) using the Miswāk, (4) marriage. [Tirmidhi]

In another hadith, the Holy Prophet صلى الله عليه وسلم said that Belief (*Imān*) and modesty are linked so closely that the disappearance of one will necessitate the absence of the other. [Mishkāt p. 432]

## THE REWARD FOR ACCEPTING ALLĀH'S GUIDANCE.

Allāh says after the incident of Sayyidina Ādam عليه السلام, "If there ever comes to you any guidance from Me, then whomsoever will follow My guidance shall have no fear on them, neither shall they grieve."

Allāh has not merely sent man in this world to eat, drink and reproduce. Allāh subjects man to numerous trials in this world to test his worth and has ordained certain injunctions which he has to fulfill. If man will abide by the teachings of the Prophets (*Anbiya*) عليهم السلام and the divine scriptures, Allāh will allow him to return to the place whence his parents, Sayyidina Ādam عليه السلام and Hawwa عليها السلام left. Just as Disbelievers (*kuffār*) do not inherit from Muslims, the Disbelievers (*kuffār*) progeny of Sayyidina Ādam عليه السلام and Hawwa عليها السلام will not inherit the bliss of Heaven (*Jannah*) from their Muslim parents.

Sayyidina Ādam عليه السلام and all the Prophet (*Anbiya*) عليهم السلام after him preached Islām, which has the following three basic tenets:

1. Belief in oneness of Allāh (*Tauhīd*) i.e. in the Being and attributes of Allāh as He has explained them via his messengers and books. 2. Belief in *Risālah* (prophethood), which includes belief in all Allāh's Prophets (*Anbiyā*) and whatever they preached i.e. belief in the angels, predestination, Heaven (*Jannah*), Hell, and all the other laws propagated by the Prophets (*Anbiya*) عليهم السلام.

3. Belief in resurrection after death, when people will receive the rewards or punishment for what they did in the world.

All the Prophets (*Anbiya*) عليهم السلام preached the above tenets, although the specific *Dīn* (religions) may have differed as far as the injunctions are concerned. It is for this reason that the Holy Prophet صلى الله عليه وسلم said, "I am the closest person to Isa, the son of Maryam in this world and in the Hereafter. All the Prophets (*Anbiya*) عليهم السلام are step brothers with different mothers, having the same *Dīn* (Religion). [Bukhari v.1, p.490]

People are grossly incorrect to say that Islām is only one and a half century old. Islām has been propagated from the time of Sayyidina Ādam عليه السلام, and has been preached by every one of the Prophet (*Anbiya*) عليهم السلام.

While all the previous Prophets (*Anbiya*) عليهم السلام have passed away from this world, the message of the Holy Prophet صلى الله عليه وسلم is perpetuated by the Qur'ān because he was sent as a Prophet to the entire universe till doomsday (*Qiyamah*). Every person, be he a Jew, Christian, Buddhist or Hindu, is part of the Holy Prophet's صلى الله عليه وسلم Ummah, and needs to accept his message.

Allāh says in verse 85 of Surah Āl Imrān, 'Whosoever seeks a *Dīn* (Religion) besides Islām, it shall never be accepted from him, and he will be, in the Hereafter, amongst the losers.'

Allāh says to the Holy Prophet صلى الله عليه وسلم in Surah Saba [verse 28], "We have sent you as a messenger, bearer of glad tidings, and a warner to the whole of mankind. However, most people do not know."

Muslim (v.1, p.86) reports that the Holy Prophet صلى الله عليه وسلم said, "I swear by the Being in Whose control lies my life! Whichever person of this ummah, be he a Jew or a Christian, who dies without believing in me after hearing about me, will be from the dwellers of the Blazing Fire."

## AN INTRODUCTION TO THE BANI ISRĀ'IL.

Since the forthcoming verses and many other Surahs of the Qur'ān discuss the Bani Isrā'il, it is appropriate that a person becomes acquainted with their background so that one may understand the Qur'ān better.

## THE HOMELAND AND CHILDREN OF SAYYIDINA IBRAHĪM عليه السلام

Sayyidina Ibrahim عليه السلام hailed from Babylon where Nimrūd (Nimrūz) reigned. The people of the place including Sayyidina Ibrahim's father عليه السلام were all idolators. Sayyidina Ibrahim عليه السلام preached oneness of Allāh (Tauhīd) to them but instead of listening to him, they were bitterly opposed to him and even cast him into a raging fire.

One of his wives was Sayyidah Sarah عليها السلام who happened to be the daughter of his paternal uncle. His other wife was Sayyidah Hājra عليها السلام. Sayyidina Is'hāq عليه السلام was born from Sayyidah Sarah عليها السلام while Sayyidah Hājra عليها السلام bore Sayyidina Isma'il عليه السلام. Sayyidah Hājra عليها السلام and Isma'il عليه السلام were the two whom Sayyidina Ibrahim عليه السلام left alone in the desert of Makkah and became the founders of this great city. Sayyidina Ibrahim عليه السلام also had other children whose names have been recorded in the book, "Al Bidaya wan Nihayah"

Sayyidina Is'hāq عليه السلام had a son called Sayyidina Ya'qub عليه السلام who was also known as Isrā'il (meaning 'the chosen servant of Allāh' or 'Allāh's slave'). His progeny is therefore referred to as the Bani Isrā'il (the children of Isrā'il). Sayyidina Ya'qub's son was Sayyidina Yusuf عليه السلام whose story is discussed in Surah Yusuf.

## THE BANI ISRĀ'IL ARRIVE IN EGYPT.

When Sayyidina Yusuf عليه السلام ruled Egypt, his eleven brothers also migrated to Egypt where their progeny flourished till their twelve tribes numbered 60 000 in total. Their homeland was Kan'an in Palestine which was the place to which Sayyidina Ibrahim عليه السلام migrated after leaving Babylon.

While the progeny of Sayyidina Isma'il عليه السلام abounded in Makkah, the progeny of Sayyidina Is'hāq عليه السلام prospered in Kan'an and later in Egypt. After the demise of Sayyidina Yusuf عليه السلام, the Bani Isrā'il were greatly oppressed in Egypt because they were aliens in the country.

The Copts of Egypt made the Bani Isrā'il their slaves and they even slaughtered the sons of the Bani Isrā'il.

## THE RISĀLAT (PROPHETHOOD) OF SAYYIDINA MŪSA عَلَيْهِ السَّلَام, AND HIS PREACHING.

Allāh made Sayyidina Mūsa عَلَيْهِ السَّلَام a Prophet from amongst the Bani Isrā'īl who preached to Pharaoh (*Fir'aun*) and requested that he free the Bani Isrā'īl from bondage. However, Pharaoh (*Fir'aun*) neither accepted Sayyidina Mūsa's عَلَيْهِ السَّلَام preaching, nor did he release the Bani Isrā'īl. Instead, he claimed divinity.

## THE BANI ISRĀ'ĪL ESCAPE FROM EGYPT.

By Allāh's command, Sayyidina Mūsa عَلَيْهِ السَّلَام eventually led the Bani Isrā'īl out of Egypt one night. When Pharaoh's (*Fir'aun's*) army caught up with them, they were at the seashore. Allāh then commanded Sayyidina Mūsa عَلَيْهِ السَّلَام to strike the water with his staff, causing the sea to make way for twelve dry roads. The Bani Isrā'īl were then able to cross safely.

When Pharaoh (*Fir'aun*) and his army decided to pursue them, Allāh caused the sea to close on them, drowning them all. Pharaoh (*Fir'aun*) was also killed, but Allāh preserved his body, which is still present today in a museum in Egypt. Addressing him, Allāh says in verse 92 of Surah Yunus, "*Today We shall preserve you with your body to be sign for those after you.*"

Al Bidaya wan Nihayah (v.1, p.270) reports that when they crossed the sea, the Bani Isrā'īl numbered 600,000 excluding women and children. By then they had already lived in Egypt for 426 solar years.

## AFTER EMERGING FROM EGYPT, THEY REACH THEIR HOMELAND AFTER FORTY YEARS.

Although their original homeland was far off, the Bani Isrā'īl could have reached it in a reasonable amount of time. However, the journey took forty years because they wandered about lost in the valley of Tih. Every night, they arrived at the same place from where they had departed in the morning.

During that period, they harassed Sayyidina Mūsa عَلَيْهِ السَّلَام greatly and even started worshipping the calf when he went to Mount Tūr to receive the Torah. When he returned, they refused to believe him until they personally heard Allāh speaking and saw Him with their own eyes.

Allāh provided *manna* and *salwa* for them from Heaven (*Jannah*) but they expressed ingratitude by requesting for the common vegetables of the world. When they refused to practise the injunctions of the Torah, Allāh suspended Mount Tūr over their heads, threatening to drop it on them if they remained stubborn.

Sayyidina Mūsa عَلَيْهِ السَّلَام passed away during these forty years, whereafter Sayyidina Yusha bin Nūn عَلَيْهِ السَّلَام was their Prophet and eventually led them to Baitul Muqaddas. The various incidents mentioned above have all been discussed in the verses of the Qur'ān.

## THE JEWS ARRIVE IN MADINAH.

Historians write that when the Disbeliever (*kāfir*) tyrant Bukht Nasr attacked Baitul Muqaddas, he banished the Jews from there. Many immigrated to Hijāz,

Wadi Qura, Tayma and Madinah. At that time, there were some people of the Bani Jurhum residing there, along with some descendants of the Amāliqa tribe who planted and harvested dates.

The Jews gradually grew in number until they outnumbered the others. They expelled the others from Madinah, thereby seizing possession of the city. They resided there for as long as Allāh willed. [*Futuhul Buldān*, p.329]

Certain historians have mentioned that the Jews had read in the Torah that the final messenger of Allāh صلى الله عليه وسلم will appear in a city where dates flourish and which is bordered by two rocky deserts. Therefore, they set out from Baitul Muqaddas to search for this place so that they could receive him and follow him. When they recognised Madinah to be the place, they settled there. [*Umdatul Akhbār Fi Madinahtil Mukhtār* p. 34, and *Mu'jamul Buldān*, v.5, p.82]

### THE AWS AND KHAZRAJ TRIBES ARRIVE IN MADINAH.

The original name of Madinah was Yathrib. After the Hijrah, the Holy Prophet صلى الله عليه وسلم changed the name to Madinahtur Rasūl, Tayyibah and Tābah. It is now famously called Madinah or Madinahtul Munawwarah.

After the Jews had been living in Madinah for a long while, two tribes from Yemen settled there. These were the Aws and the Khazraj. When the Holy Prophet صلى الله عليه وسلم arrived in Madinah, the following tribes lived there:

The Jews, viz. (1) The Bani Nadir, (2) the Bani Quraizah and (3) the Bani Qaynuqa.

The Yemenis, viz, the Aws and the Khazraj who were later known as the Ansār.

The two Yemeni tribes were idol worshippers and were constantly fighting each other and the Jews. The Jews were regarded as the People of the Book and they used to tell the others that they are awaiting the advent of the final Prophet, whom they would follow and then crush their enemies.

### THE AWS AND KHAZRAJ ACCEPT ISLĀM.

When the Holy Prophet صلى الله عليه وسلم met the first group of pilgrims from amongst the Aws and Khazraj, he invited them to Islām. They realised that he was the same person about whom the Jews boasted that they would follow him to vanquish their enemies. Therefore, before the Jews could follow the Holy Prophet صلى الله عليه وسلم, they decided to accept Islām.

When they returned to Madinah, they propagated the message of Islām. Twelve representatives from amongst them met the Holy Prophet صلى الله عليه وسلم the following year to pledge their allegiance to him. They also invited the Holy Prophet صلى الله عليه وسلم to migrate to Madinah.

### THE MIGRATION (HIJRAH) TO MADINAH.

After receiving the invitation, the Holy Prophet صلى الله عليه وسلم left with Sayyidina Abu Bakr رضى الله عنه for Madinah. The books of history mention the incidents of the various Companions (*Sahābah*) رضى الله عنهم who had already left



for Madinah before the Holy Prophet صلى الله عليه وسلم. One may refer to these in 'Futuhul Buldān' (p. 30), "Ar Rawdul Unf" (v.2, p.16) and the "Sirah" of 'Ibn Hishām'.

## THE OBSTINACY OF THE JEWS.

Despite possessing the knowledge that the Holy Prophet صلى الله عليه وسلم was the true Prophet of Allāh about whom they had read in their scriptures, the Jews refused to accept him as such. They even refused to respond to the words of the Aws and the Khazraj when these two tribes reminded them that the Holy Prophet صلى الله عليه وسلم was the very same Prophet about whom they (the Jews) had threatened others. [Ibn Hishām]

Because of their jealousy and enmity, the Jews did not respond to the Holy Prophet's صلى الله عليه وسلم preaching. Only a few of them accepted Islām, while the others always plotted against the Holy Prophet صلى الله عليه وسلم and the Muslims.

يَبْنَى إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ وَإِنِّي  
فَارْهَبُونَ ﴿٤٠﴾

(40) Oh Bani Isrā'īl! Call to mind Allāh's favour which He conferred upon you. Fulfil My pledge and I will fulfil yours. Fear Me only."

## THE BANI ISRĀ'ĪL ARE REMINDED OF ALLĀH'S FAVOURS ON THEM.

In addressing the Bani Isrā'īl, Allāh addresses the Jews, since they were the progeny of Sayyidina Isrā'īl (Ya'qub) عليه السلام. During the time of the Holy Prophet صلى الله عليه وسلم, they lived in Madinah, Khaibar and Shām. After arriving in Madinah, the Holy Prophet صلى الله عليه وسلم encountered the Jews who were not to be found in Makkah. Therefore the Qur'ān begins to address them.

Allāh says in the above verse, "Oh Bani Isrā'īl! Call to mind Allāh's favour, which He conferred upon you Fulfil My pledge and I will fulfil yours. Fear Me only". The Bani Isrā'īl knew what bounties Allāh had conferred on them and their forefathers. The verses wherein Allāh speaks about these favours prove that the Holy Prophet صلى الله عليه وسلم is Allāh's Prophet because he could not have learnt these from any person, nor read it because he was unlettered. He could have learnt about this only from Allāh.

وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي  
شَيْئًا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٤١﴾

(41) Believe in what I have revealed in confirmation of what you have with you, and do not become the first disbelievers. Do not barter Allāh's verses for a measly price. Fear Me only.

## THE BANI ISRĀ'ĪL ARE INVITED TO ACCEPT ISLĀM.

Allāh addresses the Jews further by saying, "Believe in what I have revealed

(i.e. the Qur'an) in confirmation of what you have with you (i.e. the Torah)" Although the Torah and Injil that the Jews and Christians possessed during the time of the Holy Prophet صلى الله عليه وسلم were already adulterated, they still contained some true descriptions of the Holy Prophet صلى الله عليه وسلم.

Allāh says in Surah Arāf [verse 157]. "Those who follow the unlettered messenger and Prophet that they find written (mentioned) with them in the Torah and Injil."

Since the Jews had knowledge of the fact that the Holy Prophet صلى الله عليه وسلم was to be the final Prophet on earth, and they had waited for him in Madinah for such a long time, it was necessary that they be the first to believe in him. The Christians learnt about the Holy Prophet صلى الله عليه وسلم much later, while the Polytheists of Makkah were totally unaware of his imminent appearance.

The Jews were therefore the best equipped with knowledge to realise that they had no reason to reject the Holy Prophet صلى الله عليه وسلم. It is for this reason that Allāh admonishes them, "and do not become the first disbelievers."

Since the Jews were the first to learn about the Holy Prophet صلى الله عليه وسلم in their scriptures, they were actually the first to receive the message to follow him. Therefore, their rejection will be regarded as the first disbelief even before the disbelief of the Polytheists in Makkah. Other commentators have interpreted the verse to mean that the Jews should not become the first disbelievers from amongst the Ahlul Kitāb (including Jews and Christians) of Madinah.

"Do not barter Allāh's verses for a measly price." Certain commentators have interpreted this verse to mean that they should believe in Allāh's verses and all His messengers عليهم السلام [including the Holy Prophet صلى الله عليه وسلم] They must not refrain from accepting Islām merely for fear of losing some material wealth. [Ibn Kathīr]

Other commentators have interpreted the verse to mean that they should not adulterate their scriptures and should not conceal the truth. They used to do this often when others bribed them to do so. [Baydawi]

"Fear Me only." Fear of Allāh is the most effective means whereby people can refrain from sin. The command to fear Allāh is repeated in this verse due to its importance.

Allāma Baydawi رحمه الله writes that the first verse (40) addresses the general public to adopt the means to Piety (taqwa) (Allāh's fear), whereas the second (41) applies specifically to the learned scholars because they are required to reach the pinnacles of piety (taqwa) (which is denoted by the word "Fattaqūn").

وَلَا تَلْسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْنُبُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

(42) Do not confuse the truth with falsehood and knowingly conceal the truth.

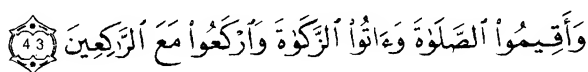
**THE TRUTH MUST NOT BE CONCEALED AND MIXED WITH FALSEHOOD**

This verse addresses the Jewish scholars, telling them not to confuse the

truth with falsehood by inserting their own additions to the divine scriptures. It was their practice not to teach the Torah to the masses, and they preserved the Torah in scattered leaves, making reference difficult.

Whenever anyone would seek a ruling from them, they would extract any leaf and tell the person exactly what he wanted to hear, provided the person paid for it. It was also their practice to conceal the description of the Holy Prophet صلى الله عليه وسلم from the masses. It is for these reasons that Allāh cautions them, “Do not confuse the truth with falsehood and knowingly conceal the truth.”

They perpetrated these acts even though they realized that they were sinning.



(43) Establish Salāh, pay Zakāh and bow (in ruku) with those who bow.

## THE COMMAND TO PERFORM SALĀH AND PAY ZAKĀH

The meaning of establishing Salāh has already been discussed earlier in Surah Al-Baqarah. Many verses mention Salāh and Zakāh together, since they denote physical and financial acts of devotion. Salāh inspires a person to turn to Allāh and instills humility into him. Zakāh eradicates miserliness and other evils associated with wealth. There are numerous other benefits attached to these two acts of worship which the Scholars (Ulama) have elucidated in many books.

Allāh also commands the Bani Isrā'il to 'bow (in ruku.) with those who bow.' This means that they should be particular about performing Salāh in congregation. One of the greatest virtues of Salāh in congregation is that the reward for such a Salāh is multiplied 27 times.

Although Salāh and Zakāh are obligatory for all Muslims, the Jews are specifically commanded with these because these two acts of devotion are especially effective in eradicating the maladies of love of position and love of wealth, both of which were widespread amongst the Jews.

Other commentators have mentioned that the prayer of the Jews did not include the bowing (ruku) posture. Allāh therefore impresses upon them to adopt the prayer of the muslims, meaning that they should become muslims.

Scholars (Ulama) have deduced from this verse that it is Wājib (Compulsory) to perform Salāh in congregation. Even those who say that it is sunnah deeds practice by Holy Prophet صلى الله عليه وسلم have emphasised its importance.

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, 'I swear by the Being in whose control is my life! I desire to instruct that firewood be gathered. Thereafter, I would instruct that the call or prayer (adhān) be given so that that Salāh may commence. I will then appoint an Imām to lead the Salāh and personally set fire to the homes of those who do not attend the Salāh in congregation.' [Bukhari, v.1, p.89]

The Holy Prophet صلى الله عليه وسلم said in another hadith. "If there were no

women and children at home, I would lead the Isha Salāh and order the youth to set fire to the homes of those who do not attend the Salāh with congregation.’ [Mishkāt, p. 97]

Once after completing the Fajr Salāh, the Holy Prophet صلى الله عليه وسلم inquired from the Companions (*Sahābah*) رضى الله عنهم whether a certain person was present. When the Companions (*Sahābah*) رضى الله عنه replied in the negative, he asked about a second person. When it was mentioned that he too was absent, the Holy Prophet صلى الله عليه وسلم said that the Fajr and Isha Salāhs are most difficult for the Hypocrites (*Munāfiqīn*). He then added, “If you knew the reward for these two Salāhs, you would come to the Mosque (*Masjid*) even if you had to crawl. Indeed, the first row is the row of the angels. If you knew the reward of standing in this row, you would race to stand in it. Undoubtedly, the Salāh of two persons performing Salāh together is better than performing individually. Performing Salāh collectively with two persons is better than performing Salāh collectively with just one person. Allāh likes the congregation of more people proportionately more.” [Mishkāt p.96]

Sayyidina Abdullāh bin Mas’ūd رضى الله عنه said, “I have certainly witnessed the time when only the open hypocrite would miss Salāh in congregation or an ill person. Even the ill would present themselves with the aid of two persons. Indeed, the Holy Prophet صلى الله عليه وسلم has shown us many ways of guidance and amongst these is to perform Salāh in a Mosque (*Masjid*) where the adhān is given.” [Muslim, v.1, p.232]

Sayyidina Abu Dardā رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, Satan (*Shaytān*) will certainly assume control of any three men in a forest or town where they do not perform Salāh in congregation. So be particular about performing Salāh in congregation because a wolf devours the lone sheep.” [Mishkāt p. 96]

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾ (44)

(44) Do you command people with good, forgetting yourselves, whereas you recite the Book? Have you no understanding?

### A PREACHER MUST NOT FORGET HIMSELF.

The Jewish scholars realised that the Holy Prophet صلى الله عليه وسلم was the true Prophet of Allāh. Therefore, despite not accepting Islām themselves, they sometimes advised their friends or family to accept Islām.

“Ibn Kathīr” and “Durrul Manthūr” report from Sayyidina Abdullāh bin Abbās رضى الله عنه that the Holy Prophet صلى الله عليه وسلم once visited an ailing Jewish youngster who used to be in his attendance. The boy was about to leave this world. The Holy Prophet صلى الله عليه وسلم stood at the boy’s head side and encouraged him to accept Islām. The boy looked towards his father, who told him, “Obey Abul Qāsim (i.e. the Holy Prophet صلى الله عليه وسلم).” The boy then accepted Islām. The Prophet صلى الله عليه وسلم left the house saying, ‘All praise be to Allāh, Who saved him from Hell.’ [Bukhari, v.1, p.181]

Besides this incident, there were other occasions when the Jews advised others to perform Salāh and pay Zakāh, without doing it themselves. It is for this reason that Allāh asks them, "Do you command people with good, forgetting yourselves, whereas you recite the Book? Have you no understanding?"

Although the verse addressed the Jews, it may apply to any person who preaches something to people, while he does not practise it himself. This type of behaviour is extremely detrimental.

It has been reported in certain narrations that the example of the learned scholar who preaches to others without practising himself, is like the lamp that gives light to others while burning itself out.

## THE PUNISHMENT FOR NON-PRACTISING LECTURERS

Sayyidina Anas bin Mālik رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that when he was taken on a tour of the heavens, he saw people whose lips were being cut with scissors. When the lips were completely cut, they were restored to their normal form, whereafter they were cut again. When the Holy Prophet صلى الله عليه وسلم asked Jibril عليه السلام about the identity of these people, he replied, "These are the lecturers of your ummah who instructed people with good, but forgot themselves, whereas they recited the Book. Have they no understanding?" [Durrul Manthūr, vo.1, p.64, and Mishkāt, p. 438]

Sayyidina Usāma bin Zaid رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that a person will be cast into Hell where his innards will emerge from his body. He will go around Hell with his entrails hanging out, just like a donkey walks about a grinding mill. The people of Hell will gather around him asking, "What had happened to you? Did you not enjoin us to do good and forbid us from evil?" He will reply, "I enjoined you to do good without doing it myself, and I forbade you from evil whereas I perpetrated them myself" [Muslim, v.2, p.412]

**Note:** The above verse denotes that a person should enjoin good and forbid evil (*Amr bil Ma'rūf Wan Nahy Anil Munkar*), together with making an effort to practise on whatever one is preaching. It does not mean that one should discard enjoining good and forbidding evil if one is not practising on the good and refraining from the evil. This should be understood well.

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

(45) Seek assistance with patience and Salāh. Without doubt, this is difficult, except for the humble ones; (46) Those who are convinced that they will meet their Lord, and that they will return to Him.

## SEEKING ASSISTANCE BY MEANS OF PATIENCE AND SALĀH.

The Arabic word "sabr" (translated above as "patience") has the following three meanings:

1. Being steadfast on the performance of deeds, especially the *Farā'idh* and *Wājibāt*.
2. Completely abstaining from sin.
3. Being patient when afflicted by adversities.

People are generally only conversant with the third meaning. All these forms of patience (*sabr*) draw Allāh's assistance. The carnal soul is generally not prepared to carry out the devotions prescribed by the Islamic Laws (*Shari'ah*). Therefore, a person has to exercise patience (*sabr*) by proceeding with the act. Then too, the carnal self will not want to perform the act properly. Again patience (*sabr*) will be required to ensure that the act is done properly.

Acts like fasting and *jihād* (religious war) require an excessive amount of 'sabr.' *Salāh* is the greatest form of physical worship which also demands a high level of patience (*sabr*). This is so because *Salāh* actively involves both the outward and the inward dispositions of a person, which is difficult for the carnal self.

Sayyidina Hudhaifa رضى الله عنه reports that he returned to the presence of the Holy Prophet صلى الله عليه وسلم after completing a responsibility during the battle of *Ahzāb*. He says that the Holy Prophet صلى الله عليه وسلم was then engaged in *Salāh* because he always resorted to *Salāh* when faced with any adversities.

Sayyidina Ali رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم engaged in *Salāh* on the eve of the battle of *Badr* while everyone else was sound asleep. He supplicated to Allāh the entire night till dawn. [*Ibn Kathīr*, v.1, p.87]

Allāma Ibn Kathīr رحمه الله reports from Ibn Jarīr that the verse "Seek assistance with patience and *Salāh*" is addressed to the learned scholars of the Jews. They are encouraged to seek assistance from Allāh so that they can forsake their passion for wealth and honour, submit to Allāh and accept Islām. They should then exercise patience if they have to lose any part of their material possessions in the process.

Allāma Ibn Kathīr رحمه الله also mentions that the command to seek assistance with patience (*sabr*) and *Salāh* applies to all people, even though the Jews have been addressed in the verse. [v.1, p.88]

## THE IMPORTANCE OF SALĀH

*Salāh* involves the internal and external body. The external body must be pure and well covered, acts which require money to be spent. This lends a financial aspect to *Salāh*, making it a form of financial act of devotion as well. *Salāh* entails devoting one's attention to the act, while fighting off the attacks of Devil (*Shaytān*). The person performing *Salāh* enters into direct conversation with Allāh while reciting the Qur'an and attesting to Allāh's Oneness.

In *Salāh*, a person is constantly fighting his carnal desires by abstaining from eating, drinking, speaking and walking about. By being devoted to *Salāh* and paying heed to performing the Obligatory prayers (*Farā'idh*), Compulsory prayers (*Wājibāt*), *Sunan* (Practice of Holy Prophet صلى الله عليه وسلم (*Sunan*) (plural of *Sunnah*) add Supererogatory prayers (*Nawāfil*), one will attain Allāh's assistance

and draw His mercy.

## THE IMPORTANCE OF HUMILITY

*‘Without doubt, this (Salāh), is difficult, except for the humble ones.’* Humility entails submitting the heart after which the other limbs will also be submissive. Those who perform their Salāh with this quality truly enjoy their Salāh and cannot bear to miss it. Those who attain this quality are truly successful.

Allāh says in Surah Mu’minūn, *“The believers have truly succeeded. (They are) Those who are humble in their Salāh.”* [verses 1 and 2]

People exert themselves greatly in acquiring the things of this world. There are those who even work for 18 hours daily. However, they consider the performance of two rakāhs of Salāh to be too difficult. Even if they have to perform Salāh, their minds are so involved in their worldly activities that they cannot hope to attain humility.

## WHO ARE THE HUMBLE ONES?

Allāh describes the humble as *“Those who are convinced that they will meet their Lord (after death), and that they will return to Him [on the Day of Judgment (Qiyamah)].”* The person who is convinced of the above will never miss any Salāh, never delay its performance and will perform it properly.

If Allāh accepts a person’s Salāh, He will accept all their other deeds as well. However, if it is rejected, all the other deeds will also be rejected. If a person realises this, together with the conviction that he will be immensely rewarded and that it will guarantee his success in the Hereafter, then he will ensure that he performs it properly. Without this realisation, he will find two rakāhs of Salāh too difficult for him.

Sayyidina Ammār bin Yāsir رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that some people only receive a tenth, a ninth, an eighth, a seventh, a sixth, a fifth, a quarter, a third or a half of the reward for their Salāh. [At Targhib wat Tarhib, v.2, p.341]

This deficiency in reward is due to the lack of sincerity and humility in their Salāh.

يٰۤاَيُّهَا اِسْرَءٰىلُ اذْكُرُوْا نِعْمَتِيْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاِنِّىْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ﴿٤٧﴾ وَاتَّقُوْا  
يَوْمًا لَا تَجْزٰى نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ  
يُنصَرُوْنَ ﴿٤٨﴾

(47) O children of Isrā’īl, call to mind My favour that I bestowed upon you and that I preferred you above the universe. (48) Fear the day when one soul will not avail another in the least, no intercession will be accepted, no ransom will taken, and they will not be helped.

## THE SELFISHNESS OF PEOPLE ON THE DAY OF JUDGMENT (QIYAMAH)

Allāh reiterates the command to recall His favours on the Bani Isrā'il. Allāh tells them, "I had granted you preference above the universe." Allāh accorded this virtue to the forefathers of the Bani Isrā'il who were-the Prophets (*Anbiya*) عليهم السلام or other pious people who always adhered to the true Dīn (Religion) and worshipped Allāh only. Allāh had preferred them above all those existing in their respective eras.

The Holy Prophet صلى الله عليه وسلم is the best of all the Prophet (*Anbiya*) عليه السلام and his ummah followers is the best of all ummahs, as Allāh says "You are the best of ummahs" [Surah Āl Imrān, verse 110]. Allāh also says in verse 142 of Surah Al-Baqarah, "Thus we have made you such a group that is moderate in nature"

The Bani Isrā'il were the best in their respective times because they followed the teachings of the Prophets (*Anbiya*) عليهم السلام. However, they adulterated their scriptures and even rejected the apostleship of the Holy Prophet صلى الله عليه وسلم despite being convinced of the fact that he was really Allāh's messenger. In doing so, they destroyed the credibility that Allāh granted them and earned Allāh's wrath.

The Jews were jealous of the fact that the final messenger should be from the Arabs and not from them. This, coupled with love for wealth and honour prevented them from accepting the Holy Prophet صلى الله عليه وسلم as Allāh's Prophet. Allāh informs them in the Qur'ān that they should not pay so much attention to the things of this world because these will not help them on the Day of Judgment (*Qiyamah*).

Allāh informs them, "Fear the day when no soul will not avail another in the least no intercession will be accepted, no ransom will taken, and they will not be helped."

## ONLY THOSE WHOM ALLĀH PERMITS WILL BE ABLE TO INTERCEDE ON THE DAY OF JUDGMENT (QIYAMAH)

Intercession will only be accepted from those whom Allāh permits, and only on behalf of those whom Allāh permits. No intercession will be permitted on behalf of the Disbelievers (*kuffār*).

Allāh says in Surah Muddaththir, "The intercession of an intercessor will not profit them (the Disbelievers)," [verse 48]

Allāh says in verse 109 of Surah TāHā, "On that day intercession will only benefit those whom the Beneficent (*Rahmān*) permits and whose speech He is pleased with."

Verse 255 of Surah Al-Baqarah reads, "Who is there that can intercede by Him save with His permission?"

None will be able to save another from Allāh's punishment on the Day of Judgment (*Qiyamah*) even if they possess all the material wealth of the universe.

Allāh says in verse 91 of Surah Āl Imrān, "Verily those who disbelieve and die as disbelievers, the earth full of gold shall never be accepted from any of them if they ever



wish to offer it as ransom. Theirs shall be a painful chastisement and they shall have no helpers."

Allāh says in Surah Mā'idah [verse 36], "Indeed those who disbelieve, if they possessed all within the earth and the like thereof in addition to ransom themselves from the punishment of the Day of Judgment, it will not be accepted from them. Theirs shall be a painful punishment"

وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ  
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

(49) When We rescued you from the people of Pharaoh (Fir'aun), who inflicted a terrible punishment upon you by slaughtering your sons and preserving the lives of your daughters. Therein was a great trial for you from your Lord.

### THE OPPRESSION SUFFERED BY THE BANI ISRĀ'ĪL IN EGYPT

In the above verse, Allāh makes mention of a great boon that He bestowed on the Bani Isrā'il. They suffered great prejudice because of their foreign nationality and were treated worse than slaves. However, Allāh sent Sayyidina Mūsa عليه السلام and his brother Sayyidina Hārūn عليه السلام as messengers to Pharaoh (Fir'aun). They preached to Pharaoh (Fir'aun) and his people, and even won a contest against the great magicians of the time, who subsequently believed in Allāh.

When Sayyidina Mūsa عليه السلام led the Bani Isrā'il out of Egypt, they were pursued by Pharaoh (Fir'aun) and his army. However, Allāh made Pharaoh (Fir'aun) and his entire army drown in the sea, thereby rescuing the Bani Isrā'il from his oppression, which they had suffered for over 400 years long years.

Another meaning of the Arabic word 'balā' (translated above as trial") is a 'prize' or a 'favour.' If this translation is used, it would mean that their rescue from Pharaoh (Fir'aun) was a tremendous prize or favour from Allāh.

It has been mentioned that Pharaoh (Fir'aun) saw in a dream (or was told by fortune-tellers) that a youth from the Bani Isrā'il will destroy his kingdom. It was due to this reason that he undertook to slay all the boys born of the Bani Isrā'il. Although Sayyidina Mūsa عليه السلام was born during the period when this infanticide was taking place. Allāh ensured his safety even though he grew up in Pharaoh's (Fir'auns) palace.

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَظُرُونَ ﴿٥٠﴾

(50) When We split the sea for you and drowned the people of Pharaoh (Fir'aun) while you watched.

## THE BANI ISRĀ'ĪL CROSS THE SEA WHEREAS PHARAOH (FIR'AUN) AND HIS ARMY ARE DROWNED

Some historians have mentioned that Pharaoh's (Fir'aun) name was Walid, while others say that it was Mūsa. However, he was extremely tyrannical and hailed from the Ād [the nation of Sayyidina Hūd عليه السلام]. He ruled Egypt and claimed divinity.

Allāh instructed Sayyidina Mūsa عليه السلام to leave Egypt one night: with the Bani Isrā'il so that none comes to know. However, Pharaoh (Fir'aun) received intelligence of this and mustered a large army to pursue them.

As day broke, the Bani Isrā'il saw this army on their heels and feared being apprehended. However, Sayyidina Mūsa عليه السلام assured them that Allāh was with him and would come to their assistance. Consequently, Allāh ordered Sayyidina Mūsa عليه السلام to strike his staff on the sea that was before them. When he did so, the waters cleaved into twelve roads, each being bordered by mountainous walls of water.

The Bani Isrā'il crossed over safely. When Pharaoh (Fir'aun) and his army attempted to cross, Allāh closed the roads, causing the water to come crashing down upon them. All this took place before the Bani Isrā'il. Therefore, Allāh says to the Bani Isrā'il that He 'drowned the people of Pharaoh (Fir'aun) while you watched.'

As he was being drowned, Pharaoh (Fir'aun) declared his belief in Allāh. Allāh says in Surah Yunus, "Till (the time came when) Pharaoh (Fir'aun) began to drown, he said, I believe that there is no deity except Him Whom the Bani Isrā'il believe and I am from those who surrender."

Thereupon Allāh told him, "Do you believe now? When you were disobedient before and amongst the corrupters? Today We shall preserve you with your body to be sign for those after you." [verses 90, 91 and 92]

A detailed account of the Bani Isrā'il and Pharaoh's (Fir'aun's) drowning is mentioned in Surahs TāHā, Shu'arā and Dukhān.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾  
عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

(51) When We promised Mūsa عليه السلام forty nights, then you took to worship the calf after him, and you were oppressors. (52) Thereafter We pardoned you so that you may be grateful.

## SAYYIDINA MŪSA عليه السلام GOES TO MOUNT TŪR AND THE BANI ISRĀ'ĪL BEGIN TO WORSHIP THE CALF.

After crossing the sea, the Bani Isrā'il reached a plain from where they were to leave for Palestine. However, due to their disobedience (which is mentioned in verses 20 to 26 of Surah Mā'idah) they were made to wander in circles in a single plain for 40 years. During this period, Allāh granted Sayyidina Mūsa عليه السلام the

Torah.

To receive the Torah, Allāh summoned Sayyidina Mūsa عليه السلام to Mount Tūr, where he was required to seclude himself and fast for thirty days. After the thirtieth day, Sayyidina Mūsa عليه السلام brushed his teeth with a Miswāk, due to which the smell of fasting was removed from his mouth.

The Holy Prophet صلى الله عليه وسلم mentioned that the smell from the mouth of a fasting person is more beloved to Allāh than the smell of musk. [Bukhari] When this smell vanished, Sayyidina Mūsa عليه السلام was commanded to fast for another ten days. In this way, he spent forty nights on the mountain. Verse 142 of Surah Arāf clearly mentions that the thirty days were extended to forty.

### **SĀMIRIYY (SĀMIRI) MOULDS A CALF FROM GOLD JEWELLERY, WHICH THE BANI LSRĀ'IL BEGAN TO WORSHIP.**

Before the Bani Isrā'il left Egypt, they borrowed Jewellery from the Copts. This 'Jewellery' was still in their possession after they crossed the sea. A goldsmith amongst them, by the name of Sāmiriyy (Sāmiri), gathered all this Jewellery when Sayyidina Mūsa عليه السلام left for Mount Tūr (Sinai). He then moulded this Jewellery into the shape of a calf.

Thereafter he placed sand into the mouth of the calf, which enabled the calf to make sounds. He collected this sand from beneath the hooves of Jibr'il's عليه السلام steed. Allāh had made the sand (the life giving power) such that it could have the effect of giving off a sound from the calf. When the Bani Isrā'il saw this golden calf making sounds, they were extremely impressed and, because they had become accustomed to idol worship in Egypt, they said to each other, "This is your Lord and the Lord of Mūsa, but he forgot (that our Lord is here, so he went to speak to Him on Mount Tūr)." [Surah TāHā verse 88]

Surah TāHā also mentions the following: "Harūn عليه السلام definitely told them before, 'Oh my people! You are merely being tested therewith. Without doubt, your Lord is the Beneficent (Rahmān), so follow me and obey me. They replied 'We shall certainly remain devoted to it (the calf) till Mūsa returns to us.'" [verses 90 and 91]

### **SĀMIRYY (SĀMIRI) IS CURSED AND THE CALF IS BURNT.**

When Sayyidina Mūsa عليه السلام returned, he was extremely angry to learn what had transpired. After questioning Sāmiriyy (Sāmiri), he told him, "Go! Your punishment in this world shall be that you wander around saying 'Do not touch!'" [Surah TāHā, verse 97] As a result of this, whenever Sāmiriyy (Sāmiri) touched anyone, or was touched by anyone, both persons would be afflicted by a severe fever.

Thereafter, Sayyidina Mūsa عليه السلام told him, "Look at your deity that you remained so devoted to. We will surely burn it and then scatter it well in the ocean. Your deity is only Allāh, besides Whom there is no other deity. His knowledge encompasses everything." [Surah TāHā verses 96 and 97]

The ensuing verses will discuss the part of the verse where Allāh says "Thereafter We pardoned you so that you may be grateful"

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

(53) When We gave Mūsa the Book and the Criterion so that you may be rightly guided.

## THE BOUNTY OF THE TORAH.

One of the greatest bounties that Allāh bestowed on the Bani Isrā'il was that He granted them the Torah. Allāh says about the Torah in Surah An'am, "Then We gave Mūsa the Book whereby the favour was completed for those who did good and which contained the details of everything. And it was a guidance and a mercy so that they become convinced of meeting their Lord." [verse 154]

The Torah is also described as the "Criterion" i.e. the discerner between right and wrong. Some commentators have mentioned that this means that the Torah differentiated between permissible (*halāl*) and prohibited (*harām*). Both the above interpretations are applicable because the Torah was an embodiment of all this.

Other commentators have mentioned that the "Criterion" refers to Sayyidina Mūsa's عليه السلام miracles, which serves to substantiate his Risalat (prophethood). All the bounties that were given to Sayyidina Mūsa عليه السلام may also be called the bounties of the Bani Isrā'il because Sayyidina Mūsa عليه السلام was their Prophet and was also one of them. However, instead of being grateful for all these bounties, the Bani Isrā'il were ungrateful and, instead of being guided, they took the path of deviation.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَتَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْنُصُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

(54) When Mūsa told his people, "Oh my people! You have certainly oppressed your souls by taking the calf as your deity. So turn in repentance to your Creator and slay yourselves. That is best for you in the sight of your Creator." Then Allāh will accept your repentance. In deed, He is the Most Pardoning, the Most Merciful.

## THE REPENTANCE OF THOSE WHO WORSHIPPED THE CALF AND THE COMMAND TO EXECUTE EACH OTHER.

Sayyidina Mūsa عليه السلام became very angry when he saw such a large number of people worshipping the calf He therefore advised them to mend their ways and repent to Allāh. Surah A'rāf mentions, "When they regretted and realized that they were astray, they said, If our Lord does not show mercy to us and forgive us, we will certainly be of the losers." [verse 149]

As a form of expressing their repentance Allāh commanded that those of them who did not worship the calf should execute those who did worship the

calf. Commentators mention that when the family and friends of the executors came before them to be executed, they hesitated. Therefore, Allāh sent a heavy cloud to envelope them so that none could recognise the other.

Executions took place the entire day until the evening. Sayyidina Mūsā and Hārūn عليه السلام engaged in praying to Allāh, after which the cloud was lifted and the repentance accepted. By then, 70,000 people had already been executed. Although all those who worshipped the calf were not executed, Allāh pardoned all of them due to the execution of the 70,000. [Baydawi, Ibn Kathir]

The phrase "So turn in repentance to your Creator" tells them that they were foolish to ignore the Being Who created them and to worship a lifeless calf. The penalties imposed in this world are much lighter than the eternal punishment of the Hereafter. Losing one's life in this world in lieu of eternal salvation is indeed a cheap bargain. Referring to this, Sayyidina Mūsā عليه السلام told them. "That is best for you in the sight of your Creator."

It is indeed Allāh's great boon to the ummah (followers) of the Holy Prophet صلى الله عليه وسلم that their repentance was accepted, they were merely required to repent sincerely, to resolve never to repeat the sin, and to fulfill the rights due to Allāh and to fellow men. The doors of repentance are open to them even if they perpetrate the worst of sins like infidelity (Kufr) and Polytheism (shirk).

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُّؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ  
تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

(55) When you said, "Oh Mūsā! We shall never believe you till we openly see Allāh." So a thunderbolt struck you while you watched. (56) Then We revived you after your deaths so that you could be grateful.

## THE INSOLENCE OF THE BANI ISRĀ'ĪL WHEN THEY ASKED TO SEE ALLĀH IN THIS WORLD.

After the incident of the calf, another crime that the Bani Isrā'īl committed was that they contested the authenticity of Sayyidina Mūsā عليه السلام. They told him that they will never believe that Allāh truly gave him the Torah until Allāh personally told them that the Torah was from Him. With Allāh's permission, Sayyidina Mūsā عليه السلام selected seventy of their leaders and after instructing them to fast and to be physically pure, he took them to Mount Tūr.

When they heard Allāh confirm the divine origin of the Torah, they were not satisfied. They then said, "Oh Mūsā! We shall never believe you till we openly see Allāh." As a result of their insolence, Allāh caused a flash of lightning to burn them to cinders.

Sayyidina Mūsā عليه السلام became concerned about the fact that the Bani Isrā'īl would accuse him for the deaths of their leaders. Therefore, he prayed to Allāh to bring them back to life. Allāh says, "Then We revived you after your death so that you could be grateful"

وَضَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ  
وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

(57) We shaded you with the clouds and sent manna and salwa to you. "Eat from the pure things that We have provided for you." They never oppressed Us, but only oppressed themselves.

## THE BANI ISRĀ'ĪL WERE SHADED BY CLOUDS IN THE PLAIN OF TĪH AND WERE SUSTAINED WITH MANNA AND SALWA FROM THE HEAVENS.

The Bani Isrā'il used to grow extremely tired as they walked in circles on the plain of Tih. Because of the Supplication (*du'ā*) of Sayyidina Mūsā عليه السلام, Allāh caused a cloud to shade them all the time. The cloud would travel with them wherever they went, giving them comfort from the intense heat. Since they were unable to earn a living because of their perpetual travels, Allāh also provided food for them in the form of manna and salwa:

### WHAT IS MANNA?

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that manna was some type of food that descended on trees at night. In the mornings, they used to collect as much as they needed. Sayyidina Mujāhid رحمه الله عليه says that it was type of sweetmeat.

Sayyidina Ikrima رضى الله عنه is of the opinion that it was similar to thick marrow. Sayyidina Qatādah رحمه الله عليه has mentioned that manna would descend like ice, which was whiter than milk and sweeter than honey. It would come to them from the break of dawn till sunrise. Each person was allowed to take as much as one required for the day. Whatever extra they took would putrefy. However, on Fridays they collected all they needed for that Friday and the Saturday that followed. [Ibn Kathīr.]

The Holy Prophet صلى الله عليه وسلم has mentioned that Ajwa (a type of date that is grown in Madinah) is one of the fruits of Heaven (*Jannah*) and is even a cure for poisoning. He also mentioned that mushrooms are manna, and that the water of a mushroom is an effective cure for the eyes. [Tirmidhi and the second part has been narrated in Bukhari, v.2, p.43]

This means that mushrooms are products of the manna which was given to the Bani Isrā'il. The narrator of the above hadith Sayyidina Abu Hurairah رضى الله عنه reports that his slave girl was cured of weak sightedness when he put the juice of a mushroom into her eyes.

### WHAT IS SALWA?

Salwa was a type of bird that resembled the partridge. Allāh caused an abundance of salwa to come with the winds to the Bani Isrā'il. They would catch them easily, slaughter them and prepare them for meals. The Bani Isrā'il were instructed not to slaughter more than they required but they did not comply

with the instruction. When they tried to eat the stored manna and salwa the following day, they would find that it had already putrefied and was inedible.

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "If it were not for the Bani Isrā'il, food would never putrefy and give off an offensive odour. If it were not for Hawwa عليها السلام, no woman would have betrayed her husband." [Bukhari, v.1, p469]

Because of their lack of trust in Allāh, the Bani Isrā'il stored the food for future use. They were punished for this by the spoiling of their foods. It was from then only that foods began to putrefy.

Sayyidah Hawwa عليها السلام was the first woman to betray her husband by encouraging him to eat from the forbidden tree. As a result, her progeny tend to follow in her footsteps. [Mirqāt]

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا  
وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَيَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا  
قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ يَمَّا كَانُوا  
يَفْسُقُونَ ﴿٥٩﴾

(58) When We said, "Enter this town and eat as much as you desire and from wherever you please. Enter the door with your heads lowered, saying, 'We seek forgiveness.' We will then pardon your sins. We shall soon grant more to those who do good." (59) The oppressors altered the words to that which they were not commanded so We sent a punishment from the heavens upon the oppressors because of their disobedience.

## THE COMMAND TO ENTER A TOWN IN HUMILITY, THE IMPUDENCE OF THE BANI ISRĀ'IL, AND THE RESULTANT PUNISHMENT

Some commentators say that the town referred to in the above verse is Baitul Muqaddas, while others are of the opinion that it was a place called Ariha (Jericho). Allāma Ibn Kathir رحمه الله عليه writes that the first opinion is more accurate. The above incident occurred during the Risālat (prophethood) of Sayyidina Yusha bin Nūn عليه السلام, not during the lifetime of Sayyidina Mūsa عليه السلام.

During the lifetime of Sayyidina Mūsa عليه السلام, the Bani Isrā'il were commanded to wage jihād (religious war) against the Amāliqa (a powerful nation who were the descendants of the Ād) to secure entry into Baitul Muqaddas. However, they refused, as denoted in the following verses of Surah Mā'idah: "They said, 'Oh Mūsa, honestly a tyrannical nation live there. Surely we shall never enter there till they leave. If they leave the land' then only shall we enter." [verse 22]. They also added, "Oh Mūsa, we shall never ever enter there as long as they are present there. So you and your Lord both go and fight. We shall remain sitting here." [verse 24].

As a result of this, "(Allāh declared) Undoubtedly this land is forbidden to them for forty years. They will wander bewildered in the earth." [Surah Mā'idah, verse 26]. Therefore, they never entered Baitul Muqaddas till forty years later under the leadership of Sayyidina Yusha bin Noon عليه السلام, after the demise of Sayyidina Mūsa عليه السلام.

They then overpowered the Amāliqa and, as a token of repentance, Allāh instructed them saying, "Enter this town and eat as much as you desire and from wherever you please. Enter the door with your heads lowered, saying, 'We seek forgiveness.' We will then pardon your sins. We shall soon grant more to those who do good"

However, they again failed to comply. Allāh says that they "altered the words to that which they were not commanded" Consequently, instead of entering with their heads bowed down, they entered dragging their posteriors on the ground, as children do. They did this mockingly and, instead of saying "Hittatun" (translated above as "We seek forgiveness", they said the word 'hintatun fi sha'iratin" (a grain of wheat in the ear). [Bukhari, v.2,m, p.643]

As a result of their gross insolence, Allāh 'Sent a punishment from the heavens upon the oppressors due to their disobedience.'" This punishment was a plague which killed 70,000 of them at once.

The Holy Prophet صلى الله عليه وسلم said that plagues are a form of punishment by which Allāh punished those in bygone times. [Ibn Kathīr]

A believer (Mumin) should always turn his attention to Allāh and be humble before Him, especially when He bestows His grace. Upon the conquest of Makkah, the Holy Prophet صلى الله عليه وسلم entered Makkah in humility and then, during midmorning, performed eight rakāhs of Salāh in Umm Hānī's house.

Allāma Ibn Kathīr رحمه الله writes that some Scholars (Ulama) say that these eight rakāhs were the Salātud Dhuhā (Salāh perform at daytime), whereas others say that it was Salātul Fatah (i.e. a Salāh of victory). They say that it is best for a Muslim leader to perform these eight rakāhs whenever he conquers any place. Sayyidina Sa'd bin Abi Waqqās رضي الله عنه performed this Salāh when he conquered Persia. [Ibn Kathīr, v.1. p.99]

وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ  
اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا  
تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ

(60) When Mūsa sought water for his people, We told him, "Strike the stone with your staff" Then twelve springs gushed forth from there. Every group knew their place of drinking. "Eat and drink from Allāh's provision and do not spread corruption on earth."

## WATER IS PRODUCED FROM A STONE FOR THE BANI ISRĀ'ĪL

The Bani Isrā'il required water when they were on the plain of Tih. They



therefore requested Sayyidina Mūsa عليه السلام to pray to Allāh for some water. Allāh says, "When Mūsa sought water for his people, We told him, 'Strike the stone with your staff' Then twelve springs gushed forth from there." Allāma Baghawī رحمه الله reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that the stone was small and squared, which Sayyidina Mūsa عليه السلام kept in a bag. Whenever the Bani Isrā'il required water, Sayyidina Mūsa عليه السلام would strike the stone, after which water would gush forth. When they had taken their share of water, Sayyidina Mūsa عليه السلام would pick up the stone and put it back in his bag.

"Every group (tribe) knew their place of drinking." Allāh truly favoured them by granting the manna, salwa and sufficient water. Allāh told them, "Eat and drink from Allāh's provision and do not spread corruption on earth." Murder, anarchy and disobedience of Allāh's orders constitute the greatest forms of corruption on earth.

وَإِذْ قُلْتُمْ يَمْسُوسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْمِتُ  
الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصِلَهَا قَالَ أَتَسْتَبْدِلُونَ  
الَّذِى هُوَ أَذَنٌ بِالْأَذَى هُوَ خَيْرٌ أَمْ هَاطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ  
وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا  
يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا  
يَسْتَدُونَ ﴿٦١﴾

(61) When you said, "Oh Mūsa! We can never tolerate one type of food. Pray to your Lord on our behalf, (asking Him) to extract for us what the earth produces," its greens, cucumbers, wheat, lentils and onions." Mūsa عليه السلام said, "Do you wish to receive what is inferior in exchange for that which is superior? Go down to any town and you will find what you ask for. Humiliation and poverty were stamped on them, and they became deserving of Allāh's wrath. This was because they disbelieved in Allāh's verses and used to kill the Prophets (Anbiya) unlawfully. This was because of their disobedience and transgression.

## THE BANI LSRA'IL COMPLAIN THAT THEY CANNOT TOLERATE ONLY ONE TYPE OF FOOD AND DEMAND TO EAT VEGETABLES.

Its natural that a man soon tires of the same type of diet. The same occurred to the Bani Isrā'il who received the same manna and salwa twice daily. It was for this reason that they complained to Sayyidina Mūsa عليه السلام. What they should have done was to recall the appalling conditions which they suffered in Egypt where they could not utter a word when their children were being slaughtered. It was appropriate for them to be grateful for the food, thinking that Allāh Who delivered them from the intense hardships was giving it to them.

However, they seemed not to appreciate Allāh's bounty and complained to Sayyidina Mūsa عليه السلام, saying, "Oh Mūsa! We can never tolerate one type of food

*Pray to your Lord on our behalf ('asking Him) to extract for us what the earth produces, from its greens, cucumbers, wheat, lentils and onions."*

Their mode of address was most contemptuous because they spoke as if Sayyidina Mūsa عليه السلام and his Lord had placed them in a situation of difficulty. They spoke as if Allāh was not their Lord, but only the Lord of Sayyidina Mūsa عليه السلام. Therefore, they demanded that he resolve the issue. They failed to realise that the situation that they now faced was immeasurably better than their previous situation of slavery and degradation.

When people become accustomed to degradation and humiliation, they do not appreciate honour and respect. They desire only to fulfil their carnal pleasures, irrespective of the degradation involved.

### THE DISPLEASURE OF SAYYIDINA MŪSA عليه السلام

When the Bani Isrā'il made the request they did, "Mūsa عليه السلام said, 'Do you wish to receive what is inferior in exchange for that which is superior (and which is acquired without any effort,)? Go down to any town and you will find what you ask for'".

The Arabic word 'fūm' (translated above as "wheat") may also be translated as 'garlic' according to the language, of the Banu Hashim, as related by Sayyidina Abdullāh bin Abbās رحمه الله عليه. Sayyidina Mujāhid رحمه الله عليه has also translated it as 'garlic.' Imām Bukhari رحمه الله عليه has reported from certain Scholars (Ulama) that the word refers to any grains that are eaten whole. [Ibn Kathir, v.1, p.101]

### DEGRADATION AND POVERTY FOR THE JEWS

"Humiliation and poverty were stamped on them" Despite their immense wealth, the Jews always hanker after more, and they have always been trampled upon by other nations. The author of "Ma'alimut Tanzil writes, "The Jews will always be poor even though they possess abundant wealth. It is mentioned that humiliation also refers to the poverty of the heart. From all the denominations of Dīn (Religion), you will find that the Jews are the greediest and most disgraced people."

One will notice that the Jews are prepared to give their lives for wealth and will fall ill if any harm came to their wealth. This reflects bankruptcy of the heart.

### THE JEWS DESERVE ALLĀH'S WRATH BECAUSE THEY MURDERED THE PROPHETS (ANBIYA) عليهم السلام.

Allāh continues, to say, "and they became deserving of Allāh's wrath. This was because they disbelieved in Allāh's verses and used to kill the Prophets (Anbiya) عليهم السلام unlawfully. This was because of their disobedience and transgression." Although murder is always unlawful, Allāh mentions the word "unlawfully" because the killing of the Prophets (Anbiya) عليهم السلام was even accepted by them as being wrong. Another reason for it being mentioned is that none of them ever regretted this behaviour.

Ibn Kathir رحمه الله عليه reports from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه that the Bani Isrā'il would kill three hundred Prophets (Anbiya) عليهم السلام in the

morning, and then proceed to the bazārs to transact business as if nothing had happened. Sayyidina Zakariyya and Yahya عليه السلام were amongst the more famous Prophet (Anbiya) عليهم السلام whom the Bani Isrā'il assassinated.

Sayyidina Abdullāh bin Abbās رضى الله عنه reports from the Prophet صلى الله عليه وسلم that the persons who will be most severely punished on the Day of Judgment (Qiyamah) will be:

- 📖 The person who killed a Prophet.
- 📖 The person who was killed by a Prophet.
- 📖 The person who killed any one of his parents.
- 📖 The person who makes pictures.
- 📖 The learned religious scholar who does not benefit from his knowledge. [Mishkāt p. 378]

## A QUESTION REGARDING THE RULE OF THE JEWS

Since the Jews have seized control of some land, certain unenlightened people have raised the question regarding the authenticity of the Qur'ānic prophesy that they will never establish any rule for themselves. It should firstly be understood that the Qur'an did not make such a statement. In fact, Surah Al Imrān also makes an exception to their state of humiliation, when Allāh says, "Disgrace has been smitten upon them wherever they found except by the rope from Allāh and the rope from man." [verse 112]

An example of the "rope from Allāh" will be when a Jew grows old and does not fight the Muslims because of his engagement in worship. In this case, the Muslims will leave him untouched.

An example of the "rope from man" will be when Muslims enter into a peace treaty with the Jews, or when they are accorded temporary respect because of their alliance with a powerful nation. It is obvious that the Jewish state is only existing because of the support of certain Christians countries, without whom it cannot survive.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مَن ءَامَنَ بِاللّٰهِ وَالْيَوْمِ  
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ



(62) Verily those who believe, the Jews, the Christians and the Sabians who believe in Allāh and the Last Day, and who carry out good deeds, theirs will be a reward by their Lord. There shall be no fear on them, nor shall they grieve.

## ONLY BELIEF (IMĀN) AND GOOD DEEDS ARE THE CRITERIA FOR SALVATION

The disgrace and humiliation that has been imposed on the Jews because of

their transgression is not exclusive to them. Similarly, no nation can claim that salvation in the Hereafter and rewards are exclusively for them. Acceptance by Allāh and salvation in the Hereafter can be attained by any person who possesses Belief (*Imān*).

The definition of Belief (*Imān*) also varies according to the times. For example, the Belief (*Imān*) of the Jews during the time of Sayyidina Mūsā عليه السلام was that they believed in Sayyidina Mūsā عليه السلام and the Torah after believing in Allāh. Similarly, the Belief (*Imān*) of the Christians during the time of Sayyidina Isā عليه السلام was to believe in him, the Injil and whatever laws he propagated as part of his Shari'ah. These people would then be deserving of salvation in the Hereafter. However, those who altered his Dīn (Religion) did not remain believers with Belief (*Imān*). Since the Jews in the time of Sayyidina Isā عليه السلام refused to believe in him, they also became Disbelievers (*kuffār*).

### THE UNIVERSAL RISALSAT (PROPHETHOOD) OF THE HOLY PROPHET صلى الله عليه وسلم.

Finally, Sayyidina Muhammad صلى الله عليه وسلم was sent as a Prophet to the world. Sayyidina Isā عليه السلام told his followers about the Holy Prophet's صلى الله عليه وسلم advent, as mentioned in Surah Saff [verse 6], where he says, "And I convey to you the glad tidings of a messenger to come after me, whose name is Ahmad"

Allāh says in Surah Arāf, "Those who follow the unlettered messenger and Prophet that they find written with them in the Torah and Injil" [verse 157]

Therefore, it is imperative for the followers of the previous Prophet (*Anbiya*) صلى الله عليه وسلم to also follow the Holy Prophet صلى الله عليه وسلم. Allāh says in verse 85 of Surah Āl Imrān, "Whosoever seeks a Dīn (Religion) besides Islām, it shall never be accepted from him, and he will be amongst the losers in the Hereafter."

Every person who existed in the world since the advent of the Holy Prophet صلى الله عليه وسلم, as well as every person still to be born till Judgment day (*Qiyamah*) has to accept the Dīn (Religion) brought by the Holy Prophet صلى الله عليه وسلم.

Verse 158 of Surah Arāf states, "Say [Oh Muhammad صلى الله عليه وسلم] Oh people! Verily I am Allāh's messenger to all of you"

Allāh says in Surah Fātir [verse 28], "We have sent you as a warner and bearer of glad tidings to the whole of mankind, but most people do not know."

Therefore since the advent of the Holy Prophet صلى الله عليه وسلم, the success of every Jew, Christian, Sabian, etc depends solely on following him. After understanding the foregoing explanation, one will easily grasp the proper meaning of the verse being discussed. The verse means that if any Jew, Christian or Sabian believes in the Holy Prophet صلى الله عليه وسلم as Allāh's final messenger, believes in imminence of the Day of Resurrection (*Qiyamah*). and verbally attests to this, then one will attain salvation in the Hereafter. Together with this, one must also perform good deeds according to the way which the Holy Prophet صلى الله عليه وسلم showed.

### MEANINGLESS CALL FOR RELIGIOUS UNITY.

The foregoing passage has been expressly written for the benefit of our

present-day heretics who call for religious unity. Many of them say (Allāh forbid!) that belief in Allāh and the Day of Resurrection (*Qiyamah*) is sufficient to secure one's salvation, even though one does not enter into the fold of Islām. They substantiate their stand by claiming that the above verse declares salvation for the person who merely believes 'in Allāh and the Last Day. They say that belief in the Holy Prophet صلى الله عليه وسلم is not necessary to qualify' one for this honour.

They merely say this to beguile others. What they do not inform people of is that belief in Allāh does not merely mean belief in the Being of Allāh, whereafter one may worship Him as he pleases. Allāh's worship must be carried out in the manner demonstrated by the Holy Prophet صلى الله عليه وسلم.

How can belief in Allāh be true when people are worshipping idols and attributing children to Him? How can belief in the Day of Resurrection (*Qiyamah*) be true when people believe in reincarnation and refute the existence of Heaven (*Jannah*) and Hell?

### THE REASON FOR THE JEWS BEING CALLED "YAHŪD."

The meaning of the Arabic word "*Yahūd*" is "to repent." They are given this name because they repented for worshipping the calf. A group of Jews are called "*Yahūd*," while an individual will be called a "*Yahūdi*". Certain Scholars (*Ulama*) have mentioned that they were named after the eldest son of Sayyidina Yaquub عليه السلام whose name was Yahūda. Others mention that the name is derived from the Arabic root word "*tahūd*" which means 'to shake' or 'to vibrate.' They were named thus because they used to shake their bodies every time they heard the Torah.

### THE NASĀRĀ

The word *Nasārā* refers to the Christians, i.e. the followers of Sayyidina Isa عليه السلام. The word is derived from the root word 'nusra' which means 'to help.' In Surah Saff [verse 14], Allāh mentions how Sayyidina Isa عليه السلام asked his followers as to who of them will render him assistance. His disciples volunteered by saying, "*We are the helpers of Allāh.*"

Another word synonymous to *Nasārā* is *Nasrān*. The singular of both words is *Nasrāni*. Certain commentators have mentioned that they received this name because they lived in a place called Nāsirah. The true *Nasārā* therefore refers to those people who follow Sayyidina Isa عليه السلام and the Injil. Although Allāh has used the word '*Nasārā*' to describe those who adulterated the Injil and who idolised Sayyidina Isa عليه السلام and Sayyidah Maryam عليها السلام, Allāh never called them 'Isā'i [people associated with Sayyidina Isa عليه السلام]. Such a word cannot be used for Polytheists who have no real association with Sayyidina Isa عليه السلام.

### THE SABIANS.

The Arabic word '*Sābi'in*' (translated above as "*Sabians*") is derived from the root verbs 'sabā' and 'yasbu.' They were present during the time of the Holy Prophet صلى الله عليه وسلم. The following descriptions of these people have been given:

- 📖 They were people whose Dīn (Religion) was a mixture of Judaism, Christianity and fire worshipping. [Sayyidina Mujāhid رحمه الله عليه]
- 📖 They worshipped the angels. [Sayyidina Hasan Basri رحمه الله عليه]
- 📖 They lived near Iraq, believed in all the Prophets (Anbiya) عليهم السلام, fasted for thirty days annually and prayed facing towards Yemen. [Sayyidina Abu Zinād رحمه الله عليه]
- 📖 They lived on the island of Musil and recited only "Lā Ilāha Illallāh." [Sayyidina Abdur Rahmān bin Zaid رحمه الله عليه]
- 📖 Their Dīn (Religion) was similar to Christianity; they faced towards the south in prayer and believed that they followed the Dīn (Religion) of Sayyidina Nūh عليه السلام. [Sayyidina Khalīl رحمه الله عليه]
- 📖 They were neither Jews, nor Christians, nor fire-worshippers, nor idolators. Instead, they believed in Allāh's oneness (Tauhīd), but followed no specific Dīn (Religion). [Sayyidina Wahb bin Munabbih رحمه الله عليه]
- 📖 They were people whom none of the Prophets (Anbiya) عليهم السلام had reached.

[All of the above has been extracted from Ibn Kathīr].

**NOTE:** The author of Bayānul Qur'ān writes that the verse means: "No person receives preferential treatment in Our court. We will receive any person whose beliefs and deeds are acceptable irrespective of ones past." It is obvious that, after the advent of the Holy Prophet صلى الله عليه وسلم, the above is only possible as a Muslim. Therefore, one can only aspire for salvation if one is a Muslim.

Since Muslims are implied in the verse, there was no necessity to mention "Verily those who believe" However, the phrase has been specifically added so as to lend added weight to the message. The example is like how a king would say when he announces, "The law is general, even though one may support it or oppose it. The one who supports it will be rewarded." It is obvious that those who support the law will obey it. It was not really necessary to mention them. However, the reason for mentioning the fact is that people may understand that the favour to be bestowed on the obedient ones will not be due to any personal virtue of theirs, but because they have obeyed the law. Therefore, if any opposed person was to rend his ways and obey the law in question, one will also be rewarded equally.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ  
لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ  
لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

(63) When We took your covenant and raised Mount Tūr above you (saying) "Hold fast to what We have given you and remember what is therein so that you may attain to piety. (64) Thereafter, you turned away. If it were not for Allāh's grace upon you and his mercy, you would have certainly become of the losers.

## THE BANI ISRĀ'ĪL BREACH THE COVENANT THAT THEY SOLEMNIZED.

When Sayyidina Mūsā عليه السلام was given the Torah, the Bani Isrā'il undertook a covenant that they would fulfil all the obligations contained in the Torah and adhere strictly to their Dīn (Religion). However, when they realised that the laws were too difficult, they refused to comply. It was for this reason that Allāh uprooted Mount Tūr and raised it to hover above their heads saying, "Hold fast to what We have given you and remember what is therein so that you may attain to piety."

Allāh mentions the same incident in more detail in Surah A'rāf, when He says, "When We uprooted the mountain above them as if it was a canopy and they thought that it would fall on them. 'Hold fast on to what We have given you and remember what is therein so that you may adopt piety (taqwa).'" [verse 171]

When the Bani Isrā'il were threatened with the mountain falling on them, they accepted the conditions of the covenant, but later breached it again. However, Allāh again granted them the opportunity to repent and continuously sent Prophets (Anbiya) عليهم السلام to remind them. With reference to this Allāh says, "Thereafter you turned away. If it was not for Allāh's grace upon you and his mercy, you would have certainly become of the losers." [Ibn Kathīr]

An objection may be raised at this juncture to the effect that Allāh mentions "There is no compulsion in Dīn (Religion)" [Surah Al-Baqarah, verse 256]. Therefore, why were the Bani Isrā'il compelled to act on their Dīn (Religion)? It must be noted that verse 256 of Surah Al-Baqarah refers to compulsion in accepting Islām. No person will be forced to become a Muslim. If he is living in a Muslim country, he will merely have to pay the jizya (protection tax), where after he can live peacefully as he is.

The Bani Isrā'il were threatened with the mountain after they had entered into their Dīn (Religion). A person who reneges after accepting Islām will be granted three day's respite to revert. He will be executed only if he refuses to revert thereafter.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾  
فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

(65) You are certainly well aware of those from you who transgressed with regard to the Sabbath. So We told them, "Become despised monkeys!" (66) We made it a lesson for those who were present before them, as well as for those after them, and (We made their incident) an admonition for those who fear.

## THE JEWS VIOLATE THE SABBATH AND ARE TRANSFORMED INTO MONKEYS.

Just as Fridays are sacred to the Muslims, Saturdays were declared sacred for the Jews. They were commanded to revere the day and not to fish on Saturdays. This command was a test for them, due to which Allāh made the fish appear abundantly on the surface on Saturdays. The story is mentioned in Surah A'rāf, where Allāh says, "*Ask them about the village that was at the seaside, when they transgressed with regard to the Sabbath, when their fish would be visible from the surface on Saturdays, but would not come on other days. Thus did We test them due to their disobedience*" [verse 163]

To avoid this restriction, the Bani Isrā'il devised a scheme whereby they could still catch the fish without actually fishing on Saturdays. They would cast their nets and rods on Fridays, leaving these in the water till Saturday, when the fish would appear in large schools. The fish would then be caught in the nets and hooks of the rods without anyone having to stand by. They would pull in the nets and rods after Saturday, claiming that they did not fish on the Sabbath.

Allāh punished them by transforming them into monkeys. They were unable to speak and even grew tails like monkeys. When the others reminded them about how they forbade them from their fishing schemes, they could only nod their heads in confirmation. Verse 60 of Surah Mā'idah, describes the Jews as people whom Allāh had "*transformed into monkeys and pigs*." This verse may either refer to this incident or another because no clear narration has been mentioned in this regard.

However, Sayyidina Abdullah bin Abbās رضى الله عنه has mentioned that the young transgressors in the above incident were transfigured into monkeys, while the older ones became pigs. Sayyidina Abdullah bin Abbās رضى الله عنه has also mentioned that these people lived for only three days after their transfiguration, whereafter they died. They neither ate, drank, nor reproduced during the three days. The monkeys and pigs present today have no ties with these people, but are a separate creation of Allāh.

Sayyidah Ummu Salma رضى الله عنها reports from the Holy Prophet صلى الله عليه وسلم that no progeny issued forth from the nations whom Allāh had transfigured. [Fat'hul Qadir. v.5, p.466]

Further details about this incident will be mentioned in Surah A'rāf. Allāh has been graceful in that He has not transfigured any part of the Holy Prophet's ummah, صلى الله عليه وسلم, but this will occur towards Judgment day (Qiyamah), as reported in Tirmidhi and Bukhari. [Mishkāt, p. 456]

Allāh says in the verse under discussion, "*We made it (the town, or the punishment) a lesson for those who were present before them, as well as for those after them, and (We made their incident) an admonition for those who fear.*"

The phrase "*as well as for those after them*" refer to the people in the times after them, as well as to the people living in other areas, as mentioned by Sayyidina Abdullah bin Abbās رضى الله عنه.

"(We made their incident) an admonition for those who fear." Sayyidina



Atiyya Awfi رحمه الله عليه says that "those who fear" refers to the ummah (followers of the Holy Prophet صلى الله عليه وسلم).

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Do not perpetrate what the Jews did by using schemes to justify what is harām."

Another scheme that the Jews devised to justify what was harām concerned the fat of animals. The Holy Prophet صلى الله عليه وسلم mentioned that they made it presentable and then sold it. [Mishkāt, p. 241] Making it presentable! means that they melted the fat, mixed other substances with it, gave it another name and then sold it to people. It is unfortunate that the ummah followers of the Holy Prophet صلى الله عليه وسلم have also begun to resort to such schemes.

The Prophet صلى الله عليه وسلم once told the Companions (Sahābah) رضى الله عنهم, "People will soon make liquor lawful (halāl)." "How will they do this when Allāh has explicitly made it unlawful (harām)?" asked the Companions (Sahābah) رضى الله عنهم. The Holy Prophet صلى الله عليه وسلم replied, "They will make it lawful (halāl) by changing the name." [Mishkāt, p. 461]

It is common nowadays for some people to give other names to liquor and usury, thereby trying to justify them. They devise schemes so that they do not have to pay Zakāh and even concoct various interpretations to justify carving statues and taking pictures. They even manage to devise ways of justifying the shaving of the beard. May Allāh guide the ummah Āmin.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنْتَ خَدُّنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾ قَالُوا آدَعْ لَنَا رَبِّكَ يَبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصٌ وَلَا يَكَرُّ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا آدَعْ لَنَا رَبِّكَ يَبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾ قَالُوا آدَعْ لَنَا رَبِّكَ يَبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيعَةَ فِيهَا قَالُوا الْفَن جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

(67) When Mūsa said to his people, "Verily Allāh commands you to slaughter a bullock." They said, "Are you joking with us?" He replied, "I seek refuge with Allāh that I become of the ignorant" (68) They said, "Call to your Lord to explain to us what type of bullock it should be." He said, "In deed, Allāh says that it must be a bullock that is neither old nor young, but aged between the two. So do as you are commanded." (69) They said, "Call to your Lord to explain to us what colour he should be." He said, "Allāh says that he should be a bright yellow

bullock, which is pleasing to the observers.” (70) They said, “Call to your Lord to explain to us exactly what type of bullock he should be, because all bullocks appear the same to us. Then, if Allāh wills, we will be rightly guided.” (71) Mūsa عليه السلام said, “Allāh says that he must be a bullock that is perfect, does not till the soil, nor water the fields, and without any blemish.” They said, Now you have brought the truth. So they slaughtered it although they never wanted to.”

## THE STORY OF THE BULLOCK

The Arabic word ‘Al-Baqarah’ refers to both, a cow and a bullock. Many commentators have opted to translate the word as bullock because the final verse above mentions that the animal must “*not till the soil nor water the fields*” This type of work is usually done by bullocks not cows. However, many commentators have also translated the word as ‘cow,’ but the first translation is best because it is substantiated by a Qur’ānic verse.

The forthcoming verses allude to an incident when a person was found murdered amongst the Bani Isrā’il. The murderer was unknown, so Allāh informed them that they should slaughter a bullock, and, with a piece of its flesh strike the dead body. This would bring the person back to life so that he could inform people who the killer was. After much contention, they finally did as they were told.

The details of the incident vary according to the various reports in the books of exegesis (*tafsīr*). Ibn Kathīr reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that an extremely wealthy old man lived in the time of Sayyidina Mūsa عليه السلام. His only heirs were his brother’s sons, who happened to be very poor. They eagerly awaited his death, but he had a very long life.

Eventually Satan (*Shaytān*) persuaded them to kill him so that they could inherit his estate, as well as the blood money. The law at that time dictated that when a person was found dead between two towns and the killer was unknown, the people residing in the town closest to the body would have to pay the blood money. Therefore, Satan (*Shaytān*) advised them to carry his body closer to the town in which they did not live.

Subsequently, they did as planned, carrying the dead body to the doors of the other town. The following morning they claimed the blood money from the people of that town. The people swore that they were innocent, saying that they could not be blamed because they had not opened the doors of their town the entire night. Therefore, none of their residents could have come out.

The commentator Suddi رحمه الله عليه reports the matter differently. He says that a poor person from the Bani Isrā’il desired to marry his wealthy uncle’s daughter. However, the uncle refused his proposal. He eventually decided to murder his uncle, thinking that he would then inherit his fortune, marry his daughter and also earn the blood money. Consequently, on the pretext of some business, he took his uncle somewhere one night and killed him.

Pretending to be searching for his uncle the next morning, he found people gathered around his uncle’s corpse. Weeping and throwing sand on his head, he

exclaimed his exasperation at the fact that they murdered his uncle, and claimed the blood money from them.

Whatever the incident, the people approached Sayyidina Mūsa عليه السلام for a solution to the problem. It was then that Sayyidina Mūsa عليه السلام told them, "Verily Allāh commands you to slaughter a bullock (then strike the corpse with a piece of its flesh)." At this, they should have immediately slaughtered any bullock they could find. However, they asked Sayyidina Mūsa عليه السلام, *Are you joking with us?*" They said this because they could not believe that there could be any relationship between some meat and information about the murderer.

They never paused to think that a Prophet of Allāh who receives divine revelation was speaking to them. Upset at their outburst, Sayyidina Mūsa عليه السلام exclaimed, "I seek refuge with Allāh that I become of the ignorant." It would take an ignorant person to joke about Allāh's commands. Since the Bani Isrā'il were never prepared to comply with Allāh's commands, they began to ask a series of unnecessary questions which attached more conditions and restrictions to the choice of bullock.

Sayyidina Abdullāh bin Abbās رضى الله عنه says that they would have fulfilled the command by slaughtering any bullock, but they chose to make matters difficult by asking futile questions. As a result, Allāh made matters more difficult for them.

*"They said, Call to your Lord to explain to us what type of bullock it should be (ie of what age group). He said, indeed, Allāh says that it must be a bullock that is neither old nor young, but aged between the two. So do as you are commanded"*

However, they still did not comply and said further, "Call to your Lord to explain to us what colour it should be. He said, 'Allāh says that he should be bright yellow bullock, which is pleasing to the observers. They said, 'Call to your Lord to explain to us exactly what type of bullock he should be, because all bullock's appear the same to us. Then, Allāh wills, we will be rightly guided"

The Holy Prophet صلى الله عليه وسلم has mentioned that if they had not said 'Insha Allāh' ("If Allāh wills") on this occasion, they would have never found the bullock that was required. [Although Durrul Manthūr has recorded this as a hadith, Allāma Ibn Kathīr رحمه الله says that it is most probably the words of Sayyidina Abu Hurairah رضى الله عنه ].

In reply to their final question, Sayyidina Mūsa عليه السلام said, "Allāh says that he must be a bullock that is perfect, does not till the soil, nor water the fields, and without any blemish. The bullock was to be perfectly healthy without any physical defect and the entire body was to be the same colour throughout without any marks of another colour.

*"They said, Now you have brought the truth."* Thereafter, they began searching for a bullock that fitted the description. The books of tafsīr mention (quoting sources from the Bani Isrā'il) that they paid a large sum for the bullock which they found after extensive searching. The owner kept raising the price as they made repeated offers. Eventually a sum of gold was agreed upon, which was equal to ten times the weight of the bullock. [Ibn Kathīr]

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that they filled the skin of the bullock with gold coins as the price. After securing the bullock, they reluctantly slaughtered it. Allāh says, "So they slaughtered it although they never wanted to."

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجُ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

(72) When you murdered a soul, then began casting the blame on each other, while Allāh was to unveil what you concealed. (73) We said, "Strike it with a piece thereof" Thus does Allāh bring the dead back to life and show you His signs so that you may understand.

## THE CULMINATION OF THE STORY

These verses reveal the reason for slaughtering the bullock. Allāh says, "When you murdered a soul, then began casting the blame on each other, while 'Allāh was to unveil what you concealed' Because they were pinning the blame on each other, Allāh wished to uncover the murderer by means of the bullock's flesh.

Consequently, they struck a piece of the meat between the dead man's shoulders, after which he came back to life. When they asked him who had murdered him, he said that his brother's son (nephew) had murdered him so that he could inherit his wealth and marry his daughter. The killer was then executed.

It will be futile to ask why Allāh did not bring the person back to life without the medium of the bullock. Man cannot perceive the wisdom of Allāh's commands, nor is it necessary for man to understand these. The believers (Mu'minīn) must believe and accept Allāh's decrees even though he cannot understand the wisdom behind. One of the reasons could be that Allāh wished to demonstrate to people the reluctance of the Bani Isrā'il, so that they could learn from this.

"We said, Strike it with a piece thereof Thus does Allāh bring the dead back to life and show you His signs so that you may understand" There are many people who deny resurrection on the Day of Judgment (Qiyamah). Although their objections have been replied to in the Qur'an, Allāh also demonstrates such happenings like resurrection to people at times, as it occurred in the above incident.

The incident occurred before many people and has been narrated by innumerable people through history. The narrations are so profuse that none can reject them.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيَخْرُجُ مِنْهُ أَلْمَاءٌ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

(74) Thereafter your hearts hardened, becoming like rocks, or even harder. There are those rocks from which rivers gush forth, while some of them split open causing water to flow there from. Then there are even those that fall because of fear for Allāh. Allāh is not unaware of what you do.

### THE RIGIDITY OF THE JEWS' HEART.

Describing the hard-heartedness of the Jews, Allāh says, *"Thereafter your hearts hardened, becoming like rocks, or even harder."* Their hearts are so hard that they do not even respond to the miracles of the Holy Prophet صلى الله عليه وسلم.

In fact, even rocks display some flexibility because *"There are those rocks from which rivers gush forth, while some of them split open causing water to flow there from. Then there are even those that fall because of fear for Allāh."*

The analogy in the verse has been drawn to rocks, which are even harder than steel because they do not melt. If a person's heart is soft, he would shed tears excessively (like how rivers flow from rocks). Otherwise, he would at least shed a few tears (like the splitting rock, which allows some water to escape). If no tears are apparent from the eyes, the heart should at least feel some sentiments (like the falling rock). However, none of these emotions can be detected in the Jews, making them harder than rocks. [Ibn Kathir]

*"Allāh is not unaware of what you do."* He will grant every person his or her just dues. Allāh says in Surah Mā'idah *"Due to their breach of the covenant, We Cursed them and made their hearts hard"* [verse 13]

### THE COMMAND TO THE UMMAH OF THE HOLY PROPHET صلى الله عليه وسلم NOT TO BECOME HARD- HEARTED.

Allāh says in Surah Hadid [verse 16], *"Has the time not arrived for the believers that their hearts should submit to Allāh 's remembrance and the truth that has been revealed. And that they do not become like those who have been given the Book before them, whereafter a long time has passed by them, causing their hearts to harden. Many of them are disobedient."*

The Holy Prophet صلى الله عليه وسلم has mentioned, *"The person who weeps from fear of Allāh will never enter Hell until milk returns into the teats of a cow."* [Targhib wat Tarhib]

Sayyidina Uqba bin Āmir رضى الله عنه once asked the Holy Prophet صلى الله عليه وسلم, *"Where does salvation lie?"* The Prophet صلى الله عليه وسلم replied, *"Control your tongue so that it does not harm you. Your home should be spacious for you (i.e. you should not emerge unnecessarily), and you should weep over your sins."* [Tirmidhi]

The Holy Prophet صلى الله عليه وسلم has also mentioned that an evil nature is displayed by the following four factors:

- ⇒ Dryness of the eyes, i.e. they do not shed tears.
- ⇒ Hardness of the heart.
- ⇒ Entertaining lengthy hopes.
- ⇒ Greed for material belongings. [At Targhib wat Tarhib, v.4, p.2]

The Holy Prophet صلى الله عليه وسلم also said, "Oh people! Weep. If you are unable to do so, then pretend to weep. The people of Hell will weep so much that it would appear as if two streams are flowing down their cheeks. Their tears will then be exhausted, whereafter they will cry blood, causing their eyes to be injured. Their tears and blood will flow so profusely that boats will be able to sail therein." [Mishkāt, p. 504]

Frequent remembrance of death and the grave will soften the heart, allowing one to be able to weep. When a person complained of his hard heartedness to the Holy Prophet صلى الله عليه وسلم, he was advised to place his hand upon an orphan's head and to feed the poor. [Ibid]

Sayyidina Abdullah bin Umar رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that no talk besides the dhikr (remembrance) of Allāh should take place because these types of talk harden the heart. The Holy Prophet صلى الله عليه وسلم also added that hard-hearted people are furthest from Allāh. [Tirmidhi]

## **EVEN THE SO-CALLED INANIMATE OBJECTS HAVE LIFE AND THEY ALL GLORIFY ALLĀH.**

It is often seen how water emerges from rocks, causing springs and rivers to find their source. However, people tend to object to part of the verse that states that certain rocks fall because of their fear for Allāh. People question this because they regard rocks as inanimate objects that cannot have any emotions such as fear.

People feel this way because these 'inanimate' objects cannot communicate with them and because man does not understand them as they really are. The fact is that all these seemingly 'inanimate objects' do have a degree of perception.

Allāh says in Surah Bani Isrā'il, "The seven heavens and earth together with whatever is within them glorify' Him. There is nothing that does not glorify His praises, but you do not understand their glorification." [verse 44]

A verse of Surah Nūr reads, "Do you not see that everything in the heavens and the earth glorifies Allāh, including the birds with their wings spread out? Each one knows its Salāh and method of glorification. And Allah has knowledge of what you do." [verse 41]

Bukhari reports a hadith wherein the Holy Prophet صلى الله عليه وسلم said. "Mount Uhud is a mountain that loves us and we love it." [v.2, p.585]

Sayyidina Jābir bin Samura رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Verily I recognise a rock in Makkah that used to greet me when I was made a Prophet." [Muslim, vo.2,, p.245]

Sayyidina Ali رضى الله عنه reports that when he accompanied the Holy Prophet صلى الله عليه وسلم to a place in Makkah, every tree and rock that they passed exclaimed, "Peace be on you, Oh messenger of Allāh صلى الله عليه وسلم!" [Tirmidhi]

Sayyidina Abu Dharr رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once held about seven to nine pebbles in his hand. He says that all these pebbles were glorifying Allāh, and that he actually heard them glorifying Allāh with sounds that resembled the buzzing of bees. [Jam'ul Fawā'id]

Sayyidina Abdullah bin Mas'ūd رضى الله عنه was once asked, "Who informed the Holy Prophet صلى الله عليه وسلم that the jinn were listening to his recitation of the Qur'ān?" He replied. "A tree that was nearby." [Bukhari and Muslim]

The incident of the weeping pillar is famous. It was a branch of a date palm next to which the Holy Prophet صلى الله عليه وسلم used to stand and deliver the sermons. When he began to stand on the pulpit it began to weep bitterly. The Prophet صلى الله عليه وسلم had to descend from the pulpit to console it, like a person pacifies a weeping child. the Holy Prophet صلى الله عليه وسلم said that it cried because it missed the dhikr (remembrance) that it used to listen to. [Bukhari. v. 1, p, 506]

When a Jewish woman invited the Holy Prophet صلى الله عليه وسلم and some of the Companions of prophet (Sahābah) رضى الله عنهم for a meal while they were in Khaibar, the Holy Prophet صلى الله عليه وسلم suddenly instructed all those eating to stop. He then sent for the woman and told her that she had poisoned the meat. Astonished, she asked who had informed him. The Prophet صلى الله عليه وسلم replied that the forelimb of the goat, which was in his hand, had informed him. She then admitted that she had poisoned it. [Abu Dawūd]

Hisn Hasin reports from Tabrāni that the Holy Prophet صلى الله عليه وسلم said. "A mountain calls to another mountain asking whether any person engaged in Allāh's dhikr has passed on it that day. When the other replies in the affirmative, the first mountain becomes happy.

All these narrations of Ahādith and Qur'ānic verses prove that the things that we consider to be lifeless do have some life in them. It is because of a deficiency in ourselves that we cannot detect the life and perception that they possess. Allāh can also grant them the power to talk if He willed.

﴿أَفَنظَمُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ

يَحْرِفُونَ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾

(75) Do you wish they will believe in you whereas a party of them listen to Allāh's speech and then purposely alter it after understanding it?

**BECAUSE OF THE OBSTINACY OF THE JEWS, ONE SHOULD NOT ENTERTAIN THE HOPE THAT THEY WILL EVER BELIEVE**

Allāh says, "Do you wish they (the Jews) will believe in you whereas a party of them (in the past) listen to Allāh's speech and then purposely alter it after understanding it?" The later generation of Jews never criticised the evil deeds of their forebears, but still revered them and held them in high esteem. Just like the former Jews rejected the Prophets (Anbiya) عليهم السلام after witnessing various miracles and portents, the latter day Jews did the same to the Holy Prophet صلى الله عليه وسلم.

"..... a party of them listen to Allāh's speech and then purposely alter it after understanding it?" With regard to this phrase, Sayyidina Abdullah bin Abbās رضى الله عنه mentions that it referred to the incident when Sayyidina Mūsa عليه السلام took seventy leaders of the Bani Isrā'il to Mount Tūr to listen to the speech of Allāh.

When they returned to their people, they told them the opposite of what Allāh had mentioned.

Other commentators have mentioned that the verse refers to the adulteration of the Torah. The Jewish scholars used to accept bribes from people to alter certain injunctions to suit their desires. They would pass the appropriate ruling only to those who did not bribe them. They behaved in this manner even though they realised the error of their ways.

They also altered the description of the Holy Prophet صلى الله عليه وسلم which appeared in the Torah so that people do not follow him.

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَىٰ بَعْضِ قَالُوا أَتُحَدِّثُونَهُم بِمَا  
فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ  
يَعْلَمُ مَا يُسْرُوتُ وَمَا يُعْلِنُونَ ﴿٧٧﴾

(76) When they meet the believers they say, "We believe." However, when they are alone with one another, they say, "Do you inform them of what Allāh has disclosed to us so that they contest with us before your Lord? Do you have no understanding?" (77) Do they not know that Allāh has knowledge of what they conceal, as well as what they reveal?

## THE HYPOCRISY OF THE JEWS.

The Jews behaved exactly like the Hypocrites (*Munāfiqīn*) who used to tell the Muslims that they sided with them, whereas they actually owed allegiance to the Disbelievers (*kuffār*). Some Jews also pretended to be Muslims, and they would tell the Muslims about the prophecies that the Torah foretold about the advent of the Holy Prophet صلى الله عليه وسلم.

Certain commentators mention that when asked by the Aws and the Khazraj tribes, the Jews approved of the fact that they had believed in the Holy Prophet صلى الله عليه وسلم and that they had invited him to live in Madinah. They also confirmed that fact that the Holy Prophet صلى الله عليه وسلم was Allāh's true messenger. However, when they were alone with the other Jews, they were rebuked for revealing the truth. The other Jews reproached them for confirming the Holy Prophet's صلى الله عليه وسلم apostleship and for informing people about his description in the Torah.

They told each other that the disclosure of such information would condemn them in Allāh's court because it reveals that they were aware of the fact that the Holy Prophet صلى الله عليه وسلم was Allāh's Prophet, yet they still rejected him. They were thus digging their own graves. [Durrul Manthūr, v.1, p.81. and Ma'alimut Tanzīl, v.1, p.87]

Allāh says, "Do they not know that Allāh has knowledge of what they conceal, as well as what they reveal?" They rebuke each other for revealing their secrets to the Muslims, least realising that, even if they conceal the truth, Allāh is well aware of their mischief. They will never be saved from His punishment.



وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

(78) There are illiterate people amongst them, whose only knowledge of the Book is hopes. They are involved only in conjecture.

## THE FALSE EXPECTATIONS OF THE JEWS

Allāh speaks of the ignorant masses amongst the Jews who could neither read nor understand the Torah. The only knowledge that they had was that they would certainly enter Heaven (*Jannah*) and, if they should enter Hell, it would be for a few days only. They prided themselves for being the chosen and beloved slaves of Allāh because they were the descendants of the Prophets (*Anbiya*) عليهم السلام.

These were some of the false hopes and expectations that they entertained. They believed that their sins and falsification of the Holy Prophet صلى الله عليه وسلم would not present an obstacle to this exalted position that they fashioned for themselves.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

(79) Destruction be to those who write the scripture with their hands and then say, "This is from Allāh," so that they may sell it for a measly price. Destruction be to them because of what their hands write and destruction be to them because of what they earn.

## THE BRIBERY ACCEPTED BY THE JEWISH SCHOLARS FOR PASSING INACCURATE RULINGS

When people approached the Jewish scholars for rulings on certain matters, these scholars would pass rulings which suited them best, on condition that they were offered a bribe. They would then alter or even reverse the teachings of the Torah, telling people that the ruling was in accordance with what Allāh had revealed in the Torah. They would not alter the ruling in favour of someone who did not offer them a bribe.

Thus they commit a dual sin by altering Allāh's scripture and by accepting bribery as well. Therefore, Allāh says, "Destruction be to them because of what their hands write and destruction be to them because of what they earn."

The gains of this world are paltry compared to the everlasting boons of the Hereafter. By accepting Islām and encouraging their congregations to do the same, the Jewish scholars would have become worthy of eternal bliss and comfort, which cannot be compared to the slight loss in wealth and position, that may be incurred in this world.

Even though the masses were ignorant of the teachings of the Torah, they ought to have realised that they could trust people who pass appropriate rulings

only when they are bribed.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

(80) They say, "The Fire will only touch us for a limited number of days." Say, "Have you taken a pledge with Allāh which He cannot breach or do you attribute to Allāh such statements that you have no knowledge of"

## THE FALSE NOTION OF THE JEWS THAT THEY WILL REMAIN ONLY A SHORT WHILE IN HELL

The Jews claimed that they cannot be punished because they are adherents of Sayyidina Mūsā's عليه السلام *Dīn (Religion)* which they believed still has not been cancelled. They believed that even if they are to be punished, their punishment will last only for the number of days within which their forefathers worshipped the calf, i.e. forty days.

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that the Jews claimed that they will suffer only one day's punishment for every thousand of the seven thousand years that the world is in existence (i.e. punishment for seven days only). They believed that the Muslims will take their place in Hell after they have left.

When in Khaibar, the Holy Prophet صلى الله عليه وسلم asked the Jewish woman who attempted to poison him, "Who will be in Hell?" she replied, "We will be in Hell for a short while, whereafter your people will occupy our places." The Holy Prophet صلى الله عليه وسلم said, "Go away from here. By Allāh! You people will never emerge from Hell, neither will we ever replace you there." [*Ahmad and Bukhari, v.2, p.860*]

Even though the Jews knew that a person who rejects any Prophet of Allāh is a infidel (*kāfir*), they still rejected the apostleship of the Holy Prophet صلى الله عليه وسلم. Therefore, even by their standards, they are destined for eternal punishment. However, they still claim that they will spend only a limited number of days in Hell. Their expectations are therefore fabricated and nonsensical. It is for this reason that Allāh says, "Say, Have you taken a pledge with Allāh, which He cannot breach, or do you attribute to Allāh such statements that you have no knowledge of"

Since their claims are baseless and without any substantiation from Allāh, they cannot possibly expect these hopes to materialise. The foolishness of the Jews is evident from this verse. They are prepared to suffer in Hell (even though it be for a short while), yet they do not want to believe in the Holy Prophet صلى الله عليه وسلم, knowing that he is Allāh's true messenger. None can bear to burn even in the fire of this world, how can they ever expect to endure the fire of Hell, which is sixty nine times more intense? (*According to Ahādīth in Bukhari and Muslim*).

Just as the Jews were deceived by their great expectations, many deviated sects in Islām also claim to be destined for Heaven (*Jannah*), although their beliefs

are tantamount to infidelity (*Kufr*). They make preposterous claims like saying that the Qur'ān has been adulterated or that Allāh has entered into the bodies of their religious Leaders (*Imām's*). Some even claim to follow another Prophet, yet they all entertain the false expectation of entering Heaven (*Jannah*).

There are many people who believe that their lineage to a certain saint will guarantee their salvation in the Hereafter. They are also deceived by their hopes and fail to realise that only Belief (*Imān*) and good deeds according to the teachings of the Qur'ān and Ahādith guarantee salvation. Even the Bani Isrā'īl will not be guaranteed salvation because of their relationship with the Prophets (*Anbiya*) عليهم السلام.

### THE WISHFUL THINKING OF TODAY'S DISBELIEVERS (*KUFFĀR*)

Just like the Jews are deceived by their wishful thinking, the adherents of many Dīn's (*Religion's*) think that they will also attain salvation although their beliefs have no basis. Many even make the absurd claim that the Muslims will not attain salvation in the Hereafter.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

(81) However, the one who commits a sin and whose evil deeds have enveloped him, these are the ones who will be the dwellers of the Fire. They will abide therein forever. (82) Only, those who believe and do good deeds shall be the dwellers of Heaven (*Jannah*), wherein they will abide forever

### WHO ARE THE DWELLERS OF THE FIRE AND WHO ARE THE DWELLERS OF HEAVEN (*JANNAH*)?

Allāh replies to the aforementioned statement of the Jews by identifying those destined for Heaven (*Jannah*) and those destined for Hell (*Jahannam*). Allāh says in the first of the two verses, "However, the one who commits a sin and whose evil deeds have enveloped him, these are the ones who will be the dwellers of the Fire. They will abide therein forever" Therefore, any person who falls into this category will be destined for eternal punishment in Hell, even though one may think that the punishment will be temporary.

On the other hand, "Only those who believe [in Allāh, in the Holy Prophet صلى الله عليه وسلم and in the Qur'ān] and do good deeds shall be the dwellers of Heaven (*Jannah*), wherein they will abide forever."

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا

الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

(83) When We took the pledge from the Bani Isrā'īl (instructing them that) "You will worship Allāh only, be kind towards parents, relatives, orphans and the poor, speak kindly to people, establish Salāh and pay Zakāh." Thereafter all besides a few of you reneged in aversion.

## THE BREAKING OF THE PLEDGE BY THE BANI ISRĀ'ĪL

The above verse mentions some of the injunctions contained in the Torah, regarding which the Bani Isrā'īl undertook a pledge to fulfil. However, besides a limited few, all of them broke the pledge. Allāh adds that they reneged "in aversion," denoting that their nature was such that they were prone to renege. This was the practice of their forefathers as well.

The commands issued to them 'were that they should "worship Allāh only, be kind towards parents, relatives, orphans and the poor, speak kindly to people, establish Salāh and pay Zakāh." These commands have been issued to the previous ummahs followers and apply to the ummah followers of the Holy Prophet صلى الله عليه وسلم as well.

Allāh says in Surah Nisā [verse 36]. "Worship Allah, ascribe none as partner to Him and show' kindness to parents, relatives, orphans, the destitute, near neighbours, distant neighbours, close associates, travellers and those in your possession".

The commands to establish Salāh and pay Zakāh has been issued in many verses of the Qur'ān. The opening verses of Surah Al-Baqarah describe the pious people as those who establish Salāh and pay Zakāh. Thereafter, verses 43 and 110 also issue the same command to the Believers (Mu'minīn). The other Surahs of the Qur'ān also emphasise these two commands.

"speak kindly to people" This command is extremely vast. It entails speaking kindly to all types of people – including Muslims. Infidels (kuffār), pious people and evildoers. The general nature of the word "kindly" implies all types of good advice, guidance, showing respect, being kind when demanding rights, etc. The verse also alludes to the Jews that they should disclose the description of the Holy Prophet صلى الله عليه وسلم to the masses.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِينِكُمْ ثُمَّ أَقَرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقُولُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِينِهِمْ تَبْظَاهِرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسْرَى تَقْدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيٰوةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

(84) When We took a pledge from you (instructing that) you do not spill your blood and that you do not expel yourselves from your homes. Thereafter you agreed and you even bore testimony to it. (85) Then you were the ones who killed yourselves and expelled a group of your people from their homes, assisting against them with sin and transgression. If they came to you as prisoners, you would ransom them, whereas their expulsion was forbidden for you (in the first place). Do you believe in a part of the Book and reject a part? What can be the punishment for those of you who perpetrate this, except disgrace in this worldly life and on the Day of Resurrection (Qiyamah), they will be subjected to the severest of punishment? Allāh is not unaware of what you do. (86) These are the ones who have purchased the life of this world in place of the Hereafter. The punishment will neither be lessened for them nor will they be assisted.

### A SPECIFIC TRANSGRESSION OF THE JEWS

The above verses make mention of yet another pledge that the Jews failed to fulfil. The Jews during the time of the Holy Prophet صلى الله عليه وسلم were also well aware of this pledge. The fact that the Holy Prophet صلى الله عليه وسلم also had knowledge of this proves that he is Allāh's messenger, who was informed by none other than Allāh. However, the Jews still refused to acknowledge his apostleship.

It was previously mentioned that the Jewish tribes of the Banu Quraizah and the Banu Nadir originally lived in Madinah. It was only afterwards that the idolatrous tribes of the Aws and Khazraj arrived from Yemen. Because the Arabs during those times could not live without fighting, the Aws and the Khazraj were always at loggerheads. When fighting broke out, the Banu Quraizah aligned themselves with the Aws, while the Banu Nadir aligned themselves with the Khazraj. Whenever any members of these two Arab tribes were killed or expelled from their homes, the same would occur to their allied Jewish tribe.

Whenever any member of the two Jewish tribes was taken prisoner, both the Jewish tribes would be prepared to pay the ransom to free him. When they were asked about this, they replied that the Mosaic Shari'ah which they followed enjoined them to emancipate prisoners. However, the reason for a person becoming a prisoner and being expelled from his home was the fighting in which they wholeheartedly participated. This fighting against each other was also forbidden for them. However, when they are questioned about their participation in the battle against their brethren, they would reply that they were forced to assist their Arab allies.

Allāh then asks them, 'Do you believe in a part of the Book and reject apart?' i.e. Do you only comply to the command to pay ransom, while ignoring the command not to kill each other and not to expel each other from their homes? They observed the laws selectively and omitted the rest.

Rejecting any of Allāh's laws would result in Disbelief (*Kufr*), whereas

failure to practise any law (without rejecting it) will render one a sinner (not a disbeliever {kāfir}). However, failure to practise is akin to the behaviour of the Disbelievers (kuffār).

*"What can be the punishment for those of you who perpetrate this, except disgrace in this worldly life and on the Day of Resurrection (Qiyamah), they will be subjected to the severest of punishment"* As a result, the Banu Nadir were banished from Madinah to Khaibar, whereafter Sayyidina Umar رضى الله عنه banished them from there as well. The Bani Quraizah were all put to the sword.

*"These are the ones who have purchased the life of this world in place of the Hereafter. The punishment will neither be lessened for them, nor will they be assisted"* None will come to their assistance in the Hereafter.

### A WARNING TO THOSE MUSLIMS WHO ARE NOT PREPARED TO PRACTISE ISLĀM IN ITS ENTIRETY.

The Muslims of today are emulating the behaviour of the Jews in practising only on those parts of Dīn (Religion) that appeal to them, while discarding the rest. Leaving aside the sinners, even those who appear to be pious restrict Islām to only a few deeds like Salāh, Zakāh, fasting, etc.

They fail to comply with the detailed injunctions of Islām pertaining to business transactions, employment in Prohibited (harām) institutions, depriving women and orphans from their inheritance, adopting Disbelievers (kuffār) approaches to marriages, funerals, births, etc. There are also those who perform hajj and pay Zakāh, yet, when the penal code of Islām is discussed, they oppose its enforcement. May Allāh guide us all. Āmin.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

(87) Undoubtedly We gave the Book to Mūsa and successively sent messengers after him. We gave clear signs to Isa, the son of Maryam and bolstered him with the Ruhul Qudus. Every time a messenger comes to you with what does not appeal to your fancy, you behaved arrogantly. So you denied a party and kill another."

### THE JEWS REJECTED SOME PROPHETS عَلَيْهِمُ السَّلَام (ANBIYA) AND ASSASSINATED OTHERS.

Allāh says, "Undoubtedly We gave the Book (the Torah) to Mūsa and successively sent messengers after him. We gave clear signs (miracles) to Isa, the son of Maryam [which substantiated his claim to Risālat (prophethood)]" Sayyidina Isa عليه السلام was granted the ability to cure lepers and blind people; he raised the dead and even blew life into birds that he fashioned from clay.

Allāh says that He also "bolstered him with the *Ruhul Qudus*." i.e. Allāh placed Jibril عليه السلام at Sayyidina Isa's service. In Surah Āl Imrān, Allāh quotes Sayyidina Isa عليه السلام as saying to his people, 'I confirm that which was before me of the Torah, and I make lawful for you some of that which was forbidden unto you and I come to you with a sign (miracles) from your Lord. So fear Allāh and obey me.' [verse 50]

The Jews opposed Sayyidina Isa عليه السلام because his Dīn (Religion) cancelled some of the laws contained in the Torah and the Mosaic Sharī'ah. They harassed him endlessly and even plotted to kill him. However, Allāh raised him to the heavens before they could complete their plan. In the same way, they opposed many of the other Prophets (Anbiya) عليهم السلام because the laws brought by these Prophets (Anbiya) عليهم السلام did not appeal to them. Allāh says, "Every time a messenger comes to you with what does not appeal to your fancy, you behaved arrogantly. So you denied a party of the Prophets (Anbiya) عليهم السلام and kill another."

Ibn Kathir writes that Allāh uses the present and future tenses (both of which are combined in a single word in Arabic) when saying that they kill another group of Prophets (Anbiya) عليهم السلام. This is so because even when the Qur'ān was being revealed, they attempted to assassinate the Holy Prophet صلى الله عليه وسلم. For example, a Jewess attempted to poison the Holy Prophet صلى الله عليه وسلم when he was at Khaibar. "Mishkāt" (p. 548) reports that the effect of this poison finally led to the Holy Prophet's demise.

The above verse denotes that many Prophets (Anbiya) عليهم السلام were sent between Sayyidina Mūsā عليه السلام and Sayyidina Isa عليه السلام. Some names [like Sayyidina Dawūd عليه السلام and Sayyidina Sulaymān عليه السلام] have been mentioned in the Qur'ān, while others are not mentioned. No authentic hadith mentions these. A narration of Sayyidina Abdullāh bin Abbās رضى الله عنه, reported in "Durrul Manthūr" (v.1, p.86) mentions a few names like Sayyidina Shamweel, Hizqil, etc. As Muslims, we should believe in all these Prophets (Anbiya) عليهم السلام.

With regard to the support rendered by Jibr'il عليه السلام, Allāma Nasafi رحمه الله says that Jibr'il عليه السلام lifted Sayyidina Isa عليه السلام to the heavens when the Jews tried to kill him. The "Tafsir Jalālain" mentions that Jibr'il عليه السلام always remained with Sayyidina Isa عليه السلام, protecting him whenever necessary.

Jibr'il عليه السلام is often referred to as the "*Ruhul Qudus*" in the Qur'ān and the Ahādith. Allāh says in Surah Nahl (verse 102), "Say, The *Ruhul Qudus* has brought it (the Qur'ān) from your Lord."

The Holy Prophet صلى الله عليه وسلم once prayed to Allāh in favour of Sayyidina Hassān bin Thābit رضى الله عنه saying, "Oh Allāh! Assist him through the *Ruhul Qudus*." [Muslim, v.2 p.300]

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مِمَّا يُؤْمِنُونَ

(88) They say, "Our hearts are covered." Nay, but, Allāh has cursed them because of their disbelief, so only a few of them believe.

## ALLĀH REFUTES THE CLAIM OF THE JEWS THAT THEIR HEARTS ARE COVERED

The Jews regarded their rejection of the Holy Prophet صلى الله عليه وسلم as a source of pride. They boastfully said, "Our hearts are covered," meaning that nothing can influence their hearts and change them. However, the fact of the matter is that Allāh has cursed them because of their obstinacy and arrogance in the face of the truth.

The cover that envelopes their hearts is nothing but the veil of deprivation, which Allāh has set upon them. Their disbelief has become so entrenched in their hearts that it prevents everything else from entering.

"So only a few of them believe." This refers to those of them who truly believe in Sayyidina Mūsa عليه السلام and the Hereafter. They accept his instruction to believe in all the Prophets (Anbiya) عليهم السلام after him. Disbelieving in any one of the Prophets (Anbiya) عليهم السلام is tantamount to disbelieving in all the Prophets (Anbiya) عليهم السلام. A little belief in the Hereafter will be of no avail in the Hereafter in comparison to their disbelief in all the Prophets (Anbiya) عليهم السلام.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ  
عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى  
الْكَاذِبِينَ ﴿٨٩﴾ بِنَسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا  
أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ قَبَاءٌ وَعِصَابٌ عَلَى عَصَبٍ  
وَالْكَاذِبِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

(89) When a Book from Allāh comes to them confirming that which is with them (although they used to seek victory over the disbelievers before this) when what they recognise comes to them, they deny it. Allāh's curse is on the disbelievers. (90) Evil is that for which they have sold their souls; that they disbelieve in what Allāh has revealed, jealous of the fact that Allāh confers His grace upon whoever of His bondmen He chooses. So they earned wrath upon wrath. For the disbelievers, there shall be a humiliating punishment

## THE JEWS INTENTIONALLY REFUSED TO ACCEPT ISLĀM BECAUSE OF THEIR OBSTINACY

The Jews arrived in Madinah for the sole purpose of meeting the Holy Prophet صلى الله عليه وسلم, whom they believed to be the final Prophet of Allāh. When they used to fight the idolatrous Arab tribes, they used to tell them that they would soon pledge their allegiance to the final messenger of Allāh صلى الله عليه وسلم, under whose command they would annihilate their enemies like how the Ad destroyed their enemies.

Certain narrations report that the Jews used to make the following pray



(du'ā) to Allāh: Oh Allāh! Send the Prophet who is mentioned in our scripture, so that we may fight the Arabian Polytheists with him.'

When the Holy Prophet صلى الله عليه وسلم arrived in Madinah, the Jews recognized him to be the final Prophet. They even witnessed his many miracles, yet they denied his apostleship. The Aws and the Khazraj reminded the Jews about what they used to say about the final Prophet, thereby encouraging them to accept Islām. However, they responded by saying that the Holy Prophet صلى الله عليه وسلم was not the Prophet they awaited because he is not a Jew like them.

The fact of the matter is that they were envious that the Holy Prophet صلى الله عليه وسلم was amongst the Arabs and not from the Jews. It is for this reason that the above verse rebukes them and announces Allāh's curse on them. [Ibn Kathīr, v.1, p.824]

The Qur'ān is described as a book that confirms the Torah. This has been mentioned in the verse to indicate to the Jews that they really have no reason for rejecting the Holy Prophet صلى الله عليه وسلم and the Qur'ān. If the Qur'ān refuted Sayyidina Mūsa عليه السلام or the Torah, then the Jews may have been justified in rejecting it. However, the Qur'ān enjoins belief in all the previous Prophets (Anbiya) عليهم السلام and divine scriptures.

*"that they disbelieve in what Allāh has revealed, jealous of the fact that Allāh confers His grace upon whoever of His bondmen He chooses."* Allāh reserves the right to bestow the grace of Risālat (prophethood) to whomever He wills. None can question Allāh's decision. However, the Jews envied the fact that the Arabs received this honour.

The Jews disbelieved in Sayyidina Isa عليه السلام and questioned Allāh's decision in making him a Prophet. Thereafter, they also rejected the Holy Prophet صلى الله عليه وسلم and the Qur'ān, causing them to earn *"wrath upon wrath."* Because of this double rejection, they will suffer a *"humiliating punishment"* in the Hereafter.

*"Evil is that for which they have sold their souls."* Explaining this verse, the author of Ruhul Ma'āni writes that the Disbelievers (kuffār) paid with their souls to earn the commodity of disbelief (Kufr). This means that they destroyed their own souls by subjecting themselves to the eternal punishment of the Hereafter.

Some commentators have interpreted the verse in its original meaning. They say that the verse means that the Jews think that they have bought their souls by adhering to their ways, thereby freeing themselves from Hell. However, their deal is riddled with evil because the price of Disbelief (Kufr) which they paid will cause them detriment in both worlds. They will only be able to free themselves from Hell by believing in the Holy Prophet صلى الله عليه وسلم.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَوْمِنُ بِمَا أَنزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا  
وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ

مُؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن  
بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

(91) When they are told, "Believe in what Allāh has revealed," they say, "We believe in what was revealed to us." They disbelieve in whatever is after that, whereas it is the truth, which confirms what is with them. Say, "Why did you slay Allāh's messengers before if you were believers?" (92) Verily, Mūsa came to you with clear signs, whereafter you took to worship the calf after him: as oppressors.

### THE JEWS ARE QUESTIONED ABOUT THEIR DECLARATION THAT THEY WILL NOT BELIEVE IN ANYTHING BESIDES THE TORAH

Allāh states that the Jews reject the Qur'ān even though the Qur'ān confirms whatever is in their Torah. Therefore, rejecting the Qur'ān is tantamount to rejecting the Torah itself. The Torah did not forbid them from believing in other Prophets (*Anbiya*) عليهم السلام and other scriptures. In fact, the Torah made mention of the Holy Prophet's صلى الله عليه وسلم advent and even described him.

By denying the Risālat (prophethood) of the Holy Prophet صلى الله عليه وسلم they actually denied the Torah which they claimed to follow. Allāh also asks them. 'Why did you slay Allāh's messengers before if you were believers (in the Torah as you claim)?' Even the Torah declares assassination of a Prophet to be an act of disbelief (*Kufr*). The fact that the earlier Jews killed many Prophets (*Anbiya*) عليهم السلام and that their successors approved of their behaviour show that neither party actually believed in the Torah as they claimed.

Even more strange is that fact that the Jews killed those Prophets (*Anbiya*) عليهم السلام who propagated the Torah and who followed the teachings of Sayyidina Mūsa عليه السلام without any alteration. The fact that the Jews killed them despite their being from the Bani Isrā'il shows that the Jews never intended to follow the Torah, but rather to follow their whims and carnal pleasures.

"Verily, Mūsa came to you with clear signs (i.e. miracles to prove his Risālat (prophethood)) Consequently, they all recited "Lā Ilāha IllAllāh" as Sayyidina Mūsa عليه السلام had instructed. However, when Sayyidina Mūsa عليه السلام went to Mount Tūr, they began worshipping the calf which was oppressive to their own souls. Despite possessing knowledge of the evil deeds of their forebears, later Jews still revered them and emulated their ways. [Ibn Kathīr, v.1, p.127]

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ  
قُلْ يَنْتَظِرُكُمْ يَوْمَ إِمْتَنَاسِكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

(93) When We took a pledge from you And raised Mount Tūr above you (saying)

"Hold fast to what We have given you and listen." They said, "We hear and we disobey." Due to their disbelief, the calf was absorbed into their hearts. Say, "Evil indeed is that which your belief commands you if you are believers."

## A PLEDGE IS TAKEN FROM THE JEWS AND THE LOVE OF THE CALF IS SOAKED INTO THEIR HEARTS

Surah Al-Baqarah previously mentioned how Allāh uprooted Mount Tūr and made it hover over the heads of the Jews because they refused to abide by the pledge that they had made. They were told, "Hold fast to what We have given you and listen." i.e. Listen with the ears of the heart so that you may practise upon the truth.

In reply to this command they said, "We hear and we disobey." Some commentators have mentioned that at first they reluctantly conceded to hear the command, but they later violated the command.

"Due to their disbelief the calf was absorbed into their hearts." Just as water is absorbed into something, the love of the calf became an inseparable part of their psyche.

"Say, 'Evil indeed is that which your belief commands you if you are believers.'" The Jews claimed to be believers, yet they perpetrated acts of infidelity (Kufr) and disbelief. They are asked the above question because it appears that their belief is prompting them to do what they do. Belief is supposed to prompt one to do good deeds and cannot make a person carry out an act as vile as idol worship. Therefore, it is obvious that they are bereft of true belief (Imān).

**Note:** Although the Qur'an has already mentioned that the Jews repented for worshipping the calf, the fact that their hearts absorbed it proves that many of them did not repent sincerely. Even when the mountain was hovering above their heads, they merely conceded to fulfilling the pledge for fear of their lives.

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا  
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾ وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ  
بِالظَّالِمِينَ ﴿٩٥﴾ وَلَنَجْذِثَهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمَنِ الَّذِينَ أَشْرَكُوا يَوْمَ  
أُحْذِهِمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَحِّحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ  
بِمَا يَعْمَلُونَ ﴿٩٦﴾

(94) Say, "If the home of the Hereafter is reserved exclusively for you and none else, then wish for death if you are truthful." (95) "They shall never ever wish for death because of the deeds that their hands have sent ahead. Allāh has perfect knowledge about the oppressors" (96) "You will find them to be the most greedy of all people for life; even more than the idolaters. Each of them wishes that he is granted a life of a thousand years. Even the fact that he is granted this life would not save him from punishment. Allāh is Ever Watchful over what they do."

## THE JEWS ARE CHALLENGED TO WISH FOR DEATH

One of the claims that the Jews made was that Heaven (*Jannah*) was exclusively reserved for them. The verse challenges them to "*mubāhala*," (actual imprecation to prove truth of one's point) wherein each party prays to Allāh to give death to whichever party is wrong. When the challenge was put to the Jews during the time of the Holy Prophet صلى الله عليه وسلم, they declined to accept.

The above interpretation has been rendered by Sayyidina Abdullāh bin Abbās رضى الله عنه. He adds that the Jews would have immediately perished if they had accepted the challenge. Ibn Jarir رحمه الله عليه has reported a similar statement from the Holy Prophet صلى الله عليه وسلم, adding that all their possessions would also have been destroyed with them.

"They shall never ever wish for death because of the deeds that their hands have sent ahead. Allāh has perfect knowledge about the oppressors." Allāh will punish them for their sins.

Allāh then says that the Jews will never wish for death because "You will find them to be the most greedy of all people for life; even more than the idolaters. Each of them wishes that he is granted a life of a thousand years. Even the fact that he is granted this life would not save him from punishment. Allāh is Ever, Watchful over what they do" Immediately upon their deaths they will face Allāh's punishment, just as Satan (*Iblīs*) will suffer despite his lengthy life of thousands of years.

Allāh says in Surah Jumu'ah (verse 8), 'Say, Verily you will meet with death, from which you so flee. then you will be returned to the Knower of the unseen and the seen, when He will inform you of what you used to do.'

Allāma Ibn Kathir رحمه الله عليه says that the interpretation of this verse as a challenge to "*mubāhala*" is the most accurate interpretation. The Jews were challenged to *mubāhala* just as the Christians of Najrān were challenged to the same (as mentioned in verse 61 of Surah Āl Imrān, where Allāh says, "Whoever disputes with you concerning this after the knowledge has come to you, then Say to them, Come! We shall Summon your sons and our sons, your wives and our wives, yourselves and ourselves. Then we shall collectively supplicate sincerely (to Allāh) to invoke His curse upon the liars").

Certain commentators say that the above verse challenges them to wish for death so that they could enjoy the bounties they claim for themselves. This interpretation does not make mention of *mubāhala*. Allāma Ibn Kathir رحمه الله عليه writes that this interpretation is not conclusive in sealing the mouths of the Jews because they will then tell the Muslims also to wish for death while hail and healthy, which no person normally does.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

(97) Say, "Whoever is an enemy of Jibr'il, then, by Allāh's command, he has brought to your heart the Qur'ān which is a confirmation to what was before it, a guidance and a bearer of glad tidings for the believers." (98) Whoever is an enemy of Allāh, His angels, His messengers, Jibr'il and Mikā'il, then Allāh is certainly an enemy of the disbelievers.

## THE HERETICAL STATEMENT OF THE JEWS THAT JIBR'IL عَلَيْهِ السَّلَام IS THEIR ENEMY

When the Jews learned that Jibr'il عَلَيْهِ السَّلَام was bringing revelation to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they said, "He is our enemy because he brings stringent laws. We will not believe in a book that is brought by Jibr'il, who also inflicts punishment. If Mikā'il were to bring the revelation, we would accept it because he also brings Allāh's mercy and rains."

The Jews once asked the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to furnish answers to certain questions, claiming that they would accept him as Allāh's messenger if the replies were appropriate. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied to all their questions, which they accepted. However, when it was mentioned that Jibr'il عَلَيْهِ السَّلَام brings revelation to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they claimed that he was their enemy. They said that they will not believe in the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as long as Jibr'il عَلَيْهِ السَّلَام brings revelation to him. [Ibn Kathīr, v.1, p.120]

Allāh declares. 'Say, 'Whoever is an enemy of Jibr'il, then, by' Allāh's command, he has brought to your heart the Qur'ān, which is a confirmation to what was before it, a guidance and a bearer of glad tidings for the believers. Whoever is an enemy of Allāh, His angels, His messengers, Jibr'il and Mikā'il, then Allāh is certainly an enemy of the disbelievers."

Since Jibr'il عَلَيْهِ السَّلَام only conveys what Allāh reveals, the person who is an enemy to him is actually an enemy of Allāh. The Jews were foolish to object to Jibr'il عَلَيْهِ السَّلَام being an envoy of Allāh to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ because the personality of an envoy has no bearing on the nature of the message. He was bringing the injunctions of Allāh which apply to all mankind.

By making mention of all messengers and angels in general together with the mention of Sayyidina Jibr'il and Mikā'il عَلَيْهِمُ السَّلَام, the message is driven home that enmity towards any one of Allāh's envoys, be they man or angel, will attract Allāh's wrath. Therefore, enmity towards one angel amounts to enmity towards all the angels. No person can claim to detest one angel, while loving another.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾ أَوْ كَلِمَاتٍ  
عَهْدُوا عَهْدًا بَدَدَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

(99) We have certainly revealed clear signs to you. Only the disobedient disbelieve therein. (100) Whenever they make a covenant, will a party of them discard it? But most of them do not believe.

## ONLY THE DISOBEDIENT WILL REJECT CLEAR SIGNS

‘Durrul Manthūr’ (v.1, p.94) reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that the Jew, Ibn Suriya, said to the Holy Prophet صلى الله عليه وسلم, ‘Oh Muhammad صلى الله عليه وسلم! Neither have you brought us anything that we recognise, nor did you show us any signs which would make us follow you.’ Allāh revealed the above verse in refutation of this statement.

Allāh says, “Oh Muhammad صلى الله عليه وسلم We have certainly revealed clear signs to you. Only the disobedient disbelieve therein.” Amongst these was the secret discussions of the Jews and the details of their forefathers, which the Holy Prophet صلى الله عليه وسلم could have learnt about only from Allāh. This is enough for any person who is level minded and not blinded by hatred and jealousy.

## A GROUP AMONGST THE JEWS ALWAYS BREACH THE PLEDGES THEY MAKE

Ibn Kathir reports that the Jews refuted that they made any covenant when the Holy Prophet صلى الله عليه وسلم reminded them of the covenant that they undertook to believe in his apostleship. One of them, a person called Mālik bin Saif said, “I swear by Allāh that no covenant was taken from us with regard to Muhammad صلى الله عليه وسلم.” It was then that Allāh revealed the verse, “Whenever they make a covenant, will a party of them discard it?” Violating covenants had become second nature to them.

The author of “Ruhul Ma’āni” writes that the verse consoles the Holy Prophet صلى الله عليه وسلم by telling him that he should not be distressed about their behaviour because they have always been doing so. [v.1, p.335] Thereafter Allāh says, “But most of them do not believe.” Of course, there were many who did become Muslims.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ بَدَّوْهُم مِّنَ الَّذِينَ أُوتُوا  
الْكِتَابَ كِتَابَ اللَّهِ وَرَأَوْهُمُ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

(101) When a messenger comes to them from Allāh, confirming that which is with them, a party of those given the Book renege. They cast the Book of Allāh, behind their backs as if they have no knowledge.

## THE PEOPLE OF THE BOOK CAST THE BOOK BEHIND THEIR BACKS

Allāh mentions that when the Holy Prophet صلى الله عليه وسلم came to the Ahlul Kitāb (People of the Book) with the Qur’ān, they refused to believe in either, even though both confirmed the Torah. They even discarded the Torah by polluting it with their own concocted beliefs and ideologies. In addition to this, they concealed the description of the Holy Prophet صلى الله عليه وسلم from the masses when they were convinced of his apostleship. [Ruhul Ma’āni v.1, p.336]

وَاتَّبِعُوا مَا تَنَلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَنَ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ

الشَّيَاطِينِ كَفَرُوا يَعْلَمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابٍ  
 هَرُوتَ وَمَرُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ  
 فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ  
 أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ  
 اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ  
 كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا وَآتَقَوْا لِمَثُوبَةٍ مِنْ عِنْدِ اللَّهِ خَيْرٌ  
 لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

(102) They follow what the Satan's (Shayātīn) recited during the reign of Sulaymān. Sulaymān never disbelieved, but the Satan's (Shayātīn) disbelieved by teaching black magic to the people. They also followed what was revealed to the two angels Hārūt and Mārūt in Babylon. They never taught anyone without telling them, "We are merely a test, so do not disbelieve." So they learnt from the two of them such things whereby they could split a man from his wife. They can never harm anyone therewith without Allāh's command. They learnt things that harmed them, and did them, no good. Indeed, they knew that there is no share in the Hereafter for the one who purchased it. Evil indeed is the price for which they have sold their souls. If only they knew." (103) "If only they believed and adopted piety (taqwa), then: the reward with Allāh is best for them, if only they knew."

## BLACK MAGIC WAS RIFE IN BABYLON AND THE JEWS WERE DEEPLY INVOLVED IN IT

The trade of magic is an old one. Although everything occurs by Allāh's will, magic is one of the causes used to affect changes. Thinking them to be insane, people said that Sayyidina Hūd and Sālih عليه السلام were bewitched (i.e. affected by black magic).

The incident between Sayyidina Mūsa عليه السلام and the magicians is famous. This notorious profession of magic prevailed during the time of Sayyidina Sulaymān عليه السلام as well, and even extended to the time of the Holy Prophet صلى الله عليه وسلم. Bukhari (v.2, p.858) reports how a Jew cast a spell over the Holy Prophet صلى الله عليه وسلم. The evil practice is just as rife today.

Allāh says that the Jews "follow what the Satan's (Shayātīn) recited during the reign of Sulaymān (i.e. they dabbled in the practice of black magic)." Commentators have narrated that the Satan's (Shayātīn) buried some amulets and incantations beneath Sayyidina Sulaymān's throne عليه السلام. When he passed away, they dug up these items and spread the word that Sayyidina Sulaymān عليه السلام was never a Prophet, but he reigned over the creation because of the magical talent that he wielded.

Although the learned scholars of the Bani Isrā'īl never fell for this lie, the

masses began to learn and teach magic, considering it to be the knowledge of Sayyidina Sulaymān عليه السلام. In this manner, they discarded Allāh's scripture.

When the Holy Prophet صلى الله عليه وسلم spoke about Sayyidina Sulaymān عليه السلام being a Prophet of Allāh, the Jews said, "Muhammad says that Sulaymān, the son of Daw'ūd, was a Prophet, whereas he was nothing but a magician." To exonerate Sayyidina Sulaymān عليه السلام of any suspicion, Allāh revealed the verse declaring, "*Sulaymān never disbelieved (by practicing magic), but the Satan's (Shayātīn) disbelieved by teaching black magic to the people.*" [Qurtubi and Ibn Kathīr]

## THE TEST BY MEANS OF HĀRŪT AND MĀRŪT

"They also followed what was revealed to the two angels Hārūt and Mārūt in Babylon." Magic was extremely popular in Babylon. Impressed by the feats of magicians, people considered them to be blessed and venerable men. To expose the harm and evil of magic, Allāh sent two angels named Hārūt and Mārūt to Babylon. They were to show people the clear distinction between magic and miracles. They were also a test for people, to discern those who would want to pursue evil from those who abstained there from.

Whenever people would come to them to learn magic, they would first tell them, "*We are merely a test, so do not disbelieve.*" i.e. Do not forsake your Dīn's (Religion's) by learning this evil science. They advised people to learn magic with good intentions, otherwise they should rather not bother with it. They taught it only to those who pledged not to utilise the knowledge, for evil aims. Of course, many did not conform to the conditions of their pledge.

Hakimul Ummah Thanwi رحمه الله عليه writes that a similar example would be that of a person who approaches a practising religious scholar to teach him modern and ancient philosophy so that he can safeguard himself from the doubts in Belief (*Imān*) expressed by this science. He also intends to learn it so that he can reply to the objections raised by other philosophers. The religious scholar then warns him against using the knowledge to attack the beliefs of Islam. When the person pledges not to do so, the scholar teaches him. However, if the person fails to abide by the terms of the pledge, the scholar cannot be held responsible. [Bayānūl Qur'ān]

## SOME EFFECTS OF BLACK MAGIC

"So they learnt from the two of them such things whereby they could split a man from his wife." One of the many ill effects of black magic is that it can be used to split a loving couple. Only this effect is mentioned because it is one of the most detestable deeds in Allāh's sight.

Sayyidina Jabir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Verily, Satan (Iblis) places his throne on water. From there, he dispatches his followers to cause corruption among people. The closest to him will be the one who causes the most strife and harm. (Thereafter, they all report back to him). Whenever one of them reports their activity to him, he replies, 'You achieved nothing.' Finally, one of them comes to him saying, 'I pursued a person to such an extent that I eventually caused him to be separated from his wife.' Thereupon Iblis calls him closer saying, 'You have truly achieved something.'



Sayyidina A'mash رحمه الله عليه, one of the narrators of the hadith, reports that he recalls the fact that Satan (*Iblis*) embraces the devil (*Shaytān*) who splits a couple. [Muslim, v.2,, p.376]

## MAGIC CAN HAVE AN EFFECT ONLY WITH ALLĀH'S COMMAND

Allāh says that those who dabble with black magic "*can never harm anyone therewith* (with their magical spells) *without Allāh's command.* " Everything happens only with Allāh's command, but because people are so accustomed to witnessing the effects of this, they have grown immune to it. Some examples are:

Fire can burn only with Allāh's command. Without Allāh's command it cannot burn, like how it could not burn Sayyidina Ibrahim عليه السلام.

A knife cannot cut without Allāh's command, like how it could not cut the throat of Sayyidina Ismā'il عليه السلام.

Food cannot satisfy a person even though he eats a large amount —like people suffering from certain diseases.

Water can quench thirst only with Allāh's command, without which people with certain diseases cannot slake their thirst.

Because all these things are visible to the man, he regards them as a means to reach certain ends. Contrary to these things, the means by which magic has an effect are invisible. It is for this reason that people are astonished at its effects. However, even these hidden means are useless without Allāh's command. Therefore, only ignorant people will be impressed by the deeds of magicians and the effects of mesmerism.

When Sayyidina Mūsa عليه السلام was challenged by the magicians, he told them that their feats were mere acts of magic which Allāh could nullify. Surah Falaq and Nās can nullify the spells of the most skilled magicians.

## THE HIDDEN CAUSES OF BLACK MAGIC

One of the many ways in which magic works is with the assistance of the *Satan's* (*Shayātīn*). People secure the assistance of these *Satan's* (*Shayātīn*) by pleasing them. This is achieved by uttering incantations that contain words of disbelief (*Kufr*) and Polytheism (*shirk*), and also contain praises for the *Satan's* (*Shayātīn*). They may also secure their assistance by performing deeds pleasing to them, like murdering a person and using his blood or some organ. They may also be required to constantly remain in a state of impurity or have impurities on their person. It is for these reasons that the most accomplished magicians are those who are the most filthy and impure, and who flee furthest from the mention of Allāh's name.

The spells of female magicians are therefore most effective when they cast them while menstruating. Just as the angels assist pious and pure people who perform good deeds, the *Satan's* (*Shayātīn*) assist sinful and impure people whose every deed is evil. This is so because assistance can be sought only when a likeness exists between the seeker of assistance and the assistant. [Ruhul Ma'āni, v.1, p.338]

## THE MAGIC PRACTISED BY PHARAOH'S (FIR'AUN) MAGICIANS

Allāma Ibn Kathīr رحمه الله عليه has quoted eight types of magic from Sayyidina Abu Abdullah Rāzi رحمه الله عليه. He has included in these types such feats that are performed by sleight of hand, mesmerism, hypnosis and the use of certain chemicals. An example of mesmerism is explained by the way it seems to a person travelling by train that the ground is moving with him. This was the type of practice that Pharaoh's (Fir'aun) magicians adopted.

Allāh says in verse 66 of Surah TāHā. *"Then their (the magicians) ropes and their staffs suddenly seemed to appear like slithering snakes to him [Sayyidina Mūsa عليه السلام] on account of their magic"*

Verse 116 of Surah Arāf remis, *"they mesmerised the peoples' eyes, frightened them and displayed wonderful magic."*

These verses prove that the 'magic' during the time of Sayyidina Mūsa عليه السلام was nothing more than mesmerism. However, the effect was so vivid that even Sayyidina Mūsa عليه السلام felt some natural fear. Verse 67 of Surah TāHā reads, *"So Mūsa sensed a bit of fear in his heart"* thereupon Allāh told him, *"Do not fear"* You shall definitely remain high. Throw down what is in your right hand and it will devour what they have conjured. They have merely contrived the plot of a magician, and a magician will never succeed wherever he goes". [verses 68 and 69]

## THE DIFFERENCE BETWEEN MAGIC AND MIRACLES OF PROPHETS (MUJIZĀT) عليه السلام

As mentioned earlier, magic hinges on hidden means to cause the desired effect. On the other hand, miracles displayed by the Prophets (Anbiya) عليهم السلام {called unnecessary (Mu'jizāt)} proceed directly from Allāh, without any hidden or visible means. The miracles of the Prophets (Anbiya) عليهم السلام are too numerous to mention. Amongst these is the cooling of the fire for Sayyidina Ibrahim عليه السلام, the staff of Sayyidina Mūsa عليه السلام which became a serpent and which caused the sea to split open for the Bani Isrā'īl.

The Holy Prophet صلى الله عليه وسلم also performed many miracles. A single handful of sand that he threw temporarily blinded the entire Polytheists army, water flowed from between his fingers and hundreds of people ate from a meagre amount of food that he served.

Magic can also be distinguished from miracles (Mu'jizāt) by scrutinising the person involved. Magic is associated with filthy, impure and sinful people, while the Prophets (Ar biya) عليهم السلام were pious, upright and pure.

The author of "Ruhul Ma'āni" writes that Allāh will never allow any magician to reproduce a miracle displayed by any of the Prophets (Anbiya) عليهم السلام, like splitting the sea, raising the dead, making inanimate objects talk, etc. He has also written that another difference between a miracle and magic is that a miracle can only take place at the hands of a person who is a Prophet of Allāh. No supernatural act can issue forth from a person claiming to be a Prophet when he is not one. Miracles are also accompanied by a challenge for any person to beat the feat. Allāh has maintained this system to disgrace any false claimant to Risālat (prophethood). [v.1, p.339]

After the Holy Prophet صلى الله عليه وسلم, the false claimants to Risālat (prophethood) have managed only to mesmerise people at the most. They can do no more. No magician can ever issue the challenge that the Prophets (Anbiya) عليهم السلام did when performing a miracle. History bears testimony to the fact that no person has ever reproduced a miracle of any Prophet of Allāh, nor has any person nullified any miracle.

## THE DIFFERENCE BETWEEN MAGIC AND THE MIRACLES OF PIOUS PEOPLE (KARĀMĀT).

The supernatural feats performed by pious people who are not Prophets (Anbiya) عليهم السلام are called Karāmāt. Many pious people of the ummah followers have displayed Karāmāt. These Karāmāt neither draw them closer to Allāh nor do they increase their status. The pious people are sometimes unaware of their own Karāmāt. It is for this reason that many notable saints do not even attach importance to these.

To differentiate between Karāmāt and magic, the person involved should also be scrutinised. Only Allāh's pious servants will display Karāmāt. They are people who are constantly engaged in Allāh's worship, adhere to the Shari'ah and are distant from filth and impurity.

A supernatural act stemming from a person whose behaviour is contrary to this and more in conformance to the behaviour of Satan (Shaytān) will not be regarded as a Karāmāt (singular of Karāmāt).

## PRACTISING MAGIC IS A SIN AS WELL AS AN ACT OF INFIDELITY (KUFR)

The author of "Bayānul Qur'ān" writes that if any form of magic requires incantations containing words of infidelity (Kufr), then it will be regarded as infidelity (Kufr) e.g. seeking assistance from the Satan's (Shayātīn) or the stars. The status of infidelity (Kufr) will apply even though the magic is not used to harm anyone but to benefit others.

However, when such words are not used but the magic is used to harm others, it will be regarded as a sin. If none is hurt thereby, it will not be called magic. However, if the words used are not clearly understood, it should be refrained from. The same applies to all other methods of securing cure or assistance (even what is called Ta'wiz/ charm). amulet.

"They learnt things that harmed them and did them no good." Allāma Qurtubī رحمه الله عليه interprets this verse to mean that they caused harm to themselves in the Hereafter although they may have achieved some sort of benefit through magic in this world. Other commentators say that the harm of magic will even overtake the magician in this world. One of the ways is that they stand to face severe punishment if convicted of magic by an Islamic court.

Commenting on the phrase "and did them no good", the author of "Rūhu Ma'āni" writes that black magic can only auger harm and destruction for a person because no good can come of it. It is just like certain harmful things, like poisons which are extremely harmful can contain a little benefit, so too a person practising black magic can never benefit anyone because no real good can be

derived from it. Learning the science is detrimental to one's existence in both the worlds.

Even though a limited amount of good can be had from magic in perhaps saving a Muslim from harm, it has been declared bereft of good because such cases of benefit are extremely rare. Black magic is almost always used to harm others.

It also has a detrimental effect on the magician himself or herself. No magician has ever been known to prosper in this world, nor have any of them become leaders. One will notice that these people always live in filth and squalor, earning only the little that people pay them to cast spells on others. Of course, total destruction awaits them in the Hereafter.

*'Indeed, they' knew that there is no share in the Hereafter for the one who purchased it. Evil indeed is the price for which they have sold their souls. If only they knew.*" They will earn the terrible tortures of the Hereafter in exchange for the measly gains of this world.

Although there seems to be a contradiction of terms between *"Indeed they knew"* and *"if only they knew,"* there is really no contradiction. Practising something despite possessing the knowledge that it is detrimental is just like having no knowledge at all. The author of *"Rūhul Ma'āni"* interprets *"If only they knew"* to mean: 'Although they knew that they were facing terrible consequences in the Hereafter, if only they knew exactly what these consequences were, they would certainly abstain.'

If only they believed {in all of Allāh's Prophets (*Anbiya*)} and adopted piety (*taqwa*) (by abstaining from all sin), then the reward with Allāh is best for them if only they knew. Even the smallest reward of the Hereafter is better than all the things of this world because it is everlasting.

*"Rūhul Ma'āni"* mentions that, according to Sayyidina Abdullāh bin Abbās رضي الله عنه, persons found guilty of practising black magic must be executed. Their lives will not be spared even if they repent and promise never to repeat the deed. [v.1, p.339]

Mulla Ali Qāri رحمه الله عليه writes that the man who practises that black magic which falls under the category of infidelity (*Kufr*) will be executed because he has become a infidel (*kāfir*). However, if a woman is found guilty of black magic she will not be executed because female apostates are also not executed (she will be imprisoned for 'life). If a person is found guilty of such black magic that is not classified as infidelity (*Kufr*), then she will not be executed because of the magic. However, if the magic caused anything serious like someone's death, illness or separation from a spouse, then the magician (male or female) will be executed because she has been instrumental in causing strife to reign on earth.

A Sahābi by the name of Sayyidina Jundub bin Ka'b رضي الله عنه once saw a person demonstrate how he could decapitate a person and then replace his head, causing him to come back to life. Onlookers were greatly astonished and applauded him for being able to raise the dead. Sayyidina Jundub رضي الله عنه drew his sword and executed the magician, telling the people, "If he can raise the dead, he would raise himself as well." the Holy Prophet صلى الله عليه وسلم thereafter

said about Sayyidina Jundub رضى الله عنه, "He struck such a blow with his sword whereby he assumed the status of an entire ummah." [Al Isabah, v.1, p.250]

It was necessary to execute the person because his action would lead to great corruption by causing people to believe that he could actually raise the dead.

Allāma Qurtubi رحمه الله عليه reports that a person once came to Sayyidina Walid bin Aqba رضى الله عنه who was the governor of Iraq. The person walked on a string, entered into a donkey's body from its tail and then emerged from its mouth. Sayyidina Jundub رضى الله عنه executed the person. It was about Sayyidina Jundub رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said "There will be a person from my ummah called Jundub. He will strike a blow with his sword whereby falsehood will be distinguished from truth." [v.2, p.47]

**Ruling:** It is not permissible to use the words of the Qur'ān and Ahādith for any practice that causes harm to others e.g. to recite certain Surahs, etc or make a charm? To harm anyone, even though Allāh's names are used.

**Ruling:** Amulets made by people who are assisted by *Satan's* (Shayātīn) will also be regarded as magic and cannot be used. It is also not permissible to use these amulets when the source is doubtful.

**Note:** An incident is commonly reported about how Hārūt and Mārūt were sent to earth after human passions were instilled in them. On earth, they fell in love with a woman called Zahra whom they tried to seduce. She asked them to inform her of the Ismul A'zam (a great name of Allāh by which all supplications are accepted). When they informed her, she immediately ascended to the heavens and became a star.

Thereafter, Allāh gave them the option of suffering punishment in this world or in the Hereafter. When they opted for worldly punishment, they were suspended up side down in a well of Babylon, where they will be punished till day of resurrection (Qiyamah). Allāma Qurtubi رحمه الله عليه, "Rūhul Ma'āni" and Allāma Ibn Jawzi رحمه الله عليه have all narrated this incident. However, the authenticity of this narration has been questioned.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا آنظُرْنَا وَاسْمَعُوا  
وَالْكَافِرِينَ عَذَابٌ أَلِيمٌ

(104) O you who believe, do not say, "Rā'inā," but say, "Unzurna" and hearken. A painful punishment is reserved for the disbelievers.

## THE MISCHIEF OF THE JEWS AND PROHIBITION FROM SAYING "RĀ'INĀ."

Part of the insolence displayed by the Jews was that they used to tell the Holy Prophet صلى الله عليه وسلم, "Rā'inā." This word may be translated in both the Arabic and the Hebrew languages. In Arabic it would mean, "Consider us," whereas it is a curse in Hebrews. When addressing the Holy Prophet صلى الله عليه وسلم

وهم، they intended the Hebrew meaning of the word, but (because of the Arabic meaning of the word). they made it appear to the Holy Prophet صلى الله عليه وسلم and the other Muslims that they were actually requesting the Holy Prophet's صلى الله عليه وسلم attention.

Allāh says in verse 46 of Surah Nisā, *"Some of the Jews alter words from their context and say, We hear and we disobey' and Listen in a manner that you do not listen! Distorting with their tongues and taunting the Dīn (Religion) they say 'Rā'inā. ' if only they said, We hear and we obey!' Do listen!' and Do grant us consideration,' it would have been better for them, and more ethical, However, Allāh has cursed them because of their disbelief so that only a few of them, believe."*

According to the Arabic language, the companions of Prophet (Sahabah) رضى الله عنهم used to say, "Rā'inā, Yā Muhammad." ["Look to us, Oh Muhammad the Holy Prophet صلى الله عليه وسلم]. Sayyidina Sa'd bin Mu'ādh رضى الله عنه who understood the Hebrew language, noticed the Jews laughing amongst themselves whenever they said, "Rā'inā, Yā Muhammad." He warned them never to use those words again, otherwise he would kill them. When they objected that the Muslims also used these words, Allāh revealed the verse, *"Oh you who believe, do not say, 'Rā'inā' but say Unzurna and hearken. A painful punishment is reserved for the disbelievers."* [Ma'alimut Tanzil, v.1, p. 102]

Bayānul Qur'ān mentions that this verse teaches Muslims to abstain from any permissible deed if the possibility exists that the deed could lead to a sin. A Muslim scholar will therefore not be permitted to perform any permissible act, which another person may misconstrue, leading him to fall into sin when trying to do the same. Of course, this will only apply to acts that are not compulsory. if an act is compulsory, it will have to be carried out even though people may misconstrue it.

## THE LAWS DERIVED FROM THE PROHIBITION OF SAYING "RĀ'INĀ"

Allāma Jassās رحمه الله عليه writes in "Ahkāmul Qur'ān" that any word which could have either a good or a bad meaning must not be used unless additional words are added to restrict the meaning to the good one. It is also learnt that it is not permissible to use any words that will cause people to laugh and mock.

Allāma Ibn Kathīr رحمه الله عليه states that the verse prohibits Muslims from emulating the words and deeds of the infidels (kuffār). Thereafter, he quotes a hadith from the "Musnad of Ahmad" in which the Holy Prophet صلى الله عليه وسلم says, "The one who emulates a nation is from them." Therefore, a Muslim must not imitate the dressing, acts of devotion, mannerisms, words and actions of the infidels (kuffār). [v.2, p. 148]

Many Ahādīth have strictly prohibited Muslims from using words that have an evil or inappropriate meaning. It is for this reason that the Holy Prophet صلى الله عليه وسلم has prohibited Muslims from calling anyone 'Shahansha" (The King of all kings). Such a word can only be used for Allāh. [Mishkāṭ]

In the same regard, the Holy Prophet صلى الله عليه وسلم changed the name of a girl named Āsia (sinner) to Jamila. He also prohibited people from calling their

male slaves 'abdi' (my slave), and their female slaves 'amati' (my slave woman) because every person is Allāh's slave. He advised them to rather refer to their slaves as 'ghulāmi' or 'jāriyati.' [Mishkāt]

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الَّذِينَ لَا يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

105

(105) The disbelievers from the People of the Book and the idolators do not like that any good is revealed to you from your Lord. But Allāh focuses His mercy on whomsoever He pleases. Allāh is One of extreme benevolence

### THE JEWS AND THE IDOLATORS DETEST THE FACT THAT ALLĀH'S MERCY SHOULD REACH THE MUSLIMS.

When the Muslims invited the Jews to accept Islām, they replied by saying that Islām is no better than their own Dīn (Religion). They said that if Islām was better than Judaism, only then would they accept. Allāh refuted this statement by revealing the verse, '(Oh Muslims!) The disbelievers from the People of the Book and the idolators do not like that any good be revealed to you from your Lord.

The Jews detested the fact that the Holy Prophet صلى الله عليه وسلم was from amongst the progeny of Sayyidina Isma'īl عليه السلام (i.e. the Arabs), and not from amongst the progeny of Sayyidina Is'hāq عليه السلام (i.e. the Jews). The Polytheists detested Islām because it restricted their carnal passions and opposed their gods.

Allāh dispels their misgivings by saying that He is not bound to do as others desire, 'But Allāh focuses His mercy on whomsoever He pleases. Allāh is One of extreme benevolence.' None has the right to question Allāh's decision. [Ma'alimut Tanzīl v.1, p.103 and Rūhul Ma'āni, v.1, p.350]

Allāma Ibn Kathīr رحمه الله عليه writes that Allāh expresses the enmity of the Jews and the Polytheists in this verse so that the Muslims do not develop any affinity or companionship them. Allāh refers to the Holy Prophet صلى الله عليه وسلم and all the Believers (Mu'minīn) in the phrase, "whomsoever He pleases."

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

106

(106) Whenever We repeal any verse or cause it to be forgotten. We bring something better or equivalent to it. Do you not know that Allah has power over all things? (107) Do you not know that the dominion of the heavens and the earth belongs to Allāh? Besides Him you have no Protecting Friend, nor any Helper.

## THE REASON FOR ALLĀH REPEALING LAWS

Allāh has abrogated many laws. It is possible, for example for something to be outlawed although it could be made permissible afterwards. Sometimes a law may be replaced by another. The Polytheists criticised this when they said, "Muhammad the Holy Prophet صلى الله عليه وسلم says things that he later retracts. If the Qur'ān was from Allāh, there would not have been any abrogation."

Allāh says in Surah Nahl, "When We replace a verse with another; and Allāh knows best what He reveals; they say, 'You are but a perjurer!' But most of them have no knowledge." [verse 101]

"Whenever We repeal any verse or cause it to be forgotten, We bring something better or equivalent to it." Laws were abrogated because the later law was intended to make matters easier for the Muslims without compromising the reward to be attained. Therefore, abrogation is in the best interests of people.

Abrogation may assume several forms. These are:

- ⇒ At times a law was abrogated, while the relevant verse still remained in the Qur'ān. This is termed as 'Mansūkhul Hukm.' An example of this is the law that states that a woman should seclude herself for a year after her husband has passed away. However, this law was repealed, but the applicable verse still remains in the Qur'ān. The relevant verse is Those of you who are about to die and leave their wives behind, should bequeath unto their wives a provision for a year so as not to turn them out (of their homes). [Surah Al-Baqarah, verse 240]
- ⇒ At times, the law still applied, while the relevant verse was abrogated. This is referred to as 'Mansūkhut Tilāwah.' An example of this is the law of 'rajm' (when a married adulterer is stoned to death).
- ⇒ Another form of abrogation concerns a law which was replaced with another. For example, the initial law to face Baitul Muqaddas in Salāh was replaced with the command to face towards the Ka'ba. Another example is the command that demanded that a bequest be made in favour of one's relatives. This law was changed by the verses of inheritance.
- ⇒ It has also occurred that certain laws were abrogated without any replacement being revealed. An example of this is the command to test the Believer (Mu'min) women when they migrate, which is contained in verse 10 of Surah Mumtahina.
- ⇒ Other laws and verses were completely removed from the Qur'ān and erased from peoples' minds. Certain Scholars (Ulamā) have mentioned that the volume of these verses were as long as Surah Al-Baqarah and Surah Ahzāb. They were completely removed without any trace of their words and their laws.

Durrul Manthūr reports from Sayyidina Sahl bin Hunaif رحمه الله عليه that a certain Sahabi رضى الله عنه intended to recite a particular Surah in the Tahajjud



Salāh, but could not recall anything besides “*Bismilluh Hir Rahman Nir Rahīm*.” The same transpired with many Companions (*Sahābah*) رضى الله عنه on the same night. When they reported the incident to the Holy Prophet صلى الله عليه وسلم he said, “The Surah was abrogated last night and erased from peoples’ hearts and from all places where it was recorded.”

“Do you not know that Allāh has power over all things?” Allāh can preserve verses as they are, or cause them to be erased forever. According to his perfect wisdom, He does as He pleases.

“Do you not know that the dominion of heavens and the earth belongs to Allāh” (if He chooses to punish you, then remember) Besides Him, you have no Protecting Friend, nor any Helper.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ  
الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

(108) Or do you wish to question your messenger like how Mūsa was questioned before? The one who exchanges disbelief for belief has certainly strayed from the straight path.

## THE PROHIBITION FROM ASKING FUTILE QUESTIONS

“Ma’alimut Tanzil reports that the Jews once asked the Holy Prophet صلى الله عليه وسلم, “Oh Muhammad the Holy Prophet صلى الله عليه وسلم! Why don’t you present the Qur’ān as a complete book from the heavens like Mūsa عليه السلام did?” According to another narration, the Polytheists of Makkah told the Holy Prophet صلى الله عليه وسلم that they would only believe in him if they saw Allāh and His angels before them. The above verse was revealed in response to such demands.

Allāh commands that the Holy Prophet صلى الله عليه وسلم must not be asked to do those things that the Bani Isrā’īl asked Sayyidina Mūsa عليه السلام to do. The Bani Isrā’īl even asked Sayyidina Mūsa عليه السلام to show Allāh to them. There is no need to make such requests because the Truth has already been made manifest in many other ways. However, they ask merely as an objection and will not accept even when it is shown to them.

Allāh says in Surah Qasas (verse 48), “When the truth from Us comes to them they say, ‘Why is he not given what was given to Mūsa?’ Did they not deny what was given to Mūsa from before?”

They said, “They are both magicians assisting each other and they also said, ‘We reject each one of them.’”

Muslim reports that the Holy Prophet صلى الله عليه وسلم once told the Companions (*Sahābah*) رضى الله عنه, “Oh people! Hajj has been made compulsory on you. So perform it.” Thereupon someone asked, “Is hajj compulsory every year?” The Holy Prophet صلى الله عليه وسلم remained silent till the question was repeated thrice. Thereafter, the Prophet صلى الله عليه وسلم said, “If I had to say, ‘Yes,’ hajj would become compulsory on you every year, which you would not be able to

do. Leave me as long as I leave you (i.e. do not ask about something I do not tell you). The previous nations were destroyed because they asked their Prophet (Anbiya) many questions and then opposed their commands. When I issue any instruction, fulfil it to the best of your ability. If I forbid something, refrain from it." [v.1, p.432]

Sayyidina Mughira bin Shu'ba رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that Allāh detests vain talk, excessive questioning and wasting money. [Mishkāt, p. 419]

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسْرًا  
مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ  
بِأَمْرٍ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا  
تَقَدَّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ يَحْدُوهُ عِنْدَ اللَّهِ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

(109) Many of the People of the Book wish that they could return you to be disbelievers after you have believed. This is due to jealousy from within after the truth has become apparent to them. Pardon and overlook till Allāh issues His command. Undoubtedly Allāh has power over all things. (110) So establish Salāh, pay Zakāh. You shall find with Allāh whatever good you have sent ahead for yourselves. Verily Allāh is Watchful of what you do.

## THE INFIDELS (KUFFĀR) DESIRE TO CONVERT THE MUSLIMS

Besides not believing despite being convinced of the Risālat (prophethood) of the Holy Prophet صلى الله عليه وسلم, the Jews left no stone unturned to prevent the Arabs from becoming Muslims. They even went to the extent of attempting to convert those who had already accepted Islām. Allāh cautions the Muslims to beware of them in the above verse saying, "Many of the People of the Book wish that they could return you to be disbelievers after you have believed. This is due to jealousy from within after the truth has become apparent to them."

At the time when the verse was revealed the Jews were still in a powerful economic position while the Muslims had not yet entrenched a firm foothold in Madinah. Therefore, Allāh commanded the Muslims, "Pardon and overlook till Allāh issues His command. Undoubtedly Allāh has power over all things." Allāh has the power to change situations. Consequently, the time came when the Jewish tribe of the Bani Nadir were banished to Khaibar and the Bani Quraizah were executed.

Thereafter Allāh says, "So establish Salāh, pay Zakāh. You shall find with Allāh whatever good you have sent ahead for yourselves."

In the above verses, Allāh advises the Muslims to establish Salāh after already commanding them to exercise patience with the words, "Pardon and overlook till Allāh issues His command." This conforms with verses 45 and 153 of Surah Al-Baqarah where Allāh advises, "Seek assistance with patience and

*Salāh.*" Muslims can attain victory over their enemies by performing good deeds that will secure success in both worlds.

"*Verily Allāh is Watchful of what you do.*" Allāh will reward or punish people according to their deeds.

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When a person gives even a single date in charity from Lawful (*halāl*) sources (Allāh only accepts Lawful (*halāl*), then Allāh will nurture and develop the reward for this just as a person grows up his little pony. Eventually, the reward grows so big that it equals the size of a mountain." [Bukhari, v.1, p.189]

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

(111) They say, "None but a Jew or a Christian will enter Heaven (Jannah)." This is their hope. Say, "Produce your proof if you are truthful." (112) However, the one who surrenders himself to Allāh and does righteous deeds shall find his reward with his Lord. Neither will fear overtake them, nor shall they grieve.

## A DENIAL OF THE CLAIM OF THE JEWS AND THE CHRISTIANS THAT HEAVEN (JANNAH) IS RESERVED ONLY FOR THEM

"*They say None but a Jew or a Christian will enter Heaven (Jannah).*" The Jews claimed that Heaven (Jannah) was reserved for them, while the Christians claimed that only they may enter Heaven (Jannah). Despite adulterating their scriptures and denying Allāh's Prophets (*Anbiya*), these people have the audacity to claim their places in Heaven (Jannah)! Due to the baseless nature of their claim Allāh says, "*This is their hope.*"

Allāh then commands that they should be asked, "*Produce your proof if you are truthful.*" They have absolutely no proof for their claim to be the chosen people.

Verse 18 of Surah Mā'idah quotes them as saying, "*We are Allāh's children and beloved.*" How can anyone be close to Allāh when they subscribe to polytheistic beliefs and reject Allāh's messengers? They believed these things to appease their consciences and also because of the misleading advice of their leaders.

The Jewish Dīn (*Religion*) is ancestral because they believe that only the people can be Jews. They do not propagate their Dīn (*Religion*) because they feel that their Dīn (*Religion*) is reserved for them only. They believe that only they have been guided and that the rest of mankind should have no Dīn (*Religion*) from Allāh.

The Christians do not even follow the Dīn (*Religion*) brought by Sayyidina Isa عليه السلام. They claim that he told them that he was Allāh's son and that

commanded them to worship him and his mother. They also claim that Sayyidina Isa عليه السلام told them that he will be killed and that Allāh had His son killed to serve as salvation for all mankind. However, they have fabricated all these claims and have nothing to prove that these claims are true.

The Christians accept all these claims because of convenience. It is all too easy to endlessly commit sins and have them all forgiven by the priest the following Sunday. In this stupor, they even concede to the priest as being Allāh's deputy. Despite all these made up beliefs, the Christians claim their right to Heaven (*Jannah*)! This is nothing more than mere wishful thinking.

People of many other Din's (religions) also entertain this wishful thinking with regard to themselves. However, none of them can prove that their Dīn (Religion) can secure salvation for them in the Hereafter. It is strange that these very people eat and enjoy Allāh's bounties, yet offer their allegiance and devotion to other gods, wishfully expecting to attain Heaven (*Jannah*)!

### WHO IS DESERVING OF HEAVEN (JANNAH)?

Allāh describes the people worthy of Heaven (*Jannah*) when He says, *"However, the one who surrenders himself to Allāh and does righteous deeds shall find his reward with his Lord. Neither will fear overtake them, nor shall they grieve."* This verse contains the prescription for entry into Heaven (*Jannah*), which any person can use.

The Arabic word "muhsin" (translated above as "does righteous deeds") is derived from the root word 'Ihsān,' which refers to a person who performs an act properly or whose beliefs are correct. Certain commentators have translated 'muhsin' as 'sincere.' Therefore, the 'muhsin' will be one whose beliefs conform to what the Holy Prophet صلى الله عليه وسلم has taught. Whoever does not conform to these beliefs cannot be termed a 'muhsin' and therefore cannot secure Heaven (*Jannah*) for himself.

Similarly, the person whose deeds do not conform to the teachings of the Holy Prophet صلى الله عليه وسلم, as well as the one whose deeds are not carried out sincerely for Allāh's pleasure, will have his/her deeds rejected. Such a person will therefore receive no rewards in the Hereafter.

Allāh says in the concluding verse of Surah Kahf, *"So whoever aspires for the meeting with his Lord should perform good deeds and not associate anyone as partner to the worship of his Lord."*

If the infidels (*kuffār*) perform a deed sincerely for Allāh's pleasure, it will not be accepted because of their corrupted beliefs. With regard to their deeds, Allāh says in verse 23 of Surah Furqān, *"We will then turn to their deeds and reduce it to scattered dust."*

If anyone should say that the verse does not specify that a person needs to be a Muslim to enter Heaven (*Jannah*), he will be told that the phrases *"the one who surrenders himself to Allāh"* and *"does righteous deeds"* {i.e. is a Benefactor (*muhsin*)} will automatically disqualify non-Muslims. Besides this, other verses specify this condition e.g. Allāh says in Surah Al Imrān, *"Whosoever seeks a Dīn (Religion) besides Islām, it shall never be accepted from him, and he will be, in the*

Hereafter, amongst the losers." [verse 85]

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ  
وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ  
يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

(113) The Jews say, "The Christians are upon naught," while the Christians say, "The Jews are upon naught," whereas they recite the scripture. Those who have no knowledge say exactly what they say. Allāh will judge between them on the Day of Judgment (Qiyamah) concerning the matters in which they differ.

### THE DEBATE BETWEEN THE JEWS AND THE CHRISTIANS.

Durru'l Manthūr (v.1, p.108) reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that the Jews were present with the Holy Prophet صلى الله عليه وسلم when the Christians of Najrān came to him. One of the Jews by the name of Rāfi bin Harmila said to the Christians, "You people have no basis, nor did you ever have." In saying so he rejected the Risālat (prophethood) of Sayyidina Isa عليه السلام as well as the Injil.

Thereupon a person from the Christians said, "You people are upon naught!" (i.e. your Dīn (Religion) has no source). In this way, he also became guilty of refuting one of Allāh's Prophets (Anbiya) [Sayyidina Mūsa عليه السلام] and His Book (i.e. the Torah).

It was with reference to this dispute that Allāh revealed the above verse saying, "The Jews say, 'The Christians are upon naught, while the Christians say, 'The Jews are upon naught,' whereas they recite the scripture.'" Based on their knowledge of the Torah and the Injil, both parties were aware of the fact that Sayyidina Mūsa عليه السلام and Sayyidina Isa عليه السلام were Allāh's Prophets (Anbiya).

"Those who have no knowledge say exactly what they say." i.e. People of the nations prior to the Jews and the Christians also rejected the truth, just like the Polytheists of Makkah rejected the apostleship of the Holy Prophet صلى الله عليه وسلم.

However, "Allāh will judge between them on the Day of Judgment (Qiyamah) concerning the matters in which they differ" The truth will then become apparent from falsehood for all to see.

Allāh says in 'Surah Saba (verse 26), "Say, 'Our Lord will gather us and then decide between us with the truth'"

The author of Bayānul Qur'ān writes that Allāh will decide practical between them by dispatching the people of falsehood to Hell and the people of the truth to Heaven (Jannah). The theoretical decision has already been made in this world via various logical and other proofs.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا  
 كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ  
 عَذَابٌ عَظِيمٌ ﴿١١٤﴾

(114) "Who can be more unjust than the one who prevents the name of Allāh being taken in the mosque (masājid) and exerts himself for its ruination. These people may only enter therein in fear. Theirs shall be humiliation in this world and a terrible punishment in the Hereafter."

### THE GRAVE INJUSTICE OF PREVENTING ALLĀH'S NAME BEING TAKEN IN THE MOSQUE (MASĀJID)

"Ma'ālimut Tanzil" (vol.1, pg. 107) reports from certain commentators that the above verse was revealed with reference to the Polytheists of Makkah when they prevented the Holy Prophet صلى الله عليه وسلم and the Companions (Sahābah) رضى الله عنه from entering the Masjidul Harām to perform Umrah.

Masājid [plural of Mosque (Masjid)] are constructed for Salāh, recitation of the Qur'ān, remembrance of Allāh (dhikr), etc. Tawāf also takes place in the Masjidul Harām. Preventing people from these acts will result in the ruination of a Mosque (Masjid). While the Polytheists thought that they were maintaining the Masjidul Harām as its custodians, they were actually contributing to its ruination by placing their idols in the Ka'ba and preventing the Muslims from performing their Salāh therein. This was one of the reasons that forced the Muslims to migrate to Madinah.

When the Muslims tried to return to Makkah to perform umrah, the Polytheists did not even allow them to enter the precincts of Makkah. Eventually the Muslims had to return without performing umrah and were only allowed into Makkah the following year.

Allāh says about the Polytheists, "These people may only enter therein in fear." Theirs shall be humiliation in this world and a terrible punishment in the Hereafter". This verse foretold the conquest of Makkah by the Muslims, where after the Polytheists feared entering the Masjidul Harām. The declaration was finally made that no polytheist (Mushrik) was ever to enter the Masjidul Harām again. [Ma'ālimut Tanzil, v.1, p.107]

Other commentators have mentioned that the verse refers to the Jews and the Christians, who violated the sanctity of Baitul Muqaddas. Sayyidina Mujāhid رحمه الله عليه says that the verse refers specifically to the Christians, who used to throw harmful things into the Baitul Muqaddas and prevented people from performing Salāh there.

Sayyidina Qatadah رحمه الله عليه says that the verse refers to the Romans who, because of their enmity for the Jews, assisted the fire worshipping Bakht-Nasr to destroy Baitul Muqaddas. Sayyidina Ka'b Aḥbār رحمه الله عليه says that the Christians burnt Baitul Muqaddas after seizing control. Now, any Christian entering there will do so in fear. [Durrul Manthūr, v.1, p.108]

Whatever the specific reference of the verse, the wording of the verse is general. The verse makes it clear that preventing Allāh's name being taken in the mosques (*masājīd*) is an act of great injustice. It will be permissible to prevent such people from the Mosque (*Masjid*) who have left the fold of Islām e.g. those who believe that another Prophet came after the Holy Prophet صلى الله عليه وسلم. Preventing their entry will not be regarded as preventing Allāh's name being taken because it will actually save others from infidelity (*Kufr*).

When such a group of people were prevented from entering a mosque (*Masjid*), they recited the above verse in their defence. Thereupon a learned scholar recited to them the following verse of Surah An'ām, 'Who can be more unjust than he who invents lies against Allāh and says, 'Revelation comes to me, when no revelation comes to him at all? (And who can be more unjust than) he who says, I shall soon reveal the like of what Allāh has revealed.'" [verse 93]

Some commentators have mentioned that the phrase "These people may only enter therein in fear" does not only apply to the Masjidul Haram, but to any Mosque (*Masjid*). [Ibn Kathīr, v.1, p.157]

The author of "Ruhul Ma'āni" writes that, with Allāh's grace, He has fulfilled His promise to grant victory to the Muslims. Therefore, a Christian may only enter Baitul Muqaddas in fear and disguise. Sayyidina Qatādah رحمه الله عليه reports that any Christian found in Baitul Muqaddas is severely punished.

Since the verse does not stipulate that the Muslims will remain in control over Baitul Muqaddas forever, none can raise the objection that the Christian Crusaders seized control of Baitul Muqaddas [after which Salahudīn Ayyubī رحمه الله defeated them]. Because of the weakness in the Belief (*Imān*), deeds and strategy of the Muslims, they lost control over the region.

"These people may only enter therein in fear." The author of "Bayānul Qur'ān" interprets this verse to mean that these people ought never to even enter Baitul Muqaddas without fear, let alone violate its sanctity. Violating its sanctity is the injustice referred to at the beginning of the verse.

"Theirs shall be humiliation in this world and a terrible punishment in the Hereafter" All those who prevented Allāh's name being taken in the Masjidul Harām and Baitul Muqaddas suffered defeat at the hands of the Muslims. The Jews and Christians had to pay protection tax (*Jizya*) to the Muslims. However, they will suffer the worst punishment in the Hereafter.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

(115) To Allāh belongs the east and the west. Wherever you turn, you will find Allāh's presence. Undoubtedly Allāh is All Encompassing, All Knowing.

## YOU WILL FIND ALLĀHS PRESENCE WHEREVER YOU TURN

Lubābun Nuqūl has recorded three narrations which provide reasons for the revelation of this verse. The common factor in all these narrations is that the Companions (*Sahābah*) رضى الله عنه erred in determining the accurate direction of the Qibla (either because of darkness of the night or overcast conditions). They all

performed their Salāh facing the direction they thought was most accurate in their estimation. Only when light returned did they realise how wrong they were.

When they reported the matter to the Holy Prophet صلى الله عليه وسلم, he remained silent. It was then that Allāh revealed the above verse. One of these narrations is reported in Tirmidhi.

## THE LAW REGARDING THE DIRECTION OF THE QIBLA

Like many other verses of the Qur'ān, this verse denotes that every direction belongs to Allāh (not only the east and west). Therefore, Allāh reserves the right to stipulate any direction as a Qibla (a direction to face while praying to Allāh).

The Being of Allāh is not restricted to any place or direction. People have to face the direction that He ordains as their Qibla. Performing Salāh in the stipulated direction will secure His pleasure.

Sayyidina Abdullah bin Umar رضى الله عنه says that the above verse was revealed with regard to performing Nafl (optional) Salāh while on a journey. While the Holy Prophet صلى الله عليه وسلم travelled from Makkah to Madinah, he performed Nafl (optional) Salāh in the direction which the camel faced. [Tirmidhi]

Sayyidina Anas bin Sirin رحمه الله reports that they received Sayyidina Anas bin Mālik رضى الله عنه as he returned from Shām (Syria). When he reached a place called Ainut Tamar, they noticed that he was performing Salāh while facing a direction that was completely deflected from the Qibla. When Sayyidina Anas bin Sirin رحمه الله asked the companion (Sahābi), Sayyidina Anas bin Mālik رضى الله عنه about this, the latter replied, "I would have never done this if I had not seen the Holy Prophet صلى الله عليه وسلم do the same." [Muslim, v.1, p.244/5]

"Undoubtedly Allāh is All Encompassing, All Knowing." Some commentators have mentioned that Allāh's knowledge encompasses everything, while others translate the word to mean that Allāh is extremely lenient in His commands and passes such laws that people find easy to practise upon.

Others translate the word to mean that Allāh is extremely generous, while another group of commentators maintain that it means that Allāh's mercy and forgiveness encompass all sins because He may forgive any of them. [Qurtubi, v.2,, p.84]

"Rūhul Ma'āni" says that Allāh's Kingdom and mercy encompass everything, because of which He has made the matter of Qibla easy and flexible for people. He has knowledge of every action and will even reward the person who faces the wrong direction on condition that he performs Salāh solely for Allāh's pleasure.

## VARIOUS RULINGS CONCERNING THE QIBLA

**Ruling:** Facing the Qibla is one of the conditions of Salāh. Salāh will be unacceptable without facing the Qibla unless fear of an enemy does not allow one to face the Qibla. In that case, any direction will suffice. That particular direction will then be regarded as a person's Qibla.



**Ruling:** If an individual or a group reach a place where there is nobody to show them the direction of the Qibla, they should determine the direction as best as they can. Thereafter each person should face the direction that he feels is accurate. If, once they have commenced Salāh, someone informs them of the correct direction, they merely have to turn in that particular direction while still in Salāh. They will not have to repeat their Salāh, nor start afresh.

**Ruling:** It will not be necessary to repeat one's Salāh if one finds out after the Salāh that the direction was incorrect.

**Ruling:** If a group of Muslims cannot see each other due to intense darkness, each one may face the direction he deems correct. They will then be able to perform their Salāh in congregation even though they are all facing different directions. However, if any one of the followers knows that the direction towards which the Imām is facing is contrary to the direction to which he is facing, then he will not be able to follow this Imām in Salāh.

The person to whose back the Imām faces will also not be regarded as part of the congregation because he is considered to be ahead of the Imām.

**Ruling:** When a person is travelling on a conveyance outside the boundaries of a town, he may perform Nafil (*optional*) Salāh in whichever direction the conveyance is facing. He may continue his Salāh even though the conveyance changes direction.

**Ruling:** Fardh (*compulsory*) Salāh can only be performed facing the Qibla. However, one is excused when performing Salāh in a place where there is none to inform him of the correct direction. Then too, he will have to ponder deeply over the correct direction. Only after deliberation will he be allowed to perform his Salāh.

**Ruling:** People travelling by sea, spacious trains and aeroplanes can easily face Qibla when performing Salāh. They can only face another direction if it is impossible to face the Qibla.

## THE REASON FOR FACING TOWARDS A QIBLA.

A Qibla is necessary to attain unity when performing Salāh. Without the Qibla, people will be facing in various directions, leading to much disturbance and disagreement. After migrating to Madinah, the Muslims faced Baitul Muqaddas in Salāh, where after the Qibla was changed to the Ka'ba. The details of this will be given, Insha Allāh.

Muslims do not worship the Ka'ba, but face the direction to achieve uniformity and concentration. Although they face the Ka'ba, they worship Allāh. It never crosses their minds that they are worshipping the Ka'ba, unlike the idolators who worship the idols they face.

**Note:** The fact that the Muslims faced Baitul Muqaddas and the Ka'ba shows that worship is reserved for Allāh because the direction never really mattered to Allāh, to Whom belongs all directions. When Muslims throughout the world face the Ka'ba in Salāh, they face it from every direction, making all directions of the Ka'ba a Qibla. This provides a clearer interpretation of the verse

*"Wherever you turn, you will find Allāh 's presence."*

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَمْ يَلَمَّْا فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَمْ قَلْبُنُونَ  
بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٦﴾

(116) They say, "Allāh has taken a son." Allāh is Pure! To Him belongs whatever is in the heavens and the earth. All are subservient to Him; (117) The Creator of the heavens and the earth. When He decides a matter, all He says is, "Be!" and it is.

## THE DEVIATION OF THOSE WHO ASCRIBE CHILDREN TO ALLĀH

Allāh immediately refutes those who say that He has a child when He says, "Allāh is Pure!" The Jews said that Sayyidina Uzair عليه السلام was Allāh's son, while the Christians maintained that Sayyidina Isa عليه السلام is Allāh's son (as mentioned in verse 30 of Surah Tauba).

The Polytheists of Makkah used to say that the angels are Allāh's daughters. Allāh says in Surah Bani Isrā'il, "Has your Lord chosen sons only for you and taken the angels as His daughters? You are surely making a preposterous statement." [verse 40]

Verse 19 of Surah Zukhruf mentions, "They make the angels, who are Allāh's bondsmen, as females. Were they present at their creation? Their claim will be recorded and they will be questioned."

The Qur'ān denies that Allāh has any children, and the fact is made clear in Surah Ikhlas, where Allāh says, "He begets not, nor was He begotten. There is none comparable to Him." [verses 3 and 4]

Verses 100 and 101 of Surah An'am state, "Yet they associate the Jinn as partners to Allāh whereas He had created them. And they fabricate sons and daughters for Him without knowledge. He is Pure from these things and Exalted above what they ascribe. He created the heavens and the earth without a sample. How can He have children when He has no wife? He created everything and has knowledge of everything."

Allāh says in Surah TaHa, "They say, Rahmān has taken a child. You have certainly said a grave thing. The heavens may split asunder because of it, the earth may be cleaved open and the mountains may crash to pieces. All this because they ascribed children to Allāh. It is not befitting of Rahmān to take children. Everything within the heavens and the earth shall come to Rahmān as slaves {on the Day of Resurrection (Qiyamah)}." [verses 88 to 93]

Sayyidina Abu Hurairah رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that Allāh says, "The son of Ādam has falsified Me whereas he should not do so. He swears Me whereas he should not. His falsification is that he says that I cannot resurrect him, whereas it is the same to Me to create him the second time as I did the first time. His swearing is that he says that I have children, whereas I am Pure from having a wife and children. I am the One, The Independent. I beget not nor was I begotten. There is none equal to Me." [Bukhari, v.2,, p.744]

The above verses and hadith spell out clearly that Allāh detests that people ascribe children to Him. If it were not for His extreme mercy and compassion, He would have destroyed the entire universe because of their Polytheism (*shirk*).

## NONE IS MORE FORBEARING THAN ALLĀH

Sayyidina Abu Mūsa Ash'ari رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "None is more forbearing than Allāh in tolerating what people say, People say that Allāh has children, yet He forgives them and even sustains them." [Mishkāṭ p. 13]

"To Him belongs whatever is in the heavens and the earth. All are subservient to Him." For any relationship to exist between Allāh and those whom people refer to as His children, some similarity has to exist. However, no one ever be at all similar to Allāh. Therefore, it is impossible for them to be His children. To ascribe children to Him will mean that He needs them, whereas Allāh needs nothing. It will be tantamount to saying that He is not perfect and that He has defects. It is for this reason that, in the hadith, ascribing children to Allāh is described as swearing Him.

"The creator of the heavens and the earth." Allāh created the universe without a model and He is the Only Being Who is perfectly in control of it.

"When He decides a matter, all He says is, Be! and it is." This verse describes the majestic power of Allāh. He does not require any means or material to create anything. His mere intention to create something is sufficient to ensure the existence of the thing in question. Just as Allāh does not require any means or matter, He does not also require any children and assistants.

The function of children is to assist the parents and serve as their successors after their demise. Allāh requires no assistance and will never die. He therefore has no need for children.

Some commentators have mentioned that Allāh literally says the word "Kun!" (translated above as "Be!"). People have objected to this by saying that it is not possible, nor sensible to address something that is non-existent. However, this objection is invalid because the existence of the particular thing is not necessary for the address to take place. Many Commentators say that Allāh does not need to say "Kun!" The term is merely an expression of the great speed with which Allāh creates.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَنْزِيلًا ۖ كَذَلِكَ قَالَ  
الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَّهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ  
يُوقِنُونَ

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(118) Those without knowledge say, "Why does Allāh not speak to us, or why do you not show us a sign?" Those before them said exactly the same thing. Their hearts are alike. We have already expounded the signs for those who have conviction.

## THOSE WITHOUT KNOWLEDGE WANT ALLĀH TO SPEAK TO THEM

It was common among various nations that they refuted the proofs and miracles shown to them by the Prophets (Anbiya) عليهم السلام. Rather, they wanted to witness miracles that they demanded. One of their demands was that Allāh should speak to them. They said, "Why does Allāh not speak to us, or why do you not show us a sign?" Certain commentators have mentioned that the verse refers to a statement of the Polytheists, while others say that it was a statement of the Jews and the Christians.

If the verse refers to the Polytheists, they fit well into the description of "Those without knowledge" because they were generally illiterate people. However, if the verse is assumed to refer to the Jews and the Christians, then "Those without knowledge" would mean that they behaved as if they had no knowledge.

"Those before them said exactly the same thing. Their hearts are alike" The people of previous nations also said the same things to their Prophets (Anbiya) عليهم السلام because they were just as obstinate and rebellious.

"We have already expounded the signs for those who have conviction." All the previous Prophets (Anbiya) عليهم السلام as well as the Holy Prophet صلى الله عليه وسلم performed numerous miracles for the people. However, those who do not wish to believe will not do so even if the truth is as clear as daylight.

Allāh says in Surah Qamar (verse 2), "Even if they see miracles, they turn away saying, 'This is incessant magic.'"

Verse 109 of Surah An'ām says, "They swear solemn oaths by Allāh that if any sign comes to them from Allāh, they will definitely believe therein. Say, 'Signs are only with Allāh. How do you know that if the sign comes to them, they will still not believe?'"

They only ask for a miracle because of their obstinacy, but they never really intend to believe if it is shown to them.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُشْكَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

(119) Undoubtedly We have sent you with the truth, as a bearer of glad tidings and a Warner. You will not be questioned about the people of the Blaze.

## THE HOLY PROPHET صلى الله عليه وسلم WAS SENT AS A BEARER OF GLAD TIDINGS AND AS A WARNER

Allāh addresses the Holy Prophet صلى الله عليه وسلم in this verse saying, "Undoubtedly We have sent you with the truth, as a bearer of glad tidings and a warner" the Holy Prophet's صلى الله عليه وسلم mission was to teach people the deeds by which they can enter into Heaven (Jannah). He described these deeds to people and also warned them about the sins that will lead them to the doom of Hell.

"You will not be questioned about the people of the Blaze." Here Allāh consoles the Holy Prophet صلى الله عليه وسلم by telling him that he should not be grieved about

those who refuse to accept his message. His task was merely to propagate Islām. Allāh is the One Who can make people believe. Allāh will not question the Holy Prophet صلى الله عليه وسلم about the reason for the rejection of the Infidels (*kuffār*).

Allāh says in Surah Ra'd, "propagation will be your responsibility and reckoning Ours." [verse 40]

Verses 21 and 22 of Surah Gāshiyah reads, "Remind, for verily you are a reminder. You are not a warder unto them."

Allāh says in the concluding verse of Surah Qāf, "We are best aware of what they say. You are not a tyrant over them. So remind with the Qur'ān those who fear the threat." [verse 45]

وَلَنْ رَضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهَدَىٰ  
وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

(120) The Jews and the Christians will never be satisfied with you until you follow their Dīn (Religion). Say, "Guidance is only the guidance of Allāh." If you were ever to follow their whims after the knowledge that has come to you, you will have no protecting friend nor any helper against Allāh.

## THE JEWS AND CHRISTIANS WILL NEVER BE SATISFIED WITH YOU UNTIL YOU ADOPE THEIR DĪN (RELIGION).

"Ma'alimut Tanzil" (v.1, p. 110) reports that the Jews and Christians once proposed to the Holy Prophet صلى الله عليه وسلم that he should compromise on certain principles and enter into a settlement with them so that they could accept Islām. In response to this proposal the above verse was revealed, where Allāh says, "The Jews and the Christians will never be satisfied with you until you follow their Dīn (Religion)."

Allāma Qurtubi رحمه الله writes (v.2, p.93) that the verse tells the Holy Prophet صلى الله عليه وسلم that even if he has to reproduce the miracles that they demand from him (as mentioned in the previous verse), they will still never be satisfied till he forsakes Islām and follows their Dīn (Religion).

"Say, 'Guidance is only the guidance of Allāh.'" Anything contrary to Allāh's guidance will lead to distant deviation. Thereafter Allāh says, "If you were ever to follow their whims after the knowledge that has come to you, you will have no protecting friend nor any helper against Allāh." Although the verse is addressed to the Holy Prophet صلى الله عليه وسلم, it actually applies to his ummah because it was impossible for the Holy Prophet صلى الله عليه وسلم to follow any other Dīn (Religion).

The demand of Belief (*Imān*) is that the Believer (*Mu'min*) should strive only to please Allāh, even though it may earn the displeasure of others. Trying to satisfy others at the expense of Allāh's pleasure is foolish and detrimental. It is tragic that the Muslims in today's times attempt to imitate the ways and manners of the Infidels (*kuffār*). They feel no shame in shaking hands with strange women and even feel proud to wear the tie.

In doing all this they feel that their Infidels (*kuffār*) colleagues will be pleased with them. Otherwise, they feel that they will be ridiculed. It is extremely sad that they hanker after praise from the Jews and Christians even though they earn Allāh's displeasure. They fail to realise that these few deeds will never satisfy the Infidels (*kuffār*). The Infidels (*kuffār*) will be satisfied only when the Muslim has converted to their Dīn (*Religion*).

Muslims do not need praise from the Infidels (*kuffār*) because they already have the accolade of being believers from amongst the ummah of the Holy Prophet صلى الله عليه وسلم. Securing honour from the Infidels (*kuffār*) will lead to disgrace in both the worlds. Allāh says in Surah Nisā, "Do they seek honour from them (*kuffār*) All honour belongs only to Allāh." [verse 139]

**Note:** The verse states that the Jews and Christians will not be satisfied until the Muslims follow their "Dīn (*Religion*).". The word "Dīn (*Religion*)" is singular, whereas the Jews and Christians follow different Dīn (*religion*). Therefore, one would expect that the word "Dīn's (*Religion's*)" be used instead. Commentators have mentioned that Allāh has used the word as a singular to denote that, although the Infidels (*kuffār*) belong to various denominations and Dīn (*Religion*), they all share the common factor of infidelity (*Kufr*). Therefore, there actually exists only two Dīn (*Religions*) viz. Islām and infidelity (*Kufr*).

It is also an acknowledged fact that all religious groups unite as allies to fight Islām, making them one team. Worse is the fact that many so-called Muslims sects (*but whose beliefs are un-Islāmic*) are also plotting to destroy Muslim countries.

## A WORD OF CAUTION TO THE MUSLIMS

The above verse informs Muslims that they should never compromise any Islamic principles to appease the infidels (*kuffār*) because Islām is not a man-made Dīn (*Religion*), but a code of life ordained by Allāh. Muslims have no right to alter any Islamic principles. The Infidels (*kuffār*) alter their Dīn (*Religion*) because their Dīn (*Religion*) is a product of their own doings. The laws of Islām cannot be changed even if some people collectively try to do so.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَن يَكْفُرْ بِهِ  
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾

(121) Those to whom We have given the Book recite it as it rightfully should be recited. These are the ones who believe in it. Whoever does not believe it shall certainly be the losers.

## THOSE WHO RECITE THE BOOK AS IT DESERVES TO BE RECITED

The above verse praises the Believers as people who recite the Qur'ān "as it rightfully should be recited." Sayyidina Abdullāh bin Abbās رضى الله عنه and Sayyidina Abdullāh bin Mas'ūd رضى الله عنه have interpreted the verse to mean that these

people carry out the deeds enjoined by the Qur'ān and abstain from what it forbids. They recite the Qur'ān as it was revealed, without making any changes to the words or the meaning.

Sayyidina Hasan Basri رحمه الله عليه interprets the verse to mean that they practise those verses that are lucid, believe in those that are 'mutashābih' (allegorical) and refer their doubts and queries to the men of knowledge. Sayyidina Umar رضى الله عنه has mentioned that this verse refers to people who plead for Allāh's mercy when they recite any verse mentioning His mercy, and they implore Him for safety from punishment when they recite verses which mention His punishment. [Ibn Kathīr, v.1, p.163/4]

Reciting the Qur'ān as it was revealed means that the Qur'ān must be recited in compliance to the rules of Tajwīd. The Arabic alphabet comprises of 29 letters, all of which have to be recited correctly, together with all their vocal attributes. Negligence in this regard will lead one to recite a letter as another, thereby changing the meaning of words. By doing so, one's Salāh may also be nullified in certain instances. To correct this, it is imperative that every Muslim should study the subject of Tajwīd.

Allāh then says that those who recite the Qur'ān as it should be recited "*are the ones who believe in it.*" It is noted from this that one of the demands of belief (Imān) is that the Qur'ān be recited as it rightfully deserves to be.

"Whoever does not believe it shall certainly be the losers" Their ultimate abode will be nothing less than Hell.

يٰۤاَيُّهَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ  
وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفْعَةٌ وَلَا  
هُمْ يُنصَرُونَ

(122) Oh children of Isrā'īl, call to mind My favour that I bestowed upon you and that I preferred you above the universe. (123) Fear the day when one soul will not avail another in the least, no ransom will be taken, no intercession will be of any assistance, and they will not be helped.

## THE BANI ISRĀ'ĪL ARE AGAIN REMINDED OF ALLĀH'S FAVOURS TO THEM

In the same words used in verse 47 of Surah Al-Baqarah, Allāh again reminds the Bani Isrā'īl about His favours to them saying, "Oh children of Isrā'īl, call to mind My favour that I bestowed upon you and that I preferred you above the universe." After verse 47, Allāh proceeded to mention the many favours in detail. Allāh made mention of the various evils and false hopes of the Jews. They were reminded of the time when they worshipped the calf, of their involvement in magic, of their mockery of the Holy Prophet صلى الله عليه وسلم by saying "Rā'inā," and many other crimes.

After mentioning all these ill deeds, Allāh repeats the opening two verses with a slight change in the second. These verses remind them of Allāh's favours for which they need to express gratitude by carrying out good deeds. Thereafter, they are reminded about the Hereafter so that they desist from their evil ways and accept Islām. However, despite all of this, many of the Jews never accepted Islām.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي  
قَالَ لَا يَتَأَلَّ عَهْدِي الظَّالِمِينَ

(124) When his Lord tried Ibrahīm with certain words which he fulfilled, Allāh said, "I am to make you a leader for the people." Ibrahīm said, "And from my progeny?" Allāh replied, "My covenant will not reach the oppressors."

### SAYYIDINA IBRAHĪM عليه السلام PASSES THE TESTS AND IS MADE A LEADER

Allāh says that He "tried Ibrahīm with certain words which he fulfilled."

#### WHAT IS MEANT BY "CERTAIN WORDS?"

Some commentators say that these "words" refer to the laws of his Shari'ah, which Sayyidina Ibrahīm عليه السلام fulfilled to the finest detail. Allāh says in Surah Najm (verse 37), "And Ibrahīm who fulfilled the commands." With regard to what these laws and commands were, Sayyidina Abdullāh bin Abbās رضى الله عنه has tendered the following interpretations:

- The injunctions and rites of Hajj
- Laws of purity and cleanliness. Five of these pertain to the head, while another five concern the rest of the body. Those relevant to the head are:

- (1) Trimming the moustache.
- (2) Gargling the mouth.
- (3) Rinsing the nostrils, as is done during ablution and bath (this is referred to as "istinshāq" in the Ahādīth).
- (4) Brushing the teeth with a twig (miswāk).
- (5) Combing a path through one's hair

The five relevant to the rest of the body are:

- (1) Paring the nails.
- (2) Shaving the pubic hair.
- (3) Circumcision.
- (4) Removing underarm hair.
- (5) Washing with water after answering the call of nature.

Bukhārī (p.473) reports that the Holy Prophet صلى الله عليه وسلم said, "Sayyidina Ibrahīm عليه السلام circumcised himself at the age of 80, at a place called Qadūm."



Sayyidina ʿĀʾid bin Musayyib رحمه الله عليه reports that Allāh's friend Sayyidina Ibrahīm عليه السلام was the first person to entertain guests, the first to circumcise himself, the first person to trim his moustache and the first to have white hair appear on his face. When he noticed it, he asked, "Oh my Lord! What is this?" Allāh replied, "This is reverence (i.e. a means of securing reverence from others)." Upon hearing this, he said, "Oh Allāh! Increase my reverence." [Mu'atta of Mālik]

Sayyidina Abdullāh bin Abbās رضي الله عنه has also mentioned that six of the commands issued to Sayyidina Ibrahīm عليه السلام concerned the physical body, while the other four pertain to Hajj. Those concerning the body were:

1. Removing pubic and under arm hair.
2. Circumcision.
3. Paring the nails.
4. Trimming the moustache.
5. Brushing the teeth with a Miswāk.
6. Taking a bath on Fridays.

The injunctions pertaining to Hajj were

1. Making Tawāf around the ka'ba.
2. Walking between Safa and Marwa.
3. Stoning the Jamarāt'
4. Performing the Tawāfuz Ziyārah.

A fourth interpretation of the commands by Sayyidina Abdullāh bin Abbās رضي الله عنه are that they were 30 in total. Ten are mentioned in verse 112 of Surah Tauba, where Allāh says, "Those who repent, those who worship, those who praise (Allāh), those who fast, those who bow {in bowing (rukū)}, those who prostrate (in sajdah) those who enjoin good, those who forbid from evil and those who maintain the limits set by Allāh. Convey the glad tidings to the believers."

The other ten are mentioned in Surah Ma'ārij and at the beginning of Surah Mu'minūn. The other ten are mentioned in verse 35 of Surah Ahzāb. After omitting the repetitions in this verse of Surah Tauba, the commands in the verse are as follows:

- 1) Making Taubah (repenting for one's sins).
- 2) Worshipping Allāh.
- 3) Praising Allāh.
- 4) Fasting.
- 5) Making bowing (rukū) (the bowing posture of Salāh).
- 6) Making sajdah (prostration).
- 7) Enjoining what is good.
- 8) Forbidding from evil.
- 9) Taking care not to transgress the limits set by Allāh.

There are nine commands in this verse, although Allāma Ibn Kathīr رحمه الله has reported Sayyidina Abdullāh bin Abbās رضي الله عنه as saying that there are ten. In my humble opinion, Sayyidina Abdullāh bin Abbās رضي الله عنه has also included the preceding verse (verse 111 of Surah Tauba) in his count often. The verse reads, "Indeed Allāh has purchased from the believers their lives and wealth s

that they may have Heaven (Jannah). They fight in Allāh's path, slaying and being slain." This verse includes the command of striving in Allāh's way, which completes the count of ten.

Surah Mu'minūn contains the following commands

- 1) Humility in Salāh.
- 2) Abstaining from futility
- 3) Paying zakāh.
- 4) Safeguarding the private organs.
- 5) Safeguarding trusts.
- 6) Fulfilling pledges.
- 7) Steadfastness in Salāh.

Surah Ma'ārij contains the above seven commands, together with another three to complete ten. The additional three are

- 8) Stipulating a portion of one's wealth for the needy and beggars.
- 9) Fearing Allāh's punishment.
- 10) Giving accurate testimony

The commands contained in Surah Ahzāb are

- 1) Fulfilling the acts of Islām.
- 2) Believing with the heart
- 3) Being obedient.
- 4) Being true in word and deed.
- 5) Being perseverant in carrying out Allāh's commands and when faced with difficulties.
- 6) Being humble.
- 7) Spending in charity.
- 8) Fasting.
- 9) Safeguarding one's private parts.
- 10) Engaging in excessive dhikr (remembrance of Allāh)

Many of the commands mentioned here also appear in the verse of Surah Mu'minūn. Adopting humility, as mentioned in the verse of Surah Ahzāb, denotes humility in all facets of life and not only in Salāh. Therefore, one should be humble in one's deeds and in dealings with others. The limbs should be humble in the sense that they should never perpetrate any deed in opposition to Allāh's laws.

The word 'sā'ihūn' may be translated as those who fast, as well as those who fight in Allāh's way. According to Sayyidina Ikrima رحمه الله عليه it refers to those students who travel to seek religious knowledge.

Sayyidina Abdullāh bin Abbās رضي الله عنه has also mentioned that the commands received by Sayyidina Ibrahim عليه السلام could be:

- 1) Separating from his people for Allāh's sake.
- 2) Debating with the tyrant Nimrūd about Tauhīd, thereby Asking his life.

- 📖 Migrating from his homeland to (Shām) Syria.
- 📖 Entertaining guests on Allāh's behalf and spending his wealth for the same purpose.
- 📖 Slaughtering his son. He not only accepted the command but even went to the extent of attempting to cut his son's throat. However Allāh replaced the boy with a ram.

When Sayyidina Ibrahīm عليه السلام passed all these tests, Allāh told him, "Submit!" He replied, "I submit to the Lord of the universe."

Allāma Ibn Kathīr رحمه الله has mentioned the above discourse in his (tafsīr) exegesis, was which we have added some additional information. Thereafter, he goes on to quote the interpretations of Sayyidina Hasan Basri رحمه الله about the commands issued to Sayyidina Ibrahīm عليه السلام. He also adds another interpretation of Sayyidina Abdullāh bin Abbās رضي الله عنه, in which he mentions that the commands refer to all the verses mentioned before and after the verse. This is also the opinion of Sayyidina Mujāhid رحمه الله.

Allāma Ibn Kathīr رحمه الله also quotes Allāma Ibn Jarīr رحمه الله as saying that all the interpretations rendered by the various commentators apply to the verse. It will only be possible to restrict the meaning of "words" when an authentic hadith mentions a specific explanation.

However, since no authentic Ahādith to this effect can be traced, one cannot restrict the meaning of the verse. Allāma Ibn Kathīr رحمه الله then says that the opinion of Allāma Ibn Jarīr رحمه الله seems most appropriate and correct.

### THE LEADERSHIP OF SAYYIDINA IBRAHĪM عليه السلام

"Allāh said, 'I am to make you a leader for the people.'" Commentators mention that the leadership conferred on him was a prize for fulfilling the various commands. Allāh tested him with these tasks to prepare him for the position of leadership.

Allāh granted him leadership by conferring the mantle of Risālat (prophethood) on him, by revealing certain booklets to him, and making leaders from amongst his progeny. Consequently, all the Prophets (Anbiya) عليهم السلام after him were from his progeny and they were all commanded to follow his creed. This command was given to the Holy Prophet صلى الله عليه وسلم and his ummah as well (as mentioned clearly in the Qur'ān).

Although all the laws of Sayyidina Ibrahīm's عليه السلام Shari'ah were not found in the Dīns (Religion's) of Prophets (Anbiya) عليهم السلام after him, many of them were. This discussion is based on the interpretation of Sayyidina Ibrahīm's leadership being permanent. However, it is also possible to assume that the leadership mentioned was a temporary one, restricted to the people of his time.

If this leadership refers to Risālat (prophethood), some of the commands mentioned above will not apply because they occurred only after Sayyidina Ibrahīm عليه السلام became a Prophet, e.g. slaughtering his son. This only happened after he became a Prophet and will therefore not fall under the interpretation of

the "words" that Allāh tested Sayyidina Ibrāhīm عليه السلام with. This is so because the leadership was a reward that came after fulfilment of the 'words'. [Ruhul Ma'āni, v.1, p.3 75]

"Ibrahim said, 'And from my progeny (will they also receive leadership)?' Allāh replied, 'My covenant will not reach the oppressors.'" If leadership refers to Risālat (prophethood), then the "oppressors" will refer to the Infidels (*kuffār*), as Allāh says in a verse, 'The Infidels (*kuffār*) are oppressors indeed' [Surah Al-Baqarah, verse 254]

This verse denotes that Infidels (*kuffār*) did exist in the progeny of Sayyidina Ibrāhīm عليه السلام and that Risālat (prophethood) is not hereditary. Allāh grants Risālat (prophethood) to whomsoever He wills.

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَاً وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَوَهَبْنَا إِلَىٰ إِبْرَاهِيمَ  
وَأِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

(125) When We made the House (Ka'ba) a gathering place for people and a place of peace. Take the station of Ibrāhīm as a place of Salāh. We commanded Ibrāhīm and Ismā'il (saying), "Purify My house for those who perform Tawāf those who remain secluded therein and those who bow (in ruku) and prostrate."

## THE KA'BA IS MADE A PLACE FOR GATHERING AND PEACE.

The detailed story of how Sayyidina Ibrāhīm عليه السلام was commanded to leave his wife and child in the desert of Makkah will be narrated in Surah Ibrāhīm, Insha Allāh. The above verse merely mentions that Sayyidina Ibrāhīm عليه السلام and his son Sayyidina Ismā'il عليه السلام were commanded to clean the Ka'ba after building it.

Allāh says that the Ka'ba is a 'mathābah' (translated above as "place of gathering"). The word is derived from the root word 'thāba,' which means 'to return.' Therefore, the literal translation of the word 'mathābah' will be 'a place of return.' Sayyidina Abdullāh bin Abbās رضى الله عنه and others have mentioned that it has been named thus because people always go to the Ka'ba, make Tawāf, and then return to their homes. In this manner, people return time and time again because they are never completely satisfied. Other commentators have translated it as a 'place of gathering' because people from all over the world gather there.

Thereafter, Allāh describes it as a "place of peace." Allāh says in Surah Al Imrān (verse 97), "Whoever enters it will be safe." Even during the period of ignorance, people regarded the Ka'ba as a place of safety and people entering therein were assured safety. When the Arabs used to fight each other, they took heed not to touch the residents of Makkah.

Allāh says in Surah Ankabūt, "Do they not see that We have made the Haram a place of safety whereas people are snatched away around them. Do they believe in falsehood while being ungrateful for Allāh's bounties." [verse 67]

Fighting is not permitted in the Haram because it is a place of safety.

Sayyidina Jābir رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that it is not permissible for any person to brandish any weapon within the Haram. [Muslim, v.1, p.435]

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Killing in the Haram has not been permitted for anyone before me. It has also not been allowed for me except for a brief portion of the day (when the Muslims conquered Makkah). Makkah is sacred and its sanctity will remain till Judgment day (Qiyamah)." [Bukhari]

According to Imām Abu Hanifah رحمه الله، a person who seeks refuge in the Haram after murdering someone outside the Haram, will be forced to leave the Haram before he can be executed. He may be forced to leave by denying him food and drink. [Ruhul Ma'āni v.1, p.378]

It is also not permissible to hunt any animals within the Haram. One is prohibited from cutting any trees, plants and even thorns in the Haram. The details of this are found in Bukhari, Muslim, and in the books of Islamic jurisprudence.

"Take the station of Ibrāhīm as a place of Salāh." There are various interpretations about the "Maqām Ibrāhīm" ("The station of Ibrāhīm"). It is commonly believed that it is a rock whereupon Sayyidina Ibrāhīm عليه السلام stood when constructing the Ka'ba. It served as a ladder for him as the building heightened. Standing on this rock, he built the Ka'ba, while his son, Sayyidina Isma'il عليه السلام passed the bricks and mortar to him.

After completing the construction, Sayyidina Ibrāhīm عليه السلام joined this rock to the wall adjoining the door of the Ka'ba, where it remained for centuries. However, during the Caliphate (khilafah) of Sayyidina Umar رضى الله عنه, floods caused it to dislocate from its position, after which he had it placed where it stands today i.e. apart from the Ka'ba.

It should be noted that the Companions (Sahābah) رضى الله عنه were still alive during the Caliphate (khilafah) of Sayyidina Umar رضى الله عنه. Since none objected to his action, they must have all consented to it. Then too, Sayyidina Umar رضى الله عنه was amongst the righteous Caliph (khalifa) {righteous caliphs Khulafa-e-Rāshidin}, regarding whom the Holy Prophet صلى الله عليه وسلم said, 'Adhere strictly to my practices and the practices of the Khulafa-e-Rāshidin."

The Prophet صلى الله عليه وسلم also said, "Follow the two after me, (viz.) Abu Bakr and Umar." [Tirmidhi]

One of the great benefits of moving the location of the Station of Ibrāhīm (Maqām Ibrāhīm) is that it creates more space for people to perform Tawāf when others are engaged in Salāh behind the Station of Ibrāhīm (Maqām Ibrāhīm). This is especially beneficial in today's times when the number of people performing Tawāf has reached phenomenal proportions.

For a long while, the Station (Maqām) was surrounded by four walls and remained locked. The present government has placed it in a glass enclosure so that it is visible. The footprint of Sayyidina Ibrāhīm عليه السلام can be clearly seen imprinted on it. [Muslim, v.1, p.395]

After performing the Tawāf during the farewell hajj, the Holy Prophet صلى الله عليه وسلم stood before the Station (*Maqām*) and recited the verse, "Take the station of Ibrāhīm as a place of Salāh." He then performed two rakāhs of Salāh in such a manner that the Station (*Maqām*) was between himself and the Ka'ba. In these two rakāhs he recited Surah Kāfirūn and Ikhhlās.

Sayyidina Umar رضى الله عنه reports that he once told the Holy Prophet صلى الله عليه وسلم that it would be excellent if the Station (*Maqām*) was made a place of Salāh. Thereupon, Allāh revealed the verse, "Take the station of Ibrāhīm as a place of Salāh." [Bukhari, 1.2., p.644]

Performing two rakāhs of Salāh after Tawāf is wājib (*compulsory*). Although it may be performed anywhere within the Masjidul Harām, it is best to perform it behind the Station (*Maqām*).

## THE COMMAND TO PURIFY THE KA'BA.

"We commanded Ibrāhīm and Isma'īl (saying), 'Purify.' My house for those who perform Tawāf those who remain secluded therein and those who bow (*ruku*), and prostrate " Although the purification of the Ka'ba is mentioned, the verse denotes that the entire Masjidul Harām be kept clean because the various actions of Salāh, Tawāf and Itikāf (seclusion within the Mosque (*Masjid*) take place there).

Purity of the place refers to physical and spiritual purity. The Ka'ba and Masjidul Harām are to be purged of infidelity (*Kufr*), Polytheism (*shirk*) and all acts of irreligiosity. Idol-worship, lying, stealing and all other sins must also be eradicated from the area.

Sayyidina Sa'id bin Jubair رحمه الله has interpreted the word 'ākifīn' (translated above as "those who remain secluded therein" to refer to the residents of Makkah. Sayyidina Atā رحمه الله says that the word refers to those people who come to Makkah from other places and stay in the Masjidul Harām. Sayyidina Abdullāh bin Al-bās رضى الله عنه says, "Whenever we enter the Masjidul Harām and sit therein, we are in the regarded as 'ākifīn.' Those people who remain in the Masjidul Harām for Seclusion (*Itikāf*) are also implied by the verse

"those who bow (*ruku*) and prostrate" refers to those who perform Salāh in the Haram.

## THE REWARD OF PERFORMING TAWĀF

Tirmidhi reports from the Holy Prophet صلى الله عليه وسلم that the person who circumambulates the Ka'ba (*makes Tawāf*), counting properly that he has completed seven circuits, shall receive the reward of setting a slave free.

The Prophet صلى الله عليه وسلم has also mentioned that, for every step placed down and for every one lifted, a good deed is added to the records of a person and a sin is erased.

## THE REWARD OF PERFORMING SALĀH IN THE MASJIDUL HARĀM

The Holy Prophet صلى الله عليه وسلم said, "The reward of one Salāh in my

Mosque (*Masjiā*) (*Masjidun Nabawī*) is a thousand times superior to another *Salāh*, with the exception of *Salāh* performed in the *Masjidul Harām*. *Salāh* in the *Masjidul Harām* is a hundred thousand times superior than *Salāh* performed elsewhere." [At *Targhīb wat Tarhīb*, v.2., p.214]

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ  
الْمَصِيرُ



(126) When Ibrahim said, "Oh my Lord! Make this a city of peace and sustain its inhabitants with fruit, such of them as believe in Allāh and the Last Day." Allāh said, "I shall grant a brief profit for him who disbelieves, thereafter I will drive him to the punishment of the Fire. It is the worst of abodes."

## SAYYIDINA IBRAHĪM عليه السلام PRAYS FOR THE INHABITANTS OF MAKKAH

Sayyidina Ibrahim عليه السلام prayed to Allāh saying, "Oh my Lord! Make this a city of peace" As a result of this Supplication (*du'ā*), Allāh made Makkah a place of peace and security. He also prayed to Allāh saying, "and sustain its inhabitants with fruit, such of them as believe in Allāh and the Last Day."

Sayyidina Ibrahim عليه السلام excluded the Infidels (*kuffār*) from this Supplication (*du'ā*) because Allāh had already told him earlier, "My covenant will not reach the oppressors." However, Allāh sustains believers and Infidels (*kuffār*) alike. However, the profits of the Hereafter are reserved exclusively for the Believers. For this reason Allāh replied to Sayyidina Ibrahim's عليه السلام Supplication (*du'ā*) by saying, "I shall grant a brief profit for him who disbelieves (as well), whereafter I will drive him to the punishment of the Fire. It is the worst of abodes"

Sayyidina Ismā'il عليه السلام lived in Makkah together with the other believers. However, after some time, people resorted to idol-worship and became Polytheists. They even placed their idols inside the Ka'ba. If Sayyidina Ibrahim's عليه السلام Supplication (*du'ā*) was accepted as he had made it, the people of Makkah would have slaved when they became Polytheists. However, Allāh continued to provide for them.

## THE FRUITS OF THE WORLD REACH MAKKAH

Allāh accepted the Supplication (*du'ā*) of Sayyidina Ibrahim عليه السلام and caused the fruits of the entire world to reach Makkah for the benefit of the residents and the outsiders. Allāh says in Surah Qasas, "Have We not settled them in a peaceful Harām, to which the fruits of everything is attracted. This is by way of sustenance from Us, but most of them do not know." [verse 57]

Close to Makkah is a fertile place called *Tā'if*, which supplies Makkah with various fruits. Fruits from all over the world are also imported to Makkah, and one can scarcely imagine any fruit that has not reached Makkah.

Many commentators have mentioned that the word 'fruit' is not restricted to the fruit that grows on trees. They say that the word also refers to the 'fruit' of machines and factories i.e. their manufactured products. One will notice that every type of manufactured article is available in Makkah even though the area barely has any industries.

### THE HOLY PROPHET صلى الله عليه وسلم PRAYS FOR MADINAH

Muslim (v.1, p.442) reports from Sayyidina Abu Hurairah رضى الله عنه that the first fruit of the season was always presented first to the Holy Prophet صلى الله عليه وسلم. Thereupon he would pray to Allāh thus: "Oh Allāh! Bless us in our fruits, bless us in our city, bless us in our 'saa' and bless us in our 'mudd' (the 'saa' and the 'mudd' were measures of weight during that time). Oh Allāh Ibrahim عليه السلام was Your friend, bondsman and messenger. I am also Your bondsman and messenger. Ibrahim عليه السلام prayed for Makkah and I pray for Madinah. Grant for Madinah whatever Ibrahim عليه السلام asked for Makkah, and double of it." Thereafter, the Holy Prophet صلى الله عليه وسلم would call for the smallest child and give the fruit to him/her.

Sayyidina Anas bin Mālik رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم prayed thus: "Oh Allāh! Grant Madinah twice the blessings You gave to Makkah." [Muslim, v.1, p.442]

The Holy Prophet's صلى الله عليه وسلم Prayer (Du'ā) was accepted and it can be clearly seen today that Madinah receives twice as much as fruit, food and commercial commodities that Makkah receives.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

(127) When Ibrahim and Ismā'il raised the foundation of the House (Ka'ba), (they prayed) "Oh our Lord! Accept from us. Indeed You are the All Hearing, the All Knowing. (128) "Oh our Lord! Make us subservient to You and make from our progeny a nation that is subservient to You. Show us our rites and accept our repentance. Without doubt, You are the Most Pardoning, the Most Merciful"

### SAYYIDINA IBRAHĪM AND ISMA'ĪL عليه السلام CONSTRUCT THE KA'BA.

The angels originally constructed the Ka'ba. Later, when its walls were brought down by floods during the time of Sayyidina Nūh عليه السلام, its location then became unrecognisable. When Sayyidina Ibrahim and Ismā'il عليه السلام were charged with the task of reconstructing the Ka'ba, Allāh sent an angel to show its location to them

Allāh refers to this when He says, "When We showed Ibrahim the location of the



house" [Surah Hajj, verse 26] The area presently outside the Ka'ba called the Hatīm was originally part of the Ka'ba itself. However, five years before the Holy Prophet's ﷺ apostleship, the Quraish rebuilt the Ka'ba but ran short of funds. Therefore, they could not complete the construction but merely built a short semi-circular wall to denote the actual extent of the Ka'ba. This demarcated area is called the Hatīm and has no roof

Muslim (v.1, p.429) reports that the Holy Prophet ﷺ once told Sayyidah Aysa رضي الله عنها, 'If it were not for the fact that your people were new Muslims, I would have broken the Ka'ba down and reconstructed it according to the design of Sayyidina Ibrahim عليه السلام. The door would then be on ground level and the Hīr (Hatīm) would be part of the building.' Another narration reports that the design of Sayyidina Ibrahim عليه السلام had two doors.

However, the Holy Prophet ﷺ left the Ka'ba as it was built by the Quraish. Sayyidina Abdullah bin Zubair رضي الله عنه later reconstructed the Ka'ba according to the original plan of Sayyidina Ibrahim عليه السلام but the notorious Hajāj bin Yusuf razed this building to the ground and had it rebuilt according to the design of the Quraish.

When the Caliph (Khalifa) Hārūn Ar-Rashid رحمه الله عليه requested advice from Imām Mālik رحمه الله عليه to rebuild the Ka'ba as it was built by Sayyidina Abdullah bin Zubair رضي الله عنه, Imām Mālik رحمه الله عليه said, "Oh Caliph (Khalifa) Do not make the Ka'ba a toy for every king, so that they can all demolish it and reconstruct it. Its sanctity will then vanish from peoples' hearts." [Nawawi in the commentary of Muslim, v.1, p.429]

Bukhari (v.1, p.476) reports from Sayyidina Abdullah bin Abbās رضي الله عنه that Sayyidina Ibrahim عليه السلام told his son Sayyidina Ismā'il عليه السلام, 'Allāh has commanded me to fulfil a task.' Sayyidina Ismā'il عليه السلام replied, "You will have to obey the command." "Will you assist me?" asked Sayyidina Ibrahim عليه السلام. "Certainly," replied the son. Thereafter, Sayyidina Ibrahim عليه السلام pointed to an elevated site saying, "Allāh has commanded me to erect a house there."

Consequently, father and son set to work. Sayyidina Ismā'il عليه السلام passed the material to Sayyidina Ibrahim عليه السلام, who built the walls. When the walls grew higher, Sayyidina Ibrahim عليه السلام began to use the Station (Maqām) as a ladder. As they built, the two continuously recited the Prayer (Du'ā), "Oh our Lord! Accept from us. Indeed You are the All Hearing, the All Knowing."

Despite the fact that both were Prophets (Anbiya) عليهم السلام carrying out the task with complete sincerity, they pleaded to Allāh to accept their efforts. This teaches us to pray always for acceptance from Allāh even though the deed is done with sincerity. One never knows when pride or ostentation may creep into the intention. Allāh speaks about such sincere people in the Qur'an, who constantly fear that their deeds may be rejected.

Allāma Ibn Kathīr رحمه الله عليه reports that once Sayyidina Wahb bin Al Wird رحمه الله عليه wept upon reciting the verse, "When Ibrahim and Ismā'il raised the foundation of the House (Ka'ba), (they prayed) "Oh our Lord! Accept from us. Indeed You are the All Hearing, the All Knowing." He then prayed, "Oh Merciful! Your friend is building Your House fearing that the deed will not be accepted"

(whereas we think that our small efforts are accepted)."

Sayyidina Ibrāhīm and Isma'īl عليه السلام also prayed to Allāh thus: "Oh our Lord! make us subservient to You' It is the trait of a believer that he prays to Allāh to preserve his belief and obedience."

## THE PRAYER FOR A SUBSERVIENT NATION

The illustrious father and son also made the following Prayer (Du'ā) : "and make from our progeny a nation that is subservient to You." Certain commentators have mentioned that Sayyidina Ibrahim عليه السلام made this particular Prayer (Du'ā) because when Allāh told him, 'My covenant will not reach the oppressors,' he realised that all of his progeny will not be believers.

Commentators mention that the Prayer (Du'ā) was for the Arabs, who were the progeny of Sayyidina Ibrahim عليه السلام via Sayyidina Isma'īl عليه السلام. A believer (Mu'min) should always be concerned about the plight of his future generations and pray to Allāh to preserve Islām in their lives as well.

Describing the qualities of the Believers, Allāh says in Surah Furqān, "Those who say, "Oh our Lord! Accord to us the coolness of our eyes from our spouses and children, and make us leaders of the pious." [verse 74]

Allāh says in Surah Tahrīm, "Oh you who believe, save yourselves and your families from the fire" [verse 6]

## PRAYING FOR THE RITES OF HAJJ

Another Prayer (Du'ā) that the two eminent Prophets made was. "Show us our rites and accept our repentance. Without doubt, You are the Most Pardoning, the Most Merciful." Allāma Ibn Kathīr رحمه الله writes (v.1, p.183) that after Sayyidina Ibrahim عليه السلام had completed the Ka'ba, Sayyidina Ibrahim عليه السلام took him by the hand to Mount Safa and Mount Marwa, telling him that these two are from Allāh's signs (see commentary of verse 158 of Surah Al-Baqarah). Thereafter, he took him to Mina, and then to Muzdalifa, where he was told that it was called the "Mash'arul Harām" (see commentary of verse 198 of Surah Al-Baqarah). Sayyidina Jibr'il عليه السلام then took Sayyidina Ibrahim عليه السلام to Arafah, where he taught him the rites of the Hajj.

Thereafter, he thrice asked Sayyidina Ibrahim عليه السلام whether he understood the rites of the hajj, whereupon Sayyidina Ibrahim عليه السلام confirmed that he did. Thereafter, Sayyidina Ibrahim عليه السلام announced the hajj to people, as Allāh says to Sayyidina Ibrahim عليه السلام in Surah Hajj, "Announce the Hajj amongst the people" [verse 27]

People believing in oneness of Allāh (Tauhīd) continued to perform the hajj thereafter. Eventually, when the Polytheists rose, they contaminated these rites with acts of Polytheism (shirk) and even altered the months of hajj. They performed Tawāf naked and never went to Arafāh, but returned after spending time only in Muzdalifa.

When the Holy Prophet صلى الله عليه وسلم conquered Makkah, he put an end to these ignorant customs and announced that none shall ever again perform Tawāf naked, and that no Polytheist (Mushrik) must ever perform the hajj. In the 9th

year after Hijrah, the Holy Prophet صلى الله عليه وسلم performed what was termed "The Farewell Hajj (*Hujjatul Widā*)," during the course of which he taught people the proper rites of hajj saying, "Learn the rites of hajj from me."

The Holy Prophet صلى الله عليه وسلم also told the people on that occasion, 'Stay at your places where your people used to stay because you are the successors of your father, Ibrahim عليه السلام.' [Mishkāt, p. 228]

Any person proceeding for hajj or Umrah must be acquainted with the relevant laws and injunctions. It is tragic to note that some people nowadays pay no heed to the regulations and then scorn those who correct them.

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ  
وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

(129) "Oh our Lord! Send among them a messenger from their midst who will recite Your verses to them, teach them the Book and wisdom, and purify them. Without doubt, You are the Mighty, the Wise."

## THE PRAYER FOR A MESSENGER AMONG THE PEOPLE OF MAKKAH IS ACCEPTED

Among the prayers that Sayyidina Ibrahim and Isma'il عليهم السلام made when constructing the Ka'ba was that Allāh should send a Prophet from among the Arabs. This Supplication (*du'ā*) was accepted and Allāh sent the Holy Prophet صلى الله عليه وسلم who was an Arab from Makkah. He was also from the family of Sayyidina Ibrahim and Isma'il عليهم السلام. Whereas all the Prophets (*Anbiya*) after Sayyidina Ibrahim عليه السلام belonged to the lineage of Sayyidina Is'hāq عليه السلام, the Holy Prophet صلى الله عليه وسلم was the only Prophet from the lineage of Sayyidina Isma'il عليه السلام.

The "Musnad Ahmad" reports that Sayyidina Abu Umamah رضى الله عنه once asked the Holy Prophet صلى الله عليه وسلم when mention was first made of him. The Prophet صلى الله عليه وسلم replied, "I was the Supplication (*du'ā*) of my father Ibrahim عليه السلام, the glad tiding of Isa عليه السلام and the manifestation of the dream that my mother saw where a light emerged from her and illuminated the palaces of syriā." [Ibn Kathīr, v.1, p.184]

This hadith has also been narrated in "Mishkāt" (p. 513) with the addition that the Holy Prophet's صلى الله عليه وسلم mother saw that dream when she was delivered him. Allāma Ibn Kathīr رحمه الله mentions that the Holy Prophet صلى الله عليه وسلم meant that Sayyidina Ibrahim عليه السلام was the first person to make mention of him in his Supplication. Thereafter all the Prophets (*Anbiya*) عليهم السلام till the last of them [viz. Sayyidina Isa عليه السلام] conveyed the glad tidings of the Holy Prophets صلى الله عليه وسلم advent to the people.

In Surah Saff, Allāh quotes Sayyidina Isa عليه السلام saying to the Bani Isrā'īl "And I convey to you the glad tidings of a messenger to come after me, whose name is Ahmad." [verse 6]

When giving birth to the Holy Prophet صلى الله عليه وسلم, his mother saw a dream wherein a bright light emerged from within her and spread towards Syria, illuminating the palaces there. She related this dream to the people, which served as an introduction to the Holy Prophet's صلى الله عليه وسلم Prophethood.

The advent of the final Prophet صلى الله عليه وسلم was announced by both Sayyidina Ibrahim عليه السلام and Sayyidina Isa عليه السلام. His other name was Ahmad as mentioned by Sayyidina Isa عليه السلام in the foregoing verse. Allāh sent the Holy Prophet صلى الله عليه وسلم as the final Prophet to mankind, as mentioned in verse 40 of Surah Ahzāb. The Holy Prophet صلى الله عليه وسلم also mentioned, "There shall be no Prophet after me"

He said in another narration, *"The Prophets (Anbiya) have ended with me."* Another narration contains the words, *"Risālat (prophethood) and apostleship have been sealed with me. There will therefore be no Prophet after me. [Tirmidhi]"*

The Holy Prophet صلى الله عليه وسلم is commanded to say in Surah A'rāf, *"Oh people! I am Allāh's Prophet to all of you."* [Verse. 158]

## THE QUALITIES OF THE PROPHET (NABI) THEY PRAYED FOR

Sayyidina Ibrahim عليه السلام prayed thus, *"Oh our Lord! Send amongst them a messenger from their midst who will recite Your verses to them, teach them the Book and wisdom, and purify them. Without doubt, You are the Mighty, the Wise."* These tasks of the Prophet have also been mentioned in verse 164 of Surah Al Imrān and verse 2 of Surah Jumu'ah. The Holy Prophet صلى الله عليه وسلم fulfilled all these tasks to perfection.

## RECITATION OF THE BOOK

The first task of the Holy Prophet صلى الله عليه وسلم is mentioned as *"recite Your verses to them"* This part of the verse makes it clear that the recitation of the words of the Qur'ān to people was from amongst the primary tasks of the Holy Prophet صلى الله عليه وسلم.

Regrettably, there are some Muslims who foolishly claim that it is a futile effort to make children memorise the Qur'ān "like parrots". They fail to perceive the grandeur of Allāh's word. They regard the Qur'ān as the letters and books authored by man, and say that merely understanding the meaning of the words is sufficient.

They do not realize that the preservation of the words of the Qur'ān is an obligatory task that at least a part of the Muslim ummah must undertake sufficiency obligation (*Fardh Kifāyah*). It is of utmost importance that the Qur'ān is preserved not only in writing, but also in memory so that the Qur'ān is not lost if the scripts should ever be lost to man, or adulterated in any way.

## THE VIRTUE OF RECITING THE QUR'ĀN

Tremendous rewards are attained by merely reciting the words of the Qur'ān without even understanding the meaning. Sayyidina Abu Sa'id Khudri رضى الله عنه report: from the Holy Prophet صلى الله عليه وسلم that Allāh says, For the person who is unable to engage in My *dhikr* (remembrance) and from

supplicating to Me because of his involvement with the Qur'ān, I shall grant him a greater prize than that which I confer on those who engage in My Dhikr and in supplication to Me." [Tirmidhi]

Sayyidina Abdullāh bin Masūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Whoever will recite a single letter of the Qur'ān will receive the reward of a good deed for every letter recited, and every good deed is multiplied ten times. I do not say that 'Alif Lām Mīm' is one letter, but Alif is one letter, Lām is one letter, and Mīm is another letter." [Tirmidhi, p. 413]

These Ahādith prove that it is wrong to associate the recitation of the Qur'ān to the mimicry of a parrot. Reciting the Qur'ān is a task on its own, memorising the Qur'ān is another, and understanding the meaning of the Qur'ān based on the interpretation of the Holy Prophet صلى الله عليه وسلم, the Companions (Sahābah) رضى الله عنهم and the pious predecessors is another separate task. Deducing laws from the Qur'ānic verses is yet another responsibility. The ummah followers is responsible for all these tasks.

Those people who claim that it is unnecessary to memorise the Qur'ān have not learnt their lesson from the experience of the Jews and Christians. They lost their scriptures because they did not pay heed to its preservation. Although their scriptures are available in a variety of languages, the original scripture is absent. Since there is no original with which to compare the translations, the route to interpolation and adulteration was left clear.

I (the compiler of this Tafsir) once met a person in the Masjidun Nabawi, whose son had commenced memorising the Qur'ān. He told me that one of his teachers mentioned to him that there was no necessity nowadays to memorise the Qur'ān because the Qur'ān was already on computer. I asked him whether these computers would lead the Tarawih Salāh, and whether every one of the many Mosques (Masājid) found in every rural and rustic town will be able to afford the installation of a computer to install in their Mosques (masājid)? I also asked him if there will be someone to train these simple village people how to operate the computers?

The purpose of memorising the Qur'ān is not to identify which verse appears in which Surah, or what the exact wording of a verse is. One of the most fundamental purposes of the Qur'ān is that it should be recited and heard. This is an extremely effective means of drawing closer to Allāh. Those who are duped by the Infidels (kuffār) to believe that the recitation of the Qur'ān is futile are depriving themselves of a great boon. May Allāh guide them all. Āmin.

## TEACHING THE "BOOK AND WISDOM"

The next task of Risālat (prophethood) is described as "teach them the Book and wisdom" the Holy Prophet صلى الله عليه وسلم was thus entrusted with the task of teaching the Muslims the meaning of the Qur'ān. Merely understanding the Arabic language is not sufficient to grasp the meaning of the Qur'ān. The only reliable interpretation of the Qur'ān is that which the Holy Prophet صلى الله عليه وسلم explained to the Companions (Sahābah) رضى الله عنه, and which was then transmitted to the ummah followers by the trustworthy and pious sages of the ummah. Allāh says in Surah Nahl, "We have revealed the Reminder (Qur'ān) to you

so that you may expound to the people what has been revealed to them." [verse 44]

Unfortunately, there are some people nowadays who venture to interpret the Qur'ān without consulting the interpretations of the Holy Prophet صلى الله عليه وسلم. They wander astray and drag others along to the same abyss of deviation. They foolishly say that the Qur'ān is a letter from Allāh, which He sent with a postman, referring to the Holy Prophet صلى الله عليه وسلم. They maintain that the Holy Prophet's صلى الله عليه وسلم task was only to pass the message along and not to elucidate the contents.

The Qur'ān does not assert that it is a message to the creation which they should interpret without the help of the messenger, the Holy Prophet صلى الله عليه وسلم. Contrary to this, the Qur'ān makes it clear that one of the Holy Prophet's صلى الله عليه وسلم specific responsibilities was to teach people the meaning of the Qur'ān. The Qur'ān also commands people to follow and obey him.

Allāma Baghawi رحمه الله writes in "Ma'ālimut Tanzīl" (v.1, p. 116) that "the Book" refers to the Qur'ān while "wisdom" refers to the understanding of the Qur'ān [according to Sayyidina Mujāhid رحمه الله]. Some commentators have mentioned that "wisdom" refers to judicial laws, while others maintain that it refers to knowledge that is coupled with practice.

Rūhul Ma'āni (v.1, p.387) reports from other commentators that 'wisdom' denotes the details and intricacies of the Qur'ān and everything that is contained in the Qur'ān. According to this interpretation, "the Book" will refer to understanding the Qur'ānic words and the manner of pronouncing them.

Other commentators have interpreted "wisdom" to mean all the laws and sciences by which the soul is perfected. All the various interpretations are not contradictory because the word can refer to all of these simultaneously.

## PURIFICATION OF THE SOUL

The third task of Risālat (prophethood) is that the Holy Prophet صلى الله عليه وسلم has to "purify" people. The literal meaning of the Arabic word 'tazkiya' is to purify or cleanse something. By teaching the Qur'ān and 'wisdom' to people, the Holy Prophet صلى الله عليه وسلم beautified their souls with gems of wisdom and knowledge. However, it was also necessary that the soul be purified and cleansed from infidelity (*Kufr*) and Polytheism (*shirk*) so that the-jewels of Belief (*Imān*) may decorate it.

The soul also needs to be purified from all sins and doubts about faith so that it may be led to noble character and good conduct. The Holy Prophet صلى الله عليه وسلم taught people the details about spiritual maladies like hatred, greed, jealousy, miserliness, love of material possessions, etc. He also educated them about the virtues of good habits like maintaining cordial ties with others, generosity, compassion, sympathy, etc. He taught man how to behave like men and stay clear of bestiality.

The Holy Prophet صلى الله عليه وسلم said, 'I have been sent to perfect good character.' Since theoretical information is not sufficient for perfecting character, Allāh sent the Holy Prophet صلى الله عليه وسلم as a human being so that others could associate with him and learn from his practical behaviour.

Allāh says in Surah Tauba (verse 119), "Oh you who believe, fear Allāh and be with the truthful." This verse instructs the Believers to associate with people who are truthful in their intentions and deeds. Association with such people encourages one to emulate their good behaviour and to understand how to avoid Satan's (Shaytān's) deception.

When one seeks a pious person to associate with, one should judge whether the person fears Allāh and practises the sunnah lifestyle of the Holy Prophet صلى الله عليه وسلم. If the person is lacking in this, such a person should not be regarded as one's spiritual mentor.

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا  
وَأَنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ

الْعَالَمِينَ ﴿١٣١﴾

(130) Only the one who makes a fool of himself will turn away from the creed of Ibrahim. We undoubtedly selected him in this world and he will be amongst the righteous in the Hereafter. (131) When his Lord told him, "Submit" He replied, "I submit to the Lord of the universe."

## ONLY A FOOL WILL BE AVERSE TO THE CREED OF SAYYIDINA IBRAHĪM عليه السلام

People need to live by and die with the creed of Sayyidina Ibrahim عليه السلام which embodies Tauhid and abstinence from all types of Polytheism (shirk). The person will then become physically and spiritually pure. It teaches sacrifice, hospitality, obedience, worship and an affinity with Allāh. Allāh instructs the Holy Prophet صلى الله عليه وسلم (and the ummah) in Surah Nahl saying, "Then We sent revelation to you that Follow the creed of Ibrahim that is averse from all other Din's (Religions). He was not from the idolators." [verse 123]

The previous verses highlighted how Sayyidina Ibrahim عليه السلام fulfilled the commands issued to him, how he became a leader of others and how his Supplication were accepted by Allāh. In the above verse Allāh states, "Only the one who makes a fool of himself will turn away from the creed of Ibrahim." No sensible person will do so.

The creed of Sayyidina Ibrahim عليه السلام nowadays will refer to the Din (religion) of the Holy Prophet صلى الله عليه وسلم, i.e. Islām. The people who are averse to it are people who are generally polytheists, immoral, immodest, and perpetual sinners.

Although many Muslims are sinners, the difference between them and the infidels (kuffār) is that they realise that they are perpetrating sins and may resort to Tauba at some stage in their lives. Nevertheless, sins are regarded as acts of foolishness, as Allāh says in Surah Nisā, "Allāh is only obliged to accept the repentance of those who perpetrate evil due to ignorance (foolishness), then forthwith

repent.' [verse 17] Although sinful Muslims will also be regarded as foolish, their foolishness is of a lesser degree than that of the Infidels (*kuffār*), who will never relent from their ways of faithlessness.

"We undoubtedly selected him [Sayyidina Ibrāhīm عليه السلام] in this world" Sayyidina Ibrāhīm عليه السلام was revered in all the Dīn's (Religion's) after him and all the latter Prophets (*Anbiya*) عليهم السلام were from his progeny. In his honour, Allāh made the raging fire a garden for him. He was granted the honour of constructing the glorious Ka'ba, which is visited and revered to this day. People still practise the hajj rites that Sayyidina Ibrāhīm عليه السلام taught him.

Thousands of years after his demise, people still honour him by emulating his sacrifice of his son and invoking Allāh's mercy and blessings on him during every Salāh (when reciting the Durūd Ibrāhīm). He even named the ummah followers of the Holy Prophet صلى الله عليه وسلم Muslims (refer to the commentary of verse 78 of Surah Hajj).

"...and he will be amongst the righteous in the Hereafter." Allāh has already guaranteed him prominence in the Hereafter. Since Sayyidina Ibrāhīm عليه السلام has been granted this elevation in both the worlds, any sensible person will understand that his creed must certainly be a key to salvation. Only a fool will refuse to follow him.

## THE MEANING OF ISLĀM

The literal meaning of Islām is 'to submit,' 'to surrender' i.e. for one's exterior and interior to be obedient to Allāh. A person who fits this description will be called a Muslim, the plural of which is Muslimūn or Muslimin. There can be no greater honour than to be subservient to Allāh. It is for this reason that Sayyidina Ibrahim and Isma'il عليه السلام prayed thus when building the Ka'ba: "Oh our Lord! Make us subservient to You (i.e. Muslims) and make from our progeny a nation that is subservient to You (i.e. Muslims)."

"When his Lord told him, 'Submit.' He replied, 'I submit to the Lord of the universe,'" The command was to remain submissive before Allāh at all times, which Sayyidina Ibrahim عليه السلام accepted. Sayyidina Ibrahim عليه السلام replied as he did to indicate that he submitted to Allāh because Allāh is the Lord of the universe. The creation owe it to Allāh to be submissive.

Allāh says in Surah An'ām, 'Say, I have been commanded to the first to submit and to never be from the idolators. Say, I fear the punishment of a terrible day if I disobey my Lord.' [verses 14 and 15]

A verse of Surah Āl Imrān says, "Do they seek (a Dīn (Religion) other than Allāh's (Religion) Dīn when all within the heavens and the earth submit to Him willingly and unwillingly, and they will all be returned to Him?" [verse 83]

Sayyidina Ibrāhīm عليه السلام submitted before Allāh, as did all the Prophets (*Anbiya*) عليهم السلام. They all called people to submit before Allāh and were all therefore callers to "Islām". The only differences between the various Dīn's (Religion's) were certain laws and details.

The Holy Prophet صلى الله عليه وسلم said, "All the Prophet's (*Anbiya*) عليهم السلام



are step brothers with different mothers, having the same Dīn (Religion).” [Mishkāt, Pg. 509] the Holy Prophet صلى الله عليه وسلم called the Dīn (Religion) Islām because he was an Arab, whereas the other Prophets (Anbiya) عليهم السلام may have termed it differently in their own languages.

Inviting the Emperor of Rome, Heraclius, to Islām, the Holy Prophet صلى الله عليه وسلم wrote, ‘Submit you will be safe and Allāh will grant you a double reward.’ [Bukhari, v.1, p.5]

The Dīn (Religion) propagated by the Holy Prophet صلى الله عليه وسلم is called Islām and it preaches subservience to Allāh. Allāh declares in verse 3 of Surah Mā'idah, “This day I have perfected for you your Dīn (Religion), completed My bounty upon you and chosen Islām as your Dīn (religion)”

Allāh says in verse 19 of Surah Āl Imrān, “The only Dīn (Religion) in Allāh’s sight is Islām.” Another verse states, “Whoever follows a Dīn (religion) besides Islām, it will never be accepted from him and, in the Hereafter, he shall be amongst the losers.” [Surah Āl Imrān, verse 85]

Therefore, the purpose of a Muslim’s life is to be submissive only to Allāh. Allāh says in Surah Āl Imrān, “Oh you who believe, fear Allāh as He should be feared and do not die except as Muslims.” [verse 102]

The Dīn (Religion) of Islām requires that a person obeys Allāh. follows His book, the Qur’ān and His Prophet صلى الله عليه وسلم. Allāh says, “Whoever obeys the messenger, has obeyed Allāh.”

Many people claim to be Muslims but are not really so because they object to many injunctions of Islām and wish to make Islām subservient to their desires instead of submitting themselves.

## ALL DĪNS (RELIGIONS) BESIDES ISLĀM ARE REJECTED.

The question may be asked that since Islām means submission to Allāh, it matters not what Dīn (Religion) a person follows as long as he submits to Allāh. The reply to this question is that submission to Allāh is only tangible when a person submits to what Allāh has revealed through His Prophets (Anbiya) عليهم السلام. The people of every era were constrained to follow the Prophet of their time and follow the teachings of the scripture sent at that time. Rejecting any of the Prophets (Anbiya) عليهم السلام will constitute an act of infidelity (Kufr) and cannot be regarded as submission.

Therefore, it will be imperative for any person born after the Holy Prophet صلى الله عليه وسلم to believe in him. follow him, and follow the teachings of the Qur’ān and the Dīn (Religion) which he brought. Every other Dīn (Religion) is regarded as infidelity (Kufr). How can a person who ascribes partners and children to Allāh be considered subservient to Him? Can people who flagrantly indulge in acts of immorality, bestiality, bribery, etc be regarded as being submissive to Allāh?

وَوَضَّيْهَا إِذْ رَأَوْهُمُ بَنِيهِ وَيَعْقُوبُ يَبْنِي إِنَّ اللَّهَ أَصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا

وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ أَبَايَكَ إِذْ رَأَيْنَاهُ إِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهَا وَجِدَا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

(132) Ibrahīm and Ya'qub enjoined their sons there with saying, "Oh my sons! Verily Allāh has chose,, this Dīn (Religion) for you, so die only as Muslims."

(133) Or were you present when death presented itself before Ya'qub? when he asked his sons, "What will you worship after me?" They replied, "We will worship your Deity and the Deity of your forefathers Ibrahīm Isma'īl and Is'hāq Who is One Deity. We submit to him only.

### THE INSTRUCTION TO FOLLOW THE CREED OF SAYYIDINA IBRAHĪM عليه السلام

Allāh says, "Ibrahīm and Ya'qub عليه السلام enjoined their sons therewith [i.e. to follow the creed of Sayyidina Ibrahīm عليه السلام] saying, 'Oh my sons! Verily Allāh has chosen this Dīn (Religion) for you, so die only as Muslims'" Allāma Wāhidi رحمه الله writes in "Asbābun Nuzūl" that the Jews told the Holy Prophet صلى الله عليه وسلم, "Do you not know that on his deathbed, Sayyidina Ya'qub عليه السلام advised his sons to remain steadfast on Judaism?" Allāh refuted this statement by revealing the above verse.

Allāh asks the Jews who made this claim, "Or were you present when death presented itself before Ya'qub?" They merely fabricated a fable in this regard to substantiate their false beliefs. The Dīn (Religion) of Judaism is based on the teachings of Sayyidina Mūsa عليه السلام who was born thousands of years after Sayyidina Ya'qub عليه السلام. Therefore, how could Sayyidina Ya'qub عليه السلام advise his children to adhere to this Dīn (Religion)?

He advised his sons to follow the creed of Sayyidina Ibrahīm عليه السلام, which is based on Tauheed. Sayyidina Ya'qub عليه السلام asked his Sons, "What will you worship after me?" They replied, 'We will worship your Deity and the Deity of your forefathers Ibrahīm, Isma'īl and Is'hāq, Who is One Deity. We submit to Him only."

When stubborn adherence to cultures and doctrines prevails, people fail to realise the truth. The Jews, with their belief in Sayyidina Uzair عليه السلام as Allāh's son and their concealment of the truth, deviated very far from the original belief of their forefathers. This finally led them to reject even the Holy Prophet صلى الله عليه وسلم although they recognised him to be Allāh's true messenger.

**Note 1:** Sayyidina Is'hāq and Isma'īl عليه السلام were the sons of Sayyidina Ibrahīm عليه السلام. Sayyidina Ya'qub عليه السلام was the son of Sayyidina Is'hāq عليه السلام. Sayyidina Isma'īl عليه السلام was therefore not one of Sayyidina Ya'qub's عليه السلام forefathers, yet he is mentioned as being one of his forefathers in the verse.

Commentators mention that this verse denotes that a paternal uncle may also be termed to be a person's father. "Rūhul Ma'āni" reports a hadīth from Ibn

Abi Shayba رحمه الله عليه. wherein the Holy Prophet صلى الله عليه وسلم said, "Preserve my relation with regard to Abbās (my paternal uncle) because he is a remnant of my forefathers"

**Note 2:** The advice that Sayyidina Ibrahim عليه السلام and Sayyidina Ya'qub عليه السلام gave to their sons teaches us that a Muslim should be concerned about the beliefs and Din (Religion) of his progeny just as he is concerned about himself. It will be grossly incorrect for parents to take their children to such countries or send them to such schools where they risk losing their belief (Imān). Many people are deceived into thinking that sending their children to such places and institutions will ensure progress. However, they are exposing their children to the damnation of Hell.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُنتُحُونَ عَنْهَا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

(134) That was a group who have passed. To their benefit will be the deeds they earned and to your benefit will be the deeds that you earn. You will not be questioned about what they did.

### THE DECEPTIVE BELIEF OF THE JEWS THAT THEY ARE GUARANTEED SALVATION BECAUSE THEY ARE THE PROGENY OF THE PROPHETS (ANBIYA) عليهم السلام

The above verse refutes this false notion of the Jews by telling them that their forefathers have passed on with their deeds, which will only benefit themselves. Their deeds will not benefit those after them, just as the deeds of the latter generations will have no bearing on those who have passed on before them.

The Jews will suffer the evil consequences of their rejection of Sayyidina Isa صلى الله عليه وسلم and the Holy Prophet صلى الله عليه وسلم. Wishful thinking and pinning their hopes in the status of their forefathers will not assist them. Each person will have to answer for his/her own deeds.

Many Muslims today dwell under the same misconception that they will be guaranteed salvation because of their relationship to a certain saint or because they are from the family of the Holy Prophet صلى الله عليه وسلم. There are also many false "saints" who deceive people into believing that they will definitely attain Heaven (Jannah) by simply pledging allegiance to them.

Bukhari (v.2,, p.706) reports that, standing atop Mount Safa, the Holy Prophet صلى الله عليه وسلم summoned his relatives and the Quraish. After inviting them all to Islām, he turned to his uncle, Sayyidina Abbās رضي الله عنه saying, "Oh Abbās bin Abdul Muttalib! I cannot save you from Allāh's punishment." Then, addressing his paternal aunt, he said, "Oh Safiyya! I cannot save you from Allāh's punishment." Thereafter, he turned to his own beloved daughter saying, "Oh Fātima, the daughter of Muhammad! You may ask me for whatever wealth I possess, but even I cannot save you from Allāh's punishment."

In saying this, the Holy Prophet صلى الله عليه وسلم emphasised to them that only

their personal Belief (*Imān*) and good deeds will save them from punishment. They cannot rely on their relationship to the Holy Prophet صلى الله عليه وسلم to come to their assistance should their deeds warrant Allāh's punishment. if this is the condition of the Holy Prophet's صلى الله عليه وسلم closest relatives, how can others rely on their genealogy?

Muslim reports a hadith wherein the Holy Prophet صلى الله عليه وسلم said. "The lineage of a person cannot hasten him when his deeds have encumbered him." [p.345]

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَيَعْقُوبَ وَإِسْحَاقَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

(135) They say, "Become Jews or Christians and you will be guided." Say, "Rather follow the creed of Ibrahīm, which is averse from all deviation. He was never from the idolators." (136) Say, "We believe in Allāh, whatever has been revealed to us and whatever was revealed to Ibrahīm, Isma'īl, Is'hāq, Ya'qub and their successors. And (we believe in) whatever was granted to Mūsa, Isa and what was granted to the prophet from their Lord. We make no distinction between any of them and we are subservient to Allāh."

## THE COMMAND TO BELIEVE IN ALL OF ALLĀH'S PROPHETS AND SCRIPTURES

"Durrul Manthūr" (v.1, p.140) reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that a Jew by the name of Abdullāh bin Suriyya said to the Holy Prophet صلى الله عليه وسلم, "Guidance is only that upon which we are. So follow us, and be guided." The Christians also said the same. In response to this statement, Allāh revealed the verse, "They say, Become Jews or Christians and you will be guided.' Say, 'Rather follow the creed of Ibrahīm, which is averse from all deviation,'

The verse commands that people should follow the creed of Sayyidina Ibrahīm عليه السلام, which the Holy Prophet صلى الله عليه وسلم propagated. It is the Holy Prophet صلى الله عليه وسلم rather than the Jews and the Christians who adheres to Sayyidina Ibrahīm's عليه السلام creed of oneness of Allāh (*Tauhīd*).

Another aspect of Belief (*Imān*) is that a person believes in all of Allāh's Prophets (*Anbiya*) and scriptures without exception. Rejecting any Prophet or scripture will render a person a infidel (*kāfir*). Neither the Jews nor the Christians can ever claim to be rightly guided because they reject the apostleship of the Holy Prophet صلى الله عليه وسلم, while the Jews do not even acknowledge the Risālat (prophethood) of Sayyidina Isa عليه السلام.

Many verses of the Qur'ān describe Sayyidina Ibrahīm عليه السلام as being "Hanifa". Imām Rāghib رحمه الله عليه says that the root word (from which Hanifa is

derived) means 'aversion from deviation to steadfastness.' Therefore, the person possessing this attribute will be one who is averse to all deviant ways and one who remains steadfast.

Durrul Manthūr (v.1, p.104) reports from Imām Ahmad رحمه الله عليه and the book "Adābul Mufrid" [by Imām Bukhari رحمه الله عليه], that the Holy Prophet صلى الله عليه وسلم was once asked about which Dīn (Religion) Allāh loved most. The Prophet صلى الله عليه وسلم replied by saying that Allāh loves most that Dīn (Religion) which is averse to falsehood, adopts the truth and is easy to practise.

"He was never from the idolators." This assertion is made in numerous verses of the Qur'ān to impress upon peoples' minds that they cannot claim to be following Sayyidina Ibrāhīm's عليه السلام creed if they adopt practices of idolatry. Because certain practices of Sayyidina Ibrāhīm عليه السلام (like hajj, circumcision, hospitality) were still prevalent amongst the Arabs, they claimed to be his followers. However, because of their polytheistic practices and beliefs, they can never be true to their claim. They added polytheistic words to the words recited during hajj and even placed their idols within the Ka'ba. Therefore, they could never lay claim to being Sayyidina Ibrāhīm's عليه السلام followers.

The Jews also were polytheists because of their belief that Sayyidina Uzair عليه السلام was Allāh's son. Allāh commands that Sayyidina Ibrāhīm's عليه السلام creed be followed, making it clear that the Dīn (Religion) followed by the Jews and Polytheists were far from Sayyidina Ibrāhīm's عليه السلام creed because he was never an idolator like them.

The word "Asbā" (translated above as 'successors') refers to the children of Sayyidina Is'hāq عليه السلام. Although they were not all Prophets (Anbiya) عليهم السلام, many amongst their progenies were. Sayyidina Mūsa عليه السلام addressed the Bani Isrā'il thus: "(Remember) When Allāh made Prophets (Anbiya) and kings amongst you. And He gave you what He did not give to anyone else in the universe." [Surah Mā'idah, verse 201].

Commentators mention that all the Prophets (Anbiya) عليهم السلام after Sayyidina Ya'qub عليه السلام, with the exception of the Holy Prophet صلى الله عليه وسلم, were the progeny of Sayyidina Is'hāq عليه السلام. The ummah followers of the Holy Prophet صلى الله عليه وسلم accept all these Prophets (Anbiya) عليهم السلام and are not unbelievers like the other ummahs. Despite the fact that the Jews and the Christians vilify the Holy Prophet صلى الله عليه وسلم, the Muslims never utter a word against the respect of Sayyidina Mūsa عليه السلام and Sayyidina Isa عليه السلام.

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ  
فَسَيَكْفِيكُمْ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

(137)

(137) If they believe in what you believe, then they are rightly guided. If they turn away, then they are merely being contentious. Soon Allāh shall suffice for you against them. He is All Hearing, All Knowing.

## THE ENEMIES OF ISLĀM ARE MERELY BEING DEFIANT BY NOT ACCEPTING ISLĀM

Addressing the Muslims and consoling the Holy Prophet صلى الله عليه وسلم, Allāh says, "if they (the Infidels (*kuffār*)) believe in what you believe, then they are rightly guided. If they turn away, then they are merely being contentious." They are merely seeking an excuse to oppose Islām because they are bent on doing so. However, "Soon Allāh shall suffice for you against them. He is All Hearing, All Knowing."

Allāh tells the Holy Prophet صلى الله عليه وسلم and the Muslims that they have nothing to fear from the Infidels (*kuffār*) because Allāh will assist them. Allāh will humiliate the Infidels (*kuffār*) in this world, and subject them to punishment in the Hereafter.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عِبِيدُونَ ﴿١٣٨﴾

(138) "Allāh has coloured us. Who can colour better than Allāh? And we are His worshippers."

### "ALLĀH HAS COLOURED US"

'Asbābun Nuzūl' has reported from Sayyidina Abdullāh bin Abbās رضى الله عنه that the Christians used to baptise their children on the seventh day after birth using some coloured water. They considered this as a form of purification for their children and also regarded it as a substitute for circumcision. Only after this rite did they regard the child as a proper Christian.

Allāh refers to this practice in the above verse and makes it clear that only the colouring of Belief (*Imān*) and good deeds given by Allāh is what should be desired. No other colouring and baptism can be better than Allāh's colouring of a person with Belief (*Imān*). Therefore, the Believers are exhorted to proclaim, "Allāh has coloured us. Who can colour better than Allāh? And we are His worshippers."

This announcement is a proclamation of steadfastness as Muslims. They will never forsake this divine colouring because none other can colour a person as Allāh can. The baptism practised nowadays is done with clear water with the same intention of purification. Although physical purity may be attained by it, spiritual cleanliness is not.

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ

مُخْلِصُونَ ﴿١٣٩﴾

(139) Say, "Do you dispute with us about Allāh, when He is our Lord and your Lord? And when our deeds are to our benefit and your deeds for yours, and we are sincerely His?"

## ALLĀH IS OUR LORD AND YOURS

The Jews and Christians disputed with the Holy Prophet صلى الله عليه وسلم saying that only their Din's (*Religion's*) were acceptable to Allāh. In this way, they deemed that Heaven (*Jannah*) was reserved for them. In the above verse, Allāh instructs the Holy Prophet صلى الله عليه وسلم to tell them that their notions are incorrect because Allāh is the Lord to all of them alike. Each person should try to please Allāh by following the Dīn (*Religion*) Allāh sent at a particular time.

It is therefore imperative for every person after the Holy Prophet صلى الله عليه وسلم to follow him. It is an exercise in futility to argue the matter because ultimately every person has to answer for his own deeds. Good deeds performed with Belief (*Imān*) will be rewarded, while sins and infidelity (*Kufr*) will attract the worst punishment.

أَمْ يَقُولُونَ إِنَّا إِبرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا  
أَوْ نَصَارَى قُلْ إِنَّمَا أَعْلِمُ أَمْرَ اللَّهِ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ  
وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

(140) Or do you say that Ibrahim, Isma'il, Is'hāq, Yā'qub and the successors were Jews or Christians? Say, "Have you more knowledge than Allāh?" Who can be more unjust than the one who conceals the evidence from Allāh, which he has with himself? Allāh is not unaware of what you do.

## A DENIAL OF THE BELIEF OF THE JEWS AND THE CHRISTIANS THAT SAYYIDINA IBRAHĪM, ISMA'ĪL, IS'HĀQ عَلَيْهِمُ السَّلَام AND OTHERS WERE JEWS OR CHRISTIANS

While the Jews claimed that Sayyidina Ibrahim, Isma'il, Is'hāq, Ya'qub عَلَيْهِمُ السَّلَام and the Prophets (*Anbiya*) عَلَيْهِمُ السَّلَام after them were Jews, the Christians maintained that these illustrious souls were Christians. Allāh refutes their notion because all these Prophets (*Anbiya*) عَلَيْهِمُ السَّلَام were adherents to Sayyidina Ibrahim's عَلَيْهِ السَّلَام creed.

The Torah and Judaism, as well as Christianity and the Injil came only centuries after these Prophets (*Anbiya*) عَلَيْهِمُ السَّلَام. Therefore, it is farfetched to say that they were adherents to any of these Dīn's (*Religion*). Allāh says, "Say, Have you more knowledge than Allāh?" Allāh has knowledge of everything and would know best that these Prophets (*Anbiya*) عَلَيْهِمُ السَّلَام were neither Jews, nor Christians.

"Who can be more unjust than the one who conceals the evidence from Allāh, which he has with himself?" The Jews and Christians were well aware of the fact that all the above Prophets (*Anbiya*) عَلَيْهِمُ السَّلَام adhered to the creed of Sayyidina Ibrahim عَلَيْهِ السَّلَام. However, they concealed this from the masses.

Allāh says in Surah Āl Imrān, "Oh people of the book, why do you argue with regard to Ibrahim عَلَيْهِ السَّلَام when the Torah and Injil were only revealed after him? Do

*you not understand? Lo! You are the ones who argued concerning those things that you had knowledge about, so why do you now argue regarding that about which you have no knowledge? Allāh knows and you know not. Ibrāhīm عليه السلام was neither a Jew nor a Christian, but he was one abiding to the truth and subservient; never from the idolators."*  
[verses 65, 66 and 67]

Just as the Jews and Christians concealed the knowledge of the various Prophets (*Anbiya*) عليهم السلام being adherents of the creed of Sayyidina Ibrāhīm عليه السلام, they also concealed the description of the Holy Prophet صلى الله عليه وسلم, which was found in their scriptures.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ



(141) That was a group who have passed. To their benefit will be the deeds they earned and to your benefit will be the deeds that you earn. You will not be questioned about what they did.

### A WORD OF CAUTION TO THOSE WHO ARE BEGUILLED BY THEIR LINEAGE

This verse has been repeated. The Jews are again warned that their lineage to the Prophets (*Anbiya*) عليهم السلام will not help them if their deeds warrant Allāh's punishment. Each person will be responsible for his/her own deeds and will not be questioned about the deeds of others.

Certain commentators have mentioned that, when the verse was mentioned the first time, it addressed the Jews. Allāh now repeats it to address the ummah followers of the Holy Prophet صلى الله عليه وسلم. They should also beware of falling into the same misconception.





## PART TWO

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَنَّهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ  
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

(142) Soon the ignorant people will say: "What has caused them to turn away from the direction (of worship) which they were facing?" Say [Oh Muhammad صلى الله عليه وسلم], "To Allāh belongs the East and the West. He guides whomsoever He wills to the straight path."

### ANSWERS TO THE OBJECTIONS RAISED BY THE IGNORANT ABOUT THE CHANGE OF QIBLA

A hadith is reported in the exegesis of Qur'an (tafsīr) 'Durrul Manthūr' (v.1, p.141) on the authority of Tirmidhi and Nasā'i from Sayyidina Barā رضي الله عنه that upon arriving in Madinah, the Holy Prophet صلى الله عليه وسلم performed Salāh facing Baitul Muqaddas for approximately sixteen to seventeen months. However, within his heart was the yearning to face towards the Ka'ba. While performing Salāh, he would turn his face towards the sky in anticipation of the order to face towards the Ka'ba. As a result of this Allāh revealed the verse "Verily we see you (Oh Muhammad صلى الله عليه وسلم) frequently lifting your gaze towards the heavens This revelation brought the command to face towards the Ka'ba in Salāh."

"The ignorant ones' viz, the Jews now began to ask what had turned the Muslims away from the direction of Baitul Muqaddas towards the Ka'ba. Allāh gave the following reply, "And to Allāh belongs the East and the West. He guides whomsoever He wills onto the straight path." In the exegesis of Qur'an (tafsīr) "Durrul Manthūr' a narration of Sayyidina Ibn Abbās رضي الله عنه reports that the first command to be abrogated was that of the Qibla. When the Holy Prophet صلى الله عليه وسلم arrived in Madinah he faced towards Baitul Muqaddas in Salāh which was the Qibla of the Jews. This continued for seventeen months so that the Jews should accept Islām. Thereafter Allāh revealed the following verses, 'And to Allāh belongs the East and the West. He guides whomsoever He wills onto the straight path' as well as the verse, "Verily we see you (Oh Muhammad صلى الله عليه وسلم) frequently raising your gaze towards the heavens."

When the Qibla was changed to the Ka'ba, the Jews began to object and asked what had caused the Holy Prophet صلى الله عليه وسلم and his companions رضي الله عنهم to change their direction of worship (Qibla). Allāh instructed the Holy

Prophet صلى الله عليه وسلم to tell them that "to Allāh belongs the East and the West" so He reserves the privilege to instruct His worshippers to face whichever direction He pleases. No one has any authority to object to His divine decree. A believer is subservient to Allāh's laws and adheres to them. When he is instructed to face towards Baitul Muqaddas, then it is towards Baitul Muqaddas that he shall face. When he is instructed to face towards the Ka'ba, then it should be the Ka'ba towards which he should face.

Objecting to the change of Qibla is not an objection to the Muslims but, in fact, an objection to Allāh. The purpose of worship is subservience to Allāh and not merely facing a particular direction. Those who had raised the objection have been termed 'ignorant' because they do seem to realise towards whom their objection is directed. In their blindness they cannot comprehend the seriousness of their objection. Being upon the "*Sirātul Mustaqīm*" (Straight Path) requires adherence to Allāh's commandments, all of which are filled with wisdom. There was divine wisdom in facing towards Baitul Muqaddas just as there exists wisdom in facing towards the Ka'ba. Allāh had selected his servants for guidance and these are the ones who follow His orders and enact them without question. The enemies of Islām are far away from the "*Sirātul Mustaqīm*" (Straight Path) and will always disapprove of Allāh's injunctions and wisdom. Their ignorance is self-evident. The author of "*Rūhul Ma'āni*" (v.2, p.3) states, "The aforementioned distinction of divine guidance is solely reserved by Allāh for those whom He chooses from amongst His bondsmen. All praise and thanks are due to Him for selecting"

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ  
شَهِيدًا

(143) Thus we have made you such a group that is moderate in nature so that you may be witness over the people and the messenger a witness over you.

## THE EXCELLENCE OF THE UMMAH OF MUHAMMAD صلى الله عليه وسلم OVER THE OTHER NATIONS

Up to this point the discussion concerning the change of Qibla ensued. Mention is now made of the excellence of the ummah of the Holy Prophet صلى الله عليه وسلم. The meaning of the verse is that just as the Muslims have been accorded the best of Qiblas, so too have they been made a nation of moderation and the best of all nations. The distinction of this ummah followers will be apparent on the Plain of Resurrection when they will testify against all other rebellious nations after which the Holy Prophet صلى الله عليه وسلم will attest to their veracity, thereby confirming their testimony.

## THE TESTIMONY OF THIS UMMAH AGAINST OTHERS AND ITS VALIDITY.

Sayyidina Abu Sa'id Khudri رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم

سليم عليه وسلم said "On the Day of judgment, Sayyidina Nūh عليه السلام will be summoned and asked whether he had propagated the message, to which he will reply in the affirmative. Thereafter his nation will be questioned as to whether he had brought the message to them. They will deny it, saying that no warner had come to them. Then Sayyidina Nūh عليه السلام will be asked as to who will recommend his word. He will reply, "Muhammad صلى الله عليه وسلم and his Ummah." After saying this the Holy Prophet صلى الله عليه وسلم addressed the Muslims saying, "Thereafter you will be summoned and you will confirm his word saying that most assuredly Sayyidina Nūh عليه السلام had conveyed the message and propagated the religion." It was then that the Holy Prophet صلى الله عليه وسلم recited the verse, "Thus we have made you such a group that is moderate in nature so that you may be witness over the people and the messenger a witness over you. [Bukhari, v. 2 p.645]

From narrations in "Musnad Ahmad" and other books, it becomes evident that besides the people of Sayyidina Nūh عليه السلام the nations of other prophets عليهم السلام will also allege that their prophets did not convey the message to them. Thereafter their prophets will also be asked whether they had fulfilled their mission. Upon replying in the affirmative, these Prophets (Anbiya) عليهم السلام will be requested to bring forth a witness. They will summon the Holy Prophet صلى الله عليه وسلم and his ummah follower for this task.

When the Holy Prophet صلى الله عليه وسلم and his ummah followers will be asked to comment on this situation, they will say that they confirm the word of the prophets. Thereupon the ummah will further be questioned as to how they possessed knowledge concerning this matter. They will reply by saying, 'Our Prophet صلى الله عليه وسلم informed us that all the prophets propagated the message to their respective nations.' ("Durrul Manthūr" v.1 p.144)

The general reference in the verse, "so that you may be witness over the people" alludes to the fact that the testimony will be against the people of all prophets. The author of "Rūhul Ma'āni" writes that according to some traditions after the Ummah of the Holy Prophet صلى الله عليه وسلم have rendered their testimony, the Holy Prophet صلى الله عليه وسلم himself will be called forth and asked whether the Ummah are equitable and worthy of testing. The Holy Prophet صلى الله عليه وسلم will verify their testimony and confirm their veracity. (v.2 p.5)

Without doubt this Ummah holds a lofty status which will be displayed on the day of Judgment before the entire humanity. This Ummah enjoys the privilege of belonging to the best of all prophets عليهم السلام and possessing the best of all divine scriptures. It is not only the book of Allāh but His sublime speech preserved even in the hearts of little children and is daily upon the tongues of young and old. Allāh has chosen this ummah from amongst all the children of Adam عليه السلام. Allāh says in Surah Hajj, "And strive hard in Allāh's Cause as you ought to strive. He has chosen you and has not laid upon you in religion any hardship. It is the religion of your father Ibrahim عليه السلام. It is He (Allāh), Who has named the Muslims both before and in this (the Qur'ān), that the Messenger [Muhammad صلى الله عليه وسلم] may be a witness over you and you be witnesses over mankind. "[verse 78]

## THE TESTIMONY OF THE UMMAH OF THE HOLY PROPHET ﷺ IN FAVOUR OF EACH OTHER SPELLS A DECISION OF FORGIVENESS

Among the many virtues of this Ummah, an especially outstanding one is the fact that their testimony against other nations is acceptable by Allāh. Sayyidina Anas رضى الله عنه reported that some people passed by carrying a funeral bier. Everyone present had good words to say about the deceased. The Holy Prophet ﷺ commented "Wājabat" ("He deserves it"). Thereafter another bier passed by, regarding which the people had nothing favourable to say. Again the Holy Prophet ﷺ said 'Wājabat'. Sayyidina Umar رضى الله عنه enquired concerning these comments upon which the Holy Prophet ﷺ replied, "Good words were spoken in favour of the first person; thus he became deserving of Heaven (*Jannah*). On the contrary, no one had anything favourable to say about the second, making him deserving of Hell." You people are the witnesses of Allāh upon the earth. (*Bukhari v.1 p.183*)

In the exegesis (*tafsīr*) *Durrul Manthūr*" (v.1 p-145) it is narrated on the authority of Musnad Ahmad" and "Sunan Ibn Majah" from Sayyidina Abu Zubair Thaqafi رحمه الله that the Holy Prophet ﷺ said, 'Soon you people will be able to distinguish the good from the bad and will know the condition of each person.' The Companions (*Sahābah*) رضى الله عنهم enquired "How will this be possible?" the Holy Prophet ﷺ replied, "By the good and evil mentioned (i.e. That Muslim who is said to be good is indeed good and the one who is said to be evil is indeed evil.) You people are the witnesses of Allāh on the earth.'

People who excessively curse others are excluded from the noble status of being witness. It is reported in Sunan Tirmidhi that the Holy Prophet ﷺ stated, "The one who curses excessively can neither be a witness on the Day of Judgment nor an intercessor."

## MODERATION OF THE UMMAH OF THE HOLY PROPHET ﷺ AND THE EXPLANATION OF THE WORD "WASATA"

In praise of this Ummah the words "Ummataw Wasata" is used. The word "Wasata" means 'the best' as well as 'Udūl' which is the plural of "Adal" meaning 'just' and 'reliable', denoting a person whose evidence is acceptable and one who possesses noble qualities. He is a person who is an embodiment of all good qualities and who is averse to evil traits. The word is commonly translated as moderate'. Therefore this Ummah is one of moderate behaviour in all aspects, whether of character or action. They are people who do not sway to extremes; neither are they negligent in worship nor extremely ascetic like the monks who discard the world to live in mountains.

Performing Salāh the entire night through is not permitted since fulfilling the rights of one's body, spouse and guests is of fundamental importance. Similarly, fasting each and every day is also not permitted for the same reasons. Neither extravagance nor miserliness is desired, but the middle path is encouraged which is generally termed as generosity'. In a like manner, cowardliness as well as undue bravery, which may lead to harming others, is

discouraged. A person should neither be an oppressor nor should he allow himself to be oppressed by others. While women cannot be made leaders, they should also not be oppressed. By the same token, all actions are not declared to be lawful nor is every food made permissible. Rather, the lawful and unlawful have been clearly defined.

Harmful and impure substances cannot be consumed since they have adverse effects upon the body and soul. Pure and wholesome foods are allowed. The human being has been elevated in status and protected from stooping to bestiality and barbarism. Even on the battlefield in the face of the enemy certain laws and limitations have been prescribed which are the epitome of moderation. The killing of women and children as well as obligatory mutilation of bodies has been prohibited. Zakāh has been made compulsory while Propitiatory offering (*Sadaqa*) remains optional. The laws of inheritance and succession have been enforced so that wealth does not stagnate. The death penalty has been instituted where a murder is deliberately committed but waived when committed accidentally in which case the blood money will have to be paid. Even in the case where the death penalty becomes binding, the heirs of the murdered reserve the option to either enforce it or accept the blood money in exchange. If one browses through the numerous books of hadith and Islāmic jurisprudence (*Fiqh*), one will notice the clearly moderate stance of Islāmic laws.

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى  
عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ عَمَّا  
إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ



(143) (continued). And We prescribed the Qibla upon which you were, so that We may ascertain the ones who will follow the Prophet صلى الله عليه وسلم from those who will turn back on their heels. Verily this changing of the Qibla is a grave matter (for all) except those whom Allāh has guided. And Allāh will not put your Belief (*Imān*) to waste. Verily Allāh is, unto mankind, Most Forgiving, Most Merciful.

## THE CHANGE OF QIBLA AS A TEST

After expressing the excellence of the Ummah followers of the Holy Prophet صلى الله عليه وسلم the discussion once again reverts to the change of Qibla. The switch from Baitul Muqaddas towards Ka'ba after sixteen to seventeen months concealed the wisdom of being a test to ascertain who will follow the Prophet صلى الله عليه وسلم and who will turn back on their heels, refusing to follow him. A believer intends only to worship Allāh and obey him. Wherever he is instructed to face during Salāh, that direction becomes his Qibla. An obedient servant of Allāh harbours no reservations neither does he object to Allāh's commandments.

Allāh explains the wisdom behind the change of Qibla as a test to know who are the true followers and who are the rejecters i.e. this fact will become evident before everyone, though it was always in the knowledge of Allāh. When

the order to charge the Qibla was revealed, some people whose Belief (*Imān*) was weak denounced their faith, saying 'Sometimes we receive the order to turn here and sometimes to turn there!' (This was merely an excuse to turn apostate). ["Durrul Manthūr" v.1, pg. 146., quoting from Ibn Juraij رحمه الله عليه]

Allāh reserves the right to instruct His servants as He pleases but the change of Qibla appeared to be a very grave matter to the ignorant, the hypocrites and the Jews. Having become very restricting to them, they made it a tool for degradation, ridicule and a platform for objection. For the believers, there is no question of objection or complaint. The faithful are pleased and contented and are steadfast in obeying Allāh's commands, desiring nothing but obedience to Allāh.

## THE REWARD FOR THE SALĀH PERFORMED TOWARDS THE FIRST QIBLA IS NOT LOST

Commenting on the verse, 'And Allāh will not put your Belief (*Imān*) to waste' the *tafsīr* "Durrul Manthūr" quotes on the authority of "Sunan Tirmidhi", "Tabrani" and "Mustadrak Hākim", a narration of Sayyidina Ibn Abbās رضي الله عنه who says, "When the Holy Prophet صلى الله عليه وسلم received the revelation to face the Ka'ba, the Sahabah رضي الله عنهم enquired about the condition of those people's Salāh who faced Baitul Muqaddas and who had already passed away. At this instance the above verse was revealed wherein it is explained that Allāh will not put their Belief (*Imān*) to waste.

In this verse Salāh is termed as "Belief (*Imān*)" which makes the high status of Salāh apparent. In certain traditions it is mentioned that the position of Salāh in Islām is as the position of the head in the body. ("Targhib" v.1 p.246). The presence of the head lends credibility to the body. Without the head the body is useless. In the concluding portion of the verse it is mentioned, " Verily Allāh is, unto mankind, Most Forgiving. Most Merciful."

Allāh is The All Wise as well as The Sovereign. With wisdom He instructs man with certain injunctions wherein lies man's good fortune and benefit. Allāh's compassion and mercy abounds in every commandment. Whoever will perform his Salāh according to Allāh's command should never doubt its acceptance, since Allāh will never put to waste an action correctly performed. The words 'Ra'ūf' and "Rahim" both denote compassion but this meaning is accentuated in the word Ra'ūf'.

قَدْ رَأَى ثَقَلَبَ وَجْهَكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ  
الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ  
لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ

(144) Verily We see you [Oh Muhammad صلى الله عليه وسلم] frequently lifting your gaze towards the heavens. We will most assuredly turn you towards a Qibla pleasing to you. So turn your face towards the Sacred Mosque (Masjid) and

wherever you may be, turn your faces to its direction. Most certainly those who have been given the Book know well that this order is from their Lord. And Allāh is not unmindful of what you do.

## THE ORDER TO TURN TOWARDS THE KA'BA AND THE EAGER ANTICIPATION OF THE HOLY PROPHET ﷺ.

Sayyidina Ibn Abbās رضي الله عنه reports that during the period when the Holy Prophet صلى الله عليه وسلم was performing Salāh towards Baitul Muqaddas he would, upon completion, lift his eyes skywards in anticipation of the order which would fix the Ka'ba as the Qibla of the Muslims. It was due to this that the verse, "*Verily We see you frequently lifting your gaze towards the heavens*" was revealed.

Allāma Wāhidi رحمه الله writes in *Asbābun Nuzūl* (p.39) that the Holy Prophet صلى الله عليه وسلم expressed his heartfelt desire to Sayyidina Ibrahim عليه السلام that Allāh should turn him away from the Qibla of the Jews and appoint another Qibla for him. The Holy Prophet صلى الله عليه وسلم preferred to face towards the Ka'ba which was the Qibla of Sayyidina Ibrahim عليه السلام. Sayyidina Ibrahim عليه السلام said, I am but a servant like yourself having no option in the matter. You should request Allāh to turn your Qibla to that of Sayyidina Ibrahim عليه السلام. Thereafter Sayyidina Ibrahim عليه السلام ascended towards the heavens while the Holy Prophet صلى الله عليه وسلم continued to look towards the sky in anticipation of Sayyidina Ibrahim عليه السلام arriving with the command to face towards the Ka'ba. It was with regard to this that the above mentioned verse was revealed.

After the Hijra (migration to Madinah) the Muslims continued to face towards Baitul Muqaddas in Salāh for approximately sixteen to seventeen months. It was only after this duration of time that the Ka'ba was fixed as the Qibla of the Muslims as desired by the Holy Prophet صلى الله عليه وسلم. In this verse Allāh also issues a general command for all the Muslims to face towards the sacred mosque (*Masjidul Harām*) wherever in the world they may be situated.

## A SLIGHT DEFLECTION OF THE TRUE DIRECTION OF THE QIBLA WILL NOT DISRUPT THE SALĀH

The "*sacred mosque*" refers to the one in the immediate vicinity surrounding the Ka'ba. The entire Ummah followers unanimously accepts the Ka'ba as being the Qibla of the Muslims. Due to the fact that the Ka'ba is situated within the Masjidul Harām the instruction was given to face towards this Mosque (*Masjid*). Here the verse alludes to the fact that the exact direction of the Ka'ba does not have to be faced by every person who may be far or near. It will suffice for him to merely turn towards the direction of the Masjidul Harām when performing Salāh. Since it is not always possible for people not present within the Masjidul Harām to face towards the exact location of the Ka'ba, the command is to face towards the direction of the Masjidul Harām so as not to place undue difficulty upon the Muslims. However, the person who is physically present within the Masjidul Harām has to face directly towards the Ka'ba when performing Salāh.

The exegesis (*tafsīr*) "*Qurtubi*" (v.2, p. 159) reports from Sayyidina Ibn Abbās رضي الله عنه that the Holy Prophet صلى الله عليه وسلم said, "The Ka'ba is the Qibla for those within the Masjidul Harām while the Masjidul Harām is the Qibla for those

within the Haram, and the Haram is the Qibla for my entire Ummah followers wherever they may be in this world.' Jurists write that it will suffice for a person to face towards whichever direction the Ka'ba is situated. A slight deflection will not nullify the Salāh. When a person begins to perform Salāh, a deflection of upto 22.5 degrees right or left will be of no consequence. Jurists have deduced from the verse "*the direction of the sacred mosque (Masjid)*" that it is sufficient to face towards the direction of the Ka'ba even though one may not be totally accurate.

The Holy Prophet صلى الله عليه وسلم stated in a narration of Tirmidhi that the Qibla lies between the east and the west. This was with reference to the people of Madinah because the Ka'ba lies south of Madinah Munawwarah. Allāh has allowed much flexibility to every person in the world in that he may face towards the direction of the Ka'ba in Salāh. Should one deflect slightly from the true direction, one's Salāh will still be valid. Allāh has permitted such versatility in His injunctions so that it becomes easy for every person to practice upon them.

Just as the times of salāh are determined by physical observation of the elements, the direction of Qibla may be determined without mathematical, geometrical or astronomical calculations. It does not require any scientific instruments and can be determined without any difficulties. There exists much pliancy in the matter of the Qibla. However, when a Mosque (*Masjid*) is being constructed, intensive verification is required when determining the direction of Qibla.

## THE WISDOM IN SPECIFYING THE KA'BA AS QIBLA

The Being of Allāh is not confined to any place or direction. Everything belongs to Him as is evident from the verse, '*Say to Allāh belongs the east and the west*'. Whether we perform Salāh collectively or individually, it is necessary for every person to face the same direction. To achieve this unity, the Ka'ba was designated as the Qibla. Since the Ka'ba was originally constructed by the father of all mankind and the first prophet, Sayyidina Ādam عليه السلام and thereafter again by Sayyidina Ibrahim عليه السلام (who was universally accepted) it is the natural choice as the Qibla till eternity. If the choice was left to mankind to designate the Qibla, many disputes would have arisen which would ultimately deprive us of any united stand.

Another wisdom behind the fixing of the Ka'ba specifically as the Qibla for Salāh is that it is possible to perform Salāh on all four sides of the Ka'ba. People in every direction are able to perform their Salāh by merely turning towards the direction of the Ka'ba in relation to their respective locations. Consequently, Salāh now takes place in the east, west, north and south. In this, we witness the realisation of such verses as, "*To Allāh belongs the East and the west*" and, "*Where so ever you may turn, there you shall find countenance of Allāh.*"

The verse concludes with the statement, "*Most certainly those who have been given the Book know well that this order is from their Lord.*" It was only due to obstinacy that they objected, since they had perfect knowledge that the Holy Prophet صلى الله عليه وسلم was indeed the messenger concerning which their scriptures had prophesied. They also understood well that he would not issue any false or futile instructions. ["*Ruhul Ma'āni*"]



".....and Allāh is not unmindful of what you do." Allāh is well aware of every action and movement of a person. Those who object will receive the due punishment for their disbelief and evil actions.

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ  
وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ  
مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

(145) Even if you have to present every kind of proof to those who have been given the scriptures, they will not turn towards your Qibla; neither should you turn towards theirs. They will not even turn towards the Qiblas of each other. Should you now follow their wishes after knowledge has come to you, then surely you would be among the oppressive folk.

## FURTHER DETAILS REGARDING THE OBSTINACY OF THE JEWS AND CHRISTIANS

This verse further clarifies the stubbornness of these people and makes it evident that they had no desire whatsoever to accept the truth. Their refusal to accept the change of Qibla was not based on any proof or valid argument but they were merely bent upon disputing and displaying their arrogance. They were unwilling to accept any reasonable proofs and would not compromise to follow the Qibla of Muslims. Therefore, why should the Muslims follow their whims?

The Ahlul Kitāb (*People of the Book*) attempted to beguile the Holy Prophet صلى الله عليه وسلم by saying, 'O Muhammad صلى الله عليه وسلم return to our Qibla and we will believe in your apostleship and follow you.' Allāh negates both aspects here by declaring that they 'will neither follow the Holy Prophet صلى الله عليه وسلم, nor will he turn towards their Qibla. The Qibla of the Jews was Baitul Muqaddas while the Christians adopted an easternly direction, although Sayyidina Isa عليه السلام never faced in that direction before his ascension to the heavens. Their Qibla was the same as that of the Jews viz. Baitul Muqaddas. ["Ruhul Ma'āni", v.2, p.11]

".....they will not even turn towards the Qiblas of each other" The author of "Ruhul Ma'āni" (v.2, p.12) writes that this verse describes the stubbornness of the Ahlul Kitāb (*People of the Book*) and the servitude they paid to their carnal passions. Allāh wishes to inform His Prophet صلى الله عليه وسلم that the attitude of these people is not reserved to their interaction with him specifically, but exists even in their mutual relationships between themselves.

"Should you now follow their wishes after knowledge has come to You, then surely you would be among the oppressive folk." This verse explains that divine knowledge had come to the Holy Prophet صلى الله عليه وسلم which is most definitely from Allāh alone. At the same time the human is imbued with desires which will not permit him to accept the truth. Therefore should a person choose to follow his desires, he will be counted amongst those who are oppressive and reject the truth to fall

behind falsehood. In this is grave emphasis against the satiation of one's desires. Reference is also made to the fact that no sin can stem from the prophets عليه السلام since the following of one's desires and commission of sins are attributes of oppressive people, while the prophets عليه السلام have been safeguarded by Allāh from committing any oppression. [Rūhul Ma'āni", v.1, p.12]

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ  
الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

(146) Those who have been given the scriptures recognise the Holy Prophet صلى الله عليه وسلم just as they recognise their very own Sons. Without doubt there exists amongst them a group who knowingly conceal the truth. (147) The truth is from your Lord; so never be amongst those who are doubtful.

### THE PEOPLE OF THE BOOK RECOGNISED THE HOLY PROPHET صلى الله عليه وسلم BUT CONCEALED THE TRUTH

This verse further discloses the obstinacy and rebelliousness of the "Ahlul Kitāb" (People of the Book). Not only did they display these characteristics with regard to the change of Qibla, but, based purely upon their stubborn attitude, they even rejected the prophethood of the Holy Prophet صلى الله عليه وسلم. They read in the divine books concerning the noble traits of the Holy Prophet صلى الله عليه وسلم and his imminent advent. In this way they very starkly recognized the features of the Holy Prophet صلى الله عليه وسلم. They realized that he was indeed a prophet of Allāh just as they knew who their children were. They had no doubts regarding the issue. [Durrul Manthūr, v.1, p. 147]

A former Jewish scholar, Sayyidina Abdullāh bin Salām رضى الله عنه recognised the Holy Prophet صلى الله عليه وسلم to be the messenger of Allāh the very first time he set eyes on the noble countenance. Upon accepting Islām, he mentioned that he was more convinced about the prophethood of the Holy Prophet صلى الله عليه وسلم than he was about his own children. When Sayyidina Umar رضى الله عنه questioned his reason for this, he replied, "With conviction I can testify that the Holy Prophet صلى الله عليه وسلم is the messenger of Allāh whereas I cannot do the same with regard to my children. One cannot say what women do (in the absence of their husbands). It is just possible that my wife had been unfaithful and those I call my children are, in reality, someone else's." [Asbābun Nuzūl" by Wāhidy p.40 and "Durrul Manthūr", v.1, p.147]

Mention is then made of the group who conceal the truth even though they know it is the truth. They also know very well that they are hiding it from others and realise its serious consequences and resultant punishment from Allāh.

"The truth is from your Lord so never be amongst those who are doubtful." The author of "Rūhul Ma'āni" (v.2, p.14) writes that this verse serves to explain that the truth is absolutely clear and established. None can doubt it at all. Even though the verse is phrased as a command, it is actually a statement to the effect that none can doubt the truth from Allāh.

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيًا فَاسْتَبِقُوا الْحَيَاتِ آيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ  
 اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

(148) And every group has a direction towards which they turn. So hasten towards good actions. Wherever you may be, Allāh shall collect you all together. Surely Allāh is capable of everything.

## THE QIBLA OF EVERY GROUP IS DIFFERENT

The verse explains that every denomination, group and religion always had and will always have their own directions to face in their respective forms of worship. This is irrespective of whether their directions were affixed by themselves or they were ordained by Allāh. The fact that the Qibla of the final Prophet صلى الله عليه وسلم was different from that of anyone else should, therefore, not be a cause of surprise and objection.

Another interpretation of the verse is that even from amongst the Muslims, the people of every town and country will face a different direction depending on their geographical position since the Qibla is a fixed cardinal point. Consequently, people will be facing the Qibla from every direction; some from an easterly direction, some westerly, some southerly, some northerly, etc. [Rūhu Ma'āni', v.2, p.14]

"So hasten to good actions" i.e. to all such deeds wherein lies the good fortune of both worlds. The order to face the Ka'ba should be eagerly implemented just as the rest of all Allāh's commands. Certain commentators have interpreted "good actions" to mean Salāh. Therefore when the prescribed time for Salāh begins, a person should swiftly commence preparing.

"Wherever you may be Allāh shall collect you all together Surely Allāh is capable of everything." Wherever in the world people may be, Allāh will gather them together for retribution. Rewards will be accorded for good deeds and the wrongdoers will be punished. Therefore a person should exploit every opportunity and should not be unmindful of the Day of Judgment. Allāh is capable of everything giving life, death, raising the dead and giving retribution.

"And every group has a direction towards which they face. So hasten towards good actions." This verse makes reference to the fact that a Muslim should not involve himself in futile debates. Since it has been brought to light that the people of Book (Ahlul Kitāb) will not face towards the Ka'ba, neither will the Muslims turn towards the Qibla of the people of Book (Ahlul Kitāb), further deliberation upon the matter is futile and a waste of time. All such discussions should be avoided and one should involve oneself in good actions which may earn reward in the Hereafter. It is also learnt from this verse that when the opportunity presents itself to do good actions, a person should not delay in its performance.

وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا  
 اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَئِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

(149) And wherever you may go, turn your face to the direction of the holy mosque. And most assuredly this is the truth from your Lord. Allāh is not unmindful of what you do. (150) And wherever you may go turn your face to the direction of the holy mosque. Wherever you may be stationed turn your faces towards it so that people may not entertain an argument against you; except those who oppress. So do not fear them but fear Me, that I may fulfil My favour upon you and you be rightly guided.

## FACING TOWARDS THE MASJIDUL HARĀM WHEREVER A PERSON MAY BE

The verse opens by explaining that wherever a person travels, he should turn towards the Masjidul Harām in Salāh. This instruction is from Allāh who is cognisant of every action. Thereafter Allāh repeats the instruction addressing the Muslims in general to face towards the Masjidul Harām in Salāh wherever they may be. From the verse, *Verily We see you frequently lifting your gaze towards the heaven* upto the current verse under discussion, the instruction to "turn your face towards the direction of the sacred mosque (Masjid)" is repeated thrice. The command of "wherever you may be turn your faces towards it" recurs twice. This repetition is due to the fact that the change of Qibla was a highly controversial issue causing much commotion, due to which some weak Muslims even turned apostate. Therefore, the command to face the Masjidul Harām had to be emphasised. This emphasis is also highlighted by the frequent mention of statements like "Verily this is the truth from your Lord".

Some commentators have stated that the repetition refers to the facing towards the Masjidul Harām while at home or during a journey. The verse "Wherever you may go" is repeated so that it may be clear that one should face towards the Masjidul Harām irrespective of the journey being near or distant; eastwards, westwards, northwards or southwards. In all situations a person should only face towards the Masjidul Harām when performing Salāh.

## WITH THE CHANGE OF QIBLA THE ARGUMENT OF THE JEWS WAS EXPELLED

"so that people may not entertain an argument against you" The commentator Allāma Baydāwī رحمه الله عليه writes that this verse provides the reason for the verse, 'so turn your faces towards it' This means that after the change of Qibla, the Jews could no longer entertain the argument that their scriptures mention that the final prophet will face towards the Ka'ba; why does the Holy Prophet صلى الله عليه وسلم face Baitul Muqaddas? Another argument of theirs was that the Holy Prophet صلى الله عليه وسلم did not conform to their religion yet he faced their Qibla. Both these arguments were put to an end when the Ka'ba was made the Qibla of the Muslims. in a like manner, the complaint of the idolaters was also appeased. They often questioned that if the Holy Prophet صلى الله عليه وسلم claimed to follow Ibrahim عليه السلام, why was he not facing the Qibla of Sayyidina Ibrahim عليه السلام.

Therefore the word "people" in the above verse refers to both, the Jews and the idolaters.

*"except those who oppress"* With the establishment of the Ka'ba as Qibla, the objections raised were all answered. Only those who were obstinate and oppressive were not satisfied since they were not prepared to accept the truth. An example were those stubborn Jews who said that the Ka'ba was merely chosen because the Holy Prophet صلى الله عليه وسلم was inclined towards the beliefs of his people (the Arabs), and due to his love for his birth place. Some said that the Holy Prophet صلى الله عليه وسلم has reverted to the Qibla of his forefathers but will soon turn back to Baitul Muqaddas. The tongues of such obstinate people can never be harnessed because they keep creating counter objections.

*"so do not fear them but fear Me"* i.e. The order to face the Ka'ba should be enacted and no attention should be given to the obstinate ones who merely raise futile objections. They should not be feared since their mockery cannot harm one in any way. Only Allāh should be feared, whose commands should not be contradicted.

*"That I may fulfill My favour upon you and you be rightly guided"* i.e. I have instructed you so that I may complete My bounties upon you and that I may keep you steadfast upon the true guidance. [Baydawi]

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَاذْكُرُونِي أَذْكُرْكُمْ  
وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

(151) As We have sent to you a messenger from among yourselves who will recite to you Our verses; purify you; teach you the Book and wisdom; and teach you what you knew not. (152) So remember Me and I will remember you. Be grateful to Me and be not ungrateful.

## COMPLETION OF THE FAVOUR FOR THE PEOPLE OF BELIEF (IMĀN)

The first of the above verses is linked to the ones mentioned previously. It means that just as Allāh, by virtue of specifying the Qibla, will bestow His favours upon the Muslims in the Hereafter; so too has He bestowed a favour in this world by sending His Prophet صلى الله عليه وسلم to mankind.

The task of the Holy Prophet صلى الله عليه وسلم included reciting Allāh's verses and spiritual purification of the masses. By practising his teachings, one may attain purity from physical and spiritual maladies. He teaches the Qur'ān, wisdom and things which people knew not, which cannot be learnt except through divine revelation. Allāh sent His Prophet صلى الله عليه وسلم and inspired him with revelation by virtue of which man benefits tremendously. Therefore Allāh declares, "Remember Me and I will remember you. Be grateful to Me and do not show ingratitude."

## EXPLANATION OF THE VERSE "REMEMBER ME AND I WILL REMEMBER YOU"

The commentator Allāma Baydawi رحمه الله explains the verse thus: "Remember Me by obedience to Me and I will remember you by awarding the appropriate reward." Remembrance of Allāh may be accomplished by way of the heart, tongue and also by the practical obedience of His commandments. Abstaining from sin because of the fear of Allāh is also classified as His remembrance. Islāmic research scholars say that every person who is obedient to Allāh in fact remembers Him.

There is also great reward in remembering Allāh with the tongue. It is reported in a hadith the Holy Prophet صلى الله عليه وسلم quotes Allāh as saying, "I am with My servant when He remembers Me and engages His tongue in the recitation of My name." [Bukhari, from Abu Hurairah رضى الله عنه].

Another hadith reports the Holy Prophet صلى الله عليه وسلم to have said, "Allāh says that I am with My servant when he remembers Me. When he remembers me in privacy then I remember him likewise. When he remembers Me in a gathering then I remember him in a nobler gathering i.e. a gathering of angels." [Bukhari, from Sayyidina Abu Hurairah رضى الله عنه]

## THE VIRTUES OF (DHIKR) REMEMBRANCE OF ALLĀH

There are great virtues reported in the traditions of the Holy Prophet صلى الله عليه وسلم concerning the recitation of Tasbīh the Holy Prophet صلى الله عليه وسلم and Takbīr (Allāhu Akbar). Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "For me to recite 'SubhānAllāh wal hamdu lillah walā ilāha illallāhu wAllāhu Akbar' is more beloved than everything upon which the sun shines." [Muslim, v.2.]

Sayyidina Abu Dharr رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم was asked as to which form of remembrance of Allāh (dhikr) was best. The Holy Prophet صلى الله عليه وسلم replied, "It is the words which Allāh had chosen His angels to say, viz. 'SubhānAllāhi Hi Wa Bi Hamdihi' [Muslim v.2 p.351]

Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said "A date palm is planted in Heaven (Jannah) for the person who recites 'Subhān Allāh Hil Azīm Wa Bi Hamdihi'." [Tirmidhi, Chapter of Du'aa]

Sayyidina Abu Hurairah رضى الله عنه transmitted the hadith wherein the Holy Prophet صلى الله عليه وسلم said, "Two phrases are light on the tongue, heavy on the scales (on the Day of Judgment) and loved by Allāh. They are 'SubhānAllāhi Wa Bi Hamdihi SuhānAllāh Hil Azīm'." [Last hadith of Bukhari]

A companion asked the Prophet صلى الله عليه وسلم to prescribe for him an action which he could practise continuously since the injunctions of Islām are numerous. The Holy Prophet صلى الله عليه وسلم replied, "Keep your tongue moist with the remembrance of Allāh (dhikr)". [Tirmidhi]

Sayyidina Abu Mūsa Ash'ari رضى الله عنه described that once he was walking behind the Holy Prophet صلى الله عليه وسلم while reciting "Lā Howla Wa Lā Quwwata illā Billah" ("There is no power or might except with Allāh") to himself. The Holy

Prophet صلى الله عليه وسلم turned and said, "O Abdullah bin Qais (which was his real name)! Should I inform you of a treasure from the treasures of Allāh?" Abu Mūsā رضي الله عنه replied in the affirmative, to which the Holy Prophet صلى الله عليه وسلم said, "It is 'Lā Howla Wa Lā Quwwata Illā Billah'". [Muslim, v.2, p.346]

Sayyidina Abu Saïd Khudri رضي الله عنه says that the Holy Prophet صلى الله عليه وسلم told them, "The people who remain engaged in the remembrance of Allāh (*dhikr*) are encircled by the angels; Allāh's mercy and tranquility descends upon them; and Allāh makes mention of them in His court". [Muslim, v.2, p.345]

## THE VIRTUE AND IMPORTANCE OF SHOWING GRATITUDE

After making mention of remembrance of Allāh (*dhikr*), the discussion now revolves around the showing of gratitude. Allāh says, "Be grateful to Me and be not ungrateful" Showing gratitude together with remembrance of Allāh (*dhikr*) is of great importance. It is compulsory for every person to be thankful to Allāh for His numerous bounties which are impossible to enumerate. In showing gratitude, one admits the favours Allāh has bestowed upon him. These favours are expressed and appreciated both by word and by action. The person verbally praises Allāh for these bounties and simultaneously invests these favours in His worship and obedience. Rejecting these bounties, and utilising them in the committing of sins is actually a display of ingratitude. It is indeed foolish to use the very same bounties given by Allāh for His disobedience and in the subservience of one's carnal desires and servitude to Satan (*Shaytān*). Every person exploits the boons of Allāh but very few show gratitude.

Allāh says in Surah Saba, "And few of my servants are grateful" [verse 13]. Giving thanks is an action due to which bounties are perpetuated and increased. Ingratitude results in the deprivation of a favour. Allāh informs us in Surah Ibrahim, "When your Lord announced, If you show gratitude, then I will definitely give you more, and you are ungrateful, then indeed My punishment is severe." [verse 7]

Ingratitude is predominant in the psyche of man. It appears in Surah Zukhruf, "Man is clearly ungrateful." [verse 15] Surah Ibrahim contains the following, "And He grants you whatever you ask Him for If you try to count Allāh's bounties, you will never be able to do so. Indeed, man is extremely unjust and very ungrateful." [verse 34]

It should be the duty of Allāh's servants that we keep showing thanks to Him and keep His favours in mind. When employing the bounty of Allāh a person should praise Him. The supplications reported in the books of hadith constantly repeat the praises of Allāh. It is reported in a hadith that the phrase 'Alhamdu lillah' is the crown of gratitude and that the person who does not praise Allāh has not shown gratitude to Him. [Bayhaqi in Shubal Imān recorded in "Mishkāt", p. 102]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

(153) O you who believe! Seek help by means of patience and Salāh. Verily Allāh is with the patient ones.

## THE COMMAND TO SEEK HELP THROUGH PATIENCE AND SALĀH

The literal meaning of the word patience (*sabr*) is 'to stop' or 'to prevent'. In the Islamic Laws (*Shari'ah*) it is used with the following three connotations:

- 📖 *To apply one self to the obedience and worship of Allāh.*
- 📖 *To prevent oneself from committing sins*
- 📖 *To persevere and be patient with the difficulties brought on by various calamities in such a way that one is content with the decision of Allāh without objection. At the same time, one should aspire for Allāh's reward in these trying times.*

People generally interpret patient (*sabr*) only in the third category. They do not even consider the first two, whereas all three categories are parts of its meaning. The common factor in all three categories involves the suppression of one's carnal desires and abstention from all deeds which constitute disobedience to Allāh. The person who adopts all three forms of *sabr* will become the beloved of Allāh and Allāh's mercy and help will be in his attendance. Allāh says in Surah Zumar, "*The patient ones will receive their full reward without reservation.*" [verse 10]

## THE VIRTUES AND IMPORTANCE OF SABR

The importance of patience and gratitude cannot be over emphasised in the short life of a Believer (*Mu'min*) which seems to last only as long as a fleeting star. Whether in ease, comfort or in difficulty, these traits are always beneficial. Sayyidina Suhail رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم said, the condition of a Believer (*Mu'min*) is astonishing. Every condition is a source of good to him and this cannot be attained by any other besides the Believer (*Mu'min*). When he experiences favourable conditions, he is grateful and this is good for him. On the other hand, when he experiences adverse conditions, he is patient, and this too is excellent for him." [Muslim, v.2, p.413.]

A hadith is reported in Bukhari [v.2 p.958] wherein the Holy Prophet صلى الله عليه وسلم said that none has ever received a gift better and vaster than patience (*sabr*). Sayyidina Ibn Abbās رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who has been blessed with four qualities has gained the good of this world and the Hereafter. (These qualities are:)

1. *A thankful heart*
2. *A tongue constantly engaged in remembrance of Allāh (dhikr)*
3. *A body which can bear difficulties.*
4. *A wife who is not unfaithful to her husband, neither with regard to her chastity nor his wealth."*

[Bayhaqi in 'Shu'bal Imān' as recorded in 'Mishkāt' p. 283]

In life, some difficulty will have to be experienced, but being patient will open the doors to numerous bounties. One will then receive such favours which



one cannot imagine. Difficulties befall every person whether he be a believer or a disbelievers (*kāfir*); pious or impious. The difference is that those who are patient accrue rewards and are assured Allāh's help and mercy. On the contrary, those who do not exercise patience grumble, raise objections and are not satisfied with the decree of Allāh. Their difficulty is thus prolonged and they are deprived of reward. Those who object to Allāh's decision become disbelievers. In reality, those who are truly adversely affected by a calamity are those who are deprived of the reward of exercising patience. [*Bayhaqi in Dalā'ilun Nubuwwah*]

The person who perseveres in the face of adversities reaches elevated positions in the Hereafter. His difficulty is, in reality, no difficulty at all since he has received the recompense in full. In this world it will be witnessed that people toil in their duties the entire month, undergoing much difficulty. Laborers work hard in the heat of the sun but, because they are due to receive their full remuneration, they endure the difficulty happily. They do not consider their work as a burden.

## SALĀH AS A MEANS OF AVERTING CALAMITIES

Together with patience, Salāh is also mentioned as a means by which assistance can be sought. Salāh is great tool by which the help of Allāh may be secured and relief gained from every type of difficulty. Sayyidina Hudhaifa رضى الله عنه narrates that whenever any adversity afflicted the Holy Prophet صلى الله عليه وسلم he would engage in Salāh. [*Mishkātul Masābīh*, p. 117]

The obligatory (*Fardh*) Salāh is always of utmost importance, but for relief from any adversity the Holy Prophet صلى الله عليه وسلم would especially perform (Nafl) mandatory Salāh. Salātul Hājah (for requesting help), Salātul Istkhārah (for requesting counsel on a specific issue) and Salātul Istisqa (for requesting rain) have all been reported from the Holy Prophet صلى الله عليه وسلم. All have been prescribed for securing Allāh's mercy and assistance. Some traditions concerning this subject have already been mentioned in the discussion of the verse, "and seek assistance through patience and Salāh" (Surah Baqarah 45).

It is the general practice of man that whenever any misfortune befalls, he begins formulating thousands of plans. He tries to secure the help of all creation, totally forgetting patience (*sabr*) and Salāh. Instead of procuring the needed assistance, he loses patience instead. Only a few would perform Salāh. Many would not even perform their obligatory (*Fardh*) Salāh, let alone supererogation (*Nafl*). They also continue to engage in the sins they always commit, so how can the mercy and help of Allāh be expected?

"Verily Allāh is with the patient ones" It is truly a great fortune for the patient people that they acquire the companionship of Allāh. When a person of even a little official status offers us his support, we take great courage and solace from this. However, when Allāh promises His support for the patient ones, no one seems convinced and people continue to express intolerance when afflicted by a calamity. In reality, a Believer (*Mu'min*) should never be despondent or worried because he is assured of success by being constant in Salāh and remaining patient.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

(154) And do not say regarding those who have been martyred in Allāh's cause, that they are dead. Nay, they are alive but you perceive it not.

## THE VIRTUE OF MARTYRS

It is recorded in *Asbābun Nuzūl'* (p.40) that this verse was primarily revealed with regard to those Muslims who were martyred in the battle of Badr. These were eight from the Ansār and six from the Migrants (*Muhājirīn*). It was revealed when some people said concerning some of these martyrs, that they were dead and deprived of the pleasures and boons of this world.

When people emerge from their homes in the defence of Allāh's religion and intending its propagation, wars will take place. In these wars, it is obvious that not only disbelievers will be killed but many Muslims will also lose their lives. These Muslims have been accorded the honourable title of Martyrs (*Shuhadā*). Their rank is very high and they are promised lofty stages in the grave, superior to others. For this reason, the verse tells us not to refer to them as dead since their lives in the grave are far better than that of the other deceased. People cannot, however, perceive this existence of the Martyrs (*Shuhadā*). Allāh says in verses 169 and 170 of Surah Āl Imrān, "Never consider those slain in Allāh's way to be dead. Indeed they are alive, being sustained by their Lord. They are jubilant with what their Lord gives them from His bounty"

In the realm of the grave (*Barzakh*) the existence of the prophets عليهم السلام is most pronounced. The earth does not decompose their bodies at all. The Holy Prophet صلى الله عليه وسلم says in a Hadith, "Allāh has prohibited the earth from consuming the bodies of the prophets عليهم السلام." [Abu Dawūd, v.1, p.150] Their lives in the grave are so distinguished from others that it is evident even in some of their worldly affairs e.g. their inheritance is not distributed and their wives may not be married after them. After the prophets عليهم السلام, the status of the Martyrs (*Shuhadā*) is most superior as was elucidated in the verse under discussion as well as the one in Surah Āl Imrān cited above. After these two categories, come the rest of people who will either receive punishment or peace in their graves. The details of this are recorded in the books of Hadith.

The martyr (*Shahīd*) receives this great rank because he had sacrificed his life and wealth in the path of Allāh. The honour which he will witness in the life of Barzakh will cause all the pleasures of the world to seem totally worthless. Sayyidina Masruq رحمه الله عليه says that they queried from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه concerning the verse, "Never consider those slain in Allāh's way to be dead. Indeed they are alive, being sustained by their Lord. They are jubilant with what their Lord gives them from His bounty" [Surah Āl Imrān, verses 169 and 170]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه said, "We enquired the very same from the Holy Prophet صلى الله عليه وسلم to which he replied, The souls of the Martyrs (*Shuhadā*) are within the bellies of green birds who perch upon lanterns suspended from Allāh's throne. These birds travel throughout Heaven (*Jannah*) wherever they please, then return to these lanterns. Allāh asks these souls what they desire, to which they say, 'What more can we ask for? We traverse wherever

we wish in Heaven (*Jannah*), eat and drink as we please.' Allāh repeats the question thrice when they realise that some reply must be given. They answer, 'We wish that our souls be returned to our bodies so that we again get ourselves slain in Your path.' (Since return to the world is not allowed) they will be left as they are for they are content." [Muslim, v.2, p.135]

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The person who passes away and receives good fortune (i.e. Safety from punishment and Allāh's blessings) will never want to return to this world even though he receive everything the world has to offer. The only exception is the martyr (*Shahīd*) who will love to return so that he may again be killed in the way of Allāh because of the great virtue of martyrdom which he will have experienced." [Bukhari, v.1, p.392]

Sayyidina Abu Hurairah رضى الله عنه relates that the Holy Prophet صلى الله عليه وسلم said, "I swear by the Being in whose hands is my life that I wish to be slain in the path of Allāh, then given life again, then slain again, then given life, then slain and given life to be slain yet again." [Bukhari, v.1, p.392] In spite of holding the great mantle of prophethood, which excels all other positions, the Holy Prophet صلى الله عليه وسلم expressed the wish to be martyred over and over again. Divine wisdom obviously presides in the fact that the wish of the Holy Prophet صلى الله عليه وسلم was not literally fulfilled. However, the Holy Prophet صلى الله عليه وسلم did pass away a martyr (*Shahīd*) since his death was caused by the poisoned goatmeat he had eaten in the battle of Khaiber. A Jewish lady gave this to him and although its effect was not immediate, it did surface towards the end of his life.

## EVERY SIN OF A MARTYR IS FORGIVEN EXCEPT WHAT IS DUE TO OTHER PEOPLE

Even though the excellence of the martyr (*Shahīd*) is so great, as mentioned above, the dues that he owes to others will not be waived. The Holy Prophet صلى الله عليه وسلم mentioned, "A martyr (*Shahīd*) is forgiven for everything except his debts." [Muslim, v.2, p.135]

## THE REQUIREMENT OF SINCERITY IN JIHĀD (RELIGIOUS WAR)

To acquire the rank of a martyr (*Shahīd*), it is imperative that a person engages in battle against the enemies of Islām solely for the pleasure of Allāh. He should have been killed while fighting only for the elevation of Allāh's Dīn (*religion*). Sayyidina Abu Mūsa رضى الله عنه narrates that once a person asked the Holy Prophet صلى الله عليه وسلم regarding a person who fights in a battle to gain the booty, or one who does so for fame, or to accrue accolades for his valour. He wished to know whom from amongst these can be said to be in Allāh's path. The Holy Prophet صلى الله عليه وسلم replied, "The one who strives for the Dīn (*religion*) of Allāh to reign supreme, is in the path of Allāh." [Bukhari, v.1 p.394 and Muslim, v.2, p.139]

According to another narration, someone enquired from the Prophet صلى الله عليه وسلم about a person who fights to display his valour, another who fights for the honour of his tribe or nation, while yet another fights to show off. He wished to know which of these persons are in the path of Allāh? The Holy Prophet صلى الله عليه وسلم replied, "The one who strives for the Dīn (*religion*) of Allāh to reign

supreme, is in the path of Allāh." [Muslim, v.2, p.140]

Sayyidina Abu Hurairah رضى الله عنه says that the Holy Prophet صلى الله عليه وسلم said, 'Whoever is injured in the path of Allāh (and Allāh alone knows who is truly injured in His path) will appear in such a condition before Allāh on the Day of Judgment that his wound will still be bleeding. Although the colour will be of blood, but the fragrance will be of musk.' [Muslim, v. 2, p.133] The phrase "and Allāh alone knows who is truly injured in His path" alludes to this very same aspect of sincerity which is so imperative for every act of worship. Man can only see the superficial aspect of any action. Its acceptance depends upon the intention. If it was carried out solely to please Allāh, it will be accepted, the due reward attained and the promised benefits gained. On the contrary, if any action is performed with the intention of showing off then not only will the reward be lost, but it will be a source of harm in the Hereafter, which will ultimately cause one to enter Hell.

### A PERSON KILLED IN A TRIBAL FEUD OR NATIONAL WAR IS NOT TERMED A MARTYR (SHAHĪD)

Today numerous wars and disputes rage around the world and people are continually being killed. The wars are usually fought for national, territorial or linguistic reasons. The pleasure of Allāh is not even considered. Even though a person dying in these battles may be termed a martyr (Shahīd) by the people, the true martyr (Shahīd) is the one whom Allāh deems as such. Nowadays, it is common place to use the terms 'national martyr (Shahīd)' etc. and these may even be publicised, but using these terms for non-believers and apostates is absolute ignorance. May Allāh protect us from going astray.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ  
الضَّالِّينَ ﴿١٥٥﴾ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ  
عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

(155) Most assuredly We will test you with a bit of fear, hunger, and a deficiency in wealth, life and provisions. So give glad tidings to the patient ones. (156) (They are) those who, when any adversity befall them, say, 'Verily to Allāh do we belong, and to Him is our return.' (157) These are the ones upon whom the collective and special mercies of Allāh descend and who are rightly guided.

### VARIOUS WAYS OF TRIALS AND TESTS

This world is a place of trials. The creation of life and death is, in itself, aimed at testing the human, as Allāh says in Surah Mulk, 'Sanctified is that Being in whose control is sovereignty and Who is capable of all things; He who created death and life to test who amongst you carries out the best actions. [verses 1 and 2]

Allāh states in Surah Muhammad صلى الله عليه وسلم, "Most definitely We will examine you until it is ascertained who are the ones who truly strive in Allāh's path from amongst you; and who are the ones who endure; and that We may have knowledge of you." [verse 31]

In the verse under discussion, numerous methods of emphasis are employed in the form of the letters "Lām" and "Nūn Thaqa." These imply that the tests are inevitable. Sometimes they will occur in the form of fear, at times one will encounter hunger, while it may also happen that one's wealth will decrease. Lives of friends, relatives, children or grandchildren may be lost, while sometimes produce and provisions may decrease. In this verse, all the main categories of calamities have been enumerated. Fear of enemies, droughts, floods, earthquakes, loss in trade, collapse of buildings, theft, misplacement of wealth, its destruction, closing down of factories, shut down of machinery, power failures, death of near and dear ones, spread of pestilence, deficiency in harvests, their destruction, their infestation by insects, plagues of locusts, etc. Inference is made to all of these.

The Believer (Mu'min) perseveres through all of these. In the face of any adversity, he realises that it is a test from Allāh and remains content with the decision of Allāh, aspiring for the rewards promised for it. Tribulations also occur as an admonition for any sins committed, or as an atonement for any evil deeds. It may also be a test or a means of elevating a person's rank. All these facts are clearly expounded in the Qur'ān and Ahādith of the Holy Prophet صلى الله عليه وسلم.

### THE BENEFIT OF CALAMITIES TO THE BELIEVER (MU'MIN)

A verse of Surah Nisā states, "Whosoever perpetrates an evil act shall meet its retribution." [verse 123] The books of hadith and exegesis (tafsīr) report that Sayyidina Abu Bakr رضى الله عنه once asked, "Oh, the Holy Prophet صلى الله عليه وسلم, is there any way to salvation after the revelation of this verse (i.e. verse 123 of Surah Nisā) since every evil deed will be accorded its punishment?" The Holy Prophet صلى الله عليه وسلم replied, "Oh Abu Bakr رضى الله عنه! May Allāh be merciful to you. Do you never fall ill? Does not any difficulty nor any grief afflict you? Does no calamity befall you?" He responded, "Definitely these things do occur." The Holy Prophet صلى الله عليه وسلم then said, "By means of all this, your sins are removed."

In another narration, the Holy Prophet صلى الله عليه وسلم is reported to have told him, "Oh Abu Bakr رضى الله عنه, you and your companions will receive atonement for your sins in this very world so that you may meet Allāh in a condition that no sin remains to your account. As for the Kāfir (non-believer), all his sins will be accumulated so that he receives their full chastisement in the Hereafter." [Ibn Kathīr, v.1, p.557-558]

Verse 30 of Surah Shura reads, "The adversities that afflict you are a result of the deeds you earn, and Allāh pardons a great deal." Sayyidina Abu Mūsā رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The little or great difficulty which a person encounters is due to his sins, but what Allāh overlooks is much more. Thereafter the Prophet صلى الله عليه وسلم recited the above verse, "The adversities that afflict you are a result of the deeds you earn, and Allāh pardons a great deal." [Tirmidhi]

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh afflicts that person with difficulty for whom He intends good." [Bukhari, v.2, p.843] Another Hadith reads, "Whenever Allāh fixes a high rank

for His servant which he cannot attain by his actions, Allāh afflicts him with a difficulty. Allāh then affords him the endurance, implementing which, he becomes worthy of that particular rank." [Ahmad and Abu Dawūd as recorded in *Mishkātul Masābiḥ*, p. 137]

Sayyidina Abu Hurairah رضى الله عنه also narrates that the Holy Prophet صلى الله عليه وسلم said "Whatever difficulty afflicts a Believer (*Mu'min*) will be an atonement for his sins, whether it be a sickness, worry, grief, or even a thorn prick." [Bukhari, v.2 p.843]

Sayyidah Ummus Sā'ib رضى الله عنها was a lady Sahābiya. The Holy Prophet صلى الله عليه وسلم found her ill one day and asked her what was the cause of her condition. She replied that it was fever and cursed it. The Holy Prophet صلى الله عليه وسلم said, "Do not curse the fever because it eradicates the sins of people just as a furnace eradicates dirt from metal." [Muslimm, v.2, p. 319]

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When Allāh intends good for any servant, He speeds up the punishment in this world. On the contrary, when Allāh intends harm for a person, He withholds the punishment which will fully be given to the person on the Day of Judgment." [Tirmidhi in the Chapter of Abstinence]

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The Believer (*Mu'min*) male and female constantly experience difficulties in their lives, wealth and children until they meet Allāh in such a condition that no sin remains in their account." ["Tirmidhi" in the Chapter of Abstinence"]

Sayyidina Anas رضى الله عنه transmits the hadith in which the Holy Prophet صلى الله عليه وسلم said, "The Muslim who loses three small children will be made to enter Heaven (*Jannah*) on account of the mercy which Allāh bestows upon these children." [Bukhari, v.1, p.167] ,

Sayyidina Abu Sa'id Khudri رضى الله عنه says that once the Holy Prophet صلى الله عليه وسلم addressed a group of women. Amongst other advices given he said, "The person who loses three small children will have them become a barrier for him/her on the Day of Judgment." A woman asked concerning the person whose two children had passed away. The Holy Prophet صلى الله عليه وسلم responded by saying, "When one loses two children then this will also give the same benefit." [Bukhari v.1 p.167]

Sayyidina Mu'ādh bin Jabal رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The couple who loses three children will be made to enter Heaven (*Jannah*) by the grace of Allāh." The companions queried regarding the loss of two children, to which the Holy Prophet صلى الله عليه وسلم replied, "The same applies for them too." Someone then asked regarding one child, to which the reply was given that the same would apply to them as well. Then the Prophet صلى الله عليه وسلم added, "I swear by the Being in whose control lies My life that even the unformed foetus will pull its mother into Heaven (*Jannah*), if the mother had aspired for her reward at the time of its death." [Mishkātul Masābiḥ" p. 153]

No difficulty or calamity should be a cause of fear and grief to a Believer (*Mu'min*). It is a source of good for him since a little difficulty in this temporary

world will be a source of evading chastisement in the Hereafter and reaping its bounties. This can only be to a person's benefit and is a cheap bargain. One is required to be patient, aspire for the rewards and to be content with the decision of Allāh. This does not mean that a person should not ask Allāh to remove the difficulty since such a supplication was a practice of the Holy Prophet ﷺ. One should always ask Allāh for safety from all troubles and never ask Allāh to afflict one with calamities and diseases. If it does come, one should be tolerant.

## A UNIQUE QUALITY OF THE PATIENT ONES

After discussing the inevitability of trials, Allāh declares. *'And give glad tidings to the patient ones.'* Thereafter the attributes of the 'patient ones' are discussed in the following verses, *"Those who, when any adversity afflicts them, they say, Verily to Allāh we belong and to Him is our return.* This phrase includes many dimensions and is a great source of consolation. At the outset, the reciter admits that he belongs to Allāh. Since a person is the slave of Allāh, and is His creation, he has to be totally content with Allāh's decision. We belong to Allāh and whatever life and wealth Allāh chooses to take from us, these also belong to Him. Whatever Allāh chooses to do with His creation is His right and no one has the authority to object nor vent his displeasure, neither by heart nor by tongue.

Once, when the grandson of the Holy Prophet ﷺ was about to leave the world, the daughter of the Holy Prophet's ﷺ called for her father. He sent Salām to her with the following message, *"Verily to Allāh belongs that which He takes and that which He gives. Everything has a prescribed lifespan. So be patient and hope for Allāh's reward."* [Bukhari, v.2, p. 171]

The second part of the Qur'anic verse is an announcement and admission that we are soor: to return to Allāh when we will receive the reward for all lost things. This reward is far superior to the limited things of this world which people grieve to lose. The separation from deceased kith and kin is only a temporary one. Where they have gone we are surely to go too. There, in a place of bliss and happiness, we will (Insha Allāh) meet once again.

In "Tirmidhi" (v.1 p.166) it is narrated that when a child of a person passes away, Allāh asks His angels, *"Have you taken away the apple of his eye?"* When they reply in the affirmative Allāh asks further, *"What did My servant have to say?"* They reply, *"He praised You and said, 'Verily to Allāh we belong and unto Him is our return (i.e. Innā Lillāhi Wa Innā Ilayhi Rāji'ūn).'"* Upon hearing this, Allāh instructs the angels, *'Build for My servant a mansion in Heaven (Jannah) and call it the Baitul Hamd (Home of Praise).'*

Another hadith reads thus, *"Whenever a Muslim man or woman recalls a difficulty which may have occurred some time before, then 'recites,' Verily to Allāh we belong and to Him we shall return," Allāh grants him the same reward which he acquired the day the difficulty had afflicted him.* [Ahmad and Bayhaqi recorded in "Mishkātul Masābiḥ", v.1, p.53]

Sayyidina Abu Hurairah رضى الله عنه reported that the Holy Prophet ﷺ said *"Whenever the strap of a person's shoe breaks, then too he should recite, 'Innā Lillāhi Wa Innā Ilayhi Rāji'ūn' because this is also a form of difficulty."*

[*Mishkātul Masābīh* from Bayhaqī]

Sayyidina Ibn Abbās رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said, "The person who says, 'Innā Lillāhi Wa Innā Ilayhi Rāji'ūn' when in adverse conditions, Allāh will grant him recompense and a good life in the Hereafter. Allāh will also grant him something better in exchange for what he lost." [Durrul Manthūr]

## "THE COLLECTIVE AND SPECIAL MERCIES OF ALLĀH"

After explaining the qualities of the patient ones, Allāh makes mention of the glad tidings these people are worthy of. He says, "These are the ones upon whom the collective and special mercies of Allāh descends, and these are the rightly guided. The word 'Salawāt' is the plural of 'Salāh' which means 'mercy'. The common word for mercy is 'rahmah' which is also mentioned in this verse. Some commentators maintain that the word 'rahmah' is added for emphasis. [Qurtubi, v.2, p.177]

The commentator Allāma Baydawi رحمه الله explains that when the word 'Salāh' is used with reference to Allāh, it denotes purification and forgiveness. When its plural is used, it refers to a multitude of the same. Mercy generally refers to compassion and favours. [v.1 p.117] Some commentators say that the word 'Salāh' refers to general mercies and 'rahmah' refers to special mercies.

"And these are the rightly guided." This is due to the fact that such people are happy with the decision of Allāh and express it verbally by declaring, "Verily to Allāh we belong and to Him is our return" By saying this, they have attained the right path. [Baydawi, v.2, p.118]

Sayyidina Umar رضي الله عنه says that together with the promise of various types of mercies, the mention of being rightly guided is a great favour of Allāh in itself

## SOME POINTERS CONCERNING PATIENCE

A) It is the system of the world that difficulty and pain are always put to the fore. Neither ease nor adversity last forever. The Believer (*Mu'min*) exercises patience and is grateful to Allāh. Those who are impatient are deprived of reward and gradually, though it be after some time, they too will be forced to be patient and forget the calamity. However, this patience is of no avail. The patience which earns one virtue and reward is that which is exercised upon the first occurrence. Sayyidina Abu Umamah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, quoting the words of Allāh that, "Oh son of Adam! Should you exercise patience immediately upon the advent of a calamity, anticipating the reward thereof, I will accord you no less a reward than Heaven (*Jannah*)." [Ibn Mujah, v.1, p.144]

Bukhari (v.1 p.171) and Muslim (v.1 p.302) record an event, narrated by Sayyidina Anas رضي الله عنه wherein the Holy Prophet صلى الله عليه وسلم passed by a lady who was crying beside a grave. The Holy Prophet صلى الله عليه وسلم said, "Fear Allāh and exercise patience." The woman, not recognising the Holy Prophet صلى الله عليه وسلم retorted, "Go away! Leave me alone because the calamity which has afflicted me has not afflicted you (i.e. If the same had befallen you, then you



would know what it is like)." The Holy Prophet صلى الله عليه وسلم walked away. When someone informed the woman who it was to whom she had spoken so harshly, she hastened to the Holy Prophet's صلى الله عليه وسلم presence. She was surprised not to find any guard at the door because she expected that the Holy Prophet صلى الله عليه وسلم lived in luxury and employed guards at the door. It was astonishing to her that the leader of the creation led such a simple life. Addressing the Holy Prophet صلى الله عليه وسلم she said, "I did not recognise you (due to which I spoke the way I did)." The Holy Prophet صلى الله عليه وسلم told her, "True patience is that which is exercised upon the initial advent of the calamity because after the expiry of some time, it will come on its own)."

This hadith highlights the fact that the patience referred to in the Qur'an and hadith, regarding which numerous virtues have been expounded, is that patience which is exercised upon the initial onset of the adversity. Immediately upon the death of a person, or upon losing a sum of wealth the heart is grieved. To be patient at this instance holds great value. In reality, patience is that which is exercised at the time when the heart aches because, with the passage of time, the effect will naturally decrease until it is no longer felt. After a while, when the grief is forgotten, this will not be termed patience, neither does it hold any virtue. A Believer (*Mu'min*) and a non-believer (*kāfir*) are all the same in this regard. The patience for which a person is rewarded is the one exercised when the grief is still fresh, the heart is restless, evil thoughts plague the mind, the tongue wants to object to Allāh and the soul yearns to act contrary to the Islamic Laws (*Shari'ah*). Patience at this time is a source of great reward.

B) For the heart to be grieved upon the demise of someone, or the eyes to shed tears, or for the tongue to express the grief, are not signs of impatience. It is narrated in Bukhari [v.1 p.174] that the Holy Prophet صلى الله عليه وسلم was present when his son Ibrahim رضى الله عنه was about to leave the world. Some tears welled up in his eyes, upon which Sayyidina Abdur Rahmān bin Auf رضى الله عنه enquired, "How is it that you weep, O the Holy Prophet صلى الله عليه وسلم? (since the common people weep at the loss of their children)." The Holy Prophet صلى الله عليه وسلم replied, "This is a natural compassion which Allāh has placed in the heart. Tears may flow and the heart may be grieved, but the tongue will only say that which is pleasing to Allāh. O Ibrahim! We are indeed saddened by your separation."

Another hadith tells us that Allāh does not punish a person for the tears of the eye nor for the grief of the heart but will punish for the utterances of the tongue; or may forgive the same. [Bukhari v.1 p.174] i.e. Punishment will be meted out for any objections made against Allāh. If a person says that he is happy with the decree of Allāh, wherein good lies, then Allāh will be merciful towards him.

C) Just as the uttering of any wrong word is prohibited and constitutes a sign of impatience, so too will be the carrying out of any deed which is contrary to Sabr or which is the practice of non-Muslims. Some people are in the habit of slapping their faces when confronted by any difficulty, especially upon the death of a child. They even bang their heads against the wall, tear their clothes, and say foolish things like, "It was my only surviving child. Could not Allāh find another life to take?" These are all ignorant practices. To object to Allāh constitutes an act of disbelief (*Kufr*). Sayyidina Abdullah bin Mas'ūd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "That person is not from amongst us who slap

his face, tears his clothes and utters complaints of ignorance.” [Muslim, v.1, p.70]

In certain places all the hair is shaved off as a token of mourning. It is also generally the practice of women to wail and scream excessively. The Prophet صلى الله عليه وسلم mentioned that he shall have nothing to do with those who shave their heads, wail excessively and tear their clothing. [Muslim, v.1, pg.70]

Upon the demise of someone dear, some women wail so much that it can be heard outside the house. For six months up to a year they would sit before a visitor and continue weeping. They would address their deceased saying, “Oh my beloved! Where have you gone? To whom have you left me? You were so perfect ...” In this manner they continue talking and crying. This becomes their daily practice for months on end in spite of the prohibition from the Islamic laws (Shari’ah). It is reported in a hadith that, “Allāh curses the one who wails as well as the listener.” [Abu Dawūd]

The Holy Prophet صلى الله عليه وسلم also cursed such people. The listeners are also included in the curse because they become the cause for this wailing, which is never practised in solitude. It is recorded in “Muslim” [p. 303] that the people who do not repent for their wailing will be raised on the Day of Judgment in such a way that they will be clothed with garments of tar and dermatitis. The tar referred to is an extract of a tree which the Arabs used to apply on a rash, which had an acidic effect. The itch burns out, eventually offering relief. On the Day of Judgment, the one who wailed will be made to suffer from severe dermatitis. It will be as if he is weaning clothing of rash. The tar will be applied on this, causing the person to suffer even more. It is common practice that when a person who suffers from eczema is given tar to apply, the resultant pain experienced is unbearable. If this is the pain of this world, one cannot imagine what it will be like in the Hereafter. May Allāh save us all. Āmin. The eventual result of such medicinal applications is relief, but in the Hereafter it will only bring more pain and difficulty. The itch will not disappear but it will be further intensified.

D) In the hadith we are taught an addition to the phrase, “Inna Lillahi Wa Inna Ilayhi Rajiūn”. The mother of the believers, Sayyidah Umm Salmah رضى الله عنها reports, “I heard the Holy Prophet صلى الله عليه وسلم say, ‘Allāh will definitely grant a person something better than that which he has lost if he recites, at the time of the loss, ‘Inna Lillahi Wa Inna Ilayhi Rajiūn. Allāh Humma Ajirni Fi Musibati Wakhluḥ Li Khayram Min Ha.’ (‘Verily to Allāh we belong and to Him is our return. Oh Allāh grant a reward in my calamity and grant me something better in exchange’). When my husband Abu Salmah رضى الله عنه passed away I thought, “Who can be better than him? His family was the first to migrate to the Holy Prophet صلى الله عليه وسلم. Nevertheless I recited this supplication and Allāh replaced my husband with none other than the Prophet (Rasūl of Allāh) صلى الله عليه وسلم who was definitely better than Abu Salmah.” [Muslim, v.1, p.300]

E) Thus far, we have gathered from the numerous Ahādith that all worldly adversities and calamities serve to eradicate sins from a Muslim. They serve to raise his ranks and are an expiation for his sins which will ultimately protect him from the chastisement of the grave and the Day of Judgment. It is incumbent upon the believer (Mu’min) to bear every situation with tolerance and gratitude. He should have a strong hope in the promised rewards and should be rest

assured that both favourable and adverse situations augur well.

True difficulty is the lot of the non-believer (*kāfir*) who suffers without gaining any reward for his suffering. The hardship of a believer (*Mu'min*) is really none at all because of the immense rewards he accrues thereby. This does not mean that he should not ask Allāh for cure and favourable conditions. Just as reward is attained through patience, reward is also gained through gratitude. One should continue supplicating for good fortune, but should misfortune overtake one, tolerance should be shown.

F) Many people do not understand the divine wisdom behind favourable and adverse conditions. They make foolish statements to the effect that calamities seem to befall only the Muslims. They make absurd comments that the non-believers possess mansions and palaces while Muslims have only promises of paradise. Some say that Allāh lavishes His favours upon others while he leaves His own in poverty, destitution and other misery. Such ignorant people do not understand that it is because of people like themselves that the Muslims suffer such grief. These distressful situations are an atonement for sins and a means of raising their ranks. They are means of safety from the punishment of the Hereafter, which is in reality a great favour. By suffering a little anguish in this world, one is saved from the grievous torments of the Hereafter.

Since the non-believer (*kāfir*) has no pleasures in store for him in the Hereafter, there awaits for him only punishment. For this reason, he is given more in this world and has to suffer less hardship. If any non-believer (*kāfir*) was of any service to mankind or performed any commendable act, he will receive his reward in this world while there will be absolutely nothing for him in the Hereafter. He will abide in Hell for eternity.

Bukhari رحمه الله عليه narrates from Sayyidina Umar رضى الله عنه who says, "I met the Holy Prophet صلى الله عليه وسلم while the latter was lying on a straw mat. Between the mat and his body was no bedding. As a result, the mat left an imprint upon his body. The Holy Prophet صلى الله عليه وسلم was resting against a leather pillow, which was filled with the bark of a date palm. I said, 'O the Holy Prophet صلى الله عليه وسلم! Ask Allāh to bestow wealth upon your Ummah followers. The Persians and the Romans are very affluent whereas they do not even worship Allāh.'" The Holy Prophet صلى الله عليه وسلم replied, "O son of Khattāb! Are you also dwelling in this misconception? Do you not know that these people are given the good things in this world and will have nothing in reserve for the next." Another narration of the same hadith reads, "Do you not prefer that they enjoy this world while we enjoy the next?" [Mishkāṭul Masābiḥ, p. 447]

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

(158) Verily Safa and Marwah are amongst the signs of Allāh. So whoever performs Hajj or Umrah of the House, there shall be no sin upon him should he go to and forth between the two. Whoever performs a good act of his free will, then surely Allāh is Most Grateful, All Knowing.

## THE LEGISLATION AND INCEPTION OF MOVING BETWEEN SAFA AND MARWAH

“Sha’air” is the plural of “Sha’ira” which means ‘sign’ or ‘token.’ Safa and Marwa are two hills close to the Ka’ba. During Hajj and Umrah people walk seven times between the two. This act is called “Sa’i.” This act is Wājib (compulsory) in both Hajj and Umrah. The two places are said to be from amongst the signs of Allāh, meaning that they are from the signs of Dīn (religion). The Sa’i is one of the practices of Hajj and one of its five fundamentals. For this reason, these two hills have great importance in Islām.

Sayyidina Ibn Abbās رضي الله عنه gives us insight into the inception of this practice in the following hadith of Bukhari, (v.1, p.474). He says that Sayyidina Ibrahīm عليه السلام, in accordance with the command of Allāh, left his wife, Hājra عليها السلام and his son Sayyidina Isma’il عليه السلام in Makkah (which was then just barren ground). They had with them only some dates and a water bag. When Sayyidina Ibrahīm عليه السلام began to leave, his wife walked behind him asking, “O Ibrahīm! Are you leaving us here? There are no people here and nothing else.” This she repeated several times, but each time she received no reply. Finally she asked, “Did Allāh instruct you to do this?” When he replied in the affirmative, she remarked, “In that case, Allāh will not allow us to be destroyed.” Thereafter Sayyidina Ibrahīm عليه السلام proceeded, leaving the two alone.

The mother continued to breastfeed her child and drink from the waterbag. When the water was exhausted, she and her infant child grew thirsty. Seeing her child in a restless condition, she ascended the mount of Safa to see whether any people were approaching. When she could not see anyone she hastened to Marwah, running through the valley in between. There too she could sight no one. Once again she hurried back to Safa and again to Marwah. In this manner she went to and fro seven times. Upon reaching this point Sayyidina Ibn Abbās رضي الله عنه repeated the words of the Holy Prophet صلى الله عليه وسلم, “For this reason, people perform the Sa’i between Safa and Marwah (i.e. in commemoration of her act).”

Upon the final descent from Marwah, she heard a sound and tried to remain calm. She then listened attentively and she heard it again. Addressing the voice she said, “Oh speaker! You have made yourself heard. If you have any help to offer, then render it.” Suddenly she witnessed an angel scraping the ground with his heel, from which water emerged. Sayyidah Hājra عليها السلام began making a form of retaining wall around it and filled her waterbag. The water continued to gush forth. Sayyidina Ibn Abbās رضي الله عنه again quoted the Holy Prophet صلى الله عليه وسلم saying, “May Allāh have mercy upon the mother of Sayyidina Isma’il عليه السلام. Had she left it to be, this water of Zamzam would have flowed throughout the earth.”

She continued to drink from the well and to feed her child. The angels would reassure her not to fear since Allāh would not allow them to be destroyed because this child and his father will construct the house of Allāh in this place. They added that Allāh would never destroy His own, the faithful. (After this the narration of Bukhari mentions the settlement of the Bani Jurhum tribe there and the marriage of Sayyidina Isma’il عليه السلام to a lady from amongst them. It also

goes on to mention the return of Sayyidina Ibrahim عليه السلام and the construction of the Ka'ba.) Al'ah loved this action of Sayyidah Hājra عليها السلام so much that he included it in the rites of every person who performs Hajj or Umrah. This is the unique feature of every person who sacrifices for the sake of Allāh.

## THE SA'Ī DURING THE PERIOD OF IGNORANCE

It is recorded in Bukhari (v.2 p.646) that Sayyidina Āsim bin Sulaymān رحمه الله says that they enquired from Sayyidina Anas رضي الله عنه concerning Safa and Marwah. He replied, "During the days of ignorance, we used to move between the two. Upon becoming Muslims, we stopped this practice whereupon Allāh revealed the verse, "Verily Safa and Marwah are amongst the signs of Allāh."

In Muslim (v.1, p.414), numerous Ahādith are recorded concerning this. One of them is narrated by Sayyidah Aysha رضي الله عنها who says, "During the days of ignorance, the Ansār used to pay homage to the famous idol Manāt. They considered the Sa'ī impermissible, so when they performed Hajj with the Holy Prophet صلى الله عليه وسلم they mentioned this to him, upon which the above verse was revealed." She added further, "Allāh will not accept the Hajj of a person who does not perform the Sa'ī."

Bukhari (v.1, p.222) reports the hadith wherein Sayyidina Abu Bakr bin Abdur Rahmān رحمه الله says, "I have heard from numerous men of knowledge that people generally performed the Sa'ī during the time of ignorance, except for those mentioned in the above hadith of Sayyidah Aysha رضي الله عنها. When the verses of Tawāf were revealed (in Surah Hajj), no mention was made of Safa and Marwah. The companions enquired, 'Oh the Holy Prophet صلى الله عليه وسلم, during the period of ignorance we used to carry out the Sa'ī between Safa and Marwah. Allāh has instructed about the Tawāf, so what about the Sa'ī? Is there any sin in its performance?' At this instance the above verse was revealed."

Sayyidina Abu Bakr bin Abdur Rahmān رحمه الله then added, "The verse was revealed with reference to both groups; those who practiced Sa'ī before Islām and those who did not." Hāfidh Ibn Hajar رحمه الله has deliberated in much detail about this subject and has exhaustively collaborated the various Ahādith in his book "Fathul Bārī" (v.3, p. 500)

Nasa'ī records that there stood two copper idols atop Safa and Marwah. One was called Asāf and the other Nā'ila. The idolaters would touch each of them when performing their Hajj or Umrah during the period of ignorance. Sayyidina Sha'b رضي الله عنه says that the idol atop Safa was called Asāf while the one upon Marwah was called Nā'ila. People would conduct the Sa'ī because of the presence of these two there. When Islām came, these two idols were destroyed. However, the people felt that the Sa'ī was an act of ignorance performed only as homage to these two idols and had to be discarded in Islām. This was the reason for which the verse was revealed.

## THE KNOWLEDGEABLE REPLY OF SAYYIDAH AYSHA رضي الله عنها

The nephew of Sayyidah Aysha رضي الله عنها once asked her, 'Allāh revealed in His verse, 'there shall be no sin upon him should he go to and forth between the two.' It appears from the words 'no sin' that there would be no sin should one omit the

Sa'ī as well." Sayyidah Aysha رضى الله عنها replied, 'O my nephew! If it had been as you say, then the verse would have been phrased thus, 'there shall be no sin upon him should he not go to and forth between the two.' She then added, 'This verse was revealed for the Ansār, who abstained from performing the Sa'ī. They queried whether to go to Safa and Marwah or not, whereupon this verse was revealed, informing them that there is no harm in its performance. The Sa'ī was enjoined by the Holy Prophet صلى الله عليه وسلم and none may omit it.' [Bukhari, v.1, p.222]

## THE LAWS OF SA'Ī

1. The Sa'ī is not permitted with out first performing Tawāf, The Sa'ī of Hajj may be performed after the Tawāf Qudūm or after the Tawāf Ziyārah, the latter of which is better However for the one performing a Hajj of Qir'ān, Sa'ī is better after the Tawāf Qudūm.

2. Previously, there existed a depression between Safa and Marwah. It was through here that Sayyidah Hājra عليها السلام hurried. For this reason, those performing Hajj Umrah also run here. Today this depression no longer exists since the land is now flattened and an upper floor has been constructed. To mark the place, green pillars and lights have been placed between which people run.

3. There are seven circuits in the Sa'ī From Safa to Marwah is one, and back to Safa is another In this manner; seven are completed, beginning from Safa and terminating at Marwah.

4. It is Wājib (compulsory) to perform the Sa'ī by oneself. No person may substitute another. The only exception is the person who fell unconscious before adorning the Ihrām. An other person may adopt the Ihrām on his behalf as well as perform the Tawāf Qudūm and Sa'ī for him. This may be done on condition that he does regain consciousness before all of this.

5. The 'Dam' (compensation) becomes compulsory on the person who left Makkah before performing the Sa'ī.

6. The running (actually jogging) between the green pillars is only for men. Women should not do it.

"Whoever performs a good act of his own free will, then surely Allāh is ever, Grateful, Most Merciful." This refers to any non-obligatory action which will surely bring reward from Allāh. Allāh is most appreciative of any action a person may perform. No action, whether good or evil, goes unnoticed by Him.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُنزِلَنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي  
 الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا  
 وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

(159) Certainly those who conceal the clear things and guidance which We have revealed, after We had expounded them in the Book for the people; such folk (the concealers) are cursed by Allāh and by all those who curse. (160) Except for those who repent, amend and clarify. These are the ones whom I will forgive, for verily I am The Greatest Acceptor of repentance, The Most Merciful.

## THE PUNISHMENT FOR THOSE WHO CONCEAL THE TRUTH

It is written in 'Asbābun Nuzūl' [v.1, p.43], that this verse was revealed with reference to those scholars of the people of Book (*Ahlul Kitāb*) who concealed the verses of Rajam (the stoning to death of a married adulterer). It also refers to their concealing of the description of the Holy Prophet صلى الله عليه وسلم which appeared in the Torah. The tafsir "Durrul Manthūr" records a hadith that Sayyidina Mu'ādh bin Jabal رضى الله عنه and some other Ansār asked some Jewish scholars about certain aspects of the Torah. They refused to furnish answers. The above ayah (verse) was revealed with reference to this incident. [v.1, p.161]

'Durrul Manthūr' [v.1, p. 162] also reports the statement of Sayyidina Abul Āliya رحمه الله عليه who said, "This verse makes reference to the people of Book (*Ahlul Kitāb*) who, due to jealousy hid the personality and characteristics of the Holy Prophet صلى الله عليه وسلم from the people. (They even hid the fact that the Torah made mention of the Holy Prophet صلى الله عليه وسلم and that it described him despite the fact that it was written in the scriptures before them.

The author of 'Rūhul Ma'āni' writes that the noble Prophets عليهم السلام received clear verses which included the mention of the Holy Prophet صلى الله عليه وسلم. The people of Book (*Ahlul Kitāb*) hid this from others. The word "guidance" is linked to the word "clear things" and refers to all aspects of guidance. This includes belief in the seal of Prophets, the Holy Prophet صلى الله عليه وسلم. Although this verse was specifically revealed about the people of Book (*Ahlul Kitāb*), its application is general i.e. It would be a great sin for any person to conceal the knowledge of Dīn (religion). [v.1, p.26-27]

A hadith is recorded in "Bukhari" (v.1 p.22), in which Sayyidina Abu Hurairah رضى الله عنه said, 'If it was not for two verses of the Qur'ān (wherein warnings are mentioned concerning the concealment of truth), I would not have narrated a single hadith. He then recited the above verse.'

"Sunan Ibn Majah" reports the Holy Prophet صلى الله عليه وسلم as having said, "That person will be given a bridle of fire on the Day of Judgment who conceals any such knowledge through which Allāh may grant any religious benefit.' (p. 23)

Concerning these people Allāh warns, "Such folk are cursed by Allāh and by all those who curse." The meaning of a curse is to be removed from the mercy of Allāh. Therefore, Allāh will not be merciful to such people and all others will

also invoke the same upon them. The exegesis (*tafsīr*) of "Durrul Manthūr" (v.1 p.162) narrates from Sayyidina Atā رضي الله عنه that "all those who curse" refers to all humans, jinn and every living creature on this earth. This curse will apply to all of them 'except those who repent, amend and clarify (their wrong).'

## CONDITIONS FOR THE ACCEPTANCE OF REPENTANCE OF THOSE WHO CONCEAL THE TRUTH AND LEAD OTHERS ASTRAY

The author of "Rūhul Ma'āni" writes that those will be excused from the curse who repent for hiding the truth and from all other sins regarding which repentance has to be sought (v.2, p.28). He then goes on to explain the word "amend". He writes that, together with repentance, amending the wrong which has been done is also necessary. Whatever rights were infringed should be redressed, whether they be owed to the Creator or to the creation. Those people who may have been misled should now be advised correctly. These people should be informed that they were prevented from the truth and should accept what is now being said. Whatever changes may have been made to the book of Allāh should be corrected and substituted with the correct teachings.

He then goes on to explain the word 'clarify'. He writes that whatever was concealed should now be clearly explained. The repentance of these people will be completed only when these two conditions are fulfilled i.e. amendment and clarification. Whatever ill may have been caused by their words or actions should be redressed since these would have caused many people to go astray.

This point is of extreme importance and few pay heed to it. Many 'free thinking' ignorant people, who consider themselves to be jurists and reformers, wander far from the truth. Considering themselves to be great writers, they attempt to display literary prowess. Such people are far from the *Ahlus Sunnah Wal Jamā'ah* and propagate their false teachings. Should such people choose to repent, their repentance should not merely be done in private. They should make public declarations to inform the public that whatever beliefs or actions they may have propounded in contradiction with the *Ahlus Sunnah Wal Jamā'ah*, were wrong. Nowadays, we live in an era of corruption. Many people carry out clear acts of disbelief (*Kufr*) which they continue to propagate. When they realise the truth, they are remorseful and quietly repent. It is incumbent upon such people to "repent, amend and clarify." Each of the three actions is imperative.

**THE FIRST LESSON:** It should be understood that the only person who can pass Judgment (fatwa) about the matters of Dīn (religion) is the one who is truly learned Scholar (an *Ālim*) in the Qur'ān, the Sunnah, matters of Lawful (*halāl*) and Unlawful (*harām*), as well as all other religious injunctions. The consequences of issuing an incorrect ruling is indeed grave. Sayyidina Abu Hurairah رضي الله عنه reported that the Holy Prophet صلى الله عليه وسلم said, "The person who is asked about any knowledge which he possesses, but who does not disclose the same, will be given a bridle of fire to wear on the Day of Judgment." [Tirmidhi in the Chapter of Knowledge]

It is learnt from this hadith that the responsibility of imparting knowledge is reserved for those who themselves possess such knowledge. The person who



ventures to impart such knowledge while he is not qualified to do so. will fall into the pit of misguidance. At the same time, he will drag others with him.

"Bukhari" (v.2, p.7 10) reports that Sayyidina Abdullāh bin Mas'ūd رضى الله عنه said, "Those people who have some knowledge should expound it while those who have no knowledge should say Allāh knows best'. Instead of pretending to know, it is wise to say Allāh knows best' when you have no knowledge of something. Allāh instructed his Prophet صلى الله عليه وسلم, "say I ask not of you any recompense, neither am I from amongst those who pretend."

It is for this reason that Scholars (Ulama) state, "To say 'I do not know constitutes half of knowledge." It will be noticed of many an ignorant person that they can never say 'I do not know'. They are prepared to comment on every subject. Without any knowledge of Dīn (religion), they write books which include incorrect subject matter. It will also be noticed that when any reliable and experienced Mufti is questioned, then some ignorant bystander will reply before the Mufti can have a say. This is so because people have no perception of religious responsibility and accountability in the Hereafter.

The Holy Prophet صلى الله عليه وسلم mentioned, "The person who is most bold to issue rulings is most bold to enter the fire of Hell (Jahannam)" [Sunan Dārmī, v.1, p.53]

To comment on the Qur'ān, to report a hadith, or to expound a ruling is indeed a very great responsibility. Sayyidina Muhammad bin Munkadir رحمه الله عليه said, "Without doubt, the Ālim (religious scholar) is the intermediary between Allāh and His bondsmen. So think well about the discharging of this responsibility." [Sunan Dārmī, v.1, pg.50]

The effective method of discharging this responsibility is not to answer by mere estimation and to say nothing without possessing full knowledge about the subject. Should one have no knowledge concerning something, one should make it clear that one does not know. Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Whoever receives a ruling which was not based on proper knowledge or research, the sin is upon the one who has issued the ruling." [Sunan Dārmī v.1 p.53. Abu Dawūd, v.2, p.159]

A ruling should be properly researched. Thereafter, should any error become evident, its rectification should be announced and the person to whom it was issued should be duly informed.

**THE SECOND LESSON.** Another important aspect of issuing rulings is that the questioner should be able to understand the answer fully. If he does understand, he should also be able to correctly interpret the same. His understanding should be such that should the situation recur, he-must not fall into error.

Sayyidina Ali رضى الله عنه stated, Explain to the people only such things, which are within their understanding. Would you like people to falsify Allāh and His Prophet صلى الله عليه وسلم. Because by telling them things beyond their grasp, they may falsify Allāh and His Prophet the Holy Prophet صلى الله عليه وسلم." [Bukhari, v.1, p.24]

The Holy Prophet صلى الله عليه وسلم told Sayyidina Mu'adh رضى الله عنه, "That person will enter Heaven (*Jannah*) who meets Allāh without ever ascribing partners to Him." Sayyidina Mu'adh رضى الله عنه asked, "Should I not convey this glad tidings to the people?" The Holy Prophet صلى الله عليه وسلم replied, "No, for I fear that people will merely rely on this (and not perform any good actions)." [Bukhari. v.1 p.24]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه said, "The person who replies to each and every person's question is certainly insane," ["*Sunan Dārmi*", v.1 p.56, Tabarani in the "*Kasir*"]

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ  
أَجْمَعِينَ ۖ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ ﴿١٦٢﴾

(161) Verily those who disbelieve and die as disbelievers, upon these people is the curse of Allāh, the angels and the entire mankind. (162) They will dwell therein forever. Neither will their punishment be lessened nor will they be given any respite.

## THE CURSE AND PUNISHMENT FOR THOSE WHO DIE AS INFIDELS

This verse mentions the chastisement of those people who die in infidelity. The general context of the verse would include even those Jews who remained obstinate in their disbelief and also encouraged others to do the same. Not only did they not accept the truth, but they hid the attributes of the Holy Prophet صلى الله عليه وسلم, preventing others from accepting. The verse will also refer to the Christians, idolaters, atheists; as well as to those who reject the Prophets عليهم السلام, Islāmic beliefs, fundamental Islāmic principles and the finality of prophethood of the Holy Prophet صلى الله عليه وسلم. Also included in the warning are the heretics fire-worshippers and apostates. In short, every infidel (*kāfir*) will qualify for these curses of Allāh. His angels and the entire mankind. It was discussed in the previous verse that curse denotes being far from the mercy of Allāh. Indeed, the furthest one can be from Allāh's mercy is to spend an eternity in the fire of Hell. This is the greatest curse. For this reason Allāh then mentions, "They will abide therein forever." Sayyidina Abul Āliya رحمه الله عليه explains that they will remain in Hell and under the curse until eternity. [Durrul Manthūr" v.1 p.167]

It may occur to one that the Infidels do not curse one another, so why should the curse of the entire mankind be on them? The reply to this is that although they do not curse each other in this world they will, most assuredly do so in the next. In Surah Ankabūt, Allāh says, "Then, on the Day of Judgment, you will turn your backs to each other and curse one another. Your final abode will be the hellfire and you will have no assistants." [verse 25]

In Surah A'rāf the following appears, "Whenever any group will enter (Hell) it will curse another. Eventually, when all will find the other also in there, the latter ones will say regarding the former ones, O our Lord, these were the ones who led us astray, so give them a double punishment." [verse 38]

Surah Ahzāb has the following verse, "And they will say, O our Lord! We followed our leaders and elders who led us away from the correct path. O our Lord! Grant them a double punishment and curse them ever so greatly." [verses 67/8]

In the exegesis (*tafsīr*) "Durrul Manthūr", Sayyidina Abul Āliya راحة الله عليه says that on the Day of Judgment, the infidel will be resurrected and, Allāh, His angels and the whole of mankind will invoke their curses upon him.

'The punishment will not be lessened for them.' Similarly Allāh says in Surah Nahl, "When the oppressors see the punishment it will not be lightened for them, nor will they be granted respite." (verse 85)

In Surah Mu'min Allāh says, "The people in Hell will say to the keepers of Hell, Supplicate to your Lord to lessen a day of the punishment for us. They (the keepers) will ask, Did your messengers not come to you with clear signs?' The people will reply, 'Certainly.' The keepers will then say, 'Then you supplicate. The supplication of the disbelievers is lost' "[verses 49 and 50]

"And they will not be given respite." Respite is only given to one who makes an appeal. The Infidels who are doomed to eternal punishment will not be allowed to plead their case and can therefore expect no respite.

Allāh says in Surah Mursalāt, "On this day they will be rendered incapable of speech, neither will they be permitted to plead their innocence. Destruction will be the lot of the falsifiers upon that day." [verses 35/6/7]

## SOME RULINGS CONCERNING CURSES

**RULING 1:** It is permissible to invoke the curse of Allāh upon liars or oppressors in general. However, it is not permissible to invoke the same upon a specific person, whether he be a Muslim or a infidel. To specifically curse a particular individual will only be permitted if it is known for certain that the person died as a infidel (*kāfir*), e.g. Pharaoh (Fir'aun), Abu Lahab, Abu Jahl, etc. A person who is alive and may even be a infidel (*kāfir*) cannot be cursed since it cannot be said with certainty whether he will die in disbelief.

Many people are careless in this regard and even invoke curses on Muslims. Teachers are especially accustomed to such speech. Sayyidina Abu Darda رضى الله عنه has reported that the Holy Prophet صلى الله عليه وسلم said, 'Verily whenever someone curses another, the curse ascends to the heavens and finds the doors closed there. It then goes back earthwards, only to find its doors closed as well. Then it searches right and left for an exit, only to find none. It then finally descends upon the one who had uttered it.' ["Sunan Abu Dawūd", Chapter of Ādāb. v.2, p.3 16]

Sayyidina Ibn Abbās رضى الله عنه reports that the wind once lifted a person's shawl, upon which he cursed the wind. The Holy Prophet صلى الله عليه وسلم told him, "Do not curse it for verily it blows by the order of Allāh. Without doubt, whoever curses something which is not deserving of the curse, it will return unto him." [Ibid]

**Ruling 2:** Any statements synonymous to a curse will only be permissible

when it is used in accordance with certain principles. The Arabic term "Mardūd" (rejected) and the urdu word "phatkār" are used for invoking curses. Women are generally in the habit of using cursing words and their respective synonyms. The Holy Prophet صلى الله عليه وسلم was once proceeding for the Salāh of Eidul Fitr or Eidul Adha when he happened to pass by some women. He addressed them thus, "O Women! You should give charity for I have seen more of your gender in Hell." The women asked as to why this was so, upon which the Holy Prophet صلى الله عليه وسلم replied, "You curse very often and are not appreciative towards your husbands." ["Mishkātul Masābīh", p. 13, from Bukhari and Muslim]

وَاللَّهُمَّ إِلَهٌ وَحْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

(163) And your Lord is but One Lord. There is no other Deity besides Him; The Compassionate, The Merciful.

### THE TRUE DEITY IS BUT ONE

In this verse, the oneness of Allāh is expressed and the belief of the idolaters is rejected. It asserts that He is unique and unrivalled, both in His being and in His attributes. He is the One, Most Compassionate and Most Merciful. He has no match, neither any peer nor any equal. He is the One, Independent, with no partner. Since He alone created everything, only He deserves to be worshipped. He is Most Merciful unto all His creation. None of the false gods which people associate as partners to Allāh are worthy of worship; neither are they creators, nor sovereigns, nor compassionate, nor merciful as He is.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

(164) Verily in the creation of the heavens and earth; in the alternating of the night and day; in the huge ships which traverse the oceans carrying goods of benefit to man; in that (water) which Allāh showers from the heavens, reviving the earth after its death, dispersing all types of creatures therein; and in the ordinance of the winds; and the obedient clouds suspended between the earth and sky are signs for those who have intelligence.

### THE PROOF OF ALLĀH'S UNITY

In the exegesis (tafsīr) "Durrul Manthūr" (v.1 pg.163) it is stated that when the verse, 'And your Lord is but One Lord.' was revealed, the idolaters were surprised that Muhammad صلى الله عليه وسلم claimed that there is only one Allāh. They requested proof for this claim, upon which Allāh revealed this verse under

discussion. In this verse, Allāh's authority of being the Creator and Owner is established, together with mention of His supreme control over all affairs. The idolaters also recognised that none other possessed this supreme control except Allāh so there could be no option for them but to accept that Allāh is One.

Sayyidina Atā رحمه الله عليه narrates that when the verse "And your Lord is but one Lord" was revealed in Madinah, the Infidels (*kuffār*) of Makkah wondered as to how everyone's Lord could be One. Upon this, Allāh revealed the above verse (164). If one contemplates upon this verse, it will be understood that Allāh is the only One worthy of worship and He is the Creator of each and every thing. [Durrul Manthūr" v.1, p. 174]

It is indeed strange that the idolaters worship their false gods in spite of the fact that Allāh created them, provides their sustenance, nurtures and nourishes them, grants them children and creates all the essentials for their eating and drinking. What is even more astounding is when the idolaters of Makkah were informed of Allāh's Oneness, they exclaimed, "What, have all the deities been made into One! This is indeed a strange thing." [Surah Sād, verse 5]

A strange phenomenon of this world is that when something becomes a trend, then no matter how erroneous and evil it may be, because it is in vogue, people consider it to be a good thing. It is incumbent upon every human being to worship Allāh and no other. This is the religion of man which was preached and practiced by the father of man, Sayyidina Ādam عليه السلام as well as by all the Prophets عليهم السلام after him. When Polytheism (*shirk*) became rife and widespread, people became so accustomed to it that the call to monotheism seemed strange and foreign to them.

The verse mentions such things which every person accepts to be totally in Allāh's control. These phenomena are such that their creation and continuance are solely dependant on Allāh's will; no other being has jurisdiction over them.

## THE CREATION OF THE HEAVENS AND THE EARTH

This is the first sign discussed by Allāh. Allāh say in Surah Zumar: "Definitely if you ask them who created the heavens and the earth they will say, Allāh [verse 38]

Surah Ahqāf contains the verse. "Tell them, Show me what those whom you worship besides Allāh have created from the earth? Do they share a partnership in the heavens? Bring forth a book which was before this one, or some piece of information: indeed you are truthful" (verse 4)

## THE ALTERNATION OF NIGHT AND DAY

This is the second sign which Allāh mentions in the verse under discussion. Allāh declares in verse 62 of Surah Furqān, "He is the One who has made the night and day succeed each other (as a sign) for those who intend to take lesson or intend to show gratitude."

Allāh says in Surah Zumar, "He created the heavens and the earth with perfection. He folds the night into the day and folds the day into the night; and made the sun and moon bow in submission." [verse 5]

Surah Fātir contains the following verse, *"He (Allāh) enters the night into the day and the day into the night. He has made the sun and moon subservient; Each one of the them travels up to its fixed hour. This is Allāh your Sustainer to whom belongs all Sovereignty. As for those whom you worship besides Allāh, they do not even own the skin of a date pit."* [verse 13]

The increase and decrease in the duration of night and day and its variation with place and time are all part of Allāh's divine system. Every intelligent person understands that none other has any say in these matters.

## THE TRAVERSING OF SHIPS OVER THE SEA

*"In the huge ships which traverse the oceans carrying goods of benefit to man"* This is the third sign mentioned in the verse under discussion. The ocean itself is a great creation of Allāh in which numerous types of creatures are found as well as other things which are of value to man. The seas link one continent to another, without which goods would have to be transported over great distances of land. Allāh has permitted ships to travel upon the sea. If He so willed He would not have allowed any ship to travel upon the surface of the sea and caused them all to sink. A needle cannot float across the surface of the sea, yet ships weighing hundreds of tons and laden with many more tons of goods travel across the oceans. These goods are transported from Europe to Asia, and from America to Australia. By virtue of this the people of one continent reap benefit from the produce of other continents. In spite of the extensive use of airplanes and railways, man cannot do without the service of ships.

Allāh says in Surah Nahl, *"You see the ships cleaving their way through the ocean, that you may earn from the bounty of Allāh, and that you may show gratitude."* [verse 14]

When travelling by sea, one only has the water below him and the skies above. The ship is weighty, the waves continuously thrashing its sides while the fear of unfavourable winds and sinking are ever prevalent. Under these conditions, it is only Allāh who can offer one any protection. He keeps both occupants and goods completely safe and allows them to reach their destination. When the sea turns stormy, people become frightened and are greatly distressed. At such times one's attention turns to none other than Allāh. A person cries out only to Him, forgetting all false gods.

Allāh declares in Surah Ankabūt, *"Suddenly, when they board a ship they call unto Allāh with sincere conviction. Then when He rescues them by delivering them onto dry land, they ascribe partners unto Him, displaying ingratitude for what We have given them and so that they may enjoy. Soon they will come to know."* [verse 65]

This is the strange psychology of the idolater. When afflicted by any adversity, only then does he remember Allāh and supplicate to Him. However, when the difficulty is removed, he continues his heretic practices and worships other gods.

## THE SENDING OF RAINS

*"In that (water) which Allāh showers from the heavens, reviving the earth – after its death"* In this phenomenon there is also clear indication of Allāh being the sole

Creator and Sovereign. None can deny the magnitude of this bounty, which benefits millions of people and animals. Plants and trees receive nourishment from the rain without exhausting its supply. Sweet, clean water descends from the sky by means of which plantations, orchards and gardens flourish. Dry, barren land is revived, dams are filled and man and animals, benefit for many months.

Many areas are such that they have no source of water except the rain since their wells have either too little water or are too deep. The rainwater has to be used for drinking, washing clothes as well as for watering fields. The people of these areas remain in eager anticipation for rain. When the rains do arrive, they all seem to come to life. Even those areas which depend on fresh water and rivers for irrigation are indebted to the rainfall. This is because rainwater falls upon the mountains, freezes and melts to form rivers.

Allāh mentions in Surah Shura, *"He is the One who sends the rains after people have become despondent, spreading His mercy. He is the Patron, worthy of praise."* [verse 28]

Allāh says in Surah Hā Mim Sajda, *"And from amongst His signs, you see that the earth is lying barren, Then when we send the rains, it begins sprouting and flourishing. Verily the One who had given life to the earth will bring the dead back to life. Definitely He is Capable of all things."* [verse 39]

A verse from Surah Rūm reads, *"So look at the signs of Allāh's mercy and how life revives the earth after its death, undoubtedly, He gives life to the dead and He has power over all things."* [verse 50]

The drying up of the earth and the withering of its plants and trees is referred to as its death. Its flourishing and greenery are referred to as its life.

## THE CREATION OF ANIMALS AND THE DISPERSING UPON THE EARTH

*"and (Allāh; dispersed therein (the earth) every type of creature"* This sentence is linked to the phrase 'anzala' (*"that which Allāh showers from the heavens"*). The author of "Rūhul Ma'āni" is of the opinion that it is linked to the word 'ahya' (*"reviving the earth"*). In Arabic, the word 'dābbah' (creatures) refers to everything which walks upon the earth even though the word is not generally used for large animals such as cows, buffaloes, camels, etc. These creatures of all types and species are amongst the signs of Allāh. Allāh has created them in large numbers, varying in type, temperament, form and characteristics. Allāh has made man dominant over all of them. Should a person sit back and ponder about the characteristics of each creature, countless expressions of Allāh's greatness come to the fore.

## THE BLOWING OF THE WIND IN ALL DIRECTIONS

The sixth sign mentioned in this verse is, *"In the ordinance of the winds."* i.e. the power of Allāh is evident in the way He causes the winds to blow in various directions, sometimes even changing the course of some winds in the opposite direction. As Allāh desires, so He causes the winds to blow. Should He desire them to blow in certain directions or at certain speeds, He can do so. These winds

may be a form of punishment or mercy. Only Allāh has the authority to manipulate these winds. No one else can change their direction nor adjust their speeds.

Allāh says in Surah Rūm, *"And from His signs is that He sends the winds as carriers of glad tidings, so that He may allow you to taste of His mercy, and so that the ships sail by His order for you to gain from His bounty and show gratitude."* [verse 46]

Allāh dispatched a wind to punish the nation of Ād. This frightening wind raged for seven nights and eight days and destroyed the entire nation. On the other hand, the wind served as an aid to Sayyidina Sulaymān عليه السلام. It would transport him a distance of a month's journey in a single morning or evening. During the Battle of the Trench, Allāh sent a windstorm which forced the enemies of Islām to retreat. Their tents were blown away and their utensils overturned. Their faces were stung with the particles of flying sand. It was so severe and cold that it caused them to lose their senses and retreat. Allāh makes reference to this in Surah Ahzāb when He says, *"Oh people of Belief (Imān) (Call to mind Allāh favour upon you when the army came to you and Allāh dispatched over them a windstorm and an army which you could not see."* [verse 9]

Bukhari (v.1 p.141) narrates a hadith in which the Holy Prophet صلى الله عليه وسلم said, *"By virtue of the Saba I was rendered help while the nation of Ād were destroyed with the Dabūr."* (Saba and Dabūr are names for specific types of winds).

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"The wind brings mercy or punishment. When the wind blows, do not curse it but rather ask Allāh for the good that comes from, it and for protection from its evil."* [Abu Dawūd v.2 p.239]

Sayyidah Aysha رضى الله عنها reports that whenever a wind blew the Holy Prophet صلى الله عليه وسلم used to recite the following Supplication, *"Allāh Humma Inni As'aluka Khayrahā Wa Khayra Mā Fihā Wa Khayra Ma Ursilai Bihi Wa A'ūdhu Bika Min Sharrihā Wa Sharri Ma Fiha Wa Sharri Ma Ursilat Bih."* (Oh Allāh I ask you for the good of this wind, the good which is the outcome of this wind, and the good which it brings, and I ask you for protection from the evil of this wind, the evil which is the out come of this wind, and the evil which it brings.")

## THE SUBMISSION OF THE CLOUDS

*'And the obedient clouds suspended between the heavens and the earth'* This is the seventh sign mentioned wherein one may witness Allāh's power. The clouds are suspended in mid-air even though they are laden with water. When rain is pending, people begin preparing for it, whereas the clouds will only proceed to the destination specified by Allāh.

Allāh says in Surah A'rāf, *"It is He who sends the winds ahead of His mercy to make them happy. Then when the winds carry the heavy clouds, We lead them towards some dry piece of land where We send the rain down; extracting by its agency all types of fruit. In the same way, We will cause the dead to rise up so that you take heed,"* [verse 57]

By means of the clouds, Allāh shaded the Bani Isrā'il in the valley of Tih. These clouds travelled wherever they went. It is only by the will of Allāh that



clouds are either heavy or light, or arrive at certain places. It is also commonly seen how at times they even disappear without sending any rain. The punishment of the people of Ād began with the sighting of a cloud. They did not receive any rain for some time and, having seen the cloud, they rejoiced, assuming it would bring rain. Because of the extreme heat at the time they all emerged on to an open plain. Instead of rain, a severe windstorm arose, which completely destroyed them.

Bukhari (v.2 p215) relates a hadith wherein Sayyidah Aysha رضى الله عنها says, "Whenever the Holy Prophet صلى الله عليه وسلم would see a cloud or an approaching wind, its effect could be noticed on his face. I once asked him, 'O the Holy Prophet صلى الله عليه وسلم! People are always pleased to see the clouds, hoping for rain. Why do I detect concern on your face when you see clouds?' He replied, O Ayshā! How can I be sure that they do not portend a punishment. A certain nation was punished by means of the same. When they saw a cloud approach, they said, 'This cloud will bring rain for us.' Instead it brought a grievous punishment to them."

Another hadith reports Sayyidah Aysha رضى الله عنها as saying, "Whenever some clouds would appear in the sky, the face of the Holy Prophet صلى الله عليه وسلم would change colour. At times, he would go out and then come in, or pace up and down. When the rain would finally come, only then would his state of restlessness disappear." [Muslim, v.1, p.294]

All the factors mentioned in the verse clearly reflect the wonders of Allāh and point to the fact that only He is the Creator. Even those who refute the Unity of Allāh will accept that only He is capable of such creation. They would accept that it is only He who could exercise control over all these phenomenon. However, they do not admit His unity and continue to ascribe partners to Him. May Allāh guide them all.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ



(165) There are some who ascribe partners to Allāh, displaying such love for them as they should love Allāh. However, the believers have a much greater love for Allāh. If the oppressive ones were to see the punishment, they would realise that all power belongs only to Allāh and verily Allāh is capable of inflicting the severest chastisement.

## THE LOVE OF THE IDOLATERS FOR THEIR IDOLS AND THE PUNISHMENT FOR IT

After explaining monotheism (*Tauhid*) together with its proofs, Allāh now discusses those people who ignore the oneness of Allah and ascribe partners to Him. These people had created other gods who they considered equal to Allāh. They worshipped them, took oaths in their name and sacrificed animals for

them. In this verse Allāh says that, "they display such love for them as they should love Allāh"

The author of "Rūhul Ma'āni" (v.2 p.34) writes that the word "love" in this verse refers to reverence and obedience. It means that these people considered these false gods to be equal to Allāh, showing such reverence and obedience to them as they should be showing to Allāh. Allāh mentions in this verse that they love "them" (the Arabic word 'houm') instead of saying that they love "these" (the Arabic word 'hai'). By using a term which refers to living beings, Allāh wishes to draw our attention to the fact that these people actually considered these gods to be living equals of Allāh. Some commentators are of the opinion that the word 'partners' ('andāda') refers to the leaders of the tribes and nations. This means that some people showed as much reverence and obedience to their leaders, as they should actually show to Allāh.

### THE SUPERLATIVE LOVE OF THE BELIEVERS FOR ALLĀH

*However, the believers have a greater love for Allāh.*" The believer's love for Allāh is deep rooted, firmly established and perfect. Their love does not decrease and they never turn to another for assistance, neither will they worship any other. Conversely, the idolaters turn to Allāh when afflicted by any adversity. An example of this (as was mentioned previously) is when they are in danger while at sea. At this time, they forget all other gods and supplicate only to Allāh for safety. This situation is also noted at other times of distress. At times, such people engage in the worship of a certain idol. Where after they carve out another before which they place their foreheads.

Ironically, it also happens that the idolaters make an idol out of sweets, then consume them when the need arises. On the occasion of Diwali (a Hindu religious festival), the idolaters of India build idols out of coarse sugar. Thereafter these are sold and everyone gather to eat them.

*"If the oppressive ones here to see the punishment, they would realize that all power belongs only to Allāh; and verily Allāh is capable of inflicting the severest chastisement"* At this time they will experience much regret, remorse and shame. However all this will be to no avail. Allāma Baydawi رحمه الله عليه interprets the verse to mean: Upon sighting the punishment, if they come to know that all might and power belongs only to Allāh, great remorse "will overtake them."

Ibn Kathīr رحمه الله عليه writes in his tafsīr, "If these people were to see in this very world what punishment will accrue to them (as a result of their disbelief and idolatry), they would desist immediately."

Allāma Baydawi رحمه الله عليه quotes other commentators "Who say, "Should the idolaters come to know that their fabricated gods cannot benefit them whatsoever, they' would realise that all power belongs only to Allāh. None can give benefit nor harm besides Him. This has also been stated in "Rūhul Ma'āni" (p.2, p.35).

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنتَ لَنَا كَرَّةٌ فَنَتَّبَرَأَ مِنْهُمُ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

(166) When those who were followed (i.e. the leaders) disassociate themselves from those who followed them; and they see the punishment; and all ties between them are severed. (167) Those who had followed will say, "If only we could return (to-the world), then we too will disassociate ourselves from them as they now do to us." In this manner, Allāh will show them their actions as a cause of regret to them. They will never be able to escape from the fire.

### THE DISASSOCIATION OF FOLLOWERS FROM THEIR LEADERS ON THE DAY OF JUDGEMENT (QIYĀMAH) AND THEIR SEVERE REMORSE

In this verse further mention is made of the extreme regret, disgrace and disgust which the disbelievers will experience on the Day of Judgment. There were many leaders and people of standing within societies and nations who were ardently followed by their children or others. Such leaders led the people astray by their fallacious teachings. On the Day of Judgment, these leaders will have nothing to do with their followers, denying any association with them. This will be at a time when they would already have passed through the world and died practising disbelief and idolatry. At that time, neither will Belief (*Imān*) (belief avail one nor will one be able to return to the world. There will be no alternative but to suffer the punishment. All relationships will cease to exist and no one will be in a position to assist another in any way. In this regard Allāh says, "The oppressive folk will have no ally, nor any intercessor who will be hearkened to." (Surah Mu'min, verse 18)

When these leaders behave in this manner, their followers will wish to be sent back to the world so that they can disassociate themselves from these leaders.

"In this way Allāh will show them their actions as a cause of regret to them." Just as they would witness each other's disassociation, so too will all their other actions be shown to them: as a result, they will experience great remorse. This remorse alone will be a great punishment besides the one already waiting in store for them. They will regret why they had not followed the prophets عليهم السلام stayed clear of disbelief, and omit evil deeds since all these things would have saved them from Hell. This delayed realisation and lamentation will not rescue them from the fire of Hell. Until eternity they would have to suffer and "they would never be able to escape from the fire."

يَأْتِيهَا النَّاسُ كُلُّهُمْ مِمَّا فِي الْأَرْضِ حَلَاكٌ طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ

(168) O people, eat of the lawful and wholesome things of the earth, and do not follow in the footsteps of Satan (Shaytān). Indeed, he is your man West enemy

(169) He of Satan (Shaytān) instructs you only to perpetrate evil deeds, acts of immodesty, and to say such things about Allāh which you do not know.

## THE INSTRUCTION TO EAT LAWFUL FOODS AND STAY AWAY FROM OF SATAN (SHAYTĀN)

These verses permit the eating of only what is lawful and pure, thereafter warning us not to follow in the footsteps of Satan (*Shaytān*). In following him lies only harm and destruction. There can be no good in his counsel and enticement. He is a sworn enemy to man who has dedicated his existence to destroying man. Since he is destined for Hell, his desire is to take all of mankind with him. He always instructs what is evil and shows the way to all that is immoral, shameless and promiscuous. He also exerts himself to entice people to succumb to idolatry and incorrect beliefs. Then he makes people say that whatever evil they perpetrate is by the command of Allāh and to please Him.

Allāh says in Surah A'rāf [verse 28], "*Whenever they do something vile they say, 'We found our forefathers doing the same and Allāh has instructed us to do it.' Tell them, 'Most definitely Allāh does not instruct foul things. Do you ascribe to Allāh such things which you know not?'*"

It is recorded in "Asbābun Nuzūl" (by Wāhidī) on (p.43) that the verse, "Oh people, eat of the lawful" was revealed with reference to the tribes of Bani Thaḳīf and Bani Khuza'a. They had declared certain crops and animals unlawful for themselves and attached certain conditions and restrictions to these animals, naming them "Bahira,"

"Sā'iba," "Wasila," and "Hāma." The detailed discussion of all these types of animals will be noted (*Insha Allāh*) in the commentary of Surah Mā'idah and Surah An'am.

It was only Satan (*Shaytān*) who had prompted them to do all of this. No person has the right to declare anything unlawful (*harām*) which Allāh had declared lawful (*halāl*). In a like manner, none can declare anything lawful which is unlawful. This practice of making things lawful (*halāl*) and unlawful (*harām*) was introduced by the Polytheists (idolaters) to please their idols and Satan (*Shaytān*). It is not permitted in the Dīn (*religion*) of Allāh to make lawful anything which is unlawful. This constitutes the adulteration of Allāh's religion.

## THE RIGHT TO DECLARE ANYTHING TO BE LAWFUL (HALĀL) OR UNLAWFUL (HARĀM) IS RESERVED SOLELY FOR ALLĀH

Allāh states in Surah Mā'idah, "*O believers, do not declare those things to be unlawful (harām) which Allāh had made lawful (halāl); and do not transgress the limits, for indeed Allāh does not like the transgressors.*" [verse 87]

Once the Holy Prophet صلى الله عليه وسلم, vowed never to drink honey. Allāh revealed the following verse, "*O Prophet صلى الله عليه وسلم, why do you make something unlawful which Allāh had permitted for you?*" There are many customs prevalent today in which certain lawful things are actually believed to be unlawful. An example of this is the months of Dhul Qa'da (referred inauspicious to by many

women as 'The Month'), as well as the months of Muharram and Safar. While the Islamic laws (*Shari'ah*) has permitted marriage in these months, many people avoid getting married during these months. During the month of Muharram, some couples even abstain from sexual cohabitation. Certain nations consider marriage to widowed women to be improper, which is tantamount to calling it unlawful (*harām*). Some people even consider it unlawful to marry the daughters of maternal and paternal uncles and aunts. All these are transgressions of the limits set by Allāh.

Just as it is prohibited to make lawful (*halāl*) things unlawful (*harām*), so too is it prohibited to make unlawful (*harām*) things lawful (*halāl*). The specification of unlawful (*harām*) and lawful (*halāl*) is the sole right of Allāh which He makes evident either in the Qur'ān, or the hadith of the Holy Prophet ﷺ. Allāh says in Surah Nahl (Surah 116), "With regard to the false claims made by your tongues, do not say, 'This is lawful (*halāl*)' and 'This is unlawful (*harām*)', 'so as to invent lies against Allāh. Indeed those who, invent lies against Allāh will never be successful'"

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

(170) And when it is said to them, "Follow that which Allāh has revealed," They say, "But we wish to follow that upon which we found our forefathers." What! (Will they follow their forefathers) even though they understood but naught, neither were they rightly guided.

## THE FOLLOWING OF ONE'S FOREFATHERS WHO WERE NOT RIGHTLY GUIDED IS A SOURCE OF DESTRUCTION

It was, and is still the practice of the idolaters that they wish to follow their forefathers, considering them to be sterling examples. They are not prepared to forfeit the disbelief and idolatry of their forebears even though they were given the invitation towards Islām and the proofs of the oneness of Allah (*Tauhid*) were explained to them. They will not forsake idolatry at any price even if the evils of disbelief and idolatry be made evident before them. They always give just one reason that this: "This was the ways and customs which our forefathers practised."

This verse quotes their statement together with its refutation by saying "What! Even though they (their forefathers) understood but naught, neither were they rightly guided." Because of their ignorance, their forefathers practised Polytheism (*shirk*) and invented various customs. Such people are not worthy of emulation. It is also evident that the predecessors of these people possessed no source of guidance since they had no divine book, nor did any Prophet come to them. They were in total ignorance. It will be sheer foolishness to follow such people.

If one's forefathers were rightly guided and promoted correct practices, then only would they be worthy of emulation. Reference is made to this in Surah Yusuf (verse 38), where Sayyidina Yusuf عليه السلام informed his companions that

prison, "and Follow the creed of my forefathers Ibrahīm, Is'hāq and Ya'qūb."

It is not permissible to follow any person in falsehood. However, the people who must be followed are those who are righteous, who practise the Dīn (religion) and propagate it. This is clearly stated in Surah Luqman (verse 15) where Allāh states, "and follow the path of him who turn towards Me."

وَمَثَلِ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ صُمُّ بُكْمٌ عُمْى  
فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

(171) The similitude of those who disbelieve is like the person who calls something that can hear only a call and a sound. Deaf dumb and blind, they cannot understand.

### AN EXAMPLE OF THE DISBELIEVERS

According to one interpretation, the verse illustrates the similitude of a person who preaches to the disbelievers (*kuffār*). It is as if this person (who preaches) calls for such animals who can hear only his voice and understand nothing that is being said. Similarly, the disbelievers (*kuffār*) merely understand that they are being spoken to, but have no idea about what is being told to them.

According to a second interpretation, an example is being elucidated of the person who is calling his animals. These animals understand nothing but can only hear a call. In short, both explanations elucidate the fact that the disbelievers, because of their ignorance, are so intent on following their forefathers that they care not to understand, nor accept the truth. In this regard they behave exactly like animals. They hear the call but pretend to be deaf. Neither do they pay any heed to it, nor are they prepared to give any consideration to the matter. Like animals, they hear but fail to understand.

### THE DISBELIEVER (KĀFIR) IS DEAF, DUMB AND BLIND

"Deaf dumb and blind, they cannot understand." The disbelievers are deaf to the truth, dumb to speak the truth and blind to follow the path of truth. They have lost their senses; as a result, they cannot understand the truth.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

(172) O you who believe! Eat from the pure things which We have provided for you and show gratitude to Allāh if it is indeed Him whom you worship.

### THE COMMAND TO EAT LAWFUL FOODS AND SHOW GRATITUDE

This verse also commands that lawful and pure things must be eaten.

Together with this is the instruction to be thankful. Allāh mentions that gratitude should be shown if it is Him whom you worship. This is so because no worship, being a sign of His grandeur, is complete without showing gratitude. Allāh says in Surah Saba (verse 15), "Eat from the provision of your Sustainer, and be grateful to Him."

Showing gratitude demands that one worships and obeys only Allāh and does not use His bounties for committing sins.

"From the pure things which We have provided for you." This phrase makes inference to the fact that the wealth of others may not be utilised by theft, robbery or embezzlement. Although the wealth of a person, given to him by Allāh, may be lawful (*halāl*) and pure according to the Islamic laws (*Shari'ah*), it is not permissible for another to use it unless he acquires it legally from the owner.

### THE HARMS OF CONSUMING UNLAWFUL (*HARĀM*)

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh is pure and only accepts things (wealth, words and actions) of purity." He has instructed the believers (concerning food) with the same instruction He issued to His prophets عليهم السلام. He commanded His prophets عليهم السلام, "O messengers, eat of the pure things and perform good deeds." Allāh addresses the believers thus, "O you who believe, eat of the pure things which We have provided for you ." Thereafter the Holy Prophet صلى الله عليه وسلم illustrated the episode of a person who had undertaken a very long journey. His hair is dishevelled and his body is covered in dust. He raises his hands towards the heavens crying out, 'Oh my Lord, Oh my Lord!' He is supplicating to Allāh while, at the same time, his food is unlawful (*harām*), his drink is unlawful (*harām*), his clothing is unlawful (*harām*) and he has been sustained with unlawful (*harām*). How can his du'ā (prayer) be accepted? [Muslim, v.1, p.326]

This hadith effectively illustrates the importance of consuming lawful (*halāl*) and abstaining from unlawful (*harām*). It tells us that only the charity given of Halāl income is acceptable. The purity of Allāh dictates that only pure things are accepted in His court. The first of the two verses recited by the Holy Prophet صلى الله عليه وسلم contains the command to the messengers of Allāh عليهم السلام to consume pure foods and do good deeds, while the second is directed towards the believers to eat of the pure things provided. Therefore, the same order issued to the noble prophets عليهم السلام has been given to the Believers (*Mu'minīn*).

After elucidating this point, the Holy Prophet صلى الله عليه وسلم narrated the example of the person who had travelled a great distance. Because of the tedious nature of his journey, his hair became dishevelled and his body, dusty. He then spreads his hands towards the heavens in supplication, calling out, "O my Lord! O my Lord!" begging for his Prayer (*duā*) to be answered. His supplication will never be accepted by Allāh since his food, drink, clothing and provisions are all of unlawful (*harām*) sources. Usually the Prayer (*duā*) of a traveller, as well as that of a person in distress, is never rejected by Allāh. This particular person, in spite of belonging to both categories, will have no audience with Allāh because of his indulgence in unlawful (*harām*).

Nowadays, many people make Prayer (*duā*) to Allāh but it seems not to be

accepted. People complain that they have prayed with so much care, yet receive no response. Such people should examine their lives and do some introspection. Each person should ask himself how much Lawful (*halāl*) and how much Unlawful (*harām*) he consumes? Are his clothes derived from Lawful (*halāl*) or Unlawful (*harām*) income? Should any of these things be from Unlawful (*harām*) sources, they should be immediately discarded. This hadith cites the example of food and clothing only. Other items may also be classified as Unlawful (*harām*), whether they be living quarters or any objects of ease and comfort.

### SOME FORMS OF UNLAWFUL (*HARĀM*) EARNING

Bribery is extremely rife nowadays in spite of the fact that everyone knows it to be Unlawful (*harām*). Even though it may be termed a gift or favour, it will not cease to be prohibited. Some people who are employed in some legitimate posts often accept bribes which are Unlawful (*harām*). This ill practice even makes their salary Unlawful (*harām*) because by accepting bribes they are contradicting their terms of employment.

Interest, irrespective of the amount, remains Unlawful (*harām*) whether it is taken from a member of the public or a specific institution. This applies even if it is disguised by terming it as profit. Every type of trade entailing the perpetration of sins is considered to be Unlawful (*harām*) because sins as well as aiding their commission are both Unlawful (*harām*). For this reason, the remuneration received for a sin and for assisting in the same are both- Unlawful (*harām*).

The sale of Unlawful (*harām*) items is also not permitted, neither will the profits derived from it be considered Lawful (*halāl*). Trading in intoxicants, swine, blood, carrion, pictures and statues are all unlawful. The profits accrued from all such sales are totally forbidden.

The levying of all taxes is also Unlawful (*harām*). Therefore, employment in any post dealing with taxation is also Unlawful (*harām*). Salaries received from such employment will also be Unlawful (*harām*). Employment in banks and other institutions dealing with interest is also Unlawful (*harām*), together with the salary received.

Insurance policies, whether life or property, are tantamount to gambling and are Unlawful (*harām*). Whatever sum a person may receive in excess of the initial invested capital will be Unlawful (*harām*). Whatever is gained through any sort of gambling (horseracing, etc) is not allowed.

The wealth earned by theft, robbery and illegal activities are also impermissible. So too is the wealth which is derived by deceiving others. Some people dupe others into believing that they are truly pious and righteous, thereby initiating a following. This homage becomes a trade, earning lucrative profits, which are all Unlawful (*harām*).

Often, inheritances and legacies are not distributed in accordance with the laws of Shari'ah. Certain heirs take for themselves whatever they can lay their hands on. Sometimes the son of the deceased deprives his mother and sisters of their rightful shares. Since the laws of Shari'ah are not implemented, orphans are often deprived of their rightful share. To take the property of another as one's



own and utilising it is a total contradiction of the laws of Allāh and not permitted at all.

The wealth that was given reluctantly will be Unlawful (*harām*), even though the owner, due to some intimidating factor, seemed to show silent consent. These are just a few details which are mentioned. The types of Unlawful (*harām*) income are too numerous to mention and every person should consider his own income and expenditure very carefully.

## THE EVIL OF UNLAWFUL (*HARĀM*) WEALTH

Many people have the misconception that giving charity purifies ill-gotten wealth. To give charity with Unlawful (*harām*) wealth is an even greater sin. It will never be accepted since the hadith states that Allāh only accepts acts of purity. How can an action which itself is unacceptable purify the rest of the wealth? The charity thus given is unacceptable, as well as the remaining wealth. Both will be a cause of punishment in the Hereafter.

Sayyidina Abdullah bin Mas'ūd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, 'The servant who earns illicit wealth and spends thereof in charity will have his charity rejected by Allāh. Whatever he spends there from will not be blessed and what he leaves behind will enter him into Hell. Verily Allāh does not annul evil with evil, but with good. One evil can never annul another.' [Ahmad, as recorded in "Mishkātul Masābīh", p. 242]

Sayyidina Jābir رضى الله عنه relates that the Holy Prophet صلى الله عليه وسلم said, "The flesh nourished on Unlawful (*harām*) will never enter Heaven (*Jannah*). The fire of Hell is more deserving of it." (Ibid)

Another hadith states that the Prophet صلى الله عليه وسلم said, "That body cannot enter Heaven (*Jannah*) which was nourished on Unlawful (*harām*)." (*Mishkātul Masābīh* p.243)

In yet another hadith it is stated, "When a person purchases a garment for ten dirhams, one of which was Unlawful (*harām*), not a single *Salāh* of his will be accepted as long as it is upon his body." [*Mishkātul Masābīh*", p.243]

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (173)

(173) Allāh has only forbidden for you carrion, blood, the flesh of swine, and those animals which were sacrificed with the name of another besides Allāh. As for him who is driven by necessity, then (should he eat from it) neither rebelliously, nor transgressing the limits, there will be no sin upon him. Verily Allāh is Most Forgiving, Most Merciful.

## A BRIEF DISCUSSION OF THE FORBIDDEN THINGS AND THE PERSON DRIVEN BY NECESSITY

This verse discusses the prohibition of carrion, blood, pork, and all such animals which have been sacrificed in the name of someone besides Allāh. It was

customary for the pagan Arabs to consume all of these together with Lawful foods (*Halāl foods*). The fundamental basic Unlawful foods (*Harām foods*) are mentioned here. The seeming limitation implied by the word "only" ("*innamā*") is merely relativ. Besides the things mentioned here, there are many others that have been stated in other verses of the Qur'an and the Ahādith of the Holy Prophet صلى الله عليه وسلم. Surah Mā'idah contains the mention of other forbidden things. Insha Allāh, all of this will be discussed in great detail in that Surah.

"As for him who is driven by necessity" This refers to the person who is starved to the point where he is in danger of losing his life, and has no Lawful food (*Halāl food*) to eat. He may, to save his life, eat just that much of Unlawful food (*Harām food*) which will sustain him. He can only eat so much as will save his life. He should not consume more than this, nor should he eat to derive satisfaction. For example, if a person is dying of starvation, it will be permissible for him to eat pork and drink wine if there is no other food available. Should he then eat and drink to his fill, thinking that he should make the most of the opportunity, he will be considered to be rebellious and a transgressor to the laws of Allāh. If the person eats to derive pleasure or exceed the necessary amount, he will be sinful.

Allāh mentions in this verse, "there will be no sin upon him." This implies that the permission received at this time of necessity is a form of pardon and grace. Allāh did not say that these things have been declared Lawful (*halāl*). Even though its consumption may be said to be temporarily permissible, the prohibition still remains.

Some Muslims who go to Europe, America or Australia drink wine, eat pork and impermissible meat. When questioned, they say that they are forced to do so, taking support from the verse, "As for him who is driven by necessity" In reality they are very far from the definition of the person who is 'driven by necessity'. In these countries also, Lawful foods (*Halāl foods*) can be procured. Fish, eggs, milk, etc are available, as well as the possibility of arranging for Lawful meat (*Halāl meat*). To consume Unlawful food (*Harām food*) under these circumstances is absolutely not allowed. Even the person who is truly driven by necessity is only permitted to eat a meagre amount that can sustain him. These people, on the other hand, eat to their fill every day. Hence, there can be no question about the impermissibility of their action.

Some people make the absurd remark that they recite "Bismillah" ("In the name of Allāh") before eating pork. (May Allāh save us from such foolishness.) Taking the name of Allāh will not legalise a forbidden act. There exists the danger of losing one's Belief (*Imān*) in making such a statement. One should also reconsider the reason which takes a Muslim to a land where no Lawful food (*Halāl food*) is found. It is only the vile urge to acquire the paltry material gains of this world. This urge takes them to these lands and feeds them the Unlawful (*harām*).

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا  
أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا

يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهَدَىٰ  
وَالْعَذَابِ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَٰلِكَ بِأَنَّهُ نَزَّلَ  
الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

(174) Verily those who conceal that which Allāh has revealed viz, the book, selling it for a paltry sum; these people only fill their bellies with fire. Allāh will not speak to them on the Day of Judgement, neither will He purify them. And they will receive a most painful chastisement (175) These are the ones who barter error for the price of guidance; and punishment for that of forgiveness. How ever will they endure the fire? (176) This is because verily Allāh has revealed the book with truth, and those who seek to disagree concerning the book are in clear schism.

### THE PLIGHT OF THOSE WHO CHANGE THE BOOK OF ALLĀH

This verse admonishes those who conceal, adulterate and incorrectly explain the book of Allāh merely to acquire some worldly gain. In "Asbābun Nuzūl", the statement of Sayyidina Ibn Abbās رضى الله عنه is recorded where he says that this verse was revealed with regard to the leaders and scholars of the Bani Isrā'il. They used to accept gifts from the people in exchange for passing rulings in religion. They also entertained the hope that the final Prophet would be from amongst them. However, when the Holy Prophet صلى الله عليه وسلم was sent amongst the Arabs, these people changed his description in the Torah. They substituted the description of the Holy Prophet صلى الله عليه وسلم with other descriptions so that the public may not believe in him. This they did in order to preserve their dominance over the people and to continue receiving bribes from them.

In a previous verse also a warning was sounded regarding the concealing of Allāh's verses. It was repeated because the disease of concealing was very rife amongst the religious scholars of the Bani Isrā'il. The reminder is given to them that the actions which they perpetrate for the meagre gains of this reprehensible world will only result in a most grave torment in the Hereafter. It will lead to Hell.

Those who are involved fill their bellies with the gains of this world, which will serve to fill the same with the flaming coals of Hell. In reality, they do not consume the things of this world, but the fire of Hell. They earn the anger of Allāh, who will not speak affectionately to them on the Day of judgment nor will He purify (forgive) them for their sins.

لَيْسَ الْبِرَّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَرَى الْقُرْبِ  
وَالْيَتَامَى وَالْمَسْكِينِ وَأَبَنَ السَّبِيلِ وَالسَّائِلِينَ فِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى

الرَّكُوعَ وَالْمُؤَفَّقَ يَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّادِقِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ  
 أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

(177) Virtue is not that you turn your faces towards the east or west, but virtue is a person believes in Allāh, the last day, the angels, the scriptures, and the prophets عليهم السلام; who gives wealth in spite of its love to his relatives, the orphans, the destitute, travellers, beggars, and to emancipate slaves. He establishes Salāh, gives zakāh, they fulfil their promises when making them, are patient through hardship, adversity and times of war. These are the ones who have chosen the path of truth and they are the righteous ones.

## THE DISCUSSION OF GOOD ACTIONS AND NOBLE QUALITIES

This verse is one of many referring to a multitude of good actions and noble qualities. In the book "Lubābun Nuqul" (p. 23) an extract of Musannaf Abdur Razzaq is quoted in which Sayyidina Qatāda رضى الله عنه says that the Jews used to face towards the west, while the Christians faced towards the east. They considered adherence to their respective Qiblas to be everything, refusing to accept Islām. In this regard the above verse was revealed, viz. *Virtue is not that you face towards the east or the west*" The same Sayyidina Qatādah رضى الله عنه reports that someone once asked the Prophet صلى الله عليه وسلم to explain true virtue. It was then that this verse was revealed. The Holy Prophet صلى الله عليه وسلم then called for the person and recited the verse to him.

Ibn Kathir رحمه الله عليه writes in his exegesis (*tafsīr*) (v.1 p.207) that when the Qibla was changed towards the Ka'ba, some Muslims and the people of Book (*Ahlul Kitāb*) found it difficult to accept. Allāh explained the wisdom that facing any particular direction is not a prerogative. The most important thing is the obedience of Allāh. Wherever He orders one to face, one should face in that direction. This is, in brief, the meaning of true virtue and fear of Allāh. The demand of true belief (*Imān*) is that one acts in accordance to the commands of Allāh. Therefore, whether it be towards the east or west, the actual direction is irrelevant to Allāh.

Sayyidina Ibn Abbās رضى الله عنه explains the verse to mean if a person is contravening all the other laws of Allāh his Salāh will have little effect. Sayyidina Dahāk رحمه الله عليه is reported to have made the following comment. "Virtue and piety mean that one carries out the Farā'idh (obligatory acts) as they should be done."

The first of the many actions mentioned in this verse is that of Imān (belief) and certain fundamental beliefs. Belief (*Imān*) is such a thing without which no good act is accepted. The Jews and the Christians refused to believe and would only show importance to their respective Qiblas. Allāh says that true virtue is of that person who believes in Allāh, the last day, the angels, and all Allāh's books and messengers عليهم السلام. That person will be considered a Believer (*Mu'min*) who believes in all of these, without falsifying even one book or prophet عليهم السلام. In accordance to one's Belief (*Imān*), whatever good actions the Believer (*Mu'min*) does, whatever

wealth he will spend or words he will say, will all be considered as virtue and piety.

## SPENDING FOR THE PLEASURE OF ALLĀH

After elucidating the fundamental beliefs, Allāh outlines the general principles of spending wealth. It is of extreme virtue that a person, in spite of having love for his wealth, spends it on his relatives, the orphans, the needy, the travellers, beggars, and such slaves who had transacted the deal of "Mukātabah" with their masters (i.e. they secure freedom upon the payment of a stipulated sum of money.)

The phrase, "*in spite of its love*" may either refer to the love of wealth or, according to others, it refers to the love of Allāh. This would mean that they spend because of their love for Allāh. However, the first meaning includes the second because the person who spends in good causes, in spite of loving his wealth, will only do so because of his love for Allāh.

## THE BEST CHARITY

Bukhari (v.1 p.191) reports that a person asked the Holy Prophet صلى الله عليه وسلم as to which charity earns the greatest reward. He received the reply, "When you spend while you are still healthy, desirous of wealth, fearing poverty and aspiring for riches. Do not delay so much in spending until your last breath is pending and then you say, "So and so must receive so much, etc. (Then your giving will be of no avail since). It already belongs to so and so."

Therefore, the best time to spend in charity is when one is healthy (not on one's deathbed). At this time when one wants to spend, the soul refuses. However, one should suppress it, and still spend. The soul also frightens one to think that one will become impoverished and that attaining prosperity will be delayed. It will entice one to delay spending until one is really wealthy. The true believer takes no heed to these threats and spends. Bequeathing sums to various people at the end of one's life does not hold the same excellence since the estate already belongs to the heirs by then.

## THE VIRTUE OF SPENDING ON ONE'S RELATIVES

The first recipient of one's alms, mentioned in this verse, should be one's own relatives ("Dhawil Qurba"). Tirmidhi relates that the Holy Prophet صلى الله عليه وسلم said, "Giving alms to a poor person wins one the reward of charity, whereas giving the same to a relative will earn double the reward because it will be charity as well as fostering of family ties."

From among the relatives, those who have the greatest right are one's parents and children. The order to treat one's parents well has been mentioned on numerous occasions in the Qur'ān. The virtue of spending on one's wife and children also has great virtue. On account of one's natural instincts, people usually spend on these two groups of relatives. Through His grace and mercy Allāh did not restrict His order to these two groups only, but also included other relatives, be they close or far.

The pleasure of Allāh is of paramount importance and giving charity should

not be for pomp and glory. A person should not remind the recipient of his charity or favour. He should neither taunt nor tease him. Sayyidina Thaubaan رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The most superior charity is that dinār (a form of currency) which a person spends upon his family, and that which one spends upon his companions in Jihād (religious war)." [Muslim, v.1, p. 322]

Sayyidina Abu Mas'ud رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When a person spends on his family with the intention of gaining reward, this action will be regarded as charity." [Bukhari v.1 p.324] In another narration it is reported that the first people to be considered when spending should be one's family. [Mishkātul Masābīh" p. 170]

## THE VIRTUE OF SPENDING ON ORPHANS

The second recipient of charity mentioned in this verse are the orphans. An orphan is a child who, having not yet reached the age of puberty, loses his/her father. Normally, such a child is in need and should be considered for charity. Besides seeing to their expenses, they should be helped in other ways as well. Tirmidhi reports that the Holy Prophet صلى الله عليه وسلم said, "The person who places his hand upon the head of an orphan, solely for the pleasure of Allāh, will receive the reward of a good deed in exchange for every single strand of hair that falls beneath his hand."

A hadith is recorded in "Bukhari", (v.2 p.888), that the Holy Prophet صلى الله عليه وسلم said, "Myself and the caretaker of an orphan will be like this in Heaven (Jannah)." At this point the Holy Prophet صلى الله عليه وسلم joined together his index and middle fingers. Nowadays, it is not only commonplace for people not to spend on the orphans, but they actually usurp their wealth. They take away the rightful inheritance of these children, depriving them of their dues.

## SPENDING ON THE POOR AND DESTITUTE

The third category mentioned is that of the destitute (*Masākīn*). These are people who possess absolutely nothing. Many of these people never express their need to anyone, patiently enduring their pain, hunger, and thirst. There is great reward in spending on these people. Those who are in the habit of begging will get their needs fulfilled through this practice. However, one should be on the lookout for such destitute people who will not beg because of their strong sense of self honour.

"Bukhari" (v.1, p.200) reports the Holy Prophet صلى الله عليه وسلم as having said, "A poor person is not he who goes begging from door to door, for whom one or two morsels of food or dates will suffice. The truly destitute person is the one who can find nothing for himself. None is aware of his condition so that they give alms to him, neither is he prepared to beg."

Allāh says in Surah Balad, "For what reason does he not emerge from the abyss. What will inform you (Oh listener) what the abyss is? It is the emancipation of slaves, or the feeding of an orphaned relative, or a dust-covered destitute." (Verses 11 to 16)

These verses explain the freeing of slaves and helping of orphans and destitute persons as a means of emerging from an abyss. This is due to the fact

that these things are extremely difficult on the soul.

## SPENDING ON THE TRAVELLER

The Arabic word "Ibnus Sabil" refers to a traveller. It often occurs that travellers, while on journey run short of funds or are robbed. Importance should be given to spending on such people should their condition become evident. It is not necessary for them to inform one in order for one to spend on them. However, if through some means, one finds out about their condition, one should offer help. Should a traveller who comes from a wealthy home run into dire straits while travelling, then spending on him will also reap rewards.

## THE ORDER TO GIVE BEGGARS

The next recipient mentioned is the beggar. Amongst this group there are various types. Some are truly in need and should be aided. There are others regarding whom it cannot really be said if they are worthy of receiving charity, although outwardly they may seem deserving. These people may also be given charity.

## THE PROHIBITION FROM ADOPTING BEGGING AS A TRADE

It is permissible for a person to beg when he does so out of necessity, to avert starvation or any other pressing need. However, it will be totally prohibited to adopt begging as a profession. Those habituated to begging intentionally continue to do so, thereby amassing large amounts of wealth. Such people should not be assisted. In this world they shamelessly pretend to be beggars and, indeed in the next world, they will truly be disgraced. The Holy Prophet صلى الله عليه وسلم said, "The person who asks of people their wealth so that he may accumulate riches is asking for smouldering coals (which he will receive in hell). So, he may ask for more or for less." [Muslim, v.1, p.333]

The Prophet صلى الله عليه وسلم also mentioned, "A person will continue begging of people in this world until he will arrive on the Day of Judgment without a bit of flesh upon his face." [Bukhari v. I, p. 199] By merely looking at his face, people will know that he was a beggar. The honour of his face will be lost there, just as it is evident in this very world.

The Holy Prophet صلى الله عليه وسلم is reported to have said, "It is not permissible for such a person to beg who is wealthy and the person who is in good physical condition. An exception will only be made when these people are driven "to the ground" by absolute necessity (i.e. They have nothing except the bare ground), or they are involved in a debt which will debase them. The person who begs of people merely to amass wealth, will appear, on the Day of Judgment, with his face stripped of any flesh. His wealth shall be transformed into a smouldering coal of Hell (Jahannam) and fed to him. So if he desires, let him either ask for more or for less." [Mishkātul Masābih", p.163]

Every person has been shown his responsibility. The beggar should abstain and the one being begged from should spend when the opportunity presents itself. He should not rebuke the beggar since one cannot be certain of the beggar's condition. At the same time, he should seek to give those who are truly

deserving.

**Ruling:** he person begging in a mosque (*Masjid*) should not be given anything.

## SPENDING ON THE EMANCIPATION OF SLAVES

The final recipient mentioned in this verse are the "Riqāb". This is the plural of 'Raqaba,' which literally means "a neck," referring to a slave. In his exegesis (v.1, p. 208), Allāma Ibn Kathīr رحمه الله عليه writes that this refers to the freeing of those slaves who are called "Mukātibs". These are those slaves the masters of whom have promised freedom upon the payment of an agreed sum. It is also considered an act of virtue and great reward to assist these people financially.

The commentator Baydawi رحمه الله عليه writes (v.1, p.124) that the general application of this verse includes paying the ransom of prisoners of war, as well as the buying and subsequent freeing of slaves. (In the past, Jihād (*religious war*) used to be fought only for Allāh, according to the principles of the Shari'ah. As a result, all prisoners would become slaves. Nowadays, Jihād (*religious war*) is not waged for this noble cause, neither is it according to the rules of the Shari'ah. Therefore, no person may become the owner of another).

## THE ESTABLISHMENT OF SALĀH AND OFFERING OF ZAKĀH

This injunction is stipulated after that of spending in charity. This means that it is also an act of piety to perform one's obligatory (*Fardh*) Salāh and give zakāh. The obligatory nature of these two actions has been discussed earlier. Allāma Baydawi رحمه الله عليه writes that first the recipients of zakāh have been enumerated, thereafter the obligation of zakāh itself is mentioned. He writes further that the possibility also exists that the recipients already mentioned are those to whom non-compulsory charity should be given. (Then zakāh is mentioned together with Salāh to specify its obligatory nature.)

## THE FULFILLING OF PLEDGES

"They fulfill their promises when making them." The Shari'ah of Islām lays great emphasis on fulfilling of pledges and promises. Sayyidina Anas رضي الله عنه reports that there were very few occasions when the Holy Prophet صلى الله عليه وسلم did not say in his sermons, "Be aware! That person has no Belief (*Imān*) who is not trustworthy and the one who does not fulfil his promises has no Dīn (*religion*)."

[*Mishkātul Masābih*," p. 15 from 'Shu'abul Imān]

Sayyidina Abdullāh bin Umar رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "That person is a genuine hypocrite in whom four traits are found. The one in whom one of these is present possesses one trait of hypocrisy until he discards it:

1. He misappropriates something placed in his trust
2. He lies when ever he speaks.
3. He deceives when making promise.
4. He swears when involved in a dispute. '[Burkhari v.1, p.10]



Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "There will be a flag for every deceiving person on the Day of Judgment. It will be announced that this is the flag of so and so person, by which each of them will be recognised." [Bukhari, v.1, p.452]

Sayyidina Abu Saïd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgment there will be a flag for every deceiving person, which will be placed in his posterior. The length of this flag will be proportionate to the deception which he perpetrated. Be aware! No deceiver can be worse than he who is a leader and deceives his subjects." [Muslim v.2 p.83]

Sayyidina Ma'qal bin Yasār رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "That person will not even smell the fragrance of Heaven (Jannah), who, after being given the responsibility of seeing to the goodwill and well being of a nation, does not discharge this responsibility." [Bukhari, v.2, p. 1058]

Another tradition reports that the Holy Prophet صلى الله عليه وسلم said, "The person who, after having being made leader of a group, dies without having seen to their goodwill, nor addressing their grievances, will have Heaven (Jannah) made forbidden unto him." [Bukhari, v.2, pg.1059]

Those people who attain various positions in government by making false promises to the people, should think very carefully about these severe warnings when they fail to keep to their word.

**Ruling:** It is also incumbent to fulfil the promises made to non-believers. Should the situation arise where a pledge is made to certain people, whereafter it is feared that they may breach the pledge, it is permissible to annul it. The precondition is that they should first be informed of it. After this has been done, further steps may be taken which contravene the pledge.

Allāh says in Surah Anfāl, "Should you fear a breach of trust, then cast back to them their pledge in such a way that both parties are on an equal footing. Verily Allāh does not like those who break their agreements." [verse 58]

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "That person will not even get a whiff of the fragrance of Heaven (Jannah) who kills a person with whom he had undertaken a pledge (for the safety of his life)." [Bukhari, v.1, p. 448]

## THE EXCELLENCE OF THE PATIENT ONES

"Are patient through hardship, adversity and times of war" These people are also included among those who are pious and Allāh fearing. Those remaining steadfast on the battlefield are also included in this group. Allāh says in Surah Anfāl, "Oh you who believe, when you meet the enemy remain firm and remember Allāh in abundance, so that you may be successful." [verse 45]

Allāh says in Surah Saff, "Verily Allāh loves those who fight united in His cause as if they were a wall strengthened by molten lead." [verse 4]

Allāh concludes the verse under discussion by saying, "These are the ones who have chosen the path of truth and they are the righteous ones." Those who have been

described possess true Belief (*Imān*) because they, together with the verbal declaration, carry out the requisites of Belief (*Imān*). These are the people who possess true piety (*taqwa*) since they fulfill the commands of Allāh and abstain from sins.

يَتَّيْنُهُمُ الَّذِينَ ءَامَنُوا كُنِبَ عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ  
بِالْأُنْثَىٰ فَمَنْ عَفَىٰ لَمْ مِنْ أَخِيهِ شَيْءٌ فَإِذَا عَفَا بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ  
تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي  
الْقِصَاصِ حَيَوةٌ يَتَأُولَى الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

(178) O you who believe! Qisās (retaliation) has been made incumbent upon you concerning the ones murdered. A freeman for a freeman, a slave for a slave and a woman for a woman. Whoever forgives his brother somewhat, should demand gracefully and payment should be with kindness. This is a concession from your Lord and a mercy. So whoever transgressors after this shall suffer a painful punishment (179.) For you in retaliation (Qisās) is life, O men of intelligence, so that you abstain.

### SOME LAWS ABOUT RETALIATION (QISĀS) AND BLOOD MONEY (DIYAH)

When the life of a murderer is taken in exchange for the life of the person whom he intentionally murdered, the term used by the Qur'ān and hadith is Retaliation (*Qisās*). Retaliation (*Qisās*) will only be taken in the case of intentional murder. The details of this are to be found in the books of Islāmic jurisprudence. The word Retaliation (*Qisās*) denotes 'likeness' and equality', since a life is taken in exchange of another life. For this reason, the ruler and the subject, the big and the small, the rich and the poor are all alike. The differences and classes found among tribes and nations have no bearing in the matter of Retaliation (*Qisās*).

If the heirs of the murdered person, or anyone of them wish to forfeit the retaliation (*Qisās*) in favour of some monetary settlement, this is called *Diyah* (blood money). If someone kills another person unintentionally, then too a monetary settlement is incumbent which is also called blood money (*Diyah*). (There are various types of unintentional murder, the detailed laws of which are discussed in Surah Nisā).

If anyone severs the limb of another, then, according to the circumstances, either equal retaliation (*Qisaas*) or blood money (*Diyah*) will apply. The blood money (*Diyah*) for limbs is referred to as "Arsh". The details of this will be discussed in Surah Mā'idah (Insha-Allāh). The verse under discussion discusses a few laws concerning the Retaliation (*Qisās*) of life.

In the book "Lubābun Nuqūl", Sayyidina Saīd bin Jubair رَحِمَهُ اللَّهُ عَلَيْهِ states that during the period of ignorance, there were two warring tribes who often clashed in bloody skirmishes. Even the lives of women and children were not spared. They had not yet reached an agreement concerning the Retaliation (*Qisās*) and

blood money (*Diyah*), when both tribes embraced Islām. The one tribe considered themselves superior to the other. They took an oath that they would never rest until the life of a freeman (from the opposing tribe) was taken in lieu of the life of one of their slaves. In a like manner, they demanded that the life of a man (from the opposite tribe) be taken in exchange of the life of one of their women. It was with regard to this that the above verse was revealed.

The verse tells us that a freeman will be killed in place of a freeman (whom he killed), while a slave in place of a slave, and a woman for a woman. It is learnt from this incident that the verse does not mean that a freeman cannot be killed for murdering a slave, nor a man's life spared for murdering a woman. A verse in Surah Mā'idah mentions, "A soul for a soul," i.e. every soul is equal to another.

In his exegesis (*tafsīr*) (v.1 pg.209), Sayyidina Ibn Kathīr رحمه الله عليه reports from Sayyidina Ibn Abbās رضى الله عنه that it was customary among the Arabs not to take the life of a man in lieu of the woman whom he murdered. A man's life was only taken in exchange of another man's life, while a woman's would only be taken in lieu of another woman. For this reason Allāh revealed the verse, "a soul for a soul and an eye for an eye."

## RETALIATION (QISĀS) IS THE RIGHT OF THE HEIRS

The right to demand Retaliation (*Qisās*) in the case of intentional murder is reserved for the heirs of the murdered person. Each of the legal heirs share this right to Retaliation (*Qisās*). However, since Retaliation (*Qisās*) is not divisible, should one of the heirs choose to forfeit his stake to this right, none of the heirs may demand Retaliation (*Qisās*). They will all have to accept the blood money (*Diyah*) together with the one who had initially forfeited his right. If he waives his share of the blood money (*Diyah*), then this too will be acceptable. The blood money (*Diyah*) for a single life is 100 camels. The details of this will be discussed (Insha Allāh) in Surah Nisā under the verse, "It beholds not of a Believer (Mu'min) that he kills another Believer (Mu'min), except should it occur in error." [verse 92]

If the heirs of the murderer and the murdered settle upon some monetary compromise, then retaliation (*Qisās*) will be waived. The wealth thus received will be distributed amongst the heirs in accordance to their prescribed shares of inheritance. Whatever amount is agreed upon, whether it be blood money (*Diyah*) or some other settlement, the mutual consent of both parties is required.

## THE MONETARY COMPROMISE FOR RETALIATION (QISĀS) IS A CONCESSION AND MERCY FOR THE UMMAH OF MUHAMMAD

صلى الله عليه وسلم

The life of the murderer may be spared by the substitution of a monetary compromise in place of Retaliation (*Qisās*). The permissibility of blood money (*Diyah*) as well as any other form of monetary atonement is a concession accorded to the Ummah of the Holy Prophet صلى الله عليه وسلم, and a special mercy. Sayyidina Ibn Abbās رضى الله عنه says that only Retaliation (*Qisās*) was allowed for the Bani Isrā'il. Flood money (*Diyah*) was not permissible for them.

Sayyidina Qatāda رضى الله عنه says that Allāh bestowed His special mercy upon this Ummah by allowing the blood money (*Diyah*). It was not permissible

for any previous Ummah. Only Retaliation (*Qisās*) was allowed for the people of the Torah (Jews). There was no question of blood money (*Diyah*) for them. On the contrary, the people of the Injil (Christians) were ordered to pardon the murderer. Allāh has allowed all three for this Ummah viz. Retaliation (*Qisās*), pardoning and blood money (*Diyah*). [Ibn Kathīr, v.1, p.210]

When one or all the heirs pardon the murderer or agree upon the blood money (*Diyah*) or some other monetary compensation is agreed upon, then the heirs of the murdered person should demand their dues gracefully and not be harsh. This order is contained in the phrase where Allāh says, "should demand gracefully" It is incumbent upon the murderer that he pay the prescribed amount without delay or demand. This order is included in the verse, "and payment should be with kindness." Once the matter of compensation has been decided, then the party who transgresses will have to suffer a painful punishment in the Hereafter. An example of transgression is when the murderer refuses to pay or runs away. Should the heirs of the murdered person kill the murderer after having taken the blood money (*Diyah*), they will be deemed to be transgressors. Each of the parties transgressing will have to suffer the chastisement of Hell.

Sayyidina Abu Shurayh Khuzā'i رضي الله عنه says that he heard the Holy Prophet صلى الله عليه وسلم say, "The person who suffers any harm with regards to blood (i.e. A close relative of his is either murdered or injured), has three choices. He may either demand Retaliation (*Qisās*), pardon the guilty or accept the blood money (*Diyah*). Should he choose a fourth option he should be restrained. After settling for anyone of these choices, should he transgress, he will be made to suffer in Hell till eternity. [Mishkātul Masābih" p.301]

## THE LIFE CONCEALED IN THE LAW OF RETALIATION (*QISĀS*)

In the practical implementation of Retaliation (*Qisās*) lies great scope for life itself. This is briefly extolled in the verse, "And for you is life in Retaliation (*Qisās*)" Even though it may seem that a person loses his life in the implementation of Retaliation's (*Qisās*), new life is inspired in the fact that through Retaliation (*Qisās*) people refrain from murder. In addition to every person restraining himself from murder, his family and tribe will have the concern that none amongst them should stoop to murder.

Allāma Ibn Kathīr رحمه الله writes that the four Imāms of jurisprudence as well as the majority of Ulama are of the opinion that if several people collectively killed one person, each one of their lives will be taken in return. [v.1, p.210]

Sayyidina Saīd bin Musayyib رحمه الله reports that once five or seven people murdered a man in isolation. Sayyidina Umar رضي الله عنه took the life of each one of them as Retaliation (*Qisās*) for the murdered person and said, "If the entire population of San'ā murdered a single person, I would take the life of each one of them in return." [Mishkātul Masābih", p. 302 quoting from Mālik and Bukhari from Sayyidina Ibn Umar رضي الله عنه]

## RETALIATION (*QISĀS*) IS THE EPITOME OF JUSTICE. CALLING IT INJUSTICE IS ITSELF AN UNJUST STATEMENT

Enforcing the law of Retaliation (*Qisās*) saves very many lives since people

refrain from killing each other. For this reason, Retaliation (*Qisās*) is a life-giving source. Many ignorant people refer to Retaliation (*Qisās*) as an injustice. Such people do not understand the meaning of injustice. The unjust person is he who purposely killed another without cause. Taking the life of the murderer in lieu of the murder is the epitome of justice.

Referring to it as injustice and oppression stems from ignorance and foolishness. Some people maintain that the murderer should not be killed but rather put into jail. They do not understand that this only gives the murderer more courage to continue. The murderer thinks that he will continue killing and spend but a little while in jail. Those whose very nature is to kill, rob and plunder are not in the least afraid of jails. They easily escape from such prisons.

Only people who have no value for human life will dislike Retaliation (*Qisās*). They choose to sympathise with the murderer rather than the rest of mankind. Sunan Abu Dawūd contains the tradition stating that Retaliation (*Qisās*) will be enforced upon the person who intentionally murders another. The curse of Allāh, His angels and the entire mankind is upon that person who wishes to oppose the enforcement of Retaliation (*Qisās*).

### THE WAIVING OF RETALIATION (*QISĀS*) OR BLOOD MONEY (*DIYAH*) IS NOT THE CHOICE OF THE HEAD OF ANY STATE

A foolish law exists in many countries where the heads of states reserve the right to pardon a murderer upon his plea, merely looking at certain personal or social inferences. This is in total contradiction with the laws of Islām. It is the right of the heirs of the murdered person to demand Retaliation (*Qisās*) or to accept the blood money (*Diyah*). No president, prime minister or king has the right to pardon the murderer, thereby annulling the right of the heirs. The head of state who does this, rebels against the law of the Qur'ān, and will be deserving of Allāh's punishment.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ  
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ  
يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾ فَمَنْ خَافَ مِنْ مُوسِرٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا  
إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾

(180) It has been made incumbent upon you, when death presents itself before any of you, (to make) a bequest in favour of your parents and close relatives if you leave any wealth behind. This is obligatory upon those who have fear for Allāh. (181) So whosoever alters it after hearing it, then the sin rests upon those who alter. Verily Allāh is All Hearing, All Knowing. (182) Whoever fears any partiality or sin from the testator, then reconciles between them, upon him rests no sin. Verily Allāh is Most Forgiving, Most Merciful.

## THE LAWS OF THE BEQUEST

This verse issues the instruction which makes the leaving of a bequest, in favour of parents and close relatives, compulsory. When the signs of death become apparent on a person, he should make this bequest. Commentators maintain that the compulsion of this matter was abrogated after the fixed shares of the various heirs were stipulated. The shares of parents were also designated, as mentioned in the second ruku of Surah Nisā [Surah 4, verses 11 and 12].

A bequest in favour of an heir is not permissible unless all the other heirs permit it. Tirmidhi and Abu Dawūd record a hadith wherein the Holy Prophet صلى الله عليه وسلم said that there can be no bequest in favour of an heir. The permission of the other heirs is only legitimate if it is given after the testator's death. Once their permission is acquired, the bequest will be valid. Bequeathing something in favour of any relatives besides the heirs is not only permissible, but recommended. The condition of a bequest though, is that it may not exceed a third of the estate. It is best for a person to bequeath less than a third. Should he wish to, he may go up to a maximum of one third. This third will be calculated from the wealth remaining after paying all debts.

Should the Wassiyah (Bequest) exceed one third, it may be fulfilled only with the consent of all mature heirs. Then too, this consent is to be given after the death of the testator. Any consent given during his/her lifetime will be rendered null and void. If any heir had consented during the testator's lifetime, he is at liberty to 'withdraw this consent after the testator's death. Similarly, the testator himself may withdraw and cancel any previously made bequests.

The best approach is that a person continues spending in all good causes during his lifetime, together with spending freely upon his family. He should also spend on his friends, relatives, orphans and destitutes. Attention should also be given to the building of mosques (*Masjid's*) and Institutes (*Madrasahs*), and bequeathing land for their establishment.

## THE PAYMENT OF DEBTS PRECEDES THE FULFILLMENT OF A BEQUEST

The first condition of a bequest is that it be taken from that third of the wealth which remains after all debts have been paid from the estate. Anything exceeding a third will only be fulfilled if the heirs allow. They may or may not agree. For this reason it is best for one to spend in good causes while still alive. At the same time, it should not be such that a person neglects his own family. He should not be helping others while leaving his very own kith and kin in need. It should also not occur that he spends freely in all charitable causes, while his debts keep accumulating.

It could occur that a person was not able to spend in any charities before his death, then at the final hour he makes certain bequests, forgetting his debts. In this case as well it will be the debts which shall receive prior attention. If the debts are so much that they consume all the wealth, then legacies will not be fulfilled, nor will any inheritance be distributed amongst the heirs.

**Ruling:** In the execution of a bequest, the Farāidh (*obligatory*) will receive

precedence. Examples of these are the obligatory Hajj which he may not have performed, or zakāh which he was still owing, or Wājib Kafārāh (*compulsory atonements*) still pending. All of these will have to be paid first. If the deceased had made a bequest for anything which was not obligatory, then too these obligations (*Farā'idh*) will receive precedence, even though he made mention of the non-obligatory duties before the obligatory ones.

## THE BEQUEST FOR A HAJJUL BADL

As already' mentioned, the bequest will only be fulfilled after all debts have been settled, even though the bequest be with regard to any of the obligations (*Farā'idh*) or compulsory (*Wājibāt*). If the testator bequeaths that someone performs the obligatory Hajj on his behalf (called Hajjul Badl), but the funds are insufficient, then the mature heirs may consent to the balance being extracted from the estate. However, this is not binding upon them, although it will be best.

**Ruling:** This Hajjul Badl will be performed by a person from the same town as the deceased, as he chooses. However, should the funds fall short and the heirs are not willing to subsidise the balance, another person may be sent whose location is closer to Makkah. In this manner, the remaining funds would suffice (since transport and perhaps other expenses will be less).

## IT IS NOT PERMISSIBLE TO EXECUTE A SINFUL BEQUEST

Should a person bequeath some wealth to be spent in a sinful course, it must not be executed. If he makes a legacy for something to given towards any acts of Polytheism (*shirk*) or religious innovations (*Bid'ah*) this too will be ignored. It is a binding duty upon his associates and heirs not to execute such bequests.

## IT IS ALSO AN ACT OF MERIT TO LEAVE SOME WEALTH BEHIND FOR ONE'S HEIRS

It is narrated in Bukhari that Sayyidina Sa'd bin Abi Waqqās رضى الله عنه said, 'During the year of the conquest of Makkah. I fell so seriously ill that I feared I was to die. When the Holy Prophet صلى الله عليه وسلم came to visit me, I told him, Oh the Holy Prophet صلى الله عليه وسلم. I possess much wealth but have only one daughter as an heir. Should I not bequeath all my wealth in charity?' He replied in the negative, to which I said. 'Then two thirds?' Again he replied in the negative, to which I again queried, 'Half? Once again he refused. I finally said, 'Then one third?' the Holy Prophet صلى الله عليه وسلم said, 'Yes, you may bequest one third, but this is also too much. Definitely, it is much better for you to leave your heirs wealthy rather than leave them destitute, having to stretch their hands out before others. Most surely, you will receive the reward for everything you spend in search of Allāh's pleasure, even if it be a morsel of food that you place in your wife's mouth.'

## ONE SHOULD NOT DELAY IN DRAWING UP A WILL

Living in this world, man is in constant contact with his fellow human beings. He has to give or take from everyone else, because of which various types of incumbent rights will apply. He may need to take loans, or things may be placed in his trust. Since none knows when death will overtake him, it is of great

importance that one should always have one's will ready. In this, all obligations should be recorded such as the rights owed to others like debts, trusts, etc. Personal obligations such as outstanding obligations (*Farā'idh*) and compulsory (*Wājibāt*) should also be noted. In keeping this at hand, a person's successors will be able to fulfil all of these obligations should death arrive.

Sayyidina Ibn Umar رضى الله عنه relates that the Holy Prophet صلى الله عليه وسلم said, "It is incorrect for even two nights to pass without a written testament by the side of a person from whom some rights are due." [Bukhari, v.1, p.382]

Sayyidina Jābir bin Abdullāh رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, 'The person who dies after making his last will and testament will have died upon: the right path, the Sunnah, piety, martyrdom and a state of forgiveness.' [Ibn Majah, p.194]

## THE SIN OF ALTERING THE BEQUEST

Once a person has died leaving a bequest, it will be incumbent upon the heirs, appointed executors, judge, or ruler (whichever may be applicable) to fulfill the bequest according to the principles of Shari'ah. Since the testator has left the world and no longer has any choice in matters, those surviving him, who now have jurisdiction over his wealth, have to ensure that each one receives their allotted share from the bequest. No rightful recipient should be deprived.

Certain beneficiaries, like distant relatives or the poor, may not even know about their shares and will therefore not even claim it. It is only those who control the estate who are able to give or withhold, give more or less, or even conceal certain facts. The responsibility of distribution rests squarely upon their shoulders. They should keep the Hereafter before them when doing anything. No changes and alterations should be made to the legacy. Should they make any, they will be sinning and be questioned in the Hereafter. This warning is sounded in the verse, 'So whosoever alters it after hearing it, then the sin rests upon those who alter.'

Allāma Abu Bakr Jassas رحمه الله writes in "Ahkāmul Qur'an" that it is gathered from this verse that if a person dies after having left behind his will and bequest together with sufficient funds to sustain them, then he has fulfilled his responsibility. It is now the responsibility of his successors to conclude further matters. Should they be negligent in this regard, the sin will be theirs. Alteration to the original legacy is also considered to be negligence.

He writes further that if a person dies without paying the zakāh due from him, he will be sinful and considered to be of those who refuse to pay zakāh. If this person bequeathed that his zakāh be paid and his executor does not pay it, the deceased will be absolved of the sin, which will now rest with the executor (since he will be deemed to have changed the bequest). However, if there exists some injustice in the will (e.g. All the wealth or more than a third was bequeathed without the consent of the heirs), then it is compulsory that it be altered accordingly.

"Whoever fears any partiality or sin from the testator, then reconciles between them, upon him rests no sin" "It frequently occurs that the testator, either



intentionally or erroneously, displays partiality towards a certain heir or relative when drawing up the will. As a result of this, injustice takes place. If any person learns of this occurrence, or of its pending occurrence, there will be no sin on him should he reconcile and rectify the situation between the testator and the beneficiaries. In the case where the testator has already left the world, the person who has authority over the estate may alter the will so that it complies with the Shari'ah. This will also not bring any sin to him and Allāh will forgive such an alteration. This person will not be regarded as "whoever alters it"

Commentators have described several incidents where the bequest may be unjust. Amongst these, the situation is where distant relatives are made beneficiaries while near ones are excluded. Another example is where a grandchild is allotted some wealth even though his father is to receive a share, upon the pretext that the child is not an heir. This is done so that the father of that particular child receives more than his brothers. Other examples are the bequeathing of all or more than a third of the estate. The person who advises on these unjust cases, thereby rectifying them, will not be sinful of changing a legacy.

With the specific intention of depriving their daughters or other heirs, some people, during their lifetimes, transfer their properties on the names of other heirs such as their sons. This is also a form of unjust bequest resulting in the person committing a sin. It is not permissible to "gift" something to anyone with the intention of depriving an heir.

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "A man or woman may live in the obedience of Allāh for sixty years but, upon their demise, they would have hurt someone by their bequest; then Hell becomes compulsory for them." After narrating this hadith Sayyidina Abu Hurairah رضى الله عنه recited the following verse from Surah Nisā, "after (deducting) the said bequest or debts, without harming (anyone) And that is the supreme triumph." [Ahmad as recorded in "Mishkāṭul Masābīh" p. 265]

Sayyidina Anas رضى الله عنه says that the Holy Prophet صلى الله عليه وسلم told them, "Allāh will sever that person's inheritance to Heaven (Jannah) who severs any portion of the inheritance of his heirs." [Sunan Ibn Majah' p. 194]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ  
لَكُمْ تَنَقُّونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ  
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ  
خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

(183) O you who believe! Fasting has been ordained for you just as it was ordained for those before you, so that you may attain piety. (184) Fast for a prescribed number of days. Whoever amongst you is ill or upon a journey, then he should count the same number of days besides these to fast. Upon those who

are capable, is a redemption; the feeding of a poor person. Whoever will do a good act of his own will, then surely' this is better for him. And it is better for you that you fast, if you but knew.

## THE OBLIGATION TO FAST IN RAMADHĀN AND ESSENTIAL LAWS GOVERNING FASTING

This verse announces the obligation of the Ramadhān fasts. Sayyidina Abdullah bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, 'Islam is based upon five pillars: (1) The declaration that there is none worthy of worship besides Allāh, and Muhammad صلى الله عليه وسلم is the servant and messenger of Allāh. (2) The establishment of Salāh. (3) The payment of zakāh. (4) The performance of Hajj. and (5) To fast in Ramadhān.' [Bukhari v.1 p.6]

Salāh and fasting are both physical forms of worship, while zakāh involves financial strain. In Hajj, both physical and financial exertions are involved, making it both a physical and financial worship. Salāh was made obligatory (Fardh) in the fifth year after prophethood. This transpired in Makkah during the night of Ascension (Mi'rāj). The fast in the month of Ramadhān was made obligatory (Fardh) in Madinah during the second year after Hijrah.

Just as Salāh and Zakāh were obligatory for the previous Ummahs, so too was fasting. This is explained in the phrase where Allāh says, "just as it was ordained for those before you" Therefore, fasting is nothing new, it should be practised just as the previous nations had done.

## THE QUALITY OF PIETY (TAQWA) IS BORN OF FASTING.

"So that you may attain piety" By fasting, some degree of difficulty is experienced by the carnal self (nafs), which curbs the carnal passions. Piety (taqwa) denotes abstaining from all types of sins, be they minor, major, hidden or apparent; The verse explains that fasting has been made obligatory to attain piety (taqwa).

Man is imbued with numerous bestial inclinations and carnal desires which encourage him to commit sins. Fasting is a form of worship which curbs these animalistic inclinations, thereby decreasing the capacity to sin. The passions and desires of the fasting person are stunted. Fasting for the entire month of Ramadhān is obligatory (Fardh) on every sane mature Muslim. Abstaining from eating, drinking and sexual cohabitation during the day for an entire month creates a certain submission and placidity within the soul.

If a person fasts in accordance with the laws and etiquette described in the Ahādith, then a person's soul can truly be purified. The causes of most of the sins committed by man, are his tongue and private parts. Tirmidhi reports from Sayyidina Abu Hurairah رضى الله عنه that the Holy Prophet صلى الله عليه وسلم was asked what will be the greatest cause for people entering Hell (Jahannam). He replied, "The tongue and the private parts." While fasting, the tongue and private parts are restricted, and therefore they are less liable to commit sins. For this reason the Holy Prophet صلى الله عليه وسلم mentions in a hadith, "Fasting is a shield (offering protection against sins and the fire of Hell." [Bukhari, v.1, p.254]

Keeping the fast with its laws and etiquette will definitely make it easy for a

person to refrain from sins. If a person makes the intention to fast, abstaining from eating, drinking and conjugal relations, but does not adhere to the various etiquette (by indulging in unlawful Harām earnings and backbiting), he will be deprived of the blessings and benefits of fasting, even though he will be absolved of the obligation.

Nasa'i records a hadith wherein the Holy Prophet ﷺ said "Fasting is a shield as long as one does not tear it." Another hadith reads, "Allah has no necessity for a person to leave eating and drinking when he does not abstain from false speech and sinful deeds." [Bukhari, v.1, pg.255]

From the above, it is understood that the fast is not complete by mere abstention from eating, drinking and conjugal relations. Fasting includes staying away from all evil and vile deeds. It is improper for a person to speak indecently while his mouth is in abstinence. For this reason the Holy Prophet ﷺ said, "When any one of you is fasting, he should not speak indecently, nor be rowdy. If another person swears at him or wants to involve him in a dispute, he should merely say, (without retaliating) 'I am fasting' (i.e. I do not wish to dispute)." [Bukhari, v.1, p.255]

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet ﷺ said, "There are many fasting persons who (because they indulge in backbiting, illicit acts and unlawful (harām) deeds), achieve nothing from their fast except hunger and thirst. There are also many persons who perform Tahajjud Salāh (late night Salāh) but (because of vanity and show), achieve nothing thereby except the difficulty of staying awake." [Mishkāṭul Masābīh, p. 17]

"A prescribed number of days." Fasting has been ordained for a prescribed number of days only, which are not very difficult for a person to observe. Thereafter, mention is made of the special concession accorded to those who are sick or on journey. In their respective conditions, should they omit some of the fasts, they will have to fast the same number of days after Ramadhān. The making up for missed fasts is referred to as "Qadha," which will be explained in the ensuing verses (Insha Allāh).

"Upon those who are capable is a redemption; the feeding of a poor person." This law applied during the early stages of Islām. A hadith is reported in "Sunan Abi Dawūd", (v.1 p.74) that when the Holy Prophet ﷺ arrived in Madīnah he instructed the Muslims to fast for three days a month. Thereafter the fasts of Ramadhān were enforced. Since the people were not accustomed to fasting and found it difficult, the above concession was granted to those who, even in spite of possessing the ability to fast, did not have to do so if they did not wish to. They could substitute it with the feeding of a poor person for every missed fast. It was after this stage that the order was later revealed, "Whomsoever witnesses the month (Ramadhān) should fast therein." This verse abrogated the concession of missed fasts for those who are capable. After this, every person was instructed to fast. Exemption was granted to the ill and travelling persons who could miss the fasts, but have to keep them later on.

## THE THREE PHASES IN THE INJUNCTION OF FASTING

A lengthy hadith is reported in the "Musnad" of Imām Ahmad رحمه الله عليه.

p.246) that Salāh and fasting both underwent three phases in their obligation. After concluding the three phases of Salāh, those of fasting are mentioned as follows:

1. Upon arriving in Madinah, the Holy Prophet ﷺ used to fast during three days of every month together with the fast of Āshura (the tenth of Muharram. Then Allāh revealed the following verse making the fasts of Ramadhān obligatory, "Oh you who believe, fasting has been ordained for you just as it was ordained for those before." These verses, together with making the fasts of Ramadhān incumbent, also granted the concession to people to offer expiation of feeding a poor person. This expiation was considered to suffice for fast.

2. Thereafter Allāh revealed the subsequent verses viz. "It was in the month of Ramadhān wherein the Qur'ān was revealed" Included in these verses was the command, "Whomsoever witnesses the month (Ramadhān) should fast therein." This verse made concession for every healthy person not on journey to fast. The previous concession to offer the atonement in lieu of missed fasts was hereby repealed. This concession remained only for those who were ill or on a journey. They are allowed to miss fasts in Ramadhān and make it up later. The Fidyā (expiation) for missed fasts remains only for such old people who are unable to fast.

3. The instruction existed initially that, during the nights of fasting days, a person was only permitted to eat, drink or cohabit until the time he fell asleep. If anyone fell asleep (even though the night was not yet over,), he was not allowed to indulge in any of these actions upon awakening. It once transpired that a companion of the Holy Prophet ﷺ whose name was Sirmah رضى الله عنه, engaged in hard labour throughout the day while fasting. When he reached home that evening, he was so exhausted that he fell asleep after performing the Isha prayers. (Due to the fact that he had fallen asleep, he was now not permitted to eat, nor drink anything,). Subsequently, the night passed in this manner till daybreak, whereafter he fasted once again the Holy Prophet ﷺ noticed the extreme strain on him and inquired, 'What is the matter? I see you experiencing great difficulty. "He then related the entire episode. [Bukhari, v.1, p.256]

It has also been narrated that Sayyidina Umar رضى الله عنه once cohabited with one of his wives after having fallen asleep. He then related the incident to the Holy Prophet ﷺ. With reference to this Allāh revealed the verse, "Taking unto your spouses has been permitted for you during the nights of your fasts."

Sayyidina Ibn Abi Layla رحمه الله عليه narrates that the companions of the Holy Prophet ﷺ informed us that when the fasts of Ramadhān were made

obligatory, it was difficult for them initially. For this reason, it was permissible for them to feed a poor person for every missed fast, even though they were capable of keeping it. Then the verse, "And that you fast, is better for you if you but knew," abrogated this concession. Every person now had to fast.

Sayyidina Ibn Umar رضى الله عنه also recited the verse, "a redemption, the feeding of a poor person)" whereafter he said, "This concession was abrogated." It is evident from all these reports that the permission which originally existed no longer remains. It is now obligatory for all to fast, bearing whatever difficulty that may arise. The concept of expiation (*Fidya*) will, however, still apply to that person who is totally incapable of keeping the fasts.

"Whosoever does a good act of his own will, then this is better for him." This verse makes reference to the fact that, after observing the entire month of Ramadhān in fasting, it will be of extreme benefit for a person to fast on an optional basis after Ramadhān. Bukhari (v.1, p.254) reports ahadith wherein the Holy Prophet صلى الله عليه وسلم said in reply to a person's query regarding Islām that the five Salāh are obligatory. The person asked what else was due from him. The reply was that there was nothing else except what he may do, of his own will. Then he was told about the obligatory Ramadhān fasts, upon which he asked whether it was only these that were obligatory. The Holy Prophet صلى الله عليه وسلم told him that it was only these, unless he fasted after them of his own will.

The general context of the verse encourages all good acts. Even if it be a single Salāh, fast or any other mandatory devotion which a person observes optionally, its reward will most definitely be awarded to him. He will be deserving of the great merits promised by Allāh, which is certainly better for him in the hereafter.

Other commentators have interpreted this verse slightly differently. They say it means that although the expiation (*Fidya*) is fulfilled by feeding a single person one meal, should a person willingly give extra, this will be better for him.

"And it is better for you that you fast, if you but knew." Allāma Abu Bakr Jassās رحمه الله says that this verse refers to those people who, in the beginning, were permitted to miss their fasts in spite of being healthy and not on journey. Although they could offer the expiation (*Fidyah*), it was best for them to fast. The blessings and spiritual benefits to be derived from fasting can never be attained through the expiation (*Fidyah*).

He also writes that it could also refer to "those who are capable" as well as the travellers. Since the concession not to fast was also granted to travellers, the verse alludes to the point that it will be best for them to fast as well. Generally travellers (*Musāfir*s) are able to fast while on a journey without too much difficulty. It becomes evident that to fast on a journey is better than not fasting.

Allāma Jassās رحمه الله then extracts even another fine point when he mentions that since the feeding of one poor person (the equivalent of half Sā approximately 1.75 kg) is a substitute for one fast, it is learnt that one fast is superior to donating half a Sā in charity. [*Ahkāmul Qur'ān*, v. 1, p.180]

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى  
وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ  
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ  
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ



(185) The month of Ramadhān is the month wherein the Qur'ān was revealed as a guide for mankind; whose signs of guidance are absolutely clear, and it is a distinguisher between truth and falsehood. So whosoever amongst you witnesses this month, should fast therein, and those who are ill or upon a journey, should count the same number of days besides these to fast. Allāh desires ease for you and desires not hardship, and that you complete the period and glorify Allāh for His guiding you, and that you show gratitude.

### THE QUR'ĀN WAS REVEALED IN RAMADHĀN

This verse specifies the days in which fasting is to take place. The previous verse merely stated, "*a prescribed number of days*" whereas this verse clearly defines the specific month. It is therefore obligatory for every Muslim to fast in this month.

Thereafter Allāh mentions another speciality of this month - the revelation of the Qur'ān. It is stated in Surah Qadr that this revelation took place on the night of Qadr. There exists no discrepancy between the two verse because the night of Qadr falls within the month of Ramadhān.

The question may arise that since the Qur'ān was revealed gradually over a period of 23 years, why does this verse state that it was revealed in a single month of Ramadhān. The answer is, that on the night of Qadr the entire Qur'ān was revealed at once from the *Lowhul Mahfūz* (Protected Tablet) to the sky above the earth. Here it was placed in the *Baitul Izzah*. It was from this place that it was then gradually taken, through the order of Allāh, by Jibril عليه السلام to the Holy Prophet صلى الله عليه وسلم over a period of 23 years. [Tafsir Qurtubi, v.2, p.292]

The description of the Qur'ān thereafter given is evident to all. Allāh mentions that it is "*a guide for mankind; whose signs of guidance are absolutely clear and it is a distinguisher between truth and falsehood.*"

Thereafter, Allāh states, "*So whomsoever from amongst you witnesses the month, should fast therein.*" The obligation is made clear in this verse concerning the fasts, making it binding upon every sane, mature, male and female Muslim. However, it is allowed for sick people, travellers, pregnant women and breastfeeding mothers to miss the fasts and to keep the Lapse (*Qadha*) after Ramadhān. Women experiencing menstruation or after-birth bleeding (*nifās*), are also excused from fasting and observe them only upon the expiry of their condition. The various detailed rulings with regard to these situations are discussed in the Ahādith and books of jurisprudence. Just a few will be elucidated here.

The world is continuously striving to make travel and locomotion more comfortable. With the inception of high speed aircraft, distances which normally took months to traverse, have now been shortened to no longer than a few hours. Since the development of these means, the question always arise regarding the case where a person fasted a full period of thirty days in a certain country, whereafter he flies to another country where still a few days remain before the end of Ramadhān. What is he to do during these days? In my humble opinion, since he is witnessing Ramadhān in this country, he should fast the remaining days. This is required from the general context of the verse, "*So whomsoever witnesses the month, should fast therein.*"

This ruling is also evident if one considers the ruling jurists have issued with regard to the person who physically matures during Ramadhān and the woman who ceases to menstruate in Ramadhān. Both of these, although not fasting during that particular day, will not be allowed to eat or drink for the remainder of the day, due to the reverence of this month. Similarly, the person arriving at a place where Ramadhān is still not over, has to show reverence for the month. This reverence can assume two forms. Either he does not fast but refrains from eating and drinking, or he may fast. For him to fast will be in compliance with this verse, therefore he should observe the fasts. In this situation, he should make a general Niyyah (intention) for fasting.

In this way, the fast will be both Nafil (*optional*), as well as obligation (*Fardh*) of Ramadhān. The benefit is that if Allāh regards his fasting to be obligatory in these days, his obligation will be fulfilled. If, however, it was really not necessary for him to fast during these remaining days, he would have reaped the reward of optional (*Nafil*) fasts. At the same time, he would have shown due reverence for the month of Ramadhān.

### THE PERMISSION GRANTED TO THE SICK AND THE TRAVELLERS NOT TO FAST AND THE INSTRUCTION TO OBSERVE THE LAPSE (QADHA) THEREAFTER

In this verse, Allāh excludes the ill and the Musāfir (*traveller*) from the obligation of fasting, instructing them to make up the missed fasts afterwards. Allāma Jassās رحمه الله عليه in 'Ahkāmul Qur'ān' writes that Allāh, in this verse, only specified that the person should make up the exact number of days that he missed. No mention was made that these fasts have to be consecutive without a break in between. Therefore, a person may fast continuously, or with breaks between. Both ways are permitted, which is also denoted by the verse, "*Allāh desires ease for you and does not desire hardship*" [v.1, p.208]

Jurists have mentioned that if a person had not yet completed the Lapse (*Qadha*) of his Ramadhān fasts by the time the next Ramadhān arrives, he should fast for this subsequent Ramadhān and complete the Lapse (*Qadha*) thereafter. However, the Lapse (*Qadha*) should be observed as quickly as possible since one has no idea when death will overtake one.

**Ruling:** The concession granted to the ill does not apply to all sick people. It will apply only to those who will experience severe difficulty by fasting or have the strong fear of losing a limb or organ thereby. Those people may also take

advantage of this concession who anticipate the prolonging of their illness because of the fast. This anticipation should be based either upon previous experience or upon the diagnosis of an expert Muslim doctor who is known not to be a *Fāsiq* (open sinner). This ruling is recorded in the canonical books of "Durrul Mukhtār" and "Shāmi" wherein it is also stated that the infidel (*kāfir*) doctor could intend, by such a diagnosis, to discourage one from worship.

People generally misconstrue any little illness to be an excuse not to fast, even though it is not at all harmful for them to fast. On the other hand, fasting is beneficial for certain diseases. Nevertheless, many people use the excuse of illness to avert fasting, merely relying upon the word of some doctors. The instruction of every doctor is not considered in this matter since certain doctors may be totally irreligious, while others are disbelievers. Neither do they understand the correct ruling nor the value of fasting. Some people even derive pleasure out of discouraging others from fasting. The word of a *kāfir* doctor will be emphatically ignored in this matter.

The sick person should decide using experience, strength of Belief (*Imān*) and the advice of such a Muslim doctor who, together with understanding the importance of fasting and relevant Islāmic rulings, also possesses the fear of Allāh.

Unfortunately, there are many people who not only miss their fasts on the pretext of illness but who do not even make them up later. Such people drag the great sin with them to their graves. In their love for mere eating and drinking, they are totally oblivious of the doomsday (*Ākhirah*).

The above discussion concerns those whose illnesses are temporary. They will have to make up these missed fasts at a later stage. However, some people suffer from such sicknesses that are terminal, from which they have no hope of recovery, nor of keeping the Lapse (*Qadha*). Other people are so old that they too have lost hope of ever observing the Lapse (*Qadha*). These people should give the expiation (*Fidyah*). If, at some later stage, they do find the ability to fast, it will be obligatory upon them to complete the Lapse (*Qadha*). Whatever expiation (*Fidyah*) was given up to then will be considered to be optional (*Nafl*) charity.

Just as it is not permitted for every ill person to miss the fast, so too does it apply to travellers. That traveller who intends a journey of Qasr may miss the fast if s/he does so with the intention of keeping the Lapse (*Qadha*) afterwards. This will be permissible once s/he leaves the boundary of his/her town or city, for as long as s/he is on journey. Once s/he returns home, the Lapse (*Qadha*) has to be observed.

Should the traveller (*Musāfir*) intend to stay over at a place for 15 days or more, he will cease to be a traveller (*Musāfir*). If it is still the month of Ramadhān, it will be obligatory for him to fast while staying in this place, and he will have to perform his *Salāh* in full. The journey of Qasr is 48 Shar'i miles (equivalent to 88.864 km). A person who travels this distance will be deemed a traveller (*Musāfir*), whether it be on foot, by car, bus or by plane. Such a person shall perform Qasr *Salāh* [i.e. Two in place of four Rakāhs obligation (*Fardh*)], and it is permissible for him to omit the fasts.



It will not be permissible for the person travelling any distance less than this to omit their fasts. In spite of this allowance, it is still best for the traveller to fast during Ramadhān. The reason for this is that by not fasting a person will be deprived of the blessings and spiritual illumination of Ramadhān. Another is that fasting in the month of Ramadhān, when everyone else is also fasting, is much easier than fasting afterwards, when it will be extremely difficult.

**Ruling:** The traveller and the ailing person who happen to die in Ramadhān need not make a bequest for the expiation (*Fidyah*) to be given since they did not have any opportunity to observe the Lapse (*Qadha*). However, had the sick person recovered, or the traveller returned home, whereafter they were able to observe the Lapse (*Qadha*), but did not do so, then it will be compulsory for them to make a bequest for the expiation (*Fidyah*). Once the person has left the world, his successors will, after having settled any debts, pay out his expiation (*Fidyah*) from the remaining third of his estate. For every fast missed the equivalent of Sadaqatul Fitr will have to be paid. If the deceased had not made a bequest to this effect, and his successors pay it out of their own pockets, this will also (*Insha Allāh*) be beneficial.

For example, if he missed ten fasts, then lived for a further ten days in good health (in the case of a sick person), or was at home for ten days (in the case of the traveller) he will have to make the bequest for expiation (*Fidyah*) of ten days to be given before he passes away. In the same example, should he have only lived for five days (wherein he did not keep any Lapse (*Qadha*)), it will only be necessary to make a bequest for the expiation (*Fidyah*) of five fasts. [Durrul Mukhtar]

## THE EXCEPTION IN THE CASE OF PREGNANT AND BREASTFEEDING WOMEN

"Sunan Nasā'i (p. 315) reports a hadith wherein the Holy Prophet ﷺ said, 'Allāh has allowed the traveller not to fast and pardoned a portion of his Salāh (he only has to perform two Rakāhs obligatory (*Fardh*) Salāh). Allāh has also granted the same concession for the breastfeeding and expectant mother. They may make them up after Ramadhān."

That expectant woman who experiences tremendous difficulty while fasting, or fears for her or her child's life, may omit her fasts to make them up afterwards. Similar is the case of the breastfeeding mother who fears that her child, who only subsists on her milk may be deprived of the milk. If the child is able to subsist on another diet (such as formula milk or cereal, as is common nowadays), then it will not be permissible for the mother to miss her fasts. It should also be borne in mind that once a child reaches the age of two, She/he cannot be breastfed, therefore the question of the mother of a two year old child not fasting will not arise.

## THE LAW CONCERNING WOMEN EXPERIENCING MENSTRUATION (*HAIDH*) AND AFTERBIRTH BLEEDING (*NIFĀS*)

Any woman undergoing these conditions during the month of Ramadhān should not fast even though they are capable of fasting. They must observe the

Lapse (*Qadha*) afterwards. As for their *Salāh*, it is completely pardoned, without the necessity for Lapse (*Qadha*).

### ALLĀH HAS PLACED EASE IN DĪN (RELIGION)

Allāh has not instructed man to do anything which is beyond his capability. This has been emphasised in numerous verses of the Qur'ān. In the verse under discussion, after discussing the Law regarding the ill and traveller, Allāh declares, "*Allāh desires ease for you, and does not desire hardship.*"

Allāh has allowed the sick person to perform *Salāh* in whichever method is convenient for him, whether it be standing, sitting, lying down or even by indication. *Zakāh* is due only when a person possesses the equivalent of *Nisāb*. Then too, the *zakāh* will only be payable once the wealth has been in a person's possession for an entire lunar year. The stipulated amount for *zakāh* is also very little i.e. only one fortieth portion of the entire wealth (2.5 %).

Hajj is also not incumbent upon every person, but only on those who have the means to go to *Makkah*, meet the necessary expenses, return, and provide for their families during the interim period. Then too, it is only obligatory once in a lifetime. With regard to fasting, the leniency has already been discussed which is applicable to the ill, the traveller, the aged, and those women who are expecting or breast feeding. The other leniencies found in the *Shari'ah* are well renowned.

"And that you complete the period" With regard to this verse, the author of "*Rūhul Ma'ānī*" (v.2 p.62) writes that the instruction to fast upon witnessing *Ramadhān*, as well as the concession granted to the ill and the traveller (with the explicit order to carefully count the missed fasts), are all with a view to inculcating within man to be particular in these matters of calculation. In this way no fast, whether Lapse (*Qadha*) or not, is not missed, irrespective of whether they are kept in succession or not. (In so doing, the entire period of *Ramadhān* is completed)

"And glorify Allāh for His guiding you.." This means that one praises Allāh for this favour. Sayyidina Zaid bin Aslam رضى الله عنه says that this refers to the *Takbirs* that are read during the day of *Eid*. Sayyidina Ibn Abbās رضى الله عنه says that it refers to the saying of "*Allāhu Akbar*" (Allāh is the greatest) upon sighting the moon.

"And that you may show gratitude." This verse explains the reason for the leniency ordained by Allāh for those who are ill or on journey. It is a special favour of Allāh for which gratitude and appreciation ought to be shown.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا  
لِي وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

(186) And when My bondsmen ask you about Me, verily I am close by. I answer the supplication of the caller when he summons. So they should accept My commandments and believe in Me so that they remain on the right.

## THE VIRTUE OF DU'Ā (SUPPLICATION) AND ITS ETIQUETTE

A hadith is narrated in the tafsīr "Durrul Manthūr" (v.1,p.194) that a person asked the Holy Prophet صلى الله عليه وسلم, "Is Allāh nearby, that we may supplicate to Him silently, or is He far away so that we have to call out loudly to Him?" The Prophet صلى الله عليه وسلم remained silent, whereafter this verse was revealed, "And when My bondsmen ask you about Me"

Sayyidina Atā bin Abi Rabāh رحمه الله says that when the verse, "Your Lord declares, 'Call unto Me, and I will answer your call,'" was revealed, the Sahāba رضي الله عنهم expressed the wish to know when they should supplicate. In reference to this the verse was revealed, "And when My bondsmen ask you about Me"

The previous verses mentioned fasting. The blessed month of Ramadhān is the ideal season for earning the hereafter (Akhirah). Much can be achieved in this month since the Devils (Shayātīn) are chained and the doors of Heaven (Jannah) are thrown wide open. At the same time, the doors of Hell are shut. [Bukhari, v.1, p.255]

Allāh dispatches an announcer every night who says, "Oh seeker of good, advance! Oh seeker of evil, desist!" [Tirmidhi, v.1,p.122] The people of Belief (Imān) are instinctively inclined towards good. They fast, pay special attention to their obligatory (Fardh) Salāh, and increase their performance of optional (Nafl) Salāh. They also step up their remembrance of Allāh (Dhikr), recitation of Qur'ān, supplication to Allāh Supplication (Du'ā) and strive to spend the entire night of Qadr in devotion. During Ramadhān Supplications (Du'ās) are readily accepted. [Tirmidhi" in the chapter of Du'ās]

It is for this reason that it is appropriate to make mention of the acceptance of Supplications (Du'ās) during the discussion of Ramadhān. The verse says that Allāh is close by, hears all Supplications (Du'ās) and accepts them. Whether the Supplication (Du'ā) is silent or audible, He hears everything, even if it not be by the tongue but by the heart. He hears them all and answers. Allāh uses the term "answer" instead of saying He "hears" {all Supplications (Du'ās)}, so as to include the Supplications (Du'ās) of the heart as well.

Allāh says in Surah Qāf, "Most assuredly We have treated man, We know what thoughts prevail in his soul and We are closer to him than his own jugular vein." [verse 16]

Bukhari (v.2 p.944) quotes Sayyidina Abu Mūsa Ash'ari رضي الله عنه, who narrates that once, while on a journey with the Holy Prophet صلى الله عليه وسلم, we were ascending hill. We were saying "Allāhu Akbar" loudly, upon which the Holy Prophet صلى الله عليه وسلم said, "Oh people have mercy upon yourselves! You are not calling someone who is deaf nor one who is absent. You are calling unto One who is All Hearing, All Seeing."

Sayyidina Salmān Fārsi رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Verily your Sustainer is modest and magnanimous. He is modest in that He shies away from returning the hands of His slaves empty when they lift their hands unto Him (in supplication)." [Tirmidhi and Hākim]

Sayyidina Abu Hurairah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم

وسلم said, "Your Supplications (*Du'ās*) are always accepted as long as you are not hasty i.e. when you say, 'I made Supplication (*Du'ā*) but it was not accepted.'" [Bukhari, v.2, p.938]

In another hadith, the Holy Prophet صلى الله عليه وسلم said, "The Supplications (*Du'ās*) of a person will always be accepted as long as he does not make Supplication (*Du'ā*) for something sinful or for the breaking of family ties. This (acceptance) will be on condition that he is not hasty." Someone asked the Holy Prophet صلى الله عليه وسلم the meaning of being hasty, to which he replied, "Hastiness is when a person says that he made Supplication (*Du'ā*) but it seems that it was not accepted. He then sits back without making further Supplication (*Du'ā*)" [Muslim, v.2, p.352]

A person should continuously make Supplication (*Du'ā*) with enthusiasm. His Supplication (*Du'ā*) should be heartfelt and sincere. Sayyidina Abu Hurairah رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "There is nothing more virtuous in the sight of Allāh than Supplication (*Du'ā*)."

Another hadith states that *du'ā* is the essence of worship.

The Holy Prophet صلى الله عليه وسلم says in another hadith, "That person who desires that Allāh should accept his Supplication (*Du'ā*) in times of hardship and adversity should supplicate to Allāh in abundance during times of ease." Regarding the meaning of 'acceptance' the Holy Prophet صلى الله عليه وسلم said that whenever a person supplicate to Allāh, Allāh will either grant him exactly what he has asked for, or avert a calamity from afflicting him. Allāh will do this for him as long as his Supplication (*Du'ā*) does not regard something sinful, nor the breaking of family ties. [Tirmidhi has recorded all four *Ahādith*]

In the "Musnad" of Ahmad رحمه الله عليه, an addition is narrated to the above hadith. It says that Allāh may also store the Supplication (*Du'ā*) as a treasure for a person in the Hereafter (which will be of great benefit to him there). [Mishkāṭul Masābīh", p. 196]

People keep saying that Supplications (*Du'ā's*) are no longer accepted. In fact, there hardly exists anyone who is truly capable of making Supplication (*Du'ā*). Firstly, a Supplication (*Du'ā*) should be heartfelt. Secondly, the person should abstain from sins, it is narrated in a hadith: "A person will have travelled a long distance, making his hair dishevelled and his body to be covered in dust. He will raise his hands supplicating, "Oh my Lord, Oh my Lord". His food is from unlawful (*harām*) sources, his drink is unlawful (*harām*) and all his nourishment is derived from unlawful (*harām*) means. How can his Supplication (*Du'ā*) be accepted?" [Muslim, v.1 p.326]

Tirmidhi narrates a hadith wherein the Holy Prophet صلى الله عليه وسلم said, "Supplication (*Du'ā*) is beneficial for eradicating calamities which have already befallen a person, as well as those which have not. Oh Allāh's servants, stick fast to the making of Supplication (*Du'ā*)."

Another hadith of Tirmidhi states that the Holy Prophet صلى الله عليه وسلم said, "Make Supplication (*Du'ā*) to Allāh in such a way that you are convinced of its acceptance. Verily Allāh does not accept the Supplication (*Du'ā*) of a negligent and careless heart."

"So they should accept my commandments so that they remain on the right path. This means that together with accepting all the commandments of Allāh, a person should also believe in all the attributes and the Being of Allāh, trusting only in Him. By doing this, a person will remain firm on guidance and will also receive further guidance from Allāh.

The author of "Rūhul Ma'āni" makes the following comment on this verse: "They should seek Allāh's acceptance for all their Supplications (*Du'ās*) wherein they ask for Belief (*Imān*) and obedience, just as they seek His acceptance for all their Supplications (*Du'ās*) regarding their personal needs." [v.2, p.64]

In his exegesis (*tafsīr*) [v.2, p.214], Allāma Qurtubī رحمه الله quotes Harawī رحمه الله as saying that "the right path" refers to guidance and steadfastness. Allāma Baydawī رحمه الله has also made similar comments as the above two in his exegesis (*tafsīr*). [v.1, p.130]

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُنَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

(187) Permission has been granted for you, on the nights of the fasts, to go unto your wives. They are a garment unto you, and you are a garment unto them. Allāh knows well that you have been unfaithful unto yourselves, so He turned unto you and forgave you. So now you may cohabit with them and seek that which Allāh has ordained for you. Eat and drink until the white thread becomes distinct to you from the black thread i.e. the thread of dawn. Then complete the fasts till nightfall and do not touch your women when you are secluded in devotion *I'tikāf* in the Mosque (*Masjid*). These are the limits imposed by Allāh so stray not from them. Thus Allāh expounds His verses to man so that they attain piety.

## CONCLUDING THE LAWS OF FASTING

Sayyidina Farā bin Āzib رضي الله عنه narrates that when fasting was ordained initially, the law was that if a person fell asleep before he terminated his fast (at the time of *Iftār*), he was not permitted to eat for the entire night, nor the day thereafter. He could only eat again after terminating the following days fast.

It once transpired that Sayyidina Qais bin Sirma رضي الله عنه was fasting. When he arrived home that evening, he asked his wife whether there was any food to eat. She replied in the negative, adding that she will try and arrange for something to eat. Since he was engaged in hard labour all day he fell asleep

before his wife could return. When she arrived she expressed grief over the situation since he was now unable to eat until the following evening. Consequently, he fasted the following day without having anything to eat. When half the day had passed the incident was narrated to the Holy Prophet صلى الله عليه وسلم, whereupon the above verse was revealed, "Permission has been granted for you, on the nights of fasts" The Muslims were overjoyed upon this revelation, whereafter the rest of the verse was also revealed, "Eat and drink until the white thread becomes distinct from the black thread of dawn." [Bukhari, v.1, p. 256]

Just as it was prohibited to eat and drink after falling asleep, so too was cohabiting with one's spouse. This proved extremely difficult for the Companions (Sa'ībah رضى الله عنهم Bukhari [v.2, p.64'7] narrates that when the fasts of Ramadhān were made obligatory, it was prohibited for any person to cohabit with his spouse after having fallen asleep. This order applied to the entire month of Ramadhān. As a result, many people were unfaithful to themselves by contravening this law of Allāh. With regard to this, Allāh revealed the following verse, "Allāh knows well that you have been unfaithful to yourselves so He turned unto you and forgave you."

In a narration of Abu Dawūd, it is reported that Sayyidina Umar رضى الله عنه once wished to cohabit with his wife. She informed him that she had already fallen asleep (meaning that it was prohibited for her). He thought that she was merely making an excuse, and fulfilled his desire.

In the exegesis (tafsīr) 'Durrul Manthūr', [v.1, p.197] it is narrated that one night Sayyidina Umar رضى الله عنه remained in the company of the Holy Prophet صلى الله عليه وسلم for a long time. Upon arriving home he found his wife asleep. He awoke her with the intention of indulging in conjugal relations. She pointed out to him that she could not comply to his wishes since she had already fallen asleep. Thinking, that she had not really fallen asleep, he went ahead. A similar incident took place with Sayyidina Ka'ab bin Mālik رضى الله عنه. The following morning Sayyidina Umar رضى الله عنه related the episode to the Holy Prophet صلى الله عليه وسلم. It was on this occasion that the above verse was revealed viz. "Allāh knows well that you have been unfaithful to yourselves."

When a person complies to the dictates of his carnal self (nafs), he appears to be faithful to his carnal self (nafs). Since contravening Allāh's laws will draw His wrath upon a person, the carnal self (nafs) itself will be made to suffer punishment. In this way, by complying to its dictates, a person will actually be unfaithful to his himself because he is causing ultimate suffering to himself. This is an interpretation of "unfaithful to yourselves."

Another interpretation of the phrase "unfaithful unto yourselves" is that people do not submit to the bidding of their carnal self (nafs) (to indulge in sexual relations with one's spouse) because of the constraints of Shari'ah. Although this is a sort of betrayal of the carnal self (nafs), it is in conformance to the laws of Allāh. Once the order of Allāh was issued to permit this act, unfaithfulness to the carnal self (nafs) ceased to exist in this regard. It now became permissible for a person to eat, drink and cohabit the entire night through. Those who may have contravened the order of Allāh previously were remorseful and forgiven by Him.

## A SUBTLE DESCRIPTION OF THE HUSBAND AND WIFE RELATIONSHIP

During the discussion of mutual cohabitation, an extremely subtle portrayal is given concerning the relationship between the husband and wife. Allāh says that the wife is like a garment to the husband and vice versa. The author of 'Rūhul Ma'āni' writes that this verse means that each spouse is a source of contentment and courage to the other. This has been referred to in the following verse of Surah A'rāf, "that he may find solace in her" [verse 189] The same is mentioned in Surah Rūm, where it is stated, so that you may find solace in her" [verse 21]

The couple have been described as garments to each other because they may embrace and cling onto each other. Another interpretation is that they offer protection to each other from sin and unchaste behaviour, just as clothing protects one from the elements. The Holy Prophet ﷺ said in a hadith, that the person who gets married has completed half of his religion, now it only remains for him to fear Allāh with regard to the other half ["Mishkāṭul Masābīḥ" from Bayhaqī]

The author of 'Rūhul Ma'āni' writes further with regard to the first part of the verse viz. "they (women) are a garment for you." He says that man cannot live without women. Similarly, women can also not make do without men as pointed out by the next phrase i.e. "and you are a garment unto them."

## THE COMMAND TO SEEK CHILDREN

"And seek that which Allāh has ordained for you." Sayyidina Ibn Abbās رضى الله عنه says that this verse refers to the seeking of children. Therefore, one should indulge in sexual intercourse with the intention that Allāh bestows one with children. It is written in "Rūhul Ma'āni" (v.2. p.65) that the purpose of marriage should be the enhancement of progeny. The prime objective of marriage should not merely be the gratification of one's passions. Allāh has merely placed the passion of sex in man as a means to perpetuate the human race. This is just as He had placed the instinct of hunger in man as a means to preserve his life. The mere satisfaction of these passions is a trait of animals.

Some commentators have mentioned that since the object of sexual intercourse is the bearing of children, it would not be permissible to cohabit in any way besides the normal method. This is so because other methods are not conducive to reproduction.

## THE PERMISSION TO EAT AND DRINK TILL DAWN

"Eat and drink until the white thread becomes distinct for you from the black thread i.e. the thread of dawn." This verse pronounces the permission to eat up to the time of dawn during the nights of fasting. The white thread refers to the light of day, which is introduced by the break of dawn. The black thread refers to the darkness of night. This interpretation was offered by the Holy Prophet ﷺ himself, as reported in "Bukhari", (v.1 p.357).

Sayyidina Sahl bin Sa'd رضى الله عنه narrates that initially only the verse "Eat and drink until the white thread becomes distinct for you from the black thread,"

was revealed. The addition of "*the thread of dawn*" was not then included. Some people used to tie a white and a black thread on their legs, and continue eating until they could distinguish between the two (One should bear in mind that there was no electricity or lights in that time as we know it today. The homes were small and even once the light became bright outside, their homes remained dark. Therefore, they would eat till it was quite late.) These people understood the literal meaning of the verse. Thereafter Allāh revealed the addition of "*the thread of dawn*." It was then that they understood that it referred to the day and night. [Bukhari. v.1. p.287]

It is gathered from this discussion that the final time for Sehri (time to eat in the morning before the fast) is the break of dawn. Since the entire night is allowed for cohabitation, it follows that this is also permitted up to dawn. It is also understood from this that the state of Janābah (when one is in need of a bath after intercourse) does not nullify the fast.

The next part of the verse concerns the expiry time of the fast. Allāh says, "*Then complete the fast till the night*." The night begins with the setting of the sun. As soon as the sun goes down it will be time for Iftār (termination of the fast). Sayyidina Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The time for Iftār sets in when the night approaches from the east. the day fades away in the west and the sun disappears." [Bukhari, v.1, p.262]

**Ruling:** It is preferable to break the fast immediately upon the setting of the sun just as it is best to eat the Sehri during the last portion of the night [Muslim, v.1, p.35!]. However the Sehri should not be delayed so much that one fears that dawn has already broken.

## THE VIRTUE OF I'TIKĀF AND SOME RELATED INJUNCTIONS

"*And do not cohabit with them (your wives) while you are secluded in devotion (I'tikāf) in the Mosques.*" Itikāf (Seclusion for mere worship) is a Sunnah of the Holy Prophet صلى الله عليه وسلم and is only possible in the Mosque. The appropriate niyyah (intention) for Itikāf has to be made, without which whatever time spent in the Mosque (Masjid) will not be regarded as Itikāf. To remain in Itikāf during the prescribed nights, will facilitate remaining awake on the night of Qadr and engaging in Ibādah (worship). In Itikāf a person's contact with Allāh's creation diminishes, by virtue of which complete attention can be focussed on Allāh alone. A person is mentally and physically engrossed in devotions, engaging the body and tongue.

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم would remain in Itikāf for ten days during every Ramadhān. In his final Ramadhān, he remained in Itikāf for twenty days. [Bukhari, v.1, p.274]

Sayyidina Ubayy bin Ka'b رضى الله عنه said that the Holy Prophet صلى الله عليه وسلم would always perform Itikāf for ten days every year. It once occurred that he was unable to perform it, so the following year he remained in Itikāf for twenty days [Abu Dawūd, v.1, p.334] It also happened that once he remained for twenty days in Itikāf during the month of Shawāl. [Ibid.]

Sayyidina Ibn Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم



said with regard to I'tikāf "It prevents one from sins and accrues for him the reward of performing all good deeds." [Ibn Majah, p.127]

Whether by day or night, it is prohibited for a person in Itikāf to cohabit with his wife or even to touch her lustfully. Should he engage in intercourse with her, his Itikāf will be nullified. He may only touch her if there is no lust. Sayyidah Aysa رضي الله عنها narrates that, while in Itikāf, the Holy Prophet صلى الله عليه وسلم would allow her to wash his hair. Another narration mentions that she used to comb his hair. [Bukhari, v.1, p.272]

She also narrates that the person in Itikāf may only enter his house [leave the Mosque (Masjid)] for the purpose of relieving himself. [Ibid.] This refers to using the toilet. Since a person is able to eat and drink in the Mosque, he will not be permitted to leave its precincts for this purpose.

The person who remains in Itikāf and spends his nights in worship will receive the blessings and virtue of the night of Qadr. Allāh says in the Qur'an, "The night of Qadr is better than a thousand months." For this reason a person should always search for this night, especially during the last odd numbered nights of Ramadhān. A thousand months is equivalent to 83 years and four months. Therefore, earning such a great reward for just a few moments toil, is indeed a great blessing. For this reason, the Holy Prophet صلى الله عليه وسلم said, "Only that person will be deprived of the good of this night who is a complete loser." ["Mishkātul Masābih" p. 173]

Another hadith states that all the sins of that person will be forgiven, who, with full conviction in its rewards, spends the night of Qadr in optional (Nafl) Salāh. [Bukhari, v.1, p.270]

## A DISCUSSION ON THE NAFL (OPTIONAL) FASTS

Whomsoever does any good act of his own will, then this is surely best for him." This verse encourages the performance of all optional (Nafl) acts, and is mentioned within the presiding discussion of fasting. The general usage of terms would include any optional action. Allāh is most benevolent and rewards every action a minimum of ten fold.

## THE SIX FASTS AFTER EID

Sayyidina Abu Ayyūb Ansāri رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who fasted during Ramadhān, then follows it up with six fasts in the month of Shawāl, will receive the reward (of fasting for the entire year. Should he do this every year he will receive the reward) of fasting for his entire lifetime." [Muslim, v.1, p.369]

After observing the fasts of Ramadhān, an additional six fasts will total 36 which is equivalent to 360 in the sight of Allāh (because Allāh rewards every action a minimum of ten fold). in this way, its observance every year will amount to fasting the entire year, every year; therefore one's entire lifetime. Even if Ramadhān has 29 days, Insha Allāh, Allāh will still accord the person the reward of a whole year because every Muslim would have kept the thirtieth fast had it arrived.

## FASTING EVERY MONDAY AND THURSDAY

Much virtue has been narrated concerning fasting of Mondays and on Thursdays. Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Man's actions are presented (before Allāh) every Monday and Thursday. Therefore I like my actions to be presented while I am in the state of fasting." [Tirmidhi, v.1, p.329]

## FASTING DURING THE DAYS OF 'BĪDH'

There is much virtue in the fasting of these days called 'Bīdh They are the 13th, 14th and 15th of every month. Sayyidina Abu Dharr رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When you fast three days month, then observe them on the 13th, 14th and 15th days." [Tirmidhi, v.1, p.133] The Holy Prophet صلى الله عليه وسلم also instructed the observance of the fast on these days. [NaSa'i, v.1, p.329]

## THE FAST OF ĀSHURA (10TH OF MUHARRAM)

Bukhari (v.1 p.268) records a hadith wherein Sayyidah Aysa رضى الله عنها says, "During the period of ignorance, the Quraish used to fast on the day of Āshura. When the Holy Prophet صلى الله عليه وسلم arrived in Madīnah, he also observed this fast and instructed the companions (Sahāba) رضى الله عنهم to do the same. When the fasts of Ramadhān became obligatory, the compulsion of the fast of Āshura no longer remained. Thereafter, whoever wished to fast on that day fasted and whoever did not wish to, did not fast."

It is learnt from this hadith that the fast of Āshura was strictly ordained even before that of Ramadhān. It was only upon the obligatory of Ramadhān that its compulsion was revoked, making it optional. In a hadith of Muslim, the Holy Prophet صلى الله عليه وسلم said, "I am convinced that Allāh will forgive the sins of an entire year that has passed, as well as those of an entire year still to come, in lieu of the fast of the day of Arafah (the ninth of Dhul Hijjah). I am also convinced that Allāh will forgive the sins of an entire year that has passed, for observing the fast of Āshura."

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The best of fasts after the fasts of Ramadhān are those of Muharram (i.e. the first ten days of Muharram), which is Allāh's month. The best of all Salāh after the obligatory (Fardh) Salāh is that of the night (i.e. Tahajjud) [Muslim, v.1, p.366]. According to Allāma Tiebi رحمه الله عليه, the fast of Muharram, mentioned in the hadith, refers to that of Āshura as well as those of this entire month.

Referring to the month of Muharram as Allāh's month is merely to indicate its auspiciousness, since every month is Allāh's. Sayyidina Ibn Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم instructed the observance of the ninth and the tenth of Muharram fasts so as to contradict the practice of the Jews (who only fasted on the 10th). [Tirmidhi, v.1, p.122]

Sheikh Ibn Humām رحمه الله عليه mentions that the fast on the 10<sup>th</sup> of Muharram is preferable (Mustahab), so too is it to fast a day prior (9<sup>th</sup>) or a day after (11<sup>th</sup>). To fast only on the day of Āshura (10<sup>th</sup>) is Makrūh (reprehensible) because it is an emulation of the practice of the Jews. [Mirqāt]

## FASTING DURING THE FIRST TEN DAYS OF DHUL HIJJAH

The virtue of fasting during the ninth day of Muharram has already been mentioned. To fast on each of the first ten days also holds great merit. Sayyidina Ibn Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The actions of the first ten days of Dhul Hijjah are superior than those of any other days." The companions رضى الله عنهم enquired, "Even superior to Jihād (religious war) in Allāh's path?" the Holy Prophet صلى الله عليه وسلم replied, "Yes, even Jihād (religious war) in Allāh's path is not superior to the actions of these days, except that a person goes out in the path of Allāh with his life and wealth, then returns with none of these." [Bukhari, v.1, p.132]

The mother of the believers, Sayyidina Hafsa رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم would never miss the fasts of Āshura, the ten days of Dhul Hijjah (excluding the tenth), and three days every month.

**LESSON:** The ninth day of Dhul Hijjah is the day which all those performing Hajj proceed to Arafah. From after Zuhr up to sunset they are to be engaged in prayer (*Du'ā*). For this reason it would be better for them not to fast on this day. Even the Holy Prophet صلى الله عليه وسلم did not fast on this day when he performed his Hajj. [Bukhari" v.1, p.267." Muslim" vl.1, p.397]

**LESSON:** A person will be rewarded for any optional (*Nafl*) action, be it fasting, Salāh, dhikr, hajj or umrah. However, it is of paramount importance that these actions be performed in accordance with the directives and principles of the Shari'ah. There is such great merit in fasting optionally that the Holy Prophet صلى الله عليه وسلم said, "Allāh will place such a distance between Hell (*Jahannam*) and the person who fasts in the path of Allāh (i.e. for the pleasure of Allāh), which equals the distance a person will walk in seventy years." (i.e. This person will never enter hell.)

The phrase "in the path of Allāh" would commonly refer to Jihād (religious war), for which reason Imām Bukhari رحمه الله included this hadith in the chapter of Jihād (religious war). However, many commentators of hadith have interpreted it to mean one who fasts "for the pleasure of Allāh". Both meanings have been recorded in "Fat hul Bāri" (v.2 p.48). A person should continue observing optional (*Nafl*) fasts as long as it does not weaken one's ability to carry out the obligatory duties, nor the earning of lawful (*halāl*) means for one's family.

Sayyidina Abdullāh bin Amr Ibnul Ās رضى الله عنه used to fast perpetually and spend entire nights in Salāh. The Holy Prophet صلى الله عليه وسلم advised him saying, "Do not behave in this manner. Fast at times, and do not fast sometimes. Perform salāh at night and sleep as well. Your body, your eyes, your wife and your guests all have a right upon you. The best of fasts is that of Sayyidina Dawūd عليه السلام. He would fast a day, then skip a day (i.e. fast every alternate day)." [Bukhari, v.1, p.265]

## FIVE DAYS IN THE YEAR WHEN FASTING IS PROHIBITED

In total there are five days every year when fasting is unlawful (*harām*). They are the days of Eidul Fitr (1st of *Shawāl*) and the 10th, 11th, 12th, and 13th of Dhul Hijjah. These four days of Dhul Hijjah are called *Ayamut Tashriq* (the days

of Tashriq). The Holy Prophet صلى الله عليه وسلم said that these days are days of eating, drinking and remembering Allāh. [Muslim, v.1, p.260]

A hadith is narrated in Bukhari (v.1 p.267) from Sayyidina Abu Mūsa رضى الله عنه, as well as Sayyidina Abu Hurairah رضى الله عنه that the Holy Prophet صلى الله عليه وسلم prohibited fasting on the days of Eidul Fitr and Eidul Adha (10th of Dhul Hijjah). Although the remembrance (Dhikr) of Allāh is imperative at all times, special importance should be accorded to it on the days of Tashriq.

**Ruling:** A woman whose husband is at home cannot observe optional (Nafl) fasts without his consent. With regard to the obligatory (Fardh) (Ramadhān) fasts, his consent is not required. In this case, even if he refuses she should fast, since the obligations (ʿarāidh) of Allāh supersedes everything else.

## OBSERVING OPTIONAL (NAFL) FASTS EVERY DAY IS NOT A PRAISEWORTHY ACT

There have been many people who fast daily. This is not an act of merit since the Holy Prophet صلى الله عليه وسلم said, "The person who is always fasting has not really fasted." [Bukhari, v.1, p.265]

It is stated in another hadith that he has neither fasted nor has he not fasted i.e. did not make iftār [Muslim, v.1, p.367]. The reason is that by fasting every day the body grows accustomed to not eating. It is then as if eating times were merely adjusted.

## THE BEST OF FASTS

The best of all fasts is to fast every alternate day. This was the practice of the prophet, Sayyidina Dawūd عليه السلام. The Holy Prophet صلى الله عليه وسلم said that there was no fast superior to that of Sayyidina Dawūd عليه السلام [Muslim, v.1, p.367]. According to another narration he said that no fast was more virtuous than this. [Bukhari, v.1, p.765]

## THE PROHIBITION OF TRANSGRESSING THE LIMITS SET BY ALLĀH

"These are the limits imposed by Allāh, so approach them not." This order has been mentioned after the various injunctions which stipulated the obligation of fasting, the concession granted to the ill and the traveller, the beginning and terminating times of the fast, and the prohibition of the person in I'tikāf to cohabit with his wife. All of these constitute the limitations set by Allāh. These must be adhered to and may not be violated. No person should adopt any action which will serve to nulling his fast or his I'tikāf. No person is allowed to miss, nor break a fast without a valid excuse that is acceptable in the Islamic laws (Shari'ah).

The instruction not to even approach these restrictions point to the fact that no action must be performed which will cause the fast to be put to waste in any way. Neither should the Sehri (food taken by muslims a little before dawn during the Ramadhān) be delayed until the break of dawn, nor should the Iftār (termination of the fast) be so hastened that one eats before sunset. A fasting person must also not place anything into his mouth that may be swallowed, nor

be excessive in putting water into his nostrils while performing Wudhu (ablution). The Holy Prophet صلى الله عليه وسلم had mentioned, "Do be thorough when putting water into your nostrils, except when you are fasting." [Abu Dawūd]

The use of the twig (*Miswāk*) has been established from the Ahādith, but other methods of oral hygiene have been classified as being reprehensible when fasting because of the possibility of something entering the throat.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ  
أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

(188) Do not falsely devour the wealth of each other, taking it to the judges so that you may sinfully consume a bit of people's wealth while you are fully aware of it.

## THE PROHIBITION FOR EATING THE WEALTH OF OTHERS THROUGH UNLAWFUL MEANS

This verse declares that it is forbidden to acquire the wealth of other people by unlawful means, and then utilising the same. During Ramadhān a person is not allowed to consume even lawful (*halāl*) things, so in this verse, which follows immediately after the mention of Ramadhān, he is instructed never to consume things that are unlawful (*harām*), not during Ramadhān nor at any other time.

The clause '*falsely*' has been stipulated to exclude all legitimate means of gaining another's wealth e.g. Things that have been gifted to one, or profits earned through lawful trade, or anything acquired by legal inheritance. All these are earned lawfully and are lawful (*halāl*). There exists numerous ways of acquiring wealth illegally, some of which have been mentioned in the discussion of the verse, "O! people, eat of the lawful and wholesome things of the earth" (Verse 168). In this particular verse, one method is described whereby the wealth of people is usurped. This is by exploitation of the legal system, which can assume various forms.

## THE WEALTH OF ANOTHER PERSON CANNOT BECOME LAWFUL BY THE VERDICT OF A MAGISTRATE

One of the methods whereby wealth is usurped by means of the legal system is when someone lays a false claim to someone's property. When the matter is referred to a court, the claimant bribes the magistrate to pronounce the Judgment in his favour.

Another method involves a person who fabricates a false document or witness by which a Judgment is passed in his favour. Yet another way this is done is when certain unjust laws of a country which contravene those of Shari'ah are utilized to expropriate another's property. An example of this is the law in a certain countries which state that only sons inherit, while daughters receive nothing from the estate. Consequently, the sons of a deceased person, using this law, secure their sole shares, depriving their sisters.

Another example of this application is where the law of a country stipulates that the wealth of certain people should be forcefully expropriated and given to others. In all these situations, the wealth of the oppressed person will not be lawful (*halāl*) for the oppressor. Besides these, there are still many more examples. Those people who understand the devices of lawsuits and deception utilize these to illegally acquire the property of others.

People who acquire the wealth of others through these unjust decisions of a magistrate cannot consider their ill-gotten gains to be lawful (*halāl*). They will suffer the grievous consequences and resultant chastisement in this world and in the Hereafter. They should not be content that they had procured this wealth through a 'legal' channel. They should bear in mind that the Judge of the Last Day will hear their case.

Sayyidah Umm Salama رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم said, 'I am only human. You present your disputes before me while it is possible that some of you are more proficient in contesting your case than others. I may pass Judgment in their favour according to what is presented before me. (This verdict may be erroneous). Therefore, the person in whose favour I passed Judgment should not consider the property of his brother as being lawful for him. It will be a spark of hell which I have decreed in his favour.' [Bukhari, v.2, p.1062]

The meaning of this hadith is that if someone presented a false case before the Holy Prophet صلى الله عليه وسلم and was extremely proficient in its presentation, the verdict may have been issued in his favour although the property thus procured was in actual fact not his. It was thus incorrect for him to consider this property lawful, thinking it to be the decision of the Holy Prophet صلى الله عليه وسلم.

In another hadith the Holy Prophet صلى الله عليه وسلم has said, "The person who unlawfully claims the property of another, is not from amongst us and should prepare his abode in Hell." [Muslim, v.1 p.57]

The Holy Prophet صلى الله عليه وسلم says in another hadith, "The person who appropriates the wealth of another by means of a false oath, will meet Allāh on the Day of Judgment in such a way that Allāh's wrath will be upon them." [Bukhari, v.2, p.987, Muslim v.1 p.80]

"A portion of people's wealth" It is understood from this verse that not only is it prohibited to unlawfully seize the wealth of Muslims but it is equally forbidden to usurp the wealth of non-Muslims. The infidel (*kāfir*) living in a Muslim state is termed "Dhimmi". It is incumbent upon every Muslim to protect the life and property of this person. It is forbidden to expropriate his wealth in any way.

﴿يَسْأَلُونَكَ عَنِ الْآهِلَةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَيِّجِّ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْتُوا  
الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْإِثْمَ مِنَ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا  
وَأَتَقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

(189) They ask you concerning the new moon. Tell them that it is a stipulation of time for the people and the Hajj. Virtue is not that you enter your homes from the back, but virtue is of that person who possesses piety (taqwa). And enter your homes from their doors and fear Allāh so that you may be successful.

## THE REASON FOR THE WAXING AND WANING OF THE MOON

The exegesis of "Durrul Manthūr" (v.1 p.203) narrates a hadith wherein Sayyidina Mu'adh bin Jabal and Tha'laba bin Anamma رضى الله عنه asked the Holy Prophet صلى الله عليه وسلم, "How does the waxing and the waning of the moon occur? Initially it appears to be a narrow thread whereafter it steadily grows and becomes round. Then it gradually diminishes to return to its original size. It was in reply to this question that the above verse was revealed.

This verse explains that the various phases of the moon assist man in calculating time as well as the season of Hajj. By means of this phenomenon, we determine when to fast and when women should observe their Iddah (period of seclusion after the death of a husband). Financial transactions may also be stipulated and correctly dated by means of the phases of the moon.

## THE RELIANCE OF THE SHARI'AH UPON THE LUNAR CALENDAR

The Islamic laws (*Shari'ah*) of Islām relies upon the lunar calendar for its various applications. A person in possession of nisāb (the minimum wealth possessed by a person to qualify him for payment of zakāh) has to pay his zakāh upon the expiry of the lunar year. He may not pay according to the solar year because then he would be missing a year's payment every 36 years. This is due to the fact that the solar calendar is 10 days longer the lunar calendar.

A woman whose husband passes away should spend four months and ten days in Iddah. Similarly, a divorced woman who has not yet experienced menstruation (or a woman past her menopause) should observe an Iddah of three months. In each of the above cases, the Iddah is to be determined by the lunar calendar.

The fasts of Ramadhān are also calculated by the lunar calendar because Ramadhān is one of the twelve lunar months. In a like manner, Eid is also identified by the sighting of the moon. Sayyidina Ibn Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Begin fasting (in Ramadhān) by sighting the moon and terminate the fasts by its sighting. if you do not see the moon then complete the fasts for 30 days." [Muslim, v.1, p.347]

Hajj takes place on the 9th of Dhul Hijjah, while the sacrificing of animals occurs on the 10th, 11th and 12th. All these dates are determined by the lunar calendar. It is for this reason that much importance should be attributed to the documenting and determining of these months. To do so is adequate obligation Fardh Kifāya (that obligation which if some members of the community do, others will be excused).

## THE ADDITIONAL EASE OFFERED BY CALCULATION USING THE LUNAR CALENDAR

By using the lunar calendar in religious matters, additional ease and

simplicity are created. When the moon is sighted as a small line on the western horizon, it is realised that the month has begun. After a few days, when it illuminates throughout the night, then it is understood that this is the middle of the month. Finally when the moon wanes towards the eastern horizon, becoming unnoticed for a few nights, one gathers from this that the month is drawing to a close.

If the various forms of worship were to be determined by the solar calendar, only those with the relevant knowledge of astronomy would be able to deduce one month from another. It would then be necessary for every person to have a calendar or almanac. Besides this, everyone will then be required to remember which months have more days and which have fewer. This would prove to be too difficult for the common man. Another point to consider would be that calendars cannot be printed in every town nor can they be made available to every home.

It is simple for every person to determine the months by means of lunar phases. On the other hand, the sun rises and sets in the same manner every day and every season, making it impossible to determine the different months in this manner.

The author of "Rūhul Ma'āni" (v.2, p.71) writes that this question posed by the Companions رضى الله عنهم was based upon the same question which was posed to them by the Jews. From the wording of the question, the possibility exists that they either wished to know about the wisdom behind the lunar phases or about its causes.

If their question concerned the wisdom behind the waxing and waning of the moon, then the verse offers an apt reply. Its wisdom is that people come to know of the times and appointed hours of the various acts of worship. If the moon had been unchanging like the sun, this would have been extremely difficult.

If, however their question concerned the causes behind these lunar phases, then the reply is not a direct one, but one of inner wisdom. In this case, it will mean that you should ask something of relevance to you. Knowing exactly what natural processes come into operation during these lunar cycles is of no real benefit to a person. The question that should be asked is what is the wisdom and benefits of this phenomenon. Consequently, the answer to this question of relevance is given.

With regard to the physical causes of the lunar phases, much has been recorded. Many mathematical and scientific books contain the hypotheses and theories of both the ancient philosophers as well as modern scientists. None of these theories have been confirmed by the Qur'ān or the Ahādith, nor are they relevant to any aspect of Dīn (religion).

Many people exert themselves to acquire the knowledge of astronomy and research the heavenly bodies by means of all the latest instruments. They consider themselves to be very learned, being extremely proficient in contemporary sciences. Many are even awarded honorary degrees by heads of states. All these people not only fail to worship the Creator and Owner of all



these things, but they even fail to believe in His very existence. The mode of reply used in this verse serves to admonish these kinds of people. It tells them that they are engrossed in learning about the physical causes of things, while it is necessary for them to pay attention to the great Creator of all of these causes.

### THE INSTRUCTION NOT TO ENTER HOMES FROM THE BACK

After answering the question regarding the moon, reference is made to a practice prevalent during the period of ignorance. Bukhari (v.2 p.648) reports from Sayyidina Barā bin Āzib رضى الله عنه that during the period of ignorance, it was customary amongst the Arabs to enter their homes from the back whenever they intended to perform Hajj. This verse was revealed with reference to this viz. *"Virtue is not that you enter your homes from the back"*

In the chapters on Umrah (v.1 p.242), Imām Bukhari رحمه الله عليه reports that the Ansār (the tribes of Aws and Khazraj) would never enter their homes from the front doors after Hajj, but they would make a hole in the back wall of the house and enter from there. It once transpired that when a certain person of the Ansār entered his house from the front door after Hajj, he was taunted. It was on this occasion that this verse was revealed.

### IT IS AN INNOVATION (BID'AH) TO ATTRIBUTE ANY SIN OR REWARD FOR AN ACTION INITIATED BY ONESELF

These people considered it an act of virtue and great reward to enter their homes from the back. However, Allāh refuted this perception of theirs, denouncing it as an act of vice and not virtue because virtue is to abstain from those acts that Allāh has forbidden. It is an act of clear deviation to contradict the laws of Allāh and then to adhere to something which one has fabricated, thinking that there are great rewards in this.

To attribute virtue to, or to consider as necessary any act that has not been ordained as such by Allāh, is innovation (Bid'ah). This is a sinful act just as it is sinful to forbid any act which has been sanctioned by the Shari'ah. To enter one's home from the front door is an action that is totally permitted by the Shari'ah. Therefore, it will be sinful to consider it a vice to enter from the front door and to sanction only the breaking down of one's back wall for entry. For this reason, their incorrect belief and practice were rejected in this verse. At the end Allāh advises, *"And fear Allāh so that you may be successful"* Adhere to His commandments and do not alter them.

### A DEDUCTION DRAWN BY ALLĀMA JASSĀS رحمه الله عليه

In "Ahkām al Qur'ān" (v.1, p.256) Allāma Jassās رحمه الله عليه writes that the principle derived from this verse is that those actions which have not been ordained by Allāh as acts of reward and have not been encouraged by Him can never become such by the dictates of anyone. It can never be deemed a part of Dīn (religion) nor a means of gaining proximity to Allāh. None should hold the belief that it is a part of Dīn (religion) either. An example is that the Holy Prophet صلى الله عليه وسلم prohibited total silence during the entire day, since the Shari'ah of Islām does not sanction a fast of silence. Once the Holy Prophet صلى الله عليه وسلم

a person standing in the sun and enquired from the Companions (*Sahābah*) رضى الله عنهم what the matter was. They replied that that person had vowed not to speak, nor to take any shade. The Holy Prophet صلى الله عليه وسلم instructed him to take some shade.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعَدُوا إِنَّ اللَّهَ لَا يُحِبُّ  
 الْمُعَدِّيْنَ ﴿١٩٠﴾ وَأَقْتُلُوهُمْ حَيْثُ تَقْبَلُونَهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ  
 مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَوكُمْ فِيهِ فَإِن قَتَلُوكُمْ فَاقْتُلُوهُمْ  
 كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾ فَإِن أَنهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ  
 فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِن أَنهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

(190) Fight in the path of Allāh those people who fight you, but do not transgress. Verily Allāh loves not the transgressors. (191) Slay them wherever you find them, and drive them out of the places whence they drove you out, for certainly corruption is worse than killing. Do not fight them at the sacred Mosque (Masjid) unless they fight you therein. If they fight you, then slay them as well. Such is the retribution of the disbelievers. (192) If they desist, then surely Allāh is Most Forgiving, Most Merciful (193) Continue fighting them until there exists no corruption and the Dīn (religion) is only for Allāh. Should they desist, then let there be no hostilities except upon the oppressors.

### THE ORDER TO FIGHT IN ALLĀH'S WAY AND EMPHASIS TO ABSTAIN FROM ANY OPPRESSION AND TRANSGRESSION

During the sixth year after migration (*Hijrah*), the Holy Prophet صلى الله عليه وسلم, accompanied by the Companions رضى الله عنهم, left Madinah to perform Umrah. Upon approaching Makkah, they were stopped by the Infidels (*kuffār*) at a place called Hudaibiyyah. They were not allowed to enter Makkah and, after much altercation, a treaty was formulated which was to be put in effect for ten years. One of the clauses agreed upon was that the Muslims will not performed Umrah that year, but return the following year when they were only given three days to do so.

This was in the month of Dhul Qa'dah. Consequently, the following year, in the same month the Holy Prophet صلى الله عليه وسلم returned to perform the missed Umrah. In those days, fighting was prohibited during four months of the year, Dhul Qa'dah being one of them.

A narration is recorded in 'Lubābun Nuqūl' wherein Sayyidina Abdullāh bin Abbās رضى الله عنه says that the above verses were revealed when the Holy Prophet صلى الله عليه وسلم, in the seventh year after Hijrah, proceeded to Makkah to perform the missed Umrah. The Companions (*Sahāba*) رضى الله عنهم were concerned that the Infidels (*kuffār*) may dishonour the treaty and not allow the Muslims entry into Makkah and that this would incite them to start a battle. They feared that since it was one of the months in which fighting was forbidden, they would

be unable to defend themselves and thus suffer defeat. It was then that Allāh revealed this above verses permitting battle.

Allāh informs the Muslims that they may fight anyone who fights against them, but with the precondition not to be being hostile, since Allāh does not like those who transgress. Everything in the Shari'ah of Islām has prescribed limits, principles and etiquette. The art of warfare also has the same. Sayyidina Hasan Basri رحمه الله عليه, commenting on the verse "*and do not transgress*," says that that its general reference includes all things which are commonly prohibited in warfare. Examples of these are the mutilation of bodies (severing limbs and organs from the dead body, thereby disfiguring it), misappropriating the booty, killing of women, children and old people who are neither actively involved in the fighting, nor offering counsel with regard to the battle. It is also not permitted to kill monks, or burn vegetation without reason. [Tafsir Ibn Kathir, v.1, p.266]

A hadith of Muslim (v.2, p.82) reports that whenever the Holy Prophet صلى الله عليه وسلم dispatched an army, he would issue special instructions to the leader. He would tell him to fear Allāh and to be good to his subordinates. He would further instruct him to fight, in the name of Allāh, only those people who refuse to accept Allāh and not to misappropriate the booty. He should not deceive, mutilate, nor kill any child.

Some narrations report that a woman was once killed in a battle. When the Holy Prophet صلى الله عليه وسلم received intelligence of this, he issued strict instructions that no woman or child be killed. [Muslim, v.2, p.84]

"Slay them wherever you find them, and drive them out of the places whence they drove you out" This makes reference to the Polytheists forcing the Muslims to migrate from Makkah to Madinah.

## SPREADING OF CORRUPTION IS WORSE THAN KILLING

"And corruption is worse than killing." In this context corruption refers to Polytheism (*shirk*). The author of "Rūhul Ma'āni" (v.2, p.75) writes that the thought passed through the minds of the Muslims that they cannot kill the idolaters in the precincts of the Haram (sacred area around the Ka'ba where killing is prohibited) out of reverence for it. Allāh, in this verse, draws their attention to the fact that these idolaters perpetrate a much more severe crime than this within the very same unlawful (*harām*) i.e. the crime of Polytheism (*shirk*). For this reason, the Muslim should not hesitate to fight if the occasion arises.

## FIGHTING IN DEFENCE

"Do not fight them at the sacred Mosque unless they fight you therein? If they fight you, then slay them as well. Such is the retribution of the disbelievers." This verse prohibits the Muslims from initiating a fight within the precincts of the Masjidul Harām. No fight is to be started here unless the enemy themselves begin the fight. Should they choose to violate the sanctity of the Masjidul Harām, the Muslims should fight back.

"If they desist, then surely Allāh is Most Forgiving, Most Merciful." If the polytheists desist from their polytheism and disbelief and accept Islām (thereby

stopping to fight the Muslims), then Allāh will most certainly accept their penitence and forgive them.

### TILL WHEN SHOULD FIGHTING CONTINUE?

"Continue fighting them until there exists no corruption and the Dīn (religion) is only for Allāh." In this verse, the necessity, object and end result of war are outlined. The worst of sins are Infidelity (*Kufr*) and Polytheism (*shirk*) which constitute rebellion against Allāh, The Creator. To eradicate these, Muslims are required to wage war until there exists none of it in the world, and the only religion is that of Allāh.

In a narration of Bukhari, (v.1, p.8), the Holy Prophet صلى الله عليه وسلم said, "I have been instructed to continue fighting until people accept 'Lā Ilaha Illallāh'. Once they have attested to this, they have secured their lives and property against me. However, should the enforcement of any law of Islām require their lives or properties, the matter rests with Allāh." (Should any person accept Islām, the Muslims would know only his verbal attestation. What his heart conceals, is a matter only known by Allāh besides Whom none can verify the condition of any person's heart.)

### WHAT INTENTION IS REQUIRED FOR FIGHTING?

The verse in which the need for Jihād (*religious war*) is outlined also serves to inform the Muslims as to what intention they should possess when fighting in Allāh's way. The reason for Jihād (*religious war*) is to eradicate the world of infidelity (*Kufr*) and Polytheism (*shirk*). Therefore the Muslim fighting in Jihād (*religious war*) should intend the same. He should make the intention to elevate the religion of Allāh ridding the world of all rebellion. The person who can truly be regarded as a fighter in Allāh's cause is the one who intends to elevate the word of Allāh.

Once a person came to the Holy Prophet صلى الله عليه وسلم and asked, "A person fights to acquire the spoils of war, while another fights for fame, and another to display his valour. Which of the three is considered to be fighting in the path of Allāh. Prophet صلى الله عليه وسلم replied, "The person who fights for the word of Allāh to reign supreme is in the path of Allāh." [Bukhari, v.1, p.394]

**LESSON:** With regard to the idolaters of Arabia, the law is that they either accept Islām or Jihād (*religious war*) is waged against them. Besides them, other nations have another alternative to protect their lives and wealth. This alternative is the payment of the atonement (*Jizya*), which will allow them to live as non-Muslims in the Muslim state. The payment of atonement (*Jizya*) is mentioned in Surah Bara'ah as a means of preventing Jihād (*religious war*). In the above verse, however, no mention of atonement (*Jizya*) is made since the verse pertains to the polytheists (*Mushriks*) of Arabia. The possibility also exists that the law of atonement (*Jizya*) was ordained some time after the revelation of the verse under discussion.

### JIHĀD (RELIGIOUS WAR) AS A MEANS OF SUPPRESSING CORRUPTION

"And fight them until no corruption exists" This verse makes it clear that the

object of Jihād (religious war) is to exterminate corruption. The word corruption is used in a very wide sense, the worst of which is infidelity (*Kufr*) and Polytheism (*shirk*). Besides this, the corruption of irreligiousness and sinfulness continue to rear their ugly heads. It is often witnessed that wars occur between Muslims, where it is difficult to judge which party is in the right. Sometimes involvement in such a conflict only serves to increase the existing animosity. For this reason, the intelligent Muslim who is concerned about the Hereafter does not participate in such skirmishes.

Bukhari, [v.2, p.648] reports that two people came to Sayyidina Abdullah bin Umar رضى الله عنه during the time when battles raged between the armies of Abdullah bin Zubair رضى الله عنه and Hajjaj bin Yusuf. Both of them said, "People are being killed on both sides while you the son of Sayyidina Umar رضى الله عنه and a companion of the Holy Prophet صلى الله عليه وسلم take no part in it." Sayyidina Abdullah bin Umar رضى الله عنه replied, "Verily Allāh has prohibited the killing of a Muslim brother. (How can I then participate in these battles when the possibility exists that I wrongfully kill a Muslim brother?)." The two asked, "Did Allāh not say, and fight them until there exists no corruption?" " Sayyidina Abdullah bin Umar رضى الله عنه told them, 'We fought the enemies of Islām until no corruption existed and religion was only for Allāh. Now you people wish to fight until corruption is reestablished and religion remains for all except Allāh. (Therefore your fighting is not for Allāh, so how can I participate in your battles?)'"

Nowadays many battles are fought. Numerous individuals and groups, claiming to defend Islām, engage in battle because of feudal reasons and because of the instigation of the enemies of Islām. As a result, the lives of Muslims are lost in great numbers. Not only is the murder of a Muslim Hārām (which will cause a person much chastisement in the Hereafter) but these wars serve to strengthen the enemies of Islām, as well as weaken Islām itself. This is the very corruption which prevented Sayyidina Abdullah bin Umar رضى الله عنه from participating in these fights. Every Muslim should well understand these words of Sayyidina Abdullah bin Umar رضى الله عنه and not place themselves on the receiving end of the punishment of this world and the Hereafter.

### IT IS NOT PERMISSIBLE TO KILL THE POLYTHEIST (MUSHRIK) WHO ACCEPTS ISLĀM

"Should they desist, then let there be no hostilities except upon the oppressors." This verse serves to inform that in the event of an idolater accepting Islām, he cannot be killed. Should a Muslim kill him, the killer will be considered an oppressor and become deserving of punishment since this is the appropriate manner of dealing with oppressors.

Another interpretation of this verse is that if a polytheist (*Mushrik*) accepts Islām, then no hostility should be shown to him. Hostile behaviour is to be reserved for those who are truly oppressive by being adamant about their infidelity (*Kufr*) and Polytheism (*shirk*).

Baydawi رحمه الله عليه in (v.1, p.134) of his tafsir writes that no transgression should be shown to those who desist from infidelity (*Kufr*) and Polytheism (*shirk*), since such behaviour is only appropriate for those who are indeed

oppressive. Should the Muslim behave in this manner he would become the oppressor, having the tables turned against him.

It is recorded in the book "Ma'alimun Nuzul" (v.1, p.163) that if these people accept Islām, then they should neither be seized, nor imprisoned, nor killed. This treatment is only for those who remain firm in their Polytheism (*shirk*).

The literal meaning of the Arabic word "Udwān" is 'to transgress or 'exceed the bounds.' (Therefore, those Polytheists who accept Islām should not be shown any behaviour that constitutes a transgression of the legal bounds.) This word is used in the verse merely to depict the behaviour which is applicable to those who choose to remain firm upon Polytheism (*shirk*). It does not mean that this person can be treated in a manner that contradicts Islāmic legal bounds. It only means that he be given the due retribution for his transgression i.e. he may be killed in battle. This is as one commonly speaks, "If he hurts you, hurt him back," even though this is not always the correct approach. Allāh says in the Qur'an, "The retribution for an evil act is a similar act of evil."

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتِ قِصَاصٌ مَنۢ اَعْتَدَى عَلَیْکُمْ فَاَعْتَدُوا عَلَیْهِ بِمِثْلِ مَا  
اَعْتَدَى عَلَیْکُمْ وَاتَّقُوا اللّٰهَ وَاَعْلَمُوۡا اَنَّ اللّٰهَ مَعَ الْمُتَّقِیۡنَ

(194) A sacred month for a sacred month, and things of sanctity are things of retaliation. So whoever transgresses against you, you transgress against him in the same manner as he had transgressed against you. Fear Allāh and know that verily Allāh is with those who fear Him.

## THE ANSWER TO THE TRANSGRESSION OF THE POLYTHEISTS

The Holy Prophet ﷺ, in compliance to the clauses of the Treaty of Hudaibiyyah, left for Makkah in the month of Dhul Qa'dah of the seventh year after Hijrah. The Muslims felt that both the sanctity of the month and place would be violated if the Polytheists did uphold the pledge and (began) to fight. With regard to the violation of the sacred place, Allāh revealed the verse, "Do not fight them at the sacred mosque unless they fight you therein. If they fight you, then slay them as well." Thereafter, with regard to the sacred month, Allāh revealed this verse under discussion. The verse explains that should fighting break out, a sacred month shall be in lieu of another sacred month i.e. if the Polytheists honour the month and desist from fighting, the Muslims should do likewise. However, if they violate its sanctity and initiate the fight, the Muslims should defend themselves accordingly.

"And things of sanctity are things of retaliation." This verse means that the Muslims should show regard to those who show regard to Allāh's sacred tokens. It is now evident that no uneasiness and concern should be expressed because the Being who had stipulated this sanctity (of the Masjidul Harām and the sacred months), has Himself permitted its violation under these extreme circumstances.

"So whoever transgresses against you, you transgress against him in the same manner as he had transgressed against you." This verse was also revealed on the

occasion of the completion of the missed Umrah (*umratul qadha*) when the Muslims feared an attack from the Polytheists. Even though the verse referred to a specific incident, the words are of a general nature. This outlines a universal principle that only that much can be avenged that was inflicted. The person who avenges more than this will himself be deemed an oppressor.

### ALLĀH IS WITH THOSE WHO FEAR HIM

*"Fear Allāh and know that Allāh is with those who fear Him."* Whether avenging a wrong or in any other action, Allāh should be feared in all circumstances. A person should never venture to do anything prohibited by Allāh, since those who have fear only for Him hold an esteemed position. This position is the constant companionship of Allāh Himself. When a person is tempted to indulge in any sinful act, then abstains due to the prohibition from Allāh, he will definitely receive its full reward in this world as well as in the Hereafter.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ



(195) Spend in the path of Allāh, and do not throw your own hands into destruction. Do things well, for a certainly Allāh loves those who do things well.

### THE PROHIBITION AGAINST THROWING ONESELF INTO DESTRUCTION

A hadith is narrated in the "Mustadrak" of Hākim (v.3, p. 275) in which Sayyidina Abu Imrān رحمه الله عليه says that they were in Constantinople when the governor of Egypt was Sayyidina Uqbah bin Amir رضي الله عنه and the governor of Syria was Sayyidina Fudala رضي الله عنه. The Roman army prepared an extremely large saff (frontline of soldiers) while the Muslim front line soldiers were also strong in number. A Muslim penetrated deep into the Roman ranks, then returned amongst the Muslims. The other Muslims commented that he was throwing himself into destruction (referring to the verse under discussion). Sayyidina Abu Ayūb Ansari رضي الله عنه told them, "O people, you are interpreting this verse incorrectly. (It does not mean that one should not fight the enemy and not attack them.) This verse was revealed with regard to the Ansār. When Allāh granted supremacy to the Dīn (religion) and people began to flock into the fold of Islām, the Ansār thought that they could now remain behind to attend to their fields. Allāh rejected this decision of ours by revealing this verse, "Spend in the path of Allāh and do not throw your own hands into destruction" From this it was evident that destruction was to remain at home and tend to one's wealth. We thus received the order to fight in Jihād (religious war)."

Sayyidina Abu Ayyūb رضي الله عنه remained continuously engaged in Jihād (religious war) till his demise. This narration also appears in "Tirmidhi (Chapter on Tafsir of Surah Baqarah) with a slight variation. It reports the following addition, "we thought that we should remain to attend to our fields and mend the losses and deficiencies which had occurred to them." Upon this occasion, Allāh revealed this

verse, informing the Muslims that destruction lies in tending to one's wealth and neglecting Jihād (*religious war*) in Allāh's path. It is gleaned from this incident that Jihād (*religious war*) should continually be waged against the Infidels (*kuffār*), and one's wealth should be devoted to spending in His cause. In this lies the honour and victory of Islām and the Muslims. Its omission will only lead to destruction.

## THE IMPORTANCE AND NECESSITY OF JIHĀD (RELIGIOUS WAR)

The importance of Jihād (*religious war*) can never be understated. It is a source of much honour as well as a procurer of divine aid. By means of this act Islām and the Muslims may remain victorious. In the book "Tarikhul Khulafa (p.87), a narration of Sayyidina Abu Bakr رضى الله عنه is reported from the Awsat of Tibrani. He says that Allāh inflicts an all-encompassing punishment upon the nation that neglects Jihād (*religious war*).

Because the ummah today neglects Jihād (*religious war*) this punishment can be witnessed. Muslims are not interested in jihād (*religious war*) nowadays. They are either too engrossed in fighting amongst themselves, or fighting merely upon the instigation of the enemies of Islām. In all their fights, it is merely the spark of either nationality or language that incites them. None even considers the pleasure of Allāh or the upliftment of His Dīn (*religion*) as a prerogative.

Without doubt, it is only the enemies of Islām who win. When one enemy pitches another against a Muslim country, the Muslims run to these very same instigators for assistance, accepting their rulings in all matters. In this way they fall into further devastation. No Muslim country today is prepared to act practically upon the command of Allāh to spend life and wealth in His path. Only unto Allāh do we turn and only from Him can help be aspired.

One interpretation of the verse, "and do not throw your own hands into destruction," is the one tendered above from the narration of Sayyidina Abu Ayyūb Ansāri رضى الله عنه. However, commentators have mentioned many other things which could also be understood from this verse, since the words are of an unrestricted nature. These include the prohibition against wasting wealth, destroying lawfully earned wealth, committing suicide and carrying out any action, whether intentionally or not, wherein lies destruction. The lesson is also learned that by spending in those avenues considered obligatory (*Fardh*) or necessary (*Wājib*), a person may avert destruction. Another important aspect gleaned is that one should not remain in sin without repenting, since this would entail throwing oneself into destruction. In this way, numerous other situations are prohibited by this verse since they all lead to destruction.

## THE ORDER TO ADOPT THE QUALITY OF IHSĀN

"Do things well, for Allāh loves those who do things well." The word 'ahsinu' is derived from the word 'husn' which means something beautiful or good. Therefore 'Ihsān' means to accomplish a task in a most beautiful and good manner. Every action should be carried out according to its conditions and etiquette. In this way, the quality of 'Ihsān' will be found in the action.

In the "hadith of Jibril عليه السلام, when the Holy Prophet صلى الله عليه وسلم asked



him concerning the meaning of 'Ihsān', he mentioned, 'Ihsān' is that you worship Allāh as if you see Him before you. If you are unable to see Him, then verily He is seeing you.

The quality of Ihsān in zakāh is that vanity should not be the objective, nor should inferior wealth be given. The person being given should not be reminded of the favour while the donor should spend happily. The complete sum should be given away.

As far as Hajj is concerned, no infractions should occur neither should one engage in arguments and disputes. The object should not be for one to make a name for oneself. When fasting, a person should abstain from backbiting, swearing and taunting. Each of the above are included in the meaning of Ihsān.

Although man has been permitted to slaughter animals, the quality of Ihsān should also be applied in this act as well. Sayyidina Shadād bin Aus رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Verily Allah has prescribed Ihsān in everything. Whoever (*Shari'ah permitting*) kills any person, he should kill with dignity (e.g. no mutilation should take place, neither should the face be spoilt in any way). When you sacrifice an animal, then this too should be done with Ihsān. Sharpen your knife and calm the animal." [Muslim, v.2,p.152]

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِوَيْءٍ أَدَّىٰ مِنْ رَأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ

(196) Complete the Hajj and Umrah for Allāh. If you are prevented, then slaughter whatever animal is convenient for you. And do not shave your heads until the sacrificial animal has reached its place. Whoever amongst you is sick or has an ailment of the head, must pay an expiation of fasting or charity or sacrificing of an animal.

## THE LAWS OF HAJJ AND UMRAH

After concluding the laws of Jihād (*religious war*), Allāh now discusses the laws of Hajj and Umrah. Hajj is Fardh upon every person who is able to reach Makkah, bear the necessary costs of staying there and is able to leave behind with his family enough to live on. Hajj is obligatory once in a lifetime. Whoever performs Hajj more than once, does so on an optional basis. The rites of Hajj commence on the 8th of Dhul Hijjah and terminate on the 12th or 13th of Dhul Hijjah. The farewell Tawāf will only take place once the pilgrim is leaving Makkah. It will only be permitted before this on condition that it is preceded by the "Tawāfuz Ziyārah".

Since the actions of Hajj have specified days wherein they are to be performed, they cannot be done at one's convenience. Umrah, on the other hand maybe performed at any time of the year. One may perform Umrah whenever one desires since it has no fixed time. However, the jurists have declared Umrah

to be (makrūh) detestable during the days of Hajj i.e. 9th, 10th 11th , 12th and 13th of Dhul Hijjah (this is so because during these days, a person should engage in the performance of Hajj).

The performance of Umrah is Sunnah once in a lifetime. The person who is able to perform Umrah should not deprive himself of its great virtue. Donning the Ihrām and circumambulation (*Tawāf*) are the only two obligations (*Fardh*) constituents of Umrah. The Sa'ī between Safa and Marwa and the trimming or shaving of the hair (by which emerges from Ihrām) are the two necessary (*Wājib*) constituents of Umrah.

Hajj and Umrah both hold great virtue and reward. Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "An Umrah followed by another serves as an expiation for all sins committed between the two. The Hajju' mabrūr (wherein no sin was committed) has only Heaven (*Jannah*) as its reward." [Bukhari, v.1, p.238]

The Holy Prophet صلى الله عليه وسلم also said, "The person who performed Hajj only for Allāh, did not speak anything intimate to his spouse, nor commits any sin will return as pure as the day his mother had given birth to him." [Bukhari, v.1, p.206]

The reward for performing Umrah in Ramadhān is equal to that of performing Hajj [Bukhari v.1 p.239]. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, 'Follow up your Hajj and Umrah (continuously perform one after the other) because both eradicate poverty and sins: just as a furnace eradicates the dirt from gold, silver and steel.' [Mishkātul Masābīh]

Those who perform Hajj always perform Umrah either before or after Hajj. However, those who perform Umrah at any time besides the days of Hajj, and then do not ever perform their obligatory (*Fardh*) Hajj will be greatly sinful. The warnings sounded for such an action are indeed very severe.

## THE WARNING FOR NOT PERFORMING HAJJ

It is indeed a great sin for not performing Hajj inspite of being able to do so. It is reported in a hadith that the person who does not perform Hajj in the absence of any difficulties, sickness or oppressive rulers should die as a Jew or Christian. [Mishkātul Masābīh, p. 222 from Dārmi]

Hajj and Umrah cannot be performed without Ihrām. This state of Ihrām is assumed by making the relevant intention followed by recitation of the Talbiyah ("Labbayk Allāh Humma Labbayk"). The prohibitions and restrictions of Ihrām are the same in Hajj and Umrah. Violation of any of these will sometimes necessitate 'Damm (sacrificing a one-year old goat in the precincts of the Haram) while sometimes 'sada-qa' (equivalent to sadaqatul fitr) will have to be given.

## THE PROHIBITIONS OF IHRĀM

1. Applying perfume.
2. Removing any hair from the body.

3. *Paring the nails.*
4. *Hunting.*
5. *Engaging in conjugal relations or any such action which may stir the passions.*
6. *For a man to wear any garment which defines the form of his body or of any particular limb.*

For a man to cover his head or face, or for a woman to allow any cloth to touch her face (to conceal herself from strange men, she may cover her face with a cloth which is kept slightly away from her face. Concealing herself from strangers is incumbent while in the state of *Ihrām*).

The penalties to be paid for violating any of the above restrictions are to be found in the books of jurisprudence (*fiqh*). One can also refer to the authentic books on Hajj. A concession has been granted to those people who, due to illness, are forced to remove hair from their head, clip the nails, wear sewn clothing, cover their heads or faces. The details of this will soon be mentioned, Insha – Allāh.

When a person emerges from his *Ihrām* of Hajj or Umrah, he will have to do so by shaving or trimming the hair on his head. Removing this hair before such a time will necessitate a penalty. It is unlawful (*harām*) for women to shave their heads when emerging from the state of *Ihrām*. They have to trim their hair by the width of a finger. If a man trimmed a quarter of his hair on all sides by the width of a finger then this will also suffice as long as it is the correct time to terminate his *Ihrām*. Similarly, it will also suffice for a woman to trim her plait by the width of her finger.

## THE LAWS OF "IHSĀR"

If a person who dons the *Ihrām* for Hajj or Umrah is prevented from proceeding by either sickness, an enemy or animal, and thus is unable to make it to Arafāt or make the circumambulation (*Tawāf*), he will then be called a *Muhsir*. This situation is termed as *Ihsār*,

If a *Muhsir* cannot wait and wishes to terminate his *Ihrām*, he should sacrifice a one-year old goat within the precincts of the unlawful (*harām*). This will free him of *Ihrām* and its restrictions.

If he is not present in the unlawful (*harām*) then he may buy a one-year old goat or send the equivalent money to someone who will carry out the task for him. The day and time should be stipulated when the animal will be sacrificed. When the appointed time arrives and he is certain that the animal has been sacrificed, he may terminate his *Ihrām*. It will now be permitted for him to do the things which were prohibited while in *Ihrām*, without having to pay a penalty. Although he would be free from *Ihrām* as soon as the animal is slaughtered, it will still be best for him to shave off his hair. If the person is a *Qārin* (one who performs Hajj and Umrah with a single *Ihrām*) he will have to slaughter two animals. Once these animals are sacrificed, then only will he be free of the *Ihrām*.

## IT IS COMPULSORY TO COMPLETE THE HAJJ OR UMRAH AFTER ENTERING INTO THE STATE OF IHRĀM

After placing the above discussion before one, the following verse should now be given attention. *"Complete the Hajj and Umrah for Allāh"* It is gathered from this verse that once a person has entered into the state of Ihrām, he will not be able to emerge from it by merely removing the clothing or changing his intention. The Hajj or Umrah will have to be completed whether the Hajj be obligatory (*Fardn*) or optional (*Nafl*), or the Umrah be Sunnah or optional (*Nafl*). This will also apply to a person's own Hajj as well as the Hajjul Badl. In all these conditions, the Hajj or Umrah will have to be completed. However, should the person now be prevented from this completion by illness or an animal, etc, he will be termed a "*Muhsir*". The details of this have been discussed above. It is to this that the verse refers, *"If you are prevented, then slaughter whatever animal is convenient for you."* This can either be done personally or by someone else.

This verse was revealed in the sixth year after Hijrah when the Holy Prophet صلى الله عليه وسلم and the Muslims were bared from entering Makkah. On this occasion, they terminated their Ihrām by sacrificing their animals. This occurred at a place called Hudaybiyyah, which is ten miles away from Makkah on the old Jeddah road. Nowadays it is called Shamsiya.

*'And do not shave your heads until the sacrificial animal has reached its place.'* The 'place' referred to in this verse is the Haram. While it is learned that the animal has to be sacrificed in the Haram, it is also learned that it is not permissible to shave the hair while in the state of Ihrām.

It is narrated in "*Tirmidhi*" that the Holy Prophet صلى الله عليه وسلم said, 'It is permitted for that person to emerge from Ihrām whose limb has broken or became paralysed. He will have to perform Hajj the following year.' [Tirmidhi reports from Hākim, v.1 p. 470] It is gathered from this hadith that the prevented (*muhsir*) has to make up for his missed Hajj Lapse (*qadha*).

## WHAT HAPPENS AFTER THE IHSĀR HAS TERMINATED

A person who had already carried out the formalities of Ihsār by having the animal slaughtered in the Haram, may re enter into Ihrām if the time for Hajj still remains. The Hajj now performed will be valid, and there will be no need to perform a lapse (*qadha*) Hajj the following year. (This ruling has been stated in "*Ālamgīrī*".) The lapse (*qadha*) will remain obligatory upon him should he fail to perform it in the same year.

Should the prevented (*Muhsir*) then perform the Lapse (*Qadha*) Hajj, he will have to perform an Umrah with it. If he is a Qārin, then he will also have to perform the Lapse (*Qadha*) Hajj together with an Umrah even if it is in the same year during which the Ihsār took place.

Ruling: After emerging from Ihrām, the prevented (*muhsir*) should, when performing the Lapse (*Qadha*) Hajj, either make the intention of Lapse (*Qadha*) or not. It is not incumbent on him to make the intention of Lapse (*Qadha*) whether performing it in the same year or not.

Ruling: The Lapse (*Qadha*) is compulsory (*Wājib*) upon every prevented

(*muhsir*), whether the Hajj was obligatory (*Fardh*), optional (*Nafl*), badl or not. Lapse (*Qadha*) for the prevented (*muhsir*) in the case of Umrah will also be compulsory (*Wajib*). Only one Umrah will be due from him, which he may perform at any time. Even in the case where an Umrah is to be performed with the Hajj, only one Umrah is necessary.

## THE LAW REGARDING THE PERSON WHO HAS MISSED HIS HAJJ

The prevented (*muhsir*) shall only be deemed to have missed his Hajj when, after freeing himself from *Ihrām*, he is unable to be at Arafāt between noon and dawn of the 9th of Dhul Hijjah in the state of *Ihrām*. Such a person who has now missed Hajj (either due to a legitimate reason, or without one) will need to carry out the actions of Umrah, whereafter he should shave off his hair. By doing this, he will be free of his *Ihrām*. Upon the next opportunity, the Lapse (*Qadha*) will have to be performed, but without an Umrah.

**Ruling:** Although *Ihrām* may be hindered by *Ihsār*, it cannot really be regarded as a missed Umrah. The Lapse (*Qadha*) may be performed at any time thereafter, since it is permitted throughout the year. If a person, after becoming a prevented (*muhsir*) in his Umrah, had not yet emerged from his *Ihrām* by sacrificing a goat, he may complete his Umrah as soon as the obstacle is removed.

## COMMITTING AN INFRACTION DUE TO A VALID EXCUSE

A person is permitted to shave his hair while in *Ihrām* if he has a valid excuse e.g. His head is infested with lice, or he is experiencing much pain in his head. Since this action is normally not permitted in *Ihrām*, he will have to pay a penalty of either slaughtering a year old goat, or give in charity three sa'a of wheat to six poor people. Each poor person should receive the equivalent of half sa'a (which is the amount of sadaqatul fitr). Alternately, he may fast for three days. These alternatives apply to the wealthy as well. This is all explained in the verse, "Whoever amongst you is sick or has an ailment of the head, must pay an expiation of fasting or charity or sacrificing of an animal."

Sayyidina F'āb bin Ujrah رضى الله عنه mentions that it was because of him that this verse was revealed, since on the day of Hudaibiya the Holy Prophet صلى الله عليه وسلم saw lice falling out of his head. The Holy Prophet صلى الله عليه وسلم asked, "Are these insects causing you grief? When he replied in the affirmative, the Prophet صلى الله عليه وسلم instructed him to shave off his hair.

According to another narration, he was told to either shave off his hair, fast for three days, feed six poor people or slaughter a goat. A third narration makes it clear that each poor person be given half a sa'a. All these narrations appear in Bukhari" (v.1, p.244). The explanation of this verse has thus been established from the Ahādith.

**Ruling:** Should a person require to wear fitted clothes for the duration of an entire day or night because of severe fever or extreme heat or cold, 'Damm' (sacrificing a goat) will become binding upon him. The same will apply should a person need to cover the head or face for an entire day or apply a fragrant

medication to any wound. However, since this infraction was due to a legitimate reason, he will have the option to choose from any of the penalties mentioned above in the case of shaving the head. If the violation was not due to a valid reason, the 'Dam' will have to be given.

**Ruling:** Should such a misdemeanour occur due to which only charity needs to be given as a penalty (e.g. wearing of fitted clothes for less than an entire day or night), the person has the option to feed one poor person half a sa'a of wheat instead.

فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيسَرَ مِنْ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ  
وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرَ الْمَسْجِدِ الْحَرَامِ  
وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(196) (contd.) When you are in safety, then whosoever benefits by performing Umrah with Hajj, should slaughter whatever animal is convenient. Whoever cannot find such an animal should fast three days during the Hajj and seven upon his return home. This is a complete ten. This applies to those whose family is not present in the Masjidul Harām. Fear Allāh and know that verily Allāh is severe in punishment.

## THE TAMATTU' AND QIRĀN HAJJ

The Hajj of a person who adopts the Ihrām only for Hajj without performing Umrah, is termed "Ifrād". Others may perform Umrah during the months of Hajj, then, in the same year, perform Hajj. This type of Hajj may assume two forms. In the first instance a person may don only the Ihrām for Umrah at the Miqāt (final boundary from which the Ihrām has to be assumed). Thereafter he proceeds to complete the Umrah, terminating with the shaving or trimming of his hair. Once this has been accomplished, he waits for the 8th of Dhul Hijjah whence from Makkah he dons the Ihrām for Hajj. The Hajj is then completed as a person performing the Ifrād will do. This Hajj is termed "Tamattu'."

In the second instance, a person may, from the miqāt, adopt the Ihrām of both Hajj and Umrah simultaneously. He then performs the Umrah without shaving or trimming his hair upon its completion. Thereafter he awaits the coming of Hajj which he duly performs. On the 10th of Dhul Hijjah, after pelting the largest Jamarah, he will proceed to shave or trim his hair, thereby emerging from Ihrām. This type of Hajj is termed by the jurists as 'Qirān'. In this manner, Hajj is classified into three categories viz. Ifrād, Tamattu and Qirān

## SACRIFICING AN ANIMAL IS COMPULSORY (WĀJIB) IN TAMATTU AND QIRĀN

The Mutamatti (person performing Tamattu) as well as the Qārin (person performing Qirān) must slaughter an animal after pelting the largest Jamara but before shaving their hair. This compulsory (Wājib) act is called the sacrifice of gratitude since Allāh was graceful enough to afford one the opportunity to perform two great acts. In this regard the verse reads, "whosoever benefits by

*performing Umrah with Hajj should slaughter whatever animal is convenient."*

This animal need not be slaughtered in the Haram although it is best done at Mina. It has to be done before sunset of the 12th and it will not be permissible for neither the Mutamatti nor the Qārīn to shave their heads before this. The word 'tamatt'a' in the verse, in accordance with its literal meaning will refer to both Tamattu and Qirān. For this sacrifice, a goat of at least a year will suffice, or a seventh portion of a two-year old cow; on condition that the other six shareholders also intend acts of reward.

## THE SUBSTITUTION FOR THE SACRIFICE OF TAMATTU AND QIRĀN

The person who cannot secure an animal to sacrifice, may, after donning the Ihrām of Umrah, fast for three days before the 10th of Dhul Hijjah. These fasts may either be consecutive (which is preferable) or not consecutive. It is best to fast on the 7th, 8th and 9th. If, however, it is feared that fasting on the 9th will weaken one at Arafāt, the three may be completed before it. The remaining seven fasts are to be kept after the 13th, irrespective of where a person will be. These fasts also need not be consecutive, although it will be best if they are. In this manner ten fasts are completed, towards which Allāh refers in the verse, "*Whoever cannot find such an animal should fast three days during the Hajj and seven upon his return home. This is a complete ten.*"

**Ruling:** If a person was unable to fast before the 10th, he will be left with no option but to sacrifice an animal. Should he be unable to do even this, he could shave or trim his hair on the 10th to emerge from Ihrām, then try to sacrifice before the 12th. If this becomes possible, he should merely pay the penalty for shaving or trimming before time. In the event that he can only offer the sacrifice after the 12th, three additional sacrificing (*Damms*) need to be given. One will be the sacrifice of gratitude (*Dammush Shukr*), the other for shaving or trimming beforehand, while the third will be for delaying the sacrifice.

**Ruling:** The Mutamatti who takes his own animal along with him on Hajj is called a Sā'iqul Hady. Such a person may not emerge from his Ihrām after his Umrah, but will continue to perform Hajj from Makkah on the 8th like a Mufrid (*person performing Ifrād*). It will only be on the 10th, after pelting and slaughtering the animal that he will be free of his Ihrām after shaving or trimming his hair.

**Ruling:** The sacrifice is not compulsory (*Wājib*) on the Mufrid, but only Mustahab (preferable). Should he choose to sacrifice, it must be done after the pelting on the 10th. He is not permitted to shave or trim before the pelting. If he shaved or trimmed before the sacrifice, it would be inappropriate.

**Ruling:** The sacrificing (*Damm*) of Qirān or Tamattu will not substitute the usual sacrifice of the Eidul Adha (10th). However, this sacrifice is not compulsory upon a Traveller. It will therefore be compulsory (*Wājib*) on those people who stay in Makkah for more than 15 days before Hajj. This sacrifice, however, will not have to take place in the Haram, but a person may even instruct someone to carry it out in his home town.

*"This applies to those whose family is not present in the Masjidul Harām."* The

jurists have differed with regard to the inference of the word 'This.' Some are of the opinion that it refers to "whatever animal is convenient." Imām Abu Hanifah رحمه الله عليه says that it refers to combination of the two actions mentioned in the phrase, 'whosoever benefits by performing Umrah with Hajj.' For this reason, he maintains that Tamattu and Qirān are not permissible for a person who lives in Makkah or in the Haram. These will also not be permissible for the person who was in Makkah when the month of Shawāl began since this denotes the advent of the months of Hajj. Tamattu and Qirān will only be allowed for such people if they go out of the Miqāt when the months of Hajj commence and return thereafter.

"Fear Allāh and know that verily Allāh is severe in punishment." Since an action can only be correct once the fear of Allāh is within the heart, people are constantly reminded to fear Him. All forms of disobedience must be avoided because Allāh inflicts a severe punishment upon the disobedient ones.

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

(197) Hajj is in the few known months. So whoever considers the Hajj compulsory upon himself should speak no word of lewdness nor commit any act of sin nor dispute. Allāh knows whatever good deed you do. Take your provisions along with you, for verily the best of provisions is abstinence. So fear Me O people of intelligence!

## THE MONTHS OF HAJJ AND SOME LAWS OF HAJJ

The verse explains that there exists certain well known months which have been prescribed by Allāh for the Hajj. They are the months of Shawāl, Dhul Qa'dah, and the first ten days of Dhul Hijjah. The person who performs Umrah in these months and thereafter performs Hajj will be considered to have completed Tamattu. Upon such a person the sacrifice of gratitude (*Dammush Shukr*) will be necessary (*Wājib*). This will not apply to the person who had performed the Umrah before these months since his will only be an individual Umrah, not Tamattu.

The person who was required to fast in place of sacrificing an animal for Tamattu or Qirān, may observe the three fasts at any time during the months of Hajj after performing his Umrah. The *Ihrām* donned before the months of Hajj will be valid, although doing so is reprehensible (*Makrūh*).

When these months begin, Hajj becomes obligatory (*Fardh*) upon any person possessing the capability to perform it. He should not delay its performance, but if he makes it during any other year, it will be deemed - complete, not Lapse (*Qadha*).

If any person cohabits with his wife before arriving in Arafāt, his Hajj will



be nullified. If he happened to kiss her with lust, he will have to pay the Damm.

## THE EMPHASIS TO ABSTAIN FROM SINS DURING HAJJ

The word “*‘ārafath*” (translated above as ‘no word of lewdness’) in the verse refers to the prohibition of all those acts of intimacy which usually transpire between husband and wife. The next word “*fusūq*” denotes all acts of disobedience, whether they be normally prohibited or only in the state of *Ihrām*. The commonly used term ‘*Fāsiq*’ (open sinner) is derived from this. It is indeed lamentable that many people perform their Hajj with ill-gotten funds, while others, when performing Hajj, even omit their obligatory (*Fardh*) *Salāh*. Some women embark on the journey for Hajj without a male escort from amongst her *Mahram* (a male to whom she cannot be married). Others engage in backbiting, while still many do not guard their eyes. All this takes place in spite of Allāh forbidding every type of ‘*fusūq*,’ emphasising abstention during Hajj, even though such acts are always forbidden.

It is sad to see people engaging in all kinds of sin in spite of the fact that they are in a holy land, during holy days, wearing the garb of *Ihrām* and announcing the *Talbiya*. Thousands of people feel ashamed to shave off their hair after Hajj (which is a *Sunnah* of صلى الله عليه وسلم and superior to trimming it) yet they daily indulge in the very grave sin of shaving off their beards, even in *Mina*. In the auspicious place of *Arafāt* people can be seen listening to music whereas it is a place where supplication (*du‘ās*) are accepted. Abstaining from all sins is a precondition for the acceptance of Hajj as mentioned in the *hadith* quoted under the explanation of the verse, “Complete the Hajj and *Umrah* for Allāh.”

## THE ORDER TO ABSTAIN FROM ARGUMENTS AND DISPUTES

The word “*jidāl*” means to argue and to dispute. Numerous occasions present themselves during the Hajj expedition when disputes are sure to arise, it sometimes occurs due to cramped quarters or queuing for things. It also occurs that during Hajj, people create fully fledged fights out of situations which they would have normally overlooked at home.

This is a trial and a test for man. Some *Hujāj* (plural of *Haji*) have mentioned that during Hajj, an inner stimulation to dispute is ever prevalent. The likeness is just as it transpired with the *Bani Isrā’īl*. They were specifically prohibited from fishing on Saturdays, days when fish would be abundant. In times of tribulation, the Muslim should keep the Islamic laws (*Shari‘ah*) before him and take guidance from the *Qur’ān* and *Ahādith*.

## ALLĀH IS AWARE OF EVERY GOOD ACT

“Allāh knows whatever good deed you do.” During the occasion of Hajj, a person should exploit the situation to the best of his ability by exerting himself exceedingly in all virtuous acts. Whatever acts of worship he will carry out will never be wasted since Allāh is aware of every one of these, and will bestow the due rewards.

## THE PROHIBITION OF BEGGING FROM THE CREATION

"Take your provisions along with you, for verily the best of provisions is abstinence." The 'abstinence' mentioned in this verse refers to abstaining from begging of anyone. A narration of Sayyidina Ibn Abbās رضى الله عنه is recorded in *Asbābun Nuzūl* (p. 55), in which he says that the people of Yemen used to leave for Hajj without taking any provisions with them. They maintained that Allāh would provide for them. However, upon reaching Makkah, they would beg from the people. It was due to this that Allāh revealed the above verse.

Since it is mostly the wealthy who go for Hajj, beggars consider the season of Hajj to be a most lucrative market for their trade. Many undertake the journey of Hajj or Umrāh specifically for this purpose, spending their time at Arafāt going from tent to tent, begging of people.

A hadith is narrated in "*Mishkāṭul Masābīh*" (p. 163) in which Sayyidina Ali رضى الله عنه saw a person begging from others at Arafāt. He laid a lash upon the beggar's back and admonished him thus, "Do you ask from anyone besides Allāh on this day and in this place?"

"Fear only Me, Oh people of intelligence!" In reality only Allāh must be feared. Sins should be avoided in every act and all acts must be enacted well, as a hadith advises, "Always fear Allāh, for verily it will serve to beautify all your actions." [*Mishkāṭul Masābīh*, v.1, p. 415]

It is reported in "*Faḥḥul Bārī*" that during the period, of ignorance, a fair would be held on the first of Dhul Qa'dah every year at the market place of Ukāz. This would last for twenty days during which much trade took place. Thereafter, the same would take place at Majinna, lasting till the end of the month. On the first of Dhul Hijjah, the same would occur at the Marketplace of Dhul Majāz up to the 8th of the month.

It is recorded that Ukāz was situated between Tā'if and Nakhla, while Majinna was close to Marruz Zahrān, and Dhul Majāz was located at a slight distance from Arafāt. The mode of address in the verse permits trade during Hajj, but at the same time, does not encourage it in such a way as to make it a part of the Hajj rites. A person who solely intends to perform Hajj may, especially due to necessity, avail himself of the opportunity to trade. In no way should one undertake the journey solely for the purpose of trade.

The author of "*Rūḥul Ma'ānī*" (v.2, p.87) writes that since much disputing generally takes place in trade (especially regarding prices), a person may wonder about the legality of trade during Hajj, because disputes have been outlawed. It is for this reason that mention is made concerning its legality. Even though trade is permitted, disputing is not.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ  
مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا  
هَدَانَكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾

(198) There shall be no sin upon you should you seek your livelihood provided by Allāh. When you return from Arafāt, then remember Allāh at the Mash 'arul Harām. Remember Him as He had guided you, for in reality you were, before this, completely unaware.

## THE SANCTIONING OF TRADE DURING HAJJ AND THE COMMAND TO REMEMBER ALLĀH AT THE MASH'ARUL HARĀM

This verse permits trade during Hajj by saying that one may seek the bounty of Allāh during Hajj. This includes all forms of commerce and labour. In "Bukhari" (v.2, p.648), Sayyidina Ibn Abbās رضى الله عنه relates that Ukāz, Majinnah and Dhul Majāz were all marketplaces during the period of ignorance. After the arrival of Islām, the Muslims considered it unlawful (*harām*) to trade there during Hajj until the above verse was revealed to permit trade.

It is narrated in "Mustadrak" (v.1, p.449) that a person told Sayyidina Abdullāh bin Umar رضى الله عنه that people say his Hajj is invalid on account of his renting a conveyance during Hajj. Sayyidina Abdullāh bin Umar رضى الله عنه asked him, "Did you not don the Ihrām, recite the Talbiya, make Tawāf, go to Arafāt and pelt the Jamarāt?" Upon replying in the affirmative, he was informed, "Your Hajj is valid. When a person presented the very same question to صلى الله عليه وسلم, he gave no reply until the verse was revealed, *There shall be no sin upon you should you seek your livelihood provided by Allāh.*' Thereafter the holy Prophet صلى الله عليه وسلم summoned the person, recited the verse before him and told him that his Hajj was valid."

*"When you return from Arafāt, then remember Allāh at the Mash 'arul Harām."* This verse instructs the Haji to proceed to Muzdalifa after leaving Arafāt. Arafāt is three miles east of Muzdalifa, and is a large plain. To be present here is one of the greatest fundamental requirements of Hajj. A person's Hajj is completed if he is able to reach this place at any time after noon on the 9th up to dawn of the 10th. After this the only remaining fundamental aspect is the Tawāfiuz Ziyārah.

At Arafāt, people engage in prayer (*du'ā*) and remembrance of Allāh (*dhikr*), performing their Zuhr and Asr Salāhs here as well. After sunset they go back to Muzdalifa (*en route to Arafāt from Mina they will have already passed Muzdalifa*). Once here, they must perform the Maghrib and Isha Salāhs in combination. They are not allowed to perform these two Salāhs at Arafāt, nor on the road to Muzdalifa, even if the Maghrib has to be delayed till after sunset.

If anyone had performed his or her Maghrib before reaching Muzdalifa, this Salāh will have to be repeated in combination with Isha. It is Sunnah to spend the night here. To remain till a little while after dawn is compulsory (*Wājib*). It is Sunnah to remain here as long as possible until just before sunrise. Thereafter the people proceed to Mina.

The Mash'arul Harām is a mountain in Muzdalifa called Jabal Qaza. The Holy Prophet صلى الله عليه وسلم would, after performing the Salāhs of Maghrib and Isha in unison at Muzdalifa, rest awhile. Then he would perform the Fajr Salāh immediately after dawn while it was still dark, after which he would proceed to the Mash'arul Harām. Here he would engage in prayer (*du'ā*), Takbīr Tahlīl and

remembrance of Allāh (*dhikr*) until just a little while remained before sunrise, when he would leave for Mina [*Muslim, v.1, p.399*]. The entire area of Muzdalifa may be occupied, although it is best to be close to the Mash'arul Harām [*Muslim, v.1, p.400*]. Since the entire area may be occupied and the Mash'arul Harām is in Muzdalifa, some scholars have termed the entire area of Muzdalifa as the Mash'arul Harām [as recorded in "Durrul Manthūr" (v.1 p.224) from Sayyidina Abdullāh bin Unar رضى الله عنه and Sayyidina Abdullāh bin Amar رضى الله عنه]. A person should engage in prayer (*du'ā*) and remembrance of Allāh (*dhikr*) while in Muzdalifa.

"And remember Him as He had guided you." Some scholars have interpreted this verse to mean that one should remember Allāh as He had taught one. Another meaning is that He should be remembered and glorified because He had guided one (i.e. as a form of gratitude for the guidance).

"For in reality you were, before this, completely unaware." People were completely unaware of Belief (*Imān*) and obedience to Allāh. In the Hajj performed during ignorance, only forefathers were remembered. What little remembrance of Allāh did take place, was devoid of benefit in the Hereafter since it was done in infidelity (*Kufr*).

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ

رَحِيمٌ

(199) Then return to the place from where the people return and beg pardon from Allāh. Verily Allāh is Most Forgiving, Most Merciful.

Sayyidah Aysha رضى الله عنها reports that during the period of ignorance, the Quraish and all those tribes who followed them (*Banu Āmir, Banu Thaqif, Banu Khuza'ah*) never went to Arafāt during their ritual pilgrimages. After Muzdalifa, they returned. Allāh instructed His Prophet صلى الله عليه وسلم to stop at Arafāt as well during Hajj. The above verse was revealed to this effect. [*Bukhari, v.2, p.648*]

In the tafsir 'Ma'ālimut Tanzil' (v.1, p.175), it is mentioned that the Quraish and their compatriot tribes would not go to Arafāt during Hajj. They maintained that they were the people of Allāh and residents of the sacred Haram, and could therefore not leave its boundaries. They considered it below their dignity to rub shoulders with other people in Arafāt. When all the other tribes returned from Arafāt, the Quraish would then join them en route at Muzdalifa. whence they would all return together. Allāh instructs all to go together to Arafāt and return from there.

Since the Holy Prophet صلى الله عليه وسلم was from the Quraish, they all thought he would remain with them in Muzdalifa during his farewell Hajj. However, in compliance with the command of Allāh, he proceeded with everyone to Arafāt. [*Muslim v.1 p.397*]

The Arabic word "thumma" meaning 'then' or 'thereafter' is used at the beginning of this verse. Because of this, some commentators say that this verse

actually refers to the return to Mina from Muzdalifa, because mention has already been made of the return from Arafāt. Others say that verses do not necessarily have to be chronological, but make random mention of the various Hajj rites. Yet another group maintain that the word "thumma" does not bear its original meaning in this context and (as is common in the Arabic language) it assumes the meaning of 'and'. The author of the tafsir "Ma'ālimut Tanzil" has mentioned all three interpretations and has apparently favoured the third. It is also possible to say that the word refers not to a practical sequence of events, but serves merely to lend sequence to the discussion.

Allāma Ibn Kathīr رحمه الله عليه writes (v.1 p.242) that the verse serves to elucidate that just as Allāh has instructed the people to proceed from Arafāt to Muzdalifa and remember Him there, in the same way they should also all be together in Arafāt.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ  
ذِكْرًا فَمِنْ الْكَاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي  
الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي  
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ  
سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

(200) Once you have completed your Hajj rites, remember Allāh as you remember your forefathers, or an even greater remembrance. From amongst man there are those who say, "Oh our Lord, grant us good in this world," and they have no portion in the Hereafter." (201) From them there are also those who say, "Oh our Lord, grant us good in this world, good in the Hereafter and save us from the chastisement of the fire." (202) Such people shall receive a great share due to their actions, and Allāh is Swift at reckoning.

## THE INSTRUCTION TO ENGAGE IN THE REMEMBRANCE (DHIKR) OF ALLĀH DURING THE DAYS AT MINA

On the 10th day of Dhul Hijjah, people return to Mina from Muzdalifa where they pelt the largest Jamara, then emerge from their Ihrām after shaving or trimming their hair. Thereafter, only the Tawāfuz Ziyārah and two more days of pelting remain. During the period of ignorance, the Arabs used to devote their time after Hajj to sing accolades to their forefathers, competing with one another in composing poetry in praise of these predecessors and their tribes. Allāh revealed the above verse to check this situation. [Rūhul Ma'āni' v.2, p.89]

The author of the tafsir "Ma'ālimut Tanzil" translates the word "manasikakum" ("Hajj rites") to mean the sacrificial animals. Therefore, the verse would mean that Allāh should be remembered after the animals have been slaughtered (i.e. after pelting the largest Jamara). (v.1, p.178)

Thereafter Allāh makes mention of the prayers (*du'ās*) people make. Some only concern themselves with this world, asking for its amenities, while being totally oblivious of the Hereafter. They keep asking Allāh to make them as wealthy as their predecessors. Such people will receive nothing in the Hereafter. [*Ma'ālimut Tanzil* v.1, p.176]

Then Allāh speaks of the supplication (*du'ā*) of the people of Belief (*Imān*), who ask for the best of both worlds. The word 'hasanah' is derived from the root word "hasan" which denotes every conceivable form of good. This supplication (*du'ā*) indeed most concise in its conglomeration of everything good and blessed in both worlds. A hadith in "Bukhari" (v.2, p.945) reports that the Holy Prophet صلى الله عليه وسلم used to make this supplication (*du'ā*) very often.

Sayyidina Anas رضى الله عنه reports that once the Holy Prophet صلى الله عليه وسلم visited a companion (*Sahābi*) who was so ill that his voice had become very faint due to weakness and he had grown extremely thin. The Holy Prophet صلى الله عليه وسلم asked him whether he had been making any supplication (*du'ā*) to which he replied that he had always supplicated to Allāh to grant him all his due punishment in this world (rather than in the next). The Prophet صلى الله عليه وسلم remarked, "Subhan Allāh", you cannot possibly bear that. Instead you should have made the supplication (*du'ā*): "*Rabbanā Ā'tinā Fid Dunya Hasana Wa Fil Akhirati Hasana Wa Qinā Adhāban Nār*" (i.e. "Oh our Lord, grant us good in this world, good in the Hereafter and save us from the chastisement of the fire.") The narrator, Sayyidina Anas, رضى الله عنه said that this person then made this supplication (*du'ā*), whereupon Allāh cured him. [*Muslim*, v.2, p.343]

It is reported in Abu Dawūd that the Holy Prophet صلى الله عليه وسلم used to recite this supplication (*du'ā*) between the Rukn Yamāni and the Black Stone while making Tawāf.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

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(203) Carry out the dhikr (remembrance) of Allāh during the limited days. There shall be no sin upon the person who chooses to hasten during the two days, nor will there be any sin on him who wishes to delay, for him who possesses Piety (*taqwa*). Fear Allāh and understand that unto Him shall you be gathered.

### ENGAGING IN THE REMEMBRANCE OF ALLĀH (DHIKR) AND PELTING DURING THE DAYS OF TASHRIQ

The days referred to in the above verse are the days of "Tashriq" (10th, 11th, 12th and 13th of Dhul Hijjah), when people are stationed at Mina where they slaughter their animals and carry out the pelting. Remembrance of Allāh (*dhikr*) is prescribed here as well, as it was in Muzdalifa and at Arafāt.

Sayyidah A'isha رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم said, "The pelting of the jamarāts and the Sa'i between Safa and Marwa are especially

ordained for the remembrance of Allāh." [Tirmidhi]

The remembrance of Allāh (*dhikr*) is indeed a very great act, which is even more virtuous during certain days and times. Salāh, which is the greatest form of worship, entails remembrance of Allāh (*dhikr*) from beginning to the end, as Allāh stated in the Surah TāHā, "Establish Salāh for My remembrance." [Surah 20, verse 14]

The Adhār and Iqāmah before Salāh are also forms of remembrance of Allāh (*dhikr*), as are the Tasbihs and supplication (*du'ās*) after Salāh. Similar is the case with Hajj, every action of which is an embodiment of remembrance of Allāh (*dhikr*), like the Talbiya, Sa'i, Tawāf, Arafāt, Muzdalifa, Mina, pelting and sacrificing. The Holy Prophet صلى الله عليه وسلم always encouraged remembrance of Allāh (*dhikr*) which is the very soul of this world.

Muslim (v.1, p.84) reports a hadith wherein the Holy Prophet صلى الله عليه وسلم said that the Day of Judgment will only take place when there exists none upon the earth to say, "Allāh! Allāh!" Muslim also narrates that the Holy Prophet صلى الله عليه وسلم would remain perpetually in Allāh's remembrance,

It is written in 'Rūhul Ma'āni' (v.2, p.93) that Allāh should be glorified after every Salāh, sacrifice and when pelting. He adds that the "limited days" refer to the days of Tashrīq as reported from Sayyidina Umar رضى الله عنه, Sayyidina Ali رضى الله عنه and Sayyidina Abdullāh bin Abbās رضى الله عنه.

The author of "Ma'ālimut Tanzil" states that the remembrance of Allāh (*dhikr*) on these days is the Takbīr. He writes that Sayyidina Umar and Sayyidina Abdullāh bin Umar رضى الله عنه used to recite the Takbīr (*Allāhu Akbar*, Allāh is the Greatest) at Minā after every Salāh, in gatherings, before sleeping, on the road, etc.

The Takbīr at Tashrīq is also necessary on these days. It is compulsory (*Wājib*) to be recited after every obligatory (*Fardh*) Salāh by every person whether in Mina or not. Men should recite it audibly and women silently. Its recitation commences from after Fajr of the 9th of Dhul Hijjah and continues up to Asr of the 13th, as reported by Sayyidina Abdullāh bin Mas'ūd رضى الله عنه.

The Holy Prophet صلى الله عليه وسلم has said regarding these days, "Do not fast during these days for they are days of eating, drinking and making remembrance (*dhikr*)." [Muslim, v.1, p.360]

## SOME LAWS PERTAINING TO THE PELTING

On the 10th day, only the largest Jamara (*jamar a Aqaba/Kubra*) is pelted. This may be done at any time between sunrise and dawn of the following day, but it is reprehensible (*Makrūh*) for the strong and healthy to do it at night. On the 11th and 12th pelting (*this time of all three jamarāt*) commences from after noon, also lasting up to dawn of their respective following days. During these two days it will also be reprehensible (*Makrūh*) for the able people to pelt at night. The pelting of all three days is compulsory (*Wājib*) for the person present in Mina during these days.

There exist three pillars in Mina which are called the Jamarāt (*plural of*

Jamarah). The first of these is close to the Mosque (*Masjid*) of Khaif and called the Jamarah Ūla (*first Jamarah*) or the Jamara Sughra (*small Jamarah*). Next is the Jamara Wusta (*middle Jamarah*), followed by the third called the Jamarah Kubra (*big Jamarah*) or Jamarah Ukhra (*last Jamarah*). It is also called the Jamaratul Aqaba. The boundary of Mina is close to these Jamarāt. At the base of these Jamarāt, low circular retaining walls have been constructed in which a person's stones must fall.

It was at these three places that the Devils (*Shaytān*) attempted to dissuade Sayyidina Ibrahim عليه السلام from sacrificing his son, whereupon the latter pelted him. In memory of this, the Haji does the same. At the time of throwing each stone, a person should recite:

"Bismillahi Allāhu Akbar raghman lish Shaytān wa ridal lirrahmān" ("I am pelting with the name of Allāh who is the Greatest, to disgrace devil (*Shaytān*) and please Allāh").

### THE PERMISSIBILITY OF OMITTING THE PELTING ON THE 13TH DAY

After pelting on the 11th and 12th days, a person may choose to stay on a further day to pelt, or he may leave Mina. This is what is implied in the verse, "There shall be no sin upon the person who chooses to hasten during the two days, nor will there be any sin on him who wishes to delay, for him who possesses Piety (*taqwa*)."

It is, however, best to stay on and leave Mina on the 13th.

During his farewell Hajj, the Holy Prophet صلى الله عليه وسلم remained in Mina on the 13th and pelted as on the two previous days. This final pelting also commences after noon, but will terminate at sunset. The jurists have stated that it will be reprehensible (*Makrūh*) to omit the pelting of the 13th for that person who was still present in Mina when the sun set on the 12th. It will, however, be compulsory (*Wāiib*) for that person to pelt on the 13th, who is still present in Mina at dawn of the 13th.

The author of "Rūhul Ma'āni" writes that the phrase "no sin" is repeated in both options to emphasis that either one is permissible. However, the objection may arise that if it is better to remain in Mina on the 13th, why is this phrase "no sin" used with reference to it? Rather another phrase should have been attached to it which denotes its preference. In reply to this, he says that the phrase "no sin" does not negate the preference of this second choice to stay in Mina. The reason why this mode of address is adopted is that the people during the period of ignorance would argue with each other saying that it was a sin to remain in Mina after the 12th, while others argued that it was sinful to leave. Allāma Qurtubi رحمه الله has tendered the same explanation in his tafsir (v.3, p.13).

In the tafsir 'Ma'ālimut Tanzil', the opinion of other commentators has been quoted who state that the verse means that no sin whatsoever will remain to the account of any Haji, irrespective of whether he remains in Mina or not. In support of this they quote the hadith in which the Holy Prophet صلى الله عليه وسلم says that the person who performs Hajj without committing any sin, nor speaking anything foul, will return (sinless) like a newborn baby. This view is also held by Sayyidina Ali رضي الله عنه and Sayyidina Abdullāh bin Masūd رضي الله عنه.



In the light of this opinion, the purport of the end part of the verse also becomes clear, viz. "for those who possess Piety (taqwa)." It would therefore mean that no sin would remain on any person after his Hajj, on condition that he had adopted piety (abstinence from sins) during its course. A statement of Sayyidina Abdullah bin Mas'ud رضى الله عنه further substantiates this explanation in which he says, "Forgiveness from sins has been decided in favour of those who fear Allāh in their Hajj."

Sayyidina Abul Āliya رحمه الله عليه says that other commentators mention that "he who possesses Piety (taqwa)" means that a person should abstain from sins for the rest of his life.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ  
اللَّهُ الْخَصَّامُ ﴿٢٠٤﴾ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ  
وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ  
فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾

(204) [O Muhammad صلى الله عليه وسلم! From mankind is he whose speech enamours you in this worldly life, and he calls Allāh to witness over that which is in his heart; yet he is the most rigid of opponents. (205) When he turns away (from you) he exerts himself to cause corruption on earth and to destroy crops and progeny. And Allāh dislikes corruption. (206) When he is told to fear Allāh, pride spurs him on to commit sin. Hell will suffice for him, for it is a most evil resting place indeed.

## THE SWEET-TALKING HYPOCRITES AND MISCHIEF-MAKERS

It is recorded in the tafsir "Ma'ālimut Tanzil" (v 1, p 279) that this verse was revealed with reference to a hypocrite by the name of Akhnas bin Shurayq. He was a handsome, sweet-talking person who used to sit with the Prophet صلى الله عليه وسلم pretending to be a Muslim. He took oaths in the name of Allāh that he loved the Holy Prophet صلى الله عليه وسلم and as a result of his behaviour, the Holy Prophet صلى الله عليه وسلم would seat him close to himself. The above verse was revealed with regard to this.

## THE ACTIONS OF AKHNAS BIN SHURAYQ

It is recorded in 'Lubābun Nuqūl' from a report of Ibn Jarir رحمه الله عليه that according to the commentator Suddi رحمه الله عليه, this verse referred to Akhnas bin Shurayq who pretended to accept Islām and enamoured the Holy Prophet صلى الله عليه وسلم with his talks. After leaving the company of the Prophet صلى الله عليه وسلم, he once passed the field of a Muslim and set the crops alight while also severing the feet of some donkeys that grazed there. This verse was revealed with reference to this incident.

Allāma Munawi رحمه الله عليه [in his book "Faidul Qadir Sharhu Jāmi'us Saghir'

(v.2 p.145)] quotes certain scholars who say that the Holy Prophet صلى الله عليه وسلم referred to this same Akhnas when he used to make the prayer (*du'ā*), "Oh Allāh, I seek your protection from a plotting companion.

'Lubābun Nuqūl' reports the statement of Sayyidina Ibn Abbās رضى الله عنه in which he says that when the group including Sayyidina Āsim رضى الله عنه and Sayyidina Marthad رضى الله عنه were reported to have met martyrdom, two hypocrites sarcastically commented, "Sad is the case of those who have landed in trouble and destroyed themselves. Neither did they remain (safe) at home, nor did they discharge their duty to propagate the message (of Islām)." It was at this juncture that this verse was revealed.

Whatever the direct cause (was) behind the revelation of this verse, its comprehensiveness includes all such people who attempt to carve their niche amongst the Muslim public and elite, using sweet-talk and flattery. Although they are really hypocrites (*Munāfiqīn*), they beguile the Muslims by swearing that Allāh knows they are true Muslims. Since their only objective is to attain status and fame in this world, they will leave no stone unturned to harm the Muslims and plot methods to plunder the Muslim states.

The same *modus operandi* employed by Akhnas bin Shurayq has been used by hypocrites throughout the centuries, and continues up to this day.

Allāma Quṭubī رحمه الله writes that this verse applies to all such people who, while concealing their infidelity (*Kufr*), adopt hypocrisy and lies to express with their tongues the exact opposite of what is in their hearts. He adds that this verse emphasises caution in all worldly and religious matters. [v.3, p.10]

Concerning the phrase "*in this worldly life*" Allāma Baydawi رحمه الله writes that Akhnas bin Shurayq's talks with regard to the matters of this world appealed to the Holy Prophet صلى الله عليه وسلم. It could also mean that he used to speak in this manner to acquire some worldly gains. Yet another interpretation is that his speech and eloquence will only seem appealing in this world, while in the Hereafter his words will hold absolutely no weight. Due to his overwhelming fear in the Hereafter, he will be rendered speechless. [v.1, p.139]

## THE CONTEMPTIBILITY OF A QUARRELSOME AND FLATTERING TONGUE

The phrase in this verse '*aladdul khisām*' is a conglomeration of two words. The first is in the superlative tense, indicating an extremely quarrelsome nature. The second word also holds a similar meaning, lending emphasis to the connotation of a person who is exceedingly bent on quarrelling and disputing. The commentator Allāma Baydawi رحمه الله translates it as "*the most rigid of opponents*," which is an implied meaning. This verse therefore serves to vilify any person who strongly argues in support of falsehood.

Sayyidah Aysha رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم said, "The worst of people is he who is very quarrelsome." [Bukhari, v.2, p.649/1066]

In today's times, it is regarded to be very intelligent for a person to be able to win others over by sweet-talk and flattery, and has become an integral part of politics. The Holy Prophet صلى الله عليه وسلم has stated, "Towards the end of time,

there will be such people who will utilise the Din (*religion*) to achieve their worldly motives. To display humility, they will wear woollen clothes, while their tongues will be sweeter than sugar. Their hearts, however, will be the hearts of wolves. Allāh will say, 'Are these people fooled by My tolerance that they are so bold? I swear that I will inflict such a punishment upon them that will startle even the most sensible ones amongst them.'

## THE EVIL OF PRIDE

People who only desire the material things of this world and its honour possess no degree of submission in their hearts. They consider it insulting to their dignity to accept the truth from another. In this way, they remain adamant upon their infidelity (*Kufr*), Polytheism (*shirk*) and sinful lifestyles. They cannot bring themselves to accept the truth. In reference to this trait, Allāh mentions, "When he is told to fear Allāh, pride spurs him on to commit sin."

## WHAT IS PRIDE?

The Holy Prophet صلى الله عليه وسلم defined pride as follows, "Pride is to defy the truth and to consider others inferior." When many people are advised to abstain from sin or are presented with any good advice, they disregard the preacher on account of his nationality, age or lineage. This is a display of pride which is a trait of the hypocrites and mischief-makers.

The verse condemns such people to the fire of Hell. The Arabic word "mihād" (used to describe Hell in this verse), refers to a bed or a mat. In the Hereafter, they will be made to lie upon burning cinders, totally unlike the soft and comfortable beds to which they are accustomed in this world. Here they find rest and peace on their beds, whereas there it will be the exact opposite.

وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ  
بِالْعِبَادِ

(207) From mankind is he who buys his soul seeking Allāh 's pleasure. And Allāh is Most Clement unto His bondsmen.

## THE VIRTUE OF THE PERSON WHO GIVES HIS LIFE AND WEALTH FOR THE PLEASURE OF ALLĀH

It is narrated in "Hilyatul Awliya" on the authority of Sayyidina Sa'id bin Musayyib رحمه الله عليه, that when Sayyidina Suhaib Rūmi رضى الله عنه left Makkah to migrate to Madinah, a group of Polytheists pursued him to prevent his exit. He alighted from his animal, placed an arrow in his bow and addressed them thus, "Oh people of ʿUraish! You are well aware that I am a much better archer than all of you. I swear by Allāh that none of you will be able to approach me as long as I have a single arrow in my quiver. Once these have expired, I shall fight with my sword for as long as strength remains in my arms. On the contrary, I can inform you of the whereabouts of my wealth and clothing in Makkah, which you may have for yourselves and allow me to proceed." They agreed to this second

option and he set out on his way to Madinah.

Upon reaching Madinah, he presented himself before the Holy Prophet صلى الله عليه وسلم who told him, "O Abu Yahya, your transaction was indeed profitable." This the Holy Prophet صلى الله عليه وسلم repeated twice, meaning that his bartering off a bit of this worldly possessions was cheap in exchange for his freedom. Prior to his arrival, Jibrīl عليه السلام had already informed the Holy Prophet صلى الله عليه وسلم about the episode.

In the "Mustadrak" of Hakim, the addition is reported in which the Holy Prophet صلى الله عليه وسلم recited the above verse to him, which had been revealed before he arrived in Madinah.

In the tafsīr of Ibn Kathīr رحمه الله عليه (v.1 p.248), Sayyidina Suhaib رضي الله عنه himself says that when he intended to migrate, the Quraish told him, You came here as a pauper, amassed much wealth, and now wish to take it all with you. We swear by Allāh that this shall not happen!" It was then that he offered them all his wealth in exchange for a safe passage. Upon reaching Madinah, the Holy Prophet صلى الله عليه وسلم told him that it was indeed a good bargain.

Some commentators have translated the word "Yashrī" as "sells" (his soul). Allāma Ibn Kathīr رحمه الله عليه writes that this verse applies to all those who engage in Jihād (religious war), since they sell themselves to Allāh, as is referred to in the following verse of the Qur'ān, "Verily Allāh has purchased from the believers their lives and wealth in exchange of Heaven (Jannah)." [Surah Tauba, verse III]

Allāma Qurtubi رحمه الله عليه writes that the fact that Sayyidina Suhaib رضي الله عنه was prepared to fight the Polytheists, denoted that he would sell his soul for Allāh's cause. Leaving this particular incident aside, the verse can apply to any person who gives his life and property for Allāh's pleasure.

In the tafsīr "Ma'ālimut Tanzīl" (v.2 p.183), it is reported that Sayyidina Umar رضي الله عنه considered this verse to refer to those who fight to enjoin the right and forbid the wrong.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ  
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ  
الْبَيِّنَاتُ فَاذْكُرُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

(208) O you who believe, enter into Islām completely, and do not follow in the footsteps of Shaytān, for verily he is your open enemy. (209) So if you have to err after the clear signs have come to you, then know that definitely Allāh is Most Powerful, The All Wise.

## THE ORDER TO ENTER COMPLETELY INTO ISLĀM

Certain Muslims who had converted from Judaism wished to keep up some Jewish practices such as according esteem to Saturdays and abstaining from camel meat. They told the Prophet صلى الله عليه وسلم that since the Torah was also the

book of Allāh, they recited it in their Tahajjud Salāh. Allāh revealed the above verse on this occasion, informing them that after the advent of Islām, no other religion should remain. [“Durrul Manthūr” and “Baydawi”]

Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, “I have come to you with clear signs. Even if Sayyidina Mūsa عليه السلام was alive, he too will have no option but to follow me.” [“Ma’ālimut Tanzīl” (v.1, p.183) from Ahmad and Bayhaqi as recorded in “Mishkātul Masābīh,” p. 30]

## EVERY PERSON MUST ABIDE BY THE LAWS OF ISLĀM IN EVERY DOMINION

This verse instructs every person to accept all the injunctions of Islām and practise accordingly, irrespective of his position. This is binding upon the ruler and the subject, the big and the small, the employer and the employee, the businessman and farmer alike. Many people are under the misconception that Islām is restricted to a few actions like Salāh, fasting, zakāh, etc. They do not apply Islām to their social, economic and political lives. They conduct business as they please, buying and selling any commodity they wish. Many people seek employment at any institution, not paying the slightest heed to whether it is Halāl or Harām.

Many do not consider the Shari’ah in the matters of marriage, committing major sins in the process while thinking that the Shari’ah does not apply to occasions of rejoicing. They pay no heed to the advice given to them by the Ulama (*religious scholars*), saying that these scholars are merely standing in the way of progress. They consider their religion to be like the religion of those people who care not to mould their lifestyle within the framework of its restrictions (*May Allāh save us from this*).

Our Dīn (*religion*) is perfect and complete, encompassing every aspect of life. There exists no aspect of life which is not included in its teachings. For one to practice some aspects of Dīn (*religion*) while neglecting others, will be in conformance to the behaviour of those Jews who were addressed in Surah Baqarah. Allāh told them, ‘Do you believe in part of the book and reject part of it.’ [Surah 2, verse 85]

Many people merely claim to be Muslims while they do not even perform the obligations (*Farā'idh*) of Dīn (*religion*), while others restrict the Dīn (*religion*) to a few actions only. If they are advised to leave their unlawful (*harām*) employment, interest dealings, or trading in unlawful (*harām*) commodities, they do not accept. They waive this off saying that it is their livelihood which cannot be neglected. This foolish statement is tantamount to saying that earning one’s livelihood brings complete freedom.

## THE DEVIANCE OF POLITICAL LEADERS

Some present day Islāmic countries employ methods in their administration that are learnt from the Infidels (*kuffār*). They enforce laws which are oppressive and contradict the Shari’ah. In spite of all this, they are audacious enough to claim the Islāmic identity of their countries. It is the sway of Satan (*Shaytān*) that makes them apply a limited number of Islāmic laws while turning a blind eye to

many others. It is for this reason that, after instructing complete entry into Islām, Allāh says, "And do not follow in the footsteps of Satan (Shaytān), for verily he is your open enemy." It is indeed very strange that people swear and curse Satan (Shaytān), yet pander to his wishes.

"If you err after the clear signs have come to you, then know that verily Allāh is Most Powerful, The All Wise." This verse makes it clear that it is not a light matter that a person does not enter into Islām in spite of receiving full knowledge. This constitutes rebellion against Allāh who is All Powerful. None can overcome Him, nor escape His punishment. Allāh is All Wise and does not hasten to punish anyone. Therefore, no person should dwell under the misconception that he is safe from Allāh and will not be taken to task.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ  
وَالِلَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

(210) They await Allāh and the angels to come to them beneath the shadow of clouds, and all matters are decided. All matters return unto Allāh.

### THE WARNING FOR NOT ACCEPTING THE TRUTH

Those people who refuse to enter into Islām after the clear signs and proofs have been presented before them seem to be awaiting the decision of Allāh against them. After this, there will be no second chance for them. Allāh will be the Supreme Judge on the Day of Judgment when none other shall have any say whatsoever. Every disbeliever (*kāfir*) should consider his case very carefully.

**LESSON** The real meaning of the phrase "Allāh and the angels to come to them" cannot be mentally perceived. A Muslim should believe in it, and not seek to uncover its literal meaning. Some commentators have stated that it refers to the order of Allāh for punishment.

سَلِّ بَنِي إِسْرَءِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَاتٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنَّا بِعَدْوٍ مَا جَاءَتْهُ  
فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾

(211) Ask the children of Isrā'īl how many clear signs we have given them. Whosoever chooses to alter the bounty of Allāh after it has come to Him, then Allāh is severe in punishment

### THE INGRATITUDE OF THE BANI ISRĀ'ĪL AND THEIR RESULTANT PUNISHMENT

Many signs and miracles were presented to the Bani Isrā'īl which would have been to their benefit had they taken heed. However, they chose to go astray, changing the bounty of Allāh into a curse for themselves. Thus, they earned Allāh's wrath in this world as well as the next.

The author of the tafsir Ma'ālimut Tanzil' [v.1, p.184] comments on these *clear signs*'. He says that these signs refer to the cane of Sayyidina Mūsā عليه السلام as well as his shining hand and the splitting of the sea. Other commentators state that these refer to the clear description of the Holy Prophet صلى الله عليه وسلم in the Torah and the Injil. The Jews and Christians went astray in spite of all these signs, thereby transforming what was a bounty of Allāh into punishment for themselves. This will be the outcome of anyone who behaves in a like manner.

رَيْنَ لِلَّذِينَ كَفَرُوا الْحَيٰوةَ الدُّنْيَا وَيَسْحَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ  
الْقِيَمَةِ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

(212) The life of this world has been beautified for those who disbelieve and they make a jest of the believers. But the pious will be above them on the Day of Judgment, and Allāh provides for whom He desires without resérvation.

### THE BEAUTIFICATION OF THE WORLD FOR THE NONBELIEVERS (KUFFĀR) AND THEIR MOCKERY OF THE MUSLIMS

According to the above verse, the reason for the obstinacy of the nonbelievers (*kuffār*) is their infatuation with the things of this world. By observing the practices of Islām, they fear a deficiency in their worldly possessions. It is for this reason that they remain in disbelief. They mock the Muslims because the Muslims do not possess much worldly possessions which they (the nonbelievers) consider to be a symbol of total success.

They do not realise that the comforts of this world are temporary whereas the Hereafter is everlasting. The people of Belief (*Imān*) will enjoy elevated positions while the nonbelievers (*kuffār*) will be condemned to Hell. Allāh says in Surah Mutaffifin, "On this day (Day of Judgment) the believers, while looking on from their couches, will laugh at the nonbelievers (*kuffār*)" [Surah 83, verses 34/5]

Many commentators have written that the verse under discussion was revealed with regard to the Arab idolaters like Abu Jahl etc. Their wealth and comfortable lifestyles intoxicated them. They laughed at the poor Muslims like Sayyidina Amār bin Yāsir رضى الله عنه, Sayyidina Suhaib رضى الله عنه, Sayyidina Bilāl رضى الله عنه, Sayyidina Khabāb رضى الله عنه and Sayyidina Abdullāh bin Mas'ūd رضى الله عنه.

According to another opinion, this verse was revealed with regard to the Hypocrites (*Munāfiqīn*) like Abdullāh bin Ubbay. They used to mock and jeer at the poor immigrants of Madinah saying, "Muhammad صلى الله عليه وسلم says that he will conquer other lands with these people!"

Sayyidina Atā رضى الله عنه says that the verse referred specifically to the leaders of the Jewish tribe who used to laugh at the poor immigrants. Allāh, however, promised the Muslims the wealth and the Banu Nadhīr and the Banu Quraizah (two Jewish tribes of Madinah) without a fight. Consequently this came to pass. [Ma'ālimut Tanzil, v.1, p.185]

"Allāh provides for whom He desires without reservation." Some commentators have interpreted this verse to mean that Allāh may accord to His chosen bondsmen whatever he desires without them having to make any effort. Then too, He will not require them to account for any of this wealth on the Day of Judgment. At the same time, He inspires them to do good deeds.

The phrase "without reservation" has been interpreted by some to mean that none can prevent Allāh from giving whatever He desires. There will be none to take account of this since the treasures of Allāh are limitless.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ  
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا  
جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ  
بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

(213) Mankind was one community and Allāh sent (unto them) the prophets as bearers of good tidings and warners; and revealed to them the scriptures with the truth so that it may judge between mankind concerning the matters wherein they differed. Because of their animosity for each other, those to whom it (the scripture) was given differed concerning it after clear proofs had come to them. By His will, Allāh guided those who believe to the truth of that concerning which they differed. Allāh guides whom He wills unto the straight path.

## MANKIND WAS ONE COMMUNITY UNTIL THEY SPLIT INTO DIFFERENT DENOMINATIONS BECAUSE OF MUTUAL ANIMOSITY

It is narrated in "Durrul Manthūr" [v.1, p.243] that Sayyidina Qatādah رحمه الله reports that all those who lived during the period between Sayyidina Adam and Sayyidina Nūh عليه السلام were rightly guided. They all practised upon the true Shari'ah until differences began to creep between them. It was then that Allāh sent Sayyidina Nūh عليه السلام who was the first messenger of Allāh on earth. He was sent to the people when their differences had led them to abandon the truth. After this, Allāh continuously sent prophets and books as a proof against mankind.

According to Kalbi and Waqidi رحمه الله [‘Tafsir Qurtubi,’ v.3, p.31] the ‘ummatow wāhida’ (single community) refers to those Muslims who accompanied Nūh عليه السلام on the ark since there were no other Muslims alive at that time. After the demise of Sayyidina Nūh عليه السلام, differences arose amongst this group, resulting in the rise of nonbelievers and Polytheists

Besides the above, numerous other interpretations have been offered with regard to the meaning of ‘ummatow wāhida’. In each case however, the meaning of the verse will be that at some time in human history, mankind was a single community, having the same religion and beliefs according to the orders of Allāh. It was after this that, due to the misguidance of Devil (Shaytān) and



mutual animosity, they split into many groups and denominations. To correct the situation, Allāh sent the various Prophet (Anbiya) عليهم السلام and the divine scriptures.

These prophets عليهم السلام applied themselves to guide man, showing them the path to Heaven (Jannah) and warning them against the fire of Hell. By virtue of religion, Allāh showed man the distinction between right and wrong, thereby deciding their mutual differences. However, many chose not to accept the preaching of these prophets عليهم السلام, preferring to continue with their mutual differences. Allāh, because of His infinite mercy, guided the believers to realise the truth and stay clear from falsehood.

'Only those to whom it (the scripture) was given differed Concerning it. "It is reported in 'Durrul Manthūr" [v.1, p.242] that Sayyidina Ubayy bin Ka'ab رضي الله عنه said that the people referred to in this verse are the Bani Isrā'il. He said that they rebelled against each other because of their greed for wealth and territory. Allāh guided those of Belief (Imān) to realise the truth of these differences and remain fast on their religion. They disassociated themselves from those who constantly caused friction. As a result, these people will also bear testimony on the Day of Judgment against the nations of Nūh, Hud, Salih and Shu'aib عليهم السلام. They will say that these prophets عليهم السلام had propagated their religion but the people refused to accept.

Throughout the ages, this process has continued; as a result there have always existed those on the truth and those on falsehood. The believers should understand from this that the nonbelievers (kuffār) will ceaselessly beg to differ, refusing to accept the truth despite its evidence. As a result, they will continue harming the Muslims, which may sometimes result in full-scale war. Therefore, "Sabr" (patience and steadfastness) is required as well as the need to spend one's life and wealth to stem the tide of infidelity (Kufr). The requirement of Belief (Imān) is that a person remains steadfast as Allāh now explains the following verses.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ  
وَالضَّرَاءُ وَرُلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهَ أَلَا إِنَّ نَصْرَ اللَّهِ

قَرِيبٌ ﴿٢١٤﴾

(214) Do you think that you will enter paradise while yet there has not come to you the like of (that which came to) those before you? Affliction and adversity befell them and they were shaken till the messenger (of Allāh) and the believers said, "When will the help of Allāh come?" Surely, the help of Allāh is near.

## ENCOURAGEMENT TO BE PATIENT AT TIMES OF AFFLICTION AND THE LESSONS TO BE LEARNT FROM PAST NATIONS

The Muslims in the time of the Holy Prophet صلى الله عليه وسلم were constantly harassed by the idolaters, the Jews and the hypocrites. In Makkah, the idolaters

harassed them, while in Madinah it was the Jews and Hypocrites (*Munāfiqīn*) who left no stone unturned to make their lives miserable. This resulted in the furious battles of Badr, Uhud and Khandaq. Besides this, the Muslims also had to withstand the difficulty of hunger and thirst because of a lack of resources.

"Asbābun Nuzūl' (p.60) reports that this verse was revealed on the occasion of the battle of the trench when the Muslims suffered extreme hunger, thirst, cold and fear. So great was their difficulty that Allāh says in Surah Ahzāb, "and the hearts reached the throats" [Surah 33, verse 10]. Referring to the same episode, Allāh says in the next verse of Surah Ahzāb, "On this occasion, the Believers (*Mu'minīn*) were tested and severely shaken."

Seeing these conditions, the hypocrites began making all sorts of absurd statements, many of which were utterances of infidelity (*Kufr*). Allāh revealed this verse informing them that the Heaven (*Jannah*) that they aspired for cannot be had by merely sitting back, but they will have to endure certain tests first. The nations of the past endured much adversities until they began to wonder when Allāh's help would come to them. It was only after great trial that Allāh then assisted them.

The hypocrites said, "The promise of Allāh and His Prophet صلى الله عليه وسلم was a deception." [Surah Ahzāb, verse 12]. The verse under discussion answers this statement of theirs and, at the same time, provides consolation to the Muslims. It tells them that these difficulties are nothing new, but were also experienced by those before. Finally, when they asked when the help of Allāh would come, Allāh sent it to them as this verse states, 'the help of Allāh is near' Allāh's assistance is certain in this world as well as in the Hereafter when the Muslims are assured a safe passage to Heaven (*Jannah*).

Allāma Ibn Kathīr رحمه الله states that this verse resembles the one in Surah Inshirah where Allāh says twice, "Verily with difficulty comes ease". [verse 6] Every prophet and his followers, especially Sayyidina Muhammad صلى الله عليه وسلم and his Companions (*Sahāba*) رضى الله عنهم, withstood great trials. This will always continue as Allāh says In Surah Ankabūt, "Alif Lām Mim. Do people think that they will be safe to say, 'We believe!' without being tested? Most assuredly We have put to test those before them, and most certainly We shall come to know those who are truthful and those who are liars."

Sayyidina Khabāb رضى الله عنه reports that once he complained to the Holy Prophet صلى الله عليه وسلم about the difficulties they suffered in Makkah, asking him to make supplication (*du'ā*) for its alleviation. The Prophet صلى الله عليه وسلم was reclining in the shade of the Ka'ba, but sat up to say, "In the times gone by, some Muslims were placed in pits, then sawed in two, but this did not deter them from their religion. The heads of others were combed with combs of steel, which would penetrate their flesh and sinews, reaching the skull. This would also not deter them from their religion." ["Mishkātul Masābīh," p. 525, from Bukhari]

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِللَّذِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى  
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

(215) They ask you (Oh Muhammad صلى الله عليه وسلم what they should spend? Say, "That which you spend of good, should be given to parents, relatives, orphans, needy and wayfarers. Whatsoever good you do, Allāh is well aware of it.

## UPON WHOM SHOULD CHARITY BE SPENT

"Asbābun Nuzūl" (p 60) narrates from Sayyidina Ibn Abbās رضى الله عنه that this verse was revealed concerning the question posed to the Holy Prophet صلى الله عليه وسلم by Sayyidina Amr bin Jamūh رضى الله عنه, who asked, "What should we spend in charity, and upon whom should we spend?" "Durrul Manthūr" (v.1 p.243) reports from Ibn Juraij رحمه الله عليه that this verse refers to optional (Nafil) charity, not to zakāh.

From the above report, it is gathered that two questions were asked. One concerned the type of charity, while the other concerned the recipients. This verse answers the second question. Since a person will naturally spend on himself and his wife and children, these are not mentioned. Parents receive first mention, followed by relatives who include all, be they close or distant. Then follows the other categories in which relatives belonging to these categories receive priority.

Abu Dawūd reports a hadith wherein a person asked the Holy Prophet صلى الله عليه وسلم, "Towards whom should I show kindness?" The reply was, "Your mother." He then enquired, "To whom next?" the Holy Prophet صلى الله عليه وسلم said, "Your father, then your next of kin, thereafter those who follow them."

*Whatsoever good you do, Allāh is well aware of it.* Allāh knows all the good that a person does, be it little or more, and will bestow the full reward upon the doer. The wealth spent in charity has been referred to as "khair" (good), denoting lawful (halāl) wealth since giving unlawful (harām) wealth is no charity at all. Usage of this word also denotes wealth spent sincerely for the pleasure of Allāh because spending without sincerity is no charity at all.

Commentators mention that the second question has been given preference because if the proper recipients are not identified, no amount of charity will earn any reward. Much has already been discussed regarding kindness to the poor under the verse "Virtue is not that you turn your faces towards the east and west" [Surah Baqara, verse 177]

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ  
وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

(216) Warfare has been ordained for you though you may dislike it. Perchance you may dislike something that is good for you and you may like something that is bad for you. Allāh knows and you know not.

## THE OBLIGATION OF JIHĀD (RELIGIOUS WAR) AND ENCOURAGEMENT TOWARDS IT

While the Muslims were in Makkah, they were weak and few in number

never possessing the capability nor the divine permission for Jihād (religious war). After migrating to Madinah, they received the order to fight their enemies in defence, as a verse of Surah Hajj proclaims, "Permission (to fight) has been granted to those being attacked because they are oppressed" [Surah 22, verse 39]. Later on the order came to fight the Infidels (kuffār) even though they do not initiate the aggression. ["Qurtubi" v.3, p.38]

It appears from this verse that it is the binding duty of every Muslim to be always engaged in Jihād (religious war), just as he is duty bound to perform his Salāh and other obligatory duties. However, this is not so, as the Ahādith and Qur'ān show, e.g. the verse, "All the Believers (Mu'minīn) should not go into battle collectively. A group should remain from every community to acquire deep understanding of the Dīn" [Surah Taubah, verse 122].

Jurists have written that at times Jihād (religious war) is compulsory upon every Muslim, while at times it is only compulsory upon a group of Muslims. Engaging in Jihād (religious war), either in defence or offence, is permissible. The word Jihād (religious war) is derived from the root word "juhd," which means to strive, exert or apply oneself. It would, therefore, refer to any form of exertion or application which is directed towards uplifting the Dīn (religion). Allāh says in Surah Bara'a "Go out in battle lightly or heavily, and strive with your wealth and souls in the path of Allāh. This is best for you, if you but knew." [Surah 9, verse 41]

Ahādith of Abu Dawūd reports that the Holy Prophet صلى الله عليه وسلم said, "Fight the idolaters with your wealth, lives and tongues." Fighting them with the tongue will include debates, speaking against them and encouraging the Muslims to fight them. Maintaining all forms of Jihād (religious war) is necessary.

Allāma Jassās رحمه الله writes in "Ahkāmul Qur'ān" (v.3 p.113) that it is the opinion of Imām Abu Hanifah رحمه الله, Abu Yusuf رحمه الله, Muhammad رحمه الله, Mālik رحمه الله, etc that Jihād (religious war) is obligatory (Fardh) up to the Day of Judgment. However, under normal circumstances, it is not obligatory (Fardh) on everyone. Should a group engage themselves, it will suffice for the rest, unless those fighting cannot cope with the onslaught of the Infidels (kuffār). Then, if it is feared that these Infidels (kuffār) will advance to destroy all the Muslims in their towns, it will be incumbent on every Muslim to join in the fight.

None are of the opinion that permissibility exists for the Muslims of any country to remain idle when those of another country are at risk of losing their lives or land. Other verses pointing towards the compulsion of Jihād (religious war) are:

📖 "And fight in Allāh's path until no corruption exists on the earth and the Dīn (religion) remains only for Allāh."

📖 "And fight them so that Allāh may punish them by your hands."

📖 "And fight those who do not believe in Allāh and the Day of Judgment."

📖 "And fight the idolaters wherever you find them."

📖 "Fight the idolaters collectively as they fight you collectively."

The author of the book "Hidāyih" writes that Jihād (*religious war*) is sufficiency obligation (*Fardh Kifāyah*). If a sector of the Muslims engage therein, the compulsion will fall from the remaining Muslims. On the other hand, if none will uphold this responsibility, all will be sinful. It will be incumbent to fight the Infidels (*kuffār*) even though they do not initiate the attack. If the Infidels (*kuffār*) attack the Muslims, it will be compulsory for every Muslim to defend. In this situation, a woman may even fight without the consent of her husband, and a slave without that of his master because Jihād (*religious war*) will now be deemed Fardh Ain (*obligatory upon every individual*). ["Hidayah", Chapter of Siyar]

As was previously mentioned, Jihād (*religious war*) should not merely be fought for the sake of fighting, but for the promotion of the Dīn (*religion*) and its dominance. Numerous rules and regulations apply to Jihād (*religious war*) which are discussed in the books of hadith and fiqh.

### SOME LAWS PERTAINING TO JIHĀD (RELIGIOUS WAR)

The author of "Hidayah" writes that when the Muslims lay siege to any fort or city of the Infidels (*kuffār*), they should first invite them to accept Islām. If they accept, no fighting shall take place since the Holy Prophet صلى الله عليه وسلم said, "I have been commanded to fight until people proclaim 'La Ilaha Illallah', and accept the religion I have brought." [Muslim]

If they refuse to accept Islām, they should be invited to pay the "Jizya" (a tax) which will allow them to enjoy the same privileges and share the same responsibilities as the Muslims (*with regard to the defence of the state*). The Polytheists (*idolaters*) of Arabia, however, will not be given the choice of Jizya. They may either accept Islām or fight. It is not permissible to fight anyone who has not first been given an invitation to Islām. Even those who had received this invitation at some earlier stage should preferably be extended another invitation.

When, finally, they refuse to accept Islām and jizya, the Muslims may commence battle, asking Allāh's help. In this battle no women, children, aged, blind or paralysed people may be killed, unless they offer some resistance or are ruling. ["Hidāya", chapter on "Kayfiyatul Harb"]

Since the Muslims have forsaken Jihād (*religious war*), their enemies have gained the upper hand and have bound them to such treaties which these Infidels (*kuffār*) continuously contravene. Jihād (*religious war*) brings only benefit for the Muslims, securing authority for them. Muslims have been destroyed because of their loss of conviction in the promises of Allāh and because they comply with the dictates of the Infidels (*kuffār*). They have lost the fervour to serve the Dīn (*religion*), having been confined to minute states because of their love for position and power.

Each is satisfied with his little dominion, employing the support of the Infidels (*kuffār*) to remain in power. This configuration of states has divided the power and strength of the Muslims, causing them to be thirsty for each other's blood on account of petty national differences. If all the Muslims were united under one leader, and prepared to give their lives for Islām, none would have the courage to even raise their gazes in enmity towards them. Recognising these differences between the Muslims, the Infidels (*kuffār*) have exploited the situation

to divide the Muslims into various splinter states, leaving each one too weak to be any force to be reckoned with. However, it is not too late for unity to again set matters right.

## THE EXCELLENCE OF THE MUJAHIDĪN

Sayyidina Sahl bin Sa'd, Anas bin Mālik and Abu Hurairah رضى الله عنه narrate that the Holy Prophet صلى الله عليه وسلم said, 'A single morning or evening in the path of Allāh is better than the entire world and whatever it contains.' [Bukhari, v.1, p.392]

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "I swear by Allāh that I wish to be slain in the path of Allāh, then given life to again be slain in his path. Then again restored to life to lose it in Allāh's way, and then again the third time." [Bukhari, v.1, p.392]

Sayyidina Abdur Rahman bin Jubair رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The fire of Hell will never touch the person whose feet were soiled in the path of Allāh." [Bukhari, v.1, p.394]

Sayyidina Anas رضى الله عنه reports that the Prophet صلى الله عليه وسلم said, "No person who will enter Heaven (*Jannah*) would want to return to this world even if he is given everything therein. The only exception is the Shahīd (martyr), who will desire to be returned to meet martyrdom another ten times because of the honour accorded to him." [Bukhari, v.1, p.395]

Sayyidina Salmān Fārsī رضى الله عنه reports that he heard the Holy Prophet صلى الله عليه وسلم say, 'To guard the borders of an Islāmic state for one day and night is superior than fasting for an entire month together with performing Salāh during this period. Should a person pass away in this condition, he will continue to receive the rewards of all his actions, his sustenance will continue reaching him, and he shall be saved from the punishment of the grave.' [Muslim, v.2, p.142]

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The person who dies without fighting in Jihād (religious war) and not even considering doing so, dies upon a branch of nifāq (hypocrisy)" [Muslim, v.2, p.141]

The same Sayyidina Abu Hurairah رضى الله عنه narrates that the Prophet صلى الله عليه وسلم said, 'The person who is injured in the path of Allāh, and only He knows who was injured in his path, will appear on the Day of Judgment in such a way that the wound will still be bleeding. The colour will be that of blood, but the smell shall be of musk.' ["Bukhari", v.2, p.313. Muslim, v.2, p.133]

## THE REWARD OF SPENDING IN THE PATH OF ALLĀH

Once, when a person presented a reined camel for use in the path of Allāh, the Holy Prophet صلى الله عليه وسلم said, "In lieu of this you shall, on the Day of Judgment, receive seven hundred camels, all of which will be bridled." [Muslim, v.2, p.137]

The Holy Prophet صلى الله عليه وسلم also said, "The person who supplies the equipment for the one going out in the path of Allāh has also made Jihād (religious war) (i.e. receives the same reward as the Mujāhid). The person who

constantly sees to the needs of the Mujahid's family has also made Jihād (*religious war*).' [Bukhari, v.1, p.399]

## REPLY TO THE OBJECTION RAISED BY THE ENEMIES OF ISLĀM AGAINST JIHĀD (RELIGIOUS WAR)

The Infidels (*kuffār*) have always portrayed Jihād (*religious war*) in a negative light because their enmity does not allow them to perceive the invitation of Islām. Islām wishes to call humanity towards belief in the unity of Allāh, all His prophets, scriptures, the Qur'ān, the finality of the prophethood of the Holy Prophet صلى الله عليه وسلم and the religion brought by him. The person believing in all of this is a Muslim, worthy of entry into Heaven (*Jannah*). The one who does not accept is a infidel (*kāfir*), condemned to eternal doom. The sole aim of Jihād (*religious war*) is to invite mankind to Islām; as was previously explained when mention was made of the method of Jihād (*religious war*) as presenting to the Infidels (*kuffār*) the options of either accepting Islām, paying the Jizya or (finally) war. The prime objective is to rescue them from the everlasting torment of Hell, which is a favour on them, even if it is achieved by Jihād (*religious war*). If the lives of a few are lost in Jihād (*religious war*), but the rest of the nation accepted Islām, it would be to the overall benefit of that nation.

Even if the Infidels (*kuffār*) accept only to pay the Jizya, it will still be to their advantage because, firstly, their lives will be saved. Secondly, under the Islāmic rule, they will receive exposure to Islām hearing the adhān (call of the prayer), witnessing the Salāh and other devotional acts, and benefit from the cordial behaviour and piety of the Muslims. In this manner, they will gain the impetus to accept Islām, thus saving themselves from the pending doom of the Hereafter.

The Jizya is in lieu of security and is not collected from every infidel (*kāfir*), nor is it an exorbitant fee. All these factors should be understood, whereafter one will realize that Jihād (*religious war*) is to the advantage if the Infidels (*kuffār*).

The kāfir is a rebel against Allāh since the act of infidelity (*Kufr*) is the severest rebellion. In any country, the punishment for rebellion is most severe. The infidel (*kāfir*) lives on Allāh's earth, eats what He provides, and utilises all the amenities provided by Him. Despite all of this, he refuses to believe in Allāh and even worships others, ascribing them as partners of Allāh. Therefore, such people do not really deserve to live on Allāh's earth. There can be no objection to one who wants to rid the world of such evil practices such as infidelity (*Kufr*) and Polytheism (*shirk*).

It is indeed ironic that the people of Europe should raise this objection when they have plundered numerous countries, leaving tremendous bloodshed in their wake. In 1871, the British massacred innumerable people in India while the two world wars accounted for the loss of even more lives. The bomb that devastated Hiroshima and the so-called crusades were nothing but thoughtless massacre. In aid of what noble cause did all of the above take place? Were they not to satiate territorial avarice or destroy Islām in the propagation of infidelity (*Kufr*)? These are the deeds of the very nations who falsely claim to be followers of Sayyidina Isa عليه السلام, and boast that their prophet instructed them to turn the other cheek to the person who slaps the one.

Then there are the idolaters of India who consider weapons to be a great vice and shy away from even killing a rat. On the other hand, they are always thirsty for the blood of the Muslim, not missing a single opportunity to cause strife between them. Such faceless objectors fail to look at themselves in the mirror before flinging their dung at others who only wish to trample rebellion underfoot.

"Perchance you may dislike something that is good for you and you may like something that is bad for you. Allāh knows and you know not." Reference is made here to Jihād (religious war) which is instinctively disliked, whereas its results are extremely fruitful. Ignoring Jihād (religious war) by remaining at home to tend to one's business seems very pleasing, but is in actual fact destructive and a source of deprivation. Besides Jihād (religious war), numerous other factors are such that they seem detrimental while they are actually beneficial, while other things are vice versa. This phenomenon is seen daily. Therefore, success is in following only the commandments of Allāh.

"Allāh knows and you know not." Only He possesses real knowledge and understands precisely what is beneficial and detrimental for his creation.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ  
وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ  
مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّى يَرْذُوكُمْ عَنْ دِينِكُمْ إِنْ أَسْتَطَلَعُوا وَمَنْ يَرْتَدِدْ  
مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا  
وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾ إِنْ الَّذِينَ آمَنُوا  
وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ  
رَحِيمٌ ﴿٢١٨﴾

(217) They question you (Oh Muhammad) صلى الله عليه وسلم with regard to warfare in the sacred months. Say, "Warfare therein is a grave sin, but to prevent (man) from Allāh's way, to disbelieve in Him and the Masjidul Harām, and to expel its people thence is a far greater sin with Allāh. Corruption is worse than killing." They will continue fighting you till they turn you away from your religion if they can. Whosoever turns away from his religion, then dies in disbelief such people are the ones whose actions are lost in this world and in the Hereafter. These are the dwellers of the fire wherein they shall abide forever. (218) Verily those who believe and those who emigrate and strive in the way of Allāh, these have hope of Allāh's mercy. Allāh is Most Forgiving, Most Merciful.



## CAUSING CORRUPTION AND PREVENTING PEOPLE FROM THE PATH OF ALLĀH AND THE MASJIDUL HARĀM IS WORSE THAN KILLING

The Holy Prophet صلى الله عليه وسلم once appointed Sayyidina Abdullah bin Jahash رضى الله عنه to lead a contingent of Companions (*Sahāba*) رضى الله عنهم with instructions to spy on a caravan of the Quraish at a place called batn Nakhlah (this was located between Makkah and Tā'if). Upon reaching their destination, the group of Companions (*Sahāba*) رضى الله عنهم saw the caravan passing with a load of merchandise from Tā'if. This caravan comprised of Amr bin Hadrami, Hakam bin Kaysan, Uthman bin Abdullah bin Mughira and Naufal bin Abdullah. When these Infidels (*kuffār*) saw the Companions (*Sahāba*) رضى الله عنهم, they were startled. When Sayyidina Abdullah bin Jahash رضى الله عنه noted their fear, he consulted with his companions, and they decided to attack the caravan.

Consequently, Sayyidina Wāqid bin Abdullah Tamīmi رضى الله عنه shot an arrow that killed Amr bin Hadrami, while Hakam bin Kaysan and Uthman bin Abdullah were taken captive. These were the very first prisoners of war captured in Islām. The fourth person escaped. The captives as well as all the merchandise were taken to Madinah. This episode transpired on the day after the 29th of Jumād al Ukhra. The *Sahāba* رضى الله عنهم were unable to determine whether it was the 30th of this jumād al Ukhra or the 1st of Rajab, which is one of the four sacred months wherein fighting was forbidden during the period of ignorance, as well as at the beginning of Islām. (The sacred months were Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab).

Although the month of Rajab was not confirmed when the incident occurred, the Polytheists of Makkah exploited the situation to make it a target of criticism. They said that the Holy Prophet صلى الله عليه وسلم had permitted war in the sacred months and killed people who were innocently earning their sustenance. They inflated the issue and scorned the Muslims who had participated in the skirmish.

The Holy Prophet صلى الله عليه وسلم also disapproved of the incident and did not lay a hand on the captives, nor the captured goods. He reminded these Companions (*Sahāba*) رضى الله عنهم that he had not permitted fighting during these months and they regretted their action very much. They pleaded that they were unable to judge the month since the moon of Rajab had not yet appeared. At this juncture Allāh revealed this verse, whereupon the Holy Prophet صلى الله عليه وسلم, according to the Islāmic principles of distributing booty, separated one fifth of the captured merchandise and distributed the remaining portion amongst those Companions (*Sahāba*) رضى الله عنهم who participated in this expedition. The two captives were set free on ransom, but one of them viz. Hakam bin Kaysan accepted Islām and remained in Madinah. He was martyred at Ba'ir Ma'ūna. The second captive returned to Makkah and died as an infidel (*kāfir*). [*Asbābun Nuzūl*, p.64-66. "Rūhul Ma'āni, v.2, p.107]

Allāh admonishes the Polytheists by saying that although fighting in the sacred months is sinful, they should first examine their own actions. They engaged in actions much worse than this by disbelieving in Allāh and preventing others from accepting Islām and from entering the Masjidul Harām. They also

wrongly expelled from the Masjidul Harām its residents and rightful upholders of its sanctity when they forced the Holy Prophet صلى الله عليه وسلم and his Companions (Sariāba) رضى الله عنهم, to migrate to Madinah. [“Qurtubi”, v.3, p.46]

“Corruption is worse than killing.” The Polytheists of Makkah tortured and harassed the Muslims in an effort to revert them to idolatry. This was indeed a great form of corruption which far exceeds the killing of an individual during a sacred month which was not even conclusive.

Allāh then sounds a warning to the Muslims, saying, “They (the Infidels (kuffār)) will continue to fight you until they turn you from your religion” They will never be satisfied with your Belief (Imān) and will ceaselessly try to deviate you. Just as the Infidels (kuffār) are steadfast in their false religions, so too should the Muslim be equally steadfast in Islām. As they attempt to bring the Muslims into their religion, the Muslims should also try to convert them.

### THE LAWS PERTAINING TO THE MURTAD (APOSTATE)

“Whosoever turns away from his religion, then dies in disbelief such people are the ones whose actions are lost in this world and in the Hereafter. These are the dwellers of the fire wherein they shall abide forever”

The person who after being a Muslim, turns to any other religion (all of which are regarded as infidelity (Kufr)), then all the actions that he carried out while still a Muslim will be considered to be lost. He will receive no reward for them in the Hereafter. Like the other Infidels (kuffār), he shall be in the fire of Hell till eternity. Allāh says in Surah Mā’ida, “Whoever rejects Imān, then verily his actions are lost and he will be amongst the losers in the Hereafter.” [verse 5]

The (Murtad) apostate should be spoken to, and all his doubts should be cleared. He will be given three days in which to decide his fate where after he will be put to death should he not revert to Islām. If a woman turns (Murtad) apostate, she will be imprisoned indefinitely until she reverts to Islām. She will also receive counselling and if she does not revert to Islām, she will be imprisoned for life. The above is in accordance to the religion (Madh’hab) of Imām Abu Hanifah رحمه الله عليه. According to Imām Shafi’i رحمه الله عليه, the woman will also be put to death after three days.

All the wealth of a (Murtad) apostate will cease to belong to him. It will only be returned to him once he reverts to Islām. If he dies in this state of infidelity (Kufr), or is killed due to his ‘irtidād” (apostasy), the wealth which he earned while still a Muslim will be distributed to his Muslim heirs. That wealth which he acquired as a (Murtad) apostate will be regarded as the wealth of “Fay” (i.e. it will be placed in the public treasury to be used for the needs of the general Muslim public). According to Imām Shafi’i رحمه الله عليه, both categories of his wealth will be regarded as Fay”.

The (Murtad) apostate will be divorced from his wife immediately upon his apostasy. He will also be deprived of any inheritance that he is due to receive from another Muslim. Neither will the “Janāzah Salāh” (funeral prayer) be read for him, nor will he be buried in a Muslim cemetery. Any animal that he slaughters will now be considered unlawful (harām). None of his good actions

such as fasting, Salāh, Hajj, Umrah etc. will bring him any rewards in the Hereafter.

If the (*Murtad*) apostate reverts to Islām, he will be saved from the eternal punishment of the Hereafter and will now be treated as a Muslim having all the responsibilities of Islām applicable to him. There exists a difference amongst the jurists concerning the rewards for good actions which were previously lost as well as with regard to the Hajj which was previously performed. According to Imām Abu Hanifah رحمه الله عليه, the rewards for all his actions cannot be recovered. The same applies to the Hajj which will have to be repeated. A new marriage will have to be contracted with the consent of the wife. She cannot be married to him against her wishes.

### THE (*MURTAD*) APOSTATE IS NOT INCLUDED IN THE VERSE "THERE IS NO COMPULSION IN RELIGION"

The question may arise with regard to the (*Murtad*) apostate that the death threat given to him is a form of compulsion which contradicts the verse in Surah Baqarah, "*There is no compulsion in religion*" [verse 256]. In reality, this verse does not apply to the Murtad at all since it refers to the Infidels (*kuffār*) who have not yet accepted Islām. The person who has already accepted Islām has understood its concepts, derived benefit from its blessings and therefore has no alternative but to remain as a Muslim or suffer the death penalty. The Holy Prophet صلى الله عليه وسلم said, "The person who changes his religion should be put to death" ["*Bukhari*," v.2, p. 1023]

"*Verily those who believe and migrate and strive*" Allāma Ibn Kathīr رحمه الله عليه writes [v.1, p.254] that when the Holy Prophet صلى الله عليه وسلم extracted the "Khums" (1/5th) from the booty brought by Sayyidina Abdullah bin Jahash رضى الله عنه, he asked, "Oh the Holy Prophet صلى الله عليه وسلم, I wish that our expedition may be regarded as Jihād (*religious war*) and we receive the reward of the Mujāhidin." The above verse was revealed on this occasion informing them that the believers who migrate and fight in Jihād (*religious war*) truly possess hope in Allāh's mercy. It is understood from this verse that entertaining such hopes are permissible and the error of these Companions (*Sahāba*) رضى الله عنهم was forgiven by Allāh.

**LESSON:** It is understood from the verse, "*Say, Warfare therein is a grave sin*", that engaging in battle during the four sacred months is not permissible. This fact is also gathered from the following verse of Surah Barā. "*The number of months according to Allāh are twelve in His book, the day He created the heavens and the earth, four of which are sacred*" [Surah 9, verse 36]

There is a difference of opinion with regard to this prohibition. Sayyidina Atā bin Abi Rabah رحمه الله عليه states that this prohibition of warfare in the four months still stands, unless one is attacked. According to Sayyidina Sulaiman bin Yasār رحمه الله عليه and Sayyidina Saīd bin Musayib رحمه الله عليه this prohibition has been abrogated, making warfare permissible during these months. Allāma Jassās رحمه الله عليه writes that this second opinion is held by all the contemporary jurists. The verses, "*Fight the idolaters wherever you find them*" and "*Fight those who do not believe in Allāh nor the last day*" were revealed after the prohibition. ["*Ahkāmul*

*Qur'ān", v.1, p.332]*

Allāma Qurtubi رحمه الله عليه writes in his tafsīr [v.3, p.43] that the jurists unanimously agree that the prohibition for fighting in the four sacred months has been abrogated. It will now be permissible to engage in war during these months. Sayyidina Zuhri رحمه الله عليه states that the above prohibition was abrogated by the verse, 'And fight the idolaters collectively' [Surah Taubah]. Other Scholars (Ulama) say that the Holy Prophet صلى الله عليه وسلم himself abrogated it when he fought the Bani Tha'qif during a sacred month and dispatched the army of Sayyidina Abu Āmir Ash'ari رضي الله عنه to wage Jihād (religious war) in the valley of Autās. Therefore, fighting during these four months is permitted by all schools of thought - especially when fighting in self-defence.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ  
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ كَذَلِكَ يُبَيِّنُ  
اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ  
الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِثْمَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ  
الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَغْنَتْكُمْ عَنْهُ إِثْمُكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

(219) They question you about liquor and gambling. Say, "In both is great sin and some benefit for man; but the sin is far greater than their usefulness." And they ask you what they ought to spend. Say, "That which is extra." Thus Allāh makes clear to you His revelation so that you may reflect..... (220) Upon the world and the Hereafter. And they question you concerning orphans. Say, "To improve their lot is best" If you mingle your expenses with theirs, then they are your brothers. Allāh knows him who corrupts from him who improves. If Allāh wills He could overburden you. Allāh is Mighty, The Wise.

## THE PROHIBITION OF LIQUOR AND GAMBLING

In these verse, Allāh begins by mentioning the law regarding liquor and gambling. Although both have some benefit, their harm and sin are greater. This teaches us that the benefit of a thing does not necessitate its lawfulness. A forbidden thing will remain such despite its usefulness, and earn its user destruction in both worlds. A detailed discussion regarding liquor and gambling will, Insha Allāh, take place in Surah Ma'idah under the verse, "Oh you who believe, indeed liquor, gambling, idols and divining arrows are filth from the acts of Devil (Shaytān), so abstain there from so that you may be successful" [verse 90]. For now it will suffice to understand that every form of intoxicant and gambling is unlawful (haram), irrespective of its method or name.

## WHAT SHOULD BE SPENT IN THE PATH OF ALLĀH?

This question has already been discussed previously, but more emphasis was laid on the recipients of charity, viz, parents, relatives, orphans, beggars and wayfarers. In this verse under discussion, the actual wealth is discussed that has

to be spent. In "*Lubābun Nuqūl*" a narration of Sayyidina Ibn Abbās رضى الله عنه is recorded wherein he says that when Allāh instructed spending in charity, the Companions (*Sahāba*) رضى الله عنهم asked the Holy Prophet صلى الله عليه وسلم what portion of their wealth should be spent. In reply to this question, this verse was revealed informing them to spend of that which is over and above their necessities.

"Thus Allāh makes clear to you His revelation so that you may reflect upon the world and the Hereafter." When spending, a person should consider well and reflect about the eventual outcome of his spending. He should gauge whether it will be of benefit to him in the Hereafter or not. He must also see that the excess wealth does not merely accumulate; at the same time he should not spend so much that it leaves him penniless and in need of other's charity. Another aspect to consider is that he should not be so generous to others that he neglects the needs of his own family.

After spending in all the obligations (*Fardh*) and compulsory (*Wājib*) ways, it will be permissible to save the leftover wealth. However, it is better to give this also in charity. Every person may utilise this wealth according to the level of his piety. One is also allowed to spend everything, as the Holy Prophet صلى الله عليه وسلم did by never keeping anything behind for the following day. After fulfilling one's necessities, a person is allowed to store something as was done by Sayyidina Uthman bin Affan and Abdur Rahman bin Auf رضى الله عنه. The Holy Prophet صلى الله عليه وسلم never prevented them from this in spite of knowing about it.

"And they ask you about the orphans." It is narrated in "*Durrul Manthūr*" (v.1, p.355), in an extract from Abu Dawūd and 'Mustadrak of Hākim, that Sayyidina Ibn Abbās رضى الله عنه reported, 'When the verses like, 'Do not approach the wealth of the orphans except with grace,' and 'Those who unlawfully consume the property of orphans fill their bellies with fire,' were revealed, people who had orphans in their custody began to separate their food from the orphans in their charge so as not to be guilty of consuming their wealth. Whatever food was left over would be kept aside and, on many occasions became spoilt. When they approached the Holy Prophet صلى الله عليه وسلم for further guidance in this matter, this verse was revealed.

The verse serves to explain that the actual purpose of caring for orphans is to improve their lot, by spending on them in their best interests. The person should not intend, by utilising the wealth of the orphan, that he or his children will gain. If their wealth is spent neither extravagantly, nor in a miserly manner, then Allāh will not take the guardian to task. All are brothers and should eat and drink together as such. Allāh knows exactly who intends good and who does not.

"If Allāh wills He could overburden you." If indeed Allāh so pleased, he could instruct a person to always cook separately for the orphans, not even allowing a slight bit of mixing in the food. This would have really complicated matters, so a person should be grateful to Allāh and practise His simplified injunctions, bearing the correct intention in mind.

"Verily Allāh is Mighty, The Wise." He is able to take anyone to task, while, at the same time, all His injunctions are filled with wisdom.

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ  
وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ  
يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ  
يَتَذَكَّرُونَ ﴿٢٢١﴾

(221) Do not marry idolatresses till they believe; for a believing slave is better than an idolatress even though she may be pleasing to you. And do not give your women in marriage to idolaters till they believe, for a believing slave is better than an idolater even though he may be pleasing to you. They invite towards the fire, while Allāh invites towards Heaven (Jannah) and forgiveness by His order; and He expounds His revelation to mankind so that they take heed.

## THE PROHIBITION FROM MARRYING IDOLATERS AND IDOLATRESSES

This verse prohibits Muslim men from wedding polytheist (*Mushrik*) women unless they become Muslims. Many of these women are very attractive, thereby enticing men to marry them. However, it is better to marry a Muslim slave girl instead. The same applies to an idolater, with regard to whom a slave is better. If these people accept Islām, they are to be treated as any Muslim should be and one may marry them.

Thereafter, Allāh mentions the reason for not marrying such people. It is possible for them to mislead their Muslim spouses into disbelief, the ultimate end of which is the fire of Hell. They will also influence their children to do the same, thereby leading them also into the everlasting fire. This danger will not exist when the spouse is a Muslim even though s/he is a slave.

**LESSON:** The broad context of this verse makes it evident that no marital relations should exist between a Muslim and a polytheist, atheist, fire worshipper, etc. If such a marriage does take place, it will not be recognised in Islām, rendering all marital relations unlawful (*harām*). The only exception exists in the case of a Muslim man marrying a Jewess or a Christian woman. Permission is granted for such a relationship in the beginning portion of Surah Ma'idah and this injunction shall be discussed there, Insha Allāh.

It is sufficient to understand that although this is allowed, nevertheless, it will be best to abstain, especially in these times when such women only marry Muslim men to turn them and their children away from Islām and to spy on them for the enemies. Sayyidina Umar رضى الله عنه, during his reign as caliphate (*khilāfah*), prevented the Sahaba from taking such women into wedlock for the very same reason. ["*Kitābul Āthar*" of Imām Muhammad bin Hasan Shaybani رحمه الله عليه, p. 89]

Because of the system of co-education, it is all too common these days that Muslims marry non-Muslims in courts. If the marriage takes place with mutual consent, in the presence of at least two witnesses, then the marriage will be

recognised if the man is Muslim and the girl a Jewess or Christian. This will not be the case if she is a polytheist like a Hindu, Sikh or fire worshipper. On the other hand, if the girl is Muslim and the boy a non-Muslim, the marriage will not be recognized at all, even though he be a Jew or a Christian.

Marriage will also not be permitted with any person who, in spite of claiming to be a Muslim, holds certain beliefs of infidelity (*Kufr*). Examples of these are those who deny the finality of the prophethood of the Holy Prophet صلى الله عليه وسلم, those who say that the Qur'ān was adulterated as well as those who claim that Allāh is within their Imāms.

"Asbābun Nuzūl" (p. 66) records a report that a companion (*Sahabi*) by the name of Abu Marthad Ghanawi رضى الله عنه asked the Holy Prophet صلى الله عليه وسلم whether he could marry an extremely beautiful polytheist (*Mushrik*) woman of the Quraish called Anāq. Upon this request, this verse was revealed.

It is also reported in the same book that once Sayyidina Abdullah bin Rawaha رضى الله عنه angrily slapped a black slave woman he owned. He immediately regretted the incident and related it to the Holy Prophet صلى الله عليه وسلم who enquired as to what type of a woman she was. He replied, 'Oh messenger of Allāh صلى الله عليه وسلم, she fasts regularly, performs her Salāh with proper ablution (*wudhu*) and testifies to the oneness of Allāh and your prophethood.' The Prophet صلى الله عليه وسلم said, "Oh Abdullah, she is a Muslim." He exclaimed, "I swear by the Being Who sent you with the truth, I shall free her and take her as my wife!" True to his word, he did as he had expressed, but met with much scoffing (from others who preferred marriage to polytheist (*Mushrik*) women due to their beauty). It was on this occasion that this verse was revealed, which said, "A believing slave is better than an idolatress even though she may be pleasing to you"

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ  
حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ  
الْمُتَّحِرِينَ ﴿٢٢٢﴾

(222) They ask you (Oh Muhammad صلى الله عليه وسلم concerning menstruation. Say, "It is impure so leave the women during menstruation and do not go unto them until they are cleansed. So when they have cleaned themselves properly, then go unto them whence Allāh has ordered you. Verily, Allāh, loves those who repent excessively and those who stay clean and pure."

## THE INJUNCTIONS CONCERNING MENSTRUATING WOMEN

To develop the human race, Allāh created a special relationship between man and woman which is exercised after contracting marriage and then abiding by Allāh's ordained injunctions. Allāh also instilled the desire within both sexes that prompts them to reproduce. Allāh then imbibes the love between parents and children which allows for the nurturing and upbringing of the child. A

fundamental cog in this natural process of reproduction is the menstruation of women (called *Haidh* or *Mahīdh* in Arabic), which usually occurs in mature women on a monthly basis.

Certain special laws apply to menstruating woman. She shall neither fast nor perform *Salāh* during her menstruation cycle. She will not have to make up the missed *Salāh*, only the fasts. She cannot enter a Mosque (*Masjid*), make *Tawāf*, recite the *Qur'ān* or touch it without an unattached cover.

Another related law is that her husband may not cohabit with her during this period as mentioned in the above verse, 'so leave the women during menstruation and do not go unto them until they are cleansed.' It is permissible to live, eat and drink with a menstruating woman, as well as derive pleasure from any part of her body except the portion between the navel and the knees. This is in contradiction to many other religions that preach total separation from menstruating women.

Sayyidah Aysha رضى الله عنها reports that, during her menstruation, she used to comb the hair of the Holy Prophet صلى الله عليه وسلم, while, at times, he would even lie on her lap and recite the *Qur'ān* when she was in this condition. She also says that during her menstruation. The Holy Prophet صلى الله عليه وسلم would instruct her to tie a cloth around her waist before sleeping with her. [*Bukhari, v.1, p.43/44*]

In a narration of Muslim (*v.1, p. 143*), Sayyidah Aysha رضى الله عنها says that during her menstruation, she would drink water from a cup where after the Holy Prophet صلى الله عليه وسلم would drink from the same place. Similarly, she would bite off a bone then give it to the Prophet صلى الله عليه وسلم who would eat from the same place.

Sayyidina Anas رضى الله عنه reports that it was customary for the Jews not to eat, drink, nor live with menstruating women. When the Companions (*Sahāba*) رضى الله عنهم asked the Holy Prophet صلى الله عليه وسلم regarding this situation, the above verse was revealed. After this revelation, the Holy Prophet صلى الله عليه وسلم told them to do anything except indulge in sexual relations. Upon hearing this, the Jews said that the Prophet صلى الله عليه وسلم wished to contradict them in every action. When Sayyidina Usaid bin Hudair and Abbad bin Bishr رضى الله عنه heard this remark, they said to the Holy Prophet صلى الله عليه وسلم, "Since the Jews are saying this, should we rather not separate from our wives during their menstrual cycles?' On hearing this, the face of the Holy Prophet صلى الله عليه وسلم changed colour (indicating displeasure with their suggestion). [*v.1, p.143*]

All the above *Ahādith* made it clear that the verse prohibits sexual relations and not general living relationships.

"So when they have cleaned themselves properly, then go unto them whence Allāh has ordered you.' This verse instructs that sexual relations take place only from the vaginal passage, thereby prohibiting anal sex.

"Verily Allāh loves those who repent excessively" This verse emphasises inner spiritual purification by means of repentance and abstinence from sin.

"(and Allāh loves) those who are clean and pure." Here all forms of physical



impurities are discouraged, whether they be on the clothing, the period of menstruation or satisfying one's passions in the impure organ of a menstruating women.

نَسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوُهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

(223) Your women are a tilth unto you, so approach your tilth as you desire, and send (good deeds) ahead for yourselves. Fear Allāh and know that you will meet Him; and give glad tidings to the believers.

## THE ABOMINATION OF ANAL SEX AND REFUTATION OF A JEWISH CONCEPT

Bukhari (v.2, p.649) records a hadith of Sayyidina Jābir رضى الله عنه wherein he mentions the saying of the Jews that the child of that person will be squint who enters his wife's vagina from the rear. This verse refutes this conception of theirs, by declaring women to be the tilling fields of men, whom they may enter from any direction as long as it is in the correct passage. This verse also alludes to the fact that the purpose of conjugal relations is reproduction, as has passed in an earlier verse of Surah Baqarah viz. "and seek what Allāh has decreed for you". This refers to seeking children, which is one of the objectives of marriage, along with the other objective of preserving one's chastity.

Sayyidina Ma'qal bin Yasār رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Marry such women who show a lot of love and are able to bear many children (which may be determined by seeing the other women of her family), because I will boast about your numbers on the Day of Judgment." [Abu Dawūd, v.1, p.280] From this it is also understood that family planning and birth control methods contradict the psychology of Islām.

The reference to enter one's tilth denotes that the woman may only be entered from that passage which will serve to produce children, since she would otherwise not be a productive field. This was the same thing mentioned in the previous verse where Allāh said, "then go unto them whence Allāh has ordered you. Verily, Allāh loves those who repent excessively and those who stay clean and pure."

"So approach your tilth as you desire" Commentators mention that a clear prohibition was not issued regarding anal sex because of the disgusting and abominable nature of this action. However, this prohibition is perfectly understood from the mode of address.

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "That person has refuted the religion brought by Muhammad صلى الله عليه وسلم who has intercourse with a menstruating woman or enters a woman from the anus or goes to a fortune teller." ["Mishkātul Masābih," p.56]

"Durrul Manthūr" (v.1 p.264) reports a hadith from Abu Dawūd and Nasa'i wherein the Holy Prophet صلى الله عليه وسلم said. "That person is cursed who satisfies his lust by the back passage of any man or woman.

It is also recorded in "Durrul Manthūr" that someone asked Sayyidina Abu Darda رضى الله عنه about the person who enters his wife from her anus. He replied that only a infidel (*kāfir*) will do such a thing. This clearly shows that it is unlawful (*harām*) to sodomise one's wife, which is an action of the Infidels (*kuffār*). This verse does not prohibit sexual intercourse in a standing or sitting posture.

Sayyidina Ibn Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said regarding this verse that it allows sexual intercourse from the front or the back as long as the correct passage is used, however it will not be permissible to have intercourse during menstruation.

Sayyidina Ibn Abbās رضى الله عنه also reports that the Holy Prophet صلى الله عليه وسلم said, 'Allāh will not look at the person who gratified his passions via the anus of another man or woman'. [Tirmidhi]

"And Send (good deeds) ahead for yourselves. Fear Allāh and know that; you will meet Him" This verse includes every form of good and discourages the commission of all sins, be they major or minor. Thereafter, Allāh outlines the method whereby piety (*taqwa*) can be achieved by saying, "And know that verily you will meet Him" The person who keeps this fact in mind will be able to live a life of piety and *taqwa*, resulting in "Give glad tidings to the believers".

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ  
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

(224) And do not make Allāh an obstacle for your oaths to do good, attain unto piety and foster good relations between people. Allāh is All Hearing, All Knowing.

## OATHS SHOULD NOT BE A MEANS OF EVADING PIETY AND RIGHTEOUSNESS

It is reported in "Asbābun Nuzūl" (p.72) that this verse was revealed with regard to Sayyidina Abdullah bin Rawāha رضى الله عنه when he took an oath not to visit, speak, nor mend ties between his sister and brother-in-law, when a dispute arose between the couple. In "Durrul Manthūr" [v.1, p.268], Sayyidina Ibn Abbās رضى الله عنه narrates that this verse was revealed concerning some people who used to take oaths not to carry out certain righteous deeds.

When an oath is taken, it should be to do a good action. It is not permissible to take an oath to do any sinful act nor to refrain from any good act. Many people take sinful oaths such as swearing not to visit a certain relative, or not to accept a particular Muslim's invitation or not to perform Salāh in congregation. This verse informs such people not to make Allāh's name an obstacle for doing good actions because, by taking such oaths, they will not carry out certain good deeds saying that they had sworn not to do so. Oaths are not meant to avert good deeds. Therefore, any person making such sinful oaths should break them and pay the due Kaffāra (expiation).

Sayyidina Auf bin Mālik رضى الله عنه says that he once asked the Holy Prophet صلى الله عليه وسلم, "I have a cousin who once refused to help me in my need, and did not wish to maintain our ties of kinship. Later, he came to me requesting some assistance but I had already taken an oath not to help him, nor to promote ties of kinship between us. What do you advise me to do?" the Holy Prophet صلى الله عليه وسلم told him to assist the cousin and pay the due expiation (*Kaffāra*) for breaking his oath. ["*Mishkātul Masābih*", p.297]

Allāh says in Surah Nūr, "The pious and wealthy amongst you should not take oaths to refuse relatives, needy and immigrants in Allāh 's path; but should forgive and overlook Do you not desire that Allāh forgives you? And Allāh is the All Hearing, All Knowing" [verse 22]. This verse was revealed when Sayyidina Abu Bakr رضى الله عنه, on account of some misdemeanour, took an oath not to spend on his nephew whom he had been assisting previously.

Sayyidina Abdur Rahmān bin Samurah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, 'When any of you take an oath, then realise that doing the opposite is better, he should break the oath and pay the expiation (*Kaffāra*). ["*Mishkātul Masābih*, Pg.296 from Bukhari and Muslim]

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ

حَلِيمٌ 225

(225) Allāh, will not take you to task for your futile oaths but will try you for that which your hearts intend Allāh is Most Forgiving, Most Clement.

## THE LAWS AND TYPE OF OATHS

Oaths are of three types: The first type, called 'Ghamūs', occurs when a person takes a false oath regarding an action of the past e.g. He swears that he had done a certain action whereas he did not, or vice versa. The Holy Prophet صلى الله عليه وسلم says in a narration of Bukhari, 'Major sins are Polytheism (*shirk*), disobedience to parents, murder and the 'ghamūs' oath" ["*Mishkātul Masābih*", p.17]. The word ghamūs is derived from the root word 'ghams' which means the complete merging of one thing into another. Certain scholars explain that this particular term is used because such a false oath will cause a person to be submerged in Hell.

The second type of oath, called "Mun'aqida", is when a person takes an oath concerning some future action e.g. He swears that he will do a certain action, or will not do some action. By breaking such an oath, expiation (*Kaffāra*) will be compulsory (*Wājib*), as is mentioned in Surah Māida. The details regarding the expiation (*Kaffāra*) will Insha-Allāh be mentioned there.

The third type is when a person takes an oath concerning a past action, being convinced of its truth, whereas it never occurred. This is called 'Laghw' (futile oath). The above verse makes reference to this type of oath regarding which a person will not be answerable.

According to Sayyidah Aysha رضى الله عنها the futile oath is that which is used in common dialogue e.g. 'Wallāh' (Words which are not intended as oaths but resemble them). [Bukhari, v.2, p.986]

The verse concludes with the statement that Allāh is Most Forgiving and Clement since He will not require a person to render any account for these unintentional utterances.

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ  
وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

(226) Those who swear not to go near their wives should wait four months. Then if they retract, then verily Allāh is Most Forgiving, Most Merciful. (227) If they resolve to divorce then verily Allāh is All Hearing, All Knowing.

### THE OATH NOT TO GO TO ONE'S WIFE

There are several laws in Shari'ah with regard to a person who takes an oath not to cohabit with his wife. If he does not stipulate a time for this oath, - it will be termed 'eela', meaning that if he does not cohabit with her within four months; then a 'Bā'in' divorce will take place. This means that he will not be able to take her back in marriage without her consent and without contracting a new marriage ceremony. The same law will apply if he swears not to have intercourse with her for a period of four months or more (even if he swears not to do so for the rest of his life). In the above circumstances, if he does cohabit with his wife, the oath will be broken and she will not be divorced from him. However, the due expiation (*Wājib Kafāra*) will have to be paid - which is mentioned in Surah Māida.

If he takes an oath not to cohabit with her for a period less than four months, the law will be different. Should he cohabit within the stipulated period, expiation (*Kaffāra*) will have to be paid and she will not be divorced. However, if he fulfilled his oath, there will neither be any expiation (*Kaffāra*) due from him nor will his wife be divorced from him.

**FIRST LESSON:** The "eela" will expire when the person cohabits with his wife, which entails a practical retraction of the oath. However, if this is not possible due to either party being ill or the wife being a minor, he may verbally retract his oath within the stipulated period. However, if cohabitation becomes possible within this period, the verbal retraction will no longer be valid. It will now be imperative that he cohabits with her, failing which she would be divorced from him.

**SECOND LESSON:** If a person swore never to cohabit with his wife and then divorced her, the oath will still apply. This means that if he marries her again, he will not be able to cohabit with her until he breaks this oath and pays the expiation (*Kaffāra*).

**THIRD LESSON:** The four months stipulated in the above laws will be calculated with the lunar calendar only.

Sayyidina Ibn Abbās رضى الله عنه reports in a narration of "Asbābun Nuzūl" [p.72] that 'eea' took place for periods of a year and more during the period of ignorance. Allāh restricted this period to four months. Therefore, any period less than four months will not be termed 'eela' and if the oath is not broken within four months, the divorce will be pronounced.

Sayyidina Saīd bin Musayib رحمه الله عليه says that people during the time of ignorance would exasperate their wives by using the system of İla. A person who neither desired to keep his wife, nor wanted anyone else to marry her, would take an oath to never cohabit with her. In this way she had to spend her life without being married, nor unmarried. Allāh then restricted this period of İla by revealing the above verse. ['Ma'ālimut Tanzil', v.1 - p.202]

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ  
 اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعُوْلَتِهِنَّ أَحَقُّ بِرِدْهِنَّ فِي ذَلِكَ إِنْ  
 أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ  
 حَكِيمٌ

(228) Divorced women should wait for three (menstrual) courses. It is not lawful for them to conceal that which Allāh has created in their wombs if, indeed, they believe in Allāh and the last Day. Their husbands are most deserving to take them back within this period, if they desire reconciliation. And they (women) have rights similar to those (that men have) over them in kindness; and men are a degree above them, Allāh is Mighty, The Wise.

## THE WAITING PERIOD (IDDAH) OF DIVORCED WOMEN

Allāh ordained the institution of Nikāh (*marriage*) because men and women are mutually dependent on each other, deriving solace from each other. They live intimately with each other, making a life together. Whenever any unpleasant incident occurs, they overlook it and continue with their lives. However, occasions do arise which are irreconcilable and it may also occur that the two simply cannot live together. In this situation, Allāh has allowed the options of divorce ("Talāq") and 'Khula' (*divorce obtained on wife's initiative*).

Many religions, though permitting marriage, do not recognise divorce. They scorn and jeer at Islām, but after being forced into certain situations, they have themselves included it into their religions. Since they have themselves included it in their faiths, they perpetrate many excesses and deficiencies in the matter.

Although Islām encourages and promotes mutual love and affection between the couple, it does not force them to strain such a relationship by pretence when the two cannot be reconciled.

One of the many laws governing the divorce is the waiting period afterwards, during which time the divorced woman cannot marry another man. This is referred to as the "Iddah which literally means 'to count.' This word is used since she will have to count the months or menstrual periods to determine

its expiry. These verses, as well as the opening few of Surah Talāq, discuss the various laws of divorce.

If the divorced woman is expecting at the time of her divorce, her Iddah will expire upon the birth of the child, as stated in verse 4 of Surah Talāq, "The term of the expectant woman is the delivery of her child."

If she is not expecting, her Iddah will expire after three months if she experiences no menstrual cycle (due to young age, menopause or some other cause). This is explained in the following verse of Surah Talāq, "*The waiting period is three months for those of your women who have no hope of menstruating or have never menstruated.*" [Surah 65, verse 4]

With regard to those women who are not expecting but do menstruate, they will have to wait till the completion of three menstrual cycles before terminating their Iddah, irrespective of the time this takes. When a person divorces his wife during her non-menstrual period (called Tuhr - it is forbidden to divorce a woman during her menstrual cycle), she will then await her next menstrual cycle. After this has expired, she will then pass another two periods of purity (tuhr), whereafter the third menstrual cycle will be her last. This will signal the expiry of her Iddah.

The determination of this Iddah will be the sole responsibility of the woman since none other can determine whether she is expecting or not nor when her menstrual cycles occur. For this reason, she has to be honest in the matter. A dishonest woman may claim that she is neither expecting, nor capable of menstruating if she knows that these conditions will lengthen her Iddah. Similarly, she may lie concerning the length of her menstrual cycles to shorten her Iddah. Such behaviour is forbidden as stated in the verse under discussion, "*It is not lawful for them to conceal that which Allāh has created in their wombs if indeed, they believe in Allāh and the Last Day.*"

A person who is conscious of his pending presence before Allāh, Who is aware of every action, will be imbued with the quality of honesty and trustworthiness, and therefore will never speak a lie.

"*Their husbands are most deserving to take them Back within this period, If they desire reconciliation*]" The person who pronounces two clear divorces will reserve the right to take his wife back within the Iddah without contracting another marriage. Such a divorce is termed 'Raj'i', but will become "Bā'in" should he not take her back within the Iddah. In such a case (Bā'in), a new marriage will have to be contracted with her prior consent.

The divorce pronounced in this way (clearly) before consummation of the marriage will not be Raj'i but Bā'in. If a man chooses to take his wife back within the Iddah, none should revile him nor attempt to dissuade him. On the other hand, all efforts should be made to reconcile the couple. It will be best if all parties involved are pleased with the reconciliation even though the man reserves the sole right to take her back if he wishes. When doing so, his intention should also be amicable and with a sincere view to reconcile, as Allāh states, "*if they desire reconciliation.*"

Many men merely take their wives back to vent their rage and thereafter fail

to fulfil their rights while, at the same time, not divorcing them. This is done to spite the woman and prolong her suffering. Others divorce their wives merely to place them into lengthy Iddah, then take them back without any intention of making her life better. Such practices are not permissible and un-Islamic.

## THE STATUS OF WOMEN IN ISLĀM

*'And they (women) have rights similar to those (that men have) over them in kindness'* This verse makes it evident that not only do women owe certain rights to men, but men also owe rights to women. It is in total contradiction of Islamic teachings if a man pays no heed to the needs and rights of his wife.

The plight of women prior to the advent of Islām was indeed a pitiful one. Even after the passage of time, the status accorded to women by Islām is unparalleled. The idolaters of India used to burn alive the woman whose husband had died, while no religion accorded a share of inheritance for women. During the period of ignorance, a woman was regarded as a mere commodity who had to serve her husband, possessing no wealth of her own. Upon the death of her husband, she became the property of his heirs, who would marry her off to whomsoever they pleased. It often occurred that, in this instance, men would marry their own stepmothers. Infant girls were buried alive or killed at birth.

Islām accorded to the woman her rightful status, while at the same time, not placing her upon the same standing of a man. She now ceased being a mere object of utility, enjoying a rank of her own. She became the queen of her home the revered mother and beloved jewel of her husband. She was also the rightful heir to the estates of relatives, possessing complete authority to utilise her wealth lawfully as she pleases without her husband's interference. Together with her share of inheritance, she also reserves the right to stipulate her dowry which will be her sole property.

Islām has also emphasised the maintenance of family ties which no Muslim can overlook. These must be fostered with a person's mother, sister, aunt and all other relatives irrespective of their gender. The husband has to treat his wife well, providing for all her needs and requirements, just as children must behave respectfully towards their mothers, according them their due honour. It has thus elevated the status of women to an exclusive level.

## THE LACK OF CHASTITY AMONG THE MAJORITY OF WESTERN WOMEN

In the western society, women have been robbed of their chastity, and kept merely for the carnal gratification of men. Women are not only deprived of their inheritance and dowry, but marriage itself is scorned upon and considered a defect. Couples live together for years without contracting a formal marriage fulfilling all their desires within their relationship. Some do eventually marry but their children are already illegitimate.

The result of such relationships is that the mother often ends up with the responsibility of bringing up the children, the natural consequence of which is her entry into the labour market. Consequently, she sheds all her feminine innocence and purity to either shine the shoes of passing men, stand behind

shop counter, or adorn herself in provocative attire to attract business to sell some commodity.

It is indeed unfortunate that some of our so-called Muslims are also enamoured by this feminist 'freedom.' They prefer their women to doll up in promiscuous outfits and parade the malls and marketplaces. Even worse is the fact that these unenlightened ladies consider this debasing behaviour to be a source of pride.

It is regrettable that today's woman fails to perceive that it is best for her to ascend to the position of a queen in her own home, demanding the respect and honour of her family. In this way, she shall receive income from her husband, her inheritance, and still reserve the care and attention of her husband for herself. She will also be able to spend her wealth as she pleases.

In the western world, a woman is not considered to owe any rights to anyone. Therefore, she cannot expect anyone to fulfill her rights either. The so-called rights they demand are not really rights at all, but are only to her detriment. In these western countries where adultery is rife, thousands of children are without any family, leading lives of utter solitude and loneliness. What is ironic is the fact that these people claim to grant rights to women while they feel not the slightest guilt to murder and plunder women and children in their wars and aggressions against others.

## THE STATUS OF MEN OVER WOMEN

*"And men are a degree above them."* This verse outlines the fact that although men and women share mutual responsibilities and rights owing to each other, men possess superiority over women. This is further elucidated by the following verse in Surah Nisā, *"Men are the overseers of women by virtue of the fact that Allāh accords superiority of some over others, and because man spends from his wealth."* [Surah 4, verse 34]

Allāh has placed the responsibility of maintenance upon the man as well as accorded him the privilege of exercising authority over women. For this reason, she has to obey him in domestic, religious and social matters. Without this, The system of marriage cannot function. At the same time, man has not been vested the authority to oppress her, nor waive her rights or destroy her wealth. The woman should understand that the husband is her leader, while the man should think that Allāh has blessed him with the custody of a woman to aid him in this life. He must then make every effort to be cordial and polite to her, seeing to her every need. In this way the lives of parents and children will be comfortable and good. Allāh says in another verse, *"and live with' them (women) in a most amicable manner."* This instruction includes all forms of polite behaviour, keeping her rights and needs in mind.

Since man has been given the position of superiority, he should endure all the woman's failings, otherwise what is the purpose of this rank? the Holy Prophet صلى الله عليه وسلم said, "A believing man should not harbour enmity for his wife due to some flaw in her. If he dislikes something in her, he may very well like some other quality of hers." [Muslim, v.1, p.475]



Sayyidina Ibn Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The best of you is the one who is best unto his wife, and I am the best unto my wives." [Ibn Majah, p. 142]

Sayyidah Aysha رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم said, "The people with the most perfect Belief (*Imān*) are those who possess the best morals and behave most compassionately towards their wives." ["Mishkātul Masābih," v.2, p.284]

"And Allāh is Mighty, The Wise." This verse serves to remind one that no person should think that he will not be taken to task for transgressing Allāh's laws. None can escape His justice since He is the Almighty and Powerful. At the same time, all His injunctions are replete with wisdom and in conformity with man's needs and abilities. No other mode of living can supersede that which issues from Him.

الطَّلُقُ مَرَّتَانٍ فَإِمْسَاكُكُمْ بِمَعْرُوفٍ أَوْ تَسْرِيحُكُمْ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا  
مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ  
اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْدُوهَا وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ  
وَيَتَّقِ اللَّهَ فَإِنَّ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَلَهُ مَخْرَجٌ مِنْ كُلِّ شَيْءٍ فَإِنْ طَلَّقَهَا فَلَا يَحِلُّ لَهُ مِنْ بَعْدِ ذَلِكَ أَنْ يَنْكِحَ زَوْجًا  
مِمَّا طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ  
حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

(229) Divorce is pronounced twice whereafter (the woman) is either retained in good faith or released in kindness. It is not permissible for you to take anything from what you have given them except (in the case when both fear that they will not be able to keep within the limits imposed by Allāh. If you fear that they will not be able to keep within the limits of Allāh, then there shall be no sin for either of them should the woman ransom herself. These are the limits imposed by Allāh, so transgress them not, for those who transgress Allāh's limits are indeed the oppressors. (230) If he had divorced her (the third time), then she is not lawful unto him thereafter until she weds another husband. Then if he (the other husband) divorces her, there shall be no sin upon either of the couple that they return unto each other if they consider that they are able to observe the limits set by Allāh. These are the limits of Allāh which He manifests for those who have knowledge.

## SOME LAWS OF DIVORCE AND KHUL'A

The best way to divorce a woman, if the need to do so is pressing, is to pronounce one unambiguous divorce during a period of "Tuhr" (when a woman is not menstruating) in which no sexual contact was made. This will be considered a "Raj'ī" divorce if the marriage was consummated (otherwise it would be Bā'in). This will, however, become Bā'in once the Iddah has expired. A Bā'in divorce would mean that he will lose the right to take her back into his

wedlock without her consent (i.e. her consent and a new marriage contract is imperative before remarriage.) The same will apply if he pronounced another clear divorce before the expiry of this Iddah.

If he issues a third divorce it will now be termed Mughallaza, meaning that he cannot ever wed her again unless she is married to another person and consummates the marriage, whereafter he dies or divorces her, and she completes her Iddah. If this subsequent marriage is not consummated, she can still not be married to the previous husband, as is clearly stated in the Ahādith. It is Makrūh Tahrimi {close to unlawful (*harām*)} for an agreement to be reached between a couple to marry, consummate the marriage and then be divorced. The Holy Prophet صلى الله عليه وسلم has cursed such people. [Ibn Majah and Hakim, v.2, p.199]

The most despised Lawful (*halāl*) action in the sight of Allāh is divorce, as reported in a hadith of Abu Dawūd (v.2, p.296). Divorce has been disallowed during the menstruation since this is a period wherein a man is disinclined towards his wife. All of this is in keeping with the temperament and welfare of the human. The Holy Prophet صلى الله عليه وسلم once instructed Sayyidina Abdullah bin Umar رضى الله عنه to take back his wife after divorcing her during her menstrual cycle. She could only be divorced when she was pure or expecting. [Muslim, v.1, p.476]

According to a narration of Bukhari (v.2 p.803) the Prophet صلى الله عليه وسلم instructed him to retract the divorce and pronounce another during the Tuhr. This, he added, should be before any intercourse takes place.

One should only issue a divorce after much deliberation. Then too, if it is deemed absolutely necessary, it must be done thoughtfully, during the man wherein no sexual relations transpired. If one truly ponders over all these injunctions, it will be realised that the welfare of man has been accommodated throughout. Should a person, in contravention of Allāh's laws, pronounce three divorces (either collectively or separately), he will have to suffer the pain of having his wife married to and 'used by another man before having her back.

Although the right of divorce rests with the man, a woman has not been deprived of securing a divorce should the situation warrant it. This may be achieved through the agency of Khul'a, whereby she offers to pay him a stipulated sum in exchange of a divorce. If he agrees, payment will be due from her and a Bā'in divorce will come into effect. This does not mean that she is able to divorce herself from him, nor can she do so in a court without a reason that the Shari'ah regards as valid. In certain extreme circumstances it is possible that a Muslim judge or ruler revokes a marriage upon the woman's plea. Details of this are to be found in the books of Islāmic Law (*Fiqh*). However, it should be borne in mind that no Muslim couple can be separated by an infidel (*kāfir*), irrespective of the circumstances.

If a couple, despite all efforts, cannot reconcile and they feel that by remaining together, the laws and limits of Allāh will be transgressed, they may opt for Khul'a. If the man was at fault, he should issue the divorce without accepting any recompense. If, on the other hand, the wife was in the wrong, the husband may only accept a maximum of that amount which equals her dowry. If he demands more, the Khul'a will be valid, but he will be guilty of a great sin for

perpetrating an act which is detestable or reprehensible (*Makrūh*).

The wife of Sayyidina Thabit bin Qais رضى الله عنه once told the Holy Prophet صلى الله عليه وسلم, "I have no qualms with regard to Thabits character and piety, but I detest showing ingratitude as a Muslim (therefore I wish to be separated from him since I cannot live with him)." The Holy Prophet صلى الله عليه وسلم asked, "Do you consent to returning the orchard (which was given in dowry to you)?" She agreed, whereupon the Prophet صلى الله عليه وسلم instructed Sayyidina Thabit رضى الله عنه to accept the orchard and pronounce a divorce. [*Bukhari, v.2, p.794*]

This hadith clearly expounds the legality of Khul'a and further elucidates the fact that it should be practiced only as a last option.

**Ruling :** By merely using the word Khul'a with the husband's consequent acceptance, a divorce will be enforced, where after the woman should remain in Iddah. Another type of divorce called "Talāq Bil Māl" may also be implemented whereby the husband proposes to issue a divorce upon a specified sum. If the wife accepts, a Ba'in divorce shall apply, and she will have to pay the amount.

**Note:** In the above two verses, mention is first made of two Raj'i divorces, then Khul'a. Next Allāh mentions another divorce which is irrevocable. When Allāh says, "If he had divorced her then she is not lawful unto him thereafter until she weds another husband," reference is made to the third divorce and not a fourth. The one mentioned in between was merely coincidental.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُسْكُوهُنَّ ضَرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا أَنَّ اللَّهَ عَلِيمٌ بِمَا أَنْزَلَ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظَمَ بِهِ وَأَتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

(231) When you divorce women, and they reach their term (Iddah), then retain them in kindness or release them in kindness. Do not retain them; to hurt them and transgress the limits set by Allāh, for whoever does so, has verily oppressed his own soul. Make not the revelations of Allāh a joke; and recall the bounty of Allāh upon you and the scripture and wisdom which He has revealed to you, exhorting you thereby. Fear Allāh and know that surely Allāh is Aware of every thing.

## THE PROHIBITION TO HURT DIVORCED WOMEN

This verse emphasises that a divorced woman should be allowed to continue with her life once the Iddah has expired if the husband does not wish to take her back. He should not hurt her by taking her back just before its expiry, then issue a second divorce to confine her to another Iddah. A Sahabi of the Ansār did such a thing, thereby extending the woman's Iddah to nine months. This verse was then revealed saying, "retain them in kindness or release them in kindness."

Besides this instruction, Allāh mentions further, *"Do not retain them to hurt them and transgress the limits set by Allāh for whoever does so, has verily oppressed his own soul"* Such a person has done a great injustice to himself because by hurting a believing woman he has earned himself the due punishment and deprived himself of rewards.

The Holy Prophet صلى الله عليه وسلم said, "That person is accursed who hurt a Believer (Mu'min), or assisted in the scheme to do so." [Tirmidhi]

## MAKING A JOKE OF ALLĀH'S REVELATION

*"Make not the revelations of Allāh a joke."* It should not be that a person practises Allāh's injunctions when he wishes, then disregards them at other times. Every order should be strictly adhered to at all times.

Sayyidina Mahmūd bin Labīd رضى الله عنه narrates that once the Holy Prophet صلى الله عليه وسلم was informed about a person who pronounced three divorces at once. The Prophet صلى الله عليه وسلم stood up in anger and said, "Do people play with the book of Allāh while I am still in your midst?" Seeing the magnitude of his fury, a Sahabi enquired, "Should I not kill this person?" ["Mishkātul Masābih" p. 184]

Pronouncing three collective divorces is prohibited in Islām. A person may only issue three if each is pronounced in a separate tuhr. It is reported in the 'Muatta' that a person once asked Sayyidina Ibn Abbās رضى الله عنه what he had to say about the fact that he had given his wife a hundred divorces. Sayyidina Ibn Abbās رضى الله عنه replied, "You divorced her with three, but made a mockery of Allāh's book with the other 97." ["Mishkātul Masābih", p. 284]

## RECALL THE BOUNTIES OF ALLĀH

*"And recall the bounty of Allāh upon you and the scripture and wisdom which He has revealed to you."* Recalling Allāh's bounty refers to showing gratitude for them and not utilising them in sinful acts. All His orders must be implemented, for within them lie great wisdom and benefit.

*"Exhorting you thereby."* A person should take heed of whatever has been revealed and not ignore anything.

*"Fear Allāh and know that surely Allāh is aware of everything."* He is aware of every action of man and will accord the rightful rewards or chastisement. He is fully conscious of where man's goodwill and prosperity lies, so every effort should be made to enact His commands, thereby averting destruction.

**Lesson:** Divorce will be valid even if pronounced in jest. The Holy Prophet صلى الله عليه وسلم said, "Three things are such that shall be deemed serious whether they be earnest or in jest; marriage, divorce and taking back (of the divorcee)." ["Tirmidhi", v. 1, p. 191 and "Hākim" v. 2, p. 198]

**Lesson:** *"Make not the revelation of Allāh a joke."* Although this was specifically revealed in connection with divorce, its broad context permits application to any situation where Allāh's laws and verses are mocked or jeered at. The gravity of the sin is just as great, whereas if such an act is deliberately perpetrated, it will constitute infidelity (Kufr). Allāh addresses the Believers in

Surah Mā'idah, "Oh you who believe, do not take as friends those who have received the Book before you and the disbelievers, who make a mockery and sport of your Dīn (religion). Fear Allāh you are believers. When you call them to Salāh they make a mockery and sport thereof. That is because they are a nation who do not understand." [verses 57 and 58]

In the discussion of those to dwell in Hell, Allāh says in Surah Jāthiyah, "This (punishment) is because you made a jest of Allāh's revelation, and the worldly life beguiled you." [verse 35]

Despite their claims to Islām, many people jeer at the Qur'ān, Ahādith and Sunnah of the Holy Prophet صلى الله عليه وسلم. Islām totally absolves itself from such people. Many think that they are doing a service to Islām by carrying out outrageous actions such as filming the Hajj and its various rites. They portray the numerous scenes at the Ka'ba, the black stone, Mina, etc, thinking that these are invitations to Islām, while in reality they amount to no more than amusement and entertainment. Such sinful photography and cinematic coverage taint these actions of virtue.

In such absurd dramas the noble Companions (Sahāba) رضى الله عنهم are portrayed without beards and with overgrown moustaches which is a total mockery of these great personalities. Gatherings of Qirā'ah are televised with the photographs of the readers spread all over newspaper pages. In the name of the Qur'ān, photography is given precedence. All of this is screened in universities and colleges as Islāmic subject matter, where girls and boys view them sitting side by side. During such Islāmic sessions, the very injunctions of Islām are violated. Banks sporting Islāmic names are involved in interest transactions, while people use unlawful (harām) wealth for Hajj, Umrah and for conveying rewards to the deceased. All this is tantamount to the making of Allāh's revelation a joke and game.

People do not even perceive these grave sins, and continue mocking at those adhering to the Sunnah. The worst part of this is that these taunts stem from the very ones who claim to be Muslims. May Allāh grant them all the proper understanding. Amin.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلِّغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ  
بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْوَاجُكُمْ  
وَأَطِيعُوا اللَّهَ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿232﴾

(232) When you divorce (your) wives and they reach their terms, prevent them not from marrying their husbands if it is agreed between them in good faith. This is an admonition for him amongst you who believes in Allāh and the Last Day. This is purer for you and cleaner. Allāh knows and you know not.

## DIVORCEES MAY NOT BE PREVENTED FROM REMARRYING THEIR PREVIOUS HUSBANDS IF THEY WISH TO DO SO

This instruction contained in this verse is directed specifically at the family

and guardians of the divorced woman. Once she has completed her Iddah, the divorce becomes Bā'in, thereby allowing her to marry any person she desires, even if it may be her former husband. It may occur that a man divorces his wife at the spur of the moment when enraged or, on the other hand, she may ask for a divorce in a moment of fury. Later, when they reflect upon the situation; they realise that it was only a minor incident and that they will be able to live together again quite amicably. However, the father, brother or other relatives of the woman consider her return to the husband an insult to them and try to prevent this reconciliation. At times, it has also occurred that they wish to extort money from him to remarry. Such behaviour is strongly criticised in this verse.

Sayyidina Ma'qal bin Yasār رضى الله عنه narrates that this verse was revealed with reference to him. He explains that he had married his sister to a person who later divorced her. After the expiry of her Iddah, the same person came with a proposal to remarry her. Sayyidina Ma'qal رضى الله عنه told him that he had married her to him upon the previous occasion, sent her to live with him and she served him, but only to be divorced. He then took an oath never to marry her to him even though the man was suitable and the woman was prepared to return. On this occasion, the above verse was revealed. Sayyidina Ma'qal رضى الله عنه then went to the Prophet صلى الله عليه وسلم and told him that he intended to comply to the instruction in the verse. Consequently, he married the couple and paid the Kaffara (*expiation for the breach of an oath*). Another narration adds that upon the revelation of this verse, Sayyidina Ma'qal رضى الله عنه said, "I hear the instruction of my Lord and I obey!" ["Durrul Manthūr", v.1, p.287 from Bukhari, Abu Dawūd, Tirmidhi, Hakim and others]

Some commentators maintain that the verse also refers to the marriage of such women to other men besides their previous husbands. Should she wish to marry any such man, then too her relatives, as well as the former husband should not pose as obstacles to the intended marriage. The verse contains the clause of "*in good faith*" meaning that this intended marriage be in conformity with the Shari'ah. If it is contrary to this, it will be compulsory for another party to prevent its occurrence. The woman should ensure that the next husband is suitable in all respects so as not to invoke any objections from her family.

"This is an admonition for him amongst you who believes in Allāh and the Last Day. This is purer for you and cleaner. Allāh knows and you know' not." Acting contrary to Allāh's laws creates strife and distress which lead to the commission of sins and robbing Muslim men and women of their honour and chastity. People may think that they know what is good for them when, in reality, their sense of Judgment is erroneous. They may only view the matter from an angle of piety and overlook human emotions, leading to many complications. Therefore one should follow that which is ordained by Allāh, Who knows everything.

﴿وَالْوَلَدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا

وَلَا مَوْلُودٌ لَهُ يُولَدُ لَهُ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا  
وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْرِعُوا وَلَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ  
مَاءَ أَنْيَتُمْ بِالْمَعْرُوفِ وَالْتَقُوا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

(233) Mothers shall suckle their children for two whole years, (that is) for those who wish to complete the suckling. The duty of feeding and clothing the nursing mothers in a seemly manner rests with the father of the child. None are charged beyond their capacity. A mother should not be made to suffer because of her child, nor should the one to whom the child is born (be made to suffer) because of his chilled On the heir is incumbent the like thereof If the couple decide to wean the child by mutual consent and consultation, there shall be no sin upon either of them. If you wish to give your children out to nurse, there is no sin on you provided you pay what is due from you according to the norm. Fear Allāh and know that most definitely He sees what you do.

## THE LAWS OF SUCKLING

When children are born to a couple living amicably, each of them has strong loving emotions for the child, displaying every concern to attend to the upbringing and comfort of the child. The mother therefore tends to suckling without demanding remuneration. According to Scholar (*Imām*) Abu Hanifah رحمة الله عليه it is not even proper for the mother to request payment if she is being provided for by the father.

When a divorce takes place, the first question to arise is the custody of the child. The ruling in this case is that the mother retains custody of boys until they reach the age of seven and girls until they turn nine. It should be borne in mind that she shall lose this right to custody if she marries a man who is not the close relatives (*Mahram*) of the child. While the children are in her custody, it will still be obligatory for the biological father to provide for them.

If the child is still being suckled when the divorce takes place, the mother cannot claim remuneration for breastfeeding during the Iddah because the husband will be supporting her for this duration. Once the Iddah expires, she may claim payment until the child is two. Up to this age, the father will have to pay for the maintenance and expenses of the child as well. When the child turns two, the father will no longer be liable for the suckling but will still have to support the child.

According to Scholar (*Imām*) Abu Hanifah رحمة الله عليه, the maximum duration for breastfeeding is two and a half years, while the other Scholars (*Imāms*) restrict it to two. Therefore, if a woman suckles her child for more than two years (but less than two and a half, she will not be entitled to remuneration for the extended period. However, such a child can still not many those who were suckled by the same nursing mother during the period after two years. This is so because, in the matters of marriage, added caution is exercised.

## THE MOTHER AND FATHER MAY NOT BE MADE TO SUFFER BECAUSE OF THEIR CHILDREN

*"None are charged beyond their capacity."* This verse advises suckling mothers not to demand as payment more than what their former husbands can afford.

*"A mother should not be made to suffer because of her child, nor should the one to whom the child is born (be made to suffer) because of his child."* Once the divorce has taken place, the couple should desist from causing undue suffering to each other. If the mother is, for some reason, incapable of suckling the child and wishes to be excused from the task, the father should not force her, neither should he coerce her into suckling for free if she requires remuneration. In no way should he unduly exploit her maternal affection for ulterior motives. By the same token, if she is prepared to suckle the child, it will be wrong for him to give the child over to another woman out of spite.

*"On the heir is incumbent the like thereof"* This verse implies that if the father dies, the responsibility of caring for the child will fall squarely on the heir's shoulders. If the child inherits some wealth, all the expenses of this child shall be paid from the inheritance. If on the contrary, the child possesses no wealth of his own, the heirs will have to spend from their own wealth to defray expenses.

According to Scholar (Imām) Abu Hanifah رحمه الله عليه, the heirs referred to are those of the child (those who shall inherit from the child should the child die), as well as the (Mahram) close relatives of the child. If a single person fits into both these categories, he will have to support the child single-handedly. If there are many such heirs, they shall share the expenses in relation to their respective allotted shares of the estate.

A (Mahram) close relative is that person to whom one may not be married. If both people are of the same gender, the relationship of being a (Mahram) close relative can be established by assuming either one to be of the opposite gender. If, after this assumption, it is concluded that the two cannot marry, they will be deemed to be (Mahram) close relative to each other. For example, an uncle cannot marry his niece, therefore he will also be regarded as a (Mahram) close relative to his nephew.

**Ruling:** Suppose a father dies, leaving nothing for his infant son to subsist upon, and the only heirs of the child are his mother and his paternal grandfather. According to their respective shares to this child's estate, the mother will have to contribute towards one third of the child's expenses, while the remaining two thirds will be borne by the grandfather.

## A CHILD MAY BE WEANED OFF BREASTMILK BEFORE TWO YEARS BY MUTUAL AGREEMENT

*"If the couple decide to wean the child (before two years) by mutual consent and consultation, there shall be no sin upon either of them."* This should be done with the welfare of the child as priority. This may be done if, for example, the mother's milk dries up or becomes infected and the child refuses to suckle by another woman. It may also occur that the child stops suckling on his own. It will be permissible to wean the child in all such circumstances where the welfare of the



child may be adversely affected by suckling.

## THE LAWS OF PAYING FOR SUCKLING

*"If you wish to give your children out to nurse, there is no sin on you provided you pay what is due from you according to the norm".* Keeping the well being of the child in mind, if the couple decide to hire a wet nurse, there will be no prohibition from the Shari'ah. However, if the mother wishes to suckle the child after her Iddah as well, but at a fee, the father will have no right to take the child away from her to hand over to another wet nurse. He may only do so if the mother demands a fee that is exorbitant in comparison to the wet nurse or her (the mother's) milk has become contaminated due to illness.

**Ruling :** Even though another woman suckles the child, the mother reserves the right to care for the child during the interim period. The father is obliged to make the necessary arrangements for this purpose.

**Ruling :** The wage paid to the nursing mother should be a fair one and must be paid in full on the stipulated time without delay. This is implied in the verse, *'you pay what is due from you according to the norm.*

**Ruling:** If any other service is required from the wet nurse in addition to suckling, then it should be stipulated in the contract.

**Ruling:** A wet nurse may be employed with the stipulation of food and clothing as wages, but this must be clearly defined. No other employee may be employed on this basis.

*"Fear Allāh and know that most definitely He sees what you do."* It should always be borne in mind that no action goes unnoticed by Allāh. Any contravention to His laws, be they concerning suckling or anything else, will deserve His wrath and punishment.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَرِيضَنَّ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

(234) Those of you who die, leaving their wives behind, then they (the wives) shall remain by themselves (in Iddah) for four months and ten days. When they reach their terms, there shall be no sin on you should they, in decency, do with themselves as they please. Allāh is Informed of what you do.

## THE LAWS CONCERNING THE IDDAH OF A WIDOW

This verse stipulates the Iddah of a widow as four months and ten days wherein she may not wed another man, nor adorn herself in any way. These laws have been extracted from the Ahādīth. The Iddah of the pregnant widow will expire upon delivery, even if it be merely an hour after the husband's death or many months thereafter. This has been stipulated in the following verse of Surah

Talāq, 'The waiting period of the expecting mother is (up to) delivery.' [Surah 65, verse 4]

**Ruling:** The widowed woman has to spend her Iddah in the house wherein she lived with her husband. If she is forced to earn, she may do so, but has to return immediately upon finishing her work.

**Ruling:** If the man died on the first night of the Islāmic month (the night on which the new moon was sighted), the Iddah will be counted as four months and ten days thereafter. However, if he died at any other time, a period of 130 days will be counted thereafter as the term for the Iddah.

Once her Iddah has expired, she is at liberty to do as she pleases on condition that she conforms with the Shari'ah. In this way, if she wishes to remarry, none can stop her, but if she wants to perpetrate any impermissible action, she must be prevented. This is implied by the verse, "When they reach their terms, there shall be no sin on you should they, in decency, do with themselves as they please."

"Allāh is Informed of what you do." If this woman, or any man for that matter, has to commit an act of disobedience, Allāh must know about it and will give the necessary chastisement.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ  
عَلِمَ اللَّهُ أَنْكُمْ سَتَذْكُرُنَّهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا  
مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ  
يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَأَحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ حَلِيمٌ ﴿٢٣٥﴾

(235) There is no sin on you for marriage proposals should you proclaim them subtly or conceal them within your hearts. Allāh knows well that you will remember these women, but do not secretly promise to marry them except by saying recognised words. Do not resolve to marry until the prescribed term has run its course. Know well that verily Allāh knows what is in your hearts, so fear Him. Know (also) that Allāh is Forgiving, Most Clement.

### THE PROHIBITION TO SEND AN EXPLICIT MARRIAGE PROPOSAL TO A WIDOW

A widow still passing her Iddah may not be sent an explicit marriage proposal. If it is sent indirectly or by the use of ambiguous words there will be no prohibition, e.g. He tells her not to grieve for, Allāh will provide her another husband, etc. There will also be no sin to conceal one's intention to marry within the heart. Allāh has given such concession, but He has forbidden the mixing of the two in secret as well as their marriage before the expiry of the Iddah.

Even after the expiry of the Iddah, Allāh again warns man to be aware of His ever presence and not to commit any sins. If a person erroneously sins, then too he should not be despondent since Allāh is also Forgiving and Most Clement.

لَا جُنَاحَ عَلَيْكُمْ إِن طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى  
 الْوُسْعِ قَدَرُكِ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾ وَإِن  
 طَلَقْتُمُوهُنَّ مِن قَبْلِ أَن تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَن  
 يَعْفُوكَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَن تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنسُوا  
 الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

(236). It is no sin on you if you divorce women while yet you have not touched them nor fixed a dowry for them. Provide for them ("Mut'ah") the rich according to his means and the poor according to his means. A fair provision which is a bounden duty for those who do good. (237) If you divorce them before touching them and you have stipulated the dowry, then half of it (shall be due), unless the women or those possessing the tie of marriage forgo it. To forgo is nearer to piety, and forget not kindness amongst yourself. Verily Allāh sees all that you do.

## THE LAWS OF DOWRY AND MAT'AH

The first law stated in this verse is that the person who does not consummate the marriage, nor stipulates any dowry, will owe the wife nothing when divorcing her. However, as a token of goodwill, he should give her what is termed as "Mut'ah". This may take the form of a set of clothing, consisting of three pieces, a scarf, an upper garment, and a third garment that covers the entire body from head to feet. The quality of these garments should be in accordance with the man's financial welfare, as implied by the verse, "The rich according to his means and the poor according to his means. A fair provision which is a bounden duty for those who do good." Since every Muslim possesses the inherent quality to do good, this verse serves to inform us that this behaviour is not compulsory on an open sinner.

It is also learned from this verse that it is permissible to marry without prior stipulation of the dowry. If this took place and she was divorced or he died after consummation, she will receive the standard dowry received by other women of her family. If there was no consummation, but the dowry was stipulated, she is entitled to half the agreed amount. Of course, it will be fine if she waives the entire amount or he gives the full sum, as stated, "Unless the women or those possessing the tie of marriage forgo it. To forgo is nearer to piety" The one possessing the tie of marriage refers to the husband. If the dowry was specified and the marriage consummated, the full sum will be due from the husband. In forgoing one's right for the benefit of another lies immense rewards.

"and forget not kindness amongst yourself" People should continue dealing justly with each other and forget past differences.

"Verily Allāh knows all that you do." This very same reminder recurs on numerous occasions so that it is ever present in the mind. This will ensure that all actions are carried out properly and neither Allāh's rights, nor those of man are

neglected.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

(238) Remain wary of your prayers, especially the middle one and stand in humility before Allāh.

## THE ORDER TO SAFEGUARD THE SALĀH, ESPECIALLY THE MIDDLE ONE

In the midst of the discussion concerning divorce, mention is made of Salāh. In all situations of life, Allāh should never be forgotten, and Salāh is the epitome of His remembrance, which is the life source of this world. Even in the heat of occupation, Salāh must never be omitted. Special reference is made of the "Salātul Wusta" ("middle Salāh"), which, according to many authentic narrations refers to the Asr Salāh. It receives special mention because its time is usually when one is occupied. At this particular time, people are generally engrossed in distracting activities which may even impede the most mindful people.

Sayyidina Ubādah bin Sāmīt رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, 'Allāh has made the five Salāh compulsory. Allāh has taken a pledge to forgive the one who performs them observing the proper ablution (*wudhu*), time and carrying out the kneeling (*ruku*) with humility. Whoever does not do this has no pledge with Allāh, if he wills he may forgive them, otherwise He may punish them.' [Abu Dawūd, v.1, p.61]

"...and stand in humility before Allāh." The word "qanitin" may be translated as 'in humility', 'in obedience' or 'with serenity'. Sayyidina Zaid bin Arqam رضي الله عنه narrated that they [the Sahāba رضي الله عنهم] used to talk during their Salāh until this verse was revealed, whereafter they would remain absolutely silent {except for the Qur'ānic recitation and prayers (*du'ās*)}. [Bukhari, v.2, p.650]

Sayyidina Mujāhid رحمه الله عليه explains Qunūt to mean that a person performs long Bowings (*ruku*'s), his gaze remaining fixed on the ground in humility, and he does not turn to look anywhere else. He should not even move the pebbles from the place of prostration, nor entertain any worldly thoughts.

Other commentators explain it to mean that a person perfects his obedience to Allāh without allowing the slightest deviation from any act necessary for his obedience. ["Rūhul Ma'āni", v.2, p.107]

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ

تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

(239) If you are in fear, then (perform Salāh) while standing or riding, and when you return to safety, then remember Allāh as He had taught you that which you knew not.

## HOW SHOULD SALĀH BE PERFORMED IN THE FACE OF AN ENEMY'S ONSLAUGHT?

The above question is indeed a pertinent one because Salāh cannot be performed properly in a life-threatening situation. The verse under discussion provides insight into the answer by instructing the performance of Salāh by way of indications (standing without Bowing (*ruku*) and prostrating (*Sajdah*), or while seated upon one's conveyance if the opportunity does not present itself to dismount. When in safer conditions, the Salāh should once again be performed as has been taught. If there is no way in which Salāh can be performed because of severe fighting, it may be postponed to be read as Lapse (*Qadha*) later.

In a narration of Bukhari (v.1, p.83), Sayyidina Jabir bin Abdullāh رضى الله عنه reports that during the Battle of the Trench, Sayyidina Umar رضى الله عنه cursed the non-believers (*kuffār*) because their incessant attacks had not allowed him to perform his Asr Salāh. The Holy Prophet صلى الله عليه وسلم told him that he had also been unable to perform his Salāh. The sun had by then almost set, but the Holy Prophet صلى الله عليه وسلم, together with the other Companions (*Sahābah*) رضى الله عنه, proceeded to Wady Ba'hān, performed their ablution (*wudhu*) and then their Asr Salāh when the sun had already set. They then performed the Maghrib Salāh. Sayyidina Ali رضى الله عنه reports that on that very occasion the Holy Prophet صلى الله عليه وسلم, as a curse to the Polytheists said, "May Allāh fill their graves and homes with fire because they prevented us from the middle Salāh until the sun set." ["Muslim", v.1, p.226]

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَّتَعًا إِلَى الْحَوْلِ  
غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ  
مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

(240) Those of you who are about to die and leave their wives behind, should bequeath unto their wives a provision for a year so as not to turn them out (of their homes). If they go out (of their own accord) there is no sin for you in that which they do with themselves within their rights. Allāh is Mighty, the Wise.

## MAKING A BEQUEST FOR ONE'S WIVES

During the period of ignorance, a widow was kept isolated for an entire year, whereafter she had her lap filled with camel dung. She was then paraded through the streets and alleys, throwing this dung about as an indication of the expiry of her waiting period. This has been narrated in "Bukhari" (v.2, p.803), "Muslim", (v.1, p.487) and "Abu Dawūd" (v.1, p.314). Islām restricted this period to four months and ten days (without the other practices), as has been discussed already.

The above verse instructs dying men to consider the plight of their wives by bequeathing a year's provision for them together with the right to reside in his home. They did, however, have the option of going elsewhere. This law was later

abrogated by the laws of inheritance, which allotted a specific share for the wives, wherefrom they are able to provide for themselves. During the period of the Iddah, however, she cannot be forced to leave the home even though it may fall into the estate.

وَالْمُطَلَّقَاتِ مَتْعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

(241) For the divorced woman is a provision in kindness which is incumbent upon those fearful of Allāh. (242) Thus Allāh expounds His verse unto you so that you may understand.

### THE EMPHASIS OF GIVING MAT'AH TO DIVORCED WOMEN

The law of giving Mut'ah to those divorces who were yet untouched by their husbands (with no dower being fixed for them) has already been discussed. The above verse, according to certain commentators, discusses the same law as an emphasis. The author of "Ruhul Ma'āni" (v.2, p.160) writes that this is substantiated by a narration of Ibn Juraij رحمه الله عليه from Ibn Zaid رحمه الله عليه. He says that when the verse, "a bounden duty on those who do good" (verse 236) was revealed, a person commented that this is optional for those who wish to do so. At this juncture the verse under discussion was revealed viz. "Which is incumbent upon those fearful of Allāh."

Other commentators state that "a provision" in this verse refers to the maintenance of the divorcee during her Iddah and, because of the broad nature of the word, it may also include all the laws discussed previously concerning the giving of the full dowry or half of it. It is all the more important for him to pay the woman after the divorce, since there remains even less chance of her foregoing the dowry.

﴿٢٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٤﴾ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

(243) Have you seen those people who fled their homes in the thousands out of the fear of death. Allāh said unto them, "Die!" and then brought them all back to life. Verily Allāh is the conferrer of blessings to man but most people are ungrateful. (244) Fight in the way of Allāh, and know that definitely Allāh is All Hearing, All Knowing.

### AN INCIDENT OF THE BANI ISRĀ'IL

Allāma Baghawī رحمه الله عليه writes in 'Ma'ālimut Tanzil' (v.1 p.223) that the majority of commentators are of the opinion that this verse refers to the people of

a town called Dawardān. Once, when a plague swept through the town, many people left the town, while others remained behind. Those who left the town were unharmed while most of those who remained behind perished. When the group returned after the epidemic had abated, the survivors of the town thought that they shall also do the same if ever the pestilence returned. The following year, the plague returned once more, whereupon nearly everyone fled the town and stayed in an open plain where they thought they would be safe. Allāh dispatched two angels who shouted out from above and below them "Mutū" ("Die!"), and they all died.

Another report says that once a king from the Bani Isrā'il commanded them to fight the enemy in Jihād (*religious war*). Although they had previously prepared an army, they became cowardly on this occasion. They told the king that the place where he had commanded them to march to was engulfed in a fatal epidemic, and that they will wait for it to disappear before proceeding. Allāh then afflicted them with a plague that began to destroy them. Grief stricken by this, they all emerged from their homes. Seeing this, the king supplicated to Allāh to show these people a sign that there is no escape from death, even in fleeing. Consequently, as they left the town Allāh said "Mutū!" (Die!) and they all, together with their animals, perished on the spot like a single person.

Their corpses remained in this state for eight days and began to bloat. People were unable to bury such a large number of bodies, so they built a wall around them to prevent animals from devouring them. Later, when the prophet of the time, Sayyidina Hizqil عليه السلام passed by, he was astounded by the sight. Allāh asked him whether he wished to witness a miracle. When he replied in the affirmative, Allāh brought them all back to life.

According to another report, he made prayer (*du'ā*) to Allāh to breath back life into them. When they came back to life, they all proclaimed, "Sublime is Allāh, our Sustainer, for whom is all praise. Besides You (*Oh Allāh*), there is no other deity!" They then returned to their people.

Sayyidina Qatadah رضى الله عنه says that Allāh caused them to die as a punishment because they sought to escape death. He then returned them to life since they were still to complete their lives. If this were not so, Allāh would never have brought them back to life.

Allāma Baghawi رحمه الله quotes various reports with regard to their actual number. These are 3000, 4000, 8000, 10000, 30000, 40000 up to 70000. He says that a figure in excess of 10000 is more likely to be correct because of the plurality of the word 'thousands', which, in Arabic, denotes amounts in excess of 10000.

Besides these two reports, many more are recorded in the books of tafsir but they all originate from the Bani Isrā'il (called 'Isrā'ily' narrations). Understanding the Qur'ān is not based upon these reports, the veracity of which cannot be established. They are therefore best left unquoted. It is sufficient to understand that Allāh is Capable of giving death to thousands or more people at one time, just as He is able to bring them all back to life.

Since the Holy Prophet صلى الله عليه وسلم was Untutored, he had no knowledge of these events which pertained to the Bani Isrā'il. Allāh informed him of these

which is a clear sign of his apostleship, since the Arabs were generally unaware of these things.

With regard to the second verse (viz. "Fight in the way of Allāh") commentators say that it was addressed to those people (in the second incident) who attempted to excuse themselves from fighting in Jihād (*religious war*).

Others maintain that the order is directed towards the ummah of the Holy Prophet صلى الله عليه وسلم. In this case, the incident of the Bani Isrā'il serves as an introduction to this order. Therefore, this ummah should not avoid Jihād (*religious war*) because of the fear of death which is inevitable to every person, be he engaged in Jihād (*religious war*) or sitting at home. Fighting in Jihād (*religious war*) will earn a person untold rewards, while refraining from the same will only deprive him of these. It is, therefore, wiser to participate since death will still come to either person.

The plague that afflicted the Bani Isrā'il was a source of punishment for them, whereas it is a mercy for the ummah of the Holy Prophet صلى الله عليه وسلم as he said in a hadith Allāh sends plagues as a chastisement to nations, but has made it a mercy unto my ummah. Should a person be present in a place of pestilence, but remains there with the conviction that harm can only come to him if it is decreed by Allāh, then such a person will attain the rank of the martyrs" [Bukhari, v.2, p.853] Those who die in a plague, as well as those who remain patiently in the affected area attain this privilege, as reported in the same reference of Bukhari.

Sayyidina Abdur Rahman bin Auf رضى الله عنه and Sayyidina Usāma bin Zaid رضى الله عنه report that the Holy Prophet صلى الله عليه وسلم said, If you hear of an epidemic in another place, then do not go there, but if it is prevalent in the place where you are situated, do not flee." [Bukhari, v.2, p.853]

Sayyidina Jābir رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "To flee from a place of pestilence is like deserting the battlefield. Whoever remains there with patience will attain the rank of a martyr." ["Mishkāṭul Masābīh", v.1, p.139 from Ahmad]

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ

وَيَبْصِطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

(245) Who is it that will lend to Allāh a good loan so that Allāh may increase it manifold? Allāh straitens and increases and unto Him shall you all be returned.

## THE VIRTUE OF GIVING CHARITY FOR THE PLEASURE OF ALLĀH

The incident behind the revelation of this particular verse is recorded in "Lubābun Nuqūl" from a narration of Ibn Hibban, who quotes Sayyidina Abdullāh bin Umar رضى الله عنه. He says that when the verse 'The likeness of those who spend in the way of Allāh is as a grain which grows seven ears, in every ear a hundred grains' [Surah Baqarah, verse 261] was revealed, the Holy Prophet صلى الله عليه وسلم



وَسَلَّمَ supplicated to Allāh to increase the reward. Thereafter Allāh revealed this above verse, which is phrased in the interrogative mood, giving greater encouragement.

The author of "Rūhul Ma'ānī" says that "good loan" means spending Lawful (*halāl*) wealth solely for Allāh's pleasure (v.2, p.162). Allāh, who is the Creator and sole Owner of everything, requires no assistance from any person. It is because of His infinite grace that He rewards the temporary owner of His wealth (*man*) when man gives in charity what really belongs to Allāh. In addition to this, man is promised a reward multiplied manifold even if he spends (with the correct intention) on himself and his family.

The Holy Prophet ﷺ says in a narration of Bukhari (v.1, p.189), "When a person spends even the equivalent of a date in charity, and Allāh accepts only what is Lawful (*halāl*), then Allāh accepts this and nurtures it just like any of you will grow up his foal. Thus, this little contribution will be increased until it is equal in size to a mountain."

A narration of Muslim (v.2, p.258) reports that the Holy Prophet ﷺ said, "When the last third of the night enters, Allāh declares, 'Who will supplicate to Me that I answer his plea? Who ask of Me that I may grant him? Who will seek pardon from Me that I may pardon him? Who will give a loan to One who has everything and is not unjust?' These proclamations continue till dawn." In this hadith it is emphasised that Allāh requires nothing from anyone, but seeks this "loan" for the benefit of the one spending it. Allāh says He is not unjust, meaning, in this case, that this charity will not go unnoticed, but shall reap its due reward.

"Allāh straitens and increases" Allāh reserves the right to grant to any person whatever He wills and may restrict the provisions of whoever He wills. This has been mentioned in numerous verses of the Qur'ān e.g. "Verily your Lord increases provisions for whom He wills and straitens. Certainly He is Informed of and Sees His bondsmen." (Surah Bani Isrā'īl, verse 30). The same is mentioned in verse 82 of Surah Qasas, verse 62 of Surah Ankabūt and in two texts of Surah Sab'a (verses 36 and 38).

"And unto Him shall you all be returned" Whatever one spends in Allāh's way will be repaid when all shall return to Him to render their accounts before Him. No good action will be ignored there.

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَّهُمْ أَبْعَثْ لَنَا  
مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ  
أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا  
وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ  
بِالظَّالِمِينَ ﴿٢٤٦﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا

قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ  
 الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ  
 يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ  
 ءَايَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ  
 مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً  
 لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

(246) Did you not see the children of Isrā'īl after Mūsā عليه السلام, when they said to their prophet, "Appoint for us a king so that we may fight in Allāh's way." He said, "Would you then refrain from fighting if it was ordained for you?" They replied, "Why should we not fight in Allāh's way when we have been exiled from our homes and children?" So when fighting was ordained for them, all, save a few, turned away. Allāh is well Aware of the wrong doers. (247) Their prophet said to them, "Allāh has appointed Talūt as king over you." They said, "How can he be given kingdom over us when we are more deserving of kingdom than him, since he has not been given any wealth?" He replied, "Verily Allāh has chosen him above you and increased him abundantly in wisdom and stature. Allāh bestows His sovereignty upon whom He wills. Allāh is All Embracing, All Knowing." (248) Their prophet said to them, "The sign of his kingship is that the trunk, carried by angels, shall come to you bearing peace of reassurance from your Lord and remnants of that which was left by the house of Mūsā and Harūn عليهما السلام. Surely herein shall be a token for you if indeed you are believers."

#### AN INCIDENT OF THE BANI ISRĀ'ĪL AND THE KINGSHIP OF TALŪT

In these verses, as well as those still to come till the end of this part of the Qur'ān, an account is rendered of the Bani Isrā'īl in which lie numerous lessons for the ummah of the Holy Prophet صلى الله عليه وسلم.

After the demise of Sayyidina Mūsā عليه السلام, many prophets عليهم السلام followed in succession. Some of the popular ones recorded are Sayyidina Yusha عليه السلام, Sayyidina Sham'un عليه السلام, Sayyidina Shamweel عليه السلام, Sayyidina Kalib bin Yuqina عليه السلام and Sayyidina Hizqil عليه السلام. All of these preached the teachings of Sayyidina Mūsā عليه السلام and adhered to the Torah. However, irreligiousness crept into the Bani Isrā'īl, which resulted in their subjection by other nations. Their lands were overrun and they, including members of their royal families, were imprisoned and taxed. Thus, they were made to suffer much oppression and tyranny, having no leader to guide them out of their predicament.

Eventually they approached one of their prophets عليهم السلام (who also grew up suffering the same plight as theirs), requesting him to plead to Allāh to appoint for them a king who would lead them in Jihād (religious war) against

their aggressors. In this way they could drive these people out of their land. They requested for a king because they were used to being led by one.

The Prophet, knowing their psychology, expressed his fear that they would not keep up to their desire to fight due to their inherent cowardice. They, however, argued that they had a strong reason to fight because they had been exiled from their very own homeland and had been separated from their loved ones. In this manner, they were very convincing, but when the time and order came to fight, the Prophet's worst fears were realised, and all but a few were prepared to fight. The rest deserted, refusing to fight. Allāh appointed Talūt as their king who took charge of the army with the advice and guidance of the Prophet. Commentators mention that the Prophet concerned was Sayyidina Shamūn عليه السلام.

Once the king was appointed, they went back on their word according to their habit as they did in the incident of the bullock. They claimed to be more worthy of kingship than Talūt since he was not a wealthy person; as if to advise Allāh on the matter. This is the strange mentality of man, that he considers the rich to be of status even though they may be ignorant, foolish and miserly.

The Prophet explained to them that Allāh had chosen him since he possessed the criterion of a leader. He was wise, therefore able to plan strategies, as well as of powerful stature. Given these two qualities, together with adequate courage, any enemy could be vanquished. In the end, the decision of conferring sovereignty is Allāh's, and none has the right to question Him, nor present their opinion in the matter. "Allāh is All Embracing, All Knowing."

Although this is sufficient for any person to accept, yet they were presented with a sign to attest this choice of leadership. The prophet عليه السلام told them, the sign of his (kindness) is that the trunk, carried by angels Shall come to you bearing peace of reassurance from your Lord and remnants of that which was left by the house of Mūsā and Harūn عليه السلام. The Bani Isrā'īl always used this "tabūt" (trunk) to gain victory over their enemies by placing it before them in battle. It was, however, seized by their enemy and lost to them.

Commentators have mentioned that this "tabūt" contained two tablets of the Torah together with a few of their splintered fragments., the cane of Sayyidina Mūsā عليه السلام, the turban of Sayyidina Harūn عليه السلام, and some "manna" that used to be given to the Bani Isrā'īl. The sign to them was the return of this sacred relic, carried by the angels. This was brought and placed before Talūt. However, the possibility still existed for their inherently stubborn nature to prompt them to reject the trunk. It was for this reason that Allāh added "Surely herein shall be a token for you if indeed you are believers."

لَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ نَشْرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا

لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْكُوا  
 اللَّهُ مِنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ  
 ﴿٢٤٩﴾ وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبِّنَا أَمْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ  
 أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ  
 وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا  
 يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ  
 وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا  
 عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

(249) When Talūt set out with the army he said unto them, "Surely Allāh shall try you with a river. Whoever drinks therefrom is not of me, and whoever does not taste is from me except him who takes a handful. So they drank there from save a few of them. When he and those who believed with him crossed the river, they said, "We have no strength this day against Jalūt and his hordes." Said those who knew they would meet their Lord, "How many a little group vanquished a large force by the permission of Allāh? Allāh is with the patient ones." (250) When they went into the battlefield against Jalūt and his hordes they said, "Oh our Lord, bestow on us endurance, make our feet firm and aid us against the disbelievers." (251) So they defeated them by the order of Allāh, and Dawūd killed Jalūt; and Allāh granted him kingship and wisdom, and taught him that which He willed. If Allāh had not repelled some men by others, the earth would have been corrupted, but Allāh is the Conferrer of grace unto the universe. (252) These are the portents of Allāh which We recite unto you (O Muhammad صلى الله عليه وسلم with truth. Certainly you are amongst the messengers.

### THE VICTORY OF TALŪT'S ARMY OVER THE AMALIQAHAH AND THE SLAYING OF JALŪT (Gowath)

After the arrival of the "tabūt" the Bani Isrā'il had no option but to fight. When they began marching, Talūt told them that they shall be tested. The test was that they were only permitted to drink a handful of water from a river they were to pass. Since it was extremely hot most of them failed in the test.

Commentators say that this was the river of Palestine, while others say it was somewhere between Palestine and Jordan. Since most of them drank more than a handful, their courage was lost and they were left lifeless, saying, "We have no strength this day against Jalūt and his hordes." Approximately thirty or forty thousand people left with Talūt, but only 313 obeyed his instruction and sufficed on a handful of water. Only this lot stood firm before the enemy, but were hopelessly outnumbered.

They, however, resolved to be steadfast and had strong hope in Allāh's assistance which allowed even the smallest of groups to vanquish much larger armies. It is narrated that Jalūt (*Goliath*) proclaimed that a person be dispatched from Talūt's army to face him in combat. Should the person kill him (*Jalūt*), then his kingdom would fall to the Bani Isrā'īl. On the other hand, if he killed the person, then their kingdom would be his. Talūt wished to arm Sayyidina Dawūd عليه السلام for the task since he had only some stones as weapons. Sayyidina Dawūd عليه السلام refused any weapons, saying that the help of Allāh is all that is required, since no weapon could be of any assistance without His support.

He then stepped out to fight Jalūt who asked whether he was going to use only a catapult and some stones, which were used to shoot dogs. Sayyidina Dawūd عليه السلام replied, 'You are the enemy of Allāh, and therefore worse than a dog!' Saying this, he aimed a stone between Jalūt's eyes which penetrated his brain and killed him. In this way Jalūt and his nation, the Amaliqah were defeated.

When the two armies confronted each other, the army of Sayyidina Talūt made the prayer (*du'ā*) to Allāh, "*Oh our Lord, bestow on us endurance, make our feet firm and aid us against the disbelievers.*" After this battle, Allāh gave sovereignty to Sayyidina Dawūd عليه السلام, as is mentioned in the beginning of Surah Sād. Commentators state that "*wisdom*" refers to the prophethood which Allāh conferred on him.

The author of "*Rūhul Ma'āni*" (v.2, p.173) says that Allāh gave him kingship and prophethood after the demise of Talūt and the prophet of that time.

"If Allāh had not repelled some men by others, the earth would have been corrupted, but Allāh is the Conferrer of grace unto the universe." Allāh counteracts the might of nations with others, thereby destroying oppressors. If only one nation were granted might and power, they would have subjugated the entire populous, and caused strife throughout the passage of time.

"These are the portents of Allāh which We recite unto you [O Muhammad صلى الله عليه وسلم] with truth. Certainly you are amongst the messengers." The knowledge of the Holy Prophet صلى الله عليه وسلم with regard to all these matters is indeed a clear sign of his apostleship since he, being unlettered, was unable to read, nor hear of these historical reports. His knowledge was purely from Allāh alone. ["*Rūhul Ma'āni*," v.2, p.175].

## PART THREE

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴾

(253) These are the messengers, some of whom We have given excellence over others. There are some unto whom Allāh had spoken, while others He had exalted in status. We gave Isa, the son of Maryam, clear proofs and supported him with the Rūhul Qudus. If Allāh had so willed, then those who came after them would not have fought with one another after the clear proofs had come unto them. However, they differed, some of them believing and some disbelieving. And if Allāh had willed it, they would not have fought, but Allāh does what He wills.

### THE DIFFERENT RANKS AMONG THE PROPHET عَلَيْهِمُ السَّلَام

The word "These" refer to the messengers of whom mention was made in the foregoing discussions of the first chapter. Some Prophets عَلَيْهِمُ السَّلَام possessed qualities which others did not have, while (according to other commentators) some of them were blessed with their own Shari'ah and others merely followed that of their predecessors.

The author of "Rūhul Ma'āni" (v.3, p.2) writes that the first explanation (that the distinction was by virtue of varying qualities) is supported by the phrase, "There are some unto whom Allāh had spoken..." Here reference is made to direct speech, without the intermediate agency of an angel. He writes further that Sayyidina Ādam عَلَيْهِ السَّلَام was amongst this privileged group.

"Others He had exalted in status." The author of "Rūhul Ma'āni" writes that "others" refer to the Holy Prophet صلى الله عليه وسلم, whom Allāh had blessed with such great qualities of knowledge and practice that are unimaginable. He was a mercy unto mankind and one who possessed extremely noble morals and

character. He received the Qur'ān which is the perfect miracle and will be preserved till eternity. His great status is substantiated by numerous other miracles as well. He will be accorded the highest position in the Hereafter (called the "Maqāmul Mahmūd") together with the privilege of interceding on behalf of the entire mankind for the commencement of the reckoning (called the "Shafā'atul Uzma"). All these and much more are his attributes which man is incapable of explaining.

Numerous books have been written giving a detailed description of the Holy Prophet صلى الله عليه وسلم and his miracles. A most renowned one is that of Imām Jalāluddīn Suyūti رحمه الله عليه titled "Al Khasā'isul Kubra" and the masterpiece of Imām Bayhaqi رحمه الله عليه called "Dalā'ilun Nabuwah" which runs into seven volumes and thousands of pages.

"We gave Isa, the son of Maryam, clear proofs and supported him with the Rūhul Qudus [Jibr'il عليه السلام]." The explanation of this has passed in the commentary of verse 87 of Surah Al-Baqarah where Allāh says, "We gave clear signs to Isa, the son of Maryam and bolstered him with the Rūhul Qudus."

"If Allāh had so willed, then those who came after them would not have fought with one another after the clear proofs had come unto them...." Despite having, the clear signs and proofs of the Prophet عليه السلام before them, the nations began to differ amongst themselves and waged war against each other. Some followed the Prophet while others rejected them. This all transpired by the will of Allāh and none may question Him with regard to His divine plan.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ  
وَلَا شَفَعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

(254) "O you who believe! Spend of that which We have provided for you before such a day comes when there shall be no trafficking, nor friendship, nor intercession. The disbelievers are indeed the oppressors."

## SPENDING IN CHARITY BEFORE THE ADVENT OF JUDGMENT DAY (QIYAMAH)

This verse mentions that man should spend "that which We have provided for you." This indicates that whatever man possesses is, in reality, from Allāh, Who is the owner of everything. A person has the choice to spend this wealth in charitable causes of an optional or obligatory nature. Just as physical acts of worship serve to secure a person's safety from Hell, the same result will also be attained by means of those forms of worship that entail spending one's wealth.

The Holy Prophet صلى الله عليه وسلم says in a narration of Bukhari (v.1, p.191), "Save yourselves from the fire even if it be by means of half a date." The Day of Judgment will be very difficult indeed. None shall be able to look to any dealings nor friendship nor intercession for assistance. It will only be one's good deeds that will avail. Therefore, one should excel in these in every way, not forgetting charity.

Commentators explain that the meaning of "no trafficking" is the ransoming of a soul. None shall be able to bear the punishment of another on his behalf, as Allāh says in verses 48 and 123 of Surah Al-Baqarah, "No soul will be of avail to another."

".....nor friendship..." No worldly ties of friendship shall remain there, but will rather be turned into enmity. None will be prepared to render any assistance to the other. The believers, however, will retain these ties, as Allāh says in Surah Zukhruf, "Friends shall be enemies on that day save for the pious." [Surah 43, verse 67]

"....nor intercession." This is with regard to the infidels (*kuffār*), as Allāh says in Surah Al Mu'min, "The wrong doers shall have no ally, nor any intercessor who will be hearkened to" [verse 18]. Intercession will only be done by those believers whom Allāh permits and only in favour of those believers whom He wills. For the infidels (*kuffār*) who turn away from Allāh, their Creator and Sustainer, there shall be no escape since Allāh declares, "The disbelievers are indeed the oppressors."

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

(255) Allāh is such that besides Him there is no deity, and He is Ever Living. The Maintainer. Neither slumber nor sleep overcomes Him. Unto Him belongs all that is in the heavens and all within the earth. Who is there that can intercede with Him save with His permission? He knows what is before them and what is behind them while they encompass naught of His knowledge except if He wills. His throne includes the heavens and the earth and He never tires to preserve them. He is The High, The Tremendous.

## ALLĀH'S GREAT ATTRIBUTES

This verse is called the *Āyatul Kursi*, which has received much favourable mention in the *Ahādith*. Sayyidina Ubay bin Ka'b رضى الله عنه reports that The Holy Prophet صلى الله عليه وسلم asked him, "O Abul Mundhir (*Sayyidina Ubay's* title), do you know which verse that you have learned is the greatest?" He replied that Allāh and His Holy Prophet صلى الله عليه وسلم know best. When the Holy Prophet صلى الله عليه وسلم repeated the question, Sayyidina Ubay رضى الله عنه said that it was *Āyatul Kursi*, to which the Holy Prophet صلى الله عليه وسلم said, "May Allāh bless you in your knowledge, Abul Mundhir." [Muslim, v.1, p.271]

According to some *Ahādith* it is referred to as the chief of all verses ["*Durrul Menthūr*": v.1 p.324]. Since this verse contains mention of Allāh's throne (called *Kursi* in Arabic), it is commonly referred to by all as *Āyatul Kursi* (the verse of the throne).



Allāh opens the Āyatul Kursi (*the verse of the throne*) by emphasising the concept of (*Tauhīd*) oneness of Allāh, which is His divine unity. None deserves to be worshipped besides Him, the One and Only Deity. Thereafter the quality of “Hayy” (Ever Living) is mentioned which denotes that He was in existence from forever and will remain forever.

The next quality mentioned is that of being the Maintainer. He created everything and sees to it that all of His creation are well maintained. He effects changes in these things, and may even leave them to be if He so desires. Whenever the Holy Prophet صلى الله عليه وسلم would supplicate to Allāh during the Tahajjud Salāh, he would say, “Oh Allāh, all praise is for you. You are the maintainer of the heavens, the earth, and all that is within them.” [Bukhari, v.1, p.151]

“Neither slumber nor sleep overcomes Him.” Slumber refers to a light form of sleep, whereas during sleep itself, all sense and control are lost. Allāh is not in need of any of these since He never tires, nor is He affected by any circumstances whatsoever. When not even slumber can touch Him, sleep is farfetched. Allāh is totally free of all human needs, which are considered a defect in a deity, as the Holy Prophet صلى الله عليه وسلم has said, “Verily Allāh never sleeps, nor is it appropriate that He should.” [Muslim, v.1, p.99]

“Unto Him belongs all that is in the heavens and all within the earth.” He created everything and He reserves the right to do with them as He pleases.

“Who is there that can intercede by Him save with His permission?” This underlines the fact that none has the authority to intercede in His court except when He, by His grace, grants anyone the permission to do so. Then too, they are only permitted to intercede on behalf of those whom Allāh wishes.

On the Day of Judgment, people shall be in great distress while waiting for the commencement of the reckoning. They will go the various Prophet عليه السلام pleading with them to intercede before Allāh for the reckoning to begin. Each of these Prophet عليه السلام will excuse themselves until the people finally approach the Holy Prophet صلى الله عليه وسلم. He will rise to the occasion and fall prostrate beneath the throne of Allāh, praising and exalting Him in such words inspired by Allāh, which he had never known before. Then Allāh will say, “Oh Muhammad صلى الله عليه وسلم raise your head, ask and you shall be granted, intercede and your intercession shall be accepted!” The detailed account of this episode is recorded in Bukhari and Muslim.

Allāh says in Surah TāHā, “On that day intercession will only benefit those whom Rahmān permits and whose speech He is pleased with.” [verse 109]

With regard to the angels, it is mentioned in Surah Anbiya, “He knows what is before them and what is behind them and only the one with whom He is pleased will be able to intercede. They tremble with fear for Him.” [verse 28]

A verse of Surah Najm states, “How numerous are the angels in the heavens whose intercession will be of no avail except after Allāh permits, those whom He wills and with whom He is pleased.” [verse 26]

“He knows what is before them and what is behind them...” Allāh has complete

knowledge of man's conditions in this world and in the next. Some commentators interpret the verse to mean that whatever good or evil deeds people do, as well as all that they have already done is known by Allāh. Nothing past, nor present, nor future is hidden from Him.

"....while they encompass naught of His knowledge except if He wills." None possesses any knowledge of his own will, but whatever a person learns is from Allāh, while it is impossible for anyone to possess all of Allāh's knowledge.

"His throne includes the heavens and the earth..." This tells us of the great magnitude of His throne, which encompasses the heavens and the earth. Allāh does not require the faculty of sitting or reclining, nor does He need to occupy a fixed space. Verses such as the above are termed Mutashābihat. The belief of a Muslim with regard to such verses is that they accept them as Allāh had intended, and their interpretations should not be sought by basing one's deductions upon the creation. The words "Arsh" and "Kursi" are both used in the Qur'ān.

The author of "Rūhul Ma'āni" (v.3, p.9) reports that Sayyidina Ibn Abbās رضى الله عنه said, "If the seven heavens, together with the seven earths are spread out separately, their collective size, in comparison to Allāh's throne will be like that of a tiny circular object within a vast desert." He writes further that the Kursi, in comparison to the Arsh is also like a small round object cast into a vast plain. The above has been extracted from a hadith of the Holy Prophet صلى الله عليه وسلم reported by Sayyidina Abu Dharr رضى الله عنه in a narration of Ibn Jarīr. Some are also of the opinion that the 'Arsh' and the 'Kursi' are synonymous.

"....and He never tires to preserve them." None of His creation are excluded from His protection, irrespective of their location. Man, on the other hand is incapable of even looking after a single soul, let alone the entire creation.

"He is The High, The Tremendous." The author of "Rūhul Ma'āni" writes that verse includes mention of many of Allāh's attributes. He is Self-Subsisting, Maintainer of others, free of all defects and shares no grounds of similarity with any being. He controls everything, creating every original and duplicate. He is the Most Powerful to address matters, Who knows every apparent and hidden phenomenon. Nothing can overwhelm Him, He is free of anything not befitting His position, and no mind can possibly perceive His attributes completely. (v.3, p.11)

**Lesson :** Sayyidina Ali رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Only death is a barrier before Heaven (*Jannah*) for that person who recites Āyatul Kursi (*the verse of the throne*) after every Salāh. Allāh will protect the home of every person who recites it before sleeping, together with the homes of his neighbours and many homes around him." [*"Mishkātul Masābih"*, p.89]

According to another hadith, if a person recites Āyatul Kursi (*the verse of the throne*) upon retiring to bed, Allāh will appoint a guardian angel over him up to the next dawn, and no Devil (*Shaytān*) would be able to approach him. [*"Mishkātul Masābih"*, p. 185 from Bukhari]

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Whoever, in the morning, recites the beginning of Surah HāMim (also

called Surah Mu'min or Surah Ghāfir) up to 'Wa Ilaihil Masīr' coupled with the verse of the throne, (Āyatul Kursi) shall remain in safety until the evening. Whoever recites them in the evening shall remain in safety until the next morning." ["Mishkātul Masābih" p.187 from Tirmidhi]

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ  
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

(256) There is no compulsion in Dīn (religion). The right direction is henceforth distinct from the wrong. So whoever rejects the "Taghūt" and believes in Allāh, has grasped a strong handhold which will never break. Allāh is the All Hearing, All Knowing.

### THERE IS NO COMPULSION IN DĪN(RELIGION)

"Lubābun Nuqūl" reports the following incident from Abu Dawūd, Nasā'i and Ibn Hibban. Sayyidina Ibn Abbās رضي الله عنه narrates that during the period of ignorance, whenever a woman lost a child she took an oath that she would make her next child a Jew. When the Jewish tribe of Banu Nadhīr were exiled from Madinah, there were still many people of the Ansār tribes who were also Jews. The respective tribes of these individuals objected to their leaving Madinah. On this occasion, the above verse was revealed.

"Lubābun Nuqūl" also reports from Ibn Jarīr that Sayyidina Ibn Abbās رضي الله عنه said that this verse was revealed with regard to a particular person of the Ansār, belonging to the tribe of Bani Sālim. His name was Hussain and, though himself a Muslim, had two sons who were Christians. He approached the Holy Prophet صلى الله عليه وسلم with the request to force them to accept Islām. Upon this request, the above verse was revealed.

No person can be forced to accept Islām. Some people who do not understand the principles of Jihād (religion war) may think that it is contrary to this verse that Muslims engage in Jihād (religion war). As explained earlier, Muslims never simply fight the enemy. Firstly, they are extended an invitation to accept Islām, which will save them from destruction in this world and the next. They are then given the option of paying the Jizya (Atonement or Capitation Tax). This would allow them the safety of an Islāmic state and an opportunity to view Islām from within. It is only as a last resort, upon their obstinacy, that Jihād (religion war) takes place.

To this day, millions of disbelievers (kuffār) have lived their lives in disbelief (kufr) without any Muslim general putting a sword to his throat. Those who did accept Islām did so happily by the tireless efforts of the religious missionaries, and not under duress. The principles of Jihād (religion war) clearly mention the prohibition from killing women, children, aged people and monks, whereas these are the easiest to convert by force because of their weakness.

It is narrated in "Durrul Manthūr" (v.1, p.330) that once Sayyidina Umar رضي الله عنه invited an old Christian woman to Islām saying, "Accept Islām and be safe

(from the chastisement of the Hereafter).” She refused, and that night he cried to Allāh to be witness over his invitation, then recited the verse, “There is no compulsion in Dīn (religion).”

It should also be understood that infidelity (*kufr*) is a great rebellion against Allāh. All forms of rebellion in this world are severely punished, so naturally this greatest form of rebellion must at least deserve the same in the Hereafter. For this reason, it is necessary for the situation to be addressed before its effects carry through for a person into the Hereafter. The less infidelity (*kufr*) is perpetrated, the better. If it were not for Jihād (*religion war*), the infidels (*kuffār*) would have long crushed the Muslims, leaving no Muslim alive today.

The normal punishment for rebellion is death (which none aware of the law will object to), while doing the same to force a person into Islām is another matter altogether. Jihād (*religion war*) does not constitute compulsion in any way.

Another aspect to be borne in mind is that there does not exist any proven method of duress to force someone into Islām because, even though a person may claim to be a Muslim, his heart could still conceal infidelity (*kufr*). This is of no benefit to anyone, especially to the person himself on the Day of Judgment. This was the exact position of the Munāfiqīn (*hypocrites*), who claimed to be Muslims, yet left no stone unturned to harm the Muslims.

The truth of Islām is evident though out the word , and the media network of our modern times has been used by the Muslims to make the message reach every distant corner of the world. The Qurān has been translated in numerous languages and none can claim to be ignorant of Islām. Despite all of this, many are still obstinate and are throwing themselves into destruction. Only Allāh can guide such people who wish to be the enemies of their own selves.

The Arabic word “*taghūt*” in the verse refers to all forms of rebelliousness. There exists a difference with regard to its specific meaning. Sayyidina Umar رضى الله عنه and Sayyidina Husain bin Ali رضى الله عنه translate it to mean Satan (*Shaytān*). This is also the opinion of Sayyidina Mujahid رحمه الله عليه and Qatadah رحمه الله عليه. Imām Malik رحمه الله عليه says that it means everything which is worshipped besides Allāh. Others say that it refers specifically to idols. After recording all of these interpretations, the author of “*Ruhul Ma’ānī*” (v. 3, p. 13) writes that it is best to accept the broad meaning of this word which will include all of the above.

In reality, Satan (*Shaytān*) and all his allied forces of rebellion are hell-bent on deviating people from Islām. Therefore, the person who discards all of this and disassociates himself from them by accepting Islām, has a strong handhold which will never break. This person has taken support from the Greatest source of power and is blessed with the wealth of “*Yaqīn*” (*conviction*).

“Allāh is all Hearing, All Knowing.” He is well aware of those who merely claim Belief (*Imān*), but hide infidelity (*kufr*) in the bosoms, and He also knows well those who are sincere in their belief.

The author of “*Bayanul Qur’ān*” writes that the person who holds firmly onto Islām will not be destroyed, nor will he suffer any losses. For this reason he is likened to the one who holds fast onto a strong rope. Just as the rope itself is unbreakable, so too is Islām, which is protected from any falsehood creeping into

it. Therefore, if he remains holding on without letting go, he will be safe. The object of the verse is to expound the strength and beauty of Islām, which is always evident.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا  
أُولَٰئِكَ لَهُمُ الظُّلُمَاتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ  
النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

(257) Allāh is the Protecting Friend of the believers, bringing them from darkness into light. As for those who disbelieve, their friends are the Satan's (Shayātīn), who bring them out of light and into darkness. These are the people of the Fire, wherein they shall abide forever.

### ALLĀH IS THE PROTECTING FRIEND OF THE BELIEVERS (MU'MINĪN), WHILE SATAN (SHAYTĀN) IS THE PATRON OF THE INFIDELS (KUFFĀR)

The Arabic word "Walī" refers to an aid, ally and a friend. Allāh is the "Walī" of the Believers (Mu'minīn), taking them out of the darkness of infidelity (*kufṛ*) and polytheism (*shirk*), and bringing them into the light of Islām. He thus keeps them steadfast in the light, and saves them from darkness.

On the contrary, the infidels (*kuffār*) have the devils as their accomplices, who wish that they never emerge from the abysmal darkness of infidelity (*kufṛ*) and polytheism (*shirk*). By continuously preventing them from Islām, the Satan (*Shayātīn*) wish to take these people together with them to Hell, where they will all remain till eternity.

The author of "Rūḥul Ma'ānī" writes that it is better to take the broader meaning of the verse. Therefore, darkness would also mean that Allāh removed the Believers (Mu'minīn) from all sin, as well as infidelity (*kufṛ*) and polytheism (*shirk*). The light will also then be interpreted as all forms of good deeds, which Allāh will grant them the ability to perform (v.3, p. 14).

He also writes that the word for light ("Nūr") has been used in the singular form, while the word for darkness ("Zulumāt") is in the plural form. This is so because the truth (light) is only one, whereas there are numerous forms of falsehood (darkness).

"..... who bring them out of light into darkness." With regard to this, he writes that "light" could refer to the natural Dīn (religion) nature (*Fitrah*) of man upon which he was born i.e. Islām. The Holy Prophet صلى الله عليه وسلم said that every child is born upon the nature (*Fitrah*). It could also refer to the clear and apparent proofs of the truth, which the Satans (*Shayātīn*) prevent people from perceiving.

أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّ إِبرَهِيمَ فِي رَبِّهِ ۖ أَنِ ءَاتِنُهُ اللَّهُ الْمُلْكَ ۚ إِذْ قَالَ إِبرَهِيمُ رَبِّى

الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ  
 مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
 الظَّالِمِينَ ﴿٢٥٨﴾

(258) Have you not seen him who argued with Ibrāhīm عليه السلام concerning his Lord because Allāh had given him kingship? When Ibrāhīm عليه السلام said, "My Lord gives life and causes death," he said, "I give life and cause death!" Ibrāhīm عليه السلام said, "Verily Allāh causes the sun to rise from the east, so you bring it forth from the west!" Thus was the disbeliever dumbstruck. Allāh guides not the oppressive folk.

### THE ARGUMENT OF AN INFIDEL (KĀFIR) KING WITH SAYYIDINA IBRAHĪM عليه السلام

Sayyidina Ibrāhīm عليه السلام was born in the vicinity of Babylon during the rule of Nimrūd. At the time, infidelity (*kufr*) and polytheism (*shirk*) were rampant and even the father of Sayyidina Ibrāhīm عليه السلام was an idolater, as is mentioned in Surah An'ām and Surah Maryam. When Sayyidina Ibrāhīm عليه السلام invited the people towards belief in (*Tauhīd*) oneness of Allāh, they were offended. Nimrūd, together with his disbelief, also made the absurd claim to divinity. When Sayyidina Ibrāhīm عليه السلام invited him towards (*Tauhīd*) oneness of Allāh, he debated that there was none to be worshipped besides him. He had the audacity to make such a claim because he was enamoured by the wealth and authority which Allāh had given to him.

Upon prompting for proof, Sayyidina Ibrāhīm عليه السلام said, "My Lord gives life and causes death." Every person understands this fact well. A man cannot even secure his own life, let alone grant life to another. Either due to lack of understanding, or merely to prolong the altercation, Nimrūd responded by saying, "I give life and cause death!" To substantiate his absurd remark, he summoned for two people who had previously been sentenced to death. He had the one killed and the other released. A simple reply to this foolishness is the question, who was it that granted life to the person whom he apparently killed? Did Nimrūd (with regard to the second person) grant him life after death, or was it merely allowing him to continue living?

Understanding the ignorance of his adversary, Sayyidina Ibrāhīm عليه السلام then presented another proof to the fact that Allāh is indeed in control of the entire universe. He said, "Verily Allāh causes the sun to rise from the east, so you bring it forth from the west!" Nimrūd was totally flabbergasted at this challenge and could not utter another word.

"Allāh guides not the oppressive folk." Such people can never prevail over Allāh's apostles and their successors. Allāh says in Surah Shura, "Those people who dispute concerning Allāh after He has been accepted (as the Supreme Deity by the believers), their proofs are useless before their Lord. Upon them is wrath and a great chastisement." [Surah 46, verse 16]

Some commentators have written that Nimrūd could have replied to the challenge of Sayyidina Ibrahim عليه السلام by saying that he brings the sun from the east. Could Allāh bring it from the west? However, he was so dumbstruck by this time that this did not even cross his mind since those on falsehood can never stand up to those on the truth.

Other commentators maintain that he knew that the proof of Sayyidina Ibrahim عليه السلام was a strong one. If he had to present the counter argument, those around him would not have accepted it, thereby siding with Sayyidina Ibrahim عليه السلام. In this way even the little authority that he possessed would vanish. Allāh knows best.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ  
مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ  
قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ  
إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ  
نُنْشِرُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ

فَذِيرٌ ﴿٢٥٩﴾

(259) Or (did you not see) the like of him who, on passing by a locality that had fallen to utter ruin, exclaimed, "How shall Allāh restore life to this after its death?" So Allāh caused him to die (a death of) a hundred years, then brought him back to life asking him, "How long have you tarried?" He replied, I tarried a day or a part of a day. Allāh said, "No, you have tarried a hundred years. Just look at your food and drink which have not rotted, and look at your donkey! And that We make you a token unto mankind; and look at the bones, how We arrange them and cover them in flesh." When the matter became apparent to him he said, "I know that Allāh is Able to do all things."

## AN INCIDENT CONCERNING THE RESURRECTION OF THE DEAD

Many commentators have stated that the person in this verse is Sayyidina Uzair bin Barkhiya عليه السلام. This they narrate from numerous authorities like Sayyidina Ibn Abbās رضى الله عنه, Sayyidina Ali رضى الله عنه, Sayyidina Abdullah bin Salām رضى الله عنه, Sayyidina Ikramah رضى الله عنه and Sayyidina Qatadah رضى الله عنه. Other commentators say that he was Armiya bin Khalqiya عليه السلام. Besides these, there are other opinions as well, but these two are most renowned.

The Qur'an illustrates the incident of a person who passed by a town that was in utter ruins. The buildings had all collapsed with their roofs caved in. On seeing this sight, he wondered in astonishment how could Allāh restore this place to life? This was not due to any doubts with regard to Allāh's ability to

enact this feat, but it was merely an exclamation of surprise that instinctively escapes a person's tongue.

The same occurred to Sayyidina Zakariyya عليه السلام, who was convinced that Allāh can bestow a child to an aged couple, and even made prayer (*du'ā*) for this. However, when the child was born to them, he exclaimed, "Oh my Lord! How will I have a son when my wife is barren and I have reached the pinnacle of old age?" [Surah Maryam, verse 8]. This was not said in disbelief but merely out of astonishment.

It was the same in this episode, when he said, "How shall Allāh restore life to this after its death?" This question was also a request to Allāh to show him how the feat is performed. Consequently, Allāh caused him to die and remain in the state of death for a hundred years, whereafter he was brought back to life. Allāh asked him for how long had he remained in this state of death, whereupon he replied that it was for the duration of a day or a part of it. Commentators mention that his death came to him during mid morning, and it was just before sunset a hundred years later that life was restored to him. For this reason, when the question was posed to him, he glanced at the sun and guessed a day had passed. Upon observing that the sun had not yet set, he added that perhaps it was only a part of the day wherein he had remained dead.

Allāh corrected his misjudgment, informing him that a hundred years had passed. Despite this long period, Allāh had preserved his body as if it had been lying there for only a few hours. Then Allāh displayed His immense power by drawing his attention to the food, which had also remained perfectly fresh like his body.

Thereafter Allāh demonstrated to him how He reconstructed the decomposed body of his donkey. All its bones were scattered about, but Allāh collected them together to arrange them properly. Then Allāh covered these bones in flesh, to complete the reconstruction, after which it was brought back to life. When it was all completed before his eyes, he burst out, "I know that Allāh is able to do all things." Since he was a believer (*Mu'min*), this fact was always known to him. After this eyewitness experience, his knowledge was refreshed, leading to this exclamation.

"And that We make you a token unto mankind..." This episode occurred to the person in question so that it may serve as a lesson to people after him, so that they believe in the resurrection after death. ["Rūhul Ma'āni", v.3, p.23]

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِمَّا تُوْمِنُ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قُلُوبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

(260) When Ibrahīm عليه السلام said, "My Lord show me how you give life to the dead." He (Allāh) asked, "Do you not believe?" He replied, "Indeed I do, but it is to satisfy my heart." Allāh said, "Take four birds, draw them to you, then



place portions of their bodies upon each hill. Then call them and they will hastily come to you. Know that Allāh is Mighty, The Wise."

## THE BRINGING BACK TO LIFE OF A FEW BIRDS ON THE REQUEST OF SAYYIDINA IBRAHĪM عليه السلام

Sayyidina Ibrahim رضي الله عنه was a firm believer in oneness of Allāh (*Tauhid*) and in the resurrection after death. He posed this question to Allāh merely to have an eye witness account of Allāh's ability to resurrect. When Allāh asked him if he did not believe in His power, he replied that he did believe, but wished to bolster his faith with an eye-witness account to satisfy his heart.

According to Sayyidina Ibn Abbās رضي الله عنه and certain others, Sayyidina Ibrahim عليه السلام made this request to Allāh when the angels informed him that Allāh had chosen him to be His "Khalil" (*friend*) and that even his supplication to bring the dead back to life would be accepted. Allāh instructed him to find four birds, tame them, then cut them into pieces. These pieces were to be placed on several hills. Once this was done, he was to call them. This he did, and (instead of flying) they all came running to him, as a display of Allāh's power.

"Know that Allāh is Mighty, The Wise." He is able to do things with or without normal means. All His actions are replete with wisdom.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ  
سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

(261) The likeness of those who spend in the way of Allāh is as a grain which grows seven ears, in every ear a hundred grains. Allāh gives increased manifold to those whom He wills. Allāh is All Embracing, All Knowing.

## THE REWARD OF SPENDING IN THE WAY OF ALLĀH

Whatever is spent for the pleasure of Allāh is considered to be in His way. Generally, "spending in Allāh's way" refers to spending in Jihād (*religion war*), but any wealth spent in a good cause holds great merit in the sight of Allāh. The general principle is "Whoever comes forth with a good deed shall get ten times the like thereof" A tenfold reward is the minimum reward. Allāh may, in His infinite grace, accord a person much more than this.

The analogy cited in this verse is that of a grain which is planted in the ground. From it seven ears grow each of which bear a hundred more grains. In this way, seven hundred grains grow from the single original grain. Therefore, a single coin spent in the way of Allāh will earn a reward multiplied by seven hundred. This is, of course, not the limit because "Allāh gives increased manifold to those whom He wills." Allāh can give as much as He desires since He suffers no loss. He is also Ever Aware of whoever does any good deed, be it physical or financial, and does not allow it to be wasted. The complete reward shall be given in the Hereafter.

It is reported from several Companions (*Sahābah*) رضى الله عنهم in "Ibn Majah" (p. 198) that the Holy Prophet صلى الله عليه وسلم said, "The person who sponsors wealth in the way of Allāh (*Jihād* (religion war)) without himself participating, shall have his reward multiplied seven hundred times. However, the one who participates with his soul and wealth solely for the pleasure of Allāh, will gain a reward multiplied seven hundred thousand times." Thereafter, the Holy Prophet صلى الله عليه وسلم recited the verse, "Allāh gives increased manifold to those whom He wills."

In a narration of Tabarāni recorded in "Durrul Manthūr" (v.1, p.336), Sayyidina Mu'adh bin Jabal رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Virtuous is the person who makes excessive remembrance (*dhikr*) of Allāh while in the path of Allāh. For every word recited, he will receive the reward of seventy thousand, every one of these multiplied ten times." Someone asked the Holy Prophet صلى الله عليه وسلم what the reward was for spending in the path of Allāh. He replied, "It is also the same." A student of Sayyidina Mu'adh رضى الله عنه said, "I heard that the reward for spending in Allāh's way is seven hundred fold." Sayyidina Mu'adh رضى الله عنه replied, "Your understanding is lacking. The reward of seven hundred is for the person who spends while remaining at home, whereas the one who spends while himself participating in *Jihād* (religion war), shall receive such rewards from the treasures of Allāh that are beyond his imagination. Such people are the party of Allāh, and the party of Allāh are victorious."

Sayyidina Buraidah and Anas رضى الله عنه narrate that the Holy Prophet صلى الله عليه وسلم said, "The reward for spending in *Jihād* (religion war) and hajj are alike. Spending one 'Dirham' will earn a reward of seven hundred Dirhams." ["Durrul Manthūr", v.1, p.33'l]

Allāh has not decreased the reward in any way and gives much in exchange for a little. The precondition to all of this is sincerity. The consequent verses explain the etiquette of spending together with the abomination of spending for the sake of fame.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مَا أَنْفَقُوا مِنْهُ وَلَا أَدَّى لَهُمْ  
 أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾ قَوْلٌ مَعْرُوفٌ  
 وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذَى وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يَتَائِبُهَا الَّذِينَ ءَامَنُوا  
 لَا بُطْلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِيقًا نَّاسٍ وَلَا يُؤْمِنُ بِاللَّهِ  
 وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابُهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا  
 يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

(262) Those who spend in the path of Allāh, thereafter do not follow it up with reminders of their generosity, nor with injury, their reward is with their Lord.

No fear shall come upon them, nor shall they grieve. (263) A kind word with forgiveness is better than charity followed by injury. Allāh is Independent, The Clement. (264) O you who believe! Render not your charity in vain by reminders of your generosity or by injury, like him who spends his wealth to be seen by people and believes not in Allāh nor in the Last Day. His similitude is like that of a rock on which there is some sand. Smitten by a rainstorm, it is left bare. They have no control of anything which they earn, and Allāh does not guide the disbelieving folk."

## THE ETIQUETTE OF SPENDING IN THE WAY OF ALLĀH AND THE SIMILITUDE OF THOSE WHO GIVE CHARITY FOR SHOW

Together with stating the reward of those spending in Allāh's way as safety from fear and grief, a warning is also sounded of two aspects which need to be avoided. These are: (1) reminders of generosity and (2) injury; both of which will render a person's charity null and void.

Many people are in the habit of reminding the recipients of their charity about their favour on them, especially when the person is a relative or resident of the same town. By doing this, they deprive themselves of the reward for their charity and cause hurt to the person concerned. Such people also begin to look down upon those upon whom they have spent, often extracting free labour from them in exchange. For this reason the word "*injury*" is mentioned in the verse. If these things are avoided, only then shall a person receive the reward for his charity.

If a person is asked for something that he cannot give, he should decline kindly, not displaying any anger, or ill feelings. This is mentioned in the verse, "*A kind word with forgiveness is better than charity followed by injury.*"

Those people who, after giving charity, make a reminder of their generosity and cause hurt and injury to others are likened to those who spend to show others. They do not believe in Allāh, nor in the Day of Judgment. Thereafter, their condition is likened to a rock which has some sand particles on it. A tremendous rainstorm sweeps the rock, washing all the sand off till it is completely smooth and clean. The rock was initially a smooth one, then after such a tumultuous storm it is left without a trace of the sand and as smooth as ever.

Some commentators say that the example here is of the hypocrite. He does not believe in Allāh, nor in the Last Day. Whatever little charity he gives while in the company of the Muslims, is bereft of reward, just like the rock, which is washed clean of all the sand. Such people have no control over their actions because they were all carried out in the state of infidelity (*kufr*), merely to show others. Their actions thus bring them no reward, nor shall they be allowed to enter Heaven (*Jannah*).

The example of the boastful hypocrite is cited here, which is the antithesis of the sincere believer. If a Muslim also performs any action for show, the action in itself shall remain a good one, but the element of show will strip it of reward. In addition to this, he will suffer the consequences of this ostentation on the Day of Judgment.

A hadith is narrated by Sayyidina Abu Hurairah رضى الله عنه in which the Holy Prophet صلى الله عليه وسلم said that the first people to be condemned to Hell shall be three. One will be the martyr who fought in Jihād (religion war) so that people may say he is a brave person. The other will be a person who acquired knowledge and learnt the Qur'ān so that others may call him a learned person. The third shall be the person to whom Allāh had given wealth. He shall appear before Allāh saying that he never missed an opportunity to spend in any cause wherein lay Allāh's pleasure. Allāh will tell him that he is lying. He merely spent in charity so that people may call him a generous person. Allāh shall address all three saying that their desires were fulfilled since people did indeed call them by these titles. Each of them will then be dragged face down and cast into Hell. ["At Targhib wat Tarhib," v.1, p 62]

Sayyidina Shaddad bin Aus رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Whoever performs Salāh for show has committed polytheism (shirk), and whoever fasts for show has committed polytheism (shirk), and whoever gives charity for show has committed polytheism (shirk)." ["Mishkātul Masābih", v.3, p.455]

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ  
كَمَثَلِ جَنَّتٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَثَلَّتْ أَكْلَهَا ضَعْفَيْنِ فَإِن لَّمْ يُصِبْهَا  
وَابِلٌ فَطَلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

(265) The similitude of those who spend their wealth in search of Allāh's pleasure and the fortification of their souls, is like a garden upon a hillock. A rainstorm smites it and it brings forth double its fruit. Even if a rainstorm does not come, a light drizzle suffices. Allāh sees all that you do.

## THE EXAMPLE OF THE ONE WHO SPENDS FOR THE PLEASURE OF ALLĀH

This verse cites the example of the charity of the pious and sincere believers. When they spend in search of Allāh's pleasure, they also intend to strengthen their souls by virtue of this good deed, so that their souls remain accustomed to this practice and miserliness does not afflict them. Their condition is like that garden or orchard which is situated upon a hillock, this being the ideal situation for its water resources and climate. When a rainstorm comes to this garden, it cause its fruit to grow twice as much. Since the location of this garden is so favourable, even if a slight drizzle were to fall, it would suffice for it to produce abundant fruit. Therefore, whatever the people of Belief (Imān) will spend sincerely for Allāh's pleasure shall earn them an exceedingly handsome reward from Allāh.

"Allāh sees all that you do." Whatever action a person does, be it good or bad, sincere or ostentatious, Allāh is Ever Aware of it and shall confer the appropriate retribution. Every person should be conscious of his actions, constantly examining them for sincerity.

The author of “Bayānul Qur’ān” writes that the difference in the type of rain mentioned refers to the difference in the levels of sincerity. A Believer (*Mu’min*), when his action is devoid of injury, ostentation and reminders of generosity, shall attain the reward promised for the respective actions. The extent of his reward and its level of acceptance will depend on his sincerity, which may be high, moderate, or of a low degree.

أَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفُهُ فَأَصَابَهَا إِعْصَارٌ  
فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

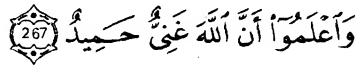
(266) Would any of you like that he possess a garden of palm trees and vines, with rivers flowing beneath, containing all kinds of fruit therein? Then he is stricken with old age, begets feeble children, and a fiery windstorm strikes (his garden) burning it all. Thus Allāh expounds for you His signs so that you may ponder.

## THE SIMILITUDE OF THOSE WHO DESTROY THEIR ACTS OF DEVOTION AND OBEDIENCE

This verse cites the example of the person who, although a Muslim, destroys his good actions by causing injury, making ostentation, or by doing any other action that may render deeds null and void. He is like someone who possesses a flourishing orchard of date palms, vineyards and every other type of fruit, however, He grows old and is unable to do anything. His children are also of no help to him because of their weakness. This orchard is his only source of provision from which all his expenses, as well as those of his family are met. At this critical juncture when he requires this orchard the most, a severe tempest, carrying fire with it, strikes the plantation and burns everything to cinders.

It should be understood that one of the primary objectives of good deeds is the earning of rewards in the Hereafter, where these will be of dire necessity. There they will serve to rescue a person from the punishment of Hell and deliver him to Heaven (*Jannah*). If, however, they are not carried out with sincerity, they shall be of no avail to a person when he needs them most. Although actions like *Salāh*, *Hajj*, *Jihād* (*religion war*), etc. seem to look attractive, they will be destroyed by ostentation and vanity. In a like manner, acts of charity will be destroyed when they are followed by injury and reminders of generosity. The utter grief and disappointment that a person will suffer on the Day of Judgment is illustrated in this similitude. Allāh elucidates all of these examples to man to instil concern within him.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ  
الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِءَاخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ



(267) O you who believe! Spend of the good things that you have earned, and of that which We produce for you from the earth. Do not intend to spend of the inferior things which you would not yourselves have except with closed eyes. Know that verily Allāh is Independent, Worthy of praise.

### INSTRUCTION TO SPEND OF THE BEST FOR THE PLEASURE OF ALLĀH

The above verse contains the explicit instruction to spend of the best. Unlawful (*Harām*) wealth is, of course, not implied, but the best of Lawful (*Halāl*) wealth should be spent in charity.

The reason for the revelation of this verse is mentioned in "Asbābun Nuzūl" (p. 82). Sayyidina Bara bin Azib رضى الله عنه reports that it was common amongst the Ansār to hang some branches of dates between the pillars of the Mosque (*Masjid*) of the Holy Prophet صلى الله عليه وسلم during the date season. The poor people would then eat from this. When some dry, unwanted dates were also hung there, the above verse was revealed, viz. "Do not intend to spend of the inferior things which you would not yourselves have except with closed eyes."

It is reported from Sayyidina Jābir رضى الله عنه in "Lubābun Nuqūl" that the Holy Prophet صلى الله عليه وسلم once instructed the Companions (*Sahāba*) رضى الله عنهم to spend for the "Sadaqatul Fitr". A person presented some decayed dates, whereupon the verse was revealed, "O you who believe! Spend of the good things that you have earned..."

".... which you would not yourselves have except with closed eyes." In this phrase a person is reprimanded not to give such inferior things to others in charity which he would not be prepared to accept, should it be given to him. Just as none would want to accept anything of poor quality as repayment of a debt, none should give such things in charity. It is, however, another matter if a person does so out of necessity and has to give such wealth because nothing better is available.

".....and from that which we have produced for you from the earth..." Jurists have deduced from this verse that Zakāh also has to be given from one's crops. This has also been established from the Ahādīth and is referred to as "Ushr." From the broad sense of the verse, Scholar (*Imām*) Abu Hanifah رحمه الله has mentioned that this Ushr be given on all types of crops, be they grains, vegetables or fruit. The only exceptions are grass and wood.

If the crops are watered by a source that requires no capital (such as rain, rivers, streams, etc), then a tenth (10%) of the produce will have to be given to the deserving recipients of Zakāh. If the plantation is watered by a source that requires capital (such as a borehole, etc.), then half the amount (5%) will have to be given in Zakāh.

**Ruling:** The above Zakāh has no nisāb (*minimum qualifying amount*). The applicable 5% or 10% will have to be given irrespective of the amount of produce grown.

**Ruling:** There exists some detail with, regard to land being either of “Ushr” or “Kharāj”. Briefly it may be understood that if any territory was conquered by the Muslims, then redistributed by the Leader of the Believers (*Amīrul Mu’minīn*) amongst the Muslim soldiers, it will be regarded as “Ushr” land. The same will apply to the land of Infidels (*kuffār*) who subsequently converted to Islām.

“Know that Allāh is Independent, Worthy of praise.” Allāh does not require a person’s charity, but the person himself benefits by spending. Allāh is deserving of all praise and thanks for what He has given His servants. The author of “Rūhul Ma’āni” writes that the word “*Hamīd*” may also be interpreted as “*Hāmid*” i.e. The One who praises. This is so because Allāh shows appreciation for a person’s good deeds by rewarding him accordingly.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ  
وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ  
فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

(268) Satan (*Shaytān*) threatens you with poverty and instructs you to do (acts of) lewdness, whereas Allāh promises you forgiveness from Him and bounty. Allāh is All Embracing, All Knowing. (269) He gives wisdom to Whom He wills, and whosoever is given wisdom has indeed received abundant good. Only those people take heed who have understanding.

## SATAN (*SHAYTĀN*) PROMISES POVERTY AND ALLĀH PROMISES. FORGIVENESS AND BOUNTY

This verse advises a person not to fall prey to the deviousness of Satan (*Shaytān*). When a person wishes to spend in charity, Satan (*Shaytān*) whispers to him that this will decrease his wealth. He tells him that he should rather spare the wealth for future needs. If the person still spends, Satan (*Shaytān*) then tries to convince him to spend of the inferior wealth. In this way, he attempts to enjoin on a person miserliness and what is considered to be evil and lewd.

A person should rather take faith in Allāh’s promises of pardon and bounty, which are sure to be fulfilled. To be oblivious of these promises and follow the devices of the enemy is not an act of intelligence. Acting according to the injunctions of Allāh will guarantee a person success in both worlds.

The Holy Prophet صلى الله عليه وسلم said, “There are three things upon which I take an oath. The first is that giving Sadaqa (*charity*) does not deplete a person’s wealth. The second is that Allāh will surely give honour to the one who patiently perseveres oppression, and the third is that the door to poverty shall definitely open to the one who opens the door to begging.” [“*Mishkātul Masābiḥ*”, p. 451, from *Tirmidhi*]

Zakāh and Sadaqa serve to increase and safeguard a person’s wealth. The Holy Prophet صلى الله عليه وسلم said, “Protect your wealth from destruction by giving Zakāh, treat the sick with Charity (*Sadaqa*), and counter the waves of adversity

with prayer (*du'*) and humility." [Abu Dawūd in his "Marāsīl"]

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Every day two angels descend. The first supplicates, 'Oh Allāh, grant the spender (*in charity*) an increase,' while the other says, 'Oh Allāh, destroy the wealth of the one who withholds.'" ["Mishkātul Masābih", v.1, p.164]

He also reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh says, 'Oh son of Ādam عليه السلام, spend (*on My creation*) and I will spend on you!'" [Bukhari]

The Holy Prophet صلى الله عليه وسلم told Sayyidina Asma رضى الله عنه, "Spend in charity and do not count, otherwise Allāh will also count and provide for you. Do not hoard, otherwise Allāh shall close His beneficence to you. Spent whatever you are able to." [Bukhari, v.1, p.193]

Satan (*Shaytān*), as well as a person's "Nafs" (*base instincts*) do not wish him to spend in charity, warning him of future needs. To spend in this time of dissuasion earns greater rewards. A person asked the Holy Prophet صلى الله عليه وسلم which Charity (*Sadaqa*) reaps the greatest reward. The Holy Prophet صلى الله عليه وسلم replied, "When a person spends while still healthy (not on his deathbed), against the dictates of his Nafs, fearing poverty, and with the desire to accumulate wealth. This charity will earn the most reward. A person should not delay giving charity until he is about to die and his soul has reached his throat. Then he says that so much is for this person and so much is for that person, whereas the wealth already belongs to someone else." [Bukhari, v.1, p.191]

Sayyidina Jābir رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Whoever gives Zakāh has disposed of the evil of his wealth." [At Targhib wat Tarhib, v.1, p. 19]

Not only does Satan (*Shaytān*) try to dissuade a person from spending in charity, but he creates all types of obstacles in an effort to shake his faith and complicate matters for him. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "A Satan (*Shaytān*) and an angel preside upon a person's heart. The Satan (*Shaytān*) threatens him (with poverty and other fears) and falsifies the truth, while the angel instills the hope of good within him and acceptance of the truth. Whoever senses this feeling should know that it is from Allāh, and should praise Him. Whoever senses the opposite (the instigation of the Satan (*Shaytān*)), should seek refuge in Allāh from these." After saying this the Holy Prophet صلى الله عليه وسلم recited the verse, "Satan (*Shaytān*) threatens you with poverty and instructs you to do (acts of) lewdness." ["Mishkātul Masābih", v.1, p. 18]

"Allāh is All Embracing, All Knowing." His mercy and bounty embrace all, and He has complete knowledge of all acts of charity.

"He gives wisdom to whom He wills..." Wisdom in this verse refers to things that are well consolidated, whether they be of speech or action. It is stated in "Rūhul Ma'āni" (v.3, p.41), quoting from "Bahrul Muḥit", that there are approximately 29 interpretations of this word, all of which basically refer to the same thing. Sayyidina Ibn Abbās رضى الله عنه, Sayyidina Qatādah رحمه الله and others say that it refers to an understanding of the Qur'ān. Sayyidina Abu Darda رضى الله عنه mentioned that to read and ponder on the Qur'ān constitutes practical



wisdom. Sayyidina Mujāhid رحمه الله عليه says that it refers to the correct performance of all actions and verbal statements. He also mentioned that it means all knowledge of the Qur'an, religious jurisprudence and those types of knowledge that greatly benefit a person.

Sayyidina Atā رحمه الله عليه interprets it to mean the recognition of Allāh, while Sayyidina Abu Uthmān رحمه الله عليه is of the opinion that it refers to a celestial light that allows one to distinguish between good and evil inspirations. Every one of these interpretations boil down to almost the same thing. Therefore, it will be appropriate to say that it refers to all beneficial knowledge as well as legitimate actions and statements.

"....and whosoever is given wisdom has indeed received abundant good." This is so because such wisdom augurs well for a person in both worlds. In a narration of Bukhari (v.1, p.17), Sayyidina Abdullah bin Mas'ūd رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Envy is only permitted in the case of two persons. One is the person whom Allāh has given wealth, and the ability to spend generously from it in every good cause. The other is the person whom Allāh had bestowed with wisdom, which he uses to pass correct judgments between people and teaches the same to others.

"Only those people take heed who have understanding." Such are the ones who remain far from the darkness of submitting to their carnal desires. They are those whom Allāh refers to in the verse, "They ponder about the creation of the heavens and the earth..." [Surah Āl Imrān, Verse 191]

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

(270) Whatever alms you spend or oaths you vow, surely Allāh is Aware of them. The oppressors shall have no helper.

## ALLĀH IS AWARE OF ALL CHARITIES AND VOWS

After mentioning the various injunctions of charity and its etiquette, Allāh now makes brief mention of the fact that He is Ever Aware of whatever is spent in His way, be it apparent or hidden. This verse therefore emphasises what was previously mentioned. At the same time, mention is also made of vows, which become binding on a person upon their inception, be they general or attached.

A general vow (*Mutlaq*), for example, refers to a vow when a person says that he vows to observe a fast for Allāh, or perform two rakāhs of Salāh, or give some charity. The attached vow (*Mu'atlaq*) refers to when a person vows to accomplish such an action upon the occurrence of a specific event, like recovery from illness.

Allāh says in Surah Hajj, "they should fulfill their vows" [Surah 22, verse 29]. Mention is made of vows together with Charity in this verse because many a time people vow to give certain sums of money in charity. Taking a vow is not encouraged in Islām. Sayyidina Abdullah bin Umar رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم prohibited the taking of vows and said, "It cannot

prevent anything, and merely serves to extract something from a miser." [Bukhari, v.2, p.990]

Despite the prohibition, if a person takes a vow he will have to complete it unless it is for a sinful act. In that case, he will have to break the vow and pay the due expiation (*Kaffārah*), which will (Insha Allāh) be discussed in the beginning of Surah Ma'aidah.

**Ruling:** It is Harām to take a vow of anything that is not permissible. Sayyidah Ayshah رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم said, "Whoever vowed something in the obedience of Allāh, should be obedient to Allāh, and whoever took a vow that was in the disobedience of Allāh, should not disobey Him. [Bukhari v.2 p.991] This implies that no person should feel obliged to enact the sinful action which he vowed to do. Instead, he should do the opposite and pay the expiation (*Kaffārah*), as narrated in "Mishkāṭul Masābih" (p.298) from reports in Abu Dawūd and Tirmidhi. One should refer to the books of Fiqh (Islamic jurisprudence) for the detailed rulings of vows.

"The oppressors shall have no helper." Every sin is an act of oppression, be it major or minor. Some may even be a cause for others to be oppressed, but in reality, any sin causes oppression upon one's own soul because it will subject him to punishment. The greatest form of oppression is, therefore, infidelity (*kufr*) and polytheism (*shirk*).

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

(271) If you make your charity apparent, then this is good, but if you secretly give it to the poor, it will be better for you and atone for some of your sins. Allāh is Informed of what you do.

## GIVING CHARITY OPENLY OR QUIETLY

This verse discusses the very pertinent aspect of giving charity openly or secretly. If a person carries out an action, be it Salāh, Zakāh, charity, etc with the intention of showing others so that they think that he is a pious person, this is pure show and ostentation. However, if the action is performed in front of others without this intention, and solely to please Allāh, then it will be considered to be a sincere action. If the intention is sincere and is coupled with the objective of encouraging others to do likewise, then this second intention shall earn a reward of its own.

Sayyidina Abu Hurairah رضى الله عنه narrated his personal experience when a person once entered his home while he was engaged in Salāh. He grew concerned that his action was now seen by another. Upon reporting the incident to the Holy Prophet صلى الله عليه وسلم, the latter consoled him thus, "O Abu Hurairah, Allāh's mercy be on you. You have received a double reward:, one for a conspicuous act and another for a hidden one." [Tirmidhi]

The concern of Sayyidina Abu Hurairah رضى الله عنه was due to the fact that

perchance vanity and ostentation may enter his heart once the person had seen him. Another interpretation is that he felt pleased that the person, by observing him, may also be prompted to do the same. It may be understood that ostentation is not that one performs an action in front of others, but that the intention is for others to hold a high opinion of one.

Allāh mentions in the verse that to give charity publicly is good. In the light of the above explanation, it is understood that this will apply to those who have a clear and pure intention. In doing so, they wish their action to be an example for others to follow.

Thereafter Allāh states that to give alms secretly is even better. This is due to the fact that in so doing, there exists no possibility of ostentation and pride. Another advantage of this practice is that the recipient does not feel embarrassed to accept the charity in front of others.

At times, however, it will be better to give publicly. An example of this is to contribute in the path of Allāh, or to give Zakāh in a place where people do not generally give, or for such a person to contribute who is followed by others. In these situations, it would be superior to give openly on condition that the intention is sincere. Since every person cannot exercise such control over his emotions that he is secure from succumbing to ostentation, it will be better to give alms secretly.

Some people contribute secretly but then publicise the event in the media, taking pains to have their names taken at the institutions towards which they contributed. They even wait for their names to be published with titles attached. There lies no benefit in their charities whatsoever because of the incorrect intentions of their hearts.

Whether an action is carried out in public or in secret, it will be accepted by Allāh if the intention is solely for His pleasure. A sign of sincerity is when a person enacts a good deed just as well in secret as he would have done in public. Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When a person performs Salāh perfectly before people, and when in privacy he does the same, then Allāh says, 'Definitely this is My true bondsman.'" [*"Mishkāṭul Masābih,"* p.455]

The author of "*Rūhul Ma'āni*" (v.3, p.44) writes that there are numerous Ahādith elucidating the virtue of spending secretly. A narration occurs in the "*Musnad of Ahmad*" wherein Sayyidina Abu Dharr رضى الله عنه asked the Holy Prophet صلى الله عليه وسلم which Charity (*Sadaqa*) was the best. The Holy Prophet صلى الله عليه وسلم replied, "To give a needy person in private and to assist the helpless person who is making an effort to earn." Thereafter he recited the verse under discussion.

In a narration of Bukhari (v.1, p.91) it is reported from Sayyidina Abu Hurairah رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, "Seven people will be accommodated under the shade of Allāh's throne on the day when there shall be no shade besides His shade." One of these seven shall be the person who gave charity so secretly that the left hand knew not what the right hand gave.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ  
فَلَا تُنْفِسْكُمْ وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ  
يُؤْتِ الْيَتِيمَ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

(272) Their guidance is not your duty [O Muhammad صلى الله عليه وسلم], but Allāh guides whomsoever He wills. Whatever good thing you spend is for yourselves, and you spend not except in search of Allāh 's pleasure. Whatever good you spend shall be repaid to you in full and you will not be oppressed.

### ONE SHALL RECEIVE THE RECOMPENSE OF EVERY ACTION

The Holy Prophet صلى الله عليه وسلم exerted himself to invite the infidels (*kuffār*) to Islām, but many refused to accept. This caused much grief and concern to him. Allāh revealed the above verse to console him, just as on numerous other occasions similar verses were revealed. The task of Holy Prophet صلى الله عليه وسلم was to show people the truth and explain this to them. Their acceptance was not his responsibility, but rather that of Allāh, Who guides aright whomsoever He pleases.

In "Rūhul Ma'āni" (v.3 p.45), Sayyidina Ibn Abbās رضى الله عنه narrates that the above verse was revealed when the Holy Prophet صلى الله عليه وسلم instructed them to spend only on the Muslims. He also narrates that the Ansār used to refrain from giving Charity (*Sadaqa*) to their relatives who were not Muslim, waiting for them to accept Islām first. With regard to this, the above verse was revealed. Therefore the verse will mean that guidance does not depend upon whether you spend on them or not, but guidance is the exclusive task of Allāh. Whether one spends on a needy infidel (*kāfir*) or Muslim, one shall receive the full reward.

"Whatever good thing you spend is for yourselves..." Explaining this verse, the author of "Rūhul Ma'āni" writes that a person shall receive the reward of any charitable act, so he should not destroy this reward by causing injury, reminding others of his generosity and being ostentatious. It could also mean that since the benefit of almsgiving accrues to the giver, he should not differentiate between his giving a needy Muslim or infidel (*kāfir*).

".....and you spend not except in search of Allāh 's pleasure." For this reason one should spend in a manner that shall earn Allāh's pleasure, as outlined in the various etiquette already discussed. At the same time, one should avoid all those things that earn His wrath and destroy the charity. Some commentators state that this verse is actually a command to spend only for Allāh's pleasure.

"Whatever good you spend shall be repaid to you in full and you will not be oppressed." This emphasises the previous verses. Other commentators say that it means that Allāh shall give the person more wealth in this world. This is not farfetched when the hadith is borne in mind in which an angel constantly supplicates to Allāh to grant good recompense for the spender in the path of Allāh. ["Rūhul Ma'āni" v.3, p.46]

**Ruling:** While one shall be rewarded for giving Nafil Sadaqa (optional

charity) to a infidel (*kāfir*), the infidel (*kāfir*) may not be given any Zakāh, nor Wājib Sadaqa (compulsory charity).

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا  
فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ  
بِسَبِّحَتِ النَّاسِ الْكَافَّةُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ  
عَلِيمٌ

(273) (Alms) are for the poor who are constrained in the path of Allāh and cannot travel in the land. An ignorant person thinks them to be wealthy because of their restraint (from begging). You will recognise them by their mark, they do not ask of people with importunity. Whatever good thing you spend, surely Allāh knows of it.

## THE INSTRUCTION TO SPEND ON THOSE IN THE PATH OF ALLĀH

This verse explains the virtue of giving charity to those who are engaged in religious activities which prevent them from earning their livelihood. The author of "Rūhul Ma'āni" (v.3 p.46) writes that this verse, refers to the people of Suffah who numbered approximately 300. They constituted of poor immigrants and lived on a raised platform covered by a thatched roof, located within the Masjidun Nabawi. Their only occupation was the acquiring of knowledge and participating in any expedition of Jihād (religion war) that the Holy Prophet ﷺ dispatched.

Sayyidina Sa'īd bin Jubair رحمه الله عليه says that the verse refers to all those soldiers who have been injured in battle and are thus incapacitated.

According to the author of "Rūhul Ma'āni", it is learnt that these two groups should receive preference in spending, but alms should not be restricted only to them. The description of these people given in the verse is that they are unable to travel in search of their livelihood. This qualifies them to accept charity.

Another quality of theirs is that 'An ignorant person thinks them to be wealthy because of their restraint (from begging).' This verse explains that those who are engaged in religious works behave independently and never ask of people, even though they cannot earn their livelihood. This behaviour fools the unwary person to think that they are wealthy. It is the duty of the Muslim to seek out such deserving people and to assist them, for the truly deserving ones are those who do not beg. The Holy Prophet صلى الله عليه وسلم said, "The needy person is not he who goes begging from door to door, who will be satisfied with one or two morsels or dates. The real needy person is he who has nothing to gratify himself and none are aware of his need due to his abstinence from begging. [Bukhari, v. 1]

The third quality of such people is that "You will recognise them by their

mark..." This refers to their apparent condition of destitution by which one may realise that they are needy. Some commentators interpret this to mean the signs of hardship which are evident on the face. Others maintain that it refers to the paleness of complexion caused by hunger. Others say that it is the decrepit condition of their clothing. All these opinions have been recorded in "Ma'alimut Tanzil" (v.1, p.259), but they are not restricted to these. A person who truly wishes to gauge their condition may do so by observing many more signs when mixing with them.

".....they do not ask of people with importunity." Commentators state that these people never beg at all. The mention of the clause "with importunity" is merely coincidental because this is the trait of many beggars. If they were to beg, why would "an ignorant person" think them to be wealthy?

"Whatever good thing you spend, surely Allāh knows of it." Allāh values everything spent in His cause and will never allow it to be wasted. Every action shall be duly rewarded.

The author of "Bayānul Qur'ān" writes that it is gleaned from this verse that the best people to spend upon are the religious students. The insolent remark of certain inexperienced people that such students should earn their stay is answered in the Qur'ān. It is simple to understand that no person can accomplish two tasks simultaneously, both of which require his complete attention. Anyone who has any experience in serving the Dīn (religion), will know that this service demands one's full application. If one has to make an effort elsewhere it would hamper one's commitment, causing the service to Dīn (religion) to be impaired.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ  
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

(274) Those who spend their wealth by night and day, secretly and openly, verily their reward is with their Lord. No fear will come upon them neither shall they grieve.

## THE VIRTUE OF THOSE WHO GIVE CHARITY DAY AND NIGHT

In whatever way a person spends for the pleasure of Allāh, he shall receive his full reward from Allāh in the Hereafter. Then he shall not lament his charitable acts as those who had misused their wealth in sinful channels.

It is learnt from this verse that the charity given in public will also be rewarded if it was devoid of ostentation, just as that given secretly. Ostentation is the intention of the heart, not an apparent action.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ

جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ  
 أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

(275) Those who consume usury shall not rise up except like him whom the Satan (Shaytān) has driven mad by his touch. This is because they say, "Trade is just like usury!" Allāh has permitted trade and forbidden usury. He unto whom the admonition had come from his Lord and he refrained, then for him is that which has passed, and his affair rests with Allāh. Those who shall return are indeed the dwellers of the Fire wherein they shall abide forever.

## THE ABOMINATION OF USURERS

The verse describes the condition of those indulging in usury. They shall rise on the Day of Judgment, totally bewildered and confused like that person whom Satan (*Shaytān*) had smitten with his touch, rendering him insane. He speaks in stuttered mumblings and is deprived of his mental capacity.

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "On the night when I was transported to the heavens Ascension (*Mi'raj*), I passed by people whose bellies were swollen like houses. Their bellies were filled with serpents which could be seen from outside. When I asked Jibr'il عليه السلام who these people were, he replied that they were those who consumed usury. [*"Mishkāṭul Masābih"* p. 246 from Ahmad and Ibn Majah]

One can well imagine the horror of a person confronted by a single serpent. How much worse will this be if his belly were to be filled with them, moreover if his belly were to be the size of a house? Such will be the state of those who consume usury.

Some people attempt to legalise usury by saying that trade is not any different since an increase in capital occurs in both transactions. This very statement is made by many in different words. Some say so by terming usury as profit. Merely altering the name of a thing cannot justify it. Allāh has forbidden usury, and it shall remain forbidden until eternity.

Since the institution of banking became common, people have grown accustomed to taking usury. They ridicule the Scholars (*Ulama*), saying that 'their' prohibition of usury has led to the decline of the Muslims while the other nations have progressed far more rapidly. The Scholars (*Ulama*) are merely conveying the message from Allāh and have themselves no authority to make a thing Lawful (*Halāl*) or Unlawful (*Harām*). Such people are objecting to the law of Allāh by making these absurd statements.

"Allāh has permitted trade and prohibited usury. This is the outstanding difference between the two which could not be any clearer. Even in principle, there exists a fundamental difference in that trade involves the exchange of one commodity for another where the full value of the one is given in lieu of the other. In usury, however, even after the full value of the initial loan is paid, a further amount is demanded. According to the definition of the Holy Prophet صلى الله عليه وسلم, every loan that earns a profit is usury.

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When the borrower wishes to give a gift to the lender, or offers him a ride on his conveyance, neither the ride nor the gift should be accepted unless they were previously in the habit of exchanging gifts." ["Mishkātul Masābih", p. 246 from Ibn Majah and Bayhaqi]

Sayyidina Abu Burda رضى الله عنه relates that when he came to Madinah he met Sayyidina Abdullāh bin Salām رضى الله عنه who told him, "You come from a land wherein usury is rife. Whenever you give a loan to anyone, then do not even accept from him a bundle of chaff or wheat or some greens tied in a rope since this will constitute usury." [Bukhari]

The caution of Imām Abu Hanifah رحمه الله عليه is legendary. When going to his debtors he would not even stand in the shade of their walls so as not to derive any extra benefit from them over and above their repayments.

In the prohibition of even accepting the debtor's gift lies the answer to the objection of many people. They claim that there should be no prohibition for that usury which is given happily by the debtor since he is doing so willingly. A gift is also given willingly, but it has been prohibited and declared as usury. If this is the ease with a gift, then that which is taken in the name of usury should be even worse. By mutual consent neither usury, nor bribery, nor adultery become lawful.

Allāh says in Surah Nisā, "Due to their oppression We forbade to the Jews the pure things which were lawful for them, and because of their prevention from Allāh's path and their consuming of usury from which they were prohibited; and their wrongful usurpation of the wealth of others. We have prepared for the disbelievers amongst them a painful punishment." [Surah 4, verses 160/1]

The Holy Prophet صلى الله عليه وسلم saw in a dream that a person was swimming in a river of blood and every time he tried to come out he was struck in the mouth with a rock flung by another person standing beside the river. The impact caused him to return to his original position each time. When the Holy Prophet صلى الله عليه وسلم asked his two companions [Jibr'il عليه السلام and Sayyidina Mikā'il عليه السلام] regarding the person, he was told that the person in the river was a usurer [Bukhari, v.1, p.185]. This punishment is, most probably, due to the fact that usurers oppress people and figuratively suck their blood while resting content.

Because of the gravity of the sin of usury, every person involved in the transaction is cursed. Sayyidina Jābir رضى الله عنه narrated that the Holy Prophet صلى الله عليه وسلم cursed the taker of interest, the giver, the recorder of the transaction, as well as the witnesses. He added that all share equally in the sin. [Muslim, v.2, p.27]

All such people should reconsider their positions who are involved in transactions of usury, like those employed in banks and building societies. Aiding in sin is also prohibited, just as it is to take employment for Unlawful (Harām) acts. Therefore, accepting a salary from such employment is also Unlawful (Harām). The truth has to be told by the Scholars (Ulama) despite the adverse reaction from people.

Sayyidina Abdullāh bin Hanzalah رضى الله عنه reports that the Holy Prophet



صلى الله عليه وسلم said, "A single dirham that a person consumes knowing that it is usury is worse than committing adultery 36 times." ["Mishkātul Masābih," p. 246, from Ahmad and Darul Qutni]

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The least sin of the 70 parts of usury is incest with one's own mother." ["Mishkātul Masābih," p. 246]

"He unto whom the admonition had come from his Lord and he refrained, then for him is that which has passed, and his affair rests with Allāh." This refers to that usury which was taken before the abolition of usury. There shall be no sin for the past since then there existed no prohibition. Therefore what was previously taken in usury will not have to be returned. ["Ruhul Ma'āni," v.3, p.51 and Madarikut Tanzil v.1 p.138] However, the person who still involves himself in usury after being aware of the prohibition, shall have to suffer the dreaded torment of Hell.

يَمْحُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَتَمِ ﴿٢٧٦﴾

(276) Allāh blighted usury and increases charity, and Allāh loves not the disbeliever and Sinner.

## THE BLESSINGS OF CHARITY (SADAQA) AND THE DESTRUCTION OF USURY

This verse outlines the difference between usury and Charity (Sadaqa). Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Although usury appears to increase, it eventually leads to deficiency." ["Mishkātul Masābih," p. 246 from Ibn Majah, Bayhaqi and Ahmad]

The absence of blessings in the wealth of usurers is evident before all. The usurer is constantly worried about increasing his finances, making money his very life. He is totally oblivious of performing actions to please Allāh and his heart grows extremely hard. He never fails to even extract money out of the most destitute people, giving them loans at exorbitant interest rates. The commodities of life may be acquired by the wealth accrued from interest but such wealth can never buy contentment and satisfaction. While it can buy the things that lead to contentment, it can never acquire contentment itself.

This wealth is also afflicted by all sorts of calamities, and it is not uncommon for banks to become insolvent. Even if a person's ill-gotten wealth survives in this world, it will not avail him in the Hereafter, where it will be a cause of utter ruin to him. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The charity given from Unlawful wealth (Harām wealth) shall never be accepted, and whatever is spent there from shall have no blessings. Whatever is left behind shall be a cause for entry into Hell." ["Mishkātul Masābih," p.242, from Ahmad]

Whatever Unlawful (Harām) wealth is spent on one's family shall also be a burden for them. Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The flesh nourished by Unlawful (Harām) can never enter Heaven (Jannah), and Hell is more deserving of it." ["Mishkātul Masābih," p. 242, from Ahmad]

and Darmi]

Of what use is such abundant wealth that takes a person and his family into Hell and is a source of deprivation from peace, contentment and blessings. On the other hand, the Lawful (*Halāl*) wealth that is little and accepted in charity by Allāh will bring much blessings and rewards for the person.

"Allāh loves not the disbeliever and sinner." The person who refutes the prohibition of usury, considering it permissible and continues with his disbelieving ways shall earn the wrath of Allāh, to his utter detriment.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

(277) Surely those who believe, do good deeds, establish Salāh and pay Zakāh, their reward is with their Lord and no fear shall come upon them nor shall they grieve.

#### THE REWARD OF THE BELIEVERS (*MU'MINĪN*) WHO PERFORM SALĀH AND PAY ZAKĀH

During the discussion of usury, mention is made of the Believers (*Mu'minīn*) together with some of their unique actions and rewards in the Hereafter. This is in stark contrast to the usurers, who shall be totally bewildered because they earned their wealth wrongfully and never spent it in the correct avenues. Even if they did use this wealth in right channels, it would bring them no benefit in the Hereafter. Those who were believers and spent their lawfully earned wealth in noble causes shall have neither fear nor grief in the Hereafter.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَلََكُمْ رءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

(278) O you who believe. Fear Allāh and give up what is left from usury if indeed you are believers. (279) If you do not, then be warned of war from Allāh and His messenger. If you repent then you may have only your principal amount. Oppress not and you shall not be oppressed.

#### ALLĀH'S DECLARATION OF WAR WITH THE USURERS

Commentators record that four brothers from the tribe of Bani Thaḳīf borrowed some money on interest to the tribe of Bani Mughīra. When Tā'if fell to the Muslims, these four accepted Islām. When they went to the Bani Mughīra to collect their dues, the latter said that they had also accepted Islām and would never pay the interest, which was forbidden by Allāh. When the case was presented before the governor of Makkah, Sayyidina Atāb bin Usaid رضى الله عنه, he

referred it to the Holy Prophet صلى الله عليه وسلم. On this occasion the above verse was revealed. This verse only permits the taking of the initial loan, not the interest, which was a substantial amount. However, upon hearing this verse, the brothers exclaimed, "*What strength do we possess against Allāh? We forsake the interest.*"

This incident has been mentioned so that no Muslim, who has already collected large sums in interest, should say that he shall henceforth leave all remaining interest due to him, but consider all that was previously given as lawful. This verse does not refer to him. With regard to the infidels (*kuffār*) who had been collecting interest (then converted to Islām), they may keep with them what was collected while they were in infidelity (*kufr*). It is compulsory (*Wājib*) for the Muslim who had collected interest from others to return all to them. If he cannot recall these people, it will be compulsory for him to give the equivalent sum in charity.

Every person who was previously involved in transactions of usury, should repent and desist from repeating such dealings. If they do not, then they will be engaging in battle with Allāh. They should not oppress others by taking interest and the debtors should also not oppress by not paying the principal part of the loan.

The interest derived from deposits in banks is totally Unlawful (*Harām*). Those possessing these accounts should close them and withdraw all their original deposits. By terming this interest as profit will not justify it in the least, and will amount to 'making the statement mentioned in the verse, "*Trade is just like usury,*" whereas, "*Allāh has permitted trade and forbidden usury.*"

The evil and severity of a sin, irrespective of its gravity, tends to wane when it becomes common practice. Once the institution of banking became fashionable, people began dealing in interest on a regular basis and lost all perception of its sinfulness. They even began to seek ways of legalising it. They say that the bank owners merely invest their wealth and earn a profit thereby. Therefore, they maintain that it is perfectly legal to share in these "profits" These are statements of ignorance. Although the bank is investing peoples' money, the deal was not transacted as one of "*Mudārabah*" (a type of partnership). With the banks, a person receives a fixed percentage, irrespective of fluctuations in financial returns. The transaction with the bank remains one of usury and remains Unlawful (*Harām*).

**Lesson:** The declaration of war from Allāh and His Holy Prophet صلى الله عليه وسلم is made against the person who deals in interest. The same warning is sounded to a person who chooses to harass any friend of Allāh (*pious person*). The Holy Prophet صلى الله عليه وسلم says in a narration of Bukhari, "Allāh says, 'I declare war on anyone who harms a friend of Mine!'" According to another narration, the Holy Prophet صلى الله عليه وسلم said, "The one who harms a friend of Allāh, has engaged in battle with Allāh." ["*Mishkātul Masābih*," p.455 from Ibn Majah and Bayhaqī]

Commentators of hadith mention that these two grave sins which invite Allāh's declaration of war are indeed very rife. Most people are involved in usurious transactions and people continuously seek to fight and harm the friends of Allāh. Allāh's friends are those pious servants who are always engaged in devotions, possess and impart sound knowledge of the Qur'an and Hadith,

invite towards the Dīn (religion), and exert themselves for Islām. How can any person hope for Allāh's mercy when they have engaged Him in combat?

وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَإِنْ تصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

(280) If the debtor is in financial difficulty, then allow him grace till a time of ease; and that you should be charitable is better for you if you but knew. (281) Beware of the day wherein you shall be returned to Allāh, then every soul will be recompensed in full and they shall not be oppressed.

### POSTPONING THE DEBT OF ONE IN FINANCIAL DIFFICULTY

This verse encourages the defraying of a person's debt until he is able to pay. However, if the debt is completely written off as charity, it will earn a much greater reward for the creditor. It is the practice of usurers to give a loan with interest and, when the debtor is unable to meet the repayments, they rejoicingly compound the interest. Allāh has instructed the contrary by not permitting usury in the first place. If, because of pressing circumstances, the person is unable to meet his repayment, he should be allowed grace until he is able to repay. It will be best if the creditor writes off the debt completely.

Writing a debt off has been referred to as Charity (*Sadaqa*) in this verse because waiving off debts can attain the same reward and blessings in wealth that are contained in Charity (*Sadaqa*). Sayyidina Abu Hurairah رضى الله عنه relates a hadith concerning a person who used to give loans to people. He used to instruct the servant collecting the debts to overlook the debts of those in straitened circumstances with the hope that Allāh may overlook his sins. Upon his death, it transpired just as he had hoped, and Allāh forgave him all his sins. [Bukhari v.1, p.279, Muslim, v.2, p.18]

Sayyidina Abu Qatadah رضى الله عنه narrates that he heard the Holy Prophet صلى الله عليه وسلم say, "The person who wishes Allāh to save him from the uneasiness of the Day of Judgment, should defer the debt of an indigent person or write it off." [Muslim, v.2, p.18]

The Holy Prophet صلى الله عليه وسلم also said, "The person who postponed the debt of another or forgave it altogether shall be given shade by Allāh on the Day of Judgment." [Muslim v.2 p.416]

Giving a loan is a form of Charity (*Sadaqa*) even though the amount will be collected at a later stage. This reward is also acquired for postponing the payment deadline. Allāma Ibn Kathīr رحمه الله عليه narrates a hadith of Ahmad wherein the Holy Prophet صلى الله عليه وسلم said, "Whoever granted respite to a hard-pressed debtor will receive the reward of that amount of Charity (*Sadaqa*) for every single day. The reward for the debt itself will be received before the expiry of the due date, then he shall receive double the reward of Charity

Sadaqa) for every other subsequent day thereafter." [Muslim, v.1, p. 131]

"Beware of the day when you shall be returned to Allāh..." After mentioning the laws pertaining to usury and debts, attention is drawn to the day of Reckoning. On this day every person shall be made aware of every action of his and given the due reward or punishment. The person who is concerned about his plight in the Hereafter, having conviction in its advent, and is ever conscious of the fact that he has to render an account there, shall find it easy to abstain from all prohibited dealings.

يَتَّيْنُهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَفْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

(282)

(282) O you who believe! When you contract a debt for a fixed term then record it in writing. Let the scribe record the transaction between you with equity. No scribe should refuse to write. As Allāh taught him, so should he write. Let him who incurs the debt dictate, and he should fear his Lord, diminishing naught thereof. If the one upon whom is the debt is low in understanding, or weak or unable to dictate, then the guardian of his interests should dictate with equity. Call to witness two persons from your men. If there not be two men, then one man and two women of whom you approve as witnesses so that if the one (woman) should err the other may remind her. The witnesses should not refuse when summoned. Be not reluctant in the recording of debts, be they small or large up to their fixed terms. This is more just in the sight of Allāh, surer for testimony and the best way to avoid doubt between you; except when it is actual merchandise which you transfer amongst yourselves from hand to hand. In that case there is no sin on you if you write it not. Have witnesses when you sell to

each other, and let no harm come to the scribe or the witness. If you do (harm them), then it is indeed is a grave sin on you. Fear Allāh, Allāh shall teach you. Allāh is the Knower of all things.

## THE LAWS OF LENDING, RECORDING AND CALLING WITNESSES

In terms of words and letters, the verse is the longest in the Qur'ān. The verse exhorts people to record in writing all debts having a fixed date of payment. The permissibility of transacting on credit and taking loans is deduced from this together with the emphasised instruction to record these meticulously.

The amount of the debt as well as the due date of payment must be recorded in the document. This shall prove beneficial in the event of a dispute, which can easily be resolved by the document. The verse stipulates a '*fixed term*' which serves to make the term a highly defined one, such as a fixed date. Uncertain terms may not be fixed, such as saying that payment will be due when one's orchard ripens, or when he harvests, or when someone returns from a journey.

The Scholars (*Ulama*) have not classified the order to record credit transactions as obligation (*Fardh*) or compulsory (*Wājib*), but as an emphasised *Mustahab* (*highly preferable*). The verse also stresses that the scribe of the transaction should be impartial and just, not making any changes to the document. Allāh also advises the scribes not to refuse writing since Allāh granted this gifted ability to him and he should utilise it to serve Allāh's creation.

*"Let him who incurs the debt dictate, and he should fear his Lord, diminishing naught thereof"* In his dictation of the terms of contract, the debtor should not expropriate any right of his creditor. The debtor has been instructed to dictate because this serves as an admission by him for taking the debt. It also serves to protect him from paying extra, since he will be cautious in this matter. At the same time, he should not dictate a smaller amount by exploiting the creditor's negligence or ignorance of terminology.

However, if the debtor is unable to dictate, the guardian of his affairs may do so on his behalf. This may occur when the person is either immature or too old, prone to memory lapses and errors. It would also apply to people who are mute or do not understand the language in which the document is written. In all these cases, there exists the possibility that matters could be complicated, for which reason another well-wisher of the debtor should intervene and dictate fairly.

*"Call to witness two persons from your men. If there not be two men, then one man and two women of whom you approve as witnesses..."* Because of the multiplicity of their tasks and lack of education, women generally possess a forgetful nature and weakness of expression. The verse states that, together with one man, two women are required as witness "so that if the one (woman) should err the other may remind her." This applies to general circumstances since there are many exceptions where women may possess stronger memories, are more intelligent or better able to express themselves than men.

The witnesses must be sane, adult Muslims (as understood by the clause 'from your men'). From the second clause viz. "of whom you approve as witnesses" it is gathered that they should also be pious and just and such that both contracting parties rely on them. Their should be no fear of partiality or injustice.

*"The witnesses should not refuse when summoned."* Once the witnesses are fully conversant with the matter at hand, should any dispute arise, they cannot refuse to give testimony to resolve the controversy. It shall be compulsory (*Wājib*) for them to testify when their testimony will prevent the right of any of the parties from being usurped. Should they, despite knowing the truth, conceal their testimony, they shall be greatly sinful, as mentioned in a subsequent verse.

*"Be not reluctant in the recording of debts, be they small or large up to their fixed terms."* The benefit of this is explained by Allāh Himself in the following verse, *"This is more just in the sight of Allāh, surer for testimony and the best way to avoid doubt between you."*

Therefore, all such transactions should be recorded. There exists only one exception viz. *"except when it is actual merchandise which you transfer amongst yourselves from hand to hand. In that case there is no sin on you if you write it not."* This refers to all cash transactions which need not be recorded if the parties do not wish to do so. However, it is still better that these also be reduced to writing, as alluded to in the statement *"there is no sin on you."* This is commonly practiced nowadays by the issuing of cash receipts and invoices. The benefit of this is that it serves as proof of purchase, whereby no other person can lay claim to the goods afterwards.

*"Have witnesses when you sell to each other..."* Having witnesses has many advantages, especially in the event of a dispute. These may arise when, either intentionally or knowingly, the seller denies having received payment or denies the transaction itself. It may also occur that he claims to have absolved himself from all defects in the commodity, or the buyer refutes the purchase. At times the buyer may claim to have paid without receiving delivery of the goods, or claim that he stipulated the right to return the goods. These are just a few examples of the numerous quarrels that may be solved by calling witnesses at the time of contracting, paying and receiving.

*"...and let no harm come to the scribe or the witness."* In the foregoing discussion, the scribe and the witness were emphatically exhorted to execute their respective tasks without injustice towards any of the transacting parties. Here the two parties who had engaged the services of the scribe and witnesses are instructed to deal well with them in return by not harming them in any way. If the scribe requests remuneration, he should be paid and not compelled to work for free.

In the same way, if the witness requires transport to carry out his task, it shall be incumbent that this be arranged. His return home should also be provided in a like manner and this should not be ignored once his services have been rendered. Since the giving of testimony is obligatory (*Fardh*), no remuneration can be demanded for it. If this is the case with truthful testimony, one cannot possibly ask remuneration for false testimony, which is so common in these times.

In fact, causing harm to any Muslim is not permissible. The Holy Prophet صلى الله عليه وسلم said, "That person is cursed who harms a Muslim, as well as he who devises a scheme to do so." [Tirmidhi] Not harming the scribe and the witness is, however emphasised in this verse, the result of which is "If you do (harm them), then it is indeed is a grave sin on you.

"Fear Allāh, Allāh shall teach you. Allāh is the Knower of all things." One should recognise the favours of Allāh and He will educate His servants regarding the various laws and ordinances. He is Aware of every injustice done to others, be it major or minor. It should never be misunderstood that these vile acts have ended here, but they will have to be accounted for in the Hereafter.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ أَتَى بَعْضُكُمْ مِنْ بَعْضٍ بِالَّذِي أَوْثِقَ اللَّهُ لَكُمْ فَلْيُوَدِّ الَّذِي أُوتِيَ أَمْنَتَهُ وَلْيَسْقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثَمُ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

(283) If you are on a journey and cannot find a scribe, then a pledge in hand. If any of you entrust another, then let him who is trusted deliver what is entrusted to him and let him fear Allāh. Conceal not testimony for whoever conceals it has a sinful heart. Allāh knows well whatever you do.

## THE LAW OF THE PLEDGE (RAHN) AND THE EVIL OF CONCEALING TESTIMONY

This verse explains that if on journey no scribes are found to record a transaction, the buyer should keep something in trust with the seller so that he be reassured of repayment. The mention of a journey is coincidental and this deal may also take place when not on journey.

The mention of the word "maqbuda" ("in hand") stipulates that the transaction is only complete when the "Rāhin" (giver) hands the commodity over to the "Murtahin" (receiver). Merely a verbal agreement without the actual transfer is not sufficient. If no scribe, no witness, nor any item is available to place as "Rahn" with the creditor, but he gives the loan purely on trust, then it is the duty of the debtor to ensure repayment. He should not sway to the dictates of his Nafs and the Satan (*Shaytān*) by attempting to betray the person's trust in him and not paying with the belief that there is no way in which the creditor can implicate him should he not pay. Although it is obligatory to repay every debt, such a debt where there exists no contract, no witness and no Rahn is even more binding on a person and its fulfillment is more in keeping with the demands of etiquette and nobility.

If a person usurps the right of any other on this basis, there is no escape for him in the Hereafter, where he will have to repay very dearly. There the magistrate shall be Allāh, Who will demand an account for every little thing. Repayment shall be with good deeds, which, in their absence, will be substituted by burdening the debtor with the creditor's sins. Allāh, before whom nothing is



hidden, will most assuredly achieve what the law of this world could not accomplish. For this reason He says, "and let him fear Allāh, his Lord."

"Conceal not testimony for whoever conceals it has a sinful heart. Allāh knows well whatever you do." This verse makes it clear that to conceal evidence is Unlawful (*Harām*). If someone's right is in danger of being lost, and another may save it by way of his timeous testimony, it will be Unlawful (*Harām*) for him not to come forward with the same upon request. If he is not summoned, it will not be binding on him to present himself. The verse also makes it apparent that to conceal evidence and testimony is not only a sin of the limbs, but denotes a sinful heart as well.

"Allāh knows well whatever you do." Every person, including the one who conceals testimony, should bear in mind that Allāh is ever conscious of each action of theirs and shall definitely require the perpetrator to render an account on the Day of Judgment.

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَرُسُلِهِ وَكُنِيَهِ وَرُسُلِهِ لَا تَفْرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

(284) Unto Allāh belongs whatever is in the heavens and whatever is in the earth. Whether you make known what is in your hearts or conceal it, Allāh will bring you to account for it. He will forgive whom He wills and punish whom He wills. Allāh is Able to do all things. (285) The Holy Prophet صلى الله عليه وسلم believes in that which has been revealed to him from his Lord and (so do) the believers. Each one believes in Allāh, His angels, His scriptures and His messengers. (They say) "We make no distinction between one and another messenger," and they say, "We hear and we obey. Pardon us our Lord. Unto You is our return." (286) Allāh does not task any soul beyond its capability. It shall receive in its favour that which it had earned and to its detriment shall be the sins that it had perpetrated. "Oh our Lord, do not take us to account if we forget or err. Our Lord, do not place such a burden on us as You had placed on those

before us. Our Lord, do not impose on us that which we have not the strength to bear. Pardon us, forgive us and have mercy on us.. You are our Protector so assist us against the disbelievers."

### FORGIVENESS OF ERRORS AND FORGETFUL ACTS, AS WELL AS SOME PRAYERS (DU'ĀS) TO BE RECITED

The limbs of the body are capable of doing voluntary and involuntary acts. Involuntary acts are like the trembling of palsied people, or the muttering of sleeping people. These impulses cannot be controlled and, therefore, a person is not responsible for them, neither shall there be any retribution for them. If a person cried instinctively upon the death of his child, he will not be sinful. However, if he said such things on this occasion that constituted an objection to Allāh, he will be punished for these statements of infidelity (*kufṛ*).

In the same way, the actions of the heart also fall into these two categories. A person will not be responsible for whatever thoughts occur involuntarily. On the other hand, if he intentionally brings into his heart something that is sinful, he will be required to render an account for the same; such as when he harbours enmity or jealousy, or devises a scheme to harm another person. There shall be no sin should a fleeting evil thought enter one's mind.

The verse opens with the statement that everything belongs to Allāh and He is therefore in complete control of all, man's affairs. Whatever He wishes for them cannot be repealed by anyone. He may take people to task for whatever thoughts He deems fit, and He may also pardon them if He deems it fit, irrespective of whether they display them or conceal them. However, the sins of infidelity (*kufṛ*) and polytheism (*shirk*) will never be forgiven by Him, as explained in other verses. Allāh then says that He is capable of doing anything, be it accounting, pardoning or punishing.

Since the verse does not stipulate the difference between voluntary and involuntary thoughts, the Companions (*Sahābah*) رضى الله عنهم were very concerned when they heard the verse. They approached the Holy Prophet صلى الله عليه وسلم saying, "O Prophet of Allāh the Holy Prophet صلى الله عليه وسلم! Thus far we have been instructed to carry out actions that were within our capability (like *Salāh*, *Zakāh*, *Jihād* (religion war), etc.). Now we are unable to do what is instructed in this verse. (i.e. we are unable to control the thoughts that occur to our hearts)." The Holy Prophet صلى الله عليه وسلم told them, "Let it not be that you also say what the people of the book said when an injunction was imposed upon them. They said, 'We hear and we disobey.' You should say, 'We hear and we obey. Pardon us our Lord, unto You is our return.' The Companions (*Sahābah*) رضى الله عنهم repeated these words, thereafter Allāh revealed the consequent verses viz. "The Holy Prophet صلى الله عليه وسلم believes in that which has been revealed to him from his Lord and (so do) the believers... (up to the end of the Surah)." These verses praises the believers and indicates their acceptance of Allāh's orders by saying, "...and they say. 'We hear and we obey. Pardon us our Lord. Unto You is our return.'" Thereafter,, the general connotation of the former injunction was cancelled by the statement, "Allāh does not task any soul beyond its capability." [Muslim, v.1, p.77]

"Allāh does not task any soul beyond its capability." This verse refers to

involuntary actions that no person will be asked about. Concerning voluntary actions Allāh states further, "It (the soul) shall receive in its favour that which it had earned and to its detriment shall be the sins that it had perpetrated."

This also includes the actions of the heart as Allāh says in another part of Surah Al-Baqarah (verse 225), "... but (Allāh) will try you for that which your hearts intend." This is also substantiated by the following verse in Surah Bani Isrā'il, "Definitely questioning shall take place with regard to ears, eyes and heart." [Surah 17, verse 36]

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh has pardoned my Ummah for all that occurs in their minds unless they practise upon these or say them." [Muslim v.1 p.75]

Man is constantly plagued by evil thoughts that are injected by Satan (*Shaytān*). These should not concern him since he is not responsible for them due to their involuntary nature. He will only be answerable for them once he acts on them by carrying out the evil action or uttering an evil word.

The occurrence of these evil thoughts in one's mind is a sign of his sincere Belief (*Imān*). It is reported in Muslim (v.1, p.79) that the Companions (*Sahābah*) رضى الله عنهم asked, "Such things occur in our hearts that we find difficult to express." The Holy Prophet صلى الله عليه وسلم enquired, "Do you really feel this?" When they replied in the affirmative, he said, "This is true Belief (*Imān*)."

In Abu Dawūd (v.2 p.341) it is narrated that a person told the Holy Prophet صلى الله عليه وسلم, "Such thoughts plague my mind that I prefer my tongue becoming coals rather than mentioning them." The Holy Prophet صلى الله عليه وسلم exclaimed, "Allāhu Akbar! Allāhu Akbar! All praise be to Allāh who had confined the evil of Satan (*Shaytān*) to mere thoughts." (i.e. If the person did not possess Belief (*Imān*), he would not have considered it difficult to utter these words. He is, therefore, a person of true Belief (*Imān*).)

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Satan (*Shaytān*) will come to you and ask who created certain things? In this way he will eventually ask who created Allāh? When matters reach such a head, then seek protection with Allāh from Satan (*Shaytān*) and let the matter rest i.e. do not further entertain the discussion)."

According to another narration, the Holy Prophet صلى الله عليه وسلم said, "People keep asking each other questions until they ask that if everything is the creation of Allāh, who created Allāh? Whoever experiences this should say, 'Āmantu Billahi Wa Rusulihī! (I believe in Allāh and His messengers!)" [Ibid]

In a narration of Sayyidina Abu Hurairah رضى الله عنه, the Holy Prophet صلى الله عليه وسلم advised the person in this predicament to recite, "Allāhu Ahad Allāhus Samad lam yalid wa lam yūlid wa lam yakul lahu kufu'wan ahad." Thereafter he should make the action of spitting three times to the left and recite "A'udhu Billahi Minash Shaytān Nir Rajim" [I seek protection with Allāh from the accursed Satan (*Shaytān*)]. ["Mishkātul Masābih", p. 19]

The verse is under discussion, Allāh advises His bondsmen to recite certain Prayer (*du'ā*). The first is, "Oh our Lord, do not take us to account if we forget or err."

The author of "Jalālain" states that according to the hadith there will be no accountability for errors and forgetfulness. Error does not refer to sins, but to something done unintentionally. It should be borne in mind that the waiving of accountability is a separate matter from the application of laws and penalties. For example, if a person forgetfully talks in Salāh, the Salāh shall be nullified and if he mistakenly kills another Muslim, he will have to pay the blood money. These laws will apply even though the person will not be sinful.

*"Our Lord, do not place such a burden on us as You had placed on those before us."* The Bani Isrā'īl were enjoined with difficult injunctions such as sacrificing their lives for the acceptance of their repentance. They had to pay a quarter of their wealth in Zakāh and were required to cut off the impure portion of their clothing instead of just washing it. When a person from them committed a sin at night, it would be written on his front door in the morning. Numerous pure things were also forbidden to them, as Allāh says, *"We forbade for them certain things which were lawful for them."* [Surah Nisā, verse 160] Allāh says in another verse, *"We forbade every clawed animal to the Jews. From cattle and goats We forbade them the fat of the two, excluding what is carried by the back, the entrails and what is attached to the bones. This We granted them as retribution for their rebellion., and undoubtedly We are truthful."* [Surah An'ām, verse 146]

The Bani Isrā'īl were permitted only to pray in their appointed places of worship, and the spoils of war were forbidden for them. Allāh made laws and injunctions much easier for the Ummah of Prophet Muhammad صلى الله عليه وسلم. Allāh says regarding the Holy Prophet صلى الله عليه وسلم, *"He permits for them the pure things, forbids them from the impure things and removes from them the burden and shackles which were upon them."* [Surah A'rāf, verse 157]

*"Our Lord, do not impose on us that which we have not the strength to bear."* This refers to the injunctions of Shari'ah as well as natural calamities, as mentioned by the author of "Jalālain".

At the end, four brief Prayers (du'ās) are mentioned collectively, *"Pardon us, forgive us and have mercy on us. You are our Protector so assist us against the disbelievers."* According to a hadith of Muslim (v.1 p.78) Allāh replies "Yes" to each of these Prayers (du'ās), while according to another narration He says, *"I have done so,"* i.e. *"as you asked, and I have accepted your Prayer (du'ā)."*

In a hadith of Muslim (v.1, p.97) it is recorded that the Holy Prophet صلى الله عليه وسلم was awarded three things during the Ascension (Mi'rāj) viz:

- (1) The five salawāt (plural of salāh)
- (2) The concluding verses of Surah Al-Baqarah (from Āmanar Rasūl up to the end)
- (3) The major sins of his "Ummah will be forgiven if they do not commit shirk, (The pardoning of major sins will be due to the mercy of Allāh, or repentance, or after receiving a brief punishment in Hell whereafter these believing sinners will also enter Heaven (Jannah).

Sayyidina Ibn Abbās رضى الله عنه narrates that once Jibr'il عليه السلام was sitting

with the Holy Prophet صلى الله عليه وسلم when they heard a tremendous sound from the sky. They looked upwards and Jibr'il عليه السلام said that a door of the heavens had opened which had not been opened before this day. An angel appeared from this door whom Jibr'il عليه السلام introduced as one who had before this day never descended to the earth. This angel greeted the Holy Prophet صلى الله عليه وسلم with salām and said, "I wish to inform you of two celestial lights that have been conferred specially to you and to no other Prophet before. The first is the Fātiḥatūl Kitāb (the opening chapter of the Qur'ān called Surah Fātiḥah), and the second is the concluding portion of Surah Baqarah. Whichever of these you recite [as Prayers (*du'ās*)] Allāh will surely grant you your request." [Muslim, v.1, p.271]

The virtue and importance of these verses can be gathered from these Ahādith. They were revealed on Ascension (*Mi'rāj*) and any Prayer (*du'ā*) made with them will be accepted by Allāh.

It is narrated in a hadith that whoever recites these verses at night they will suffice for him. [Bukhari, v.2, p.755, Muslim, v.2, p.271] Commentators mention that this means that the recitation of these verses will be sufficient to protect the person from the harm and evil of all men and jinn. Others say that he shall be safe from all calamities and adversities, while a third opinion is that these will suffice for all the other devotional acts which could not be carried out for some reason. Still another group maintains that these will suffice to substitute the optional Salāh at night.

## سورة آل عمران

Madinan

Suraha Āl-Imran

Verses 200

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَمْ (1) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (2) نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ (3) مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِعَايَتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ (4) إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (5) هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (6)

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Alif Lām Mīm. (2) Allāh is He besides whom there is no other deity, He is Living, the Maintainer. (3) He revealed the Qur'ān to you [O Muhammad صلى الله عليه وسلم] with the truth, confirming that which was before it and revealed the Torah and Injīl. (4) from aforetime as a guidance to man and He revealed the Discerner. Verily those who disbelieve in the verses of Allāh shall have an immense punishment. Allāh is Mighty, the Avenger. (5) Definitely nothing in the heavens or the earth is hidden from Allāh. (6) He is the One who fashions you in the wombs as He pleases. There is no deity save Him, The Mighty, The Wise.

### A DISCUSSION WITH A DELEGATION OF CHRISTIANS AND REFUTING THEIR STATEMENTS

It is narrated in "Asbābun Nuzūl" (p.90) and "Ma'ālimut Tanzīl" (v.1, p.27) that a Christian delegation of 70 came to Madinah. Fourteen of them were chiefs, the leader being a person called Abdul Masih. Another important person with them was someone named Abham. They entered the Masjidun Nabawi and prayed facing east.

The Holy Prophet صلى الله عليه وسلم invited the two most senior members of this delegation to Islām upon which they said that they had accepted the Din (religion) even before him. The Holy Prophet صلى الله عليه وسلم told them that they

were lying (since the only Dīn (*religion*) acceptable in the sight of Allāh is Islām. Islām invites towards Tauhid which, if not-accepted, can never qualify a person as a Muslim). The Holy Prophet صلى الله عليه وسلم asked them, "How can you claim to be Muslims when you ascribe children to Allāh, worship the cross and eat pork?" They replied, "If Isā عليه السلام is not the son of Allāh then who is his father?" In this way they, together with their companions, continued debating.

The Holy Prophet صلى الله عليه وسلم asked them, "Should a son not resemble his father?" When they replied in the affirmative the Holy Prophet صلى الله عليه وسلم told them, "Do you not know that our Lord has been alive forever and will remain so forever, whereas Isā عليه السلام has passed away." (According to their belief he was crucified whereas Muslims believe he was raised to the heavens and he will return before the Day of Judgment.) They accepted this point.

Thereafter the Holy Prophet صلى الله عليه وسلم told them, "Do you not know that our Lord maintains each and every thing, protects them and provides for them?" When they accepted this the Holy Prophet صلى الله عليه وسلم went on further to say, "What does Isā عليه السلام do in this regard?" They replied that he could not accomplish these feats, to which the Holy Prophet صلى الله عليه وسلم said, "Do you not know that nothing in the heavens nor the earth is hidden from Allāh?" When they admitted this the Holy Prophet صلى الله عليه وسلم said, "Does Isā عليه السلام possess any knowledge more than what Allāh had given him?" They replied that his knowledge was limited to this.

The Holy Prophet صلى الله عليه وسلم told them, "Allāh fashioned Isā عليه السلام in the womb of his mother as He wished. Neither does Our Lord eat nor does He drink. What is your belief in this regard?" They admitted that whatever had been said was indeed the truth. The Holy Prophet صلى الله عليه وسلم then questioned them, "Did Isā عليه السلام not remain in his mother's womb just like others do, and was he not born like others are born? Was he then not fed as other babies and did he not eat and drink as others do? Did he not undergo conditions of impurity?" They admitted to these facts. The Holy Prophet صلى الله عليه وسلم then told them, "Then how can it be possible that he is the son of Allāh?" Upon hearing this, they fell silent and Allāh revealed the opening verses of Surah Āl Imrān which number over 80.

These verses mention Allāh's Being and attributes. No person can be a Muslim without believing in them. Between these verses, Allāh also addresses the polytheists (*Mushrikīn*) and advises abstaining from the pleasures of this world in lieu for those of the Hereafter. Mention is also made of the fact that the only Dīn (*religion*) acceptable by Allāh is Islām, together with the incidents of Sayyidina Isā عليه السلام and his mother Sayyidina Maryam عليه السلام. Details are also given of his ascension to the heavens. The challenge of "Mubāhala" is given on behalf of the Holy Prophet صلى الله عليه وسلم, which the Christians declined. This and much more is expounded in these verses.

## THE VIRTUE OF SURAH ĀL IMRĀN

This Surah is a "talking proof" against the Jews, Christians and idolaters since it addresses them all. It invites them towards the truth and refutes their false beliefs, which include the blasphemous ideologies concerning Sayyidina Isa

and Ibrahīm عليه السلام.

Sayyidina Nawās bin Samʿan رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgment the Qurʾān and all those who practiced the Qurʾān shall be summoned. In the forefront will be Surah Baqarah and Āl Imrān, which will appear in the form of two clouds or canopies, whose shade shall be the densest. Light will shine forth from between them." [Muslim, v.1, p.270]

"Alif Lām Mīm." These are called "Hurūf Muqataʾāt" and none know their meaning except Allāh, as explained in the beginning of Surah Baqarah.

"Allāh is He besides whom there is no other deity, He is Living, the Maintainer." This statement of oneness of Allāh (*Tauhīd*) refutes the belief of the idolators. The attribute "Al Hayy" ("The Living ") refers to the being who was from forever and shall remain forever without ever experiencing death.

The second attribute "Al Qayyūm" ("The Maintainer") refer to His creating and looking after all of His creation. He alone nurtures them and keeps them in existence. He may cause their existences to terminate whenever He pleases. It is evident that the Being in possession of all these qualities is worthy of worshipping and any other that is dependant on Him cannot be considered deserving of worship.

## MENTION OF THE DIVINE SCRIPTURES

"He revealed the Qurʾān to you Oh Muhammad صلى الله عليه وسلم with the truth, confirming that which was before it and revealed the Torah and Injil from aforetime as a guidance to man and He revealed the Discerner."

Mention is made of the fact that the Qurʾān affirms all that is in the previous books. This fact serves to console the hearts of the Jews and Christians as well as being an invitation towards Islām. This encourages them to draw closer to Islām and the Qurʾān, which testifies to all that they believed in, including oneness of Allāh (*Tauhīd*), Prophethood and belief in the Last Day.

If the Qurʾān did not confirm what was in the previous books, the people could have used this as an excuse not to accept Islām. Just as the Injil confirmed the Torah, so too does the Qurʾān confirm both of them, together with all the other divine scriptures. None should be surprised by the revelation of the Qurʾān because they had already accepted the revelation of scriptures many before it. All were from the same Allāh.

The Torah and Injil are described as guidance for mankind, just as the Qurʾān was described likewise in verse 185 of Surah Baqarah. Included in the guidance contained in these two is the heralding of the final Holy Prophet صلى الله عليه وسلم.

## THE MEANING OF THE "DISCERNER".

The Arabic word "Furqān" (*Discerner*) refers to something that differentiates between things. The author of "Rūhul Maʾāni" (v.3, p.77) has recorded several opinions with regard to the interpretation of this word. Sayyidina Qatada رحمه الله عليه says that it refers to the Qurʾān which discerns between truth and falsehood. It includes elucidation of Lawful (*Halāl*) and Unlawful (*Harām*), restrictions and



obligations, obedience and disobedience.

Another opinion is that it refers to all the divine scriptures. Other commentators maintain that it refers specifically to the Zabūr revealed to Sayyidina Dawūd عليه السلام since the other three famous books were all mentioned. Another opinion is that the "Discerner" is the miracles of the Prophet عليه السلام because through them the truth is separated from falsehood.

## A WARNING TO THE REJECTERS

*"Verily those who disbelieve in the verses of Allāh shall have an immense punishment. Allāh is Mighty, the Avenger. "Allāh is capable of punishing whomsoever He desires because of His overwhelming power and might. Two attributes are mentioned here to emphasise the fact that none can escape His grasp and act beyond His knowledge.*

## NOTHING IS HIDDEN FROM ALLĀH

*"Definitely nothing in the heavens or the earth is hidden from Allāh. " The author of "Rūhul Ma'āni" writes that the entire universe is implied in this verse, including every creation of Allāh. The heavens and earth have received specific mention because they are usually visible and known by all. Nothing of these is hidden from Him.*

This verse also alludes to the fact that certain hidden things may be known to some (like how Sayyidina Isā عليه السلام knew What people stored in their homes), but this does not necessarily make them a deity, since a true deity (Allāh) has knowledge of everything. His knowledge is not limited and nothing is hidden from Him.

## ALLĀH FASHIONS CHILDREN IN THE WOMBS OF THEIR MOTHERS AS HE PLEASES

*"He is the One who fashions you in the wombs as He pleases." Muslims and Non-Muslim (kuffār) acknowledge this attribute that Allāh creates the forms of foetuses as He pleases. None has any say in whether the child to be born is physically sound or deformed. He decides whether the child is black or white, male or female, with a high nose or flat nose, and He alone decides every other feature of the child. Neither does the father have any say in this matter, nor the mother. This is the case with every other creature as well.*

This verse points to the fact that one who cannot even determine his own form and features cannot possibly be worshipped. Even these false gods were forced to accept the decree of Allāh in this matter. This verse refutes the belief of the Christians that Sayyidina Isā عليه السلام is Allāh, because he was created in the form decided by Allāh and had no choice in the matter.

*"There is no deity save Him, The Mighty, The Wise." The concept of oneness of Allāh (Tauhīd) is reiterated with the addition that He is Mighty and Wise. Nothing is beyond His might and power and everything that He created is created most wisely.*

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا  
الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ  
تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو  
الْأَلْبَابِ ﴿٧﴾

(7) He it was Who revealed unto you [O Muhammad صلى الله عليه وسلم] the book wherein lies 'Muhkamāt' (clear) verses that are the 'Ummul Kitāb' and others that are 'Mutashābihāt' (allegorical). As for those who have crookedness in their hearts, they pursue those that are allegorical (Mutashā-bihāt), thereby seeking to cause dissension and seeking their interpretation. None knows their interpretation except Allāh. Those who are sound in knowledge say, "We believe therein, all is from our Lord." None take heed besides men of understanding.

### THE MEANING OF CLEAR VERSES (MUHKAMĀT) AND ALLEGORICAL VERSES (MUTASHĀBIHĀT)

This verse states that the Qur'ān comprises of both these two types of verses, while other verses mention that all the verses are of the clear (*Muhkamāt*) type e.g. ....a book the verses of which are Muhkam...." [Surah Hūd, verse 1]. On the other hand, other verses mention that all the verses are Allegorical (*Mutashābihāt*) e.g. "Allāh revealed the best of speech, a book of meaning that is Clear (*Mutashābih*)..."

The entire Qur'ān is Muhkam (*clear and comprehensible*) in a sense that all its verses are the truth and every word and purport is so accurate that none can raise any objection. The words and purport are all clear, coherent and resolute. Where the entire Qur'ān is said to be Allegorical (*Mutashābih*), it means that all the verses are similar and alike in their beauty, eloquence and truth.

In the above verse of Surah Āl Imrān, "*Muhkamāt*" refers to those verses whose meaning is apparent and clearly comprehensible. They are the '*Ummul Kitāb*' ("*Mother of the Book*") in the sense that they constitute the substance and basic principles of the Qur'ān. They contain clear orders and prohibitions wherein lies no cause of doubt for anyone. Those verses that are seemingly obscure and ambiguous will also be included in this type of verse. Only those verses whose interpretation is known exclusively by Allāh are referred to as the Allegorical Verses (*Mutashābihāt*).

### THE ATTITUDE OF THOSE WHO ARE SOUND IN KNOWLEDGE

People who have sound knowledge interpret the Allegorical Verses (*Mutashābihāt*) as they understand the clear and comprehensible verses (*Muhkamāt*). They reject whatever interpretations seem to contradict and conflict with the principle (*Muhkam*) verses. They interpret in a way that does not contradict the accepted views and principles. If they cannot do this, they accept it to mean what Allāh had willed it to mean. This method of approach is the best

and the most cautious. Many people try to uncover the meanings of these verses but because of the corruption in their hearts, they cannot understand them. They also attempt to unravel the hidden meanings of the Allegorical verse (*Mutashābihāt*), eventually causing dissension by concocting interpretations that conform to their personal dictates, whims and fancies, even though these contradict the accepted principles of the Qur'ān.

Many people who reject the Ahādīth soon reject the Qur'ān as well because they seek to pursue the meanings of the Allegorical verse (*Mutashābihāt*) and because the inherent evil in their hearts drives them away from the Qur'ān.

### EXAMPLES OF SUCH ALLEGORICAL VERSE (MUTASHĀBIH VERSES) ARE:

- "The Most Merciful is firm upon the throne." [Surah Tāhā, verse 5]
- "The day when the calf shall be exposed." [Surah Qalam, verse 42]
- "Your Lord come and the angels in rows." [Surah Fajr, verse 22]
- "'The hand of Allāh is above their hands.'" [Surah Fatah, verse 10]

Those who are sound and firm in their knowledge accept all these without needing to understand their exact meanings and say that they take the meaning in whichever way Allāh desires it to be understood. "Those who are sound in knowledge say, 'We believe therein, all is from our Lord.' "These are men who are well-versed in the Qur'ān and admit their ignorance concerning the Allegorical verse (*Mutashābihāt*), which is beyond their knowledge.

When Imām Mālik رحمه الله عليه was questioned regarding the meaning of the verse, "The Most Merciful is firm upon the throne," he replied, "The literal meaning is understood but the manner is unknown. Belief in it is incumbent and to question it is an innovation." It is incumbent to believe that Allāh is free from faults, deficiencies and from the need for a body. At the same time, it is also necessary to believe in everything revealed in the Qur'ān. In this way, one does not conflict with the belief that "Nothing is like Him" [Surah Shura, verse 11]. Many people take the literal meaning of such verses and forget the accepted principle of "Nothing is like Him."

Sayyidah Ayshah رضي الله عنها narrates that the Holy Prophet صلى الله عليه وسلم said, "When you see people who attempt to interpret the Allegorical verse (*Mutashābihāt*) then avoid them, for they are the ones that Allāh has mentioned." (i.e. warned against in the verse: "As for those who have crookedness in their hearts, they pursue those that are allegorical (*Mutashābihāt*), thereby seeking to cause dissension and seeking their interpretation.")

Some commentators maintain that the Allegorical (*Mutashābihāt*) are actually a test for the knowledgeable people with an inquiring mind that they desist from probing into the matter. As for those who have no inclination towards learning, it serves to inspire them to acquire the knowledge of the Clear and Comprehensible verse (*Muhkamāt*).

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾  
 رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ يَوْمَ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْوَعْدَ ﴿٩﴾

(8) "Our Lord, cause not our hearts to stray after You have guided us and bestow on us Your mercy for verily You are the Bestower." (9) "Our Lord, surely You shall gather mankind together on a day wherein there is no doubt. Surely Allāh never fails to meet a trust."

## THE SUPPLICATION OF THOSE WHO ARE SOUND OF KNOWLEDGE

These two verses contain the Supplication (*du'ā*) of the people whom Allāh had describes as "Those who are sound in knowledge". They attest to the guidance which Allāh conferred upon them, exhorting Him to keep them steadfast by not allowing their hearts to succumb to deviation and crookedness. They do not wish to be among those whom these traits caused to pursue the meanings of the Allegorical verse (*Mutashābihāt*). They then pray for His mercy in both the worlds which will maintain their Belief (*Imān*) in the Principle (*Muhkam*) verses.

This Supplication (*du'ā*) is of great importance and should be made continuously. There have been many who have fallen prey to devious groups and themselves deviated to the extent that they were left without their Belief (*Imān*).

The Holy Prophet صلى الله عليه وسلم says in a narration of Muslim that the hearts of men are totally within the control of Allāh, Who may do with them as He pleases. Then he made the following Supplication (*du'ā*), "Oh Allāh, the Changer of hearts, turn our hearts to Your obedience." [*"Mishkātul Masābih,"* p. 20]

The second supplication (*du'ā*) of those possessing sound knowledge is, "Our Lord, surely You shall gather mankind together on a day wherein there is no doubt. Surely Allāh never fails to meet a trust." In this supplication they are expressing that their most urgent need will occur on the Day of Judgment and are actually begging His help on that fateful day.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾ كَذَّابِ ۖ آلَ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾

(10) Verily the riches and the progeny of the disbelievers shall not avail them at all against Allāh. These people will be the fuel of the fire. (11) Their ways are just like the people of Pharaoh (Fir'aun) and those before them. They falsified Our revelations, so Allāh seized them for their sins. Allāh is severe in punishment.

## WEALTH AND PROGENY WILL BE OF NO AVAIL IN THE HEREAFTER

The disbelievers (*kuffār*) boast about their wealth and progeny, thinking that these will be of benefit to them. Though they may be partially right concerning this world but in the Hereafter, these will be totally useless to them. Allāh expresses their illusion in Surah Saba, "They say, 'We possess more wealth and children and will not be punished.'" [Surah 34, verse 35]

None of their wealth shall accompany them to the Hereafter and even if it could, it will be of no use, as Allāh says later in the Surah Āl Imrān (verse 91), "Verily those who disbelieve and die as disbelievers, not even the world full of gold will ever be accepted from them if they wish to ransom their souls thereby. These people will experience a most painful chastisement and shall have none to assist them."

The above was with regard to the uselessness of wealth. As for one's offspring, Allāh says in Surah Abas, "The day when a man shall flee from his brother, his mother, his father, his spouse and his children. Every one of them shall be in such a predicament that will make him oblivious of another." [Surah 80, verses 34 to 37]

To entertain hopes that one's wealth and family will benefit in the Hereafter as they did in this world is sheer foolishness and wishful thinking. The disbelievers (*kuffār*) are destined for Hell and will serve to fuel it. Those who chose disbelief (*kufr*) after the coming of the Holy Prophet صلى الله عليه وسلم behave just like the people of Pharaoh (*Fir'aun*). Due to their falsification of Allāh's revelation and sinful behaviour, they were seized in His grip of chastisement in both worlds.

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَيَسُوءُ أَلِيمُهُدُ ۖ قَدْ  
كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ  
كَافِرَةٌ يَرَوْنَهُمْ مِّثْلَهُمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ ۚ إِنَّ فِي  
ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ۝

(12) Say to those who disbelieve, "You shall be vanquished and gathered in Hell, which is the worst of beddings." (13) Indeed there was a sign for you in two groups which met. One group fought in the way of Allāh and the other were disbelievers, who saw them as twice their number with their very eyes. Allāh strengthens with His aid whomsoever He wills. Truly in this is a lesson for those with foresight.

## THE JEWS ARE ADVISED TO TAKE A LESSON FROM THE INCIDENT AT BADR

It is reported in "Rūhul Ma'āni" (v.3, p.94) from a narration of Bayhaqi that Sayyidina Ibn Abbās رضى الله عنه said that after the victory at Badr, the Holy

Prophet صلى الله عليه وسلم gathered the Jews in the marketplace of the Jewish tribe of Banu Qaynuqa. He addressed them thus, "Oh Jews, accept Islām before you suffer the adversity suffered just now by the Quraish." They responded by saying, "Oh Muhammad صلى الله عليه وسلم, do not be beguiled by your victory over some inexperienced people who do not know the art of warfare. By Allāh! If you should fight us, you will find out who we are." In response to this statement, Allāh revealed this verse telling them that they shall also soon be defeated and killed in this very world and receive the grotesque punishment of Hell. Their threats are all hollow and futile.

## THE AUDACITY OF THE JEWS

In spite of their insolence the Jews were finally crushed. The Banu Quraiza were killed and the Banu Nadhīr were exiled to Khaybar. Thereafter the Muslim conquered all their forts of Khaybar and struck an agreement with them that they will continue working the fields and send a stipulated amount to the Muslims.

Later, during the period of Sayyidina Umar رضى الله عنه, they were even expelled from Khaybar. This was their defeat in this world and in the Hereafter there awaits only Hell for them.

## THE SCENE AT BADR

Allāh depicts the battle of Badr as a lesson for the Jews as to how the Muslims conquer the disbelievers (*kuffār*). The Muslim army fighting in the way of Allāh comprised 313 soldiers of whom 77 were from the Muhājirīn (*Makkan immigrants*) and the other 236 were from the Ansār of Madinah. The Muslim army had only 70 camels and every three soldiers were required to ride and graze one camel in turn. In addition to this they had only two horses, six coats of armour and eight swords. They travelled a hundred miles over mountainous terrain to reach Badr.

The disbelievers (*kuffār*) army numbered three times that of the Muslims. They comprised 900 fighting soldiers excluding the women who went with them. With great pomp and glamour they sang and danced, carrying with them much supplies and weapons in addition to their 700 camels and 100 horses.

The end result of the battle was that 70 disbelievers (*kuffār*) were killed while a further 70 were taken captive. Only six of the immigrants (*Muhājirīn*) and eight Ansār met their martyrdom. Allāh assisted the Muslims in numerous ways, the one being that the disbelievers (*kuffār*) saw them as double their figure.

Allāh says in Surah Anfāl, "And recall the time when you met, Allāh made them seem little to you and reduced your number in their eyes, so that Allāh may bring to pass a matter that He had already decreed." [Surah 8, verse 44] By reconciling these two verses it is gathered that before the battle, Allāh made the Muslims appear smaller than their actual size so that the disbelievers (*kuffār*) would not grow despondent and flee the battlefield. Once the battle commenced, He made them seem double their size so that the disbelievers (*kuffār*) now lost courage and fought with less vigour. On the other hand, the disbelievers (*kuffār*) army seemed smaller to the Muslims so that they would take courage and fight

with more enthusiasm. This has been explained in "Ma'ālimut Tanzil" (v.1, p.283) and in "Rūhul Ma'ānī" (v.2, p.96).

It could also be said that the Muslims saw the disbelievers (*kuffār*) as being double their size. In this case it would still mean that they saw them as being less because in actual fact they were three times their size. In this way also they would take courage because Allāh says to the Believers (*Mu'minīn*), "If there be from you one hundred perseverant ones they can vanquish two hundred." [Surah Anfāl, verse 66]

"Allāh strengthens with His aid whomsoever He wills." Allāh allowed an ill-equipped army of 313 to defeat a well-equipped army of a thousand that possessed all the necessary means. The Jews, instead of taking heed, chose to do the opposite and suffered as a result. If a person chooses to blind himself, he will only destroy himself.

"Truly in this is a lesson for those with foresight." This verse explains that the Jews did not utilise any foresight in the matter and turned a blind eye to the warning. If they had exercised their faculties of understanding, they would have perceived this great miracle of the Holy Prophet صلى الله عليه وسلم and become Muslims.

زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ  
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ  
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ ﴿١٤﴾

(14) Beautified for mankind has been made the love of joys from women, children, large heaps of gold and silver, branded horses, livestock and plantations. These are the comforts of the worldly life and with Allāh is a most excellent abode.

## THE COMFORTS OF THE WORLD HAVE BEEN MADE ATTRACTIVE TO MAN

This verse briefly mentions some of the attractive things of the world which people feel they have to forsake when accepting Islām. This was one of the factors that prevented the Jews from accepting Islām. This perception is based on ignorance. Although a person might experience some difficulties initially (which are actually a test), he shall receive even more by virtue of his Belief (*Imān*).

Many things of desire have been mentioned in this verse and usually a person possessing these are considered to be of some standing and authorities. However, these are prone to be of limited benefit only for a while in this world and it shall only be Belief (*Imān*) and good deeds that will avail one in the Hereafter. For this reason Allāh states further, "These are the comforts of the worldly life and with Allāh is a most excellent abode."

".....large heaps of gold and silver..." The Arabic word "*qintār*" refers to a large fortune of wealth. It is further used in conjunction with the adjective

"muqantara" which emphasises its huge proportions considerably. it is reported that when the Holy Prophet صلى الله عليه وسلم was asked regarding the meaning of "qintār", he mentioned twelve thousand "Awqiya" (one Awqiya equals 40 Dirhams).

"..... branded horses..." The Arabs used to brand their horses, called "musawwama." Sayyidina Ibn Abbās رضى الله عنه reports that this word refers to horses that are left in the fields for grazing. According to Sayyidina Mujahid رحمه الله, these are such horses that are very healthy and beautiful.

".....livestock and plantations." Livestock is defined by the Arabic word "an'am" which refers to camels, goats, cattle, etc. Normally a person who owns a large number of these animals is regarded as one of a high standing. When this person's animals go out early in the morning to graze and then return again in their large droves in the evening, he watches them proudly and thinks nothing of anyone else. Allāh refers to this in Surah Nahl "In them is beauty for you when you return them in the evenings and when you send them out in the morning." [Surah 16, verse6]

The last thing mentioned is fields of crops and plantations. The farmer is also intoxicated by the sight of his large fields and swells with pride over them. The people of the world are infatuated by their worldly possessions. On the other hand, those concerned for the Hereafter apply themselves to acquire only the Hereafter. The following verse draws the attention of these worldly ones towards the Hereafter.

﴿ قُلْ أَوُنِّتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ  
بِالْعَبَادِ ﴾ (15) ﴿ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمَّاكَ فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ  
النَّارِ ﴾ (16) ﴿ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ  
بِالْأَسْحَارِ ﴾ (17)

(15) Say, "Shall I inform you of something better than that? For those who fear (Allāh) are gardens by their Lord, beneath which rivers flow wherein they shall abide forever; and pure spouses and Allāh 's pleasure. Allāh sees His bondsmen." (16) Those who say, "O our Lord, verily we believe, so pardon us our sins and guard us from the punishment of the fire." (17) The patient, the truthful, the obedient, the charitable and those who beg forgiveness in the early hours.

## THE BOUNTIES OF THE PIOUS IN THE HEREAFTER

After mentioning the coveted things of this world in the previous verse, Allāh now mentions the bounties of the Hereafter which are much more superior. These, however will not be for everyone. These are reserved for those



possessing piety, the best form of which is to abstain from disbelief (*kufri*) and polytheism (*shirk*) and to accept Belief. Without Belief, no good deed is accepted, nor can one attain piety.

Piety (*Taqwa*) also involves abstaining from all major and minor sins, as well as avoiding things that are classified as Makrūh Tahrimi or Makrūh Tanzihi and things that are doubtful. For those possessing piety, Allāh promises gardens beneath which rivers flow wherein they will live until eternity. With that they shall also enjoy the company of such spouses who are pure. (The meaning of 'pure' has passed in the 25th verse of Surah Baqarah.)

## THE PLEASURE OF ALLĀH

This shall be the greatest boon to these people in the Hereafter. The pleasure of Allāh is indeed the best thing any person can wish for since it encapsulates all other bounties and blessings. It is mentioned in Surah Tauba (verse 72), "The pleasure of Allāh is the greatest." The verse is oft repeated, "Allāh is pleased with them and they with Him." A slave cannot aspire for anything greater than the pleasure of his master.

The Holy Prophet صلى الله عليه وسلم related that Allāh shall summon the people of Heaven (*Jannah*), to which they will reply, "O our Lord, we are present and ever ready to enact Your instructions for all good is with You." Allāh shall ask them whether they are happy, to which they shall say, "O our Lord, how can we not be happy when You have given us what You had not given any other of Your creation?" Allāh will ask them, "Should I not confer on you something better?" They will respond by saying, "O our Lord, what can be better than this?" Allāh will tell them, "I shall confer my pleasure upon you and I shall henceforth never be displeased with you." [Bukhari and Muslim]

After mentioning the bounties to be enjoyed by these pious people, Allāh then speaks of their prayer (*du'ā*) for forgiveness and safety from Hell, followed by their description. They are "The patient, the truthful, the obedient, the charitable and those who beg forgiveness in the early hours.

"The patient..." This quality receives precedence because it includes all good, as was discussed in the verse, "Seek help with patience and *Salāh*." [Surah Baqarah, verses 45 and 153] It was stated that "Sabr" (patience) is of three types. The first is to be steadfast on good actions, the second is to abstain from sins and the third is to persevere through hardships. A believer requires this quality in every aspect of his life and in every action.

"...the truthful..." A person who is true in his Belief (*Imān*) can never be a hypocrite and one who is true in his speech will never lie. In the same way, one who is true in his deeds will perform them well and one who is true in his intentions shall rectify all his actions. Allāh says in Surah Zumar, "Those who come forth with the truth and testify thereby, these are indeed the people of piety (*taqwa*)." [Surah 39, verse 33]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Remain steadfast upon the truth for it leads to all good, and this leads one to Heaven (*Jannah*). A person continues being truthful until he is

recorded by Allāh to be amongst the Siddiqīn (the very truthful ones). Stay away from lies for they surely lead to sin, and this sin leads one to Hell. A person continuously lies until he is recorded by Allāh to be amongst the Kadhāb (the extremely untruthful). [Bukhari and Muslim]

“...the obedient...” These include all those who carry out acts of worship and abstain from all sins.

“.....the charitable...” This verifies the great virtue of spending in charity since such charitable people are included in the ranks of the pious possessors of piety (taqwa). Being charitable is not related to being wealthy, but depends upon the person's desire for reward in the Hereafter. Many wealthy people have no desire for the Hereafter, so they do not even spend in charity while many a poor person spends in the way of Allāh despite his straitened conditions.

“....and those who beg forgiveness in the early hours.” This is a special quality of the pious. Sayyidina Abu Umama رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, “Remain steadfast with the night Salāh (Tahajjud) because it was the habit of the pious people before you. It is a means of gaining proximity to your Lord, an expiation from sins and a means for abstaining from them.” [Tirmidhi]

The Holy Prophet صلى الله عليه وسلم is also reported to have said, “When the last third of the night remains Allāh announces, “Who will make any supplication (du‘ā) that I may accept his supplication (du‘ā)? Who will ask for something that I may grant it to him? Who is it that seeks pardon from Me that I may pardon him?” [Bukhari, v.1, p.153]

## THE VIRTUE OF WAKING AT NIGHT

Sayyidina Amr bin Ubaid رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, “A servant draws closest to Allāh during the final hours of the night, so if you can manage it, be of those who remember Allāh at this time.” [Tirmidhi] The Qur‘ān also mentions many virtues of waking at night to engage in acts of worship. Allāh says in Surah Dhāriyāt, “Verily the pious shall dwell in gardens and springs, taking from that which their Lord had given them. Without doubt they were good doers from afore. They used to sleep little at night and would beg pardon in the early hours.” [Surah 51, verses 15 to 18]

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ  
 الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ  
 أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا يَنْهَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ  
 فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ  
 لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا  
 فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَاللَّهُ بِمُصِيرِ الْعِبَادِ ﴿٢٠﴾

(18) Allāh (Himself) testifies that there is no deity save Him, and (so do) the angels and men of learning; maintaining with justice, there is no other deity besides Him, The Almighty, The Wise. (19) Definitely the only Dīn (religion) with Allāh is Islām. Those who were given the scripture from before only differed after the knowledge came to them because of animosity between themselves. Whosoever disbelieves in the revelations of Allāh, verily Allāh is swift in taking account. (20) If they argue with you [O Muhammad صلى الله عليه وسلم] tell them, "I have surrendered myself to the obedience of Allāh and (so have) those who follow me." Say to those who have been given the scripture and to the unlettered ones, "Have you surrendered to the obedience of Allāh?" If they surrender then surely they are rightly guided, and if they turn away then your duty is only to convey. Allāh sees His bondsmen.

### THE TESTIMONY OF ONENESS OF ALLĀH (TAUHĪD)

It is narrated in "Rūhul Ma'ānī" (v.3, p.104) and "Ma'ālimut Tanzīl" (v.1, p.285) from Kalbi رحمه الله that two Jewish scholars from Syria came to Madinah. Upon arrival, the one said to the other that this city is exactly as we read in the scriptures as being the resident city of the final Holy Prophet صلى الله عليه وسلم. When they met the Holy Prophet صلى الله عليه وسلم, they recognised him to be as they had read and enquired, "Are you Muhammad?" When they received an affirmative reply, they asked further, "Are you Ahmad?" When they again received a positive answer, they said, "We wish to question you concerning a certain testimony which, if you reply correctly, we will believe in you and attest to your Prophethood." The Holy Prophet صلى الله عليه وسلم told them to pose their question, to which they said, "Tell us what is the greatest testimony in the book of Allāh?" Upon this the above verse was revealed viz. "Allāh (Himself) testifies that there is no deity save Him, and (so do) the angels and men of learning..." On hearing this, both of them accepted Islām.

In this verse Allāh Himself, together with His angels bear testimony to His divinity. These angels are Allāh's chosen bondsmen whom He has protected from committing any sins. Many of them are forever in His presence and recognise His divinity. Together with them are the "men of learning."

### WHO ARE "THE MEN OF LEARNING"?

The "men of learning" are all the Prophet صلى الله عليه وسلم and all those who followed them. They all recognised the divinity of Allāh by way of His signs and proofs. They realise that He is the One and Only Being worthy to be worshipped.

It is understood from this that those who are involved in researching various creations of Allāh cannot be called men of learning unless they perceive the divinity of Allāh. Those who cannot do this remain ignorant despite their exhaustive efforts in research. Surah Zumar contains the verse, which states, "Say, 'Oh ignorant ones! Do you command me to worship others besides Allāh?'" [Surah 39, verse 64] This verse terms these people as ignorant people even though they were the most eloquent in their time.

".... maintaining with justice..." With His perfect system of equity and justice, Allāh passes Judgment between His servants in both worlds. He does not oppress in the least, and it is only those who have no concept of the meaning of

justice who object to His Judgment.

“...there is no other deity besides Him, The Almighty, The Wise. This emphasises what was said in the beginning of the verse concerning oneness of Allāh (*Tauhid*).

## ONLY ISLĀM IS RECOGNISED BY ALLĀH

“Definitely the only *Dīn* (religion) with Allāh is Islām.” Islām is the only way to salvation and any person who rejects this *Dīn* (religion) cannot attain success, despite his belief in the unity of Allāh. Allāh says towards the end of this Surah, “Whoever follows a *Dīn* (religion) other than Islām, it will never be accepted from him. [verse 85]

The literal meaning of Islām is ‘obedience’ and ‘submission.’ It refers to the *Dīn* (religion) that Allāh prescribed for His servants because they submit to His obedience outwardly and inwardly with their body and souls.

Every Prophet عليه السلام preached the *Deen* (religion) of Islām and their followers were termed Muslims. The final Holy Prophet صلى الله عليه وسلم also preached this *Dīn* (religion) and the same *Dīn* (religion) shall prevail till Judgment (*Qiyāmah*). Whoever shall follow it is termed a Muslim and will attain salvation, while the rejecters are infidels (*kuffār*).

The root word of ‘Islām’ denotes peace in both worlds from all problems and punishment. Much has already been said in this regard in certain verses of Surah Baqarah viz. “Verily those who believe and those who are Jews, Christians or Sabians.” [verse 62] and ‘When his (*Ibrāhīm*’s) Lord told him submit!” [verse 131]

The differences between the Jews and the Christians and their opposition to the Holy Prophet صلى الله عليه وسلم was not because of ignorance, but took place with their full knowledge. They recognised the Holy Prophet صلى الله عليه وسلم to be the final Prophet but their obstinate nature prevented them from accepting. Their hankering after the things of this world also served as an obstacle to their accepting. For this attitude, they incurred upon themselves Allāh’s chastisement and He says, “Whosoever disbelieves in the revelations of Allāh, verily Allāh is swift in taking account.”

“If they argue with you (Oh Muhammad صلى الله عليه وسلم tell them, ‘I have surrendered myself to the obedience of Allāh and (so have) those who follow me.’ Those who choose not to believe will have to suffer their own punishment and the Believers (*Mu’minīn*) cannot be expected to help them.

“Say to those who have been given the scripture and to the unlettered ones, ‘Have you surrendered to the obedience of Allāh?’ If they surrender, then surely they are rightly guided, and if they turn away then your duty is only to convey.” One cannot force these people to accept, but can merely advise them. Inviting them towards Islām is the duty of the Muslim.

“Allāh sees His bondsmen.” The Muslim, infidel (*kāfir*), inviter and rejecter accept this fact and none can expect his actions to go unnoticed.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ  
 الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾  
 أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ  
 نَّاصِرِينَ ﴿٢٢﴾

(21) Surely those who disbelieve in the revelation of Allāh and wrongfully slay Prophet and slay those from mankind who enjoin justice, give them the tidings of a most painful chastisement. (22) They are the ones whose actions have been wasted in the world and in the Hereafter, and they shall have none to assist them.

### THE WARNING OF PENDING PUNISHMENT FOR THE DISBELIEVERS (KUFFĀR)

This verse warns all disbelievers (*kuffār*) of punishment, be they Jews, Christians or anything else. Specific mention is made of the Jews who used to kill Prophet ﷺ. The inference is also to the Jews in the time of the Holy Prophet ﷺ because, although they did not actually carry out the actions of their forefathers, they did not disassociate themselves from the actions of their predecessors.

Such people will also suffer this chastisement who murdered those who enjoined others with justice. It is not farfetched for them to murder the followers of a Prophet since they kill Prophet themselves. Regarding each of these people Allāh says, “give them the tidings of a most painful chastisement.”

The giving of tidings is usually for something joyous. It has been used in this context because these people thought that the outcome of their sinful deeds will be good and expected Allāh’s mercy while they sinned. The verse tells them that they will now not receive the favourable things that they anticipated, but they would receive the tidings of a punishment instead.

“Rūhul Ma’ānī” (v.3 p.109) reports from Ibn Jarir and Ibn Abi Hātim that Sayyidina Abu Ubaidah bin Jarāh رضى الله عنه asked the Holy Prophet ﷺ which persons shall receive the most grievous punishment on the Day of Judgment. The Holy Prophet ﷺ replied that it shall be the person who killed a Prophet or killed someone who enjoined good and forbade evil. Thereafter Holy Prophet ﷺ recited the above verse and added, “Oh Abu Ubaidah رضى الله عنه, the Bani Isrā’īl in a single morning murdered 43 Prophet. Some 170 worshippers rose from them to prevent them and to enjoin good, but by the same evening all of these worshippers were also killed.”

### THE ACTIONS OF THE DISBELIEVERS (KUFFĀR) ARE ALL WASTED

“They are the ones whose actions have been wasted in the world and in the Hereafter, and they shall have none to assist them.” Their lives will not be safe in this

world and they shall not deserve accolades for their actions here. Even in the Hereafter, their actions shall not avail them since these will be bereft of reward and incapable of offering any security from Hell. There shall be none to render them any assistance or intercession. Of course, this refers to their good actions, since the evil deeds can do them no good whatsoever.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ  
يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا  
مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا  
رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾

(23) Have you not seen how those who have been given a portion of the scripture are called towards Allāh's book that it may judge between them, then a group from them flagrantly turn away? (24) This is because they say, "The fire shall never touch us except for a limited number of days." The things that they fabricate have deceived them in their Dīn (religion). (25) What will be their condition when We gather them for a day wherein there is no doubt and every soul is paid in full and they shall not be oppressed?

## THE JEWS' AVERSION TO ALLĀH'S BOOK AND THEIR WISHFUL THINKING

It is narrated in "Rūhul Ma'āni" (v.3, p.110) from Ibn Is'hāq رحمه الله عليه that the Holy Prophet صلى الله عليه وسلم once went to the Baitul Midrās (the religious and educational centre of the Jews in Madinah) where many Jews were gathered. There he invited them towards Islām.

Amongst them were two people by the names of Nu'man bin Amr and Harith bin Zaid, who asked the Holy Prophet صلى الله عليه وسلم whose Dīn (religion) he followed. The Holy Prophet صلى الله عليه وسلم replied that he followed the Dīn (religion) of Sayyidina Ibrahīm عليه السلام. They argued that Sayyidina Ibrahīm عليه السلام was a Jew, to which the Holy Prophet صلى الله عليه وسلم told them to bring a copy of the Torah to decide the matter between them. They were reluctant to do so and were averse to the idea of letting it be a judge between them. On this occasion, Allāh revealed the above verse stating that when they are summoned to let the book of Allāh decide between them, a faction from them turn back, refusing to accept the truth.

## THE HOPES OF THE JEWS AND THEIR IDEAS

The reason for their aversion to the truth is given as the fact that they are trapped in their own fabricated ideas. They console themselves with the idea that they will only remain in Hell for a few days. Some commentators are of the opinion these few days of punishment tally with the number of days that their forefathers worshipped the calf. This idea of theirs is steeped in ignorance because no person can possibly endure even a single minute in Hell. These ideas

and concepts of theirs had beguiled them and earned them punishment, as Allāh says, *"The things that they fabricate (have) deceived them in their Dīn (religion)."*

They possess no authorisation from Allāh for this fabricated idea of theirs and they have no guarantee that they will emerge from Hell after the expected period of time. Their rejection of the Dīn (religion) warrants their eternal punishment, but they still maintained their vain presumptions about salvation.

They also claimed that being the children of the Prophet عليه السلام, they shall be rescued from the punishment of the Hereafter. Some even make the preposterous claim that Allāh promised Sayyidina Ya'qub عليه السلام that his progeny will not be punished and that they will only have to pass over Hell. Verse 18 of Surah Mā'idah states, *"The Jews and the Christians say, 'We are the children of Allāh and His loved ones!' Say, 'Then why will He punish you for your sins? You are only humans of those that He created. He forgives whom He wills and punishes whom He wills. To Allāh belongs the sovereignty of the heavens and the earth and what is between them, and unto Him is the return.'"* [Rūhul Ma'āni v3, p.111]

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

(26) Say, "O Allāh, Owner of sovereignty, You bestow sovereignty to whomsoever You please and snatch away sovereignty from whomsoever You please. You grant honour to whomsoever You please and disgrace whomsoever You please. In Your hand is all good. Verily You are Able to do all things." (27) "You enter the night into the day and enter the day into the night. You bring forth the living from the dead and the dead from the living and give sustenance to whomsoever You desire without reckoning."

## ALLĀH IS THE OWNER OF ALL SOVEREIGNTY AND GIVES RESPECT AND DISGRACE TO WHOM HE WILLS

It is recorded in "Ma'alimut Tanzil" (v.1 p.279) from Sayyidina Ibn Abbās رضي الله عنه that when the Holy Prophet صلى الله عليه وسلم conquered Makkah, he told the Companions (Sahābah) رضي الله عنهم of their future conquests of Rome and Persia. On hearing this, the hypocrites and Jews jeered that the Holy Prophet صلى الله عليه وسلم seems not to be satisfied with Makkah and Madinah but is greedy to go on to conquer the great powers of Persia and Rome. On this occasion the above verse was revealed.

Allāh instructs the Holy Prophet صلى الله عليه وسلم to make the following supplication (du'ā), "O Allāh, Owner of sovereignty, You bestow sovereignty to whomsoever You please and snatch away sovereignty from whomsoever You please. You grant honour to whomsoever You please and disgrace whomsoever You please." This is a

supplication (*du'ā*) as well as a reference to the taunts of the disbelievers that it is Allāh who controls the affairs of the world and He gives authority to whomsoever He pleases. Allāh ended the sway of the Jews in Madinah and handed the city over to the Muslims, just as He had taken the rule of Makkah away from the Quraish. Although the Muslims were without the means, yet Allāh granted them victory over better-equipped forces. In the same way, it was Allāh who gave dominion to the Romans and the Persians and He is able to take it away from them and give it to the Ummah of the Holy Prophet ﷺ.

These disbelievers saw only the strength and might of the enemy forces and overlooked the power of Allāh, who gave all of this to them. The One who gave it is surely able to repossess it, and He grants honour and debasement to whoever He wills.

*"In Your hand is all good."* Commentators mention that although all good and bad is in the control of Allāh, this verse only mentions the one factor and the opposite is understood from it. Other commentators maintain that only the good is mentioned in this verse because it is actually a supplication (*du'ā*) and every person asking in a supplication (*du'ā*) will ask only for the things which he requires (i.e. good).

*"Verily You are Able to do all things."* This statement serves as a summary of the entire verse. Its broad context also indicates that Allāh is Capable of doing even much more than what is mentioned earlier.

## SOME DEPICTIONS OF ALLĀH'S POWER

*"You enter the night into the day and enter the day into the night."* At times the nights are longer than the days while at other times the opposite occurs. It often occurs that the difference in day and night may be 4 or 5 hours while at other times it can be up to 16 hours and even more. All these factors are determined solely by Allāh and none other has any jurisdiction over them.

*"You bring forth the living from the dead and the dead from the living..."* Commentators mention that from the lifeless womb a living being is born and from the living being a lifeless womb is again formed. Others explain it to mean that from a lifeless egg a living bird is hatched and then this bird may again lay an egg. Sayyidina Hasan and Atā رحمه الله عليه have tendered yet another explanation. They say that from a Believer (*Mu'minīn*) [who is considered to be living due to his Belief (*Imān*)] a disbeliever (*kāfir*) may be born (who is considered to be lifeless), while the opposite may also take place and a Believer (*Mu'minīn*) is born to a disbeliever (*kāfir*). Allāh says, *"Can the one who was dead then revived by Us and given a light whereby he treads, be like the one who is in darkness and cannot emerge there from?"* [Surah An'ām, verse 122]

*".....and (You) give sustenance to whomsoever You desire without reckoning."* The granting of provision is His responsibility, which He may designate as He pleases. As He gives without stint, He may also restrict. Allāh says in numerous verses of the Qur'ān, *"Your Lord lavishes sustenance for whomsoever He wills and straitens."*



لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

(28) The believers should not take the disbelievers as friends in preference to believers. Whoever does so has no connection with Allāh, unless you have to safeguard yourselves from enemies. Allāh bids you to beware of Him and unto Allāh is the return.

### MUSLIMS ARE COMMANDED NOT TO BEFRIEND THE DISBELIEVERS (KUFFĀR)

This verse clearly prohibits the preference of disbelievers (*kāfir*) friends over Muslim friends, warning that the perpetrator of this act shall have severed all ties with Allāh. "Ma'ālimut Tanzil" (v.1, p.291) reports from Sayyidina Ibn Abbās رضى الله عنه that this verse was revealed with regard to Abdullah bin Ubayy and his fellow hypocrites. They used to befriend the idolaters and Jews, passing information on to them concerning the Muslims with the hope that the disbelievers (*kāfir*) would eventually overcome the Muslims. With regard to this, the verse was revealed to warn Muslims not to emulate this practice.

It is also narrated from Sayyidina Ibn Abbās رضى الله عنه that some Jews befriended certain persons of the Ansār with the objective of displacing them from Islām. Although many other Muslims warned them of this ploy, they refused to listen and continued their friendship. Eventually this verse was revealed.

Other verses of the Qur'ān also prohibit the befriending of disbelievers (*kuffār*). Allāh says in Surah Mumtahina, "O you who believe, choose not My enemy and your enemy as friends, passing on messages of friendship to them when they disbelieve in that truth which has come to you. They exile you and the Holy Prophet صلى الله عليه وسلم only because you believe in Allāh and His Messenger. When you fight in My way, seeking My pleasure, you secretly send messages of friendship to them. I am best Aware of all that you hide and all that you reveal. Whoever from you does so, then he has definitely strayed from the right path. If they ever gain the upper hand over you they shall be your foes and will stretch out their arms and tongues to you with evil intent, and they long for you to disbelieve." [Surah 60, verses 1 and 2]

### THE CONSEQUENCES OF BEFRIENDING THE DISBELIEVERS (KUFFĀR)

Nowadays Muslims are totally oblivious to the prohibition stated in this verse and continue preferring disbelievers (*kuffār*) as friends over other Muslims. Ignoring their personal welfare, they give precedence to their worldly benefits and do not even consider befriending Muslims instead. Some Muslim even become informants to foreign disbelievers (*kuffār*) nations. It is indeed sad that Muslims have mutual enmity between themselves, but friendship with the disbelievers (*kuffār*).

This tragic state of affairs has made the Muslim countries puppets of the disbelievers (*kuffār*). To attain the academic degrees of the disbelievers (*kuffār*), some Muslims "scholars" write various theses, the topics of which are selected by their disbeliever (*kāfir*) seniors. Such topics are chosen whereby the unassuming Muslim is made to disclose the innermost secrets of Islām which include those of Muslim institutes and establishments. These people are, in reality, traitors of Islām and friends of the disbelievers (*kuffār*).

Some people consider this Qur'ānic prohibition to be against etiquette and good social conduct. Healthy social conduct and heart-felt friendships are two different concepts. When there exists a heart-felt friendship with the disbelievers (*kuffār*), then a Muslim will even betray the secrets and functions of the Muslims to their disbeliever (*kāfir*) adversaries. Belief (*Imān*) demands that one reserves earnest companionship only for Muslims. Even people who appear to be pious find this injunction of the Qur'ān hard to accept, indicating that their submission to Allāh is not yet sincere.

Numerous factions and differences exist among the Muslims. Sometimes these are related to nationality, sometimes to language and sometimes to other factors. Putting aside the demands of their Belief (*Imān*), these Muslims choose rather to accede to the dictates of disbelief (*kufir*) and align with the disbelievers (*kuffār*).

Matters have reached such a low ebb that certain Muslim states even construct places of worship for the disbelievers (*kuffār*) and forgo their own Salāh for the sake of maintaining ties with them. They also participate in the ceremonies of these disbelievers (*kuffār*) and even exchange gifts with them on these occasions. This state of affairs has stripped the Muslims of their status.

Thinking that they may benefit, Muslims are indeed misleading themselves because what appears to be beneficial to them actually conceals harm within. Allāh says in a verse of Surah Imrān, "O you who believe, take not as confidants any besides your own (Muslims) for they waste no opportunity to harm you." [Surah 3, verse 118] The disbelievers (*kuffār*) wish only harm to the Muslims and desire that the territories of the Muslims become theirs so that the Muslims bow at their feet. They wish to render the Muslims totally incapable of resistance.

".... in preference to believers..." This clause should not be misconstrued to mean that it is permissible to befriend the disbelievers (*kuffār*) when friendship with Muslims is still maintained. The verse rules out relationships with the disbelievers (*kuffār*). In reality, such ardent friendship is only possible with the disbelievers (*kuffār*) when relationships with Muslims are ignored, be it intentionally or coincidentally. Once a friendship is struck with a disbeliever (*kāfir*), the relationship with a Muslim will inevitably be weakened or even destroyed.

## A GRAVE WARNING TO THOSE WHO BEFRIEND THE DISBELIEVERS (*KUFFĀR*)

"Whoever does so (befriends the disbelievers (*kuffār*)) has no connection with Allāh..." Thereafter Allāh mentions an exception to the prohibition and allows a superficial friendship by declaring, "...unless you have to safeguard yourselves from

*enemies.*" In the case where a Muslim is in genuine danger of losing either his life or any limb, he may display an external friendship if it will secure his safety. In this case it is permissible for him to say things contrary to Islām. Of course these things should only be restricted to the tongue and must not enter the heart.

"Allāh bids you to beware of Him and unto Allāh is the return." If a Muslim bears this always in mind, he will be able to abstain from all sins and not succumb to the dictates of evil.

## TO WHAT EXTENT IS FRIENDSHIP WITH THE DISBELIEVERS (KUFFĀR) PERMITTED?

The verse prohibits what is termed as "Muwālāt" (heartfelt friendship). However, "Muwāsāt" and "Mudārāt" are permitted. These refer to the cordial social conduct which one shows towards them e.g. Entertaining a guest, working with them in offices, trading with them, etc. However, none of this is permitted with a disbeliever (*kāfir*) in a "Dārul Harb" i.e. a disbelievers (*kuffār*) state that is engaged in war with the Muslims. Weapons cannot be sold to such states.

While it is permissible to employ a disbeliever (*kāfir*) or to accept employment from one, it will not be permitted to exercise Muwālāt with them. There should be no objection to this injunction since even the disbelievers (*kuffār*) practise the same and will never share an intimate friendship with a Muslim. Until this injunction is adhered to a Muslim cannot possibly act upon Islām properly.

In the name of friendship, the disbelievers (*kuffār*) have started a movement which has totally robbed the Muslims of their Dīn (*religion*). They are tirelessly trying to add the Muslims to their ranks and are finding success amongst those Muslims who do not have an aversion to disbelief (*kufr*) and the disbelievers (*kuffār*). Some Muslims are ashamed of the fact that the Qur'ān prohibits Muwālāt with the disbelievers (*kuffār*). There is absolutely no reason to feel ashamed before these disbelievers (*kuffār*) since none of them will admit to possess a true affinity for a Muslim or Islām. As they behave towards us, so will we behave towards them.

## A REFUTATION OF THE "TAQIYA" OF THE RAWĀFIDH

The sect called the Rawāfidh (part of the Shia movement) attaches such great importance to the practice of "Taqiya" (lying in religious matters) that a renowned proverb amongst them is that the person who does not practise Taqiya has no Belief (*Imān*). They quote in their support the above verse, - *unless you have to safeguard yourselves from enemies.*"

At the outset it should be understood why they resorted to this practice. The Jews taught these people a Dīn (*religion*) other than that brought by the Holy Prophet صلى الله عليه وسلم and impressed on their minds that Sayyidina Ali رضى الله عنه was supposed to be the immediate leader after the Holy Prophet صلى الله عليه وسلم. They were told that the other Caliphs (*Khalifas*) viz. Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه and Sayyidina Uthmān رضى الله عنه usurped the Caliphate (*Khilāfah*) from him. However, true Muslims ask them the reason why Sayyidina Ali رضى الله عنه remained silent about the matter for 26 years, not once laying claim

to his right? Why did he, during this entire period, even participate in their meetings and fight with them in Jihād (*religion war*)? Why did he join them in all their Jumu'ah, Eid and daily Salah? In reply to all of this they have been taught by their tutors (the Jews) to say that Sayyidina Ali رضي الله عنه was practising Taqiya.

This practice of 'Taqiya' is such a weapon that the enemies have placed in their hands that they regard it as being a fundamental of Din (*religion*) and use it in every defence. When they deliberately say many things that contradict their beliefs, they actually feel that they are doing an act of virtue. How vast is the difference between their cowardly practice of 'Taqiya' and the outstanding courageousness of Sayyidina Ali رضي الله عنه whom they claim to follow!

It is not the trait of people of Belief (*Imān*) to falter before falsehood. If indeed it was the right of Sayyidina Ali رضي الله عنه to ascend to the Caliphate (*Khilāfah*), he would have fought for the truth and not given in to the other three Khulafa. It is not conceivable that the vicegerent of the greatest Holy Prophet صلى الله عليه وسلم should yield to the authority of any oppressor.

To view the matter from another angle, the incident of Sayyidina Husain رضي الله عنه should be examined. When the Rawāfidh summoned him to Kufa and then deserted him, he chose to fight to the end for the sake of the truth. He even had to endure the killing of so many of his family members, but he never yielded to the pressure of those whom he considered to be oppressive. He could have practiced 'Taqiya' to appease Yazid and Ibn Ziyād, but he did not.

This episode clearly displays the fact that there exists no 'Taqiya' in the Din (*religion*), for it was not even practised by people like Sayyidina Husain رضي الله عنه whom these Shias claim to follow. Whatever incidents the Shias narrate regarding the 'Taqiya' of their "Scholar's (*Imāms*)" are all fabrications and contradict the status of these noble personalities. It is just not possible that they conceal one thing in their hearts and practice another. This practice of 'Taqiya' has no basis from the Qur'ān whatsoever.

"...unless you have to safeguard yourselves from enemies." This verse applies to the case when a Muslim is in danger of suffering harm from the disbelievers infidels (*kuffār*) e.g. they force him to make any statement of infidelity (*kufr*) under a threat, which they are able to induce and which shall prove unbearable to the Muslim in question. This is as Allāh says in Surah Nahl (*verse 106*), "... save for him who is forced, but his heart is content with Belief (*Imān*)."

Even in this case, however, it will be best to endure the suffering and not concede.

Their quoting this verse for their support is also unjustified since they are the very people who believe that the Qur'ān we possess is adulterated and incomplete. How is it possible that one who does not accept a thing uses it to lend support to his belief. They should, at the very least, present a hadith of Sayyidina Ali رضي الله عنه himself which has an authentic chain of narrators.

قُلْ إِنْ تَخْشَوْنَ مَا فِي صُدُورِكُمْ أَوْ يُتْدَوُهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ

تُخْضِرُوا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ  
نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿30﴾

(29) Say, "Whether you hide or reveal what is in your bosoms, Allāh knows it. He knows what is in the heavens and what is in the earth, and Allāh is Able to do all things." (30) On the day when every soul shall find all the good which it had done present before it. It will wish that there be a great space of distance between it and the evil which it perpetrated. Allāh bids you to beware Of Himself, and Allāh is Clement unto His bondsmen.

## ALLĀH KNOWS EVERYTHING AND IS ABLE TO DO ANYTHING

He knows what is concealed in the depths of hearts and all that is within the heavens and the earth. A Being whose knowledge is so vast deserves to be feared and exalted.

## THE ANGUISH OF THE DAY OF JUDGMENT DAY (QIYAMAH)

The depiction of the Day of Judgment given in this verse is that every soul shall be confronted by its actions. People will wish that this day had never come and that they be far removed there from. For this reason it is necessary for every person to concern himself with his plight on that day by increasing in his good deeds and improving them. Thereafter Allāh reiterates the statement made in a previous verse viz. "Allāh bids you to beware of Himself"

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ  
﴿31﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿32﴾

(31) Say (Oh Muhammad صلى الله عليه وسلم), "If you love Allāh then follow me, Allāh will love you and forgive you your sins. Allāh is Most Forgiving, Most Merciful." (32) Say, "Obey Allāh and the messenger صلى الله عليه وسلم. If they turn away then surely Allāh loves not the disbelievers."

## FOLLOW THE HOLY PROPHET صلى الله عليه وسلم IF YOU LOVE ALLĀH

Both these verses encourage obedience to the Holy Prophet صلى الله عليه وسلم which entails carrying out all his instructions. It refers to following in his footsteps and adopting his path. The various sects that claim to love Allāh are urged in this verse to prove their love in the way stipulated by Allāh and not merely by verbal claims. This is by adopting the lifestyle of Allāh's the Holy Prophet صلى الله عليه وسلم. By doing this, a person will earn the reciprocal love of Allāh and thereby acquire success in both the worlds.

Together with the order to emulate, the instruction to obey is also given and the person who turns away from this is termed to be a infidel in the verse, whom Allāh likes not. This obedience applies to all facets beliefs, obligations

(*Farā'idh*) and compulsories (*Wājibāt*). To reject an obligation is also infidelity, but not to act on it without rejecting its obligation is an act termed "*kuf'r Amali*" (infidelity in actions).

## A WARNING TO THE CLAIMANTS OF DIVINE LOVE

This verse emphasises the fact that those who claim to love Allāh but do not accept the Islām brought by Allāh's most beloved creation, The Holy Prophet صلى الله عليه وسلم will not be included in the list of His loved ones. Their claims are thus in vain and totally wasted.

The verse also serves as a reminder to those Muslims who claim to love Allāh, but neglect to follow in his footsteps. Their businesses are Unlawful (*Harām*), but they claim to love Allāh and His Prophet صلى الله عليه وسلم. They are clean-shaven, yet they claim to love Allāh and the Holy Prophet صلى الله عليه وسلم. They even dress like the infidels (*kuffār*) and run the affairs of their countries according to the laws of the infidels and each time claim to love Allāh and the Holy Prophet صلى الله عليه وسلم. All this amounts to deception and false claims.

## A REFUTATION OF THE REJECTERS OF HADITH

Approximately sixty or seventy years ago, a group sprung up claiming to be followers of the Qur'ān only and denied the following of the Holy Prophet صلى الله عليه وسلم to be a constituent of Dīn (*religion*). They made the preposterous claim that Allāh sent the Qur'ān to mankind just like a person sends a letter to another, and the Holy Prophet صلى الله عليه وسلم merely served the purpose of a postman whose job is confined to delivery. They claim that they are able to understand Allāh's message without the necessity of an explanation from the Holy Prophet صلى الله عليه وسلم. (May Allāh save us from such blasphemy. Āmin.)

In saying such things, these people are denying all the verses of the Qur'ān which exhort the following of the Holy Prophet صلى الله عليه وسلم. Allāh says in Surah Nahl (verse 44), "*We revealed the Reminder (Qur'ān) to you so that you may explain to the people what has been revealed unto them and that they may reflect.*" He says further in Surah Nisā (verse 105), "*Undoubtedly We have revealed to you the Book with the truth so that you may judge between people by that which Allāh has shown you.*"

These verses show that it was also the duty of the Holy Prophet صلى الله عليه وسلم to explain the verses of the Qur'ān. The person who wishes to understand the Qur'ān without the agency of the Holy Prophet صلى الله عليه وسلم shall indeed wander very far from it and become a follower of his own baser self.

Explaining the attributes of the Holy Prophet صلى الله عليه وسلم, Allāh says "*He permits for them the pure things, forbids them from the impure things and removes from them the burden and shackles which were upon them.*" [Surah A'rāf, verse 157]

Those who choose to practise the Qur'ān without resorting to the Ahādīth are really following their own souls and desire freedom. In denying the Ahādīth, they are also denying the Qur'ān and these people have fallen prey to the devices of the infidels (*kuffār*). If they did follow the Qur'ān, they would have surely followed the Holy Prophet صلى الله عليه وسلم and not the dictates of their western

masters in Europe and America.

With regard to the Qur'ān, the Qur'ān itself should decide the matter. It does not classify itself as a mere letter but declares that it is, "A guidance for mankind and clear signs of guidance and a Discerner (between right and wrong)." [Surah Baqarah, verse 185] The Qur'ān was revealed because the mere intelligence of man is insufficient to guide him. Together with this, Allāh also sent the Holy Prophet صلى الله عليه وسلم as an elucidator and commentator of the Qur'ān. Consequently, the order was given that he should be followed in his explanation. If every person was allowed to interpret the Qur'ān as he pleased, there would be innumerable explanations to every verse and the glorious word of Allāh would be no more than a toy.

These ignorant people have reliance on the Qur'ān, yet are not ashamed to make the Revealer of this Qur'ān a target for their objections. He is the Owner and Creator of everything and none should be dissatisfied if He wished that the injunctions of the Qur'ān should be explained by the Holy Prophet صلى الله عليه وسلم.

﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ﴾ (33) ذُرِّيَّةً  
بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿34﴾ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ  
مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿35﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ  
إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ  
وَإِنِّي أُعِيدُهَا بِلَكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿36﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ  
وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا  
قَالَ يَمْرُؤُا أَنَّىٰ لَكَ هَٰذَا قَالَ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ رَزَقُ مِنْ يَشَاءُ بِغَيْرِ  
حِسَابٍ ﴿37﴾

(33) Certainly Allāh preferred Ādam, Nūh and the family of Ibrāhīm over the entire universe. (34) They were descendants of each other. Allāh is The All Hearing, The All Knowing. (35) When the wife of Imrān said, "Oh my Lord, I avow to You what is in my belly to be free, so accept it from me. Verily only You are The All Hearing, The All Knowing." (36) When she delivered the child she said, "My Lord, I have delivered a girl"; and Allāh knows best what she delivered. A male is not like a female. "I will name her Maryam and I seek Your protection for her and for her offspring from the accursed Devil (Shaytān)." (37) Her Lord accepted her with full acceptance, granted her an exceptional upbringing and placed her in the custody of Zakariyya. Whenever Zakariyya went into the sanctuary wherein she was, he found food by her. He said, "Oh Maryam, from where did you get this?" She replied, "It is from Allāh. Allāh provides for whom He pleases without stint."

## THE VOW OF THE MOTHER OF MARYAM عليها السلام, HER UPBRINGING AND APPOINTMENT OF GUARDIANSHIP

"Certainly Allāh preferred Ādam, Nūh and the family of Ibrāhīm over the entire universe. They were descendants of each other." Every human is the descendant of Sayyidina Ādam عليه السلام, who was followed by Sayyidina Nūh عليه السلام, and then much later came Sayyidina Ibrāhīm عليه السلام. Allāh granted Prophethood to all three of the above and then all the consequent Prophet عليه السلام were of their progeny, including the seal of all, Sayyidina Muhammad صلى الله عليه وسلم. The family of Imrān عليه السلام was also from these.

Sayyidina Isā عليه السلام was the son of Sayyidah Maryam عليها السلام and she was the daughter of Sayyidina Imrān عليه السلام. This was not the same Imrān who was the father of Sayyidina Mūsā عليه السلام, but another. "Ma'ālimut Tanzīl" (v.1, p.246) records that there was a time lapse of 1800 years between the two.

Mention is then made of the vow which the wife of Sayyidina Imrān عليه السلام took wherein she said that she vowed her unborn child to be free, meaning that the child would be freed for service of the Baitul Muqaddas. No worldly work will be taken from the child.

The caretakers of the Baitul Muqaddas used to be male, so when she gave birth to a girl she exclaimed in remorse, "My Lord, I have delivered a girl!" This she said even though 'Allāh knows best what she delivered.' Thereafter she exclaimed, to further emphasise her sorrow, that the child could not adequately perform the function of a caretaker to the Baitul Muqaddas, "A male is not like a female." i.e. the girl that was born was not what was expected. It could also mean that in general, females cannot serve the functions of males.

Sayyidina Hakīmul Ummah Thanwi رحمه الله writes that the sentence "A male is not like a female" is not the statement of Sayyidah Maryam عليها السلام, but a statement within the context made by Allāh. In this case the verse will be interpreted to mean that no male child could be like (superior to) this girl to whom she gave birth. This particular girl was unprecedented and truly blessed.

After the birth and the apparent disillusionment she said, 'I will name her Maryam and I seek Your protection for her and for her offspring from the accursed Devil (Shaytān).' The Holy Prophet صلى الله عليه وسلم said in a narration of Bukhari, "Every child screams at birth because Devil (Shaytān) touches them, except Sayyidah Maryam عليها السلام and her son." According to another narration, he said, "Children scream because Devil (Shaytān) pokes them with his finger; except for Sayyidah Maryam عليها السلام and her son, both of whom Devil (Shaytān) could not reach." Yet another narration reports that he strikes them through the placenta with his finger. ["Rūhul Ma'āni," v.3, p.137]

"Her Lord accepted her with full acceptance, granted her an exceptional upbringing and placed her in the custody of Zakariyya." Sayyidina Ibn Abbās رضى الله عنه narrates that when the child was born, her mother (whose name was Hanna) wrapped her up in a cloth and took her to Baitul Muqaddas. There she placed her before the resident worshippers and narrated the entire incident to them. Since the father of the child [Imrān عليه السلام], who was the Scholar (Imām) of Baitul Muqaddas, had passed away during the pregnancy, it was not possible that he



bring her up, otherwise it was his right to do so.

The name Maryam (which means a worshipper) was kept by the mother to indicate that she was still abiding by her vow. This showed that although the child may not be able to serve the Baitul Muqaddas, she could still be a worshipper. For this reason Hanna عليها السلام brought the child to these worshippers. ["Rūhul Ma'āni" and Bayānūl Qur'ān]

All these worshippers desired to raise the child. Their leader, Sayyidina Zakariyya عليه السلام told them that he was most deserving of raising her since he was married to the maternal aunt of the child. The others opted to draw a lot to decide the matter, so all their pens were gathered together. Sayyidina Zakariyya عليه السلام told a child to draw out a pen from the heap, and it so happened that the one he drew out was none other than that of Sayyidina Zakariyya عليه السلام. In this way he took her into his custody. (More details of this episode will follow shortly, Insha Allāh.)

She grew up with Sayyidina Zakariyya عليه السلام and Allāh granted her an upbringing like no other child had. She was given her own quarters (referred to as the "mihrāb" in this verse). This quarter (mihrāb) or sanctuary is described by Sayyidina Ibn Abbās رضى الله عنه as a high room within Baitul Muqaddas, which she would reach by means of a stepladder. Other commentators maintain that the quarter (mihrāb) refers to the Mosque (Masjid) itself, while others interpret it in its renowned meaning (i.e. a niche in the Mosque (Masjid) wall facing the direction of prayers).

### FRUIT FROM THE UNSEEN FOR SAYYIDAH MARYAM عليها السلام

Sayyidah Maryam عليها السلام lived in the confines of the Baitul Muqaddas and Allāh provided her with fruit from the unseen. She would even receive summer fruits in winter and vice versa. Sayyidina Zakariyya عليه السلام used to pay much attention to her and none but he would come to see her. The door would also remain closed, so he was astonished to find these fruit with her, especially since they were out of season. Therefore the verse says, "Whenever Zakariyya went into the sanctuary wherein she was, he found food by her. He said, 'Oh Maryam, from where did you get this?' She replied, 'It is from Allāh. Allāh provides whom He pleases without stint.'" This verse proves the miracles of the pious.

هَٰذَا لَكَ دَعَا زَكَرِيَّا رَبِّهِ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللّٰهَ يُبَشِّرُكَ بَيْحٰثٍ مُّصَدِّقًا بِكَلِمَةٍ مِنَ اللّٰهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿٣٩﴾ قَالَ رَبِّ اَنۢى يَكُوْنُ لِيْ عُلَمٌۢ وَقَدْ بَلَغَنِى الْكِبَرُ وَامْرَاَتِيْ عَاقِرٌۭ قَالَ كَذٰلِكَ اللّٰهُ يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ لِّيْ ءَايَةً ۚ قَالَ ءَايَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَةَ اَيَّامٍ اِلَّا رَمَزًا وَاذْكُرْ رَبَّكَ كَثِيْرًا وَسَمِعِ بِالْعَشِيِّ وَالْاِبْكَرِ ﴿٤١﴾

(38) Then Zakariyya prayed to his Lord saying, "My Lord, grant me pure children from yourself. Without doubt You are the Hearer of all prayers. (39) So the angels called to him while he stood praying in the niche (mihrāb), "Allāh gives you glad tidings of Yahya who shall confirm the word from Allāh and (shall be) a leader, chaste and a Prophet from the righteous. (40) He said, "My Lord, how can I have a son when old age had already reached me and my wife is barren?" Allāh replied, "In this way Allāh does as He pleases. (41) He said, "My Lord, appoint for me a sign." Allāh said, "Your sign is that you shall be unable to talk to people for three days, except by indications. Remember your Lord abundantly and hymn His purity by night and day."

### THE SUPPLICATION (DU'Ā) OF SAYYIDINA ZAKARIYYA عَلَيْهِ السَّلَام FOR CHILDREN

Sayyidina Zakariyya عَلَيْهِ السَّلَام had grown extremely old and had not yet any children who could inherit his knowledge and practices, as Allāh says in Surah Maryam, "He (Sayyidina Zakariyya عَلَيْهِ السَّلَام said, 'Oh my Lord, verily my bones have weakened and my hair has turned white. My Lord, I have never been deprived by You in my prayers. I fear (the plight) of my relatives after me and my wife is barren, so grant me specially from You a successor who shall be an heir to myself and the family of Ya'qūb, and make him, Oh my Lord, pleasant.'" [Surah 19, verses 3 to 6]

### GLAD TIDINGS OF THE BIRTH OF SAYYIDINA YAHYA عَلَيْهِ السَّلَام

Allāh accepted the supplication (du'ā) of Sayyidina Zakariyya عَلَيْهِ السَّلَام and sent an angel to convey to him the glad tidings of a son named Yahya. The child would "confirm the word of Allāh" who was Sayyidina Isā عَلَيْهِ السَّلَام. He will also be a "leader" in that he would be noble, forbearing, well mannered, intelligent, learned, friendly, reliant on Allāh, courageous and ever concerned about the welfare of his people. All these qualities apply to him, along with the real meaning that he shall lead and others shall follow. ("Rūhul Ma'āni")

The final accolade given in his description is that he shall be a Prophet and from amongst the righteous ones (sālihīn).

### WHO ARE THE "SĀLIHĪN" (RIGHTEOUS)

This word is derived from the root word "sālih," which denotes one who abstains from sins, performs virtuous actions and always turns to Allāh. Such people are of numerous ranks, the highest of whom are the Prophet عَلَيْهِ السَّلَام since they are "ma'sum" innocent/ (protected from committing sins).

Sayyidina Sulaiman عَلَيْهِ السَّلَام made the following supplication (du'ā), "Make me, out of Your mercy, from amongst Your pious (sālihīn) bondsmen." [Surah Naml, verse 19] In numerous verses of Surah Anbiya Allāh mentions that many of the Prophet عَلَيْهِ السَّلَام were from amongst the Righteous (Sālihīn). From these verses it is gathered that the quality of piety is indeed one of great merit and an integral part of the good people.

## THE SURPRISE OF SAYYIDINA ZAKARIYYA عَلَيْهِ السَّلَام AND ALLĀH'S REPLY

When he was informed of the imminent birth of a son and the child's qualities, Sayyidina Zakariyya عَلَيْهِ السَّلَام exclaimed, "My Lord, how can I have a son when old age had already reached me and my wife is barren?" The question may arise here that when he initially made the supplication (*du'ā*) to Allāh, he mentioned that he was aged and that his wife was barren. He made the supplication (*du'ā*) with perfect reliance on the power and might of Allāh. Now when the child is to be born, why does he seem astonished?

The commentators have written many responses to this question. One is that he wished to enquire about the method by which Allāh was to confer the child to him e.g. Was it necessary to marry another woman or not? Another interpretation is that his statement was a natural outburst as would occur to any other human upon such an occasion, while he still understood the power of Allāh completely. Yet another answer to this query is that it was made to induce a repetition of the glad tiding so as to derive additional pleasure.

"Allāh replied, 'In this way Allāh does as He pleases.'" Allāh is Capable of conferring children contrary to the normal trend of happenings, despite even barrenness.

When the matter was confirmed, he asked, "My Lord, appoint for me a sign." i.e. a sign to indicate that the child has been conceived. He requested this from Allāh because it would denote the beginning of his good fortune, for which he could increase his gratitude to Allāh. 'Allāh said, 'Your sign is that you shall be unable to talk to people for three days, except by indications.'" Another verse in Surah Maryam mentions three nights as well. This means that during this time period, his tongue shall not be able to utter a word and his only means of communication would be through gestures. The only thing that would be possible for him would be the remembrance of Allāh, hence he was instructed, "Remember your Lord abundantly and hymn His purity by night and day."

Verse 90 of Surah Anbiya reads, "We accepted his supplication (*du'ā*), conferred Yahya upon him and healed his wife." This verse indicates that his wife was cured and made fertile once again. Allāh is the Creator of ends as well as the means, and can create without the means also.

## THE RELIGIOUS SIGNIFICANCE OF MARRIAGE

The verse mentions that Sayyidina Yahya عَلَيْهِ السَّلَام was "hasūr" (translated above as "chaste") i.e. He abstained from relations with women. From this verse, the followers of the Shafi school of jurisprudence deduce that it is better to remain single than to marry. According to the adherents of the Hanafi school of jurisprudence, marriage is Sunnah and will even be compulsory (*Wājib*) for the person who experiences greater necessity.

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated in a narration of Bukhari, "O youths! Whosoever of you possesses the means should marry for it is a medium of lowering the gaze and protecting the chastity. Those who cannot, should resort to fasting because it diminishes the passions."

The Holy Prophet صلى الله عليه وسلم also refused Sayyidina Uthman bin Maz'ūn رضى الله عنه permission to remain single. It was unique to Sayyidina Isā عليه السلام if he did not marry. Besides him all the other Prophet عليه السلام were married. Allāh says in Surah Ra'd, "Most assuredly We have sent many messengers before you and We had apportioned for them wives and children." [Surah 13, verse 38]

Tirmidhi reports a hadith wherein the Holy Prophet صلى الله عليه وسلم said, "Four things were the practice of all the Prophet عليه السلام, modesty, applying perfume, brushing the teeth and marrying."

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَى نِسَاءِ

الْعَالَمِينَ يَمْرُؤُا أَقْنِي لِرَبِّكِ وَأَسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

(42) When the angels said, "O Maryam, certainly Allāh has chosen you, purified you and preferred you above all the women of the world." (43) "O Maryam, obey your Lord, prostrate yourself and bow (in ruku) with those who bow."

## THE ANGELS INFORM SAYYIDAH MARYAM عَلَيْهَا السَّلَام OF HER SELECTION BY ALLĀH

Initially mention was made that Allāh' selected the family of Sayyidina Imrān عليه السلام over the universe. Thereafter much was related concerning the birth and history of Sayyidina Zakariyya, Maryam and Yahya عليه السلام. The above verse is the beginning of the culmination to this entire episode. Allāh now speaks of Sayyidah Maryam عَلَيْهَا السَّلَام and the glad tidings given to her with regard to the birth of her son Sayyidina Isā عليه السلام.

The author of "Rūhul Ma'āni" writes with regard to "..... certainly Allāh has chosen you," that Allāh had chosen her from the beginning, blessed her, preferred her above all the boys who had been freed for the service of Baitul Muqaddas and specially favoured her with certain miracles.

"...purified you..." With regard to this he writes that Allāh purified her from all states of impurity such as menstruation and after-birth bleeding so that she may be worthy of serving the Mosque (Masjid). Other commentators state that Allāh had purified her from infidelity (kufr), sin and disobedience by means of Belief (Imān) and obedience.

Yet other commentators maintain that Allāh had purified her from bad morals and from an evil disposition. After making mention of all these opinions, the author of "Rūhul Ma'āni" states that it would be best to say that she was purified from all types of filth, be they external or internal.

## THE VIRTUE OF SAYYIDAH MARYAM عَلَيْهَا السَّلَام

"....and preferred you above all the women of the world." Because of the general reference of the words, many Scholars (Ulama) are of the opinion that Sayyidina Maryam عَلَيْهَا السَّلَام is superior in status to all other women. Others maintain that this superiority was confined to the women of her time only.

In the Ahādith, many virtues are cited for numerous women like Sayyidah Maryam عليها السلام, Sayyidah Āsia عليها السلام {the wife of pharaoh (Fir'aun)}, Sayyidah Khadija رضي الله عنها (the first wife of the Holy Prophet صلى الله عليه وسلم), Sayyidah Fatima رضي الله عنها and Sayyidah Ayshah رضي الله عنها. Because of these Ahādith, certain Scholars (Ulama) have mentioned that some of these noble ladies are better than others amongst them. Other Scholars (Ulama) have maintained silence on the issue, while others say that each possesses superiority in different facets.

### THE VIRTUE OF SAYYIDAH FATIMA رضي الله عنها

Many Scholars (Ulama) are of the opinion that Sayyidah Fatima رضي الله عنها is the most noble of all women because she was the most beloved daughter of the Holy Prophet صلى الله عليه وسلم. In a narration of Bukhari the Holy Prophet صلى الله عليه وسلم said, "Fatima is a part of me. What displeases her, displeases me and what hurts her, hurts me."

It is also narrated in Bukhari (v.1 p.5 12) that during his final illness, The Holy Prophet صلى الله عليه وسلم told her, "Will it not please you to know that you shall be the leader of all the women of Heaven (Jannah) According to another narration, he said that she would be the leader of all the ladies of the Believers (Mu'minīn).

### THE VIRTUE OF SAYYIDAH KHADIJA رضي الله عنها

She enjoys the privilege and unique status of being the first wife of the Holy Prophet صلى الله عليه وسلم and the first person to accept Islām. She also spent all her wealth for the sake of Islām. Commentators write that it is to her wealth that Allāh refers to in the verse, "Did He not find you (Oh Muhammad صلى الله عليه وسلم) destitute then make you wealthy?" (Made him wealthy with her wealth.)

### THE VIRTUE OF SAYYIDAH AYSHAH رضي الله عنها

She enjoys precedence over other women because she was the wife who propagated the teachings of the Holy Prophet صلى الله عليه وسلم the most and she had an exceedingly large number of students. In the book "Al Isāba" (v.4, p.360), Sayyidina Atā bin Abi Rabah رحمه الله mentions that Sayyidah Ayshah رضي الله عنها was the most learned person of her time. Sayyidina Abu Mūsa عنه رضي الله mentioned that whenever any difficulty arose, they would refer the matter to Sayyidah Ayshah رضي الله عنها, who would always have some knowledge about the matter.

These were the virtues of Sayyidah Fatima رضي الله عنها, Sayyidah Khadija رضي الله عنها and Sayyidah Ayshah رضي الله عنها, all excelling in different aspects. Sayyidah Maryam عليها السلام gains superiority in the fact that she was the specially appointed servant of Baitul Muqaddas, was brought up by Sayyidina Zakariyya عليه السلام, would receive sustenance from the unseen and was the mother of Sayyidina Isā عليه السلام.

### THE VIRTUE OF SAYYIDAH ASIYA رضي الله عنها

Sayyidah Asiya رضي الله عنها was the wife of Pharaoh (Fir'aun) and she enjoys

precedence in that she was a believer in an environment where Pharaoh (Fir'aun) was imposing great difficulties on those who believed. He used to lay them on the ground and have nails hammered into their hands. Allāh makes mention of her in Surah Tahrim as an example to the Believers (Mu'minin). He says, "Allāh cites the example for the believers of the wife of Pharaoh (Fir'aun). When she supplicated, 'Oh my Lord, build me a house near to You in Heaven (Jannah) and rescue me from Pharaoh (Fir'aun), and his atrocities and save me from the oppressive nation.'" [Surah 66, verse 11]

A hadith of Bukhari (v.1 p.532) records that the Holy Prophet صلى الله عليه وسلم said, "No woman attained perfection except Maryam, the daughter of Imrān and Asiya, the wife Pharaoh (Fir'aun).

The virtue of Ayshah رضى الله عنها over other women is as the virtue of "Tharid" over other types of food."

These then were the virtues and excellence of these five women from the Ahādīth. Only Allāh knows which of them enjoys overall superiority.

"Oh Maryam, obey your Lord, prostrate yourself and bow (in ruku) with those who bow." Some commentators say that Sajdah (prostration) is mentioned before Ruku (bowing) in this verse because that was how the previous nations prayed. Others mention that the verse does not stipulate sequence, but merely makes mention of the two actions.

The stipulation of the clause "with those who bow" is mentioned [according to Hakīmul Ummah Thanwi رحمه الله] because some Jews omitted to perform the Ruku (bowing) in their prayers, like how some of today's Muslims omit the Qaumah (intermediate posture between Ruku (bowing) and Sajdah (prostration). The purpose of this clause is to lend emphasis to the correct performance of Salāh by emulating those who perform the Ruku (bowing) as well.

In my opinion, there exists a greater possibility of compromising in the posture of Ruku (bowing) than there is in the obligation (Fardh) constituents of standing and prostration (sajdah). For this reason, Ruku (bowing) has been mentioned specially, so that no deficiency arises in this posture and the Salāh is perfect.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَقْلَمَهُمْ أَيُّهُمْ  
يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

(44) These are of the unseen narrations that We inspire unto you [Oh Muhammad صلى الله عليه وسلم]. You were not present with them when they cast their pens (to know) who will be the guardian of Maryam عليها السلام; and you were not present with them when they disputed.

## A CLEAR PROOF TO THE APOSTLESHIP OF SAYYIDINA MUHAMMED صلى الله عليه وسلم

During the discussion concerning Sayyidah Maryam عليها السلام, the Holy

Prophet صلى الله عليه وسلم is addressed as a reminder to the Jews that he is truly the final Prophet of Allāh and the one regarding whom their scriptures prophesised. All were well aware of the fact that the Holy Prophet صلى الله عليه وسلم was unlettered and could not have read about the accounts of the Jewish ancestors nor did he spend any time in the company of Jewish scholars, yet was able to accurately narrate them. This made it obvious that he received intelligence of this from no other source but divine inspiration.

Detailed accounts have thus far been given with regard to the vow of Hanna عليها السلام, the birth of Sayyidah Maryam عليها السلام, her rearing by Sayyidina Zakariyya عليها السلام and the various glad tidings given by the angels. The detailed narration of these episodes is a clear sign of Prophethood of the Holy Prophet صلى الله عليه وسلم. However, those who are not destined to be guided cannot be guided.

### THE DRAWING OF LOTS FOR THE GUARDIANSHIP OF SAYYIDAH MARYAM عليها السلام

As had been mentioned earlier, when the mother of Sayyidah Maryam عليها السلام brought her before the worshippers of Baitul Muqaddas, they disputed with regard to who shall rear her since they all desired this good fortune for themselves. It was subsequently decided that lots be drawn despite the claim by Sayyidina Zakariyya عليها السلام that he be allowed the privilege since he was married to the child's maternal aunt.

According to "Ma'ālimut Tanzil" (v.1, p.296), these worshippers numbered 29 and agreed that all their pens (bearing the owner's name) be cast into the Jordan river. The owner of the pen which did not sink (or, according to others, did not flow away) would become the guardian of the child. It so happened that only the pen of Sayyidina Zakariyya عليها السلام remained standing upon the surface of the water as if it were upon land. According to certain commentators, his pen flowed against the tide of the water. ["Rūhul Ma'āni" v.3, p. 158 and Qurtubi v.4 p.85]

**Lesson:** Drawing lots is permitted in the Shari'ah of Islām as well and the details are to be found in the books of jurisprudence. Sayyidah Aysha رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم used to draw lots between his wives before proceeding on a journey. Whoever's name was drawn would accompany him. [Bukhari and Muslim]

إِذْ قَالَتِ الْمَلَكَةُ يَمْرِيءُ إِنَّ اللَّهَ يَبْشُرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾

(45) When the angels said, "Oh Maryam عليها السلام, indeed Allāh conveys to you the glad tidings of a word from Him. His name shall be Al Masīh, Isa the son of

Maryam and he shall be illustrious in this world and in the Hereafter and from amongst those brought near. (46) "He shall speak to people from his cradle and in his manhood, and he shall be amongst the pious." (47) She said, "Oh my Lord, how can I bear a child when no man has touched me?" He replied, "in this way Allāh creates what He wills. When He decrees a thing He merely says to it, 'Be!' and it is."

## THE TIDINGS OF THE BIRTH OF SAYYIDINA ISĀ عَلَيْهِ السَّلَام

In this verse, the angels inform Sayyidah Maryam عَلَيْهَا السَّلَام of the imminent birth of her son who will be called Al Masīh Isā bin Maryam and he will be created by a mere word from Allāh.

In a previous verse, Sayyidina Yahya عَلَيْهِ السَّلَام was described as one who "confirms the word of Allāh," meaning that he confirmed Sayyidina Isā عَلَيْهِ السَّلَام. Sayyidina Isā عَلَيْهِ السَّلَام has been termed the "word" of Allāh because he was created without the agency of a father and solely by the word "kun" ("Be!"). ["Rūhul Ma'āni," v.3, p.160]

He has also been termed "Al Masīh." It is recorded in "Ma'ālimut Tanzil" (v.1, p.301) that this word (interpreted as 'mamsūh' in Arabic) means that he is one who is purified from all impurities and sins. Another opinion is that Jibr'il عَلَيْهِ السَّلَام passed his wings over him and hence Devil (Shaytān) could not draw close to him.

According to Sayyidina Ibn Abbās رَضِيَ اللَّهُ عَنْهُ the word "Masīh" is interpreted as 'māsīh' in Arabic, because he used to pass his hands over the ill, thereby curing them. Dajjal is also termed Masīh (meaning 'mamsūh') because his one eye is blind, as if someone had passed their hand over it and wiped it off.

In numerous verses of the Qur'ān Sayyidina Isā عَلَيْهِ السَّلَام is referred to as "the son of Maryam" because he had no father. Those who deny the fact that Sayyidina Isā عَلَيْهِ السَّلَام had no father are disbelievers since they refute the testimony of the Qur'ān. May Allāh save us all from such blasphemy. Āmīn.

"... he shall be illustrious in this world and in the Hereafter..." "From birth, Allāh had bestowed on him with this status and when the Jews plotted to slay him, Allāh raised him ("but Allāh raised him unto Him"). He shall descend later to be a guide and to practice and preach the Islām of Sayyidina Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

".....and from amongst those brought near." Like all the Prophet عَلَيْهِ السَّلَام, he shall be elevated to an esteemed position close to Allāh.

## THE CONFIRMATION OF SAYYIDINA YAHYA عَلَيْهِ السَّلَام

When Sayyidina Isā عَلَيْهِ السَّلَام was conferred the mantle of Prophethood, Sayyidina Yahya عَلَيْهِ السَّلَام was already a Prophet and he confirmed the apostleship of his contemporary Sayyidina Isā عَلَيْهِ السَّلَام, thus living up to the prophesy in an earlier verse viz. "confirms the word of Allāh." It is reported in "Rūhul Ma'āni" (v.4 p. 147) that he was the first to believe in Sayyidina Isā عَلَيْهِ السَّلَام and testify that he was indeed the Word of Allāh and a spirit from Him.



Describing Sayyidina Isā عليه السلام further, Allāh says, “He shall speak to people from his cradle and in his manhood...” The detailed account of the birth of Sayyidina Isā عليه السلام is given in Surah Maryam where it is mentioned that after giving birth to him, Sayyidah Maryam عليها السلام took him to her people. They were astonished to think that she could perhaps perpetrate fornication, but she merely gestured that they address the child. They exclaimed, “How can we speak to one who is still a baby in a cradle?” Sayyidina Isā عليه السلام then began to address them saying, “Verily I am the servant of Allāh. He gave me a Book and made me a Prophet. He made me blessed wherever I may be and instructed me with Salāh and Zakāh as long as I live. He made me obedient to my mother and did not make me a rebellious wretch.” [surah 19, verses 30 to 32]

Besides speaking to people in his infancy, the verse also adds that he shall speak to them in his manhood, referring to the age between youth and old age. Some commentators maintain that the object of this verse is to elucidate that his speech during infancy and adulthood shall be the same. Others say that it was intended to inform Sayyidah Maryam عليها السلام that her son shall reach the age of manhood.

“.....and he shall be amongst the pious.” The explanation of the word “sālih” (pious) was discussed earlier and it was mentioned that all the Prophet عليه السلام were imbued with this quality.

### THE BIRTH OF SAYYIDINA ISĀ عليه السلام WITHOUT A FATHER

When given the glad tidings of a child, Sayyidah Maryam عليها السلام exclaimed in astonishment, “Oh my Lord, how can I bear a child when no man has touched me?” Surah Maryam (verse 20) contains the addition, “.....and I was not also an adulteress?” Allāh’s reply was, ‘in this way Allāh creates what He wills.’ It was only due to the fact that the imminent birth was to be contrary to normal occurrences that people were astonished whereas Allāh is Capable of doing as He pleases.

“When He decrees a thing He merely says to it, ‘Be!’ and it is.” The overwhelming power of Allāh created Sayyidina Isā عليه السلام without a father and this is related in His illustrious Qur’ān, yet some people, in conformity with the beliefs of the Jews and Christians, stubbornly claim that his father was Yusuf, carpenter. May Allāh protect us the from them. Āmīn.

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾ وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ أَنِّي أَخْلَقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيِ مِنَ التَّوْرَةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي

حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ إِنَّ اللَّهَ  
 رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

(48) "He shall teach them the Book, wisdom, the Torah and the Injil." (49) "(We will make him) a Prophet to the Bani Isrā'īl (and he shall tell them), 'Indeed I come to you with a sign from your Lord. I can fashion for you out of clay the likeness of a bird, then breath into it and it becomes (a living) bird by the permission of Allāh. I cure him who was born blind and the leper, and I raise the dead with the permission of Allāh. I can inform you of what you eat and what you store at your homes. Surely in this is a sign for you if you are believers." (50) "I confirm that which was before me of the Torah, and I make lawful for you some of that which was forbidden unto you and I come to you with a sign from your Lord. So fear Allāh and obey me." (51) "Verily Allāh is my Lord and your Lord, so worship Him. This is the straight path."

### THE STATUS OF SAYYIDINA ISĀ عَلَيْهِ السَّلَام AND HIS MIRACLES

The first attribute of Sayyidina Isā عَلَيْهِ السَّلَام mentioned in this verse is that he shall teach the "book. Commentators state that this refers to the other various divine scriptures besides the Torah and the Injil, which are mentioned separately in this verse.

"...wisdom. .."It is stated in "Rūhul Ma'āni" (v.3 p.166) that according to Sayyidina Ibn Abbās رَضِيَ اللَّهُ عَنْهُ, "wisdom" refers to the laws of Lawful (*Halāl*) and Unlawful (*Harām*). Other commentators state that this refers to all the various aspects of Din (*religion*) that Allāh taught Sayyidina Isā عَلَيْهِ السَّلَام. Another opinion states that it refers to the practices of all the other Prophet عَلَيْهِمُ السَّلَام.

".....the Torah and Injil." The Injil (*Bible*) was revealed to Sayyidina Isā عَلَيْهِ السَّلَام himself and the Torah to Sayyidina Mūsa عَلَيْهِ السَّلَام, which contained detailed guidance's for the Bani Isrā'īl. Allāh taught Sayyidina Isā عَلَيْهِ السَّلَام the Torah as well as all its injunctions. All this was included in the glad tidings of the angels and all of this came to pass when Sayyidina Isā عَلَيْهِ السَّلَام was granted Prophethood.

### THE DETAILS OF SAYYIDINA ISĀ'S عَلَيْهِ السَّلَام MIRACLES

One of Sayyidina Isā عَلَيْهِ السَّلَام's miracles was that he was able to mould a bird from clay, then blow onto it whereafter it would fly away as a living creature. Another miracle was that he would place his hand upon the eyes of a person born blind, by virtue of which the person was able to see. Yet another of his miracles was that he would also pass his hands over the bodies of lepers, causing them to be completely cured of their disease.

Allāh would confer upon His messengers عَلَيْهِمُ السَّلَام the ability to perform those types of miracles that would render the people of their respective times helpless of emulating, despite their being masters in the same field. Sayyidina Mūsa عَلَيْهِ السَّلَام was granted the miracle of the staff at a time when magic was rife. In the same way, during the time of Sayyidina Isā عَلَيْهِ السَّلَام the practice of

medicine was rife and there lived many masters of this field. Even they were unable to cure the blind and lepers, so Allāh conferred this miraculous feat to Sayyidina Isā عليه السلام.

Sayyidina Ibn Abbās رضى الله عنه relates that Sayyidina Isā عليه السلام raised from the dead four people, one of whom was Sām, the son of Sayyidina Nūh عليه السلام. When he raised the dead, some people objected by saying that those whom he raised had died in recent times and it was therefore possible that they were not really dead but merely in a state of suspended animation. For this reason, they asked him to raise such people who had died a very long time ago. It was in response to this that he raised Sām bin Nūh who had died over four thousand years previously. Sayyidina Isā عليه السلام then told the people to believe, whereupon some did. The others declared this act as sorcery and demanded to see another miracle. It was then that he told them of the things that they ate and what they stored in their homes. He told them that these supernatural feats are the signs and miracles of Allāh upon which they should believe.

Sayyidina Isā عليه السلام also testified to the Torah being the book of Allāh. This he told them because they would not have believed in someone who did not believe in the Torah. Sayyidina Isā عليه السلام further told them that he accepted all the injunctions of the Torah and added, *"I make lawful for you some of that which was forbidden unto you."* All this is sufficient for the unbiased person of understanding, *"So fear Allāh and obey me."*

After witnessing these miracles, especially the raising of the dead, it is possible that a person may consider Sayyidina Isā عليه السلام to be Allāh himself. To avoid this misconception, he repeatedly mentioned that these miracles occur *"with the permission of Allāh."* Even towards the end of Surah Mā'idah, this clause is reiterated four times.

*"Verily Allāh is my Lord and your Lord, so worship Him. This is the straight path."* Sayyidina Isā عليه السلام continuously invited the Bani Isrā'īl towards oneness of Allāh (Tauhid) but they only became his enemy. Before him they had already killed Sayyidina Zakariyya and Yahya عليه السلام, as well as many more previously. They also attempted to kill Sayyidina Isā عليه السلام but Allāh saved him and raised him up to the heavens. Many centuries after this, the very people who claim to follow him fabricated the concept of trinity and today they even claim that he is Allāh and the son of Allāh. Some even propagate the belief that his crucifixion was in expiation of all their sins. These people have indeed committed polytheism (shirk) with regard to the person who emphatically called himself the servant of Allāh and claimed that Allāh is his Lord.

**Lesson:** Although Sayyidina Isā عليه السلام made a bird from clay, Scholars (Ulama) mention that it was permissible in his Shari'ah but forbidden in the Shari'ah of Sayyidina Muhammad صلى الله عليه وسلم. In the humble opinion of this servant, permissibility cannot be deduced from this verse because the incident in question was to demonstrate a miracle and the figure of the bird did not remain as it was but transformed into a real bird. The statues and pictures made in these times are not intended for this purpose but are made for display. They are placed on showcases, stuck on vehicles and used to decorate office walls. There is the difference between the earth and skies in comparing the miracle of Sayyidina Isā

عليه السلام and the so-called 'art' of today.

﴿ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ  
 نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴾ (52) رَبَّنَا ءَامَنَّا بِمَا أُنزِلَتْ  
 وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴾ (53)

(52) When Isā عليه السلام sensed disbelief from them, he said, "Who shall be my helpers in the cause of Allāh?" The Hawariyyin (disciples) replied, "We shall be Allāh's helpers. We believe in Allāh and you be the witness that indeed we are subservient (to Allāh)." (53) "Our Lord, we believe in what You have revealed and we have followed the messenger, so enrol us among those who have testified (to the truth)."

### THE MASS DISBELIEF OF THE BANI ISRĀ'ĪL AND THE SUPPORT OF THE DISCIPLES FOR SAYYIDINA ISĀ عليه السلام

Sayyidina Isā عليه السلام invoked the Bani Isrā'īl to accept his apostleship and to believe in the Injīl, taking great pains to get the message across to them. However, because of their inherent obstinacy and stubbornness, they refused to accept, despite his repeated efforts. They only grew more obstinate each time and even scoffed and mocked at him. Finally, when he sensed that they were not going to believe, he announced who will assist him. Upon this, a group called the disciples (*Hawariyyin*) stood up to accept the responsibility. Mention is also made of them in the last verse of Surah Saff.

### WHO WERE THE HAWARIYYIN (DISCIPLES)?

The word "*Hawariyyin*" is derived from the root word 'hūr' which means 'white.' Because of their fair complexions, the damsels of Heaven (*Jannah*) are referred to as the "Hūr" as well. According to certain commentators the disciples of Sayyidina Isā عليه السلام were termed disciples (*Hawariyyin*) because they were washermen by occupation and used to be paid for washing the clothes of others.

Sayyidina Sa'id bin Jubair رحمه الله عليه stated that they were given this name because their clothing was always white, while Sayyidina Qatadah رحمه الله عليه says that it was because their hearts were clean and their character lofty. After recording these opinions, the author of "*Rūhul Ma'āni*" (v.3 p.176) writes that they were 12 persons, while another narration places their figure at 29.

They were believers in Sayyidina Isā عليه السلام and declared their commitment to assist in the propagation of his Dīn (religion). Although Allāh requires no assistants, it is only because of His grace that He terms the helpers to His Dīn (religion) as being His helpers, as He says in Surah Muhammad, "O you who believe! If you assist Allāh {His Dīn (religion)} He shall assist you and make your feet firm." [Surah 47, verse 7]

The Disciples (*Hawariyyin*) then said, "We believe in Allāh and you be witness that indeed we are subservient (to Allāh). Our Lord, believe in what You have revealed

and we have followed messenger, so enrol us among those who have testified (to truthfulness of the prophets)."

The term Disciple (*"Hawariyy"* singular of *Hawariyyin*) is also used for someone who is very special, as the Holy Prophet صلى الله عليه وسلم said, "Every Prophet had a disciple (*hawariyy*), and mine is Zubair."

The number of Disciples (*Hawariyyin*) with Sayyidina Isā عليه السلام were very few by comparison to the Bani Isrā'īl who continued to falsify him and eventually even plotted to kill him (as shall be explained in the following verses).

وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٥٤﴾ إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَمَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُم بَيْنَكُمْ فِي مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

(54) They planned and Allāh planned, and Allāh is the best of planners. (55) When Allāh said, "Oh Isa, I shall cause you to pass away, raise you unto Me, purify you from those who disbelieve and make those who follow you above those who disbelieve till the Last Day. Then unto Me shall you all return and I shall judge between you concerning those things wherein you differed."

### THE FAILED PLOT OF THE JEWS TO MURDER SAYYIDINA ISĀ عليه السلام

السلام

As the propagation of Sayyidina Isā عليه السلام progressed, the enmity of the Jews increased, especially since more people began to follow him. Finally, they resorted to murder him to halt his steadily gaining momentum. Consequently they had him imprisoned in a house and appointed a guard at the door. When the time for execution came, Allāh changed the looks of the guard to resemble that of Sayyidina Isā عليه السلام. As a result of this, the guard was led to be executed. [Baghawi as narrated in "*Ma'ālimut Tanzil*" v.1 p.496].

Since this person was the only one present when they came to collect Sayyidina Isā عليه السلام, they had killed him but the doubt still lingered in their minds concerning the whereabouts of the guard. In this regard Allāh says in Surah Nisā, "They neither killed him, nor did they crucify him but they were cast in doubt. Verily those who differ in this regard are in uncertainty." [Surah 4, verse 157] Further details of this episode shall, Insha Allāh, be discussed in the tafsir of this verse of Surah Nisā. The plot to martyr Sayyidina Isā عليه السلام was thus foiled and one of the Jews themselves was killed. As a result the promise of Allāh proved true when He said, "Oh Isā, I shall cause you to pass away, raise you unto Me, purify you from those who disbelieve..."

"They planned and Allāh planned, and Allāh is the best of planners." The Arabic word to denote planning is "*makr*." This word is generally used in a negative

context for a plot or a scheme, as Allāh says in Surah Fātir, “The consequences of evil schemes only encompass those who devise them” [Surah 35, verse 43]. The word may also be used to denote positive ideas and plans as well. In this verse, when the word is used for Allāh, it refers to His divine plan which is unknown to others.

“Oh Isā, I shall cause you to pass away, raise you unto Me, purify you from those who disbelieve...” The author of “Rūhul Ma’āni” writes that this verse is linked to the previous and is also a reminder. i.e. “Remember the time when Allāh said, ‘Oh Isā...’ According to this interpretation, Allāh informed Sayyidina Isā عليه السلام of this after He had intended to foil their plans.

Authentic Ahādīth contain mention of the fact that Sayyidina Isā عليه السلام shall return to the world before the advent of Judgment day (Qiyamah). Therefore, Scholars (Ulama) mention that the phrase “I shall cause you to pass away” has been mentioned first on this occasion so that Sayyidina Isā عليه السلام may be consoled that the Jews would not be the ones to put an end to his life. He is assured that Allāh shall cause him to die naturally at a later stage when he returns to the world. On that occasion, he was to be raised to the heavens.

Other commentators maintain that the word “mutawaffiyka” (“I shall cause you to pass away”) is derived from the root “tawaffa” which means to lift and remove something completely. This is as Allāh says in a verse of Surah An’ām, 60. “He is the One Who raises yours souls by night (gives you sleep), knows what you do by day and awakens you therein to complete the fixed term.” [Surah 6, verse 60]. Upon accepting this interpretation the phrase that follows (“raise you unto Me”) is regarded as an explanatory clause. Once Allāh had rescued him from the vile designs of the Jews, he was removed from their evil environment, as Allāh says, “I purify you from those who disbelieve.”

Allāh states clearly in Surah Nisā, “They most certainly did not kill him, but Allāh raised him towards Himself” [Surah 4, verse 32]

## THE DESCENT OF SAYYIDINA ISĀ عليه السلام TO THE WORLD BEFORE JUDGMENT DAY (QIYAMAH)

Numerous highly authentic and “Matawātir” Ahādīth testify to the fact that Sayyidina Isā عليه السلام shall return to the world before the Day of Judgment and be the guide of the Believers (Mu’minin), and establish justice and security. [Ibn Kathīr, v.4, p. 132]

The Muslims through the centuries have always maintained the belief that Sayyidina Isā عليه السلام was physically lifted to the heavens, is living there, and shall return to earth close to the Day of Judgment. When the Holy Prophet صلى الله عليه وسلم went on Ascension (Mi’rāj), he met several Prophet عليه السلام, including Sayyidina Isā عليه السلام. However, since the others had already passed away, Sayyidina Isā عليه السلام was the only one of them who met the Holy Prophet صلى الله عليه وسلم while still alive. This is why he is also regarded to be a Sahabi.

## THOSE WHO REFUTE THE PRESENT LIFE OF SAYYIDINA ISĀ عليه السلام REFUTE THE QUR’ĀN

Allāh states in Surah Nisā (verse 115), “Whosoever opposes the messenger after

*the guidance has become manifest to him and follows a path other than that of the believers, We shall allow him to do that which he is doing and then enter him into Hell. It is the worst of abodes."*

This verse clearly emphasises the fact that the path adopted by the Believers (*Mu'minīn*) is recognised as a yardstick for the truth. Opposing this shall lead one into Hell. This is so because the Companions (*Sahābah*) رضى الله عنهم acquired the Dīn directly from the Holy Prophet صلى الله عليه وسلم, then they passed it on to those after them, who, in turn, passed it on to their juniors. In this way, the teachings and beliefs of Islām were transmitted through the ages and anyone contravening these shall be deemed to have strayed.

Those who refute the ascension of Sayyidina Isā عليه السلام are prepared to enter Hell rather than accept the belief. When verses such as, *"I shall raise you to Me"* and *"Allāh raised him towards Himself"* are presented to them they interpret these to mean simply an elevation in stages. In doing so, they omit to consider the subtle clauses contained in these verses such as *"to me"* and *"towards Himself"*. In this way, they render a partial and incomplete interpretation. Whenever the Qur'ān refers to the raising of stages, the words like *"to Me"* or *"towards Himself"* are omitted. An example of this is verse 253 in Surah Baqarah which reads, *"...while others He had exalted in status."*

Many ignorant people to this day refuse to accept the true statements of the most truthful the Holy Prophet صلى الله عليه وسلم and rather adhere to the preposterous claims of ignorant persons. May Allāh guide them.

*"....purify you from those who disbelieve..."* One explanation of this is that Allāh had removed Sayyidina Isā عليه السلام from the evil surroundings of the disbelievers. Another interpretation, also recorded in *Rūhul Ma'āni* (v.3, p.183), is that Allāh purified and cleared him from the slander of the Jews about his parentage. Allāh did this via the Qur'ān and the words of His final Prophet صلى الله عليه وسلم.

*"...and make those who follow you above those who disbelieve till the last day."* The Christian as well as the Muslims, who attest to the apostleship of Sayyidina Isā عليه السلام shall remain dominant over his rejecters (the Jews) till the Day of Judgment. This is with regard to this world. As far as the Hereafter is concerned, only the Belief (*Imān*) recognised by Allāh will guarantee salvation and this includes Belief in the apostleship of Sayyidina Muhammad صلى الله عليه وسلم as well. Because they reject this fundamental belief, the Christians are disqualified from the salvation of the Hereafter. Sayyidina Isā عليه السلام also advised his followers to believe in the apostleship of the Holy Prophet صلى الله عليه وسلم; as is stated in Surah Saff when he told them, *"(and I) bring the glad tidings of a Prophet who shall come after me by the name of Ahmad."* According to the author of *"Rūhul Ma'āni"* (v.3, p.183), all those Christians are included here who lived before the advent of the Holy Prophet صلى الله عليه وسلم as well as those after him who believed in him.

It may be asked: "Does the dominance of the state of Isrā'il not indicate dominance of the Jews over others in the region, which is contrary to this verse?" The establishment of a small part of Palestine as a Jewish country would not serve as an objection to this verse since it was given over to them by the Christian

countries of Britain and America. It was the voluntary choice of these people to surrender their dominion to the Jews, which does not imply opposition to this verse. The Jews have no real dominance over those in the region because they are only bolstered by the Western countries. As soon as this support should stop, they will be rendered helpless.

"Then unto Me shall you all return and I shall judge between you concerning those things wherein you differed." The matters regarding which Judgment is to be passed includes the status of Sayyidina Isā عليه السلام whom some term to be Allāh or Allāh's son and whom the Jews do not accept to be even a Prophet. On the Day of Judgment, those who possessed false beliefs shall learn the error of their ways.

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذُّهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ  
 نَصِيرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ  
 لَا يَحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾

(56) "As for those who disbelieve, I shall chastise them with a severe chastisement in the world and in the Hereafter, and they shall have no helpers."

(57) "As for those who believe and do righteous deeds, they will be given their rewards in full. Allāh does not like the oppressors." (58) These are from the verses and wise reminders that We recite unto you.

## THE PROMISE OF CHASTISEMENT FOR THE DISBELIEVERS AND OF REWARDS FOR THE BELIEVERS

In this world, the Muslims and the non-Muslims live and survive equally. However, in the Hereafter it shall only be Belief (*Imān*) that will offer salvation and the outcome shall be as mentioned in the above verse. The disbelievers are punished even in this very world as is witnessed repeatedly. They may be killed, captured or enslaved during Jihād (*religion war*), or even compelled to pay the atonement (*Jizya*). Today it can also be seen how their countries are collapsing and how they fall prey to strange new epidemics and disasters.

Wherever their conditions are favourable, it is merely a temporary respite for them, and wherever the Muslims seem to be suffering, it is only an expiation for their sins. The predominance that the Christians enjoy over the Jews should not be misconstrued to mean that they shall be successful in the Hereafter as well since they do not conform to the teachings of Sayyidina Isā عليه السلام. He told them, "Verily Allāh is my Lord and your Lord, so worship Him." This they do not accept as well as Prophethood of Sayyidina Muhammad صلى الله عليه وسلم, regarding which Sayyidina Isā عليه السلام informed them. For this reason, they are also doomed to eternal chastisement.

"These are from the verses and wise reminders that We recite unto you." These are such things that no person could have knowledge about except by reading the previous scriptures or by learning them from a teacher. Since the Holy Prophet



عليه السلام had no access to either of these, it is evident that he received this knowledge by divine revelation, which proves his apostleship.

“.....wise reminders...” refers to the Qur’ān, which is totally free from any falsehood and replete with words of wisdom.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْفَقْصُ الْحَقُّ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

(59) Verily the likeness of Isā عليه السلام with Allāh is as the likeness of Ādam عليه السلام. He created him from clay then said to him, “Be!” and he was. (60) This is the truth from your Lord so be not of those who doubt. (61) Whoever disputes with you concerning this after the knowledge has come to you, then say to them, “Come! We shall summon your sons and our sons, your wives and our wives, yourselves and ourselves. Then we shall collectively supplicate sincerely (to Allāh) to invoke His curse upon the liars.” (62) Verily this is certainly a true narrative. There is no deity save Allāh and surely Allāh alone is The Mighty, The Wise. (63) If they turn back, then without doubt Allāh is Aware of those who cause corruption.

### THE BIRTH OF SAYYIDINA ISĀ عليه السلام IS SIMILAR TO THE CREATION OF SAYYIDINA ĀDAM عليه السلام

The Jews in the time of Sayyidina Isā عليه السلام as well as many people today find it difficult to believe that he could have been born without a father, thereby casting doubts on the chastity of his mother, Sayyidah Maryam عليها السلام. Allāh presents a simple answer to their doubts by stating, “Verily the likeness of Isā عليه السلام with Allāh is as the likeness of Ādam عليه السلام. He created him from clay then said to him, ‘Be!’ and he was.” Sayyidina Ādam عليه السلام was created in this way without a father or a mother and even his spouse, Sayyidah Hawwa عليها السلام was created from him (“He created his spouse from him”). This was all within the perfect power of Allāh and yet it is indeed surprising that none raised any objections to this, but someone born of a mother causes astonishment!

Allāh Himself instituted the system of young being born of a couple, and it is not farfetched that He is able to create someone without the agency of a father when He could do so without both parents.

“This is the truth from your Lord so be not of those who doubt.” Although the

address is to the Holy Prophet صلى الله عليه وسلم, it is actually intended for his Ummah. [Baghawī in "Ma'ālimut Tanzīl," v.1, p.3 10]

It is reported in "Asbābun Nuzūl" (p.98) that a delegation of Christians from Najran arrived in Madinah and enquired from Holy Prophet صلى الله عليه وسلم as to why he was speaking ill of "their person" [Sayyidina Isā عليه السلام]. When the Holy Prophet صلى الله عليه وسلم asked them what they were referring to, they replied, "You say that he is a servant." The Holy Prophet صلى الله عليه وسلم said that he was indeed a servant of Allāh, His Prophet and His word which He cast into the virgin Maryam عليها السلام. These people became infuriated at this reply and burst out, "How is it possible for anyone to be born without a father? Show us someone who was born without a father?" On this occasion, Allāh revealed the above verse viz. *"Verily the likeness of Isā عليه السلام with Allāh is as the likeness of Ādam عليه السلام..."*

Sayyidina Hasan رضى الله عنه reports that two priests of Najran came to Holy Prophet صلى الله عليه وسلم. He invited them to Islām whereupon they remarked that they were Muslims before him. The Holy Prophet صلى الله عليه وسلم told them, "The two of you are lying since three factors prevent you from being Muslim. These are worshipping of the cross, consumption of swine and the ascribing of children to Allāh." They asked, "Who is the father of Isā عليه السلام?" The Holy Prophet صلى الله عليه وسلم never hastened to reply till he received the order from Allāh. Subsequently the above verse was revealed in reply.

### THE INVITATION OF MUTUAL IMPRECATION (MUBĀHALA) EXTENDED TO THE CHRISTIANS

*"Whoever disputes with you concerning this after the knowledge has come to you, then say to them..."* Allāma Ibn Kathīr رحمه الله عليه (v.1 p.438) narrates from Muhammad bin Is'hāq bin Yasār رحمه الله عليه that a delegation of sixty Christians from Najran came to the Holy Prophet صلى الله عليه وسلم. Amongst them were 14 of their noblemen who decided all their affairs and the one was referred to as "Sayyid" (the chief). His name was Ayham and another delegate was their pope called Abu Hārithah who was responsible for their education and teaching.

Their leader was a person called Āqib whom they always consulted in all their affairs and acted on his every command. Abu Hārithah was an Arab of the tribe of Banu Bakr bin Wa'il and was greatly honoured by the Romans who even built a church for him and tended to his every need. He was fully aware of the description of the Holy Prophet صلى الله عليه وسلم in the previous scriptures but remained a Christian because of the honour he received as one.

They arrived in Madinah after the Asr Salāh and the Holy Prophet صلى الله عليه وسلم was still in the Mosque (Masjid). They were clothed in very old garments which they covered with beautiful shawls sheets. Since it was the time of their prayers, they offered it in the Masjidun Nabawi, facing towards the east.

Thereafter Abu Hārithah, Āqib and Ayham spoke to the Holy Prophet صلى الله عليه وسلم and presented their false beliefs. They said that Sayyidina Isā عليه السلام is Allāh, another that he was the son of Allāh, while the other said that he was one of three (the other two being his mother and Allāh). They also questioned the Holy Prophet صلى الله عليه وسلم as to who the father of Sayyidina Isā عليه السلام was.

Upon this, Allāh revealed the first eighty verses of Surah Āl Imrān. Because the invitation to mutual imprecation (*Mubāhala*) was issued by Allāh in the above verse, The Holy Prophet صلى الله عليه وسلم also extended this to them.

The method of mutual imprecation (*Mubāhala*) is clearly stated in the verse itself, "Come! We shall summon your sons and our sons, your wives and our wives, yourselves and ourselves. Then we shall collectively supplicate sincerely (to Allāh) to invoke His curse upon the liars." When these people heard this, they excused themselves saying that they wished to be granted some time to contemplate the matter.

The group then conferred with each other. When a person called Abdul Masih was asked his opinion he said, "You know very well that Muhammad صلى الله عليه وسلم is the true messenger of Allāh and that whatever he says about Isā عليه السلام is undisputedly true. You are also well aware of the fact that none survived of any nation that challenged a Prophet in mutual imprecation (*Mubāhala*). If you wish to disgrace yourselves, then accept the mutual imprecation (*Mubāhala*) and if you wish to remain upon your Dīn (religion) and return to your cities, then enter into a truce with him."

After their consultation, they approached the Holy Prophet صلى الله عليه وسلم saying, "O Abul Qasim صلى الله عليه وسلم, we have decided to decline the challenge to mutual imprecation (*Mubāhala*). We shall leave you to your Dīn (religion) and we shall remain upon ours. We now wish to return to our land so our request to you is to dispatch someone with us who would pass judgment between our people." The Holy Prophet صلى الله عليه وسلم complied by sending Sayyidina Abu Ubaidah bin Jarrah رضى الله عنه with them.

It is reported in "Ma'ālimut Tanzīl" (v.1, p.310) that when the Holy Prophet صلى الله عليه وسلم recited the verse "Come! We shall summon your sons and our sons..." to them, they requested to be granted respite until the next day. The following morning, they met the Holy Prophet صلى الله عليه وسلم in the Mosque (*Masjid*) while he was sitting with Sayyidina Hussain رضى الله عنه on his lap and Sayyidina Hassan رضى الله عنه on his arm. Sayyidah Fatima رضى الله عنها and Sayyidina Ali رضى الله عنه were behind him. The Holy Prophet صلى الله عليه وسلم was instructing these members of his family to say 'Āmīn' after each supplication (*du'ā*) of his.

On seeing this sight, their pope told them, "O Christians, I see such faces before me who, if they ask Allāh to move a mountain from its place, He would surely do so. I strongly advise you to avoid the mutual imprecation (*Mubāhala*) otherwise you would be destroyed and until the Day of Judgment (*Qiyamah*) there shall be no Christian left upon the surface of the earth."

On hearing this, they approached the Holy Prophet صلى الله عليه وسلم and told him of their decision not to engage in mutual imprecation (*Mubāhala*). They told him that they wished to leave him on his Dīn (religion) and they be left to theirs.

The Holy Prophet صلى الله عليه وسلم told them that since they were not prepared to go ahead with the mutual imprecation (*Mubāhala*), they should accept Islām and that they would then enjoy the privileges of the Muslims and shall only have to fulfill those obligations that are binding upon the Muslims. When they refused this offer, he told them that they would then have to prepare for war. They

admitted that they were unable to fight a war with the Muslims and would rather make a truce.

The truce that was agreed to was that they would annually pay the Muslims with two thousand sets of clothing, a thousand in the month of Safar and the other thousand in the month of Rajab. After agreeing to this, the Holy Prophet صلى الله عليه وسلم told them that should they have engaged in the mutual imprecation (*Mubāhala*), the entire population of Najran would have been destroyed. They would all have been transformed into pigs and monkeys, then the entire region would have been consumed by a raging fire, leaving nothing unscathed. He also mentioned that not even the birds would have perched on the trees of the area thereafter. He added that the entire Christian population would have then been wiped out within a year.

It is recorded in a narration of Ahmad in the tafsir of Allāma Ibn Kath'ir رحمه الله (v.1 p.369) that Sayyidina Ibn Abbās رضى الله عنه said, "If these people would have accepted the challenge they would have returned to find none of their wealth nor any of their families alive. (They would also have perished)."

These Christians neither accepted the mutual imprecation (*Mubāhala*) nor Islām despite knowing that the Holy Prophet صلى الله عليه وسلم was the true messenger of Allāh. Till today they practise this form of behaviour. Scholars (*Ulama*) have defeated them in numerous debates, proving to them that their Bible has been adulterated and that their Dīn (*religion*) was fabricated. However, because of political and other motives, they refuse to accept Islām and continue to spread corruption on the earth.

"If they turn back, then without doubt Allāh is Aware of those who cause corruption." This is addressed to the Christians during the time of the Holy Prophet صلى الله عليه وسلم, to those living today and all to come till the Day of Judgment.

قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا  
نُشْرِكَ بِهِۦٓ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ فَإِن تَوَلَّوْا۟ فَقُولُوا۟  
أَشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

(64) Say, "O people of the Book, agree to a matter that is alike between us, that we worship none other but Allāh, that we do not ascribe any as partner unto Him and that some of us do not take others as gods besides Allāh." If they turn away then say, "Bear witness that we have surrendered to Allāh."

## THE PRESENTATION OF TAUHĪD TO THE PEOPLE OF THE BOOK

This verse invites the Jews and the Christians to reach an agreement with the Muslims on a point mutually accepted by both parties. The point in question is "that we worship none other but Allāh, that we do not ascribe any as partner unto Him and that some of us do not take others as gods besides Allāh."

Although these people have resorted to polytheism (*shirk*), they are well

aware that the original teachings of their Dīn (religion) as well as the pivotal beliefs of Islām are based on the concept of oneness of Allāh (Tauhīd). Allāh enjoins the Muslims to invite these disbelievers (kuffār) to a common ground of belief in oneness of Allāh (Tauhīd) which is acceptable to both. Instead of persisting to believe false beliefs, they should accept this point of mutual acceptance.

Some people have misinterpreted this verse to mean that the Muslims should collaborate with the Jews and Christians to invite others towards oneness of Allāh while they remain upon their respective Dīn (religion). Islām can never tolerate a person who practices disbelief (kufr). If a person accepts only oneness of Allāh and refutes the rest of Islām, this shall never be acceptable to Allāh. In this case, despite belief in oneness of Allāh (Tauhīd) a person shall never secure salvation in the Hereafter. It is merely the deception of the non-Muslim nations that one accepts oneness of Allāh without accepting the rest of Islām.

When the Holy Prophet صلى الله عليه وسلم wrote to the emperor of Rome, he included the following in his letter, "The peace and blessings of Allāh be upon the one who follows the guidance. I invite you to Islām. Should you accept Islām, you shall remain in peace and Allāh shall grant you a double reward. If you turn away, then you shall earn the sin of all the farmers." This means that he shall, in addition to his personal sin, be burdened with that of all the farmers (i.e. the simple folk) of his country since his refusal would be a means of preventing them from accepting. After this, The Holy Prophet صلى الله عليه وسلم wrote the above verse. [Bukhari, v.1, p.5]

The Holy Prophet صلى الله عليه وسلم presented the invitation to Islām before the verse, indicating that the object of the verse is to invite towards entire Islām. It does not mean that they should still remain upon their Dīn's (religion's) and then assist the Muslims in propagation.

".....that some of us do not take others as gods besides Allāh." It is recorded in "Rūhul Ma'āni" (v.3, p.193) that Sayyidina Adi bin Hātim رضى الله عنه enquired from the Holy Prophet صلى الله عليه وسلم with regard to this phrase saying, "But we do not worship any besides Allāh?" Holy Prophet صلى الله عليه وسلم replied, "Do those people (the scholars) not declare certain things Lawful (Halāl) and certain things Unlawful (Harām) and do you accept this?" When he confirmed this, The Holy Prophet صلى الله عليه وسلم said, "This is the worship of others (since it is the exclusive right of Allāh to declare things Lawful (Halāl) and Unlawful (Harām))." It is evident from this that Sayyidina Adi bin Hatim رضى الله عنه was formerly a Christian.

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ  
بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَآأَنْتُمْ هَؤُلَاءِ حُجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ  
فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا  
نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوَّلَى النَّاسِ

يَا أَيُّهَا الَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

(65) O people of the Book, why do you argue with regard to Ibrahīm عليه السلام when the Torah and Injīl were only revealed after him? Do you not understand? (66) Lo! You are the ones who argued concerning those things that you had knowledge about, so why do you now argue regarding that about which you have no knowledge? Allāh knows and you know not. (67) Ibrahīm عليه السلام was neither a Jew nor a Christian, but he was one abiding to the truth and subservient, never from the idolaters. (68) Verily those closest to Ibrahīm عليه السلام are the ones who followed him and this Prophet صلى الله عليه وسلم, as well as those who believe. Allāh is the Protecting Friend of the believers.

### REFUTING THE BELIEF OF THE PEOPLE OF THE BOOK THAT SAYYIDINA IBRAHĪM عليه السلام WAS A JEW OR A CHRISTIAN

“Lubābun Nuqūl” (p.53) relates from Bayhaqi a narration of Sayyidina Ibn Abbās رضى الله عنه that the Christians of Najran and the Jews were arguing in the presence of the Holy Prophet صلى الله عليه وسلم. The scholars of each group claimed that Sayyidina Ibrahim عليه السلام belonged to their faith. On this occasion, Allāh revealed the above verse. The verse admonishes the Jews that they were able to contest with the knowledge they possessed regarding Sayyidina Mūsa عليه السلام, but they now chose to debate an issue about which they had no knowledge.

The claim that Sayyidina Ibrahim عليه السلام was a Jew is totally false since Sayyidina Mūsa عليه السلام was from his very progeny and was born thousands of years after him. How is it possible for him to follow the Dīn (religion) of someone who only appeared so long afterwards? Then too these people had added so much polytheism (shirk) to the Dīns (religions) of Judaism and Christianity whereas Sayyidina Ibrahim عليه السلام was a pure monotheist. How could he be an adherent of their Dīns (religion's) when “he was one abiding to the truth and subservient, never from the idolaters.”

These claims are all based upon ignorance and a gross lack of knowledge, as Allāh says, “Do you not understand?” Thereafter Allāh draws their attention to the fact that “Allāh knows and you know not.”

### WHO HAS A MORE SPECIAL RELATIONSHIP WITH SAYYIDINA IBRAHĪM عليه السلام?

“Verily those closest to Ibrahīm عليه السلام are the ones who followed him and this Holy Prophet صلى الله عليه وسلم, as well as those who believe.” Not only did the Jews and Christians claim a relationship with Sayyidina Ibrahim عليه السلام, but they claimed that he was a Jew or Christian himself. Allāh refuted this claim by revealing the above verse and informing them who exactly are the ones who can truly claim a relationship with him. Allāh says in Surah Hajj, “The way of your father Ibrahim.” [Surah 22, verse 78]

All the Prophet صلى الله عليه وسلم preached the same basic beliefs, but the Shari’ah of the Holy Prophet صلى الله عليه وسلم contains many of the laws that Sayyidina Ibrahim عليه السلام taught his followers. Sayyidina Ibrahim عليه السلام bore tremendous

hardship to propagate his Dīn (religion). He was compelled to leave his homeland, abandon his family and was even thrown into a raging fire. In a similar manner, the Holy Prophet صلى الله عليه وسلم and his Ummah also made great sacrifices for the message of oneness of Allāh (Tawhīd) to reach humanity. These sacrifices are unparalleled by any other Ummah since the others succumbed to infidelity (kufr) and polytheism (shirk), failing to preserve their Dīns (religion's). How can they then possibly claim to have any relationship with Sayyidina Ibrahīm عليه السلام?

"Allāh is the Protecting Friend of the believers." Allāh shall safeguard and assist the Believers (Mu'mīnīn) in both the worlds. The verse does not read 'Allāh is their Protecting Friend' but the word "the believers" is specified. This is to elucidate the fact that this honour is due only to the quality of Belief (Imān).

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّوكَ إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَتَأَهَّلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾ يَتَأَهَّلَ الْكِتَابِ لِمَ تَلْسُونِ الْحَقَّ بِالْبَاطِلِ وَتَكْنُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

(69) A group of the people of the Book yearn to lead you astray. They only lead themselves astray but they perceive it not. (70) O people of the Book, why do you disbelieve in the verses of Allāh whereas you testify to them? (71) Oh people of the Book, why do you confuse the truth with falsehood and conceal the truth knowingly?

## THE DESIRE OF THE PEOPLE OF THE BOOK TO LEAD THE MUSLIMS ASTRAY

The opening verse informs the Muslims that a group of these disbelievers are never content to see you upon your Dīn (religion), but will make every effort to mislead you to enter into their Dīn (religion). Allāh says in Surah Baqarah (verse 109), 'Many of the people of the Book wish that they could return you to be disbelievers after you have believed. This is due to jealousy from within after the truth has become apparent to them.' In the same strain, Allāh says in Surah Mumtahinah, "They wish that you disbelieve." [Surah 60, verse 2]

From the time of the Holy Prophet صلى الله عليه وسلم, the infidels (kuffār) always had this desire and kept devising schemes to realise this, but this only served to increase their infidelity (kufr). Nowadays also, they do not cease in their efforts to concert with the Muslims and they still do not perceive that it is only enhancing the dark veil upon their hearts.

"O people of the Book, why do you disbelieve in the verses of Allāh whereas you testify to them?" In spite of knowing that the Holy Prophet صلى الله عليه وسلم was the final messenger of Allāh and witnessing the various signs in support of this, they refused to accept. Such behaviour shall only be a cause of severe punishment for them.

"O people of the Book, why do you confuse the truth with falsehood..." Sayyidina

Hasan رضى الله عنه says that this refers to their adulteration of the Torah and the Injil. Sayyidina Ibn Abbās رضى الله عنه mentions that it refers to their verbal claims to Belief (*Imān*), while infidelity (*kufr*) still lurked in their hearts, making them hypocrites.

"...and conceal the truth knowingly?" They were fully aware of the Prophethood of the Holy Prophet صلى الله عليه وسلم but did not reveal this knowledge. The Jews used to admit to each other, and sometimes even to the Muslims that they recognise the apostleship of the Holy Prophet صلى الله عليه وسلم but worldly motives would not permit them to accept Islām.

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِى أُنزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجَهُ النَّهَارِ  
وَكَفَرُوا ءَاخِرُهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تَتُومِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى  
هُدَى اللَّهِ أَن يُوَفَّىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ  
اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو  
الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾

(72) A group from the People of the Book say, "Believe in that which has been revealed to the believers at the beginning of the day and disbelieve therein at the close of the day, in order that they return." (73) "Do not admit this except before one who follows your creed." Tell them, "Verily the true guidance is the guidance of Allāh, and (you only say these things) because others have been given what you were given or because they overcome you in a dispute by your Lord. "Say, "Definitely bounty is in the hand of Allāh. He accords it to whoever He pleases, and Allāh is All Embracing, All Knowing." (74) "He selects for His mercy whom He pleases, and Allāh is the Great Bestower of bounty."

## A SCHEME OF THE JEWS

The first verse makes mention of a scheme of a group among the Jews who would tell one another to go to the Muslims during the beginning of the day and express their acceptance of Islām. They would spend the day in this way and when the evening came, they would again revert to Judaism. This pretence was merely to turn the Muslims away from their Dīn (*religion*).

It is mentioned in "Rūhul Ma'āni" (v.3, p.199) that 12 scholars from the Jews of Khayber decided that they would pretend to accept Islām and make the declaration in the morning to the Muslims. Then, when evening came, they would declare to the Muslims that they had pondered over their scriptures and consulted their scholars and had decided that the Dīn (*religion*) of Muhammad صلى الله عليه وسلم is false and that they should rather revert to their former Dīn (*religion*). In this way, the Muslims who considered these Jews to be learned would become dissuaded from Islām and turn away from it. With the grace of Allāh, their scheme did not influence any of the Muslims.



"Do not admit this except before one who follows your creed." They told each other to remain steadfast on their Dīn (religion) and tell the Muslims that they are Muslims as well. Their true beliefs should only be expressed before their own people.

Other commentators have interpreted this verse to mean that they told each other not to bring faith in anyone except one who conforms to their Dīn (religion). Therefore, since the Holy Prophet صلى الله عليه وسلم brought a new Shari'ah that did not conform to theirs, he must not be followed. ["Ma'ālimut Tanzīl"]

"Tell them, 'Verily the true guidance is the guidance of Allāh...' Whoever Allāh decides to guide shall be guided despite the schemes of others to lead him astray. According to the second interpretation of the former verse mentioned in "Ma'ālimut Tanzīl", this verse shall be interpreted to mean that Allāh changes the various Shari'ahs of Prophet as He pleases. Since He sent the final Prophet صلى الله عليه وسلم with another Shari'ah, it should be followed and whoever does not follow it is indeed in manifest error and infidelity (kufr).

".....and (you only say these things) because others have been given what you were given or because they overcome you in a dispute by your Lord." This refers to another scheme of theirs. They decided that they would not admit to anyone that another person [The Holy Prophet صلى الله عليه وسلم] had received any revelation and knowledge like their scriptures and knowledge. They desired that only they be accorded such things so that the others may not have any proof of evidence against them on the Day of Judgment (Qiyāmah).

The author of "Bayānūl Qur'ān" writes that this verse addresses the Jews, telling them that they devise various schemes and plots against the Muslims merely because of their jealousy for the Muslims. They are jealous that the Muslims have received a divine scripture and have stronger religious arguments than theirs.

"Say, 'Definitely bounty is in the hand of Allāh. He accords it to whoever He pleases, and Allāh is All Embracing, All Knowing. He selects for His mercy whom He pleases, and Allāh is the Great Bestower of bounty.'" The malice and enmity that the Jews bore for the Holy Prophet صلى الله عليه وسلم because of his apostleship and honour of receiving the Qur'ān is based on ignorance and infidelity (kufr). All these bounties are from Allāh and such behaviour constitutes an objection to Allāh. They were envious that another nation had received what they had received in the past. This type of behaviour always serves to destroy learned scholars and many others.

Allāh makes mention of this in verse 90 of Surah Baqarah as well where He says, "...jealous of the fact that Allāh confers His grace upon whoever of His bondmen He chooses. So they earned wrath upon wrath." Their malice makes them resort to infidelity (kufr), thereby preparing themselves for the eternal punishment of the Hereafter. They are prepared to do this rather than seek to please Allāh who may shower His munificence upon them and whoever He wills from His servants.

❦ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُودِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ

بِدِينَارٍ لَا يُؤَدُّهُ إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمُتِينَ سَكِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

(75) From the People of the Book there is him who, if you trust him with a wealth of treasures, he will return it to you. Then there is him who, if you trust him with a single dinār, he will not return it to you unless you keep standing over him. This is because they say, "We have no obligation towards the unlettered people." They lie against Allāh knowingly. (76) Yes, he who fulfills his pledge and possesses taqwa, then surely Allāh loves the pious.

## THE TRUSTWORTHINESS AND THE DISHONESTY OF THE PEOPLE OF THE BOOK

This verse mentions those of the Ahlul Kitāb (*People of the Book*) who became Muslims and those who did not. Those depicted as trustworthy in the verse ("he will return it to you") are those former Jews or Christians who accepted Islām such as Sayyidina Abdullāh bin Salām رضى الله عنه and others. The dishonest among them ("he will not return it to you") are those who opted to remain upon their infidelity (*kufir*) because of their love for the world and their engrossment therein, such as Ka'ab bin Ashraf. [*"Ma'ālimut Tanzīl"*]

Sayyidina Ibn Abbās رضى الله عنه narrates that a person placed 12 thousand Awqiya of gold (one Awqiya is equal in weight to 40 Dirhams) in trust with Sayyidina Abdullāh bin Salām, which the latter returned promptly. On the other hand, a person of the Quraish placed one Dinār in the trust of a Jew called Fanhas bin Āzwa, who never returned it. The verse refers to situations such as these, where the difference in the trustworthiness of the Ahlul Kitāb (*People of the Book*) could be clearly distinguished.

Allāma Jassās رحمه الله عليه writes that it is deduced from this verse ("unless you keep standing over him") that it is permissible for a creditor to persistently ask for his dues to be paid to him.

Although this verse is addressed to the Ahlul Kitāb (*People of the Book*), it also serves to drive the point home to those Muslims who are quick to accept loans and trusts but procrastinate when the time comes to repay. They cause great grief and difficulty to their creditors since they have no intention to ever settle the debt. Scholar (*Imām*) Bukhari رحمه الله عليه narrates a hadith from Sayyidina Abu Hurairah رضى الله عنه in which the Holy Prophet صلى الله عليه وسلم says, "Whoever takes a loan from others with the intention to repay, then Allāh shall repay it for him (i.e. Allāh shall create the means to make repayment easy). However, the person who takes the wealth of others with the intention of destroying the right (i.e. does not want to repay), then Allāh shall destroy this wealth (it will then be useless to him, but shall not absolve him of repayment and he will have to face severe punishment in the Hereafter)."

## THE LIE OF THE JEWS THAT IT IS PERMISSIBLE FOR THEM TO USURP THE RIGHTS OF THE UNLETTERED FOLK

The Jews believed that they had a right to usurp the wealth of the Arabs and of any other nation who did not conform to their Dīn (*religion*). Sayyidina Hasan رحمه الله عليه relates that during the period of ignorance, the Arabs used to trade with the Jews. When they accepted Islām, they demanded their dues, but the Jews flatly refused to repay saying that they had no obligation towards them since they had abandoned their Dīn (*religion*). They considered this change of Dīn (*religion*) to be an annulment of their dealings, and also added that this law was stipulated in their divine scriptures.

The Arabs are referred to as “unlettered people” because they were not as literate and learned as the Jews were. The Jews lied when they said that Allāh had declared the wealth of non-Jews to be permissible for them. For this reason Allāh declares, “*They lie against Allāh knowingly.*” [*Ma’ālimut Tanzīl*, v.1, p.31718]

Allāma Ibn Kathīr رحمه الله عليه narrates from Sayyidina Sa’id bin Jubair رحمه الله عليه that when the verse “*they lie against Allāh knowingly*” was revealed, The Holy Prophet صلى الله عليه وسلم said, “The enemies of Allāh lie!”

Allāma Ibn Kathīr رحمه الله عليه (v.1 p.374) also reports from Sayyidina Ibn Abbās رضي الله عنه that a person who was going out in Jihād (*religion war*) told him, “When we go out in Jihād (*religion war*), we eat whatever chickens or goats that we find belonging to the Dhimmies {Infidels (*kuffār*) living in a Muslim country}.” Sayyidina Ibn Abbās رضي الله عنه asked him on what grounds he did so, to which he replied, “We do not see any harm in doing so.” Sayyidina Ibn Abbās رضي الله عنه told him, “You speak just as the Jews did when they said, “*We have no obligation towards the unlettered people.*” When the Dhimmies have paid the atonement (*Jizya*), their wealth is not lawful for you. Yes, if they give it of their own accord, then this is another matter.”

## THE PRACTICE OF CERTAIN FALSE SAINTS

There are many false “saints” in today’s times who, on their annual visits to some towns, take whatever they please from the residents who have been their followers for numerous years. These people cannot refuse to give because of etiquette and respect, although they are also not too pleased with the practice. This practice is Unlawful (*Harām*) since the Holy Prophet صلى الله عليه وسلم said, “Be warned that the wealth of a Muslim is not lawful unless acquired with the pleasure of his heart.” [*Mishkātul Masābih*, p. 255]

Although a person may give verbal consent or remain silent, his wealth still cannot be deemed permissible if this consent is obtained under duress or through some pressing need of etiquette. Only when he is absolutely happy to part with his wealth will it be permissible to take it. It should also be understood that when a gift is given to a person on the presumption that he is pious or righteous, it will not be permissible for him to accept such a gift if he is a Fāsiq (*sinner*) and spiritually unclean.

“Yes, he who fulfills his pledge and possesses taqwa, then surely Allāh loves the pious.” The first word of this verse (“Yes”) is a reply to the notion of the Jews that

the wealth of others is permissible for them to usurp as they please. They felt that they shall not be answerable for this action, but Allāh reminds them that they will indeed be required to account for this misdeed of theirs. ["Rūhul Ma'āni," v.3, p. 2 03]

Despite carrying out such evil actions as described above, the Jews still regarded themselves as the beloved and chosen race of Allāh. The verse brings to their attention the fact that those who are indeed beloved to Allāh are those who fulfill their pledge with Allāh (which includes belief in the final Prophet) and abstain from sins such as infidelity (*kufr*) and polytheism (*shirk*) (which are the greatest of sins), as well as usurping the wealth of others. Such people fulfill both the rights of man and those of Allāh. As a result they become the beloved of Allāh since He loves those possessing piety (*Taqwa*).

This verse highlights the importance of fulfilling agreements and pledges, be they with Allāh or with other men. The People of the Book had the covenant with Allāh that they would believe in the final Holy Prophet صلى الله عليه وسلم and the covenant that every Muslim has with Allāh is that one shall fulfill every commandment of His.

Sayyidina Sufyan bin Abdullah Thaqafi رضى الله عنه once asked Prophet صلى الله عليه وسلم to inform him of the most concise aspect of Islām so that he need not ask another person anything else thereafter. The Holy Prophet صلى الله عليه وسلم replied, "Say, 'Āmantu billahī' (I believe in Allāh), then remain steadfast." ["Mishkātul Masābih," p. 12, from Muslim]

Recitation of the Kalimah is not merely a verbal utterance but entails much more. It is also an acknowledgement and pledge that one is prepared to accept and practise every injunction and commandment of Allāh promulgated in the Qur'ān and by the Holy Prophet صلى الله عليه وسلم. Every Muslim has undertaken to fulfill every duty imposed on him by Islām.

Every pledge taken with another human should be fulfilled if it does not entail any sin. Allāh says in Surah Bani Isrā'il, "Fulfill pledges for verily questioning shall take place with regard to pledges" [Surah 17, verse 34]. Sayyidina Abdullah bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said that there are three traits which, if they are found in a person, will mean that he is a real hypocrite. If any one of them is found in him it will mean that he has a trait of hypocrisy in him, unless he discards it. These are (1) When a trust is kept with him, he misappropriates it. (2) When speaking, he lies. (3) When taking a pledge, he does not fulfill it. (4) When disputing, he swears." [Bukhari]

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ  
وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ

آلِمْ

(77) Those who purchase a small gain at the cost of Allāh 's covenant and their oaths, such people have no portion in the Hereafter. Allāh will neither speak to

them nor look at them on the Day of Judgment, and will not purify them. Theirs shall be a painful chastisement.

## A WARNING TO THOSE WHO SELL THE COVENANT OF ALLĀH

The covenant that the Jews made with Allāh to believe in the final Holy Prophet صلى الله عليه وسلم was concealed from the Jewish masses by their scholars. They also altered the description of the Holy Prophet صلى الله عليه وسلم in the Torah and told the people that Sayyidina Muhammad صلى الله عليه وسلم did not fit the description of the Torah. In this way, they maintained their sway over the people and continued to accept bribes from them. Thus they bartered the covenant of Allāh for the measly gains of this world. Sayyidina Ikramah رضى الله عنه reports that this verse was revealed with regard to certain leaders of the Jews like Abu Rafi, Kinana, Huyay and others. They used to conceal the true description of the Holy Prophet صلى الله عليه وسلم in the Torah and write other false descriptions themselves. They would even swear on oath that these are the true revelations from Allāh. This they did to maintain the bribes and lavish lifestyles that they were accustomed to.

## THE EVIL CONSEQUENCES OF FALSE OATHS

Many people are in the habit of taking false oaths. Therefore, the verse is not specifically directed at any party but addresses all those who practise this vile action. They will have no share in the Hereafter, nor shall Allāh speak or look at them kindly. Their lot shall be only a most painful punishment. The verse signifies Allāh's wrath on these people.

The author of "Rūhul Ma'āni" (v.3 p.204) writes that such people are not worthy of being judged by Allāh, but shall be addressed and tried by the angels. Commenting on the phrase "will not purify them", Allāma Baghawi رحمه الله عليه states that Allāh shall not praise them, nor regard them favourably and will not pardon their sins. ["Ma'ālimut Tanzil" v.1 p.3 19] Allāma Ibn Kath'ir رحمه الله عليه says that Allāh will not purify them of their sins, but will order them to enter the fire. [v.1 p.375] This means that they will not be pardoned of their sins, neither shall they be allowed to cleanse themselves by briefly going to Hell and then entering Heaven (Jannah).

Bukhari (v.1 p.366) narrates from Sayyidina Ash'ath bin Qais رضى الله عنه that he was involved in a dispute with a Jew concerning a piece of land which the Jew denied him. He took the case before the Holy Prophet صلى الله عليه وسلم who asked him if he had any witnesses in his favour. When he replied in the negative, The Holy Prophet صلى الله عليه وسلم told the Jew to swear on oath that it was his land. On hearing this, Sayyidina Ash'ath رضى الله عنه mentioned that the Jew would take a false oath and acquire the land. Upon this the above verse was revealed viz. "Those who purchase a small gain at the cost of Allāh's covenant and their oaths, such people have no portion in the Hereafter. Allāh will neither speak to them, nor look at them on the Day of Judgment, and will not purify them. Theirs shall be a painful chastisement."

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Whoever takes a false oath to acquire the wealth of another, shall meet Allāh in such a condition that Allāh shall be angry with him. Allāh Himself

attests to this fact." Hereupon Sayyidina Abdullāh bin Mas'ūd رضى الله عنه recited the above verse. The narrator of this hadith, Sayyidina Abu Wā'il رحمه الله عليه [a student of Sayyidina Abdullāh bin Mas'ūd رضى الله عنه] says that he met Sayyidina Ash'ath رضى الله عنه later that day. The latter asked him what Sayyidina Abdullāh bin Mas'ūd رضى الله عنه had told them, to which he related the above hadith. together with the verse. To this Sayyidina Ash'ath رضى الله عنه stated that the verse was revealed with regard to himself. [Bukhari v.1 p.368]

Sayyidina Abdullāh bin Abi Awfa رضى الله عنه narrates that this verse was revealed with reference to a trader who announced on oath that he had purchased his goods for a certain inflated amount, which was misleading to the customers. This is commonly practised by traders to earn themselves a higher profit. [Bukhari v.1 p.367]

Numerous Ahādith have been cited above as reasons for the revelation of the verse under discussion. It is not farfetched to assume that all these incidents are in fact related to the verse, since they all pertain to the selling of Allāh's covenant and taking false oaths for the petty gains of this world.

Sayyidina Abu Dharr رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم told him that there are three people whom Allāh will not look at on the Day of Judgment and they shall receive a most excruciating punishment. He remarked, "Terrible is their condition and they are indeed wretched. Who are they "O Holy Prophet صلى الله عليه وسلم"? The reply was, "They are those whose clothes hang below their ankles, those who remind of their generosity, and those who sell their wares by taking false oaths." [Muslim] Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Oaths sell merchandise and destroy blessings." ["Mishkātul Masābih" p. 243 from Bukhari and Muslim]

Many people institute court cases for false claims. They claim what is not theirs and even present false witnesses to substantiate their claims. At times even the defendant takes false oaths. All this is done in total disregard of the warnings sounded in the Qur'ān and Ahādith. Sayyidina Abu Dharr رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The person who claims something that is not his is not from us and should prepare his abode in Hell." [Muslim]

Sayyidina Abdullāh bin Unais رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The major sins are polytheism (*shirk*), disobedience to parents and taking false oaths. The person who took an oath to substantiate his claim and included therein a lie equivalent to a wing of a mosquito, then this oath shall remain as a black spot for him up to the Day of Judgment." ["Mishkātul Masābih" p. 328 from Tirmidhi]

Sayyidina Abu Umamah رضى الله عنه narrated that Prophet صلى الله عليه وسلم said, "Allāh has made Hell incumbent upon a person who usurped the right of a Muslim with a false oath and has forbidden Heaven (*Jannah*) for him)" Someone enquired, "Even if it be an insignificant thing, O Holy Prophet صلى الله عليه وسلم"? He replied, "Even if it be a branch of an aloe tree!" ["Mishkātul Masābih" p.327 from Muslim]

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ  
 مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى  
 اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

(78) Indeed from them there is a party who distort their tongues in expressing the Book so that you may regard it as part of the Book when it is really not part of the Book. They say that it is from Allāh when it is not from Allāh, and they knowingly lie about Allāh.

### SOME OF THE PEOPLE OF THE BOOK ADULTERATE THE BOOK OF ALLĀH, SAYING THAT IT IS FROM ALLĀH

This verse also refers to the Jews who used to distort the pronunciation of words when reciting the Torah so that those listening to them would hear something that was not actually written in it. In this way they changed the description of the Holy Prophet صلى الله عليه وسلم and also concealed the verses of stoning married people who commit adultery.

The manner in which they presented these verses would beguile others to think that these were from Allāh. At times they would even tell the people that these verses were from Allāh. An example of the way in which a person can distort pronunciation to fool others is when someone is asked to swear by the Kā'ba. Instead of saying that he swears by the Kā'ba, he says, "By the Kā'bak!" None would detect the alteration in the sentence and others may wonder how he took an oath, knowing that his word was false. To this he may casually reply that he did not swear by the Kā'ba but rather by the Kā'bak, which bears no significance. ("Kā'bak" may only be translated, in certain languages, as a cage for keeping pigeons.)

The above explanation is just by way of example since it is not permissible to take an oath by the Kā'ba. Hāfidh Baghawi رحمه الله عليه and Allāma Ibn Kath'ir رحمه الله عليه mention that the purport of the verse "distort their tongues" is that the Jews used to interpret the Torah in a way that was appealing to them, changing its true meaning, and then telling others that this was the way in which Allāh had revealed it.

In this manner, they would alter the verses of their scriptures and attribute lies to Allāh. Allāh says in Surah Baqarah, "Destruction be for those who write the Book with their own hands and then say, 'This is from Allāh.' (This they do) to sell it for a measly price. Woe be to them for what their hands write and woe be to them for what they earn." [Surah 2, verse 79]

These people could manipulate the situation in this manner because it was only a few people who had any knowledge of the scriptures, and the masses were ignorant. Therefore, the people accepted whatever they were told.

Even amongst the Ummah of the Holy Prophet صلى الله عليه وسلم there are those who interpret the Qur'ān according to their whims and fancies. There was a person who translated the verse, "Say (Oh Muhammad صلى الله عليه وسلم), 'I am only a

human like yourselves," to mean that the Holy Prophet صلى الله عليه وسلم is not a human. This he did by translating the Arabic word "innama" to mean 'not' whereas it means 'only.' This is the unfortunate method of those who follow their passions. They feel that they cannot displease the masses even if it means resorting to disbelief (*kufri*).

مَا كَانَ لِشَيْءٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

(79) It is not possible that Allāh gives any human a book wisdom and Prophethood, and then he tells the people, "Leave Allāh and worship me." He would rather say, "Become the people of Allāh by virtue of your teaching of the Book and your studying thereof" (80) They do not instruct you to take the angels and Prophet as deities. Would he instruct you to disbelieve after you had become Muslims?

### EVERY PROPHET INSTRUCTED PEOPLE TO BE THE FAITHFUL SERVANTS OF ALLĀH

"Lubābun Nuqūl" (p.54) records that when the Holy Prophet صلى الله عليه وسلم collectively invited the Jews of Madinah and the Christians of Najran to Islām, Abu Rafi (a Jew of the Banu Quraizah tribe) commented, "O Muhammad, you want us to worship you just as these Christians worship Isā!" The Holy Prophet صلى الله عليه وسلم exclaimed, "Mu'adh Allāh! (I seek Allāh's protection!) Why should I desire this?" On this occasion Allāh revealed the above verse.

According to Sayyidina Hasan Basri رحمه الله عليه, a person told the Holy Prophet صلى الله عليه وسلم, "We greet you just as we greet others. (To show respect to your elevated status) Should we rather not prostrate to you instead?" The Holy Prophet صلى الله عليه وسلم said, "No, do not do so. Honour your Prophet and grant each his due rights, for prostration is only for Allāh." Upon this request, the above verse was revealed. ["Rūhul Ma'āni" v.3 p.207]

The verse applies equally to both the above incidents, saying that "It is not possible that Allāh gives any human a Book, wisdom and Prophethood, and then he tells the people, 'Leave Allāh and worship me.'" The mission of Prophet صلى الله عليه وسلم was simply to invite towards Allāh. "He would rather say, 'Become the people of Allāh....'" This verse refutes the belief of the Christians who claim that Sayyidina Isā عليه السلام advocated that people worship him and his mother.

".....by virtue of your teaching of the Book and your studying thereof" Explaining this verse, the author of "Rūhul Ma'āni" (v.3 p.208) says that the very teaching and study of the divine scriptures dictate that one should become a truly devoted servant of Allāh. Knowledge without practice is futile, as is



practice without knowledge.

".....the people of Allāh" The Arabic word "*Rabbāniyyin*" in this context is related to the word Lord. Various explanations of this word have been rendered by the commentators and the Companions (*Sahābah*) رضى الله عنهم. "*Ma'ālimut Tanzīl*" (v.1 p.320) reports from Sayyidina Ibn Abbās, Sayyidina Ali رضى الله عنه and Sayyidina Hasan رضى الله عنه that it means learned scholars {*fuqaha and Scholars (Ulama)*}. Sayyidina Qatadah رحمه الله عليه says that it refers to wise men of learning, while Sayyidina Sa'id bin Jubair رحمه الله عليه is of the opinion that it means such men of learning who practise their knowledge.

Another verdict of Sayyidina Ibn Abbās رضى الله عنه is that it means such people who are extremely learned and teach others as well. According to another report, Sayyidina Ali رضى الله عنه says that these men nurture their knowledge with practice. In "*Durrul Manthūr*", Sayyidina Sa'id bin Jubair رحمه الله عليه is reported to have said that these are people who are wise and Allāh fearing. Allāma Baydawi رحمه الله عليه says that they are those who are perfect in knowledge and action.

In brief, after taking all the above into consideration, the '*Rabbāniyyin*' are those who are learned, wise, pious, practical and who are able to guide others. Then, of course, the most important requisite is Belief (*Imān*), without which none can be successful in the Hereafter and can never be amongst this noble group of people. Hakimul Ummah Thanwi رحمه الله عليه simply translates the word as "*the people of Allāh*." This concise translation includes all of the above and included much more by way of sterling morals and noble character.

It is the responsibility of such people also to propagate what they know. Allāh says in Surah Mā'idah, "*Why do their 'Rabbāniyyun' and scholars not prohibit them from their sinful speech and consumption of the unlawful? Evil indeed is what they carry out.*" [Surah 5, verse 63]

"*They do not instruct you to take the angels and Prophet as deities.*" All Prophet عليه السلام preached oneness of Allāh (*Tauhīd*) and would never have told the people to worship any besides Allāh.

"*Would he instruct you to disbelieve after you had become Muslims?*" It is an impossibility that a Prophet عليه السلام could preach polytheism (*shirk*) to anyone. They preached only the acceptance of their apostleship, which they have been instructed to do and without which no person can be a true believer, nor attain salvation.

The sole role of all the Prophet عليه السلام, including the Holy Prophet صلى الله عليه وسلم, was that people worship only Allāh and be slave unto Him alone. Thereafter the Companions (*Sahābah*) رضى الله عنهم also made efforts to achieve the same goal. Once, during the Jihād (*religion war*) against the Persians, Sayyidina Rib'i bin Āmir رضى الله عنه came as messenger before the Persian chief Rustam. Rustam asked him, "*Why have you people come?*" The Sahabi رضى الله عنه replied, "*Allāh has sent us to free man from the slavery of man and lead him to the worship of Allāh, and from the oppression of current Dīns (religions) to the justice of Islām.*" [Ibn Kathīr رحمه الله عليه in his book "*Al Bidaya wan Nihāya*"]

In our present times there are many false saints who know nothing of mysticism and the Shari'ah. They mislead their followers and even make them

prostrate before them and before their graves. All this is done with worldly motives. Mysticism is also subservient to the Shari'ah, and all the various practices such as swearing allegiance, etc, are with the motive of bringing people into Allāh's worship and subservience.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

(81) When Allāh took the covenant with Prophet (saying) "Whatever I give you of the scripture and wisdom, then there comes to you a messenger confirming what is with you, you must believe in him and you must assist him." Allāh said, "Do you agree and accept My covenant?" They replied, "We agree!" He said, "Then bear witness and I will be a Witness with you." (82) So whoever will turn back after this, then those are the disobedient ones.

### THE COVENANT TAKEN FROM THE PROPHETS عَلَيْهِمُ السَّلَام

The above verse mentions the pledge that Allāh took from all the Prophet عليهم السَّلَام. They were required to believe in and assist any new Prophet that appeared during their lifetimes and also to make their followers do the same. If no other Prophet came during their lifetime, they were to encourage their followers to believe in Prophet to come after him. In this way Sayyidina Mūsā عليه السلام was enjoined to believe in Sayyidina Isā عليه السلام and Sayyidina Isā عليه السلام in Sayyidina Muhammad صلى الله عليه وسلم.

According to other commentators, the word "messenger" denotes a specific messenger. In this case it would mean that all the Prophet عليه السلام were instructed to believe in and assist Sayyidina Muhammad صلى الله عليه وسلم if he had to come in their lifetime. They were also required to preach his coming to their followers and to invoke them to follow him should they find themselves in his era. ["Ma'ālimut Tanzil" v.1 p.322]

Allāh then asked the Prophet عليه السلام, "Do you agree and accept My covenant?" This was said to emphasise the covenant, whereupon all replied in one voice, "We agree!" Thereafter, Allāh told them, "Then bear witness and I will be a Witness with you."

This covenant was taken by all the Prophet عليه السلام, for themselves and on behalf of all of their Ummahs. With regard to those who did not abide by its conditions Allāh says, "So whoever will turn back after this, then those are the disobedient ones." In rejecting a single Prophet, a person is actually rejecting the commandment of Allāh. For this reason he is declared a disobedient (fāsiq) and, therefore, a disbeliever (kāfir) of the worst caliber. No Prophet could sin and all abided by the condition of this covenant. It was their followers who did not

comply. The Jews rejected Sayyidina Isā عليه السلام and they, together with the Christians, rejected the apostleship of the Holy Prophet صلى الله عليه وسلم also.

### THE EXCELLENCE OF THE SEAL OF ALL PROPHET صلى الله عليه وسلم

Sheikh Abul Hasan Taqi-ud-Dīn As Subki رحمه الله writes in his treatise on this verse (which appears on (p. 38) of the first volume of his Fatawa) that the "messenger" referred to in the above verse is none other than Sayyidina Muhammad صلى الله عليه وسلم. Allāh had not taken a covenant from all the Prophet عليه السلام with regard to any other Prophet but him.

The status and honour accorded to the Holy Prophet صلى الله عليه وسلم in this verse is evident. It is learnt from this verse that if the Holy Prophet صلى الله عليه وسلم had to appear during the period of any Prophet, his Prophethood will prevail over the all of creation from the time of Sayyidina Ādam عليه السلام. The statement of the Holy Prophet صلى الله عليه وسلم that "I have been sent unto the whole of mankind" is not merely confined to those in his period up to the Day of Judgment, but also includes those before him. This clarifies the hadith in which the Holy Prophet صلى الله عليه وسلم said, "I was a Prophet while Sayyidina Ādam عليه السلام was still suspended between body and soul." [*Mishkāṭul Masābih* p. 513 from Tirmidhi]

أَفَعَيِّرْ دِينَ اللَّهِ يَبْعُوثُ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا  
وَأِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ  
مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ  
دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

(83) Do they seek a Dīn (religion) besides the Dīn of Allāh when unto Him submit all within the heavens and the earth, willingly or unwillingly, and unto Him shall they all be returned. (84) Say, "We believe in Allāh, in that which was revealed unto us, what was revealed unto Ibrāhīm, Ismā'īl, Is'hāq, Ya'qūb, their children, and that which was revealed unto Mūsa, Isa and all Prophet from their Lord. We make no distinction between any of them and unto Him we have submitted." (85) Whosoever seeks a Dīn (religion) besides Islām, it shall never be accepted from him, and he will be, in the Hereafter, among the losers.

### ONLY THE DĪN (RELIGION) OF ISLĀM IS ACCEPTABLE BY ALLĀH

Allāh has chosen the Dīn (religion) of Islām for His creation, as He says in another part of Surah Āl Imrān (verse 19), "Definitely the only Dīn (religion) with Allāh is Islām." Allāh also states in Surah Mā'idah, "Today I have perfected for you your Dīn (religion), completed My favour on you and chosen Islām as your Dīn

(religion)" [Surah 5, verse 3]. Allāh has named His chosen Dīn (religion) 'Islām' which means 'to submit' or 'to surrender.' All the creation of Allāh submit to Him and the Dīn (religion) of all the Prophets عليهم السلام was Islām i.e. they all preached submission and obedience to Allāh.

When Sayyidina Ibrāhīm and his son Sayyidina Ismā'il عليها السلام constructed the Ka'ba, they prayed to Allāh thus, "Our Lord, make us both submissive to You and create a submissive (Muslim) nation from our progeny" [Surah Baqarah, verse 128]. Allāh accepted this prayer of theirs and created the Ummah of the Holy Prophet صلى الله عليه وسلم from their progeny, who are followers of Islām.

It is the duty of every servant of Allāh that he submits and surrenders totally to his Creator and Master, both outwardly and inwardly. This is the practice of all the angels and other creation of Allāh in the heavens and on earth. Islām is the Dīn (religion) for the human being as well as for the Jinn, but since they are to be tested in the world, they have been given the choice of acceptance. Allāh says in Surah Mulk, "He created death and life to test who of you carry out the best of deeds" [Surah 67, verse 2]. They are, however, still governed by the system and decrees of Allāh as far as their lives and deaths are concerned. They have been shown the rewards and retribution of Belief (Imān) and disbelief (kufr), and in this way, they are allowed to prepare accordingly for either Heaven (Jannah) or Hell.

Allāh says in Surah Kahf, "Declare the truth from your Lord, so whoever wills should believe and whoever wills should disbelieve. Indeed for the oppressive ones, We have prepared the fire" [Surah 18, verse 29]. All the Prophets عليهم السلام were Muslim and preached the submission only to Allāh. For this reason the Holy Prophet صلى الله عليه وسلم is instructed to declare his belief in all that was revealed to all of them, saying, "We believe in Allāh, in that which was revealed unto us, what was revealed unto Ibrāhīm, Ismā'il, Is'hāq, Ya'qūb, their children, and that which was revealed unto Mūsa, Isa and all Prophet from their Lord. We make no distinction between any of them and unto Him we have submitted."

Since all the Prophets عليهم السلام belonged to the same Dīn (religion), we believe in all of them, as well as all that was revealed unto them since all of this was from Allāh. Although the word "all Prophets" is used, certain Prophets عليهم السلام have received specific mention because the Jews and the Christians also recognised these Prophets عليهم السلام.

"...willingly or unwillingly..." Allāma Ibn Kath'ir رحمه الله عليه (v.1 p.379) writes that those submitting willingly in the heavens are the angels, and upon the earth they are those who were born as Muslim. Those who submit unwillingly are those disbelievers (kuffār) who were taken captive [in Jihād (religion war)] in chains and shackles, then accepted Islām, to be lead into Heaven (Jannah), seemingly by force.

The author of "Rūhul Ma'āni" writes that those submitting unwillingly are the ones who became Muslim after Jihād (religion war) or some other similar cause. According to others, the people referred to are those who were themselves unhappy to become Muslim. The Sufiya (saints) mention that those who submit willingly are the people who accept the commandments of Allāh without any doubts and hesitation in their hearts. Those who harbour these feelings in their

hearts and find evil whispers becoming an obstacle, are termed to be unwillingly submissive.

Another opinion is that the willing ones are the angels in the heavens and those pious servants of Allāh upon the earth who are His chosen ones. The others (i.e. the unwilling) are those whom doubts continue to plague. The disbelievers are included in the second group for, although they accept the existence of Allāh, the inherent darkness within them spur them on to commit polytheism (*shirk*).

According to "Rūhul Ma'āni", this is the opinion of Mujāhid رحمه الله عليه as well. This explanation is not entirely satisfactory since there are many who completely deny Allāh and His power of creation. If one views the broad context of the word "*all within*", then the explanation of Allāma Ibn Kath'ir رحمه الله عليه will also be unsatisfactory since it restricts the meaning somewhat. It is for this reason that this humble servant has rendered the explanation given above i.e. all are subservient to the decree and will of Allāh. Since this is an irreconcilable fact, it is only natural then that every person accepts the Dīn (*religion*) prescribed by Allāh. Allāh knows best.

"Whosoever seeks a Dīn (*religion*) besides Islām, it shall never be accepted from him, and he will be, in the Hereafter, among the losers." Islām is the Dīn (*religion*) that Allāh sent through all his Prophet عليه السلام, up to the time of the final Holy Prophet صلى الله عليه وسلم. Allāh says in Surah Mā'idah (verse 3), "Today I have perfected for you your Dīn (*religion*), completed My favour on you and chosen Islām as your Dīn (*religion*)."  
Irrespective of a person's exertion in worship, nothing shall be accepted from him unless he conforms to the Dīn (*religion*) of Islām. More details in this regard have been given in verse 62 of Surah Baqarah where Allāh says, "Verily those who believe, the Jews, the Christians and the Sabi.....". One may also refer to the commentary of verse 19 of Surah Āl Imrān where Allāh says, "Definitely the only Dīn (*religion*) with Allāh is Islām."

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ  
الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَٰئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةُ  
اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا  
هُمْ يَنْظُرُونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ  
﴿٨٩﴾ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ  
هُمْ الضَّالُّونَ ﴿٩٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ  
لَاَرْضَ ذَهَبًا وَلَوْ أَفْتَدَىٰ بِهِ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٩١﴾

(86) How shall Allāh guide a people who disbelieved after believing, (after) they testified that the messenger is certainly true and (after) clear proofs had come to them? Allāh does not guide the oppressive folk. (87) These are the ones whose

retribution shall be that upon them will be the curse of Allāh, the angels and mankind at large. (88) They shall abide therein forever. The punishment shall not be lessened for them, neither shall they be granted respite. (89) Except for those who repent afterwards and make amends. Surely Allāh is Most Forgiving, Most Merciful. (90) Verily those who disbelieve after believing, then increase in their disbelief, their repentance shall never be accepted. These are indeed the ones gone astray. (91) Verily those who disbelieve and die as disbelievers, the earth full of gold shall never be accepted from any of them if they ever wish to offer it as ransom. Theirs shall be a painful punishment and they shall have no helpers.

## THE CHASTISEMENT FOR APOSTATES AND DISBELIEVERS

“Durrul Manthūr” reports that a person called Hārith bin Suwaid accepted Islām and then returned to his people as a infidel (*kāfir*). It was on this occasion that the above verse was revealed, *“How shall Allāh guide a people who disbelieved after believing, (after) they testified that the messenger is certainly true and (after) clear proofs had come to them. Allāh does not guide the oppressive folk. These are the ones whose retribution shall be that upon them will be the curse of Allāh, the angels and mankind at large. They shall abide therein forever. The punishment shall not be lessened for them, neither shall they be granted respite. Except for those who repent afterwards and make amends. Surely Allāh is Most Forgiving, Most Merciful.”*

A person of his tribe recited the verse to him, upon which he said, “As far as I know, you are a truthful person and the Holy Prophet صلى الله عليه وسلم is even more truthful than you; and Allāh is even more truthful than the two of you.” He then reverted to Islām and practiced it very sincerely afterwards. He reflected upon the exception in the verse (*“Except those who repent...”*) and then. repented sincerely to Allāh. This incident highlights the fact that the repentance of a person who turns infidel (*kāfir*) after Islām is acceptable by Allāh.

*“Verily those who disbelieve after believing, then increase in their disbelief their repentance shall never be accepted. These are indeed the ones gone astray.”* “Durrul Manthūr” reports that Sayyidina Hasan رحمه الله عليه stated that this verse refers to the Jews and the Christians who do not accept Islām until their dying moments, when their acceptance is futile. Repentance shall not be accepted at the time of death, as will be explained, Insha Allāh, in the discussion of the following verse of Surah Nisā: *“Until death presents itself before any of them they say, ‘Now I truly repent’; nor those who die as infidels (kuffār).”* [Surah 4, verse 18]

Sayyidina Abul Ālia رحمه الله عليه says that this verse refers to the Jews and Christians who reverted to infidelity (*kufr*) after accepting Islām, then increased their disbelief. Then, remaining as infidels (*kuffār*), they repent for their sins. This repentance shall never be accepted from them. Sayyidina Mujāhid رحمه الله عليه interprets *“then increase in their disbelief”* to mean that they die as infidels (*kuffār*).

*“Verily those who disbelieve and die as disbelievers, the earth full of gold shall never be accepted from any of them if they ever wish to offer it as ransom. Theirs shall be a painful punishment and they shall have no helpers.”* On the Day of Judgment none shall be able to ransom their souls, but even if it were possible, the entire world full of gold would not be accepted from the infidels (*kuffār*).

Allāh says in Surah Mā'idah, *"Indeed those who disbelieve, if they possessed all within the earth and the like thereof in addition to ransom themselves from the punishment of the Day of Judgment, it will not be accepted from them. Theirs shall be a painful punishment. They will try to escape from the fire, but they will not be able to escape and theirs will be a permanent chastisement."* [Surah 5, verses 36/7]

Reference should be made to verse 161 of Surah Baqarah for the detailed explanation of the verse *upon them will be the curse of Allāh, the angels and mankind at large.*

## PART FOUR

لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

(92) You shall never reach unto goodness until you spend of that which you love. Whatever good you spend, then certainly Allāh is Aware of it.

### THE WEALTH MOST BELOVED TO ONE SHOULD BE SPENT IN THE WAY OF ALLĀH

This verse encourages spending in the path of Allāh and expresses that one cannot attain true goodness and virtue unless the wealth held most dear to the heart is spent in the path of Allāh. The venerable Companions (*Sahāba*) رضى الله عنهم were most eager to practise upon each command of Allāh, so when this verse was revealed, they assessed which of their wealth was most beloved to them and spent it in Allāh's way.

Sayyidina Anas رضى الله عنه reports that Sayyidina Abu Talha رضى الله عنه was the wealthiest of all the Ansār in terms of the number of orchards that he owned in Madinah. Opposite the Mosque (*Masjid*) un Nabawi stood one of his orchards in which was a well named Bir Ha. The Holy Prophet صلى الله عليه وسلم often used to drink there. This was his most beloved orchard.

When the above verse was revealed, he presented himself before the Holy Prophet صلى الله عليه وسلم saying, "Bir Ha is dearest to me of all my wealth, so I wish to donate it in the way of Allāh, in anticipation of the reward thereof and so that it be stored as a treasure for me in the Hereafter. You may spend it as you please in a worthy cause." The Holy Prophet صلى الله عليه وسلم commented, "This orchard has earned a grand profit! I propose that it be distributed amongst some of your relatives." Sayyidina Abu Talha رضى الله عنه accepted the proposal of the Holy Prophet صلى الله عليه وسلم and distributed it amongst some of his cousins. [Bukhari v.1 p. 197]

"Durrul Manthūr" narrates other incidents similar to this. Sayyidina Abdullāh bin Ūmar رضى الله عنه, upon hearing this verse, freed his most beloved Roman slave-girl called Mirjāna. Once Sayyidina Umar رضى الله عنه wrote to Sayyidina Abu Mūsa Ash'ari رضى الله عنه to purchase a slave for him from the prisoners of Jalula. When she was presented before him, he recited the above verse and freed her.

Sayyidina Abdullāh bin Munkadir رحمه الله relates that when the above verse was revealed, Sayyidina Zaid bin Hāritha رضى الله عنه donated his most precious horse in charity. ("Durrul Manthūr" v.2 p.50)



Every person holds a different thing beloved to himself and even a person who spends of his limited financial resources shall be included in the intention of the verse, since the little money he has is naturally dearest to him. The broad context of the verse encompasses all forms of charity, be they the obligatory Zakāh or optional sadaqa. Even though a person shall certainly attain reward for giving in charity those things that may be in excess to his needs (like discarded clothing, etc.), the full reward will only be had once a person spends the things that are most precious to him. It is for this reason that certain commentators translate the word "birr" (translated above as "goodness") to mean 'complete virtue' in reference to this complete reward to be attained for spending of the most beloved items of wealth. The verse does not mean that one should not spend of those things that are not beloved, but it encourages spending of the best.

"Whatever good you spend, then certainly Allāh is aware of it." Sayyidina Umar رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said that a person shall be in the protection of Allāh and all his shortcomings and sins will be concealed in both the worlds if he recites the following du'a when wearing his clothes:

**"Alhamdu Iillahil Ladhi Kasani Ma Uwaari Bihi Awrati Wa Atajammalu Bihi Fi Hayati"**

(TRANSLATION: All praise be to Allāh who has clothed me with that which conceals my shame and with which I beautify myself during my life) ["Mishkātul Masābīh" p.377 from Ahmad, Tirmidhi and Ibn Majah]

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأَتُوا بِالتَّوْرَةِ فَأَتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾ فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾

(93) All food was lawful unto the Bani Isrā'īl except that which Isrā'īl forbade for himself before the Torah was revealed. Say, "Bring the Torah and read it to us if you are truthful." (94) Whoever, shall invent a lie upon Allāh after this, then these are indeed the oppressors. (95) Say, "Allāh has spoken the truth!" So follow the creed of Ibrahīm who pursued the truth while veering far away from falsehood, and was never from the idolaters.

**WHAT WAS LAWFUL IN THE CREED OF SAYYIDINA IBRAHĪM عليه السلام?**

A narration in "Ma'ālimut Tanzīl" (v.2 p.326) states that the Jews objected to the Holy Prophet صلى الله عليه وسلم saying, "You claim to follow the creed of Sayyidina Ibrahīm عليه السلام whereas he never consumed the meat of camels, nor drank its milk. It seems that you are not really following him." In response, the Holy Prophet صلى الله عليه وسلم told them that these things were lawful for Sayyidina

Ibrāhīm عليه السلام. They retorted by saying that everything that was forbidden for Sayyidina Nūh عليه السلام and Sayyidina Ibrāhīm عليه السلام was what was transmitted to them and, therefore, forbidden in their religion as well. Allāh revealed the above verse in refutation of this claim of theirs.

The verse declares that all types of food was permissible for the Bani Isrā'īl except those things that Isrā'īl [Sayyidina Ya'qūb عليه السلام] forbade upon himself before the revelation of the Torah. Commentators mention that the flesh and milk of camels were also lawful for them, as it was for Sayyidina Ibrāhīm عليه السلام as well. These things were made forbidden by Sayyidina Ya'qūb عليه السلام for himself only, and his progeny (the Bani Isrā'īl) adhered to this practice of his. Allāh did not prohibit these foods in the Torah.

Sayyidina Ibn Abbās رضي الله عنه narrates that Sayyidina Yaqub عليه السلام suffered from an illness called "Irqun Nisā". He took a vow to abstain from his most beloved food if he was cured. Since his favourite food was the meat and milk of camels, he forbade these two foods on himself once he was cured. ["Rūhul Ma'āni" v.4 p.2]

The Jews thought that the prohibition stemmed from the time of Sayyidina Ibrāhīm عليه السلام and consequently objected to the fact that the Holy Prophet صلى الله عليه وسلم consumed these two foods while claiming to be from his creed.

"Say, 'Bring the Torah and read it to us if you are truthful (in your claim that these things were declared unlawful in the Torah).'" Sayyidina Ibrāhīm عليه السلام lived thousands of years before the recipient of the Torah i.e. Sayyidina Mūsa عليه السلام. Therefore, it is not possible that these things were forbidden for Sayyidina Ibrāhīm عليه السلام when the Torah says nothing about their prohibition.

The author of "Rūhul Ma'āni" (v.4 p.3) states that the Jews were rendered speechless by this challenge and could not recite any substantiation from the Torah. He mentions further that this is also a proof of the apostleship of the Holy Prophet صلى الله عليه وسلم since he had no previous knowledge of any of the past divine scriptures. He could only have received knowledge of this from divine revelation.

"Whoever shall invent a lie upon Allāh after this, then these are indeed the oppressors." These people accepted falsehood after the truth was made apparent to them. This behaviour was a great oppression upon themselves as well as upon those who followed them.

## THE INSTRUCTION TO FOLLOW THE CREED OF SAYYIDINA IBRAHĪM عليه السلام

"Say, 'Allāh has spoken the truth!' (i.e. all foods were originally Lawful (Halāl) for the Bani Isrā'īl). So follow the creed of Ibrāhīm عليه السلام who pursued the truth while veering far away from falsehood, and was never from the idolaters." Whatever Sayyidina Isrā'īl عليه السلام forbade on himself for personal reasons will not be forbidden upon Sayyidina Ibrāhīm عليه السلام. Therefore, the creed of Sayyidina Ibrāhīm عليه السلام should still be adhered to; and this creed is none other than the religion of Islām.

This verse describes Sayyidina Ibrahim عليه السلام as being "hanifah." This (as translated) refers to him being strictly adherent to the truth and far away from all types of falsehood and false religions. He practised all the divine injunctions concerning Lawful and Unlawful, and never practiced polytheism (*shirk*). Therefore, the Jews are also reminded of the fact that although they also claim to be his followers, they have resorted to polytheism and infidelity.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا مَكَرَ الْإِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

(96) Indeed the first house designated for man was the one at Bakkah which is blessed and a guidance for mankind. (97) Therein are clear signs, the place (Maqām) of Ibrahim. Whoever enters therein shall be safe. Pilgrimage (Hajj) to the House is a duty unto Allāh for those of mankind who are able to find a way there. Whoever rejects, then surely Allāh is independent of the entire universe.

### CONSTRUCTION OF THE KĀ'BA AND THE OBLIGATION OF HAJJ

"Rūhul Ma'āni" reports from Ibn Juraij رحمه الله that the Jews claimed that the Baitul Muqaddas was superior in status than the Kā'ba. They made this claim on the grounds that it was the place of migration for numerous Prophets عليهم السلام, and because it was a pure and holy land. The Muslim maintained that the Kā'ba was really superior. Upon this altercation, the above verse was revealed.

Sayyidina Mujāhid رحمه الله says that when the foregoing verse (verse 95) was revealed instructing the infidels (*kuffār*) to follow the creed of Sayyidina Ibrahim عليه السلام, the above verse followed to impress upon them the virtue and reverence of the Kā'ba, which formed part of this creed.

".....indeed the first house designated for man was the one at Bakkah, which is blessed and a guidance for mankind." This means that this first building built was at Makkah i.e. the Kā'ba. This is a place of "barakah," meaning that abundant good is present there. The rewards of actions performed there are greatly multiplied and the person performing Hajj or Umrah will be forgiven.

Besides this, there are also many blessings attached to it, which are referred to in the following verse of Surah Qasas. Allāh says, "The fruits of everything are drawn here as a provision from Us" [Surah 28, verse 57]. This is witnessed up to this day. Every kind of food and manufactured article can be found in Makkah and so many animals are slaughtered there, more than in any other part of the world.

".....guidance for mankind." This means that it is a guide to Heaven (Jannah). ["Rūhul Ma'āni" v.4 p.25] The Muslims of the entire world also face towards it in their Salāh.

"..... the first house..." This means that the construction of Sayyidina Ibrahim

عليه السلام was not the first time that the Kā'ba was built. Its inception was before this. "Ma'ālimut Tanzil" (v.1 p.328) records many other opinions in this regard.

Some commentators say that the Kā'ba was the first construction that appeared upon the water two thousand years before the creation of the heavens and the earth. At that time it was merely in the form of a white bubble and thereafter the earth spread out from underneath it. This is the opinion of Sayyidina Abdullāh bin Umar رضى الله عنه and Sayyidina Mujāhid عليه رحمة الله and Sayyidina Qatādah رحمه الله.

Others like Sayyidina Ali bin Husain رحمه الله (known as Zaynul Ābidin) maintain that the Kā'ba was the first construction built upon the earth. Beneath His throne, Allāh appointed a place for the angels to make Tawāf, called the Bāitul Ma'mūr. Then Allāh commanded the angels on the earth construct a similar place on earth directly beneath the original in the heavens (Baitul Ma'mūr). Those on the earth were commanded to make Tawāf of this Kā'ba.

Another opinion is that the angels constructed the Kā'ba two thousand years before the creation of Sayyidina Ādam عليه السلام. When he used to make Hajj of the Kā'ba, the angels would tell him, "Oh Ādam, may Allāh accept your Hajj. We made Hajj of this house two thousand years before you."

All these narrations point to the fact that Sayyidina Ibrāhīm عليه السلام was not the first constructor of the Kā'ba. For this reason he says in Surah Ibrāhīm, "Our Lord, indeed I have settled some of my offspring in a place of no vegetation, close to Your sacred house" [Surah 14, verse 37]. He mentioned this despite the fact that there was no building there at the time.

Allāh says in Surah Hajj, "When We showed Ibrāhīm the place of the house" [Surah 22, verse 26]. Commentators mention that this verse means that Sayyidina Ibrāhīm عليه السلام was shown the appointed location of the Kā'ba since there was no visible structure there at that time.

## THE DATE OF THE KĀ'BA'S CONSTRUCTION

The author of "Rūhul Ma'āni" (v.17 p.142) states that the Kā'ba was constructed a total of five times. The first time it was built by the angels from a red ruby, long before Sayyidina Ādam عليه السلام. It was then raised to the heavens during the floods of Sayyidina Nūh عليه السلام. Thereafter, Allāh instructed Sayyidina Ibrāhīm عليه السلام to rebuild it. Allāh sent a strong wind, which scattered the sands upon its foundation, thus making it apparent for him to view it. He constructed the Kā'ba upon this original location.

The third time it was rebuilt by the Quraish and the Holy Prophet صلى الله عليه وسلم also participated in the reconstruction. When the time came to place the Hajratul Aswad (Black stone) into its position, the tribes argued about who would get the honour of doing this. They arrived at the agreement that whoever will emerge from a certain street and enter the Masjidul Harām, shall decide the matter. The first person was none other than the illustrious Holy Prophet صلى الله عليه وسلم. He was regarded by all as Al Amin (the trustworthy), so they all agreed to abide by his decision. He placed the black stone (Hajjarul Aswad) upon a shawl and then told the leaders of each tribe to lift the shawl (Sheet) towards the desired

location. When they all obliged, he then personally fitted it into position. This incident transpired fifteen years before declaration of his Prophethood.

The fourth reconstruction was that of Sayyidina Abdullāh bin Zubair رضى الله عنه, and the fifth was by Hajjaj bin Yusuf, which still stands up to this day. Since this fifth occasion, only alterations and renovations have taken place, but no changes have been made to the original structure itself.

Certain other commentators have also made mention of the construction work undertaken by Sayyidina Ādam عليه السلام, his son Shīth عليه السلام, the Amāliqa and Bani Jurhum tribe ["Rūhul Ma'āni" v.4 p.5]. Bearing all this in mind, it is understood that the first construction was carried out by either Sayyidina Ādam عليه السلام or the angels and, according to Ahādīth, even the reconstruction of Sayyidina Ibrahim عليه السلام was before the building of the Baitul Muqaddas.

### "BAKKAH" AND MAKKAH

The verse refers to the Kā'ba as being in "Bakkah", which is commonly referred to as Makkah, as in verse 24 of Surah Fatah. Sayyidina Mujāhid رحمه الله عليه says that the "bā" and the "mīm" are similar in pronunciation and the Arabs often substitute the one for the other, resulting in the interusage of the words Makkah and Bakkah.

Other commentators like Sayyidina Ibn Abbās رضى الله عنه mention a difference in the two words, saying that the word Bakkah refers specifically to the geographical location of the Kā'ba. Sayyidina Ikrama رحمه الله عليه is of the opinion that the area between the two mountains is known as Bakkah and the rest is called Makkah. Another opinion states that the entire Haram is called Makkah. [Al Jami'ul Latif fi Fadli Makkah wa Bina'i Baitish Sharif p. 136.]

"Therein are clear signs, the place (Maqām) of Ibrahim." Some of the signs are natural while others are holistic. Some of the holistic signs are that it is a "guidance for mankind," a sanctuary of safety for the one who enters it and a place of pilgrimage for the one able to perform this sacred act.

Of the natural signs is the "Maqām" of Sayyidina Ibrahim عليه السلام, which is still in existence to this day. It is a stone that served the purpose of a stepladder, which Sayyidina Ibrahim عليه السلام used to construct the Kā'ba. Another of these "signs" is that whoever attempted to destroy the Kā'ba was himself obliterated, as was the case with the renowned incident of people of the elephants. Abraha, the leader of Yemen, marched with an army of elephants to destroy the Kā'ba, but Allāh sent a flight of birds who rained pebbles upon them, totally annihilating them. Mention is made of this incident in Surah Fil (105th Surah of the Qur'ān).

These are the virtues cited concerning the Kā'ba. On the other hand, none of these can be said about the Baitul Muqaddas. It is not more blessed than the Kā'ba, neither will the Salāh performed there match the reward of the Salāh performed at the Kā'ba. It is also not the Qibla for Salāh, nor does the person entering it become safe.

"Whoever enters therein shall be safe." After completing the Kā'ba, Sayyidina Ibrahim عليه السلام prayed to Allāh thus, "O my Lord, make this city a place of security"

[Surah Baqarah, verse 126]. This supplication (*du'ā*) of his was accepted and Makkah was made a place of safety. While the Arabs would kill and rob each other elsewhere, none would do so within the precincts of the Harām. Allāh says in Surah Ankabūt, "Do they not see that we have made the harām a place of safety, while people are being plundered in its vicinity?" [Surah 29, verse 67]

It is narrated in Bukhari (v.1 p.247) that the Holy Prophet صلى الله عليه وسلم said, "Allāh declared this city to be sacred the day He created the heavens and the earth, and it shall remain as such till the Day of Judgment, because of the sanctity of Allāh Himself. Fighting was never permitted for any before me, neither was it permitted for me except for a part of a day. It shall now remain sacred with the sanctity of Allāh till the Day of Judgment. So let not any thorn therein be cut, nor any of the game hunted, nor any lost item be lifted except with the intention of announcing for its owner, and even the grass may not be cut." Sayyidina Ibn Abbās رضي الله عنه requested, "O the Holy Prophet صلى الله عليه وسلم, make an exception for the grass of 'Idhkhir' since it is used by the goldsmiths of Makkah and by its people for their homes (they used it for their roofs)." The Holy Prophet صلى الله عليه وسلم then said, "Except the Idhkhir grass." i.e. this grass may be cut.

According to another narration the Holy Prophet صلى الله عليه وسلم said, "Verily Allāh has declared Makkah to be sacred, but people have not. It is not permissible for the person who believes in Allāh and the Last Day to spill blood therein, nor to cut any of its trees. If any person uses the action of the messenger of Allāh صلى الله عليه وسلم to justify his action, then tell him that Allāh had granted the concession for His Prophet صلى الله عليه وسلم and not for him. Allāh has only granted me this permission for a part of the day, and this sanctity has now returned as it had been yesterday." [Bukhari v.1 p.12]

It is gathered from all of the above that the sanctity prayed for by Sayyidina Ibrāhīm عليه السلام is prevalent to this day.

Scholar (Imām) Abu Hanīfa رحمه الله and his companions رحمه الله maintain that if someone kills or severs the limb of another within the Harām, then remains therein, retaliation (*Qisās*) shall be taken in the Harām itself. However, a person who does this outside the Harām, then enters it, shall be forced to emerge from there. None should sell anything to him, nor should any food be allowed to reach him so that he may emerge due to starvation. Only then that retaliation (*Qisās*) be taken.

Imām Mālik رحمه الله and Imām Shafi'ī رحمه الله are of the opinion that *Qisās* be taken in each of the above cases [Allāma Jassās رحمه الله in *Ahkāmul Qur'ān* v.2 p.21]. The opinion of Imām Abu Hanīfa رحمه الله does not contradict the verse "Whoever enters therein shall be safe," since the first situation conforms perfectly to it. Sayyidina Ibn Abbās رضي الله عنه is reported to have said, "The Harām grants safety to whoever seeks safety therein, except for the one who commits murder. The Harām shall not offer safety to him and he shall not be given anything to eat or drink until he emerges. When he comes out from the Harām, justice shall be taken from him." [Ibn Kathīr رحمه الله v.1 p.384] This verdict of Sayyidina Ibn Abbās رضي الله عنه corresponds to that of Imām Abu Hanīfa رحمه الله.

"Pilgrimage (Hajj) to the House is a duty unto Allāh for those of mankind who are able to find a way there." This verse specifies which people should perform the

Hajj. Once a person asked the Holy Prophet صلى الله عليه وسلم the meaning of "a way there." The reply was, "Funds (for the journey) and transport." According to another narration, a person enquired from the Prophet صلى الله عليه وسلم what it was that made Hajj obligatory. He replied, "Funds and transport." [*"Mishkātul Masābīh"* p. 222]

## THE WARNING AGAINST NEGLECTING HAJJ

"Durrul Manthūr" narrates that Sayyidina Umar رضى الله عنه said, "I intend to dispatch people to all the cities to find those wealthy ones who have not performed Hajj. I shall impose the atonement (*jizya*) on them. These people are not Muslims! These people are not Muslims!" It is also reported that he said, "If people neglect the Hajj, I shall fight them just like I would fight those who neglect Salāh and Zakāh."

It is learnt from the Qur'ān and Ahādīth that Hajj is incumbent on those who possess the means to go to and return from Makkah. Many people have this wealth but do not perform the Hajj. They should carefully consider these warnings.

Some people have burdened themselves with unnecessary expenses like purchasing expensive items and bringing elaborate gifts. All this they add to their Hajj expenses, thus inflating the cost quite considerably. For this reason, some find themselves incapable of performing the Hajj and leave this world as sinful neglecters of the Hajj obligation.

It also occurs that they possess sufficient wealth, but they delay in performing it due to extravagant wedding expenses or other such futile vanities. Others procrastinate and only perform the Hajj once they have become too old and weak to adequately perform the duties of Hajj. There are still others who remain waiting to fulfill their business obligations and pass on without performing the Hajj. The Holy Prophet صلى الله عليه وسلم has said that the person who is not prevented from Hajj by a pressing need, nor an oppressive ruler, nor an illness, and still does not perform the Hajj, may die either as a Jew if he pleases, or as a Christian. [*"Mishkātul Masābīh"* p. 222 from Dārmi]

Numerous millionaires die without ever performing the Hajj. They boastfully squander thousands on weddings, yet cannot find the heart to spend on Hajj. Others mock and jeer at the Hajj and some even deny its obligation, thereby including themselves in the ranks of the infidels. Those who, despite possessing the means and also accepting the obligation, yet do not perform the Hajj are not infidels but certainly perpetrate the action of the infidels (*kuffār*).

These negligent people only harm themselves and do not hurt Allāh in the least. Allāh does not need the worship of any person, as He says thereafter, "Whoever rejects, then surely Allāh is Independent of the entire universe." This verse includes those who deny the obligation of Hajj as well as those who are practically negligent. The detailed laws of Hajj may be found in the books of Islāmic jurisprudence (*Fiqh*) and many have been passed in the commentary of the verse, "Complete the Hajj and Umrah for Allāh" [*Surah Baqarah, verse 196*]

قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِآيٰتِ اللّٰهِ وَاللّٰهِ شَهِيدٌ عَلٰى مَا تَعْمَلُوْنَ ﴿٩٨﴾  
 يٰٓأَهْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَنِ سَبِيلِ اللّٰهِ مَنۢ ءَامَنَ تَبَعُوْهَا عِوَجًا وَّأَنْتُمْ  
 شٰهَدَآءُ ۖ وَمَا اللّٰهُ بِغَفِيْلٍ عَمَّا تَعْمَلُوْنَ ﴿٩٩﴾ يٰٓأَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ تُطِيعُوْا فَرِيقًا مِّنَ  
 الَّذِيْنَ أُوْتُوْا الْكِتٰبَ يَرُدُّوْكُمْ بَعْدَ اِيْمَانِكُمْ كٰفِرِيْنَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُوْنَ وَاَنْتُمْ تُتْلٰى  
 عَلَيْكُمْ ءَايٰتُ اللّٰهِ وَفِيْكُمْ رَسُوْلُهُ ۚ وَمَنۢ يَعْتَصِمِ بِاللّٰهِ فَقَدْ هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ  
 ﴿١٠١﴾ يٰٓأَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖ ۚ وَلَا تَمُوْنۢ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٢﴾  
 وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَلَا تَفَرَّقُوْا ۚ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءَ  
 فَآلَفَ بَيْنَ قُلُوْبِكُمْ فَاصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمۡ  
 مِّنْهَا ۚ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ ءَايٰتِهٖٓ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٠٣﴾

(98) Say, "O People of the Book, why do you disbelieve in the verses of Allāh when Allāh is Witness over what you do?" (99) Say, "Oh People of the Book, why do you prevent the believer from the way of Allāh, seeking some distortion therein, when you are yourselves witnesses? Allāh is not unaware of what you do." (100) O you who believe, if you obey a party from those who have been disbelievers after your belief. (101) How can you disbelieve when the verses of Allāh are recited to you and the messenger is in your midst? Whoever holds fast to Allāh has certainly been guided to the straight path. (102) O you who believe, fear Allāh as He should be feared and do not die except as Muslims. (103) Hold fast to the rope of Allāh, all of you, and do not separate. Recall Allāh's bounty on you when you were enemies and He created love between your hearts and, by His grace, you became brothers thereafter. You were upon the brink of an abyss of the fire and He rescued you therefrom. In this way, does Allāh expound for you His revelation so that you may be guided.

## DISCORD BETWEEN THE MUSLIMS BECAUSE OF THE TREACHERY OF THE JEWS AND THE COMMAND TO BE UNITED AND CONSOLIDATED

"Durrul Manthūr" (v.2 p.57) relates the incident of an old Jew by the name of Shās bin Qais. He was a staunch disbeliever and harboured great enmity and jealousy for the Muslims. He once passed by a gathering of certain individuals of the Aus and Khazraj tribes engaged in discussion. (There existed much enmity between these two tribes during the period of ignorance). He detested to see their reunion and congenial relationship, so he summoned Jewish youngster to sit with them to remind them of their previous conflicts and recite couplets to them with regard to "Yaumul Bu'āth" (This was an extremely furious battle between these two tribes in which the Aus were victorious).

In compliance with his instructions, the youngster sat with them and said



such things that rekindled old flames and each of the tribes began to boast of their superiority to the other. The situation reached such a stage that two persons actually started fighting and both parties resolved to do battle. The call to war was made from the Harra (a rocky plain of Madinah) and members of both tribes began to gather.

When the Holy Prophet صلى الله عليه وسلم learnt of the situation, he, accompanied by a group of the Muhājirin, went to them and addressed them thus, "O party of Muslims! Fear Allāh! Are you now inspired by the call of the period of ignorance while I am still present with you and Allāh has guided you to Islām? How is this possible when Allāh has granted you honour by means of Islām, obliterated the things of ignorance rescued you from infidelity (*kufṛ*), and created love between yourselves? Do you wish to revert to your previous condition of disbelief?"

Upon this address of the Holy Prophet صلى الله عليه وسلم, both tribes realised that their incitement to fight was from Satan (*Shayṭān*) and their enemies. They all cast aside their weapons, began to weep and hugged each other. In this way Allāh thwarted the scheme of the Jew, regarding whom two of the above verses were revealed viz. "Say, 'O People of the Book, why do you disbelieve in the verses of Allāh when Allāh is Witness over what you do? Say, 'O People of the Book, why do you prevent the believer from the way of Allāh, seeking some distortion, when you are yourselves witnesses? Allāh is not-unaware of what you do."

With regard to the two who started the fighting (their names being Aus and Jabar) as well as those who joined them, Allāh revealed, "O you who believe, if you obey a party from those who have been given the Book, they shall make you disbelievers after your belief... (up to the end of verse 105)."

In the opening verses, Allāh addresses the Jews (Shās bin Qais being one of them) that they disbelieve in the revelation of Allāh, having full knowledge of the gravity of their action. They even placed obstacles in the way of the Muslims and sought to find faults in the religion of Allāh. They are warned to contemplate over their behaviour and hatred for the Muslims, since it shall cause them destruction in both the worlds.

The subsequent verses are directed to the Muslims (including Aus, Jabar and the others) that if they fall prey to the dictates of the Ahlul Kitāb (*People of the Book*), they will not be allowed to remain upon Islām. A Muslim should be aware of the ways in which the infidels (*kuffār*) work and should understand that they are never content with Islām.

Allāh goes on to remind them, "How can you disbelieve when the verses of Allāh are recited to you and the messenger is in your midst?" By letting go of the verses of Allāh and the teachings of the Holy Prophet صلى الله عليه وسلم, a Muslim shall be overcome by the disbelievers (*kuffār*) and become one of them. Therefore Allāh continues to say,

*"Whoever holds fast to Allāh has certainly been guided to the straight path."*

"O you who believe, fear Allāh as He should be feared..." Sayyidina Abdullāh bin Mas'ūd رضى الله عنه is reported to have said that the meaning of this verse is that a person should obey Allāh, abstain from His disobedience, remember Him and

never forget Him.

Sayyidina Ibn Abbās رضى الله عنه interprets the verse to mean that a Muslim should fight in Jihād (*religion war*) as he is supposed to and he should never fear the taunts and censuring of others with regard to Allāh. He should be steadfast upon justice even though it may be in opposition to his very own parents. ["Durrul Manthūr" v.2 p.59]

"...and do not die except as Muslims." This emphasises that a person should be firm upon Islām till his dying moments.

"Hold fast to the rope of Allāh, all of you, and do not separate." O Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The Book of Allāh (Qur'ān) is His rope that is suspended from the heavens to the earth." According to another Hadith the Holy Prophet صلى الله عليه وسلم said, "This Qur'ān is the rope of Allāh, one end of which is in His hand and the other is in your hands. Hold fast thereupon because whoever will do so shall never go astray." ["Durrul Manthūr" v.2 p.60]

Letting go of the Qur'ān causes a person to stray from the truth. The verse emphasises that the Muslims "*do not separate*" into various splinter groups, which is the inevitable result of leaving the Qur'ān. This is the factor that has weakened the Muslims and given the infidels (*kuffār*) the upper hand to manipulate the Muslims as they please.

"Recall Allāh's bounty on you when you were enemies He created love between your hearts and, by His grace, you became brothers thereafter. You were upon the brink of an abyss of the fire and He rescued you therefrom." The tribes of Aus and Khazraj were infidels (*kuffār*) (therefore on the brink of Hell) before Allāh guided them to Islām. There existed such enmity between them that, in the words of Ibn Is'hāq رحمه الله عليه, they fought a battle for 120 years. When they accepted Islām, Allāh extinguished the flames of war between them and created love and friendship between their hearts. "In this way Allāh expounds for you His revelation so that you may be guided." ["Durrul Manthūr" v.2 p.61]

## A WORD OF CAUTION

These verses open with the instruction to fear Allāh as He should be feared and then advises people to die as Muslims and not to succumb to the deceptions of Satan (*Shaytān*), the enemies of Islām and the love of the world. Thereafter Allāh instructs all the Muslims to stand as a united body, since unity is the backbone of any nation.

Unity can only be attained once the people of every tribe, nationality and region subdue their personal emotions and sentiments to strive for the establishment of the power and glory of Islām. One can well imagine the strength and might of the Muslims if they are all united under a single leader and all their countries, extending from the east to the west, are one.

The enemies of Islām have kindled the various prejudices amongst the Muslims, thereby dividing them into so many different petty states. They have spurred Arabs to detest living under the rule of non-Arabs; Yemenis, Iraqis and Syrians to dislike the leadership of the Hijāz. In a similar way Sindhis do not

want to be ruled by Panjabis, Bangalis refuse to be under the leadership of Pathāns and non-Bengalis reject to be governed by the Bengalis.

The Holy Prophet صلى الله عليه وسلم said, "You should listen and obey your leader when he leads by the Book of Allāh, even if he be a person whose nose and ears are cut off." [Muslim v.2 p. 120]

In another hadith the Holy Prophet صلى الله عليه وسلم said, "Hearken and obey even though such a person is appointed over you who is an Abyssinian slave having a head as tiny as a raisin." [Bukhari v.2 p.105]

Sayyidina Ubada bin Sāmit رضي الله عنه narrates that they took allegiance by the hand of the Holy Prophet صلى الله عليه وسلم that they would hearken and obey during times of hardship and ease, willingly and unwillingly. They also swore to be obedient even though others be given preference over them. In addition to this they undertook to never fight their leader unless he was perpetrating clear infidelity, which was evident from the Book of Allāh. [Muslim v.2 p.125]

It is gleaned from these Ahādīth that the Leader of the Muslims (*Amīrul Mu'minīn*) should be obeyed in all circumstances as long as he rules by the Qur'ān. All his orders must be adhered to even though they be contrary to one's personal desires and inclinations. Even if he does not act in accordance to one's advice, he should be obeyed, just as he would be obeyed when acting in accordance to the same.

By mentioning of an Abyssinian slave, the Holy Prophet صلى الله عليه وسلم eliminated the racial prejudice that may creep in, and by mentioning the person whose nose and ears are cut, he overruled the prejudice of physical features. In mentioning the Abyssinian, The Holy Prophet صلى الله عليه وسلم also pointed to the fact that should a non-Quraish person become the *Amīrul Mu'minīn* (*contrary to the ideal*), he must also be supported.

It often occurs that a person may disagree with the opinion or approach of the Leader of the Muslims (*Amīrul Mu'minīn*) and the thought may arise that he was wrong. The Holy Prophet صلى الله عليه وسلم advised the Ummah that such differences should be ignored and the Leader of the Muslims (*Amīrul Mu'minīn*) ardently backed. The only exception will be if his decision is clearly in opposition to the Qur'ān, entailing an act of infidelity (*kufr*).

There are many guidelines in the Ahādīth with regard to the relationship between the leader and his subordinates, but only so much has been cited above as shall be sufficient to ensure the consolidation and unity of the Muslim Ummah. The only solution to the plight if the Muslims is that they set aside all national, geographical and other differences and hold fast to the rope of Allāh. Linguistic and administrative differences should not be a cause of dispute, but a pious person should be appointed as the Leader of the Muslims (*Amīrul Mu'minīn*). The inefficient European system of democracy should not be implemented since it would only serve to bring into power an incompetent and irreligious person.

**Lesson:** The above verse advocates unity ("Hold fast to the rope of Allāh, all of you..."), then it warns against disunity ("and do not separate"). This point is also emphasised in other verses such as in Surah An'ām where Allāh says, "And

indeed this is my straight path, so follow it. Do not follow other paths, for they will deviate you from Allāh's path. These are the things with which Allāh has solemnly commanded you so that you may adopt piety (taqwa).” [Surah 6, verse 153]

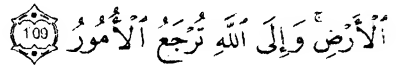
Differences in the various schools of jurisprudence have never been a cause for disunity since Hanafis, Shafi'is, Mālikis and Hanbalis have always stood side by side, respecting each other. Even the Companions (*Sahāba*) رضى الله عنهم experienced differences in their interpretations of the various injunctions of Dīn (religion), but they remained inseparable. If ever there existed any difference of considerable proportion, it was never due to, anything else but their affection and concern for the Dīn (religion). These were all attributed to errors in personal Judgment since none of them ever wished to harm the Dīn (religion) in any way. Only those in pursuit of their personal motives cannot unite with the people of Haqq (right).

Even enmity of 120 years (as existed between the Aus and Khazraj) can be transformed into brotherly love, so why can the mere national and political differences of today's Muslims not be solved in the interests of Islām's establishment? It is the responsibility of the leaders to practise Islām and encourage their subjects to do the same. At the same time, the greed of rule and dominate should be abated and then it shall easy to achieve unity.

The tragedy of today's circumstances is that the Muslim leaders have no association with Islām and even display their aversion to the laws of the Sharī'ah and object to them. They prefer their positions of leadership to the greater interests of Muslim unity, even though the Muslim masses oppose them. In such a climate how can unity be possibly achieved?

There are people who are Muslim by name but, because of their objections against Islām and their incorrect beliefs, they join the ranks of the infidels (*kuffār*). Such people are also included in the purport of the verse, “.... upon the brink of an abyss of the fire.” They may be saved from the terrible torment of the Hell by accepting Islām in the true perspective. The verse of Allāh is applicable till eternity when He says, “In this way Allāh expounds for you His revelation so that you may be guided.”

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٨﴾ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي



(104) There should be a group from you who invite towards good, enjoin right and forbid evil. These are indeed the successful ones. (105) Do not be like those who separated and disputed after the clear signs had come to them. For such people, there shall be an awful chastisement. (106) The day when some faces will be illuminated while others shall be darkened. As for those whose faces shall be darkened, it will be said to them, "Had you disbelieved after believing? So taste the punishment because of your disbelief." (107) As for those whose faces shall be illuminated, they will be in the mercy of Allāh, where they shall abide forever. (108) These are the verses of Allāh that We recite to you in truth. Allāh intends no oppression on the universe. (109) Unto Allāh alone belongs whatever is in the heavens and the earth, and unto Him are all things returned.

### **THERE SHOULD ALWAYS BE A GROUP THAT CALL TO GOOD, ENJOIN RIGHT AND FORBID EVIL**

The duty of every Muslim is to practise the teachings of Allāh's book and that of His Holy Prophet ﷺ. They should continue doing good and abstaining from evil. At the same time, it is also their duty to prevent others from perpetrating evil and enjoin them to enact righteous deeds. It is not sufficient that a Muslim should himself be righteous, but he must also ensure that he invites others to do good, enjoin what is right and forbid the wrong. In this way the Islāmic social community may remain intact.

Due to the instigation of Satan (*Shaytān*) and the inherent bestiality within man, he is often distracted from the obligations (*Farāidh*) and compulsories (*Wājibāt*) of Dīn (*religion*). For this reason, he has to be reminded to do good and abstain from evil.

### **THE IMPORTANCE OF ENJOINING GOOD AND FORBIDDING EVIL (AMR BIL MA'RŪF WAN NAHY ANIL MUNKAR)**

The above verse invokes the Muslims that there should always be a group amongst them that will bear this responsibility of "Amr Bil Ma'rūf Wan Nahy Anil Munkar". They should encourage others to do those deeds that attract the pleasure of Allāh and forbid them from doing anything that will invite His wrath.

After another five verses, the same subject is reiterated, and in Surah Taubah Allāh says, "The believing men and the believing women are auxiliaries to each other. They enjoin good, forbid evil, establish Salāh, pay Zakāh, and obey Allāh and His messenger. These are the ones on whom Allāh shall soon shower mercy. Verily Allāh is Mighty, The Wise." [Surah 9, verse 71]. Besides these there are many more verses elucidating the importance of "Amr bil Ma'rūf wan Nahy anil Munkar". The above verse of Surah Taubah highlights the fact that this deed is an integral trait of every Muslim.

The Ahādith are also replete with the virtues of enjoining Good and forbidding Evil (*Amr Bil Ma'rūf Wan Nahy Anil Munkar*). In a hadith of Muslim (v.1 p.51) the Holy Prophet ﷺ said, "Whoever sees an evil deed should

prevent it with his hand. If he is unable to do this, he should change it with his tongue (stop it with his tongue). If he cannot even do this, then he should consider it an evil within his heart and this is the weakest form of Belief (*Imān*)."

It is thus understood that every person is entrusted with the duty of enjoining Good and forbidding Evil (*Amr Bil Ma'rūf Wan Nahy Anil Munkar*). The elders of a household and the managers of a firm or company possess the authority to enforce what is right and rectify the wrong. It is indeed sad that people now teach their children only the skills of the world and business. They pay no heed to educate them with regard to the obligations (*Farāidh*) and compulsories (*Wājibāt*) of Dīn (*religion*)!

## THE NEGLIGENCE OF THOSE IN AUTHORITY

There are many people appointed to various positions of authority but do not concern themselves with instructing others with the (*Farāidh*) and compulsories (*Wājibāt*) of Dīn (*religion*). They do not even bother to address the wrong being perpetrated before them and many in such positions indulge in major sins themselves. Not only do they fail to enjoin good, but they go to the extreme of commanding their subordinates to carry out sinful acts to maintain their positions. Salāh is also often found neglected in the performance of official tasks.

Describing the qualities of the people of Belief (*Imān*) when appointed to positions of authority, Allāh says in Surah Hajj, "They are such that if We grant them sovereignty in the land, they establish Salāh, pay Zakāh, enjoin right and forbid evil. The result of every action is with Allāh." [Surah 22, verse 41]

## THE PUNISHMENT IN THIS WORLD FOR DISCARDING ENJOINING GOOD AND FORBIDDING EVIL (AMR BIL MA'RŪF WAN NAHY ANIL MUNKAR)

The chastisement for discarding enjoining Good and forbidding Evil (*Amr Bil Ma'rūf Wan Nahy Anil Munkar*) despite possessing the capability is indeed very grievous. Although the person's position may seem favourable in this world, he will regret most bitterly in the Hereafter when he sees the result of it. The pending doom shall manifest itself in this world first and the person's prayers (*du'ās*) will not even be answered.

Sayyidina Jarīr bin Abdullah رضى الله عنه narrates that he heard the Holy Prophet صلى الله عليه وسلم say, "When an individual of any group commits a sin and they do not prevent him despite being able to do so, Allāh shall inflict upon them a punishment before they leave this world." [Abu Dawūd v.1 p.240]

Jābir رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Allāh once instructed Jibr'il عليه السلام to overturn a particular town together with its residents. Jibr'il عليه السلام said, 'O my Lord, there is a person from them who has not disobeyed You for the wink of an eye! (Should he also be included in the punishment?)' Allāh told him to overturn the town upon this person as well as the rest of them because his face never showed the slightest disapproval at the sins committed around him." ["Mishkātul Masābīh", the chapter of "Amr bil Ma'rūf wan Nahy anil Munkar"]

Sayyidina Hudhaifah رضى الله عنه reported that the Holy Prophet صلى الله عليه وسلم exclaimed, "By the Being in whose hands my life lies! You people must enjoin good and forbid evil, otherwise Allāh will soon inflict a severe punishment upon you and then you will make supplication (*du'ā*) to Him and He will not accept them." [Tirmidhi]

It is gathered from this that enjoining Good and forbidding Evil (*Amr Bil Ma'rūf Wan Nahy Anil Munkar*) is of such importance that even the righteous person who neglects it shall be affected by Allāh's punishment. Even the supplications (*du'ās*) made when the punishment strikes shall be of no avail. Generally, people today are steeped in sin. Salāh and Zakāh are being neglected, lies are being spoken, false oaths are commonly taken and money is earned from falsehood. Stealing and robbery are all too common and people are being murdered. In the light of all of this, how can the punishment of Allāh be averted when there is none to speak against it? How shall supplications (*du'ās*) be accepted when the disaster does strike?

The hadith makes it clear that it is the requirement of every person's Belief (*Imān*) that he prevents evil as best as he can. The verse dictates that besides this duty of every person, there should be a group in every locality whose specific task is to invite towards good, coupled with the carrying out of enjoining Good and forbidding Evil (*Amr Bil Ma'rūf Wan Nahy Anil Munkar*). This is such an obligation that is incumbent upon the Muslims of every locality, although if some enact it, the others shall be absolved of the responsibility (*Farḍh Kifāyah*).

The stipulation of a group does not mean that there has to be an organisation with a chairperson, a membership, a secretary and offices. It merely means that there be in the Ummah certain individuals who fulfill this task. Whether the government prepares such a group or not, the Muslim public should ensure that some people are actively accomplishing this duty. The number of such a group should be in accordance to the size of the Muslim community and able to deliver the message to every person.

**Lesson:** In this verse the phrase "invite towards good" precedes "enjoin right and forbid from evil." This is so because inviting towards good includes all forms of good, whether it be inviting the infidels (*kuffār*) towards Islām or enjoining the obligations (*Farāidh*), compulsories (*Wājibāt*), Sunan and Mustahabbāt (*optional acts of virtue*) upon the Muslims. People should also be enjoined to carry out the Mustahabbāt because although no sin shall be accrued for omitting them, there is great benefit in carrying them out. However, a hard attitude should not be adopted when enjoining these. When enjoining the obligations (*Farāidh*) and compulsories (*Wājibāt*), a sterner approach should be adopted since they are more important. According to the prominence of the action, so much prominence should be given to the invitation towards that action.

There are many who neglect the obligations, yet are particular about propagating the optional acts of virtue. This approach is incorrect and not in conformity with the practice of the Ummah of the Holy Prophet صلى الله عليه وسلم. The emphasis in an invitation should be proportional to the importance of the action in question.

Allāma Ibn Kath'ir رحمه الله narrates from Sayyidina Abu Ja'far Bāqir رحمه الله

عليه that the Holy Prophet صلى الله عليه وسلم recited the verse, "There should be a group from you who invite towards good." He then commented that the meaning of "good" is the Qur'ān and his Sunnah. [v.1 p.49]

## WHO ARE THE SUCCESSFUL ONES?

With regard to the people who fulfill this duty of enjoining Good and forbidding Evil (*Amr Bil Ma'rūf Wan Nahy Anil Munkar*) Allāh says, "These are indeed the successful ones." Every person desires success but the measurement of success varies in every person's estimation. In the definition of the Qur'ān, the successful ones are those who do actions that secure Allāh's pleasure and are ultimately saved from the fire of Hell and enter Heaven (*Jannah*). Since the person who carries out the above actions earns Allāh's pleasure, he is termed to be a successful person.

"Do not be like those who separated and disputed after the clear signs had come to them." The author of "Rūhul Ma'āni" (v.4 p.22) states that the verse refers to the Jews and the Christians who split and deviated. The Ummah of Sayyidina Muhammad صلى الله عليه وسلم are instructed not to imitate their ways. These people contradicted the orders given to them because of their love for the world and their subservience to their passions.

Many people subject the Dīn (*religion*) to their own desires, thereby leaving the Dīn (*religion*) altogether. Examples of such groups in the past were the Murjiya, the Karāmiya, the Mujassama, the Mushābiha, the Mu'attila and the Jahamiya. They all claimed to be Muslims but actually left the fold of Islām. Included with these groups are those who deny the authority of the Ahādīth, those who accept that the Qur'ān was changed as well as those who believe that other Prophets came after the Holy Prophet صلى الله عليه وسلم.

Such groups that have deviated from Islām are warned that "For such people shall be an awful chastisement (on) the day when some faces will be illuminated while others shall be darkened. As for those whose faces shall be darkened, it will be said to them, 'Had you disbelieved after believing? So taste the punishment because of your disbelief'"

## THE DISFIGUREMENT OF THE INFIDELS (KUFFĀR) ON THE DAY OF JUDGMENT (QIYAMAH)

Other Surahs of the Qur'ān also attest to the illuminating and darkening of faces on the Day of Judgment. Allāh says at the end of Surah Abasa, "On that day many faces shall be radiant, laughing and happy; and many faces will be covered in darkness, smitten with disgrace. These shall be the sinful disbelievers." [Surah 80, verse 38 to 42]

The following verse appears in Surah Zumar, "On the Day of Judgment you shall see the faces darkened of those who lied regarding Allāh." [Surah 39, verse 60]

Allāh says in Surah Yunus, "As for those who earned evil, the retribution for an evil deed shall be the like thereof and they will be steeped in disgrace, having no helper against Allāh. It shall be as if their faces are covered by a portion of an extremely dark night. These are the inmates of the fire, wherein they shall abide forever." [Surah 10, verse 27]



"These are the verses of Allāh that We recite to you in truth. Allāh intends no oppression on the universe. Unto Allāh alone belongs whatever is in the heavens and the earth, and unto Him are all things returned." Allāh is the sovereign and Master of all things and has complete control over everything. He shall do as He pleases and none can present an obstacle to Him.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ  
وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

(110) You are the best of all nations who have been raised for mankind. You enjoin what is right, forbid evil and believe in Allāh. If the Ahlul Kitāb (People of the Book) believe, then it shall be better for them. Some of them are believers while the majority are disobedient.

### THE UNIQUE ATTRIBUTES OF THE UMMAH OF SAYYIDINA MUHAMMAD ﷺ

This verse describes the Ummah of the Holy Prophet ﷺ to be the best from the Ummah of all the other Prophet ﷺ. At the same time the Holy Prophet ﷺ himself is the best of all the Prophet ﷺ, as has passed in the discussion of the verse. "When Allāh took the covenant from the Prophet ﷺ... you shall believe in him and assist him..." (Surah Āl Imrān verse 81)

The Holy Prophet ﷺ also stated, "I shall be the leader of all the children of Ādam ﷺ on the Day of Judgment" [Muslim v.2 p.245]. In another narration he is reported to have said, "On the Day of Judgment I shall be the leader of all the children of Ādam ﷺ and this I say without any pride. In my hand will be the flag of praise, and this too I say without any pride. On that day, be it Ādam ﷺ or any other Prophet ﷺ, they will all be beneath this flag. The earth shall open up for me first (I will be the first to emerge from the grave). This too I say without any pride." ["Mishkātul Masābīh" p.5 13 from Tirmidhi]

Tirmidhi reports a hadith wherein the Holy Prophet ﷺ recited the verse, "You are the best of all nations who have been raised for mankind," then went on to say, "You terminate the 70th Ummah. You are the best of all Ummah (followers) and the most honoured in the sight of Allāh."

Together with mention of this Ummah being "Khairul Ummah" (the best of Ummah), the verse continues to describe the attributes of this Ummah saying, "You enjoin what is right, forbid evil and believe in Allāh." It is learnt from this that the distinguishing factor of this Ummah is its engagement in enjoining Good and forbidding Evil (Amr Bil Ma'rūf Wan Nahy Anil Munkar). This is the duty of every individual of this Ummah, but at times it will be due obligation (Fardh Ain), sometimes Sufficiency obligation (Fardh Kifāyah), while sometimes it may even be Wājib or Sunnah.

“Rūhul Ma’āni” (v.4 p.28) quotes the following statement of Sayyidina Umar رضي الله عنه. He said, “O people, if you wish to be part of this Ummah, then you should fulfill Allāh’s condition i.e. enjoining Good and forbidding Evil (*Amr Bil Ma’rūf Wan Nahy Anil Munkar*). The virtues of this noble action have passed above.

In this verse the action of enjoining Good and forbidding Evil (*Amr Bil Ma’rūf Wan Nahy Anil Munkar*) is mentioned before that of Belief (*Imān*) (“and believe in Allāh”), whereas Belief (*Imān*) should precede any other action since it is the precondition for the acceptance of any act. The author of “Rūhul Ma’āni” mentions three reasons for this. One of these is that in this particular verse, Allāh wishes to specifically draw attention to enjoining Good and forbidding Evil (*Amr Bil Ma’rūf Wan Nahy Anil Munkar*). Thereafter, so that the prerequisite for all actions is not forgotten, mention is made of Belief (*Imān*). Other commentators mention that Belief (*Imān*) was mentioned here so as to link the verse with the next verse that talks of the Belief (*Imān*) of the Ahlul Kitāb (*People of the Book*).

### MAJORITY OF THE PEOPLE OF THE BOOK ARE DISOBEDIENT

“If the Ahlul Kitāb (*People of the Book*), believe then it shall be better for them. Some of them are believers while the majority are disobedient.” It is gleaned from this verse that upon the advent of the Holy Prophet صلى الله عليه وسلم, belief in the previous Prophet عليه السلام and divine scriptures was only acceptable when coupled with belief in him and the Qur’ān. Some of the Ahlul Kitāb (*People of the Book*) accepted this (like Sayyidina Abdullāh bin Salām رضي الله عنه and some others), but the majority opted not to believe, being prevented from doing so by worldly motives.

لَنْ يَضُرَّكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلُوكُمْ ۚ أَلَدَّبَارَ ثُمَّ لَا يُنصُرُونَ ﴿١١١﴾  
 ضَرَبَتْ عَلَيْهِمُ الدَّلَّةُ ۖ أَنْ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ  
 مِنَ اللَّهِ وَضَرَبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ  
 وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾ ۖ لَيْسُوا سَوَاءً ۚ  
 أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ۖ إِنَّهُمْ لَا يَسْجُدُونَ ﴿١١٣﴾  
 يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
 وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ  
 يُكْفَرُوهُ ۚ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

(111) They will only be able to hurt you a little bit and if they fight you they shall turn back and flee; thereafter they shall have no assistance. (112) Disgrace has been smitten upon them wherever they be found except by the rope from

Allāh and the rope from man. They return with the wrath of Allāh and wretchedness has been laid on them. This is because they used to reject the verses of Allāh and wrongfully murder the Prophet. This is because they were disobedient and used to transgress the limits. (113) They are all not alike. From the People of the Book are a group who are staunch upon the truth, reciting the verses of Allāh through the night, falling prostrate. (114) They believe in Allāh and the Last Day, enjoin good, forbid evil and hasten to do good deeds. These are the righteous ones. (115) Whatever good they do shall not be disparaged and Allāh is Aware of the pious.

## THE DISGRACE AND WRETCHEDNESS OF THE JEWS

During the lifetime of the Holy Prophet صلى الله عليه وسلم, the enmity of the Jews was openly displayed and was also vented in secret. They even verbally abused those Jews who accepted Islām, like Sayyidina Abdullāh bin Salām رضى الله عنه. The Muslims were always on guard, fearing the worst from them. Allāh consoled the Muslims by saying, *"They will only be able to hurt you a little bit and if they fight you (in battle) they shall turn back and flee; thereafter they shall have no assistance."* After this, Allāh continued to comment on their condition of disgrace and distance from Allāh.

## THE PRESENT JEWISH STATE

*"Disgrace has been snitten upon them wherever they be found except by the rope from Allāh and the rope from man."* They shall only be able to escape this disgrace in this world by entering into a truce with Allāh or with other people (referred to as a "rope"). This may be when they come to an agreement with the Muslims that the one group does not harm the next or if they agree to pay the atonement (Jizya) to the Muslim state, in which case they will be accorded the rights of a Dhimmī (a non-Muslim citizen of a Muslim country). It may also mean that they enter into a peace treaty with another country, whereby the security of both parties is guaranteed.

Since the inception of the Jewish state of Isrā'il, people have been querying the verses that declare that the Jews will be disgraced wherever they may be. The Qur'ān is, of course, unquestionable. This objection is unfounded because the verses in question do not mention that this disgrace will last till the judgment day (Qiyamah). No verse, nor any hadith substantiates the fact that this condition of theirs shall be everlasting in this world. It is therefore understood that they will suffer disgrace for prescribed period of time, whereafter they will acquire some dignity in their own state (like Isrā'il).

Then too, the establishment of their state is a result of a "rope from man." A mutual treaty with certain Christian countries established their state and it is with complete reliance and support from them that it remains in existence. Therefore, the exclusive situation of "the rope from man" may secure temporary honour and prestige for them. The verse does make this exception, which we witness them acting upon today.

Thereafter Allāh continues to elucidate that they earned the wrath of Allāh as well as wretchedness and the reason for this is also cited, *"They return with the wrath of Allāh and wretchedness has been laid on them. This is because they used to*

reject the verses of Allāh and wrongfully murder the Prophet. This is because they were disobedient and used to transgress the limits."

## A WORD OF PRAISE FOR THOSE PEOPLE OF THE BOOK WHO ACCEPTED ISLĀM

Allāh states, "They [the Ahlul Kitāb (People of the Book)] are all not alike. From the People of the Book are a group who are staunch upon the truth, reciting the verses of Allāh through the night, falling prostrate. They believe in Allāh and the Last Day, enjoin good, forbid evil and hasten to do good deeds. These are the righteous ones. Whatever good they do shall not be disparaged and Allāh is Aware of the pious."

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾  
 كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾

(116) Indeed neither the wealth nor the children of the disbelievers shall be of any avail to them against Allāh. These are the inmates of the fire wherein they shall abide forever. (117) The example of that which they spend in the path of Allāh is like that of an icy wind that strikes the crops of a nation who have oppressed themselves; utterly destroying it. Allāh never oppressed them but they oppress themselves.

## THE WEALTH AND CHILDREN OF THE INFIDELS (KUFFĀR) SHALL NOT SAVE THEM FROM CHASTISEMENT

The tenth verse of Surah Āl Imrān contains a similar message as the first verse above. The second recounts the similitude of the charity of the infidels, as well as that which they spent in combating the Holy Prophet صلى الله عليه وسلم. The analogy is that of the crops of a nation which oppressed itself by engaging in infidelity (*kufra*) and disobedience. An icy wind blows across these fields, utterly destroying them with the resultant frost and cold. By way of punishment for their ill deeds, their flourishing crops were obliterated. "Allāh never oppressed them but they oppress themselves (by perpetrating such deeds that attract the wrath of Allāh)."

Even though they carry out acts of charity with good intentions, the infidels (*kuffār*) shall find no reward in the Hereafter. All their actions, especially those to the detriment of Islām, will be wasted. Their actions shall earn them only destruction in this very world and then in the Hereafter. Allāh says in Surah Ibrāhīm, "The example of the deeds of those who reject their Lord is like that of ashes blown away by a gust on an extremely windy day. They shall be unable to exercise control over anything that they had earned. This is a gross deviation." [Surah 14, vers. 18]

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةَ مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ  
 قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ  
 إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَآأَن تَحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا  
 لَقَوْكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا عَيْطَكُمْ إِن  
 اللّٰهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾ إِن تَمَسَّكُمْ حَسَنَةٌ تَسُوءُهُمْ وَإِن تَصِبْكُم سَيِّئَةٌ  
 يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللّٰهَ بِمَا  
 يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

(118) O you who believe, do not take as confidants those besides your own people. These people would spare no pains to ruin you. They wish for that which causes you suffering. Enmity has been manifested from their tongues, but what their hearts conceal is far worse. Indeed We have made the revelation clear to you if you will understand. (119) You are the ones who love them though they have no love for you, and you believe in the complete Book. When they meet you they say, "We believe!" between they are alone they bite their fingertips in rage. Tell them, "Perish in your rage! Surely Allāh is Aware of what is within the hearts." (120) It ails them if good comes to you, but if affliction strikes you, they rejoice. If you persevere and adopt taqwa, their schemes can never affect you in the least. Verily Allāh encompasses their actions.

## DO NOT TAKE THE INFIDELS (KUFFĀR) AS CONFIDANTS

The above verses mention the enmity of the infidels (*kuffār*) in great detail and this is expect of them since no less can be expected of an enemy. The first warning sounded is "O you who believe, do not take as confidants those besides your own people. These people would spare no pains to ruin you."

## THE MISERABLE CONDITION OF THE MUSLIMS

History bears testimony to the fact that the muslims have suffered tragic consequences whenever they disregarded this Qur'ānic advice. The enemies have gained the upper hand by taking into their confidence certain muslim by bribing them with money or position. These hapless muslims then reveal all the secret and classified information of the Muslims to these enemies of Islām. In this way, the antagonistic forces have planted spies in the Muslim countries who disclose to them highly confidential information, by which the Muslims are constantly manipulated and key Muslim figures are assassinated. Despite professing the Kalimah of Islām, these people cause the Muslims more harm that can be expected from the enemies themselves.

## THE FOOLISHNESS OF ASSUMING THAT THE INFIDELS (KUFFĀR) ARE WELL-WISHERS

Friendship with the infidels (*kuffār*) can never be tolerated in Islām. Certain

muslim governments, who have been instituted by the infidels (*kuffār*), pander to every wish of the infidels because they fear that another government may substitute them. Their infidels masters taught them to beguile the masses by claiming that they wish to establish Islāmic rule, whereas if someone else has to try to do this, he is executed or dismissed. The very fact that they gained power with the backing of the infidels is contrary to the Shari'ah.

*"They wish for that which causes you suffering."* All the infidels (*kuffār*) belong to the same creed and are all the enemies of Islām irrespective of which denomination or religion they belong to. Whenever the opportunity arises, they collectively converge upon the Muslims like a pack of hungry wolves. As the Jews did in the time of the Holy Prophet صلى الله عليه وسلم, some actually declare their enmity, as Allāh says, *"Enmity has been manifested from their tongues, but what their hearts conceal is far worse."*

The Muslims are repeatedly given reminders in verses such as the following, when Allāh says, *'indeed We have made the revelation clear to you if you will understand.'*

### A REPRIMAND FOR THE NEGLIGENCE OF THE MUSLIMS

Allāh declares, *"You (Muslims) are the ones who love them (the infidels) though they have no love for you, and you believe in the complete Book."* The Muslim even believes in the previous scriptures revealed to these people while they do not believe in the Qur'ān, neither do they have any affinity for their own scriptures as the Muslims do.

*"When they meet you they say, 'We believe!' but when they are alone they bite their fingertips in rage."* They are furious at the rate with which Islām flourishes and cannot bear to see its constantly multiplying masses. This fury is futile and Allāh says, *"Tell them, 'Perish in your rage!'"* The glory of Islām shall not falter, nor will it be impeded by the anger of these people. Islām will dominate over all other religions.

*"Surely Allāh is Aware of what is within the hearts."* Allāh knows what lurks in their hearts of the infidels and has informed the Muslims to be wary of them. They shall ultimately meet their chastisement in the Hereafter.

*"It ails them if good comes to you, but if affliction strikes you, they rejoice."* Can such people be expected to have love for the Muslims?

"Durrul Manthūr" reports a narration of Sayyidina Ibn Abbās رضي الله عنه wherein he relates an incident with regard to the revelation of the verse, *"O you who believe, do not take as confidants those besides your own people."* He mentioned that there were certain people who had developed friendship with the Jews of Madinah during the period of ignorance, and they were even allies in war. After accepting Islām, these people maintained their relationships with these Jews. Allāh revealed these verses to forbid such ties.

Although it is permissible to engage in business and social dealings with these people, it is not permitted that they enjoy such an intimate relationship whereby they become aware of the personal affairs of the Muslims. Although the verse may have been in reference to the situation prevailing in Madinah, the

Qur'an applies to people of every century and is as pertinent today as it was then.

The mischief and instigation of the Jews are prevalent to this day; it is only the location and scale that have changed. They have a great influence over the Christian countries and even employ muslims to harm the muslims. To achieve their heinous aims they use extremely secretive measures which the common man does not perceive.

The question then arises as to why do the infidels (*kuffār*) always seem to be on the winning side? The next verse provides the answer to this and provides the Muslims with the ultimate solution till the Day of Judgment. Allāh says, "If you persevere and adopt piety (*taqwa*), their schemes can never affect you in the least." By practising patience, doing good deeds and abstaining from sins, Muslims can overcome the onslaught of their enemies. These are the real weapons to ward off their attack.

"Verily Allāh encompasses their actions." He shall give them their due punishment according to His wisdom and wishes.

**Lesson:** There is a great lesson to be learnt from the prohibition of adopting the infidels as confidants and friends. Muslims today still keep them as friends when the Qur'an says, "These people would spare no pains to ruin you." The Jews, Christians and those who profess Islām but have corrupted beliefs (the Rawāfidh being in the forefront) are the real sworn enemies of Islām and the Muslims.

From the beginning of Islāmic history, these people have left no stone unturned to harm the cause of Islām. To consider them to have good intentions towards the Muslims is sheer foolishness. If they could have helped it, they would not have allowed Islām to cross the boundaries of Makkah. However, they have not managed to curtail the rampant spread of Islām and Allāh says, "Tell them, 'Perish in your rage! Surely Allāh is Aware of what is within the hearts.'"

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾  
هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

(121) When you [O Muhammad صلى الله عليه وسلم] set forth in the morning from your family, briefing the believers about the positions for battle. Allāh is All Hearing, All Knowing. (122) When two groups from you intended to desert and Allāh is their Protecting Friend. On Allāh alone should the believers rely.

## THE BATTLE OF UHUD

The above verses briefly mention the battle of Uhud. The verses that follow contain more details. When the Holy Prophet صلى الله عليه وسلم began preaching in Makkah, the idolaters turned hostile towards him. Great persecutions followed and much suffering had to be endured by the Muslims for 13 years. In these trying conditions they continued to propagate Islām, and were eventually forced to leave Makkah.

Upon the invitation of the Ansār, they migrated to Madinah, but even there the Polytheists (*Mushrikīn*) of Makkah did not leave them alone. Here the Jews were always instigating problems and the hypocrites (*Munāfiqīn*) surfaced as a group proclaiming to be Muslims but concealing infidelity (*kufṛ*) in their hearts. Since the infidels (*kuffār*) were a constant threat and enemy of the Muslims, the Qur'an prohibited friendship with them.

In the second year after Hijrah (*migration*), the infidels (*kuffār*) of Makkah marched with a large army and confronted the Muslims at a place called Badr. Here a decisive battle took place and the resultant victory of the Muslims made truth apparent from falsehood. Some mention of the battle of Badr will follow shortly and much has already passed at the beginning of Surah Āl Imrān. The details of this battle are found in the opening part of Surah Anfāl as well as later in the same Surah.

### CONSULTATION WITH THE COMPANIONS (SAHĀBA) رضى الله عنهم UPON THE OCCASION OF THE BATTLE OF UHUD

This battle took place in the third year after migration (*Hijrah*). The Polytheists (*Mushrikīn*) were still smarting after their defeat at Badr where a poorly equipped contingent of 313 Muslims vanquished a strong, fully armed army three times their number. Seventy infidels (*kuffār*) were killed at Badr and another seventy were taken captive to Madinah. The following year, the Quraish made a collection and decided to march against the Muslims. The large army reached Mount Uhud near Madinah where they set up their camp.

The Holy Prophet صلى الله عليه وسلم consulted with the Companions (*Sahāba*) رضى الله عنهم. His personal opinion was that they remain in Madinah and fight off the onslaught from within the city. However, those Companions (*Sahāba*) رضى الله عنهم who had not participated in Badr, opted to march out of the city and to fight the infidels (*kuffār*) at Uhud, anticipating the same victory that they achieved the previous year at Badr. Upon their insistence, The Holy Prophet صلى الله عليه وسلم decided to march out of the city and made the necessary preparations. He thus wore his armour and helmet.

Although the final decision was to march out of the city, The Holy Prophet صلى الله عليه وسلم did recount to the Companions (*Sahāba*) رضى الله عنهم certain dreams he saw. He saw himself in strong armour, which he interpreted, as the city of Madinah itself. He also saw in a dream that his sword become bent, which he interpreted as a form of defeat. Besides this, he also saw a bull being slaughtered, but it escaped. The purpose of relating these dreams was to stress that it would be best for the Muslims to remain in Madinah and that they may suffer a defeat if they fought outside the city.

Certain Companions (*Sahāba*) رضى الله عنهم proposed that, according to their experience, whenever they fought from within the town, they were victorious and whenever the fight was taken outside the town, they were defeated. For this reason, these individuals were of the opinion that the Muslims fight from within Madinah. Later even those who had strongly suggested that they fight outside Madinah, began to regret their stance and approached the Holy Prophet صلى الله عليه وسلم to change the plan of action. However, since he had already worn his



armour, he told them, "It is not appropriate for a Prophet to return after he has adorned his battle dress and issued the instruction to engage the enemy in combat. When I did propose to you that we remain in Madinah, you opted not to do so. Now that the decision has been taken, you should adopt piety (*Taqwa*), be firm against the enemy and carry out the orders of Allāh."

The Holy Prophet صلى الله عليه وسلم led an army of one thousand to Uhud, while the enemy was three thousand strong. Upon reaching a certain station, Abdullāh bin Ubay bin Salūl, who was the leader of the Hypocrites (*Munāfiqīn*), deserted the army with three hundred men, and returned to Madinah. The Muslims were thus left with only seven hundred soldiers. When these Hypocrites (*Munāfiqīn*) deserted, two tribes of the Ansār (*the Banu Salama and Banu Hāritha*) also grew hesitant and some degree of cowardice crept into their hearts. However, Allāh granted them courage and they pressed onwards. It was this that Allāh refers to in the verse, "When two groups from you intended to desert and Allāh is their Protecting Friend. On Allāh alone should the believers rely."

Upon reaching the slopes of Uhud, the Muslim army camped in a valley, with the mount behind them, so as to face the enemy in the plain before them. The Holy Prophet صلى الله عليه وسلم commissioned fifty Companions (*Sahāba*) رضى الله عنهم to guard a pass between the mountains, appointing Sayyidina Abdullāh bin Jubair رضى الله عنه as their leader. They were issued with strict instructions not to leave their posts, irrespective of the situation. They were told not to move from these positions whether the Muslims were winning or losing, even if they saw vultures devouring the corpses of the Muslims. Their duty was to fire arrows at the enemy to ensure that they do not attack the Muslims from that particular direction.

The flag of the Muslims was held by Sayyidina Mus'ab bin Umair رضى الله عنه and the Holy Prophet صلى الله عليه وسلم directed field operations by arranging the army in their respective positions. Allāh refers to this in the verse, "When you set forth in the morning from your family, briefing the believers of the positions for battle."

As the battle progressed, Allāh granted victory to the Muslims and the enemy began to retreat. It then happened that the archers appointed to the position at the mountain pass started to differ upon the situation. Some felt that the battle was now over and left their posts to assist in gathering the booty. It was only the leader of the group and a few others who remained at their positions according to instructions. Although the idolaters were already in flight by then, they quickly exploited the opportunity and then attacked the Muslims from the direction of the pass, turning the tide of the battle in their favour.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ  
لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُدْعَكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُزْلِينَ ﴿١٢٤﴾  
بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَذَا يُدْخِلْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ  
الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا

التَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لَيَقْطَعَنَّ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُهُمْ فَسَيَقْلِبُوا فَجَاءِينَ ﴿١٢٧﴾

(123) Allāh had undoubtedly assisted you at Badr when you were in a weak position. So fear Allāh so as to express gratitude to Him. (124) When you told the believers, "Is it not sufficient for you that your Lord reinforces you with three thousand angels, (specially) dispatched?" (125) Surely, if you adopt piety (*taqwa*) and the enemy attack you this instant, your Lord shall assist you with five thousand marked angels. (126) Allāh had only granted this assistance only as a glad tiding for you and so that your hearts may take solace thereby. Assistance is only from Allāh, The Mighty, The Wise. (127) So that He may destroy a party of the disbelievers or disgrace them, and they return as losers.

## THE VICTORY AT BADR

While the incident of Uhud still remains to be completed, Allāh makes brief mention of the battle of Badr, where the Muslims achieved an astounding victory through the help of Allāh. When the victory at Badr is viewed before the temporary defeat at Uhud, it is even more phenomenal: This is so because at Badr, 70 of the infidels (*kuffār*) were killed and a further 70 were taken captive, while at Uhud 70 Companions (*Sahāba*) رضى الله عنهم were martyred. Mention of the battle of Badr also serves to instill more courage in the Muslims.

"When you told the believers, 'Is it not sufficient for you that your Lord reinforces you with three thousand angels, (specially) dispatched?'" This verse reminds the Muslims of the descent of the angels upon the occasion of Badr: Allāh sent them to fight with the Muslims, thereby granting them courage and support. According to many commentators, this reinforcement of the angels was exclusive to Badr and not to Uhud. They say that at first Allāh sent one thousand angels (according to a verse in Surah Anfāl), then three thousand, followed by five thousand.

"Ma'ālimut Tanzil" (v.4 p.347) reports that Sayyidina Qatada رحمه الله عليه said that it was due to the piety (*taqwa*) and perseverance of the Muslims at Badr that Allāh sent to them five thousand angels. Sayyidina Dahāk and Ikrama رحمه الله عليه are reported to have said that Allāh promised this assistance to the Muslims at Uhud on the precondition of patience. This did not reach them since they failed to comply with the condition. According to the author of "Rūhul Mā'āni", the accepted opinion is that the mention of five thousand angels refers to the battle of Badr.

"...marked angels." "Rūhul Mā'āni" (v.4 p.46) reports from Ibn Is'hāq and Tabrāni رحمه الله عليه the statement of Sayyidina Ibn Abbās رضى الله عنه that the angels at Badr all wore white turbans, the tails of which hung at their backs. At the battle of Hunayn, their turbans were red. However, there are other opinions cited in the books of tafsir.

"Allāh had granted this assistance only as a glad tiding for you and so that your hearts be take solace thereby. Assistance is only from Allāh, The Mighty, The Wise."

This very verse appears in Surah Anfāl with a slight variation. It states that the assistance rendered by Allāh enabled the Muslims take solace and not to fear the infidels (*kuffār*). It tells us further that it shall only be those to whom Allāh grants His assistance that will be victorious and that the assistance of any other party is irrelevant. According to His divine wisdom, He assists people and if He so decrees, He may not assist, as He did in the battle of Uhud.

*"So that He may destroy a party of the disbelievers or disgrace them, and they return as losers."* This verse cites the reason for Allāh's assistance at the Battle of Badr. This is exactly what happened in Badr, when 70 leaders of the Quraish were killed, 70 were captured and the rest returned as losers to Makkah. Even their superior numbers and weapons could not aid them against the small divinely aided party.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

(128) You have no choice in the matter. If Allāh wills, He shall grant them the ability to repent, or He may punish them, for they are indeed oppressors. (129) To Allāh belongs what is in the heavens and whatever is in the earth. He pardons whom He wills and punishes whom He wills. Allāh is Most Forgiving, Most Merciful.

### ALLĀH RESERVES JUDGMENT IN ALL MATTERS

This verse resumes mention of the battle of Uhud. "Asbābun Nuzūl" (p. 116) reports from Sayyidina Anas رضى الله عنه that during the battle of Uhud, some teeth of the Holy Prophet صلى الله عليه وسلم were lost and he received serious injuries to his face. On this occasion, he said, "How can that nation be successful who draw blood from the face of their Prophet who calls them towards Allāh?" Upon this the verse was revealed viz. *"You have no choice in the matter. If Allāh wills He shall grant them the ability to repent, or He may punish them, for they are indeed oppressors."*

Allāh has control over everything and He shall do as He pleases. All, including the Holy Prophet صلى الله عليه وسلم should be patient and Allāh shall either grant them Belief (*Imān*) and the opportunity to repent, or punish them should they die as infidels (*kuffār*). Consequently, many of those who fought against the Muslims in the battle of Uhud accepted Islām. Of these, were Sayyidina Abu Sufyān رضى الله عنه and his wife Hinda, who chewed the liver of the uncle of the Holy Prophet صلى الله عليه وسلم Sayyidina Hamzah رضى الله عنه. Others were Sayyidina Safwān bin Umayyah and Sayyidina Wahshi رضى الله عنه who martyred Sayyidina Hamzah رضى الله عنه.

يَتَّيْهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ \* وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالنَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ أُولَٰئِكَ جَزَاءُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٣٧﴾ هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

(130) O you who believe, do not consume usury, compounding it many times over. Fear Allāh so that you may be successful. (131) Fear the fire that has been prepared for the disbelievers! (132) Obey Allāh and the messenger so that mercy be shown to you. (133) Hasten to the forgiveness of your Lord and that Paradise (Jannah) which has the expanse of the heavens and the earth, which has been prepared for the pious... (134) Those who spend in ease and adversity, swallow their anger and forgive people. Allāh loves those who do good... (135) Those who, if they perpetrate an evil or oppress themselves, they remember Allāh and repent for their sins. Who can pardon sins besides Allāh? And they do not intentionally persist upon what they do. (136) The reward for these people shall be forgiveness from their Lord and such gardens beneath which rivers flow, wherein they shall abide forever. Excellent indeed is the reward for the workers. (137) Numerous practices have passed before you so travel in the earth and see what was the plight of those who belied. (138) This is a discourse for mankind, a guidance and a lesson for the pious.

## PROHIBITION AGAINST USURY AND THE INSTRUCTION TO HASTEN TOWARDS DIVINE PARDON

The discussion on the battle of Uhud has not yet terminated when Allāh mentions certain acts for us to abstain from, obedience to Allāh and His Prophet صلى الله عليه وسلم and the reward for the doers of good deeds. Here, general reference is made to certain actions, while specific reference to the disobedience in Uhud will be mentioned later in the verse, 'it was only Shaytān who misled them in some of their actions.'

These verses teach us that the committing of sins brings calamities upon people and obedience to Allāh averts them. Special reference is made to usury. It is such a sin that makes a person worldly-minded and removes all piety from his heart. It transforms him into one who focuses only on the accumulation of wealth, without any compassion for another.

Where Allāh mentions that usury is forbidden "*compounding it many times over*" does not mean that taking just a little is permissible. The Holy Prophet صلى الله عليه وسلم said even a single Dirham of interest consumed intentionally is worse than committing adultery 36 times. [*"Mishkātul Masābīh"* p.246 from Ahmad and Dar Qutni]

It is common practice that the interest on loans is compounded when payment is not prompt. In this way additional interest is continuously added to the principle sum plus the interest, making the repayable amount multiply many times over. The verse makes mention of this evil practice of compounding.

Usury has been mentioned in the discussion of the battle of Uhud because the usurers, engrossed in their parsimonious financial affairs, do not see to the demands of their Belief (*Imān*) by participating in Jihād (*religion war*). The warnings sounded for the consumption of interest have passed under the discussion of the verse, "*Those who consume usury shall not stand except like the one who the Satan 'Shaytān' has driven insane by his touch,*" (Surah Baqarah, verse 275)

After this, Allāh instructs the fear of Allāh piety (*taqwa*) which shall save one from the fire of Hell. Piety (*Taqwa*) basically means to refrain from sins.

"*Fear the fire that has been prepared for the disbelievers!*" This verse indicates that Hell is really meant for the infidels (*kuffār*) and the Muslim who, due to sinning, finds himself there should indeed be ashamed of himself. He should never be found in the quarters of the enemy, let alone his place of punishment. This punishment shall not be light but extremely severe. A Muslim must rather aspire to be amongst the chosen servants of Allāh, for whom the gardens of Heaven (*Jannah*) have been prepared. Why should one opt for the worst of the two?

"*Obey Allāh and the messenger so that mercy be shown to you.*" It is evident from this verse that the thing which attracts Allāh's mercy is obedience to Allāh and His messenger of Allāh صلى الله عليه وسلم.

"*Hasten to the forgiveness of your Lord and that Heaven (Jannah)...*" Each person should compete with the other in doing such actions that earn admission into Heaven (*Jannah*).

"..... *which has the expanse of the heavens and the earth...*" Since man has only the expanse of the heavens and the earth before him, this example is cited so as to make it easy for him to understand [*"Rūhul Ma'āni"* v.4 p.56]. In actual fact, Heaven (*Jannah*) is much larger than this, as the Holy Prophet صلى الله عليه وسلم mentioned in a hadith that the Heaven (*Jannah*) of the last person to enter shall be ten times larger than this world, and more. [*"Mishkātul Masābīh"* v.2 p.492]

The Being who has created the heavens and the earth is perfectly Capable of creating things much larger. People have hardly reached the limits of the

heavens, but having seen the earth, they say that they cannot see that which the Qur'ān and Ahādīth speak of. At the outset, it should be understood that they have not necessarily explored the entire earth. Even if they had done so, there still exists another six of these earths and heavens. Between each of these are distances unimagined, and no one can even hope to get close to the sun! It is therefore sheer ignorance to claim that they have searched the universe thoroughly and can still not find Heaven (*Jannah*) and Hell. They have not even explored the visible heavens and earth, how can they be expected to find what is beyond these?

The author of "Ma'ālimut Tanzil" (v.1 p.351) writes that the verse mentions the word "arduha" ("the expanse of which") which really refers to the width and breadth of Heaven (*Jannah*). It can be noted from this that the length is even vaster.

A person once asked Sayyidina Anas رضى الله عنه whether Heaven (*Jannah*) was in the skies or in the earth. He replied, "Which skies and earth can possibly accommodate Heaven (*Jannah*)?" It was then asked where is it then. He said, "It is above the seven heavens and beneath the throne of Allāh." Sayyidina Qatada رحمه الله says that the Companions (*Sahāba*) رضى الله عنهم and their descendants knew that Heaven (*Jannah*) lay above the seven skies and below the divine throne, while Hell lay beneath the seven earths.

## THE CHARACTERISTICS OF THE PIOUS

"...prepared for the pious..." Heaven (*Jannah*) has been prepared for the people whose descriptions follow in the following verses.

Their first attribute is that they are "Those who spend in ease and adversity..." Spending in charity for Allāh's sake is an action of great merit and should be practiced in all situations. Spending thousands is, to a wealthy person, just like how spending a little would be for a poor person. A person who truly loves spending in charity will do so in all situations, be he affluent or in poverty. Such people are prepared to sacrifice their own needs for the needs of others. They are praised in Surah Hashr, where Allāh says, "They prefer others above themselves although they are needy themselves." [Surah 59, Verse 9]

Spending in the way of Allāh is not reserved for the wealthy alone, but can be done by the poor as well. Generosity is a trait that is not exclusive to the rich. The person possessing this noble attribute can spend in all situations.

"...swallow their anger..." They control their anger and do not allow themselves to vent it. The Holy Prophet صلى الله عليه وسلم said, "A hero is not he who floors another in combat, but he who controls himself when angry." [Bukhari v.2 p.903] The Holy Prophet صلى الله عليه وسلم is also reported to have said, "A servant cannot take a better sip in the eyes of Allāh than the sip he takes of his anger, which he controls for the pleasure of Allāh." ["Mishkātul Masābih" p.434 from Ahmad]

A narration appears in Abu Dawūd in which the Holy Prophet صلى الله عليه وسلم said, "Undoubtedly, anger is from Satan (*Shaytān*), who is created of fire, and definitely fire can be extinguished by water. Therefore, whoever becomes angry should make wudhu (ablution)."

Sayyidina Abu Dharr رضى الله عنه narrates that the Prophet صلى الله عليه وسلم said, "When any of you becomes angry while standing, he should sit. If the anger subsides in this way, it is fine, otherwise he should lie down." ["Mishkātul Masābīh" p.434 from Tirmidhi]

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh shall conceal the faults of the one who protects his tongue and shall save from punishment on the Day of Judgment the one who controlled his anger." [Ibid]

".....and forgive people." This is indeed an excellent virtue and entails the pardoning of every type of injustice. It applies to forgiving someone who may have stolen, usurped a right, assaulted, backbitten, slandered, etc. There is a great reward attached to this.

Sayyidina Abu Hurairah رضى الله عنه reported from the Holy Prophet صلى الله عليه وسلم that Sayyidina Mūsa عليه السلام asked Allāh who was the most honoured of all His bondsmen. Allāh replied that it was the person who forgave another despite having the ability to vent his anger and avenge himself." ["Mishkātul Masābīh" p.434 from Bayhaqi]

".....Allāh loves those who do good..." This refers to those who carry out all their actions well. According to the "hadith of Sayyidina Jibr'il عليه السلام" it refers to worshipping Allāh as if one sees Him, and if this is not possible, then He should be worshipped knowing that Allāh is watching. With regard to one's interaction with other people, it refers to dealing with them kindly and politely e.g. being lenient when collecting debts, respecting elders, being merciful to juniors, assisting the needy, the orphans, the weak, and liking for others what one likes for himself.

### AN INCIDENT OF SAYYIDINA ZAINUL ĀBIDĪN رحمه الله عليه

The author of "Rūhul Ma'āni" records that the slave girl of Sayyidina Zainul Ābidīn رحمه الله عليه was once pouring water for him while he made ablution (wudhu). The jug slipped from her hand and injured his face. When he glared at her, she recited the verse, "those who swallow their anger. He said that he will control his anger. Then she recited further, "and forgive people," upon which he said, "I forgive you." She then completed the verse, "Allāh loves those who do good." At this he responded, "Go! I free you for the pleasure of Allāh."

### THE VIRTUE OF SEEKING PARDON

"Those who, if they perpetrate an evil or oppress themselves, remember Allāh and repent for their sins." This verse praises those who having committed a sin and oppress themselves by the commission of a sin, then resort to Istighfār (seeking forgiveness from Allāh). Allāh shall pardon them, on condition that "..... they do not intentionally persist upon what they do." This is the condition of sincere repentance, that the person makes a firm resolution not to commit the sin again.

It is not sufficient to merely repent verbally and then resort to the same actions again. Sayyidah Rabi'ah Basriyyah عليها السلام mentioned, "Our Istighfār also requires Istighfār." i.e. Due to the fact that it is not done sincerely, it

contradicts the status of worshipper and we will have to ask forgiveness of Allāh for this insincerity.

*"Who can pardon sins besides Allāh?"* Attention is drawn to the fact that one can turn only to Allāh for pardon. This verse refutes the belief of the Christians who ask forgiveness of their priests on Sundays. They believe that certain sins are forgiven without request, while others must be whispered in the ears of the priest before forgiveness is secured. It is contrary even to logic in that although a person sins against Allāh, yet he is pardoned by a human being.

*"The reward for these people shall be forgiveness from their Lord and such gardens beneath which rivers flow, wherein they shall abide forever."* Thereafter, Allāh expresses the magnificence of this reward by saying, *"Excellent indeed is the reward for the workers."*

### TAKING HEED FROM THE PREVIOUS NATIONS

*"Numerous practices have passed before you, so travel in the earth and see what was the plight of those who belied."* Many were those nations who belied the messages of their Prophets عليهم السلام, thereby incurring the punishment of Allāh. The ruins of their destroyed cities are visible to this day, to be witnessed by those who take heed.

Even if the enemy gains the upper hand, this victory is temporary and it shall soon come to pass that Allāh will destroy them, as He did to those before them. Then will His help come to the Muslims and the Holy Prophet صلى الله عليه وسلم.

*"This is a discourse for mankind, a guidance and a lesson for the pious."* The author of "Rūhul Ma'āni" (v.3 p.66) writes that although the address is to mankind at large, it will be only the pious who shall take heed.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾

(139) Do not lose courage and do not be grieved for you shall be elevated if you are indeed believers.

### YOU SHALL BE ELEVATED IF YOU BE BELIEVERS

*"Asbābun Nuzūl"* (p.120) reports statement of Sayyidina Ibn Abbās رضي الله عنه who said that after the Muslims were defeated at Uhud, Sayyidina Khalid bin Walid رضي الله عنه (who had not yet accepted Islām by then) led a contingent of the Polytheists (*Mushrikīn*) to a mountain with the intention of launching a fresh attack from there. At that instance, The Holy Prophet صلى الله عليه وسلم made supplication (*du'ā*) to Allāh thus, "O Allāh, let them not overcome us. O Allāh, we have no might except Yours. Oh Allāh, none worship You in this city besides this small party." On this occasion Allāh revealed the above verse, whereupon a group of Muslim archers climbed a mountain, taking the polytheists (*Mushrikīn*) cavalry as their targets. This stopped them in their tracks, causing them to turn back and flee.



إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ  
 النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ  
 وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا  
 الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنْتُمْ  
 تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

(140) If you have been injured, then definitely the enemy have also been injured in the same way. These are the days that We cause to alternate between people, so that Allāh may know those who believe and make martyrs amongst you. Allāh likes not the oppressors. (141) So that Allāh may purify the believers and destroy the disbelievers. (142) Do you think that you will enter Heaven (Jannah) when Allāh has not yet learnt of those of you who wage Jihād (religion war), and those who remain steadfast? (143) Indeed you used to wish for death before it came to you. Surely now you have seen it before your own eyes.

## CONSOLATION FOR THE MUSLIMS

In the first verse, Allāh consoles the Muslim by reminding them that just as they suffered a setback at Uhud and 70 of their people were martyred, at the Battle of Badr, the infidels (*kuffār*) also lost 70 of their men. Allāh does not allow situations to stagnate and rotates them so that at times one shall be victorious and at other times, others will emerge victorious. In this way, the Muslims were triumphant at Badr but the following year it was the turn of the infidels.

## THE WISDOM UNDERLYING THE INCIDENT OF UHUD

Allāh mentions the reasons for the defeat at Uhud in these verses. The first was "so that Allāh may know those who believe." During times of adversity, the grain is separated from the chaff. On the occasion of Uhud, it was seen that the hypocrites deserted before the battle whereas the sincere Muslims did not desert the Holy Prophet صلى الله عليه وسلم even in the face of defeat.

It should be understood that Allāh is Aware of everything even before its actual occurrence. These incidents coming to Allāh's knowledge do not refute this accepted belief since there are two types of knowledge. One is of something before its occurrence, while the other is of the same incident after its occurrence. The verses refer to the second type i.e. the knowledge that a certain incident had taken place.

The second wisdom mentioned is that the incident transpired so that Allāh may "make martyrs amongst you." The rank of a martyr is lofty indeed and only the person who has sincere Imān in the Qur'ān and Ahādith will truly appreciate its exalted status.

The third reason mentioned is "So that Allāh may purify the believers." When a person endures trials and adversities, his character and deeds are purified.

The fourth reason is that Allāh wished thereby to “destroy the disbelievers.” By being victorious, the infidels (*kuffār*) would become courageous to engage in battle against the Muslims on the next occasion, wherein they would be vanquished and destroyed.

The author of “Rūhul Ma’āni” (v.4 p.70) writes that the verse here refers to all those infidels who, after Uhud, remained as disbelievers. Allāh destroyed all of them. He writes further that another interpretation of this verse is that when the infidels score a victory, Devil deceives them into remaining in their state of infidelity (*kufṛ*), causing them to suffer the eternal doom of Hell.

“Do you think that you will enter Heaven (*Jannah*) when Allāh has not yet learnt of those of you who wage *Jihād* (religion war), and those who remain steadfast?” This verse means that if one desires to acquire Heaven (*Jannah*), one need to make an effort, participate in *Jihād* (religion war) and be steadfast. Those wanting to attain Heaven (*Jannah*) will have to be prepared for these things and apply themselves fully for these tasks. Finally it is Allāh Who judges and ascertains whether people have been true.

### AN ADDRESS TO THOSE WHO WISHED FOR DEATH

Indeed you used to wish for death before it came to you. Surely now you have seen it before your own eyes. “This verse is addressed to those Companions (*Sahāba*) رضى الله عنهم who had not participated in the battle of Badr because they had not expected the expedition to actually develop into a battle. When the entire episode had terminated and Allāh had granted victory to the Muslims, allowing some of them to drink from the bliss of martyrdom, those who remained behind were remorseful. They used to lament, saying that they wished that they were also of those who had been made *Shahīd* (martyr).

When these people participated in Uhud, they were also disorientated by the sudden recovery of the enemy, and did not display the fortitude with which they began the battle and which was necessary to attain the mantle of martyrdom. [“Rūhul Ma’āni” v.4 p.71]

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ  
 أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ  
 الشَّاكِرِينَ ﴿١٤٤﴾ وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِنَبَأًا مُّوجَلًّا  
 وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا  
 وَسَيَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾

(144) Muhammad صلى الله عليه وسلم is but a messenger. Indeed many messengers have passed before him. if he dies or is martyred, would you turn back on your heels? He who turns back on his heels can never harm Allāh in the least. Allāh shall soon reward the grateful ones. (145) Every soul shall die only by the

permission of Allāh at an appointed hour. Whosoever desires the reward of this world, We shall give him thereof, and whosoever desires the reward of the Hereafter, We shall grant him thereof as well. Soon We will reward the thankful ones.

### A CAUTION TO THOSE WHO EXPRESSED INTOLERANCE UPON THE DEMISE OF THE HOLY PROPHET ﷺ

When the infidels (*kuffār*) recoiled to attack the Muslims at Uhud, seventy Muslims lost their lives, including the uncle of the Holy Prophet ﷺ Sayyidina Hamzah رضى الله عنه and those who remained on guard at the pass. On this occasion, a stone dislodged several of the front teeth of the Holy Prophet ﷺ and his noble face was also injured.

In this battle, one of the infidels (*kuffār*) attempted to assassinate the Holy Prophet ﷺ. His attack was thwarted by the Muslim flag bearer, Sayyidina Muṣ'ab bin Umair رضى الله عنه who lost his life in the process. The infidel (*kāfir*) assumed that he had succeeded in killing the Holy Prophet ﷺ and began announcing this. Certain historians write that Satan (*Shaytān*) made this announcement.

Upon hearing this, the Muslims were totally taken aback and struck with confusion. Some of the Hypocrites (*Munāfiqīn*) grabbed the opportunity to revert to their former religion. They even began to instigate the true Muslims to do the same.

Then the Holy Prophet ﷺ announced, "O bondsmen of Allāh! Gather around me!" Consequently, thirty Companions (*Sahāba*) رضى الله عنهم mustered around the Holy Prophet ﷺ and defended him till the enemy were repulsed. Certain Companions (*Sahāba*) رضى الله عنهم displayed outstanding courage on this occasion. Sayyidina Sa'ād bin Abi Waqās رضى الله عنه fired so many arrows that part of his bow actually bent. The Holy Prophet ﷺ himself was providing the arrows for him to shoot and would say, "Shoot, O Sa'ād, may my parents be sacrificed for you!"

Sayyidina Talha رضى الله عنه shielded the Holy Prophet ﷺ with his arms and one of his arms became paralysed on account of this. The eye of Sayyidina Qatada رضى الله عنه dropped out of its socket and on to his cheek. The Holy Prophet ﷺ placed it back into its place whereafter he could see even better than before.

When the Holy Prophet ﷺ called for the Companions (*Sahāba*) رضى الله عنهم to gather around him, the first to reach was Sayyidina Ka'ab bin Malik رضى الله عنه. Upon seeing the eyes of the Holy Prophet ﷺ still glistening beneath the helmet, he declared, "Hear the glad tidings that this is the Holy Prophet ﷺ!" The Holy Prophet ﷺ remained silent at this announcement, probably not to attract the attention of the infidels (*kuffār*) so that they do not launch another attack.

On hearing this announcement of Sayyidina Ka'ab bin Mālīk رضى الله عنه, the Companions (*Sahāba*) رضى الله عنهم began collecting around the Holy Prophet ﷺ, who remanded them for deserting. They said, "O Prophet of Allāh ﷺ,

عليه وسلم, when we heard the rumour that you had been martyred, a fear gripped our hearts and we began to flee." On this occasion the above verse was revealed, "Muhammad صلى الله عليه وسلم is but a messenger. Indeed many messengers have passed before him. If he dies or is martyred, would you turn back on your heels? He who turns back on his heels can never harm Allāh in the least. Allāh shall soon reward the grateful ones."

When the declaration was made that the Holy Prophet صلى الله عليه وسلم had been martyred, Sayyidina Anas bin Nadhr رضى الله عنه asked the Companions (Sahāba) رضى الله عنهم, "Why are you all sitting here?" They replied that since the Holy Prophet صلى الله عليه وسلم was no more, they could do nothing. He told them, "What shall we live for after the Holy Prophet صلى الله عليه وسلم? Stand up and die for the Dīn (religion) that the Holy Prophet صلى الله عليه وسلم died for!" Saying this, he flung himself into the enemy lines and fought till he was martyred.

Sayyidina Thābit bin Dahda رضى الله عنه also addressed the Sahāba in a similar way saying, "If Muhammad صلى الله عليه وسلم is martyred, know that Allāh is Alive and shall never die. So fight for your Dīn (religion) and Allāh shall purify you and assist you." Upon his bidding, a group of the Ansār rose to fight and he could not be subdued till Sayyidina Khalīd bin Walīd رضى الله عنه killed him with a spear.

Another incident is that of a emigrant (Muhājir) who passed by an Ansari lying in a pool of blood. He asked the Ansari whether he knew that the Holy Prophet صلى الله عليه وسلم was martyred. The Ansari replied, "If he is martyred then he has indeed fulfilled his duty of Prophethood, (our work is still incomplete) so go and fight for your Dīn (religion)!"

The episode of Sayyidina Sa'ad bin Rabī رضى الله عنه is similar. The Holy Prophet صلى الله عليه وسلم sent Sayyidina Zaid bin Thābit رضى الله عنه to search for him, instructing him to pass his salāms on to him should he find him alive. When Sayyidina Zaid رضى الله عنه found Sayyidina Sa'ad رضى الله عنه, the latter was fatally wounded with 70 wounds on his body, and he had only a few last breaths to take. Sayyidina Zaid رضى الله عنه passed on to him the message of the Holy Prophet صلى الله عليه وسلم, asking him how he was. Sayyidina Sa'ad رضى الله عنه replied, "Salāms to the Holy Prophet صلى الله عليه وسلم and to you. Tell the Holy Prophet صلى الله عليه وسلم that I smell the sweet fragrance of Heaven (Jannah), and tell my Ansār brethren that if the enemy has to gain access to the Holy Prophet صلى الله عليه وسلم before any of their eyes (i.e. while any of them are still alive), then they shall have no excuse to offer before Allāh." With these words, he breathed his last.

When the rumour of the martyrdom of the Holy Prophet صلى الله عليه وسلم diminished the spirit of the Companions (Sahāba) رضى الله عنهم, Sayyidina Abu Sufyān (who was then the leader of the infidels (kuffār) mounted a mountain and exclaimed, "May Hubl be elevated!" (Hubl was one of their gods). Sayyidina Umar رضى الله عنه said, "O the Holy Prophet صلى الله عليه وسلم, should we not reply?" When the Holy Prophet صلى الله عليه وسلم replied in the affirmative, Sayyidina Umar رضى الله عنه remarked in a loud voice, "Allāh is more elevated and greater!"

To this Abu Sufyān replied, "We have Uzza whereas you have no Uzza!" (Uzza was also one of their gods). The Holy Prophet صلى الله عليه وسلم told Sayyidina Umar رضى الله عنه to say, "Allāh is our helper and you have no helper!" When he

said this, Abu Sufyān proclaimed, "Where is so and so?" (referring to the Holy Prophet صلى الله عليه وسلم, Sayyidina Abu Bakr and Umar رضى الله عنه).

Sayyidina Umar رضى الله عنه responded, "Here is the Holy Prophet صلى الله عليه وسلم, Abu Bakr and I am here too."

Sayyidina Abu Sufyān رضى الله عنه said, "Today is in lieu of Badr. At times some people are victorious and at times the fighting is equal." Upon this, Sayyidina Umar رضى الله عنه replied, "It is not the same. Our deceased ones are in Heaven (*Jannah*) and your deceased are in the fire." Abu Sufyān said, "If this is your belief then we are destroyed!"

At this time, there were 12 people with the Holy Prophet صلى الله عليه وسلم. (The others came later on). The others had either left for Madinah, or mounted the mountain nearby. Of those with the Holy Prophet صلى الله عليه وسلم were Sayyidina Abu Bakr, Umar, Ali, Talha, Zubair, Hārith bin Simmah رضى الله عنهم and others. The Holy Prophet صلى الله عليه وسلم proceeded with them to the valley where the fight originally began.

Upon reaching the valley, The Holy Prophet صلى الله عليه وسلم reclined against the rocks. On seeing him, the Polytheist (*Mushrik*) Ubayy bin Khalaf exclaimed that he was going to slay the Holy Prophet صلى الله عليه وسلم. This he used to say from the time he was in Makkah, when the Holy Prophet صلى الله عليه وسلم told him self that he would be the one to kill Ubayy. On this occasion, he was armed to the teeth. When the Holy Prophet صلى الله عليه وسلم saw him, he flung a spear at him, which caused him to fall from his horse. Although the injury appeared to be insignificant, he bellowed like a bull. His companions carried him away and rebuked him for screaming in that manner over such a small injury.

He told them that he was going to die since the Holy Prophet صلى الله عليه وسلم had mentioned in Makkah that he would kill him. He told them that he was experiencing such pain that, if it had to be distributed amongst all the people of Hijāz, they would all die. He died en route to Makkah at a place called Rābigh. [Bukhari, "Rūhul Ma'āni", and Ibn Kathīr رحمه الله عليه]

In all the battles fought in Islām, Ubayy bin Khalaf was the only one to be killed by the Holy Prophet صلى الله عليه وسلم. Sayyidina Ibn Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The people who will be most severely punished on the Day of Judgment is that person who killed a Prophet, was killed by a Prophet, or killed any of his parents. Those who make pictures will also be amongst these, as well as that scholar who did not benefit from his knowledge." ["Mishkāṭul Masābīh" p.3 87]

In the above verse, Allāh mentions that although the Holy Prophet صلى الله عليه وسلم was a Prophet, it could not be said that he will not pass away. It is the exclusive quality of the Creator of the worlds, Allāh, that He shall live forever. The Holy Prophet صلى الله عليه وسلم was a caller to Allāh and not Allāh himself. His duty was to invite others to the worship of Allāh and invoke them to abstain from polytheism (*shirk*). Should he pass away naturally or be slain, none should turn back to their former religions. The Dīn (*religion*) is from Allāh, Who is Forever and should Be worshipped till eternity.

## THE SERMON OF SAYYIDINA ABU BAKR رضى الله عنه

On the occasion of Uhud, The Holy Prophet صلى الله عليه وسلم was neither slain nor did he pass away. However, when he did pass away, the Companions (Sahāba) رضى الله عنهم were stunned and very much bereaved. Despite being a brave and sensible person, Sayyidina Umar رضى الله عنه swore that the Holy Prophet صلى الله عليه وسلم did not die and merely went to meet Allāh as Sayyidina Mūsā عليه السلام had gone for forty days and then returned. In the same way, he said, The Holy Prophet صلى الله عليه وسلم also went to meet Allāh and will soon return to cut off the hands and feet of those who claim that he died.

While he was addressing the people in this manner, Sayyidina Abu Bakr رضى الله عنه came and, after silencing Sayyidina Umar رضى الله عنه and praising Allāh, he addressed the people saying, "All those who worshipped Muhammad صلى الله عليه وسلم should know that he has passed away. Those who worship Allāh should know that He is Forever, shall live Forever and will never die." He then recited the verse 'Muhammad صلى الله عليه وسلم is but a messenger. Indeed many messengers...'

At this time, this verse had not even occurred to the other Companions (Sahāba) رضى الله عنهم, and it was as if they had never known about it. When they heard the verse, they were finally convinced of the demise. Sayyidina Umar رضى الله عنه said that it was only when he heard the verse that he became convinced of the demise of the Holy Prophet صلى الله عليه وسلم. [Al Bidāya wan Nihāya]

Allāh declares in the verse "He who turns back on his heels can never harm Allāh in the least." Those who choose to revert to their former religions cannot harm Allāh. When a person accepts the Dīn (religion) of Islām, he should never think that his worship will benefit Allāh and that he can harm Allāh by refraining from His worship. Allāh is totally Independent and none can harm, nor benefit Him. Allāh shall reward the person who worships Him and accepts His divinity. In so doing the person benefits himself only.

".....the grateful ones..." The author of "Rūhul Ma'āni" writes that this refers to those who remain steadfast upon the Dīn (religion) of Islām. This will only happen once a person is convinced of the truth of the Dīn (religion). Remaining upon the Dīn (religion) is a sign of gratefulness, while turning away from it is a sign of ingratitude.

"Every soul shall die only by the permission of Allāh at an appointed hour." None can die before his appointed hour, neither can the hour be postponed in the least. The author of "Rūhul Ma'āni" (v.4 p.74) writes that this verse encourages Jihād (religion war) and rebukes those who avoid Jihād (religion war) because of the fear of death.

He writes further that the verse could also be a form of consolation to the Muslims, telling them that the demise of the Holy Prophet صلى الله عليه وسلم was inevitable, as is the case with every other mortal.

"Whosoever desires the reward of this world, We shall give him thereof.." For example the person who fights in Jihād (religion war) to earn the booty shall get it (if Allāh desires, as is stipulated in Surah Bani Isrā'il). In a like manner, "whosoever desires the reward of the Hereafter, We shall grant him thereof as well. Soon

*We will reward the thankful ones.*" This verse alludes to those archers who in the haste of gathering the booty, forgot the instruction of the Holy Prophet صلى الله عليه وسلم. It also praises those who remained loyal with him during those trying times.

## A REMINDER TO CONTEMPORARY ORATORS AND JOURNALISTS

There is great wisdom in every action of Allāh, as well as tremendous lessons for mankind till the Day of Judgment. This also applies to the false rumours about the demise of the Holy Prophet صلى الله عليه وسلم and Allāh's reproach of those who used this opportunity to turn away from the Dīn (*religion*) of Islām. These lessons teach man that the Dīn (*religion*) belongs to Allāh and worship is reserved for Him only since He has been Forever and shall remain so till eternity.

Sayyidina Abu Bakr رضى الله عنه used the same verse to silence and, at the same time, console the Muslims upon the demise of the Holy Prophet صلى الله عليه وسلم. In this, there is a great lesson for every man to come that although it is natural to grieve when some renowned personality dies, every Muslim should bear in mind that this is inevitable. Whoever the person may have been, a Mufti, a mentor, a Muhaddith, etc. it is of no use to shed tears and then to sit idle in bereavement. Those who succeed them should adopt the cause for which these noble souls lived their lives and aid to revive the Dīn (*religion*) that they sought to uplift.

It is common that foolish statements are made when such people pass away. People lamentingly say, "What shall happen now? Our Prophet has left us as!" Saying this, they neither continue the practices of their saints nor do they propagate his message. They should ponder over their statements when they say "What will happen now?" How was the Dīn (*religion*) passed on through the centuries before them? Did not the predecessors of these very saints pass on before them? They never chose to perpetuate their grief and pass their lives in bereavement as people do nowadays.

The Dīn (*religion*) belongs to Allāh. People will come and go, but He is Everlasting. The media and leaders of various fraternities organise functions in commemoration of deceased personalities wherein certain orators laude such praises that are tantamount to infidelity (*kuf*). Some exclaim (Allāh forbid!) that the blood-stained claws of fate have snatched the person away from us at a time when we needed him the most! Others write, "Where will another like him be born?" There are also those who say, "Hadhrat has left us as orphans, without support." (This they say as if his death preceded its appointed hour and occurred without the permission of Allāh). May Allāh protect us from such perverse statements! Āmīn.

The verse responds to such remarks impressing upon one to be content with the decree of Allāh and to continue carrying out good deeds. The Dīn (*religion*) of Allāh shall remain flourishing in the world for as long as Allāh wills, and this is not dependent on any Sheikh, Muhaddith, Pir or Mufti. The incident at Uhud also refutes the annual commemoration of the demise of Sayyidina Hussain رضى الله عنه. The Holy Prophet صلى الله عليه وسلم lived for seven years after the battle of

Uhud, yet he never commemorated the martyrdom of his uncle, Sayyidina Hamza رضى الله عنه. Mourning and shedding crocodile tears are not becoming of a vibrant, living nation.

وَكَايْنٍ مِّنْ نَّبِيٍّ قُتِلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

(146) Numerous were the Prophets with whom many devoted men fought. They never lost courage with all the hardships that afflicted them in the path of Allāh, neither did they weaken, nor become helpless. Allāh loves the patient ones.

(147) Their only cry was that they would say, "O our Lord, forgive us our sins and transgressions in our affairs, keep our feet firm and help us against the disbelieving nation. (148) So Allāh granted them the reward of the world and an excellent reward in the Hereafter. Allāh loves those who do good.

## THE SACRIFICE AND PRAYERS OF THOSE DEVOTED TO THE PREVIOUS PROPHETS عليهم السلام

From the very distant past, the battle has raged between Belief (*Imān*) and infidelity. This stemmed from the time that the infidels reared their ugly head from the children of the father of man, Sayyidina Ādam عليه السلام. The companions of all the Prophets عليهم السلام made tremendous sacrifices in the battles against the infidels (*kuffār*) and many of their lives were lost. The above verse applauds their excellent conduct in this regard, praising the fact that they never lost courage, nor did they display any weakness or helplessness in the face of the enemy. They remained resolute and fought with great determination, constantly praying to Allāh, "O our Lord, forgive us our sins and transgressions in our affairs, keep our feet firm and help us against the disbelieving nation.

As a result, "So Allāh granted them the reward of the world (in the form of victory over their enemies) and an excellent reward in the Hereafter (by way of His pleasure and Heaven (*Jannah*))."

All this is a lesson for the Ummah of Sayyidina Muhammad صلى الله عليه وسلم. We should also remain devoted to our Prophet, fighting by his side in the face of all kinds of tribulations. Difficulties must be anticipated as these will always present themselves to the devoted ones, as they did to those in the past as well. The infidels (*kuffār*) will continue to exert themselves against the believers, battles will be fought on an ongoing basis, and many believers will lose their lives. Despite all of this, the believers must maintain control, must persevere and show no weakness.

The prayer of those in the past teaches us that it is necessary to seek



forgiveness even while doing good deeds. This is so because no person can do an action truly worthy of Allāh's acceptance and no action is devoid of deficiencies. By seeking pardon while carrying out an action, a person's past sins are forgiven and, at the same time, any deficiency in the present action is compensated for.

It may also happen that one omits a good action when involved in the commission of another. This amounts to a form of transgression of the limits, which shall also be forgiven when seeking repentance.

The supplication for assistance against the enemy draws attention to the fact that victory does not depend upon a large army or superiority in weaponry. All is from Allāh, therefore attention should never be diverted from Him.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ  
 أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾ بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ  
 ﴿١٥٠﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ  
 يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

(149) O you who believe, if you obey those who disbelieve, they shall turn you back on your heels, rendering you losers. (150) Nevertheless, Allāh is your Protecting Friend and He is the best of helpers. (151) We shall soon cast terror into the hearts of the disbelievers because they ascribe partners to Allāh, for which no warrant has been revealed. Their abode is the fire, and it is indeed an evil abode for the oppressors.

## DO NOT OBEY THE DISBELIEVERS!

The first of the above three verses warns against following the dictates of the disbelievers (*kuffār*). Thereafter it mentions that the result of such foolishness is that they will revert the Muslim back to his former religion of disbelief (*kufr*) and polytheism (*shirk*). Should this occur, the Muslim will be the loser both in this world as well as in the Hereafter.

"Nevertheless, Allāh is your Protecting Friend and He is the best of helpers." Therefore, only Allāh should be worshipped and assistance should be sought only from Him. The author of "Rūhul Ma'āni" (v.4 p.87) writes that "those who disbelieve" refers to the Munāfiqīn (*hypocrites*). Narrating from Sayyidina Ali رضي الله عنه, he says that when the Muslims were defeated at Uhud, these hypocrites told the Muslims to revert back to the religion of the Makkans.

Other commentators maintain that the verse refers to Abu Sufyān and the other disbelievers (*kuffār*) who fought in Uhud. According to this interpretation, the verse means that the Muslim should not show any weakness, nor accept a truce with the disbelievers (*kuffār*). (When the Muslims were suffering a defeat at Uhud, some of them expressed the opinion that they drop their arms and opt for a truce with the disbelievers (*kuffār*)).

The Jews and Christians may also be referred to in the verse, meaning that the Muslims should not accept their consultation in any matter; This is the opinion of Sayyidina Ibn Juraij رحمه الله عليه. The message of the Qur'ān is general and applicable to all the disbelievers (*kuffār*) till the Day of Judgment. The Muslims should never obey them, never consider them as allies and never bow before them.

*We shall soon cast terror into the hearts of the disbelievers...*" It is recorded in "Rūhul Ma'āni" that when Abu Sufyān and the disbelievers (*kuffār*) were marching back to Makkah, they regretted not finishing off all the Muslims. It occurred to them that they should return to complete the task but Allāh cast terror into their hearts and they opted not to do so. However, they sent a Bedouin to Madinah, to sound the false warning that the disbelievers (*kuffār*) were preparing to launch a new attack. The Holy Prophet صلى الله عليه وسلم dispatched a detachment of the Companions (*Sahāba*) رضى الله عنهم to a place called H'amra -ul Asad. They, however, encountered no resistance.

In this verse, Allāh then mentions the reason for the awe and terror that He placed in their hearts. Allāh says that it was "*because they ascribe partners to Allāh, for which no warrant has been revealed.*" By Allāh casting terror into their hearts in this world, the Muslims were safeguarded, and in the Hereafter for the disbelievers (*kuffār*) "*Their abode is the fire, and it is indeed an evil abode for the oppressors.*"

It is gathered from this verse that polytheism (*shirk*) is the actual cause of terror being struck in the heart. This fact has been witnessed when the Companions (*Sahāba*) رضى الله عنهم marched to Persia, where they were met by a large force of the fire-worshippers. When the fighting commenced in all earnestness, the Persians became totally disorientated and fled the battlefield. The same occurred in the Crusades, as well as the battles with the Hindus of India. They were all petrified by the awe that Allāh instilled into their hearts and they deserted the battlefields, leaving the Muslim to fly the flag of oneness of Allāh (*Tauhid*) over their lands. The psyche of disbelief (*kufr*) is to be terrified and that of oneness of Allāh (*Tauhid*) is to be brave and courageous.

## THE TRUE DĪN (RELIGION) IS THAT WHICH ALLĀH REVEALED

*".....because they ascribe partners to Allāh for which no warrant has been revealed.*" This verse tells us that the only correct way to live is the way which Allāh has revealed to man. The human has the instinctive knowledge that he is the creation of Allāh and that there is no deity besides Him. However, those who have not attached themselves to the Prophet عليه السلام, have mingled the worship of Allāh with that of other beings. Many of these people have concocted beliefs about Allāh that are totally deviant.

None of the religions other than Islām can conclusively prove that their beliefs, practices and acts of devotion are from Allāh. These things were introduced by the founders of these religions or by their adherents thereafter. To adopt any belief or action as a lifetime practice and to consider it a means of salvation is sheer foolishness when it is not proven to be from Allāh Himself.

The followers of other religions should be asked what proof they have to

say that their beliefs and practices are from Allāh? The Christians have no proof that Sayyidina Isā عليه السلام entreated them to believe that he was the son of Allāh. They are also incapable of proving that he told them he will be killed and that only those people shall attain salvation who believes in these things. None of these beliefs were propounded by Sayyidina Isā عليه السلام but they were fabricated long after him.

The followers of every religion should ponder about what proof they have to claim that their religion is from Allāh and that they were instructed by Him to follow their religion. The Qur'ān makes it clear that the only beliefs and acts of worship that are legitimate are those conclusively revealed by Allāh. All are aware of the fact that the only religion able to claim a link with Allāh is Islām. Therefore, it is only wise and appropriate that all others not in Islām should follow the religion ordained by the Creator Himself, thereby assuring themselves of eternal success.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ  
وَتَنَزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا أَرْسَلَكُمْ مَا تُحِبُّونَ مِنْكُمْ  
مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ  
لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾ إِذْ  
تُصْعِدُونَ وَلَا تَكُونُ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي  
أُخْرَىٰكُمْ فَأَثْبِتْكُمْ عَمَّا يَغْمُرُ لِكَيْلًا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا  
مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾ ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ  
أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِنْكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ  
غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ  
لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا  
قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ  
وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ  
الصُّدُورِ ﴿١٥٤﴾ إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ  
بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

(152) Most assuredly Allāh made good His promise to you when you slayed them with His permission. Until (the time came when) you lost courage,

disputed with regard to the order and disobeyed after you were shown what you liked. Some of you sought the world while some of you sought the Hereafter. Then Allāh deflected you from them to test you. Undoubtedly He has pardoned you and verily Allāh is Most Kind to the believers. (153) When you were fleeing, not turning towards anyone and the messenger called to you from behind. Then Allāh compensated you with grief for your grief so that you may not be despondent over that which you missed nor that which afflicted you. Allāh Knows well what you do. (154) Then Allāh descended serenity upon you after the grief in the form of slumber that overcame a party of you while another party, concerned with themselves, thought of Allāh what was untrue, a thought of ignorance. They said, "Do we have any say in the matter?" Tell them, "Every matter rests with Allāh!" They hide in their souls what they do not disclose to you. They say, "If we had any say in the matter we would not be killed here!" Tell them, "Even if you were in your homes, those who were destined to be killed would have emerged towards their places of death." (All this took place) So that Allāh may test what is within your breasts and purify that which is within your hearts. Allāh knows what is within the hearts. (155) Those of you who fled on the day when the two masses clashed, were caused to falter by Satan (Shaytān) due to some of the actions that they perpetrated. Without doubt Allāh has pardoned them. Surely Allāh is Most Forgiving, Most Clement.

## THE CAUSE FOR THE DEFEAT AT UHUD

These verses shed light on the causes for the temporary defeat of the Muslims at Uhud. Mention is also made of their initial victory and the tranquility that overcame them after their grief.

At the outset of the battle, The Holy Prophet ﷺ posted the band of archers at the mountain pass. Their instructions were explicit that they were not to move irrespective of the conditions. The Holy Prophet ﷺ told them that as long as they remained rooted to their positions, victory was assured for the Muslims. This was a promise from Allāh, and while they remained at their stations, the Muslims gained the upper hand. Even the polytheists (*Mushrikīn*) women, including Hinda bint Utba, began to flee in such desperation that they left behind all their belongings.

When the band of archers saw this victory (which is, according to the verse, "*what they liked*") they disputed with regard to the order of the Holy Prophet ﷺ. This is referred to in the verse as .... *disputed with regard to the order.*" Thereafter, most of them abandoned their posts in pursuit of the booty, as Allāh says that they "*disobeyed after you were shown what you liked. Some of you sought the world while some of you sought the Hereafter.*"

When the polytheists (*mushrikīn*) saw the unguarded pass, they made a break towards it and attacked the Muslims from behind. The Muslims reeled before this onslaught, lost courage, and could not offer any resistance. This is referred to in the phase, "*Then Allāh deflected you from them to test you.*" However, Allāh then declares His forgiveness for them when He says, "*Undoubtedly He has pardoned you and verily Allāh is Most Kind to the believers.*"

When the Muslim army was scattered in the counter attack, The Holy

Prophet صلى الله عليه وسلم summoned them to regroup calling out, "Oh bondsmen of Allāh! Gather around me!" This call was answered by only a few Companions (Sahāba) رضى الله عنهم while the others were oblivious to the call. Allāh refers to this by saying that the grief of the Holy Prophet صلى الله عليه وسلم was replaced by the grief of the Companions (Sahāba) رضى الله عنهم when they were also afflicted by adversity. Allāh says, *"When you were fleeing, not turning towards anyone and the messenger called to you from behind. Then Allāh compensated you with grief for your grief.."*

Another interpretation of the above verse is that the first grief was that of suffering a reverse in the battle, while the second was the rumour of the martyrdom of the Holy Prophet صلى الله عليه وسلم. One may refer to "Rūhul Ma'āni" for some other interpretations of this verse.

*".....so that you may not be despondent over that which you missed nor that which afflicted you."* Here the wisdom of the grief is explained. It overcame them to make them determined so that if another similar situation arose, they will be able to meet it with fortitude. Every difficulty becomes easy once perseverance is inculcated, and Allāh gives support to such people.

### PACIFYING THE GRIEF OF THE COMPANIONS (SAHĀBA) رضى الله عنهم

When the Companions (Sahāba) رضى الله عنهم suffered the overwhelming grief of injury and defeat, Allāh pacified and subdued them by enveloping them in a slumber. This was so pronounced that they did not even pay heed to their grief thereafter. Similarly, when no relief or cure can be offered to an ailing person, a doctor often administers a sedative that will put the patient off to sleep. In this way he is made to forget about his condition, granting him respite. Allāh says in his regard, *"Then Allāh descended serenity upon you after the grief in the form of slumber that overcame a party of you..."*

The above occurred to the Muslims. On the other hand, the situation with the Hypocrites (Munāfiqīn) was different. Allāh says with regard to them, *"while another party, concerned with themselves, thought of Allāh what was untrue, a thought of ignorance."* These people had no feelings for the Dīn (religion) or for the Holy Prophet صلى الله عليه وسلم. *"They said, 'Do we have any say in the matter?'"* They would say that if our opinion was accepted, we would not have emerged from Madinah to be killed here at Uhud.

The verse replies to them, *"Tell them, 'Every matter rests with Allāh!'"* Allāh says further *"Tell them, 'Even if you were in your homes, those who were destined to be killed would have emerged towards their places of death.'"*

*"So that Allāh may test what is within your breasts and purify that which is within your hearts. Allāh knows what is within the hearts."* This verse implies that whatever has transpired "as so that Allāh may test the inner condition of those involved. It is during trying times like these that the true nature of a person becomes apparent. Consequently, the hypocrisy of the hypocrites (munāfiqīn) was exposed just as the Belief (Imān) of the Muslims was fortified and strengthened.

Allāh has knowledge of everything before it can actually take place.

However, verses such as the above refer to the knowledge of an event that has transpired. It also refers to the knowledge that is soon to come to the attention of the people.

### THE DECLARATION OF THE COMPANIONS (SAHĀBA) رضى الله عنهم BEING FORGIVEN

*"Those of you who fled on the day when the two masses clashed, were caused to falter by Devil (Shaytān) due to some of the actions that they perpetrated. Without doubt Allāh has pardoned them. Surely Allāh is Most Forgiving, Most Clement."* This verse offers comfort to the Muslims by announcing Allāh's pardon. It also states that the momentary retreat of the Companions (Sahāba) رضى الله عنهم was caused by Devil (Shaytān), and that this was a result of other misdeeds. This teaches us that the committing of sins leads to more sins being committed. When Devil (Shaytān) instigates a person to commit a sin, it encourages him to continue doing the same.

[The above details about the battle of Uhud has been extracted from the tafsir of Allāma Ibn Kath'ir رحمه الله عليه and the books "Al Bidāya wan Nihāya" and "Rūhul Ma'āni"]

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ كَفَرُوْا وَقَالُوْا لِاِخْوَانِهِمْ اِذَا ضَرَبُوْا فِي الْاَرْضِ  
 اَوْ كَانُوْا غُرٰى لَوْ كَانُوْا عِنْدَنَا مَا مَاتُوْا وَمَا قُتِلُوْا لِيَجْعَلَ اللّٰهُ ذٰلِكَ حَسْرَةً فِى قُلُوْبِهِمْ  
 وَاللّٰهُ يَخْبِى وَيُمِيتُ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿١٥٦﴾ وَلَئِنْ قُتِلْتُمْ فِى سَبِيْلِ اللّٰهِ اَوْ  
 مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللّٰهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ﴿١٥٧﴾ وَلَئِنْ مُتُّمْ اَوْ قُتِلْتُمْ لَإِلٰى  
 اللّٰهِ تَحْشَرُوْنَ ﴿١٥٨﴾

(156) O you who believe, do not be like those who disbelieve and say to their brothers, when they travel in the land or are fighting soldiers, "If they were with us, they would neither have died nor been killed!" So that Allāh may make this an anguish in their hearts. Allāh gives life and death, and Allāh sees all that you do." (157) Should you be martyred in the path of Allāh or die, then verily the forgiveness from Allāh and His mercy are better than all that they amass. (158) If you die or are martyred then unto Allāh shall you be gathered.

### DO NOT BE LIKE THE DISBELIEVERS (KUFFĀR) WHO DETEST FIGHTING IN JIHĀD (RELIGION WAR)

Some people are in the habit of not doing any good deeds, nor allowing others to do the same. When someone does carry out good actions they scorn and scoff him. In addition, they consider any good done to them as being detrimental.

Those who are drowned in the love of this world detest that others should sacrifice their lives and wealth in pursuit of the Hereafter. This was the condition

of the Hypocrites (*Munāfiqīn*). They would say about their brothers (in lineage and superficially in religion) that if they had not gone out on journey or in Jihād (religion war), they would still be alive. This statement appears to be due to compassion, but compassion should never present an obstacle to prevent people from carrying out good deeds. Allāh instructs the Muslims not to be like these people who say such things.

Allāh then draws our attention to the fact that the granting of life and death is the exclusive right of Allāh. Wherever a person may be, he can never escape the decree of Allāh.

*"Should you be martyred in the path of Allāh or die, then verily the forgiveness from Allāh and His mercy are better than all that they amass."* Those who are greedy for the world, think only of the world and desire the same for others, saying, *"If they were with us, they would neither have died nor been killed!"* They believed that if these people had lived longer,, they would have been able to amass more wealth. Allāh states emphatically that this wealth is of no value when compared to the forgiveness and mercy of Allāh, which the martyrs shall receive.

*"If you die or are martyred, then unto Allāh shall you be gathered."* If this shall be the destination of every person, why should one not die in His way?

فِيمَا رَحِمَهُ مِنَ اللَّهِ إِنَّكَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

(159) It is due to the mercy of Allāh that you [O Muhammad صلى الله عليه وسلم] are lenient with them. If you had been ill-tempered and hard-hearted, they would have all dispersed from around you. So pardon them, seek forgiveness for them and consult with them in matters. When you have taken a decision, then place your trust in Allāh. Verily Allāh loves those who place their trust in Him.

### THE NOBLE CHARACTER OF THE HOLY PROPHET صلى الله عليه وسلم

The Holy Prophet صلى الله عليه وسلم never adopted a harsh attitude towards the Companions (*Sahāba*) رضى الله عنهم when they caused him much grief on the occasion of Uhud by fleeing from the battlefield. He never rebuked nor reproached them for their misdemeanour. Allāh lauds this kind and gentle personality of the Holy Prophet صلى الله عليه وسلم in the above verse. The verse also serves to console and comfort the Muslims.

While previous verses have already declared Allāh's forgiveness for the Companions (*Sahāba*) رضى الله عنهم, this verse instructs the Holy Prophet صلى الله عليه وسلم to also pardon them. In addition, the verse also commands the Holy Prophet صلى الله عليه وسلم to seek forgiveness from Allāh on their behalf. Thereafter, Allāh further lends succour to them by telling the Holy Prophet صلى الله عليه وسلم, *"consult with them in matters. When you have taken a decision, then place your trust in Allāh."*

*Verily Allāh loves those who place their trust in Him."*

## THE HIGH STATUS OF A PLEASANT DISPOSITION

While the Holy Prophet صلى الله عليه وسلم always possessed a pleasant and accommodating nature, it became especially conspicuous on the occasion of Uhud.

The "Mu'atta" of Imām Mālik رحمه الله narrates that the Holy Prophet صلى الله عليه وسلم said, "I have been sent to perfect noble character." Sayyidina Abu Darda رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Undoubtedly the weightiest thing to be placed upon the scale of a Believer (*Mu'minīn*) on the Day of Judgment shall be noble character. Certainly Allāh detests the person who is obscene and vulgar."

Sayyidah Ayshah رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم said, "By virtue of good character, a Believer (*Mu'minīn*) undoubtedly attains the rank of the one who stands in prayer every night and fasts every day."

Leniency and a soft-hearted nature constitute good character. Muslim records a hadith wherein the Holy Prophet صلى الله عليه وسلم said, "The person deprived of gentleness is deprived of all good." In another narration he said, "Gentleness serves to beautify a thing, and anything from which it is removed becomes defective."

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Should I not inform you of a thing that is forbidden for the fire of Hell and upon which the fire of Hell is forbidden? It is that quality of that person with whom mixing is easy, he is gentle-hearted, dear and lenient."

It is recorded in Abu Dawūd that the Prophet the Holy Prophet صلى الله عليه وسلم mentioned, "The harsh and ill mannered person shall never enter Heaven (*Jannah*)."

[All these Ahādīth are reported in "*Mishkātul Masābilh*"]

The Holy Prophet صلى الله عليه وسلم is the chief of all those possessing good character, therefore he was most lenient and compassionate. He bore all difficulties with tolerance and gentleness.

*"If you had been ill-tempered and hard-hearted, they would have all dispersed from around you."* In this verse, Allāh makes it clear that one of the binding factors that kept the Companions (*Sahāba*) رضى الله عنهم attached to the Holy Prophet صلى الله عليه وسلم was the quality of gentleness and leniency. This caused them to love him to the limits and beyond, being prepared even to sacrifice their lives for him. If (Allāh forbid!) he were not so, they would not have hesitated to desert him.

## TEACHERS AND MENTORS SHOULD ADOPT A PLEASANT DISPOSITION

It is instinctive within man that he is attracted to a person who is tolerant, friendly, unassuming and polite. People enjoy associating with such individuals, as well as learning and benefiting from them. This verse teaches a golden lesson especially to all those people who are involved in propagating the Dīn (*religion*) brought by the Holy Prophet صلى الله عليه وسلم. These people who include teachers, preachers, Muhaddithīn, Muftis, mentors and Islāmic missionaries should be



particular about emulating the exemplary conduct of the Holy Prophet صلى الله عليه وسلم. If they wish to serve the Ummah, they should be kind, warm, loving and gentle. If they adopt an attitude of intolerance and harshness, people will avoid them and remain aloof even though the person may be extremely learned.

Although every Muslim should be adorned with these praiseworthy qualities, they are especially necessary for the above persons. Perfection entails associating comfortably with all and sundry, carrying out good actions, teaching what is good and happily bearing hardships and difficulties. Isolating oneself so that no harm befalls one is not as praiseworthy as being of benefit to others and bearing difficulties in the process.

Tirmidhi records a hadith wherein the Holy Prophet صلى الله عليه وسلم said, "The Muslim who associates with people and tolerates hardships is better than the one who does not associate with them and cannot endure the difficulties they give him." [*Mishkāṭul Masābīḥ* p. 432]

## THE INSTRUCTION TO CONSULT

"...consult with them in matters." Even before the revelation of this verse, The Holy Prophet صلى الله عليه وسلم used to consult with the Companions (*Sahāba*) رضى الله عنهم and continued to do so afterwards as well. The instruction in this verse indicates the status and position of the Companions (*Sahāba*) رضى الله عنهم and is also a means of consolation for them. The instruction to consult (called "*Mashwara*" in Arabic) does not apply to situations concerning which the instruction of Allāh is clear. Only those decisions that were left to be decided by the Holy Prophet صلى الله عليه وسلم are referred to here.

## THE NECESSITY AND IMPORTANCE OF CONSULTATION

When even the messenger of Allāh صلى الله عليه وسلم was not exempt from resorting to "*Mashwara*" (*consultation*), none to come after him can deem himself exempt from the same. Every leader and person of authority must consult in public matters.

There is tremendous benefit in consultation (*Mashwara*). People of intelligence and understanding should be consulted even though they may be junior in age and rank. The reason for this is that various opinions are desired in consultation (*Mashwara*); making a suitable decision then becomes easy. It frequently occurs that certain factors are overlooked by senior people and are noticed only by the younger ones. When all factors and angles are viewed, insight into a situation is gained, resulting in a suitable decision being reached.

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who makes *Istikhāra* (a prayer for Allāh's guidance in a particular matter) shall never fail and the one who makes consultation (*Mashwara*) shall never regret." [*Bayhaqi* in "*Majma'ul Fawa'id*" v.2 p.280]

Consultation (*Mashwara*) should also be made in domestic affairs as well as in corporate matters. It is incumbent upon the person being consulted that he offers an opinion that he considers correct. The Holy Prophet صلى الله عليه وسلم said, "The person being consulted is trusted" [*Tirmidhi*]. A person seeking advice on a personal matter should be given such directives that are suitable.

Abu Dawūd رحمه الله عليه records a hadith wherein the Holy Prophet صلى الله عليه وسلم said, "Whoever directs a person towards something, knowing that, it would be better to act on another thing, then he has definitely breached his trust."

In this regard, Sayyidina Ali رضي الله عنه has mentioned a blanket rule which has been recorded by Allāma Sakhawī رحمه الله عليه in the book "Al Maqasidul Hasanah" (p.383). He says, "When consulted about a matter, a person should offer that advice which he would do himself (if he were placed in the same situation)." This is in conformance with the hadith wherein the Holy Prophet صلى الله عليه وسلم described the best Belief (*Imān*). He said, "That you like for others as you like for yourself and you dislike for them what you dislike for yourself." [*Mishkāṭul Masābīh* p. 16]

## THE SHAR'I (ISLĀMIC LAWS) PERSPECTIVE OF MASHWARA (CONSULTATION)

After instructing consultation (*Mashwara*), Allāh says, "When you have taken a decision, then place your trust in Allāh. Verily Allāh loves those who place their trust in Him." This verse explains that once the consultation (*Mashwara*) has been concluded and a decision has been reached, complete trust and reliance should be placed in Allāh before acting upon the decision.

This verse clarifies that it was not necessary for the Holy Prophet صلى الله عليه وسلم to abide by the specific opinion of any one person or by that of all. Whatever he chose to do at the end could be practiced. No adviser should feel sad when his opinion is not practiced because consultation (*Mashwara*) is never in vain. Each person Who applied his thoughts and presented an opinion shall receive the reward for it. After the process of consultation, The Holy Prophet صلى الله عليه وسلم was free to act on any of the opinions (including his own).

Reliance upon Allāh is emphasised in this verse since a Believer (*Mu'min*) never relies upon the opinions and plans of people. These are merely means to an end and cannot guarantee the best results.

The practice of consultation (*Mashwara*) continued even after the Holy Prophet صلى الله عليه وسلم, and is in vogue till this day. It should be understood that the person consulting, be he the Leader of Believers (*Amīrul Mu'minīn*) or the father in a family, is not obliged to accept the opinion of any one person or that of all. Despite requesting the opinions of others, he may still decide to act on his personal inclination without reservation.

If the person consulting and those being consulted are sincere and desirous of Allāh's pleasure, then there shall be no ill feelings between them. None shall then be disappointed that his opinion was not taken, nor will they feel that the Leader of Believers (*Amīrul Mu'minīn*) is a dictator who ignores the feelings of others. All these conflicts will arise when the leader and the subjects lack sincerity and mutual trust in each other.

If a leader was elected according to the Shari'ah and he is a person of piety, is relied upon by the people as being a man of knowledge and sound practice and is not a glory seeker, then there will be no objection to his acting upon his personal opinion.

## PRESENT DAY DEMOCRACY

Throughout history, the system of kingship and monarchies have controlled countries. Some kings were oppressive, while others were just and kind. However, history bears testimony to the fact that the majority of these empires were oppressive. Having grown weary of these state of affairs, the disbelievers (*kuffār*) have introduced the system of democracy.

Everyone comprehends the general modus operandi of this form of government. The basic nature of this system is that it is no more than the instatement of a few individuals of a party to lead the state, thereby beguiling the masses that the public is ruling. Democracy entails the acceptance of the majority vote to elect a leader, irrespective of his piety and qualifications. It is not even necessary that he be a Muslim.

Even an illiterate ignoramus can stand for election, hoping to be elected. The parties are of all types and some are even antagonistic Islām, saying that the Islāmic system of corporal punishment is barbaric.

The voters are also largely people who do not understand the requirements of Islām. They simply cast their votes on the strength of the popularity of the party, its leader or financial resources. It is for this reason that irreligious, heretical and illiterate people are seated in parliament.

The person winning the most votes is victorious. In this case, if eleven candidates contest a seat and ten of them receive 15 votes each, the eleventh receiving 16, will be considered to be victorious. It will then be said that he won by the majority whereas in actual fact the majority was opposed to him, since he did not receive the votes of the 150 who voted for his opponents. This is the folly of democracy where consideration is given to the opinion of 16 individuals in opposition to 150 others!

Thereafter the party which has the majority is allowed to rule, allowing the entire country to be governed by a few individuals. Any member of the party who disagrees with any of the party's policies can say nothing to support his opinion and has to toe the line of the party, saying only that which is in the ruling party's favour.

The question of expenses then arises. The government now has to pay for the accommodation, vehicles, drivers, chefs, servants and other needless extravagances of the president and all his ministers. Because a person is a member of the ruling party, various portfolios are unnecessarily given to him; even though he lacks the qualifications. The tragedy of the situation is that the cost of these needless appointments and expenses are borne by the public.

Then there are the expenses of the premiers, governors and deputies of the various provinces and districts. When these are added to the above, the coffers of the country are drained.

In addition to all of this, the country is steeped in usurious debts and the public are burdened with income tax, P.A.Y.E. and custom duties. In spite of these crippling burdens, citizens of democratic countries are duped into believing that the country is theirs.

On the other hand, we have the Islāmic form of government where the state is governed by a single the Leader of the believers (*Amīrul Mu'minīn*) who is simple in his habits and lifestyle. He is not paid an exorbitant salary and there are only single governors appointed to administrate over the various provinces. They are also men of humble behaviour, residing in simple homes and earning salaries that are adequate instead of extravagant. It is indeed tragic that people still prefer the misleading democratic system to this superior system. "*Inna Lillahi Wa Inna Ilaihi Raji'ūn*".

It is sometimes said that Islām supports the democratic system in that it advocates the practice of consultation (*Shura Mashwara*). This statement would be correct if the system is applied as described above. Islām does not approve of the system of elections where every person is allowed to vote irrespective of his status, and then the leader is chosen by way of the majority vote.

Many people of learning are also under the misconception that the democratic system should be adopted instead of the Islāmic system. They say that the democratic governments were founded with much effort and should therefore not be challenged. Such foolish things are said despite the fact that the system of democracy is fraught with defects, forcing people to accept the rule of such leaders who are totally irreligious just because the "majority" are in favour of him.

People are beguiled into believing that sovereignty should be in the hands of the public when, in reality, this is the right of Allāh. The masses are subject to His divine laws and have no right to contest the laws of Allāh.

## THE NOMINATION OF THE FOUR RIGHTEOUS CALIPHS (THE KHULAFĀ RĀSHIDĪN)

It is common knowledge that the Righteous Caliphs "*Khulafa-e-Rāshidīn*" were Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه, Sayyidina Uthman رضى الله عنه and Sayyidina Ali رضى الله عنه. Any person possessing some understanding of history is aware of the fact that these four Companions (*Sahāba*) رضى الله عنهم were not placed in their respective posts by the vote of the "majority" or by public opinion.

After the demise of the Holy Prophet صلى الله عليه وسلم, the emigrants (*Muhajirīn*) and the Ansār convened in the hall of the Bani Sā'idah where the nomination of a leader was deliberated. Certain members of the Ansār believed that one leader be chosen from the emigrants (*Muhajirīn*) and another from the Ansār. Sayyidina Umar رضى الله عنه told Abu Bakr رضى الله عنه to extend his hand so that he may pledge allegiance to him. When Sayyidina Abu Bakr رضى الله عنه complied, Sayyidina Umar رضى الله عنه, followed by the emigrants (*Muhajirīn*) and then all of the Ansār pledged their allegiance to him, thereby nominating him as their leader. He thus became the first Caliph (*Khalifa*). The details of this incident is recorded in the book "*Al Bidāya wan Nihāya*" (v.5 p.246).

When Sayyidina Abu Bakr رضى الله عنه was about to leave the world, without consulting anyone, he named Sayyidina Umar رضى الله عنه as his successor.

Thereafter, when Sayyidina Umar رضى الله عنه was fatally wounded by an

assassin, he said that there are none more deserving of the Caliphate (*Khilāfah*) than those persons with whom the Holy Prophet صلى الله عليه وسلم was pleased till his dying moments. He then took the names of six individuals from whom a Caliph (*Khalifa*) was to be nominated. These were Sayyidina Ali رضي الله عنه, Sayyidina Uthman رضي الله عنه, Sayyidina Talhā رضي الله عنه, Sayyidina Zubair رضي الله عنه, Sayyidina Sa'd bin Abi Waqqas رضي الله عنه and Sayyidina Abdur Rahman bin Auf رضي الله عنه. He added that his son Sayyidina Abdullah bin Umar رضي الله عنه also assist in the nomination, stressing that he not be included amongst the nominees. He then also told them that should Sayyidina Sa'd رضي الله عنه be nominated, he was worthy of the post, and should another Sahābi رضي الله عنه be appointed, Sayyidina Sa'd رضي الله عنه was to assist him.

After the demise of Sayyidina Umar رضي الله عنه, the six nominees gathered to nominate a leader from among them. Sayyidina Abdur Rahman رضي الله عنه advise that three of them hand over their rights to the Caliphate (*Khilāfah*) to the others. Upon this, Sayyidina Zubair رضي الله عنه handed his right over to Sayyidina Ali رضي الله عنه, Sayyidina Talha رضي الله عنه handed his over to Sayyidina Uthman رضي الله عنه and Sayyidina Sa'd gave his to Sayyidina Abdur Rahman رضي الله عنه. Then Sayyidina Abdur Rahman رضي الله عنه addressed Sayyidina Ali and Uthman رضي الله عنه saying that, if they agreed, he would nominate a leader from the two of them, stressing that he would be meticulous in the matter and choose the best of them. When they both agreed, he consulted privately with each of them, securing an undertaking from either of them that, should the other be chosen as Caliph (*Khalifa*), he would accept the decision warmly. He later announced his nomination of Sayyidina Uthman رضي الله عنه by requesting him to extend his hand. When Sayyidina Uthman رضي الله عنه did so, he then personally pledged allegiance to him, followed by Sayyidina Ali رضي الله عنه. Those waiting outside were then allowed in and they followed suit.

This entire episode is recorded in Bukhari (v.1 p.524). This incident makes it evident that Sayyidina Ali رضي الله عنه was satisfied with the nomination of Sayyidina Uthman رضي الله عنه and had even expressed his consent beforehand.

When Sayyidina Uthman رضي الله عنه was martyred, the need arose to nominate another Caliph (*Khalifa*). The Egyptian rebels (who were responsible for his martyrdom) demanded that Sayyidina Ali رضي الله عنه be the next Caliph (*Khalifa*), but he was not prepared to do so. The people of Kufa sought Sayyidina Zubair رضي الله عنه to assume the role, but were unable to locate him. When the people of Basra requested Sayyidina Talha رضي الله عنه to accept the caliphate (*Khilāfah*), he refused, as did Sayyidina Sa'd bin Abi Waqqas and Sayyidina Abdullah bin Umar رضي الله عنهم. Eventually when Sayyidina Ali رضي الله عنه was put under much pressure, he accepted. The details of this event are recorded in "Al Bidāya wan Nihāyah" (v.7 p.226).

The four Caliphs (*Khulafa*) were nominated in this manner without the need for a general election. Not even all the Companions (*Sahāba*) رضي الله عنهم participated in the process of nomination, nor the entire populace of Madinah. A few people chose the Caliph (*Khalifa*) and the rest accepted.

Enamoured by the occidental system of ignorant democracy, some people may argue that the method employed by the Companions (*Sahāba*) رضي الله عنهم was

(Allāh forbid!) incorrect and that the correct way is that of democracy. Though such a foolish remark deserves no reply, the following shall, nevertheless, shed some light on the matter. Such a statement is, in reality, an objection directed towards Allāh himself. In the hundredth verse of Surah Taubah, Allāh praises the Companions (*Sahāba*) رضى الله عنهم and those who follow them well, declaring "Allāh is pleased with them and they are pleased with Allāh." If it is presumed that these illustrious souls did not understand Islām and the correct method of choosing a leader, then who does understand Islām?

The Holy Prophet صلى الله عليه وسلم said, "Adopt my ways and those of the Righteous Caliphs (*Khulafa Rashidīn*)" [Abu Dawūd and Tirmidhi]. If they had not been legitimately instituted and had not correctly appointed their successors, they would never have been referred to as the Righteous Caliphs (*Khulafa Rashidīn*). It is clearly contrary to the dictates of Belief (*Imān*) that a Muslim can possibly claim that none of the Caliphs (*Khalifas*) were Rāshid (righteous) and be enamoured by the system of the disbelievers (*kuffār*).

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ  
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

(160) If Allāh helps you then none can overcome you, and if He leaves you without assistance, then who is there to help you? Only in Allāh should the believers trust.

## IF ALLĀH HELPS, THEN NONE CAN OVERCOME

A previous verse declares that "Verily Allāh loves those who place their trust in Him." In the verse under discussion, Allāh instructs that only He be relied upon, and that the help of Allāh is the prerequisite for victory. Superior numbers and weapons are really irrelevant since the help of Allāh is all that is required to remain victorious. The Muslims overcame the disbelievers (*kuffār*) despite the fact that the disbelievers (*kuffār*) were greater in number and strength.

If He leaves you without assistance, then who is there to help you? This fact was proven at Uhud. Assistance should only be sought from Allāh, in Whom all trust and reliance should be placed.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ  
مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

(161) It does not be hove a messenger that he deceives. He who deceives shall bring the object of his deceit on the Day of Judgment. Then every soul shall be paid in full for what it had earned and they will not be oppressed.

## THE ONE WHO DECEIVES SHALL BRING HIS DECEIT WITH HIM ON THE DAY OF QIYAMAH

"Durrul Manthūr" (v.2 p.5 1) reports that after the battle of Badr, a red shawl could not be found. When some people indicated that it was perhaps the Holy Prophet صلى الله عليه وسلم who took it, their suggestion was rejected when the above verse was revealed, declaring that *"It does not behove a messenger that he deceives."*

The author of "Rūhul Ma'āni" writes that the original meaning of the word "ghulūl" (deception) is 'to take something secretly.' This word has since been specifically associated with stealing from the spoils of war since this constitutes a misappropriation of wealth belonging to another.

*"He who deceives shall bring the object of his deceit on the Day of Judgment."* This is to disgrace such a person and that others come to learn of his deceit. Abu Dawūd records a hadith wherein it is reported that when the Holy Prophet صلى الله عليه وسلم gathered the booty, he would instruct Sayyidina Bilal رضى الله عنه to announce that whoever had any booty with him should bring it forth.

When all was collected, the Holy Prophet صلى الله عليه وسلم would take out a fifth (as stated in the verse, *"Know that a fifth of whatever you acquire as booty is for Allāh and the messenger"*). The remaining wealth would then be distributed amongst the Muslim warriors. It once occurred that a person presented a rope made of hair after the booty had already been distributed. He entreated that this was what he had found as the spoils of war. The Holy Prophet صلى الله عليه وسلم asked him whether he had heard the announcement of Sayyidina Bilal رضى الله عنه. When he replied in the affirmative, he was asked what had prevented him from coming sooner. To this, he gave some unsatisfactory excuse. The Holy Prophet صلى الله عليه وسلم told him, *"Then you shall have to present this on the Day of Judgment. I shall never accept it from you!"*

Muslim reports from Sayyidina Ibn Abbās رضى الله عنه the following narration from Sayyidina Umar رضى الله عنه. He mentioned that during the battle of Khayber, many Companions (Sahāba) رضى الله عنهم reported to the Holy Prophet صلى الله عليه وسلم that certain people had been martyred. When a certain person was mentioned in this regard, The Holy Prophet صلى الله عليه وسلم said that this person could never be a Shahīd (martyr) since he had seen him in the fire of Hell because of a shawl that he had stolen from the booty. Thereafter, the Holy Prophet صلى الله عليه وسلم instructed Sayyidina Umar رضى الله عنه to announce three times that only those with Belief (Imān) shall enter Heaven (Jannah). This instruction was duly complied with. [*"Mishkātul Masābih"* v.2 p.352]

The person who steals anything shall carry the same upon his neck on the Day of Judgment. Sayyidina Abu Humaid Sā'idy رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once commissioned a person of the Bani Azd tribe to collect Zakāh. Upon returning, he handed the wealth over to the Holy Prophet صلى الله عليه وسلم saying, *"This is for you and this was given to me as a gift."*

Upon hearing this, the Holy Prophet صلى الله عليه وسلم gave a lecture. After praising Allāh, he said, *"I have appointed certain people to fulfill some of the tasks Allāh has commissioned me to do. Now one of them comes to me saying that this is for you and this has been given to me as a gift. Why does he not rather*

sit in his father or mother's house and see whether anyone gives him any gifts? I swear by the Being in whose hands my life lies! The person who misappropriates any of the wealth that he has been entrusted with shall carry it around his neck on the Day of Judgment. If it be a camel, it shall be crying out. If it be a cow, it shall be mooing, and a goat shall be bleating." The Holy Prophet صلى الله عليه وسلم then raised his arms till the whiteness of his armpits became visible and prayed, "O Allāh, have I not conveyed? O Allāh, have I not conveyed?" ["Mishkāṭul Masābīh" p. 156]

Those who misappropriate public funds should remember the Day of Judgment and seriously ponder over the consequences of their actions. They should constantly reflect on the conclusion to this verse where Allāh declares that on that fateful day *"Then every soul shall be paid in full for what it had earned and they will not be oppressed."*

أَفَمَن اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾  
هُمْ دَرَجَاتٌ عِندَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

(162) Can the one who pursues the pleasure of Allāh be like he who deserves Allāh's wrath and whose abode shall be Hell? It is indeed the worst of abodes!

(163) They are varied in ranks with Allāh And Allāh is the Seer of what they do.

### THE SEEKERS OF ALLĀH'S PLEASURE ARE UNLIKE THOSE WHO EARN HIS WRATH

This verse differentiates between those who seek the pleasure of Allāh and those who, by their evil actions, earn His wrath. The two can never be equated. The verse is phrased as a rhetorical question so that the reader is prompted to give thought to the situation.

In this verse, Allāh mentions the seeker of His pleasure without speaking of his eventual entry into Heaven (*Jannah*). This is so because this reward is inevitable and Allāh's pleasure surpasses even Heaven (*Jannah*) in superiority.

With regard to the one who earns Allāh's anger, mention is made of his eventual destination in the Hereafter. Allāh says that their *"abode shall be Hell. It is indeed the worst of abodes!"*

Thereafter Allāh refers to both parties when He says, *"They are varied in ranks with Allāh."* Those who earned the favour of Allāh shall occupy varying ranks in Heaven (*Jannah*) and those who displeased Him shall, according to the severity of their sins, be subjected to differing levels of punishment in Hell.

Allāh has already ordained these differing ranks and *"Allāh is the Seer of what they do."* According to their actions, they will receive retribution and no deed is hidden from Him.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ



وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾

(164) Allāh has undoubtedly favoured the believers by sending in their midst a messenger from amongst them, who recites to them His verses, purifies them and teaches them the Book and wisdom. There is no doubt that these people were in manifest error before this.

### ALLĀH HAS BESTOWED HIS BOUNTY BY SENDING HIS MESSENGER صلى الله عليه وسلم

Allāh is indeed most Bountiful and Munificent. Throughout the ages, people have succumbed to the devices of Satan (*Shaytān*), resorting to infidelity (*kufr*) and polytheism (*shirk*) till there remained only a very small group of believers. Even those who believed in Allāh were not free of committing some shirk. Arabs and non-Arabs alike were steeped in infidelity (*kufr*), subjected to the sway of Satan (*Shaytān*).

In this dark and deviant atmosphere, Allāh sent His final Holy Prophet صلى الله عليه وسلم. His advent dispelled the darkness and the entire universe was illuminated with the light of Belief (*Imān*). Millions of people destined for the fire of Hell were rescued, guaranteeing entry into Heaven (*Jannah*) for the faithful adherents till the Day of Judgment.

Allāh sent these Prophets عليهم السلام so that they not only invite others, but also practically demonstrate the religion, live amongst the people, reform them, recite to them and teach them the divine scripture as well as things of wisdom. The meaning of reformation and spiritual purification is that people are guided to dispel from within themselves all evil traits and immorality. The details of this Prophetic mission have been given in the commentary of verse 129 of Surah Baqarah.

أَوْ لَمَّا أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ إِنَّ هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾ وَمَا أَصَابَكُمْ يَوْمَ التَّنْفِ الْجَمْعَانِ فَيَا ذُنَّ اللَّهَ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَكُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾ الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

(165) When such a calamity will befall you, twice the magnitude of that which you had already afflicted, shall you say, "Where has this come from?" Say, "It is

from yourselves!" Verily Allāh is Able to do all things. (166) What afflicted you the day two armies clashed was by the decree of Allāh and so that He may ascertain who the believers were..... (167) ".....and He may ascertain who the hypocrites are. It was told to them, "Come fight in the way of Allāh or defend!" They reply, "If we knew how to fight we would have definitely followed you." That day they were closer to infidelity (kufr) than to Belief (Imān). They spoke with their tongues what was not in their hearts. Allāh knows well what they conceal. (168) Those who tell their brothers while they themselves sit idle, "If they had followed us they would not have been killed." Tell them, "Then thwart death from yourselves if you are indeed truthful."

## SOLACE TO THE MUSLIMS AND THE EVIL PLIGHT OF THE MUNĀFIQĪN (HYPOCRITES)

The momentary defeat and injury suffered by the Muslims at the Battle of Uhud induced some people to exclaim, "Where has this come from?" The Holy Prophet صلى الله عليه وسلم is instructed to reply to them that the visible cause of this calamity is that "It is from yourselves!" This is due to the fact that they disobeyed the explicit instruction of the Holy Prophet صلى الله عليه وسلم by deserting the mountain pass.

".....twice the magnitude of that which you had already afflicted..." This refers to the battle of Badr where the Muslims killed 70 infidels (*kuffār*) and captured another 70. This verse offers some consolation to the Muslims by telling them that the infidels (*kuffār*) had experienced twice the affliction the previous year. It also informs them that this was a result of their mutiny, therefore no grief should be expressed about the defeat.

"What afflicted you the day two armies clashed was by the decree of Allāh..." Although the apparent reason was their mutiny, everything occurs according to the decree of Allāh. All His ordinances contain wisdom, some of which were mentioned earlier and the others in this verse.

The first of those mentioned here are ..... so that He may ascertain who the believers were (i.e. who are the sincere ones) and He may ascertain who the hypocrites are." This refers to those who claimed to be Muslims but were disbelievers (*kuffār*) by heart. When the battle raged, their true colours showed through, as Allāh explains in the following verses.

"..... It was told to them, 'Come fight in the way of Allāh or (if you are unable to do this, then at least) defend!'" i.e. At least stand by so that the Muslim army will appear to be stronger, thereby lending aid to the Muslims by discouraging the enemy. ["Rūḥul Ma'āni" from Sayyidina Ibn Abbās رضى الله عنه]

"They reply, 'If we knew how to fight we would have definitely followed you.'" Another interpretation of this verse is that they meant to say, "If we knew that fighting was of any benefit, we would have participated with you." They did not deem it feasible that a small group face a much larger one, especially since they possessed fewer weapons and supplies. They felt that the Muslims did not even possess enough to make a stand, let alone fight the infidels (*kuffār*). They considered a fight to be suicidal under such circumstances.

"That day they were closer to disbelief (kufr) than to Belief (Imān)." This verse

means that when they uttered these statements, they were closer to disbelief (*kufṛ*) than when they used to pretend to be Muslims in Madinah. In Madinah, they were closer to Belief (*Imān*) due to their association with the Muslims and their claim to Belief (*Imān*). Their words and deeds now exposed their former claim, and any Muslim could now see for himself that they were indeed infidels (*kuffār*) by heart since no Muslim could speak in this manner.

*"They spoke with their tongues what was not in their hearts."* All their excuses of being ignorant of warfare and its intricacies were false. The real reason for their hesitation was that they did not want to participate in the battle. However *"Allāh knows well what they conceal."* While the Muslims were only able to know of some of their inner inclinations, Allāh has full knowledge of all their feelings.

## BY NOT PARTICIPATING IN BATTLE, ONE CANNOT EVADE DEATH

*"Those who tell their brothers while they themselves sit idle, 'If they had followed us, they would not have been killed.' Tell them, 'Then thwart death from yourselves if you are indeed truthful.'" It is indeed foolish to believe that by remaining at home a person can avoid death. If these people are true in their claim, they are challenged to thwart death when it presents itself before them at its appointed hour.*

A hypocrite considers his life too valuable to be sacrificed in Allāh's path. A Believer (*Mu'min*), on the contrary, intends only the pleasure of Allāh and will stop at nothing to sacrifice his very life in Allāh's cause.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

(169) Never consider those slain in Allāh's way to be dead. Indeed they are alive, being sustained by their Lord. (170) They are jubilant with what their Lord gives them from His bounty; and rejoice for the sake of those who have yet not joined them, who have been left behind, that no fear shall overcome them, nor shall they grieve. (171) They rejoice because of the bounty from Allāh and His grace and because Allāh surely does not waste the rewards of the believers.

## THE SHUHADĀ (MARTYRS) ARE ALIVE AND WELL

The previous verses quote the Hypocrites (*Munāfiqīn*) as saying with regard to the martyrs, *"If they had followed us, they would not have been killed."* This mode of address indicates that their deaths were unfortunate, and that it would have been best for them if they were still alive. The verse under discussion refutes this erroneous notion and offers succour and glad tidings to the Muslims.

Allāh says, "Never consider those slain in Allāh 's way to be dead. Indeed they are alive, being sustained by their Lord." Though they have none of the worldly bounties with them, they are at no disadvantage since they have things that are more superior.

Allāh states further that the Martyrs (Shuhadā) "are jubilant with what their Lord gives them from His bounty and (in addition to this they also) rejoice for the sake of those who have yet not joined them, who have been left behind, that no fear shall overcome them, nor shall they grieve (if they are also martyred in Allāh's way)."

In addition to this "They rejoice because of the bounty from Allāh and His grace and because Allāh surely does not waste the rewards of the believers."

Sayyidina Masrūq رحمه الله عليه narrates that they asked Sayyidina Abdullāh bin Mas'ūd رضي الله عنه concerning the verse, "Never consider those slain in Allāh 's way to be dead. Indeed they are alive, being sustained by their Lord." He replied that they (the Sahāba رضي الله عنهم) questioned the Holy Prophet صلى الله عليه وسلم concerning the same verse. The Holy Prophet صلى الله عليه وسلم replied, "The souls of martyrs cling on to the feet of green birds perched upon lanterns suspended beneath the throne of Allāh. They travel wherever they please in Heaven (Jannah) and then return to these lanterns."

"Directing His special attention to them, Allāh asked these martyrs, 'What do you desire?' They replied, 'What more can we desire when we are allowed to traverse through Heaven (Jannah) as we please?' When Allāh repeated the question thrice, they felt compelled to answer. They said, 'O our Lord, we wish that our souls be returned to our bodies so that we may again sacrifice our lives in Your cause.'" (Since returning to the world will not be allowed, they were left to be). [Muslim v.2 p.135]

The virtue of martyrs and martyrdom has already been discussed in Surah Baqarah under the discussion of the verse, "Do not say that those slain in Allāh 's path are dead..." { Surah 2, verse 154 }

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ  
وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ الَّذِينَ قَالُوا لَهُمْ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ  
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾ فَأَنْقَلَبُوا بِنِعْمَةِ مِّنَ اللَّهِ  
وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ وَأَتَّبِعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا  
ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

(172) Those who responded to the command of Allāh and the messenger after injury had afflicted them; for those of them who do good and adopt piety (taqwa) is a great reward. (173) Those who were told by the people, "Verily the enemy has gathered against you, so fear them." This only increased them in Belief (Imān) and they said, "Allāh is Sufficient for us and He is the Best of

Helpers. (174) So they returned with Allāh's bounty and grace without adversity afflicting them; and they pursued the pleasure of Allāh. Allāh is the Bestower of munificent bounties. (175) (The episode transpired because) It was only Devil (Shaytān) who put fear into the hearts of his allies. So do not fear them but fear Me if you are indeed believers.

### **PRAISE OF THOSE COMPANIONS (SAHĀBA) رضى الله عنهم WHO RESPONDED TO THE CALL OF ALLĀH AND HIS PROPHET صلى الله AFTER BEING INJURED**

"Durrul Manthūr" (v.2 p.101) reports from Sayyidina Ibn Abbās رضى الله عنه that when Abu Sufyān and his companions were returning from Uhud, they decided to attack the Muslims once again. They felt that their victory was insufficient and wished to wipe out all the Muslims.

When the Holy Prophet صلى الله عليه وسلم received intelligence of this, he, together with the Companions (Sahāba) رضى الله عنهم, pursued the enemy to a place called Hamrā'ul Asad. Upon learning of the chase, Abu Sufyān and his army took flight. En route they met a few horsemen of the Bani Abdil Qais tribe. Abu Sufyān told them to pass the message on to the Holy Prophet صلى الله عليه وسلم that the Makkans were returning to attack Madinah so that all the Muslims may be annihilated. When the horsemen met the Holy Prophet صلى الله عليه وسلم at Hamrā'ul Asad and conveyed the message to him, the noble Prophet the Holy Prophet صلى الله عليه وسلم and his companions remarked, "Allāh is Sufficient for us and He is the Best of Helpers."

Allāh revealed the aforementioned verses in praise of these valiant Companions (Sahāba) رضى الله عنهم who, despite being injured, responded to the order of Allāh and His the Holy Prophet صلى الله عليه وسلم. They had the courage to pursue the disbelievers (kuffār) up to Hamrā'ul Asad. When they received the warning of the disbelievers (kuffār) intense military preparation, with conviction and determination, they exclaimed, "Allāh is Sufficient for us and He is the Best of Helpers."

In a narration of Bayhaqi, it is reported from Ibn Shihab Zuhri رحمه الله عليه that when Abu Sufyān was returning, he mentioned that the next battle shall be at Badr where the Muslims had previously killed 70 of the disbelievers (kuffār). It was in response to this that the Holy Prophet صلى الله عليه وسلم and the Companions (Sahāba) رضى الله عنهم marched to Badr after Uhud. They took with them goods for trade as well, so that they may do some business in the event that there was no battle.

On the way to Badr, Devil (Shaytān) deployed one of his accomplices to scare them from proceeding. He approached them saying that the disbelievers (kuffār) had made intense preparations for the battle. He warned them to rather refrain from proceeding, since they stood no chance and the risk would prove too great.

This deceptive appeal did not stir any feelings and the Companions (Sahāba) رضى الله عنهم continued on their journey. Upon reaching Badr, they found no sign of the enemy. They proceeded to trade their goods and earned a handsome profit

from it.

The verse praises the action of those Companions (*Sahāba*) رضى الله عنهم who proceeded to chase the enemy after suffering serious injuries in the battle of Uhud. Mention is also made of the satanic ploys to mislead them and of the profits that they earned. Undeterred by the misleading pleas of Devil's (*Shaytān's*) allies, they turned their attention towards Allāh and exclaimed with perfect conviction, "*Hasbun Allāhu Wa Ni'mal Wakīl!*" ("Allāh is sufficient for us and He is the best of helpers.")

A Believer (*Mu'min*) should trust only in Allāh and, though the ploys and schemes of Devil (*Shaytān*) and his allies are a constant hindrance, he should realise that Allāh is indeed Sufficient for him to overcome all of these and He shall provide the necessary assistance. If it were not for the help of Allāh, Islām would have never spread as widely as it had done, for the enemies of Islām have never relaxed their sinister efforts against Islām. Allāh says, "*They wish to extinguish the light of Allāh with their mouths. Allāh shall surely finalise His light even though the disbelievers dread it.*"

وَلَا يَحْزَنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا  
يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾ إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ  
بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا  
نُمَلِّي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمَلِّي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

(176) Let those who hasten into disbelief not grieve you. They can never harm Allāh in the least. Allāh wishes to assign no portion for them in the Hereafter and for them shall there be a dreadful chastisement. (177) Verily those who purchase disbelief for Belief (Imān) can never harm Allāh in the least and for them shall be a painful punishment. (178) Those who disbelieve should never think that the respite We give them is good for them. We grant them reprieve only so that they increase in sin and for them is a most disgracing punishment.

## NO GRIEF SHOULD BE FELT AT THOSE WHO HASTEN TO DISBELIEF

Although the verse is addressed to the Holy Prophet صلى الله عليه وسلم, all Muslims are intended. Allāh comforts the Muslims, telling them not be distressed by those who excel in disbelief (*kufir*) and attempt to destroy Islām at any given opportunity. The Muslims should never fear any harm from them, nor from their allies. [*"Rūhul Ma'āni"* v.4 p.133]

"Let those who hasten into disbelief not grieve you." The Tabi'i Sayyidina Mujāhid رحمه الله عليه says that this verse refers to those Munāfiqīn who did not participate in the battle of Uhud. According to Sayyidina Hasan رحمه الله عليه, it refers to the disbelievers (*kuffār*) in general even though it was revealed specifically with regard to the Hypocrites (*Munāfiqīn*).

Irrespective of what the disbelievers (*kuffār*) do against the Muslims, Muslims should never allow it to harm them in the least. They will leave no stone unturned to harm Islām and hasten to do so, but *"They can never harm Allāh in the least."* The author of *"Rūhul Ma'āni"* writes that this verse means that they can never harm the friends of Allāh. According to other commentators, it means that they can never harm the Dīn (religion) of Allāh.

The disbelievers (*kuffār*) have never ceased and will never cease their efforts to harm and destroy Islām, but the Muslim should never be grieved about this and always place his trust in Allāh, who is the Best of Helpers.

*"Allāh wishes to assign no portion for them in the Hereafter and for them shall there be a dreadful chastisement."* In this world, the disbelievers (*kuffār*) are under the illusion that they are in good stead without accepting Islām. However, this shall be short lived, for they will meet a grievous punishment in the Hereafter.

*"Verily those who purchase disbelief for Belief (Imān) can never Harm Allāh in the least and for them shall there be a painful punishment."* This verse means that the disbelievers (*kuffār*) choose disbelief (*kufr*) instead of Belief (*Imān*). Repetition of the fact that they *"can never harm Allāh in the least"* is for emphasis. Other commentators maintain that the repetition is to allude to the fact that these people harm only themselves by their misdeeds, earning for themselves the dreadful chastisement of the Hereafter.

*"Those who disbelieve should never think that the respite we give them is good for them. We grant them reprieve only so that they increase in sin and for them is a most disgracing punishment."* The disbelievers (*kuffār*) think that their affluence and favourable conditions in this world are a sign that Allāh is pleased with them. These conditions are merely a form of respite for them from Allāh so that they may excel in their sins. Eventually when these reach the limits, Allāh seizes them and they are subjected to the extremes of punishment.

This subject is referred to in numerous verses of the Qur'ān. In Surah A'rāf Allāh says, *"We shall lead on those who deny Allāh's verses to an extent that they do not know. I shall grant them respite. My plan is indeed very mighty."* [Surah 7, verses 182/3]

In a verse of Surah Taubah Allāh says, *"So do not let their wealth and their children impress you. Allāh intends to punish them with these in this worldly life and that their souls depart while they are disbelievers."* [Surah 9, verse 55]

The Muslim should also take heed from this verse. An abundance of wealth and worldly possessions do not mean that Allāh is pleased with a person. Allāh even gives these things to those whom He dislikes. In fact, He sometimes gives them more of it than He does to His loved ones. The reason for this is that they utilise these means to excel in their sins. Then Allāh grabs hold of them most forcefully and casts them into chastisement.

For this reason, Allāh grants many of His enemies much more than He gives His sincere bondsmen. Those who are unfamiliar with this divine wisdom express surprise at this phenomenon and some even go to the extent of objecting. The pious person who earns Lawful (*Halāl*) wealth shall experience much blessings in his wealth even though it be a little. On the other hand, the person

who accrues an abundance of wealth unlawfully, while he himself increases in sin [leading him to disbelief (*kufr*)], finds that such wealth has no blessings. Allāh is merely giving him respite.

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Never envy the fortune of a sinner for you know not what calamity he has to face after his death. By Allāh there is a Killer for him that shall never die (i.e. Hell)." ["*Mishkāṭul Masābih*" pg. 447]

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

179. Allāh does not wish to leave the believers in the same condition that you are in till he separates the pure from the impure. Allāh does not inform you of the unseen, but Allāh chooses whom He pleases from His messengers. So believe in Allāh and His messengers, and if you believe and adopt piety (*taqwa*), yours shall be a grand reward.

## ALLĀH SHALL SEPARATE THE GOOD FROM THE EVIL

The Hypocrites (*Munāfiqīn*) used to mix with the Muslims and claim to be Muslims as well. They even participated in the Salāh with the Muslims. In this way, it became impossible to discern who was a Munafiq (*hypocrite*) and who was not. In this verse, Allāh declares that He shall not leave the Muslims as they are, but shall bring such trials and tribulations to pass whereby the impure Hypocrites (*Munāfiqīn*) shall be separated from the pure (Muslims). At times of adversity true colours shine forth from people.

"Allāh does not inform you of the unseen." This verse explains that it is against the wisdom of Allāh that He merely informs His servants of the inner hypocrisy lurking within the hearts of the Hypocrites (*Munāfiqīn*). He exposes this in a practical manner by subjecting them to tests. When the occasion arises for them to spend their lives and wealth in the cause of Dīn (*religion*), they shrink away and desert - as was witnessed at Uhud. At such times, their hypocrisy is also evident by their words when they make statements of disbelief (*kufr*).

If Allāh had informed the Muslims of the Hypocrites (*Munāfiqīn*), they could have easily denied it, demanding evidence. However, when they physically separate themselves from the Muslims on such occasions of trial, they can have no excuse to tender.

".....but Allāh chooses whom He pleases from His messengers." He grants the knowledge of the unseen to those of His Prophet صلى الله عليه وسلم whom He wills. Allāh directly informed His beloved Prophet صلى الله عليه وسلم of all those who were Hypocrites (*Munāfiqīn*) and these were also manifested at times of adversity. In this way they were disgraced before everyone. ["*Rūḥul Ma'āni*" v.4



p.137]

Allāh then states, "So believe in Allāh and His messengers, and if you believe and adopt piety (taqwa), yours shall be a grand reward."

وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ  
لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ  
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

180. Those who are miserly with what Allāh has given them of His bounty should never think that this is best for them. Indeed it is worse for them! That which they hoard shall soon be their collar on the Day of Judgment. To Allāh belongs the legacy of the heavens and the earth and Allāh is Informed of what you do.

### MISERS SHOULD NOT THINK THAT THEIR MISERLINESS IS GOOD FOR THEM

The disbelievers (*kuffār*) dislike spending in the cause of Allāh as much as they dislike sacrificing their lives. Allāh addresses such people saying, "Those who are miserly with what Allāh has given them of His bounty should never think that this is best for them. Indeed it is worse for them!"

The consequence of their stinginess shall present itself before them on the Day of Judgment when "That which they hoard shall soon be their collar on the Day of Judgment." Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh shall transform the wealth of those who do not give their Zakāh into a bald snake on the Day of Judgment (the baldness of the snake is due to the intensity of its venom). This snake shall be placed around his neck like a collar and, gripping hold of the sides of his mouth, it will tell him, 'I am your wealth! I am your treasure!' Then the Holy Prophet صلى الله عليه وسلم recited the verses above viz. "Those who are miserly with what Allāh has given them..." [Bukhari v.1 p.1881]

"To Allāh belongs the legacy of the heavens and the earth..." Everything belongs to Allāh, who is the true Owner of all things. None is partner to Him in this. It is foolish for a person not to spend the wealth Allāh has given him in the way He has ordained.

".....and Allāh is Informed of what you do." All acts of generosity and those of miserliness are seen by Allāh, and He shall confer retribution.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا  
وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾ ذَلِكَ بِمَا

فَدَمَّتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨٢﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ  
 إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ  
 رُسُلٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ  
 ﴿١٨٣﴾ فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ  
 الْمُنِيرِ ﴿١٨٤﴾

(181) Allāh had undoubtedly heard the statement of those who say, "Surely Allāh is poor and we are wealthy!" Soon We shall record what they say and their unwarranted slaying of the Prophet, and We will tell them, "Taste the punishment of the Blaze!" (182) This is on account of that which your own hands presented and Allāh is no oppressor to His bondsmen. (183) The ones who say, "Verily Allāh has undertaken from us that we do not believe in any Prophet till he brings an offering that will be consumed by a fire." Tell them, "Indeed numerous Prophet have come to you before me with clear signs as well as with that which you speak of. So why did you slay them if you are indeed truthful?" (184) So if they deny you then (remember that) they have denied many Prophet before you who had come to them with clear signs, scriptures and the illuminated book.

## THE ABSURDITY OF THE JEWS AND THE PROMISE OF THEIR PUNISHMENT

A narration of Sayyidina Ibn Abbās رضى الله عنه is recorded in Lubābun Nuqūl (p.61) wherein he says that once Sayyidina Abu Bakr رضى الله عنه came to the school of the Jews where he saw many people gathered around a person by the name of Finhās. Upon seeing Sayyidina Abu Bakr رضى الله عنه, Finhās remarked, "O Abu Bakr! We have no need for Allāh, but He needs us. If He was Independent why does He ask us for loans? Your Prophet tells us that Allāh needs a loan." On hearing this, Sayyidina Abu Bakr رضى الله عنه became infuriated and slapped Finhās.

The Jew went to the Holy Prophet صلى الله عليه وسلم and complained to him about the conduct of Sayyidina Abu Bakr رضى الله عنه the Holy Prophet صلى الله عليه وسلم summoned Sayyidina Abu Bakr رضى الله عنه and asked him what had happened. He said that Finhās called Allāh poor and said that they were wealthy. When Finhās denied this, Allāh revealed the above verse.

It had also been reported from Sayyidina Ibn Abbās رضى الله عنه that when the verse "Who shall lend to Allāh a good loan?" was revealed, the Jews came to the Holy Prophet صلى الله عليه وسلم saying, "O Muhammad, it seems as if your Lord has become poor that He begs from people!" On this occasion, Allāh revealed the verse "Allāh had undoubtedly heard the statement of those who say, 'Surely Allāh is poor and we are wealthy!'"

It is evident that these people are blind not to perceive that Allāh was

referring to charity in this verse. Allāh shall repay the charitable ones with a grand reward in the Hereafter. It is for this reason that Allāh refers to it as a loan. Since everything belongs to Allāh, He is at liberty to instruct His servants to spend all their wealth without promising repayment. He is totally Independent and does not require anything. The Jews, in their ignorance could not understand that Allāh needs no favours from anyone.

*"Soon We shall record what they say (in their books of deeds)..."* These foul statements of theirs shall be preserved in writing and on the strength of this shall they be punished. Besides this blasphemous utterance, they perpetrated much more severe sins in the past such as *"their unwarranted slaying of the Prophet."*

Although this vile act was carried out by their forefathers, the Jews to come later supported this action and saw no harm in it. For this reason, it will be entered into their records as well, and they will suffer Hell due to their disbelief and evil actions. There they shall be told, *"Taste the punishment of the Blaze! This is on account of that which your own hands presented and Allāh is no oppressor to His bondsmen."*

Thereafter Allāh makes reference to yet another profanity of the Jews. They were *"The ones who say, 'Verily Allāh has undertaken from us (in the Torah) that we do not believe in any (person who claims to be a) Prophet till he brings an offering that will be consumed by a fire.'"* This fire from the heavens shall serve as a sign of acceptance from Allāh, indicating that the person is indeed a Prophet.

Allāh addresses the Holy Prophet صلى الله عليه وسلم saying, *"Tell them, 'Indeed numerous Prophet have come to you before me with clear signs as well as with that which you speak of (i.e. they presented the offering which was consumed by a celestial fire).'"* This they not only refused to accept, but they murdered these Prophets عليهم السلام of Allāh.

For this reason they are asked, *"So why did you slay them if you are indeed truthful?"* They merely said these things by way of excuse because they did not want to accept the Prophet.

*"So if they deny you then (remember that) they have denied many Prophet before you who had come to them with clear signs, scriptures and the illuminated book."* This verse also consoles the Holy Prophet صلى الله عليه وسلم so that he may not be despondent about the behaviour of the disbelievers (kuffār). Their falsification is nothing new, but they did the same to all the other Prophet who came to them, even though these Prophets عليهم السلام showed them miracles and divine scriptures. Those who are not destined to believe shall never do so; hence every Prophet had to exercise patience.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ زُحِرَ  
عَنِ النَّارِ وَأَدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ

(185) Every soul shall taste death and (the fact of the matter is that) you will be given your rewards in full on the Day of Judgment. Whoever is saved from the

fire and entered into Heaven (Jannah) shall truly be successful. The life of this world is but an object of deceit.

## EVERY SOUL SHALL TASTE DEATH

Whether a person is a Believer (*Mu'min*) or a disbeliever (*kāfir*), death shall put an end to his life in this world. Thereafter he will reap the rewards of whatever good he carried out. Actions will be presented before Allāh and reckoning shall take place. Allāh shall preside over the reckoning and finally a group will be dispatched to Heaven (*Jannah*) and another to Hell. *"Whoever is saved from the fire and entered into Heaven (Jannah) shall truly be successful."*

## WHO ARE THE SUCCESSFUL ONES?

People have defined success in numerous ways. Political leaders consider themselves to be successful, while entrepreneurs, merchants and bankers also see themselves as successful. None consider their plight in the Hereafter. According to Allāh's definition, the successful people are those who *"are saved from the fire (of Hell) and entered into Heaven (Jannah)."*

This verse may be directed at the Jews who, intoxicated by their affluence, remain upon disbelief (*kufr*) and yet deem themselves to be successful. Because of their deviation, they hurl themselves into the fire of Hell of which they are oblivious because their gazes are fixed upon the temporary gains of this world.

Muslims should also derive lessons from this and never consider themselves to be unsuccessful when viewing the prosperity of the disbelievers (*kuffār*). They should be content with the knowledge that they will be entered into Heaven (*Jannah*) because of their Belief (*Imān*) and remain far from the scorching blaze of Hell where the disbelievers (*kuffār*) (despite all their wealth in this world) will suffer till eternity.

*"The life of this world is but an object of deceit."* The explanation of this verse can fill thousands of pages. The deceptive nature of this world can easily be witnessed by turning back the pages of history. It can be seen in the lives of those who possessed treasures, the kings and monarchs of bygone times, and those who were considered to be prosperous. The revolutions and tides of change unfolded before their very eyes, clearly revealing the deception in which they floundered.

This world (as described in numerous verses of the Qur'ān) is like a plantation which was flourishing. Thereafter it dried and the farmers reduced it to a bare field. People constantly witness the ever-changing façade of the world, yet continue to be beguiled by its apparent attraction, thinking that death shall never overcome them. They live and die for its acquisition, remaining totally oblivious of the everlasting bounties and torments of the Hereafter.

لَتَبْلُوكَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيراً وَإِنْ تَصْبِرُوا

وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

(186) Most assuredly you will face tests in your wealth and your persons. You will definitely hear much painful abuse from those who have been given the book before you and from those who commit idolatry. If you are patient and adopt piety (taqwa), then surely these are from the most gallant deeds.

## YOU WILL SURELY BE TRIED IN YOUR PROPERTY AND SOULS

This verse teaches the Muslims that they should never think that the hardships which they face are the last. After these, many more shall soon present themselves as tests. These tests shall affect their lives, health and property. Each should be borne with courage and perseverance.

Besides these, Muslims will also be faced with various obstacles and malicious statements from the Jews, Christians and polytheists (*Mushrikīn*). They shall never cease to hurl abuse at the Muslim, so he must tolerate their abuses and continue with forbearance, fortitude and piety (*taqwa*). By exercising partial, we will find comfort and by adopting piety (*taqwa*) our actions are perfected.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ  
وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ الَّذِينَ  
يَفْرَحُونَ بِمَا أُوتُوا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ  
الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

(187) When Allāh took a pledge from those given the book (saying), "You must surely expound it to mankind and not conceal it." They then threw it behind their backs and sold it at a measly price. Evil indeed was that which they sold.

(188) Never think that those people are safe from the fire who gloat about what they did and enjoy to be praised for what they did not do. Theirs shall be a agonising punishment. (189) To Allāh belongs the sovereignty of the heavens and the earth and Allāh is Able to do all things.

## THE PLEDGE TAKEN FROM THE PEOPLE OF THE BOOK AND THE EVASION OF THEIR RESPONSIBILITY

Allāh took a pledge from the scholars of the people of book (*Ahlul Kitāb*) that they must convey the scriptures to the people. They, however, failed to honour the pledge and chose to conceal the true teachings merely to gain the wealth of the world. For the petty gains of this transitory world, they sacrificed their welfare in the Hereafter.

The incidents of this crime are many. It once occurred that the Holy Prophet صلى الله عليه وسلم enquired from the Jews a matter that was in the Torah. They told

him something that was incorrect, concealing the truth of the matter. When they departed from the Holy Prophet صلى الله عليه وسلم, they felt exuberant that they had performed well and wished to be praised for expounding the book of Allāh. On this occasion Allāh revealed the verse, "Never think that those people are safe from the fire who gloat about what they did and enjoy to be praised for what they did not do. Theirs shall be a agonising punishment."

According to other narrations, the verse was revealed with regard to those Hypocrites (*Munāfiqīn*) who did not participate in Jihād (religion war) and thereafter made excuses to the Holy Prophet صلى الله عليه وسلم when he returned. They wished to receive the same praise accorded to the Mujāhidin even though they failed to participate. ["Durrul Manthūr" v.2 p. 108]

There is no discrepancy between the two incidents since the verse applies to both. It is instinctive with man that he desires to be praised and this desire swells to the extent that he wants to receive praise even for what he did not do. The psyche of a sincere Muslim servant of Allāh is that he does not wish to be praised for the actions he does, let alone those that he is not responsible for.

Once, when Imām Abu Hanīfa رحمه الله was passing through the market-place, he overheard someone tell another that Sayyidina Imām Abu Hanīfa رحمه الله stood in Salāh the entire night through. After this episode, the Scholar (Imām) began offering Salāh the entire night through, saying that he disliked receiving praise for something that he did not do.

"To Allāh belongs the sovereignty of the heavens and the earth and Allāh is Able to do all things." Those who conceal the truth merely to earn the measly gains of this world should bear in mind that everything belongs to Allāh and that they should rather ask their needs from Him instead of resorting to this misdeed.

The Muslims are also reminded not to look greedily at what the sinners and disbelievers (*kuffār*) possess for the real Owner of everything is Allāh. He may grant you the same if He so wishes and even much more than they have.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ  
 190 الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ  
 السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ رَبَّنَا  
 191 إِنَّكَ مِنْ تَدْخِيلِ النَّارِ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ رَبَّنَا إِنَّا سَمِعْنَا  
 192 مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ  
 193 عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَءَايِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا  
 194 يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ  
 عَمِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أَنْتِي بَعْضُكُمْ مِنْ بَعْضٍ فَأَلَّيْنِ هَاجِرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ

وَأُودُوا فِي سَبِيلِي وَقَتَلُوا وَقَتِلُوا لَا تُكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا تَدْخُلْنَهُمْ جَنَّةٌ  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

(190) Verily in the creation of the heavens and the earth and in the alternation of the night and day are signs for those who have intelligence. (191) Those who remember Allāh standing, sitting and reclining, and ponder over the creation of the heavens and earth; (saying) "Our Lord You have not created all this in vain! We glorify Your purity so save us from the punishment of the fire." (192) "Our Lord, indeed You have disgraced the one whom You enter in the fire. There shall be none to help the oppressors." (193) Our Lord, verily we have heard the caller calling to Belief (saying), 'Believe in your Lord!' So we believed. Our Lord! Pardon our sins, remit from us our evil deeds and grant us a death with the righteous ones. (194.) "Our Lord, confer upon us what You have promised us by Your messengers and do not disgrace us on the Day of Judgment. Verily You do not break Your promise." (195) So Allāh accepted their prayer (saying), "Surely I shall not put to waste the action of any person from you, be he male or female. You are from each other. Those who migrate, are exiled from their homes, suffer pain in My cause, fight and are slain, I shall most certainly remit from them their evil deeds and certainly enter them into such gardens beneath which rivers flow." This is the reward from Allāh and with Allāh are the best rewards.

### TRAITS OF THE INTELLIGENT ONES AND THEIR PRAYERS (DU'AS)

Allāh begins these verses by declaring, "Verily in the creation of the heavens and the earth and in the alternation of the night and day (the divine system whereby night and day follow each other) are signs for those who have intelligence." The above are such signs that every intelligent person can witness before him. The intelligent ones reflect over these phenomena and, struck with awe and amazement, they exclaim, "Our Lord You have not created all this in vain! We glorify Your purity so save us from the punishment of the fire.."

Allāh further describes these intelligent people as, "Those who remember Allāh standing, sitting and reclining, and ponder over the creation of the heavens and earth." These people remember Allāh with their tongues as well as with their hearts. Mention of Allāh's Being and Attributes, as well as His Might and Wisdom are all included in the remembrance (*dhikr*) of Allāh.

The truly intelligent people are those who recognise Allāh. Their intelligence demands that they remember Him at all times and in all conditions ("standing, sitting and reclining").

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The gathering devoid of the remembrance (*dhikr*) of Allāh and salutations upon His Prophet صلى الله عليه وسلم shall be the detriment of those gathered. If Allāh wills, He may punish them or, if He wills, He may pardon them."

According to another narration the Holy Prophet صلى الله عليه وسلم said, "The

person who, while reclining, does not remember Allāh, then this act of his shall be to his detriment. (In the same way) The walking of the person who does not remember Allāh while doing so, shall also be to his detriment. [At Targhib wat Tarhib v.2 p.409]

The remembrance (*dhikr*) of Allāh is the very life source of this world. The universe shall not be destroyed as long as there exists a single person to say Allāh! Allāh! [Muslim v.1 p.84]

Many people are considered to be intelligent because of their mastery of the sciences. However, their knowledge has not aided them to recognise Allāh and some of them even deny His existence. In their studies of the creation of Allāh, they do not concede His greatness and attribute everything to 'nature' and "natural" causes.

Such people are deprived of Allāh's recognition and thus do not perceive the reason for their existence in this world. They are also oblivious of what is to become of them after their deaths and fail to realise that they have to submit to the divine decree of Allāh in their lives. Their knowledge and experience is limited to the things of this world. Allāh says in Surah Rūm. "They know the superficial things of the worldly life, but are ignorant of the Hereafter." [Surah 30, verse 7]

The first of the prayers of the intelligent ones is, "Our Lord, indeed You have disgraced the one whom You enter in the fire." The disgrace of suffering in the fire of Hell is unsurpassed by any other. The person who will be cast into Hell will be disgraced because s/he will be punished in front of all mankind. It is indeed tragic that people are only concerned that they be saved from the disgrace of this world and pay no heed to that of the Hereafter. Allāh declares in another verse of the Qur'ān, "Undoubtedly the punishment of the Hereafter is more disgracing, and they shall not be helped."

"There shall be none to help the oppressors." The greatest oppression is disbelief (*kufr*), as Allāh says in Surah Baqarah, "The disbelievers (*kuffār*) are indeed the oppressors!" [Surah 2, verse 254]. They will stand alone on the Day of Judgment, with none to assist them at all.

The intelligent ones submit further, "Our Lord, verily we have heard the caller calling to Imān (saying), 'Believe in your Lord!' So we believed. Our Lord! Pardon our sins, remit from us our evil deeds and grant us a death with the righteous ones. Our Lord, confer upon us what You have promised us by Your messengers and do not disgrace us on the Day of Judgment. Verily You do not break Your promise."

With regard to the "caller calling to Imān", the author of "Rūhul Ma'āni" records two interpretations. The first is reported from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه and Sayyidina Ibn Abbās رضى الله عنه who say that it refers to the Holy Prophet صلى الله عليه وسلم. The second opinion, held by the commentator Tabari رحمه الله عليه, is that it refers to the Qur'ān. He says that the Qur'ān is such a caller that shall remain till the Day of Judgment, never faltering in its duty.

The author of "Rūhul Ma'āni" mentions further that every person (till the Day of Judgment) who responds to the call of Islām may claim to have hearkened to the "caller calling to Belief (Imān)" even though the Holy Prophet صلى الله عليه وسلم may have passed away long before.



The word "munādi" is used in the verse instead of the popular word of "dā'i" because its meaning is more emphasised. A "munādi" cannot do without calling loudly, whereas the "dā'i" may do so. The Holy Prophet صلى الله عليه وسلم, when delivering a sermon, would raise his voice and often exclaim, "Those present should deliver the message to those who are absent!"

"So we believed. Our Lord! Pardon our sins..." This verse refers to the fact that the forgiveness of sins is only possible after Imān: Allāh will not forgive the person who does not possess Imān.

"..... remit from us our evil deeds..." The author of "Rūhul Ma'āni" wants that this phrase is mentioned after "sins" even though both imply the same thing. The reason for this is that "sins" refer to misdeeds of the past, whereas "evil deeds" refer to those that still may be committed in the future. Others maintain that "sins" refer to major sins and "evil deeds" refer to minor sins.

Other commentators are of the opinion that "sins" refer to those that were perpetrated intentionally (knowing that these were sins). On the other hand, those sins that were committed unknowingly are referred to as "evil deeds." It is gathered from this that it is necessary to seek pardon for those deeds committed unintentionally as well. ["Rūhul Ma'āni" v.4 p.164]

".....and grant us a death with the righteous ones." This verse means that they desire to be counted amongst the righteous ones and treated likewise after their deaths. This was also the supplication (du'ā) of Sayyidina Yusuf عليه السلام when he said, "Grant me death as a Muslim and permit me to meet with the righteous." [Surah Yusuf, verse 101]

The author of "Rūhul Ma'āni" writes that the mode of speech in "with the righteous ones" indicates humility and etiquette. It is as if the person is saying that although he is not of the righteous, he wishes to be included in their ranks.

"Our Lord, confer upon us what You have promised us by Your messengers and do not disgrace us on the Day of Judgment. Verily You do not break Your promise." In this supplication, they beseech Allāh for those rewards that He, through His Prophet عليه السلام, promised for the practising of good deeds and abstaining from sins. They are asking for the full recompense of these actions and that Allāh overlook the deficiencies therein.

Other commentators maintain that "what You have promised us" refers to divine assistance against their enemies. In this case, they are requesting for something of this world, and then (for the Hereafter) they plead, "do not disgrace us on the Day of Judgment (by subjecting us to punishment)."

"Verily You do not break Your promise." Here they express their conviction that Allāh will accept their supplications (du'ās). Allāh declares in Surah Baqarah, "I accept the prayer of the caller when he calls unto Me" [Surah 2, verse 186]. Similarly He says in Surah Mu'min, "Your Lord says, 'Call unto Me and I shall accept!'" [Surah 40, verse 60]

The "promise" referred to in this verse is the resurrection after death. This is the accepted interpretation reported from Sayyidina Ibn Abbās رضى الله عنه. The supplication (du'ā) is, therefore, that since the advent of the Day of Judgment is

inevitable, Allāh should protect them from its chastisement and disgrace.

### ACCEPTANCE OF THEIR SUPPLICATIONS (DU'ĀS)

"So Allāh accepted their prayer (saying), 'Surely I shall not put to waste the action of any person from you, be he male or female. You are from each other. Those who migrate, are exiled from their homes, suffer pain in My cause, fight and are slain, I shall most certainly remit from them their evil deeds and certainly enter them into such gardens beneath which rivers flow.' This is the reward from Allāh and with Allāh are the best rewards."

The migration mentioned in this verse refers to the emigration of Muslims from their homeland because of pressure from the disbelievers (*kuffār*). They only migrate to safeguard their Dīn (*religion*) and preserve their Belief (*Imān*), thereby making the great sacrifice of leaving behind all their loved ones, properties and wealth.

Thereafter, Allāh speaks of their sufferings in Jihād (*religion war*), which they endured with great forbearance. They fought in Jihād (*religion war*) till finally they made the ultimate sacrifice of their very lives in the cause of safeguarding the Dīn (*religion*) of Allāh. Jihād (*religion war*) is of such importance that the Holy Prophet صلى الله عليه وسلم has described Jihād (*religion war*) as being the crown of all good deeds ("Mishkāṭul Masābīh" pg. 14).

At the end of the verse, Allāh declares "with Allāh are the best rewards." This indicates that every reward bestowed by Allāh shall be of the best kind.

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ  
وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ ﴿١٩٨﴾

(196) Let not the travelling about of the disbelievers through the lands deceive you. (197) It is but a meagre prosperity and their final abode will be Hell. It is a contemptible abode indeed. (198) However, for those who fear their Lord shall be gardens beneath which rivers flow, wherein they shall abide forever. This is the hospitality from their Lord, and what Allāh has with Him is best for the righteous.

### DO NOT BE DECEIVED BY THE AFFLUENCE OF THE DISBELIEVERS (KUFFĀR)

The previous verse referred to the rewards to be awarded to the believers. These consist of both the rich and the poor. Allāh consoles the poor amongst them not to despair about the way the disbelievers (*kuffār*) traverse through the land, earning its wealth and riches. Their apparent is well-being but transitory and shall soon vanish. Then they will have to face the everlasting torment of the fire of Hell.

It is recorded in "Asbābun Nuzūl" (p.134) that the verse refers to the

polytheists (*Mushrikīn*) of Makkah who were extremely wealthy, travelling far and wide find reaping great profits from their trade. The statement slipped from the tongues of certain Muslims who said, "How is it that the enemies of Allāh are enjoying such providence whereas we are suffering in hunger and poverty?" It was in reply to this that the above verse was revealed.

The verse mentions that Hell shall be "*a contemptible abode indeed.*" The Arabic word for 'abode' used in this verse is "*mihād*," which, actually refers to a bed. Since the idolators, due to their resources, were able to afford the best of comforts including soft and snug beds, Allāh makes mention of their final bed. This shall be very dissimilar to what they were accustomed to in this world. The abode of the Hereafter shall offer them no comfort, nor will they be able to hope for any sleep.

During the time when the Qur'ān was revealed, the only means of transport was animals. In today's times, with the invention of modern modes of transport, their "*travelling about in the lands*" can be understood more vividly. A person can now travel through Europe and Asia in the same day. Others may leave for America and return in a matter of hours, while travelling from Asia to Australia may be done in the time it would take a person of former times to travel only a few miles. The message of the Qur'ān is for people of all ages till the Day of Judgment. A similar reference is made in Surah Mu'min where Allāh says, "*Only the disbelievers dispute with regard to the verse of Allāh, so let not their travels through the lands beguile you.*" [Surah 40, verse 4]

## THE REWARD OF THE PIOUS

"However, for those who fear their Lord shall be gardens beneath which rivers flow, wherein they shall abide forever." The righteous servants of Allāh shall receive such rewards from Allāh that the people of disbelief (*kufr*) cannot even imagine. What the disbelievers (*kuffār*) have in this world pales into insignificance when compared to the rewards of the Hereafter, especially when their worldly fortune will be a cause of chastisement for them in the next world. Unlike these temporary things, the rewards and bounties of the Hereafter are eternal and shall never be lost.

"This is the hospitality from their Lord, and what Allāh has is best for the righteous." The rewards of the Hereafter are abundant and everlasting whereas that which the disbelievers (*kuffār*) enjoy is limited and frivolous, awaiting destruction.

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ  
خَدِيعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ  
رَبِّهِمْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

199

(199) Without doubt there are those from the people of book (Ahlul Kitāb) who believe in Allāh, what has been revealed to you and what has been revealed to them, humbling themselves before Allāh. They do not purchase with the verses

of Allāh a trifling gain. The reward of these people is with their Lord. Verily Allāh is swift at reckoning.

### THE REWARD OF THE BELIEVING PEOPLE OF THE BOOK (AHLUL KITĀB)

This verse tells us that not all the people of book (*Ahlul Kitāb*) are disbelievers, but that some of them believe in Allāh, in His final Prophet صلى الله عليه وسلم and in His final book, the Qur'ān. They also believe in all the previous scriptures revealed to the Prophet عليه السلام. They do not display arrogance and haughtiness before Allāh, but submit before Him in humility.

They do not desire the world and do not barter the verses of Allāh for the paltry gains of the world by tendering misleading interpretations of their scripture to people at a price. They only long after the pleasure of their Lord and the Hereafter. They expound the teachings of Allāh in all its purity, thereby becoming worthy of reward from Allāh.

"The reward of these people is with their Lord." This means that they shall receive the rewards promised to them by Allāh. Allāh says in Surah Qasas, "These people shall be granted a double reward due to their patience." [Surah 28, verse 54]

"Asbābun Nuzūl" (p.134) narrates from Sayyidina Ibn Abbās, Sayyidina Jābir رضى الله عنه and Sayyidina Anas رضى الله عنه that the verse refers to Najāshi (the king Abysinnia who accepted Islām). When he passed away, Jibr'il عليه السلام came to the Holy Prophet صلى الله عليه وسلم informing him of the king's death. The Holy Prophet صلى الله عليه وسلم announced to the Companions (*Sahāba*) رضى الله عنهم, "Come perform the Janāza Salāh (prayer for the deceased) for your brother who passed away in a land foreign to your own!"

They proceeded to Baqī and (by miracle) the corpse of Najāshi was brought before the Holy Prophet صلى الله عليه وسلم. The Salāh was performed, the Holy Prophet صلى الله عليه وسلم prayed for his forgiveness and exhorted the Companions (*Sahāba*) رضى الله عنهم to do the same for their deceased brother. On seeing this, the Hypocrites (*Munāfiqīn*) remarked, "Look at these people praying for a Abysinnian Christian whom they had never seen and who never belonged to their religion!" On this occasion the above verse was revealed.

Sayyidina Mujāhid, Sayyidina Ibn Juraij رحمه الله عليه and Sayyidina Ibn Zaid رحمه الله عليه are of the opinion that the verse applies to all the people of book (*Ahlul Kitāb*) who accepted Islām. There is no disparity between the two opinions since the verse could have a general connotation despite being revealed with regard to a specific person.

"Verily Allāh is swift at reckoning." He shall reward those who do good and punish the evil doers. The apparent delay of retribution in this world should not fool anyone.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ

تَفْلِحُوا

(200) O you who believe, exercise patience, remain steadfast when confronted, continue doing good deeds and fear Allāh so that you may be successful.

## A WORD OF ADVICE TO THE BELIEVERS

In this final verse of Surah Āl Imrān, Allāh gives four pieces of pertinent advice to the Muslims. In brief, it encompasses their behaviour in normal circumstances coupled with how to face the enemy in combat.

The first advice is that of endurance and patience, the three types of which should be borne in mind (i.e. carrying out good deeds, abstaining from sin, and not being disconcerted during times of adversity).

The second advice is to remain steadfast and resolute when faced by the enemy in battle. Although this message is included in the first instruction to be patient, it is mentioned separately here because patience is more difficult, therefore more virtuous in times of war. [*"Rūhul Ma'āni"*]

The third word of advice is "rābitu." The literal meaning of this word is to 'tie' oneself to a task i.e. to be resolute. It also refers to the maintenance and preparation of animals in war, as Allāh says in Surah Anfāl, *"Prepare for them (the enemy) whatever resources you can muster, and from the harnessed horse by which you may strike terror into the enemy of Allāh and your enemy."* [Surah 8, verse 60]

The word ("*rābitu*") also refers to guarding the borders of the Islāmic state. The opportunity to fight in Jihād (religion war) is not always found, but the threat of an enemy attacking a Muslim country is ever present. For this reason, it is always necessary that the borders of a country be perpetually guarded. There lies great virtue in this act.

The author of "*Rūhul Ma'āni*", in the interpretation of this verse, writes that Muslims should remain stationed at the borders with their horses, awaiting the outbreak of Jihād (religion war). Their preparations should therefore be in all earnest, excelling those of the enemy.

The Holy Prophet صلى الله عليه وسلم said, "Patrolling the borders (of an Islāmic state) in the path of Allāh for a single day is better than the entire world and whatever it contains." [Bukhari v.1 p.405]

Sayyidina Salman رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Patrolling the Islāmic borders for a single night is better than fasting and standing daily in Salāh for an entire month. If the person has to die in this state, then all the actions he used to carry out will be perpetuated. He will continue to receive sustenance and he will not fear those who mete the punishment of the grave." [Muslim v.2 p.142]

Sayyidina Abu Dharr رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who dies in the path of Allāh while guarding the borders shall be saved from the greatest fright (i.e. the horror of the Day of Judgment). He will be fed every morning and evening in the grave and will continue to receive the reward of the Murābit (person guarding the borders) till the day when Allāh shall resurrect him from the grave." [At Targhib wat Tarhīb v.2 p.243]

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم was

asked concerning the reward of 'ribāt' (patrolling the borders). He replied, "The person who engages in ribāt for a single night protecting the Muslims from an enemy attack shall receive the collective reward of the actions of all those whom he is protecting and who are performing Salāh or fasting." [At Targhīb wat Tarhīb v.2 p.245]

Sayyidina Uthmān رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "A single day spent in ribāt is superior to a thousand days spent in other acts of worship." [At Targhīb wat Tarhīb v.2 p.246]

Sayyidina Ibn Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Two eyes will never be touched by the fire of Hell. One is that eye which shed a tear out of fear for Allāh, and the other is that eye which stayed awake safeguarding the Muslims in the path of Allāh." [At Targhīb wat Tarhīb v.2 p.248]

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Prophet صلى الله عليه وسلم once told them, "Should I not inform you of a night superior to the night of Qadr?" He then continued to say, "It is that night fraught with danger wherein a person stands on guard (protecting the Muslims), not knowing whether he shall ever return home." (Despite this fear, he remains stationed at his post). [At Targhīb wat Tarhīb v.2 p.250]

It is learnt from the narrations of Hadith that the great virtue promised is not only reserved for the one who is stationed at the border. It shall also apply to any person who spends time guarding the Muslims, be he in a town or at any other locality.

The Ahādīth have also described strict adherence to a good action as ribāt. Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم asked them, "Should I not inform you of those actions whereby Allāh will pardon your sins and elevate your ranks?" When the Companions (Sahāba) رضى الله عنهم asked to be informed, The Holy Prophet صلى الله عليه وسلم said that they were:

1. *To make proper ablution despite adverse conditions (when it is cold hot, and in all places).*
2. *To frequent the Mosque (Masjid).*
3. *To eagerly await the next Salāh after just completing one.*

After mentioning these, the Holy Prophet صلى الله عليه وسلم said, "This is ribāt!" (i.e. a person should bind himself to such actions). According to certain narrations, the Holy Prophet صلى الله عليه وسلم repeated, "This is ribāt!" twice. [Muslim v.1 p.227]

The translation of the verse accommodates the last mentioned interpretation of the word 'ribāt.'

The fourth advice tendered by the verse is the fear of Allāh piety (Taqwa). This instruction is oft repeated in the Qur'an. Piety (Taqwa) is that quality whereby a person comes out every good and abstains from all sin.

"...so that you may be successful." By practising all of these actions, a person shall attain the real success of the Hereafter.

**Lesson:** Once Sayyidina Ibn Abbās رضى الله عنه spent the night with his maternal aunt, Sayyidah Maymuna رضى الله عنها, who was the wife of the Holy Prophet صلى الله عليه وسلم. His purpose was to observe the Tahajjud Salāh of the Holy Prophet صلى الله عليه وسلم. He narrates that when the Prophet صلى الله عليه وسلم awoke at night, he recited the concluding verses of Surah Āl Imrān viz, from verse 190: *"Verily in the creation of the heavens and the earth and in the alternation of the night and day are signs for those who have intelligence..." (till the end of the Surah).*" [Bukhari v.2 p.657, Muslim v.1 p.261]

Sayyidina Uthmān رضى الله عنه narrates that the person who recites the concluding verses of Surah Āl Imrān at night shall receive the reward of performing Salāh the entire night. [Dārmi v.2 p.225]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the person who recites Surah Āl Imrān is indeed wealthy. According to another tradition he said that this Surah is the treasure of a poor person when he recites it in the Tahajjud Salāh [Dārmi v.2 p.225].

## سورة النساء

Madinan	Surah An-Nisa	Verses 176
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا  
 كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾  
 وَمَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْظَلِيمِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ  
 حُوبًا كَبِيرًا ﴿٢﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) O mankind, fear your Lord Who created you from a single soul, created therefrom its spouse, and spread from the two, multitudes of men and women. Fear that Allāh by Whom you ask of each other and (be wary of) family ties. Verily Allāh is Vigilant over you. (2) Give to the orphans their wealth and do not exchange the bad for the good. Do not devour their wealth by mingling it with your own. It is indeed a great sin to do so.

## THE CREATION OF MAN AND THE PROHIBITION AGAINST DEVOURING THE WEALTH OF ORPHANS

The first instruction issued in this verse is to fear Allāh. This is often repeated in the Qur'ān since it is the key to success. Sins destroy a person's worldly life as well as his life in the Hereafter. Therefore, when the fear of Allāh grips one's heart, committing sins becomes extremely difficult for him.

Sayyidina Abu Dharr رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم advised him thus, "Adopt the fear of Allāh, for surely all your actions shall be beautified thereby." ["Mishkātul Masābih" p.4 15]

Thereafter, an outstanding quality of Allāh is mentioned viz, that He is the One "who created you from a single soul, created therefrom its spouse, and spread from the two, multitudes of men and women." The "single soul" referred to here is Sayyidina Ādam عليه السلام.



## THE CREATION OF SAYYIDAH HAWWA عليها السلام

The "spouse" referred to in the verse is Sayyidah Hawwa عليها السلام, whom Allāh created from Sayyidina Ādam عليه السلام. In a narration of Muslim (v.1 p.475), Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Indeed women have been created from a rib. She can never remain straight upon a thing. If you wish to derive any benefit from her, you will have to do so notwithstanding her inherent crookedness, for, if you attempt to straighten her, you will break her. To break her means to divorce her." A similar narration appears in Bukhari (v.2 p.779). From these traditions it is established that Sayyidah Hawwa عليها السلام was created from the rib of Sayyidina Ādam عليه السلام.

At this juncture many people, who allow their common sense to precede their conviction in the Qur'ān and Hadith, have fallen into the error of denying the creation of Sayyidah Hawwa عليها السلام from the rib of Sayyidina Ādam عليه السلام. The concept does not appeal to their minds since they have no regard for the Ahādith of the Holy Prophet صلى الله عليه وسلم. (May Allāh guide them!)

*".....and spread from the two, multitudes of men and women."*

Sayyidina Ibn Abbās رضى الله عنه narrates that 20 males and 20 females were born of Sayyidina Ādam and Hawwa عليها السلام. From these the entire mankind was born. ["Durrul Manthūr" v.2 p.1 16]

In these verses, Allāh makes mention of His ability to create and also refers to His quality of nurturing (*being the Lord*). Therefore, Allāh did not only halt at the creation of man, but thereafter also saw to his every need by caring for him throughout his life. It is compulsory that man shows gratitude to Allāh for all of these bounties, and a great form of gratitude is that a person refrain from being disobedient to Allāh. The wealth and children granted by Allāh should not be used in a manner that displeases Him.

The verse instructs people to adopt piety (*Taqwa*) and also furnishes the reason for this noble trait. The person who recognises that Allāh has created him and continues to nurture him shall undoubtedly inculcate piety (*Taqwa*) in his heart.

*"Fear that Allāh by Whom you ask of each other..."* When asking their dues from others, people tend to use the name of Allāh. They tell each other that they should fear Allāh and hand over what is due from them. Besides this, people also ask other things using Allāh's name. They sometimes exhort someone to do some work for them in Allāh's name, or give them something in His name. Because work is accomplished in His name, it is only right that they people fear none but Him.

## THE INSTRUCTION TO JOIN FAMILY TIES AND THE CONSEQUENCE OF SEVERING THEM

*"..... and (be wary of) family ties."* Maintenance of cordial family ties was emphasised amongst the Arabs even prior to the coming of the Holy Prophet صلى الله عليه وسلم. They would even take oaths to remind each other of this responsibility. They used say, "I swear by the maintenance of family ties that you should show

regard for me, and not sever these ties!" The verse reminds man of these oaths, telling them not to forget that these ties always be maintained.

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "He who desires that his sustenance be increased and that he live a longer life should preserve cordial ties with his family." [Bukhari v.1 p.885]

To associate and call upon one's relatives (in a manner conforming to the Shari'ah) is included in the purport of joining ties and holds great virtue.

Sayyidina Abdullāh bin Abi Awfa رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The mercy of Allāh does not descend upon a community wherein any person severs family ties. ["Mishkāṭul Masābih" v.2 p.420]

In another hadith the Holy Prophet صلى الله عليه وسلم said that the person who severs family ties shall never enter Heaven (*Jannah*). In a narration of Abu Dawūd, it is narrated that the Holy Prophet صلى الله عليه وسلم quotes Allāh as saying, "I am Allāh and I am the Most Merciful (*Rahmān*). I have extracted the word "Rahim" (family ties) from My attribute. I shall join with Me the person who joins family ties, and I shall sever ties with the one who severs his family ties." ["Mishkāṭul Masābih" v.2 p.420]

In these times, the sin of severing family ties has become so common that even those people who are regular with their Salāh and Tahajjud are guilty of it. Some take offence at their sisters' frequenting their home, while some dislike their uncles. There are also those who do not maintain a healthy relationship with their parents! Today, people often foster good relations with others, but have no time for their own relatives. They sever ties at the slightest provocation, whereas Belief (*Imān*) demands that a person maintain cordial relations at all times.

One should always endeavour to overlook the faults of others and never let the great virtue of joining family ties escape one's grasp. Sayyidina Uqba bin Āmir رضى الله عنه narrates that he once met the Holy Prophet صلى الله عليه وسلم and, grasping hold of his hand, requested to be informed of a most virtuous action. The Prophet صلى الله عليه وسلم replied, "Oh Uqba, join ties with those who sever them with you. Be generous to those who deprive you, and ignore those who oppress you." According to another report, it is mentioned, "Pardon those who oppress you." [At Targhīb wat Tarhīb v.3 p.342]

The person who holds the opinion that he need not join ties with those who sever them with him, is merely a vengeful person. Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The joiner of family ties is not the one who is vengeful, but the joiner of ties is he who joins despite others severing them with him." [Bukhari v.2 p.886]

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The person who believes in Allāh and the Last Day should be hospitable to his guests. The person who believes in Allāh and the Last Day should join family ties. The person who believes in Allāh and the Last Day should speak a good word or remain silent." [Bukhari v.2 p.889]

"Verily Allāh is Vigilant over you." No action, good or bad is hidden from

Allāh, and He shall confer the full retribution therefore. This is a repetition of piety (*Taqwa*) in different words. It is an integral aspect of Belief (*Imān*) that a person realises that his Creator and Master, Allāh is Aware of his every action, whether it be private or public.

### THREE ORDERS CONCERNING THE WEALTH OF ORPHANS

The guardians of orphans are now addressed. They are advised to *"Give to the orphans their wealth and do not exchange the bad (wealth) for the good. Do not devour their wealth by mingling it with your own."*

There are three facets alluded to in this verse. The first is that the guardian should safeguard any wealth belonging to the orphan in his trust, till the child reached puberty. These include all funds that the orphan may have inherited or whatever was given to the child as a gift. It should not be that the child is deprived of his/her wealth upon reaching puberty.

A narration in "Asbābun Nuzūl" (p.136) tells that a person from the tribe of Bani Ghitfān refused to hand over the wealth of his ward (who was his brother's son) when the latter demanded it upon coming of age. Consequently the two came with the issue to the Holy Prophet صلى الله عليه وسلم, whereupon the above verse was revealed. Upon hearing the verse, the uncle said, "We obey the command of Allāh and seek refuge from the great sin." He then handed the wealth over to his nephew.

The second injunction is not to exchange the precious wealth with that which is inferior. This means that the guardian must not seize some valuable commodity of the orphan's and substitute it with something of lesser value. People generally do this for the benefit of their own children. If the orphan possesses some property or anything of value, the guardians take these for their own children, replacing that of the orphan's with something inferior.

Other commentators have interpreted the verse to mean that people should not shove aside their personal Lawful (*Halāl*) wealth to devour the wealth of their orphan wards. This will constitute substituting something lawful (good) for something unlawful (bad). Since the substitution of a person's inferior wealth for the superior wealth of an orphan is forbidden, devouring their wealth without substituting it with something else will most surely be forbidden as well.

The third instruction is that the custodian of the child should not mix his wealth with that of the orphan. People who have devious minds usurp the wealth of orphans by mixing their wealth together, using various schemes. Some do so absentmindedly without intending to misappropriate their wealth. They join the wealth of the orphans when purchasing household necessities, and fail to accurately calculate how much is spent from the orphan's wealth.

**Lesson:** With regard to preparing the food of orphans together with that of the rest of the family, Surah Baqarah has explained the ruling. This can be referred to under the discussion of the verse, *"They ask you concerning the orphans."* (Surah 2, verse 220)

Allāh then declares with regard to the misappropriation of the orphan's wealth, *"It is indeed a great sin to do so."* Although any form of misappropriation is

a sin, this verse emphasises the sinfulness of usurping the wealth of orphans. The verse not only declares it a sin, but a severe one indeed. Those guilty of this misdeed should recite this verse continuously and seriously reflect.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ الْيَسَاءِ مَثْنَىٰ وَثُلَّةَ وَرُبْعَ  
فَإِنْ خِفْتُمْ أَلَّا تُعَدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَذَىٰ أَلَّا تَعُولُوا ﴿٣﴾

(3) If you fear that you will not be able to be just to the orphans, then marry those women you are pleased with, two, three of four. If you fear that you will be unable to be impartial, then just one, or those slaves that are in your possession. In this way it is more unlikely that you will be unjust.

### ADVICE REGARDING MARRIAGE TO ORPHANS

“Durrul Manthūr” (v.2 p. 118) narrates from Bukhari and other books, that Sayyidina Urwa bin Zubair رضى الله عنه asked his aunt Sayyidah Ayshah رضى الله عنها concerning this verse. She replied, “O my nephew, this verse refers to those orphaned girls whose inheritance from their fathers are mixed with the wealth of their guardians. It is obligatory that it be distributed.”

It then occurs that this guardian, being impressed by her wealth or beauty, may decide to wed her. Since she is brought up in his home, he does not give her the dowry that is rightfully due to her. The verse instructed that they not be deprived of their rightful dowry, but, in fact, they should be given even more than this. [Bukhari v.2 p.772]

The verse then goes on to say that if people feel they shall be unable to be just when wedding these orphan girls, they should rather marry some other women. These women may stipulate whatever dowry they choose since they are not under the influence of another. However, the person who feels he will be able to give the orphaned girl her just due, may marry her.

“Durrul Manthūr” narrates from Ibn Jarīr and others the statement of Sayyidah Ayshah رضى الله عنها wherein she says that there are certain orphaned girls who are wealthy. Being attracted by her wealth, the guardian marries her. Since he was never interested in the girl herself, he then neglects her and does not deal with her properly. This verse refers to such people as well.

### PERMISSION TO MARRY FOUR WOMEN AND BEHAVE JUSTLY TOWARDS THEM

“..... marry those women you are pleased with, two, three of four. If you fear that you will be unable to be impartial, then just one, or those slaves that are in your possession.”

This verse contains the permission to marry more than one woman at the same time. This is neither obligatory (*Fardh*) nor compulsory (*Wājib*), but merely permissible provided the person is able to be just with all of his wives. He will, of course, not be responsible if he cannot have the same love for each wife because this is something he has no control over. However, with regard to everything

else wherein he has control, he must be impartial.

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who has two wives, but is not just between them, shall appear on the Day of Judgment in such a condition that one half of his body will be collapsing." (He has to spend an equal number of nights with each of his wives, as he decides to.) [*"Mishkātul Masābih"* p.279]

There are many people who marry a second wife merely because of their affluence, or just for the pleasure of it. Others do so because of the woman's wealth or because their first wife has now aged. They then deal most unjustly with their wives and even oppress them.

*"In this way it is more unlikely that you will be unjust."* If people conduct their marriages according to the injunctions of the Shari'ah, they will be saved from committing injustice.

**Lesson:** The Shari'ah of Islām permits marriage to a maximum of four women at one time. However, this permission is bound with the condition of equality. Other religions do not grant this concession to man. They, however, permit men to have mistresses whereby adultery has swept into vogue. They see no fault in perpetrating adultery, yet look down on marriage!

Many people revile Islām on the basis of the permission to marry many wives. At the outset they fail to understand that this is merely the granting of permission and not a binding obligation. Then they do not perceive the practical necessity for this permission. Firstly, it serves to increase the solace and mental well being of the person. The second great benefit is that when the numbers of men are radically decreased (for example, during the occasion of Jihād (*religion war*) when many men are martyred), widows are offered new homes and the opportunity to protect their virtue.

There are also times (as it occurs today) that women are in the majority. During these times women are allowed to share husbands so that they are not compelled to live their lives in sin. They are afforded the opportunity to live their lives chastely as wives and mothers. Those who are too myopic to perceive the depths of matters cannot understand this wisdom, and therefore resort to raising objections. Especially when the Shari'ah stipulates the condition of justice and equality between wives, a person has no scope to object.

**Lesson:** There are many other conditions attached to the marriage of several wives. Amongst these are that a person may not wed a woman who is still observing her Iddah (*the probationary period for divorced women and widows*). He may also not marry two sisters at the same time, nor any woman from amongst his Mahārim (those to whom marriage is totally forbidden).

Should a person marry a fifth wife whilst still in the marriage of the other four, the fifth marriage will not be valid and the woman will not be considered to be his wife. During the period of ignorance, there was no restriction on the number of wives and people had many.

When Sayyidina Ghaylan bin Salma Thaqafi رضى الله عنه became a Muslim he had ten wives the Holy Prophet صلى الله عليه وسلم told him to keep four and divorce

the rest. [Ibn Najāh]

## PERMISSION TO COHABIT WITH SLAVE WOMEN

The verse explains that if a person is unable to deal justly with four wives, he should suffice with one. If he is not able to do even this, he should resort to his slave women. While a man may lawfully cohabit with his slave women, they do not share the same rights as wives do. Although he has to feed and clothe them, he need not distribute his nights with them equally.

The disbeliever (*kāfir*) women who were captured during Jihād (*religion war*) were distributed amongst the Mujāhidīn and became their slaves. It is permissible for men to cohabit with their slave women. There are many conditions attached to this, as may be referred to in the books of jurisprudence.

The offspring of slave women are regarded to be the legal children of their masters and are considered to be free people. When the master dies, the slave mother of his children also becomes free. Detailed rules can be found in the books of jurisprudence.

## THE WISDOM BEHIND ENSLAVING DISBELIEVERS (KUFFĀR) CAPTIVES

During Jihād (*religion war*), many men and women become war captives. The Amīrul Mu'mīnīn has the choice of distributing them amongst the Mujāhidīn, in which event they will become the property of these Mujāhidīn. This enslavement is the penalty for disbelief (*kufr*). The advantage to them is that they will now be exposed to the Islāmic way of life, whereby they shall be afforded the opportunity to grow accustomed to it. By experiencing the adhān (*call to the prayer*), Salāh and other devotional acts of Islām, they will be drawn to accept, thereby saving themselves from the eternal chastisement of the Hereafter.

The advantage to the Islāmic state is that this practice will weaken the enemy, presenting less danger of an uprising. The state will also be absolved of the responsibility of caring for these prisoners, thus conserving the state coffers.

If they are confined in prisons, they present the danger of leasing with their countries to attack the Muslims once more. As slaves, they will be of service to their Mujāhidīn masters who will not even feel it a burden to care for them because of their services.

The Holy Prophet صلى الله عليه وسلم mentioned, "Those slaves you are satisfied with should be fed as you are fed and clothed as you are clothed. Those with whom you are dissatisfied should be sold, for you should not punish the servants of Allāh!" ["Mishkātul Masābīh" p.292 from Abu Dawūd and Ahmad] The inference made is that when a person is not satisfied with his slave, he would beat him excessively and neglect to care for him properly. If he is sold, he may be able to serve someone else better.

When a slave is fed and clothed like the members of the household, and he is treated cordially like one of them, he will cease to consider himself a stranger. In this way he will steadily grow to accept Islām. History bears testimony to the fact that many notable Muhaddithīn were children of slaves.

The Ahādīth are replete with detailed guidelines for the congenial relationship with slaves. On his deathbed the Holy Prophet صلى الله عليه وسلم stressed that people give due regard to their Salāh and their slaves. [Ahmad v.3 p.817]

This is the slavery that the ignorant people of Europe seek to discredit and object to!

**Lesson:** None of the injunctions pertaining to slavery have been abrogated in the Shari'ah. The reason that the Muslims of today do not have slaves is because they do not engage in Jihād (*religion war*). Their wars are fought by the instruction of the disbelievers (*kuffār*) and are halted by the same felons. The Muslim have also been shackled by such treaties of the disbelievers (*kuffār*) whereby they cannot enslave anyone in the event of a war.

Muslims have been denied a great boon whereby every home could have had a slave. May Allāh grant the Muslims the ability to escape the tentacles of the enemy, remain steadfast upon the Dīn (*religion*) and engage in Jihād (*religion war*) according to the injunctions of Shari'ah. Āmin!

## **SERVANTS ARE NOT SLAVES AND CANNOT BE COHABITED WITH, NEITHER CAN FREE PEOPLE BE SOLD**

The only slaves with whom sexual relations can be maintained are those who were captured in Jihād (*religion war*) and distributed amongst the Mujāhidīn. Besides this, there is no other way in which a person may be made a slave. The women employed in homes for domestic chores are not slaves and it will be necessary to observe *viel* (*Hijāb*) from them (i.e. they should be concealed from men).

It is Unlawful (*Harām*) to engage in sexual contact with them just as it is Unlawful (*Harām*) to do so with any other woman. It should be understood that deriving sexual gratification from them is no less than adultery!

If the parents of a girl sell her as a slave, she will not be a slave. In the same way, if she sells herself as a slave she will not become one. Cohabitation with her will be adultery.

## **THE TYPE OF WOMAN ONE SHOULD MARRY**

The verse says, *marry those women you are pleased with...* "This refers to those women whom a person deems to be the best and most suitable for him. The criteria for this may be beauty, wealth, character, piety, and many more qualities. The verse makes it evident that there is nothing wrong selecting a woman of one's choice, irrespective of the criteria used. However, preference should be given to piety. A narration of Sayyidina Abu Hurairah رضى الله عنه reads, "A woman is married for four reasons; for her wealth, her lineage, her beauty and her piety. So (O listener!), be successful by choosing her who is pious! May Allāh grant you prosperity!" [Muslim v.1 p.473]

According to another hadith, the Holy Prophet صلى الله عليه وسلم said, "The entire world is full of objects of benefit, and the best of these is the pious wife." [Muslim v.1 p.475]

Sayyidina Abu Hurairah رضى الله عنه narrates that the Prophet صلى الله عليه وسلم

said, "The best of women who mount camels (Arab women) are those women of the Quraish who are compassionate unto their children and protective of the wealth of their husbands." [Bukhari v.2 p.7 60]

Sayyidina Abu Umamah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "After piety (Taqla), there is no boon a person can acquire better than a pious wife." He then described the traits of a pious wife thus;

- (1) *She obeys when instructed.*
- (2) *The husband is pleased to look at her*
- (3) *She helps to fulfill his oaths (e.g. She fulfills a task that he, on oath, commands her to do)*
- (4) *She protects his wealth and her chastity in his absence [Ibn Majah p.133].*

Just as the piety of a woman is given paramount importance at the time of marriage, so too must due importance be given to the piety of a man who proposes to a woman.

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "A woman should be given in marriage upon the proposal of such a man whom you know is of pious and upright character. If you fail to do so, widespread corruption shall reign on earth." [Tirmidhi p.207]

## MARRIAGE IS A REQUIREMENT OF THE SHARI'AH

Marriage is an instinctive necessity of man. Allāh has created man desirous of woman and vice versa. Allāh has ordained the institution of marriage (Nikah) to fulfill this natural instinct of man and to safeguard his chastity and gazes. In the opening hadith of the chapter of Nikah, Tirmidhi narrates a hadith on the authority of Sayyidina Abu Hurairah رضى الله عنه. He reports that the Holy Prophet صلى الله عليه وسلم said, "Four things were from the observances of the Prophet صلى الله عليه وسلم viz. (1) Modesty, (2) Applying perfume, (3) Brushing the teeth with the Miswāk and, (4) Nikah."

There is no piety in abstaining from Nikah the Holy Prophet صلى الله عليه وسلم said, 'O youth, those of you who can afford to marry should do so, for marriage is a means of lowering the gaze and protecting the chastity. Those who cannot afford to marry should stick to fasting, for it subdues the carnal desires.' [Bukhari v.2 p.758]

There is no permission to discharge the sexual passions except within wedlock. The person unable to marry should fast according to necessity so that his passions may be kept in check.

To control these desires, certain Companions (Sahāba) رضى الله عنهم requested the Holy Prophet صلى الله عليه وسلم for permission to castrate themselves. The Prophet صلى الله عليه وسلم replied, "The person who castrates another and the one who has himself castrated is not from us. The castration of my Ummah lies in fasting." ["Mishkātul Masābih" pg.690.]



In marriage a man, tired after a hard day's work, finds solace and succour in his wife at home. This is referred to in the verse of Surah A'rāf where Allāh says, "So that he may find comfort in her" [Surah 7, verse 189].

The Muslim wife is absolved of the burden of earning a livelihood, protecting her chastity by remaining at home. Both the husband and the wife are given due consideration in the Shari'ah and the rights of each are guarded.

Husband and wife soon become parents. They then take pride in raising their children, paying much attention to their nurturing. By directing their children towards Dīn (religion) and the knowledge of Dīn (religion), they secure for themselves elevated positions in the Hereafter.

Islām coincides with the natural instincts of man and does not venture to destroy these. Within reasonable bounds, Islām allows man to fulfill these inclinations, provided that he abides by the injunctions of Shari'ah.

وَأَنۡتَوِاْ ٱلنِّسَآءَ صَدُقَتِهِنَّ مَحَلَّةًۭ ۚ فَإِن طِبَنَ لَّكُم مِّنۡهُنَّ شَيْءٌ مِّنۡهُ فَاكْلُوهُ هِيَآ مَرِيۡتًا ۚ

(4) Give women their dowries kindly. If they, of their own accord, remit a part thereof, then partake of it with welcome and happiness.

## THE INSTRUCTION TO PAY THE DOWER

In consideration of women, the Shari'ah has stipulated the payment of dower (called "mahr"). The man has to pay to the woman a sum that she agrees to and he may not force her to accept what he wishes to give. As long as he does not pay her, he shall remain indebted to her for the fixed amount. If she, out of her own free will, chooses to absolve him of the amount, or a part thereof, she is at liberty to do so.

The condition is that she do so willingly. If she is forced to do so, or is tricked into signing a document to that effect, the husband will still be liable to pay her although she can make no legal claim in a court of law. Allāh shall require the husband to account for it on the inevitable Day of Judgment.

## ONLY THAT REMISSION IS ACCEPTABLE WHICH DONE OF THE WIFE'S FREE WILL

The husband can never consider himself absolved of paying the dowry unless the wife rents the same without duress. The verse stipulates that she had to do so with the happiness of the heart and not the mind. When a person sits down to think and deliberate upon a situation, the pros and cons are evaluated. For example, if a person contemplates giving a bribe, he determines that by giving twenty Rands as a bribe, he will save a hundred Rands. Although the thought appeals to the mind, the soul and heart do not want to accept.

When a person requests his wife to remit the Mahr, she understands that by complying she will be depriving herself from a fortune, which she could utilise at her liberty. On the other hand, the fear does not vacate her mind that should she refuse to remit it, her husband may divorce her in anger. Then, she thinks, how

long will she be forced to be a burden upon her parents and relatives? Weighing up the situation in these terms, she then opts to forgo the Mahr, even though her heart does not concede to the deal.

This form of reluctant authorisation is not acceptable in the Sharī'ah. Duress does not necessarily mean that a gun is held to the head, but it takes many forms, the above being one of them. In this case, it will be Unlawful (*Harām*) for the husband to withhold the dowry (*Mahr*).

A blanket rule is outlined in a hadith wherein the Holy Prophet ﷺ mentioned, "Beware not to oppress! Lo! The wealth of another is only permissible with the happiness of his heart." [*"Mishkātul Masābih"* pg.255]

Many people give money out of regard for others and do not refuse because of some degree of duress. It is not allowed to consider this wealth lawful and to accept it. Some people take the property of others in jest and then do not return it. This is also Unlawful (*Harām*) due to the unhappiness of the owner. The Holy Prophet ﷺ said, "None of you should take the cane of his brother, pretending to be joking, yet earnest in the effort. Whosoever takes the cane of his brother should return it." (The example of a cane was used to indicate that even seemingly insignificant things should not be misappropriated). [*"Mishkātul Masābih"* p.255]

".....then partake of it with welcome and happiness." This indicates that whatever is given out of the satisfaction of the heart is blessed, fulfilling and pleasing. This is contrary to anything derived without consent, which will be bereft of blessings and pleasure.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾ وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ﴿٦﴾ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

(5) Do not give the foolish ones your wealth which Allāh has made you custodians over, but feed and clothe them thereof and speak kind words to them. (6) Test the orphans till they are capable of marriage. If you notice that they understand, then hand over their wealth to them. Do not consume their wealth in extravagance and in haste, fearing that they grow up. Whoever is wealthy should abstain and whoever is poor should eat thereof within reason. When you eventually hand over their wealth to them, then have witnesses preside over them. Allāh Suffices to take account.

### SOME ADVICE CONCERNING THE WEALTH OF ORPHANS

The 'foolish ones' referred to in the first of these verse are the juvenile

orphans. They should only be given their wealth when they reach the age of puberty. Then too, it should not be given to them until they are of sound judgment and understanding. If it is determined that they, after reaching puberty, still retain childish mentality, their wealth should remain in the custody of the guardian. Their expenses should be paid from this wealth and should they take exception to this state of affairs, it must be kindly explained to them that this is for their own welfare.

The verse mentions "your wealth" instead of "their wealth." This is mentioned to impress upon the mind of the guardian that he should safeguard the wealth of the orphan as if it were his own. He should not embezzle the funds, nor squander it in any way. It also emphasises the fact that the wealth should be protected to the extent that the guardian does not hand it over to the orphan himself until he is able to manage it properly.

Another factor worth mentioning is that Allāh used the word "qiyāman" to describe the custodianship of the guardian over the wealth of the orphan. This word also refers to 'one who maintains' and 'one who stands.' This alludes to the fact that wealth is a means of allowing a person to be able to maintain a good standard of living and a means of standing firm in this world. The person whom Allāh grants wealth should value it and not squander it on himself and his family. Wastage of wealth is Unlawful (*Harām*).

Sayyidina Mughira bin Shu'ba رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Undoubtedly Allāh has forbidden harming or hurting mothers, burying daughters alive (as was practiced by the idolaters), denying the right of the rightful and demanding from those upon whom one has no rights. Allāh also dislikes chit chat, excessive questioning and wasting of money." [Bukhari v.1 p.324]

The verse then instructs the guardians to test the mental capabilities of the orphan when s/he comes of age. Their wealth should only be given to them if they are able to manage it efficiently and wisely and will not waste it.

The third injunction mentioned in the verse is that the wealth of the orphans should not be squandered in wasteful pursuits. It should also not be squandered in haste with the intention that the child will soon become of age, whereafter s/he shall demand their wealth. With this in mind, many a guardian quickly spends the wealth on himself and his children.

The fourth instruction is that the guardians safeguard the orphan's wealth and not spend it upon themselves unnecessarily. The one who is wealthy should abstain from it completely and the one who is poor may use only what is absolutely necessary.

In this regard Allāma Ālusi رحمه الله عليه, the author of "Rūhul Ma'āni" (v.4 p.208) quotes four opinions. The first is that this verse applied initially, but was subsequently abrogated by the verse, "indeed those who oppressively consume the wealth of orphans, they only consume fire in their bellies." (Surah Nisā verse 10) This is the opinion of Sayyidina Ibn Abbās رضى الله عنه.

The second opinion is that of Sayyidina Sa'id bin Jubair رحمه الله عليه, Sayyidina Mujāhid رحمه الله عليه, Sayyidina Abul Āliya رحمه الله عليه, Sayyidina Ubaidah Salmāni رحمه الله عليه and Sayyidina Muhammad Bāqir رحمه الله عليه. They maintain that the poor

guardian may borrow funds from the orphan's wealth. This will have to be paid back when the guardian is able to do so.

The third opinion is that the poor guardian may take a wage from the wealth of the orphan in remuneration for his services to the child. This wage has to be reasonable and not excessive. An example of this is the orphan whose father has left for him many properties, businesses, houses, plantations, etc. It is obvious that a considerable amount of the guardian's time and effort will be spent in managing all these assets. He may, therefore, extract a salary for his services as manager.

His salary should be stipulated, keeping in mind the orphan's welfare. He should not take more than what will be paid to the average person for the same job. If he is required to travel for the purpose of this management, he should be conservative in spending and not waste the money in expensive hotels and restaurants. The rule is that he should desire for the orphan what he desires for himself.

The fifth injunction is that witnesses be called when the wealth of the orphan is handed over to him/her. The obvious advantage of this is that the child cannot claim later that his/her wealth was not given. The precise amount being handed over should be made known to the witnesses so that they may resolve any dispute that may arise in later years.

*"Allāh Suffices to take account."* This verse is indeed very concise since it serves to address the guardian who does not keep proper account of the orphan's wealth, as well as those who wish to bribe court officials to win their favour. Those people should also heed this verse who refuse to give the orphan their full due when they come of age.

These people should not rest content that the paperwork of this world is in order. They will definitely be required to render account on the inevitable Day of Judgment.

**Lesson:** The verse stipulates that orphans should first reach the age of maturity before their wealth is handed over to them. A boy will have reached maturity when he experiences a wet dream or ejaculates. A girl will be considered to have matured when she menstruates, experiences a wet dream, or falls pregnant. If none of these things occur, each of them shall be deemed to be mature when they reach the age of 15 according to the Islāmic lunar calendar. This is the presiding verdict of the Muftis.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ  
وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

(7) For men is a part of what the parents and relatives leave behind, and for women is a part of what the parents and relatives leave behind; be it a little or a lot. This share has been fixed.

## THE SHARES OF MEN AND WOMEN ARE STIPULATED

This verse emphasises the importance of applying the laws of inheritance, underlining the need to apportion to men and women their allotted shares. The members of each gender have to be given their due shares from the estate of their parents and other relatives.

During the period of ignorance, women were deprived of any inheritance and even today there are many nations who do the same. It is common that only those people receive inheritance who are in control of the estate at the time of the death. Even if others have to be given, the wives and daughters are ignored. When the deceased leaves two wives and their respective children, the children in charge of the estate do not share the inheritance with their stepmother and her children.

People even deprive orphans of their rightful share and pay no heed to the injunctions of the Shari'ah in this regard. They give due importance to Salāh and other acts of devotion, yet are negligent of one of the most fundamental and binding laws of Islām those of "Mirāth" (inheritance). The verse makes it clear that just as men and women receive an allotted portion from the estate of their deceased parents, they are also entitled to a part of the estate of various relatives. The details of these can be referred to in the books of jurisprudence.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقَرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْضُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾ وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

- (8) When the relatives, orphans and needy present themselves upon the occasion of distribution (of the estate), then apportion some of it to them and speak kindly to them. (9) Let those fear who leave behind them weak offspring regarding whom they are concerned. They should fear Allāh and speak justly. (10) Indeed those who oppressively consume the wealth of orphans, they only consume fire in their bellies. Very soon they shall enter the Blaze!

## A STERN WARNING AGAINST CONSUMING THE WEALTH OF ORPHANS AND THE ORDER TO SAFEGUARD THEIR WEALTH

It often happens that at the time when an estate is being distributed amongst the rightful heirs, certain other relatives, orphans and needy people also present themselves with a view to receiving something. When this does happen, some of the mature heirs should give them something from their own shares and kindly explain to them that they are not entitled to any shares. Only those people allotted shares by Allāh are to receive anything, and they should be pleased with what Allāh has decreed.

Thereafter, those who are responsible for the executing of the estate are addressed. Allāh tells them that they should hasten to distribute the shares to all the heirs and beneficiaries since amongst these there may be weak and needy people. If the distribution is delayed, these people could suffer. Therefore, they should think that if it were their estate being dissolved and their feeble heirs were not given their dues timeously, what will become of them? By placing themselves in the same situation, they will become more concerned to ensure that they fulfill their task quickly.

They should fear Allāh and distribute the estate correctly, ensuring that the shares of minor heirs are placed in the custody of such people who will care properly for the child and keep their wealth safely. They should be such people who will pacify the minor heirs practically (by giving them their wealth upon maturity) as well as verbally (by being kind and gentle in their behaviour towards them).

Allāh then announces that those who unlawfully usurp the wealth of orphans should rest assured that their actions will not pass undetected. Indeed the consequences shall be grievous on the Day of Judgment, when rendering account for devious actions will not be easy.

In this world, the innocent child may not be able to tell the guardian anything, but in the Hereafter, the unjust guardian will be subjected to the most gruesome torture on account of his oppression. Although it seems that he is eating sumptuous meals with his ill-gotten gains, in reality he is only filling his belly with the smouldering coals of Hell.

Those people who deprive orphans of their wealth during the distribution of an estate should ponder over this verse. There are others who are just as guilty when they collect funds to run orphanages and then spend most of the money on themselves. When legacies are not suitably settled, the wealth of many an orphan is devoured by others who are not in the least concerned about the consequences.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ  
 اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ  
 مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِلْمُتَّ  
 لِكِ ثُلُثُ مَا تَرَكَ وَإِنْ لَّمْ يَكُنْ لَهُ إِخْوَةٌ فَلِلْمُتَّكِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ  
 ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ  
 عَلِيمًا حَكِيمًا ﴿١١﴾

(11) Allāh instructs you with regard to your children. For a male is the like share of two females. If the daughters are more than two, they shall inherit two-thirds of what the deceased leaves. If there is only one daughter, she shall inherit half.

For each of the parents is a sixth of what the deceased leaves if he had children. If he did not have any children and his parents are his only heirs, then the mother inherits a third. If he has brothers then his mother shall inherit a sixth (of the estate) after apportioning the bequest he made and (after) settling his debts. From your father and sons you know not which of them is closer to you in benefit. These are obligatory shares from Allāh, surely Allāh is all knowing all wise.

## DETAILS OF THE SHARES OF INHERITANCE

This verse and those to follow explain the details of inheritance. More is still to come in the concluding verse of this Surah as well. The above verse elucidates the shares of the children and parents. Allāh opens the verse with the declaration, *"Allāh instructs you with regard to your children."* This emphasises the fact that the shares of heirs are fixed by Allāh Himself. Neither the deceased person nor any government has an option in the matter. Any legislation in this matter that conflicts with that of the Qur'an will be considered to be null and void.

Thereafter Allāh says, *"For a male is the like share of two females."* This means that sons shall receive the equivalent of two daughters.

The following laws are derived from the above verses:

1. *If only two daughters and a son (no parents and no spouse survive the deceased then the estate will be divided into four portions. 'Two quarters (half) will be given to the son and the daughters will receive a quarter each.*
2. *If in the above situation either of the parents or a spouse survive the deceased as well, they will be given their shares first. Thereafter the son and daughters will be allotted their portions accruing to the principle of "For a male is the like share of two females."*
3. *If only one daughter survived the deceased, she will inherit half of his entire estate (the remaining half will be distributed amongst the other heirs according to the appropriate laws).*
4. *If only two or more daughters survive the deceased (no sons), they will share two-thirds of the estate. (Therefore each of the two daughters in the above example shall receive a third of the estate and the remaining portion will be distributed amongst the other surviving heirs).*
5. *If the deceased is survived by both his parents as well as children (even if they be one son and one daughter), then each of the parents shall inherit one sixth. The remaining portion will be given to the children according to the aforementioned laws.*
6. *If the only heirs are the parents the mother shall inherit a third*

*and the father, the remaining two thirds.*

*7. If the deceased is survived only by his parents and several brothers and sisters (be they real or consanguine), then the mother shall receive one sixth. 'The remaining portion will be the lot of the father (the brothers and sisters will not receive anything). 'The only difference that the presence of brothers and sisters will effect is that they will decrease the share of the mother from a third to a sixth.*

*8. If the deceased is only survived by his parents and a single brother or a single daughter, then the share of the mother will not be affected. She will still inherit a third of the estate. The remaining two thirds will be for the father.*

*"From your father and sons you know not which of them is closer to you in benefit."*

A person never knows whether it is his ascendants or his descendants who have benefited him more. If apportioning shares was left to people, they would allot a greater share to those of their relatives who have been more useful to them.

It may occur that a person feels that certain of his relatives shall be of greater benefit to him, whereas they never pass any benefit to him. He will, therefore, fix a larger share for them whereas others may be more deserving.

The criteria for shares were thus not based upon the benefit an heir may have passed on to the testator, but Allāh had fixed the shares based upon kinship. These shares were stipulated by Allāh Himself and none may alter them in any way. No heirs may be given less than their allotted shares, nor may any of them be deprived of their rights. Allāh is the All Knowing and the All Wise. His decrees are replete with wisdom.

**Lesson 1:** Some people, on the grounds of disobedience, disinherit their children. This practice is Unlawful (*Harām*) and their instruction for disinheritance will be ignored in terms of the Shari'ah. The child will still receive his/her share since the criterion for inheritance is not whether the child was of service to the parent or not. A person shall receive his/her share purely upon the grounds of being the child of the deceased,

**Lesson 2:** Allāh has fixed a share for all the children, be they male or female. The only difference is that daughters receive half the share of sons. One of the reasons for this is that women generally receive dowry from their husbands and do not bear the responsibility of providing for their families. This responsibility rests with their husbands. On the other hand, men have the task of paying dowry and providing for their families. For this reason, they are more in need of money than their sisters are.

## **IT IS UNLAWFUL (HARĀM) TO DEPRIVE WOMEN OF THEIR SHARES**

This is indeed a severe sin perpetrated by many people who prefer to distribute the inheritance only amongst the sons, depriving the daughters completely. Even if an individual, a group, a society or a country grants shares



only to males, it will not be permissible for the males to take what should belong to their sisters according to the Shari'ah.

Allāh has specifically mentioned the share of females when He declared, "For a male is the like share of two females." Instead of mentioning the share of males Allāh attached the word "share" to females. This emphasises the importance of the share of females.

When the British ruled India, a Muslim came to a British magistrate requesting that his father's estate be dissolved according to British law. The magistrate admitted that he was constrained to accede to the request since he was a public servant, but he asked the Muslim why he did not want the matter to be resolved according to the Qur'ān? He added further that the Qur'ān discusses the shares of sons and daughters in less than one line. "Why do you," he asked, "accept one portion of the verse, 'For a male,' and reject the other part, 'the like share of two females.' Is this the way to accept the Qur'ān?" The Muslim was speechless.

Some people say that their sisters do not want their shares, or that they have waived their shares. If they really waived their shares then there will be no objection, but if their reluctance to accept their shares was merely superficial, then the same shall apply as discussed in the verse, "If they, of their own accord, remit a part thereof.." (Surah Nisā, verse 4)

The sisters must be informed of their shares so that they know exactly what they are to receive. They should be enlightened about every portion of their share, be it from the business, cash, plantation, etc. It should be made clear to the sisters that their shares will be given to them if chose to accept. When these factors are made clear to them and they still opt to forgo their shares, their renouncement will be valid.

It may occur that she fears, by demanding her share, her brothers will become upset and (in the event of separation from her husband or his death) they will not be prepared to care for her. If she forgoes her share under these circumstances, her remission will not be deemed valid in the Shari'ah.

**Lesson:** The shares stipulated in the above verse will only be allotted "after apportioning the bequest he made and (after) settling his debts." This stresses the importance of first settling debts. The details of this will, Insha Allāh, be explained later.

وَلَكُمْ نَصْفُ مَا تَرَكَ آزَوْجُكُمْ إِن لَّمْ يَكُنْ لَّهُمْ وَلَدٌ فَإِن كَانَ  
لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوَصِّي بِهَا أَوْ  
دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِن لَّمْ يَكُنْ لَكُمْ وَلَدٌ فَإِن كَانَ  
لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمْنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوَصِّو بِهَا أَوْ  
دَيْنٍ

(12) You shall inherit half of what your wives leave if they do not have children. If they have children, then you shall inherit a quarter of what they leave after apportioning the bequest she made and (after) settling her debts. They (your wives) shall inherit a quarter of what you leave if you have no children. If you have children, then they shall inherit an eighth of what you leave after apportioning the bequest you make and (after) settling your debts.

## THE SHARES OF SPOUSES

The laws derived from the above verse are as follows:

1. If a woman is survived only by her husband (she has absolutely no children, not from him nor from any previous marriages), he shall inherit half of her estate.
2. If she dies leaving behind children (be they one or more, from her present husband or from a former one), then the husband in whose wedlock she died shall receive a quarter of her estate.
3. If a man dies leaving behind only his wife (no children either from her or from a previous marriage), then she will receive a quarter of his estate as inheritance.
4. If he dies leaving children (be they one or more, from the present wife or from any others), then the wife in whose wedlock he died shall inherit one eighth of his estate. In all the above cases the shares will be allotted after the bequest and debts have been settled.

Lesson: If a person dies leaving behind several wives, they all will have to share the quarter or eighth portion, according to their number.

وَأِنْ كَانَتْ رَجُلٌ يُوْرَثُ كَلَالَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا  
الْسُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ  
وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

(12) (contd.) If a man or woman dies leaving neither any ascendants nor descendants, and s/he has a brother or a sister, then each of them shall inherit a sixth. If they (brothers and sisters) are more, then they shall all be partners in a third after apportioning the bequest that has been made and (after) settling any debts; without intending to cause any harm. This instruction is from Allāh, and Allāh is All Knowing, Clement.

## THE SHARES OF UTERINE BROTHERS AND SISTERS

The above verse discusses the share of the "Kalālah." This is that person who leaves no mother, no father, no grandfather, no son, no daughter and no grandchildren from their sons. If the "Kalālah" dies leaving behind real or consanguine brothers or sisters, then their shares are discussed in the final verse

of Surah Nisā viz. *"They ask you. Say 'Allāh shall reply to you with regard to the Kalālah."* [Surah 4, verse 176]

The above verse deals with the inheritance of that "Kalālah" who is survived by uterine brothers or sisters. If there is only one uterine brother and one uterine sister, then each shall receive a sixth of the estate as inheritance. If, however, there are several brothers and sisters, then they will have to share a third of the estate. In this case the shares of males and females will be equal and the remaining portion will be made over to the other heirs.

This will, of course, take place after the bequests and debts have been settled.

## THE SHARES OF REAL AND CONSANGUINE BROTHERS AND SISTERS

The real or consanguine sister who survives her Kalālah brother will be entitled to half of his estate. A brother who survives his real or consanguine sister will inherit all of her estate.

If there are two sisters (real or consanguine) surviving their Kalālah brother, then each will inherit a third of his estate. If they are more than two, they too will share two thirds.

If a man dies as a Kalālah and he leaves behind real or consanguine brothers and sisters, they will share his estate according to the principle of *"For a male is the like share of two females."* For example, if there are two sisters and one brother, the estate will be divided into four portions. The brother shall receive two quarters (half) and the sisters will receive a quarter each.

It should be well understood that the shares of the Kalālah's brothers and sisters are mentioned in two places of Surah Nisā. Those of his/her uterine brothers and sisters are mentioned in the above verse (12), while those of the real and consanguine brothers and sisters are stated in the concluding verse (176).

## THE SHARES OF INHERITANCE ARE TO BE DISTRIBUTED AFTER APPORTIONING BEQUESTS SETTling DEBTS

Every share stipulated thus far since the beginning of this discussion of inheritance has contained the clause of first settling the bequests and debts. The procedure after death is that firstly the burial expenses are to be paid from the estate. This is an obligatory duty. Thereafter the debts are to be paid. If the debts exhaust the entire estate, the bequests will be ignored and no heir shall receive any share.

## DEBTS PRECEDE BEQUESTS

Sayyidina Ali رضي الله عنه has been reported to have said, "You people recite the verse, *'after apportioning the bequest you make and (after) settling your debts.'* (The sequence of this verse seems to denote that bequests precede debts in priority) However, the Holy Prophet صلى الله عليه وسلم ruled that debts be settled before the bequest." [Mishkāt p.263]

## BEQUESTS ARE PAID FROM A THIRD OF THE ESTATE

After the debts have been settled, bequests are paid from a third of the remaining wealth (if the bequest is legitimate). If the amount of the bequest exceeds a third it will still be paid from the third only; unless the mature heirs permit that the excess be paid from their shares. The permission of immature heirs is not valid.

If the deceased had not bequeathed anything, then the heirs may be given their shares immediately upon settlement of the debts. If there were neither debts nor bequests, then the heirs may receive their shares from the total sum of the estate.

## CERTAIN LAWS CONCERNING BEQUESTS

If a person wishes to donate some of his money to charity or desires to give it to any person besides his heirs, he may bequeath this from one third of his estate. It is best, though, that it should be even less than a third. It now becomes binding upon the heirs to ensure that this bequest is fulfilled. If they usurp this wealth, they will be guilty of a great sin.

Some Scholars (*Ulama*) have explained that Allāh had mentioned the apportioning of the bequest before debts because the debtors will fight for their dues. On the other hand, the apportioning of the bequest is at the mercy of the heirs. The Qur'ān therefore, emphasises the importance of bequests in this way so that the people dissolving the estate give it due regard.

**Ruling:** If the deceased bequeaths that the obligatory Hajj be made on his behalf, then this will also be made from one third of his estate only. Fulfillment of this Hajj (called "Hajj Badl") is also incumbent upon the heirs, failing which they shall be sinful. If the expenses of Hajj cannot be paid from the third, Hajj should be made from such a place from where the expenses are less. In this way the funds should suffice.

**Lesson:** Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh will deprive that person of his legacy in Heaven (*Jannah*) who deprives another of his inheritance." [*Ibn Majah p. 194*] This shall apply to such persons who tell rightful heirs that they will not be given their dues or delay payment till their death.

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Indeed a man or woman may live sixty years in the obedience of Allāh, but make such bequests whereby their heirs are harmed. Because of this the fire of Hell becomes compulsory for them." After quoting this hadith Sayyidina Abu Harairah رضى الله عنه recited the verse, "after apportioning the bequest that has been made and (after) settling any debts; without intending to cause any harm. This instruction is from Allāh, and Allāh is All Knowing, Clement... (up to the words) That is the supreme success." [*Mishkāt p. 226*]

**Ruling:** It is not permissible to make a bequest in favour of an heir because the heirs have been apportioned their fixed shares and cannot receive more of the estate. However, this will be permitted if the other heirs consent to it.

## SOME LAWS OF INHERITANCE

**Ruling:** A murderer will receive no inheritance from the estate of person whom he murdered.

**Ruling:** A disbeliever (*kāfir*) cannot be an heir to a Muslim, neither can a Muslim inherit from a disbeliever (*kāfir*). This has been reported from the Holy Prophet صلى الله عليه وسلم. [Bukhari v.2 p. 1001]

**Lesson:** Heirs can be categorised into three groups:

1. **As'hābul Farāidh:** Their shares have been stipulated in the Qur'ān (these have already been discussed).

2. **Asabāt:** They are entitled to whatever remains after the As'hābul Farāidh have taken their shares. e.g. If daughters and sons survive the deceased, their shares will be determined from whatever remains after apportioning the shares of the As'hābul Farāidh. The Asabāt consist of the father, paternal grandfather, brothers, paternal uncles and sons of these paternal uncles. These become the Asabāt in order of their proximity to the deceased. The details of this are extensive and can be found in the books of inheritance. After reading this brief treatise on the subject, no person should consider himself a Mufti. All rulings in this matter should proceed directly from the Muftis themselves. If there are no As'hābul Farāidh, the Asabāt will share the entire estate amongst themselves after the bequest and debts have been cleared.

3. **Dhawil Arhām:** These are the people who will only receive a share in the absence of the Asabāt. They include the children of daughters and sisters, daughters of brothers, and others. The details of these are also immense and can only be understood from a teacher who is well versed on the subject.

**Ruling:** When there are no Asabāt, some part of the estate may be left undistributed even after the As'hābul Farāidh receive their shares. In this case, the remaining wealth will be redistributed amongst the same people (As'hābul Farāidh). This is termed "radd." Radd will not be given to spouses.

**Ruling:** If the deceased had not yet paid his wife her dowry, she will be considered to be a creditor. She will first have to be paid the dowry, thereafter she will still be entitled to her stipulated share from the estate. Many people are guilty of the gross crime of depriving widows of their dowries and their share of inheritance. They will have to answer for this injustice on the Day of Judgment.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي  
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾  
 وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ  
 عَذَابٌ مُهِينٌ ﴿١٤﴾

(13) These are the limits of Allāh. Whosoever obeys Allāh and His messenger, Allāh will enter him into gardens beneath which rivers flow; wherein they shall

abide forever. That is the supreme success. (14) Whoever disobeys Allāh and His messenger and transgresses His limits, Allāh shall enter him into a fire wherein he shall abide forever. His shall be a disgracing punishment.

## THE ORDER AND TO OBEY ALLĀH AND HIS MESSENGER AND THE WARNING AGAINST DISOBEYING THEM

This verse explains that whatever injunctions were mentioned are the limits set by Allāh. Infringement of these will constitute rebellion against Allāh. Abiding by them shall earn the pleasure of Allāh and His bounties. The obedient person shall attain the everlasting abode of bounties, thereby achieving the ultimate success.

Then there are those who do not accept the Dīn (*religion*) of Allāh and make false claims to Islām. They are the ones who mock at the injunctions of the Shari'ah, falsify them, and propagate their own culture. Such people shall be subjected to the most torturous and debasing forms of punishment in the Hereafter and will never be able to escape from it. Even those who are Muslims but perpetrate sins will have to suffer temporary punishment.

Much has already been mentioned regarding the laws of inheritance, but still more has been left to be said. The following are some other general laws.

1. Some people say that if a son dies before his father, the share that the late son was to receive from the father's estate should be given to his (the late son's) sons. This statement is in conflict with the laws of the Shari'ah. The basis of inheritance is kinship: A grandson cannot inherit if his father (the son) is alive. As long as a person is alive, none has any right to his property. Since the father was still alive when the son died, he could have no claim to inheritance from his father. Therefore, his Sons (the grandsons) can also have no claim to what their father was supposed to inherit. It is only once a person dies that heirs become entitled to their shares in his estate. The grandsons will only be entitled to that part of their grandfather's estate which is their legal share as grandsons; that is if they are entitled to any shares at all.

2. It is a grave injustice to deprive daughters and widows of their inheritance.

3. It is common that people continue utilising the property of the deceased before distributing it. In this manner the wealth of orphans and children are also consumed illegally. Such people are, according to a previous verse, consuming the fire of Hell in their bellies.

4. Unnecessary expenses are incurred on the occasion of burial. Special shawls are bought to cover the bier and others for lowering the body into the grave. These are then, according to custom, given to the keepers of the graveyards or some others. It is not permissible to buy these things from the estate of the deceased, especially when some of the heirs are absent or minors. Those who accept these things are not permitted to do so since these belong to the estate.

5. It is the practice in certain areas that food is distributed to all the participants of the Janazah (*funeral service*). At times they are all invited to

partake of a meal at the residence of the deceased. The cost of these meals is borne by the estate of the deceased. This practice is not permissible since the estate is now the joint property of all the heirs. Nothing may be taken there from without their mutual consent.

6. Thereafter this joint property is used to fund fabricated practices such as ceremonies on the third, tenth and fortieth days following the funeral. While it is common knowledge that these ceremonies are sinful innovations (*bidah*) the sin of utilising the wealth of others duplicates the evil.

7. Another sinful practice is when people are appointed to recite Qur'an on behalf of the deceased for 40 days, or they are summoned to his home to do so on the fortieth day. These people are then fed as remuneration for their services. The expense of their meals is, again, extracted from the now joint property of the estate. It should be understood that the person who recites Qur'an due to greed for worldly gains will never gain any reward, let alone passing the same on for the deceased.

8. It is customary with certain people that they buy large quantities of grain with the wealth of the estate. They then encircle the body of the deceased with the grains, where after it is distributed amongst those present. Such practices are against the Shari'ah.

وَالَّذِي يَأْتِيكَ الْفَدْحَةُ مِنْ نِسَائِكَ فَأَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ  
 فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ  
 سَبِيلًا ﴿١٥﴾ وَالَّذَانِ يَأْتِيَانِيهَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا  
 عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾

(15) As for those of your women who are guilty of indecent behaviour, call four witnesses against them. If they testify against them, then imprison them in their homes till death claims them or Allāh creates a way for them. (16) The two who perpetrate indecency from among you should be punished. If they repent and rectify, then let them be. Verily Allāh is Most Accepting of repentance, Most Merciful.

## INJUNCTIONS ABOUT THOSE GUILTY OF FORNICATION

The first verse explains that four witnesses need to testify against any woman accused of fornication. The Shari'ah demands conclusive proof for this accusation because it will cause much disrepute to the woman involved and her family.

All four witnesses in such a case need to be male Muslims. A woman's testimony is unacceptable. Although two males or one male and two female witnesses are acceptable in other cases, this case demands four men because it is a matter of honour and chastity.

If four witnesses cannot be found, those making the accusation as well as the available witnesses (less than four) will be punished for slander. This punishment is fixed at 80 lashes according to the fourth verse of Surah Nūr (Sūrah 24).

If a woman did commit adultery and four witnesses cannot be found, she will not be punished but she will be answerable before Allāh. She should then turn in repentance before Allāh and not think that she can continue to commit the same vile sin because she was not apprehended on the first occasion. Allāh is Ever Aware of every action and will punish a person accordingly.

If the adulteress is a married woman, her punishment will be Stoning (*Rajam*). This means that she will be stoned to death. If she is not married, then she will be given a hundred lashes. This punishment is enjoined by the Shari'ah in Surah Nūr (verse 2). Before this punishment was stipulated, she was required to be under house arrest since emergence from the home leads people to such lewd actions. This initial order is mentioned in the above verse where Allāh declares, ... *imprison them in their homes till death claims them...*

In his explanation of the words, 'Or Allāh creates a way for them,' Sayyidina Abdullah bin Mas'ūd رضى الله عنه stated, "Rajam (stoning) is for the married and the lashes are for the virgins (unmarried)" i.e. after the initial punishment of permanent house arrest, Allāh created a way out for such women by stipulating (stoning) Rajam and lashing. This punishment will apply to males and females, the details of which will, Insha Allāh, be mentioned in the discussion of Surah Nūr.

"The two who perpetrate indecency from among you should be punished." This verse does not stipulate the precise punishment and may also include verbal abuse. Determination of the punishment was left to the judge, but with the revelation of the verse of Surah Nūr, Allāh Himself stipulated it.

Allāh then says, "If they repent and rectify, then let them be. Verily Allāh is Most Accepting of repentance, Most Merciful."

## THE PUNISHMENT FOR THOSE WHO SATISFY THEIR PASSIONS UNNATURALLY

"The two who perpetrate indecency from among you should be punished." With regard to this verse, certain commentators say that reference could be made to those who fulfill their carnal passions unnaturally since the context used usually refers to two women. (The verse will, therefore refer to those who engage in homosexuality and lesbianism).

The Holy Prophet صلى الله عليه وسلم mentioned that both parties found guilty of such a depraved crime should be put to death [*Mishkāt* p.312]. With regard to the method in which these people are to be executed, Sayyidina Abu Bakr رضى الله عنه, after consulting with Sayyidina Ali and other Companions (*Sahāba*) رضى الله عنهم, ruled that they be burnt.

Sayyidina Ibn Abbas رضى الله عنه ruled that they be thrown headlong from the highest summit. [*Ibn Abi Shayba*]



Imām Shafi'i رحمه الله عليه is of the opinion that they be given the same punishment as adulterers, while Imām Abu Hanifa رحمه الله عليه has not stipulated any specific punishment. For the first offence, the Judge may stipulate some form of corporal punishment, and the second time they will be put to death. [Shāmi]

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي بُدْتُ أَنفَنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

(17) Allāh is only obliged to accept the repentance of those who perpetrate evil due to ignorance, then forthwith repent. These are the ones whom Allāh pardons. Allāh is All Knowing, The Wise. (18) Forgiveness is not for those who commit evil deeds and then, when death presents itself before any of them, they say, 'Now I repent!' Nor is it for those who die as disbelievers. We have prepared for such people an agonising chastisement.

## THE NECESSITY FOR REPENTANCE (TAUBAH) AND ITS METHOD

In the first verse, Allāh declares that He shall forgive those who turn in repentance to Him if they had perpetrated sins out of ignorance. If their repentance is sincere, Allāh will most surely accept it from them. While minor sins may be atoned for by carrying out good deeds, major sins require sincere repentance (*Taubah*) for them to be pardoned. Frequently committing minor sins causes them to become major sins.

So called minor sins must also not be treated lightly since they also translate into rebellion against the Creator and Cherisher, Allāh. They will also earn their perpetrator punishment in the Hereafter. Whenever a person sins, he should repent to Allāh, irrespective of the sin itself. Allāh refers to this when He says that these people '*forthwith repent*.'

## THE REALITY OF REPENTANCE (TAUBAH)

Contrary to the belief of those who consider it sufficient to merely say the words, "Taubah! Taubah!", true Taubah has three preconditions.

The first is that the person should really feel remorseful and regret that he ever disobeyed his Creator, Allāh. The second is that he makes a firm resolution not to commit the sin again. The third is that he amend any rights he may have impaired, be they the rights of Allāh or of a fellow human. Examples of the rights of Allāh are if he did not pay Zakāh, did not perform the obligatory Hajj, and other obligation (*Fardh*) and compulsory (*Wājib*) acts that he did not fulfill. He will now have to compensate for these by carrying them out.

The person will now have to pay the Zakāh of all the past years, perform Hajj, all Lāpse (*Qadha*) Salāh and fasts, etc. In the same way, he will have to pay

back to people whatever rights he may have usurped. He will have to repay whatever monies he may have misappropriated or stolen. So too will he have to compensate those whom he may have cheated by under-weighting or under-measuring in trade. If they are unable to repay they will have to seek pardon from their creditors and have their debts written off.

In a like manner, they will also have to seek pardon from those whom they may have slandered, sworn at or gossiped about. Irrespective of what harm one may have caused to another, one must seek pardon for it and never consider any hurt to be minor. One should brush aside the temporary humility of asking for pardon since this is much lighter than the disgrace of the Hereafter.

In brief, it should be understood that without the above-mentioned three conditions, repentance (*Taubah*) will not be accepted from a person. It is indeed tragic that most people today repent only verbally without any feeling of repentance in their hearts. It seems like the heart does not even know that the tongue is engaged in repentance (*Taubah*). It was to such repentance that Sayyidah Rabiya Basriyya ربة الله عليها referred to when she said, "Our repentance requires repentance!"

**Lesson:** "...perpetrate evil due to ignorance..." The term "ignorance" in this verse refers to stupidity and foolishness. The person who sins is foolish enough to cast himself into the wrath and subsequent chastisement of Allāh. His stupidity entices him to barter the momentary pleasure of this world for the severe unending tortures of the Hereafter.

This interpretation has been reported from the Companions (*Sahāba*) رضي الله عنهم. Therefore no one should think that the person who intentionally commits a sin (knowing that it is a sin) will not be forgiven by Allāh. All sins, whether committed intentionally, erringly, forgetfully or mistakenly, will be forgiven by Allāh as long as the necessary three conditions are fulfilled.

## REPENTANCE (TAUBAH) NOT ACCEPTED AT THE TIME OF DEATH

Taubah is not accepted from those people who continue to commit sins till they finally reach their dying moments. Neither is it accepted from those who die as disbelievers (*kuffār*).

When death presents itself before a person, he witnesses the realm of the unseen world. At that moment, his repentance will never be accepted. The Holy Prophet صلى الله عليه وسلم said, "Verily Allāh accepts the repentance of his slave as long as he is not in the throes of death" [Ahmad]. This occurs when the soul is about to be removed.

At this time, when the person can see the angels and feel the pangs of death grip hold of him, neither the repentance (*Taubah*) of a Muslim nor that of a disbeliever are accepted. At this point, the Belief of a disbeliever is also not accepted since Belief (*Imān*) of the unseen is required of a person. Once the domain of the unseen becomes visible to the dying person, the unseen will now be considered to be 'seen.' Belief (*Imān*) on something that is 'seen' is not adequate.

Allāh accepts the repentance (*Taubah*) and Belief (*Imān*) of people at any time before they reach the throes of death. The repentance (*Taubah*) should be sincere and, should the person sin after repenting, he should not hesitate to repent again, for Allāh is Most Forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَقْضُوا لَهُنَّ  
لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ  
بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا  
كَثِيرًا

(19) O you who believe, it is not permissible for you to forcibly inherit women. Do not restrain them with the intent of taking back some of that which you gave them; except if they perpetrated flagrant immorality. Live with them in kindness and if you dislike them, then perchance you dislike something wherein Allāh has placed abundant good.

### PROHIBITION AGAINST FORCEFULLY INHERITING THE WEALTH AND PERSONS OF WIDOWS

During the period of ignorance, women were oppressed in their persons and in their wealth. When they lost their husbands, women were treated as part of the inheritance. The heirs would do with them as they pleased, marrying them off to whomsoever they fancied. This was a form of trade and the woman had no say in the matter. The dowry would be considered to be the price paid for the woman and some of them would even sell these women as slaves.

The heirs would seize her wealth and she would not receive any part of the inheritance. If she refused to part with her wealth, they would not permit her to leave the home, so that she may wither and die there, or surrender the wealth to them. (This is practiced by some communities even today).

Wives are sometimes compelled to part with their wealth when husbands torment and abuse them till they are forced to give in to their requests. The wives then offer to give up all their wealth and forego the dowry owed to them in exchange for a divorce. The verse warns all believing men to abstain from such oppression.

The only instance when her wealth may be accepted as compensation is when she has "perpetrated flagrant immorality." According to certain commentators, this refers to the wife's impudent and insolent behaviour. In this case, it will be perfectly permissible for the husband to accept an amount equivalent to her dowry as "*Khula*".

Other Scholars (*Ulama*) state that if the wife is guilty of fornication, the husband may accept the dowry back and issue a divorce. This injunction applied during the initial stages of Islām, but since the verses stipulating the punishment

for adultery were revealed, the command to reclaim the dowry was abrogated.

## THE COMMAND TO LIVE WITH THE WIFE IN KINDNESS

*"Live with them in kindness..."* This verse enjoins treating wives kindly and providing for them the necessary meals and clothing. The verse continues to instruct that should a person, *"dislike them (for some reason), then (you should exercise tolerance and think that) perchance you dislike something wherein Allāh has placed abundant good."*

It may occur that a woman may not be very attractive, but she is extremely dutiful and entertaining. In addition to this she may also be very protective of her husband's property, efficient in her housework, caring towards the children and pious. These are truly notable traits that far supersede superficial beauty.

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "No believing man should dislike a believing woman. If he dislikes a certain quality in her, he should be pleased with another." [Muslim v.1 p.475]

Sayyidah Ayshah رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم said, "One of those whose Belief (*Imān*) is the most complete is he whose behaviour is best towards his wife and who is most compassionate." [Mishkāt p.282]

Sayyidah Ayshah رضى الله عنها also narrates that the Holy Prophet صلى الله عليه وسلم said, "The best of you is he who is the best towards his wife, and I am the best towards my wives." [Mishkāt pg.281]

In reality, a person should strive to maintain cordial relations with every person and not cause them the slightest harm. Good relationships can only last if either party is prepared to persevere and endure whatever hardships the other may present.

وَأِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَاتٍ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذَ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾

(20) If you intend to change one wife for another when you have given one of them a large treasure, then do not take anything there from. Would you take it by perpetrating slander and a great sin? (21) How can you take it when each of you have had gone to the other and they have taken a resolute undertaking from you?

## PROHIBITION FROM TAKING BACK ANYTHING THAT WAS GIVEN TO THE WIVES

This verse instructs that a person cannot take back anything that he had given his wife when he divorces her with the intention to remarry. Neither can he claim the dowry back, nor any other thing that he may have given to her as a gift.

It is in total contrast to Islāmic behaviour that a person take back what he had given, especially when the couple have lived together for a long period of time and she is not at fault for the separation. On such occasions, the woman is reluctant to part with her wealth, so the husband fabricates tales to coerce her to hand over the wealth, or merely forces her to do so. This is clear injustice and Allāh warns against such behaviour by saying, "Would you take it by perpetrating slander and a great sin?"

Thereafter Allāh continues to reprimand saying, "How can you take it when each of you have had gone to other" (when you two had engaged in explicit relationships with each other). The woman had handed herself over to her husband and is entitled to receive the dowry in confirmation of this deal. When she had played her part, then how can the man now reclaim his part (dowry)?

Besides this "they (the women) have taken a resolute undertaking from you?" (that you will pay the dowry you had stipulated). To contravene this pledge is indeed disgraceful, both from a logical and religious viewpoint.

In brief, it will be unjust for the husband to reclaim the dowry when he promised it to her at marriage and after the couple have lived together intimately for some time.

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ  
فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

(22) Do not marry those women to whom your fathers were married, except that which has passed. Undoubtedly this is lewd, abominable and an evil path.

## THE PROHIBITION AGAINST MARRYING STEPMOTHERS

"Asbābun Nuzūl" (p.141) reports that this verse was revealed when certain people wanted to marry the former wives of their fathers. Some of those mentioned were Sayyidina Hasan bin Abi Qais رضى الله عنه, Sayyidina Aswad bin Khalaf رضى الله عنه and Sayyidina Safwan bin Umayyah رضى الله عنه.

It is narrated that when the son of Abu Qais proposed for his stepmother's hand in marriage she exclaimed, "I consider you to be like a son to me. How can I marry you? I shall have to refer the matter to the Holy Prophet صلى الله عليه وسلم." Consequently she did and Allāh revealed the above verse in reply to her query.

During the period of ignorance people used to marry their stepmothers, and certain similar incidents are reported during the early years of Islām as well. However, this was banned forever by the revelation of the above verse. It is evident from this that the mere marriage of a couple (whether the marriage is consummated or not) will irrevocably ban marriage of any of the husband's sons to the wife.

Sayyidina Bara bin Āzib رضى الله عنه narrates that he once saw his maternal uncle, Abu Burda رضى الله عنه with a flag in hand. He asked his uncle where he was going. The reply was that he was instructed by the Holy Prophet صلى الله عليه وسلم to

behead a particular person who married his stepmother. [Mishkāt p.274]

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ  
وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ  
مِّنَ الرَّضْعَةِ وَأُمَّهُنَّ نِسَائِكُمْ وَرَبِّبُكُمُ اللَّاتِي فِي حُجُورِكُم  
مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا  
جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن  
تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا  
رَّحِيمًا

(23) Forbidden for you are your mothers, daughters, sisters, father's sisters, mother's sisters, brother's daughters, sister's daughters, mothers who suckled you, suckling sisters, mothers-in-law and those step-daughters in your care whose mothers you have cohabited with. If you have not cohabited with them, then there is no sin on you (should you marry their daughters). (And forbidden are) The wives of your sons who were born of you, and that you join two sisters (in marriage), except what has passed. Without doubt Allāh is Most Forgiving, Most Merciful.

## THE DETAILED ACCOUNT OF THOSE WOMEN THAT ARE FORBIDDEN TO MARRY

This verse enumerates the "muḥarramat" i.e. those women to whom a person may not be married. Some of these women are forbidden forever and may never be married, while others are only forbidden because of a reason, which, if removed, shall justify the marriage. An example of the latter group is that woman who is married. As long as she is in wedlock, another man cannot marry her. If her husband dies or divorces her, she may be remarried after the expiry of her Iddah.

Similarly, as long as a woman is married to a man, the wife's sister cannot be married to him. He can marry the sister only if he divorces the wife or the wife dies.

### "MUHARRAMĀT ABADIYYAH"

These are those women to whom a person can never be married. They are of three categories:

1. *Muḥarramāt Nasabiyyah* i.e. those forbidden to a person due to their close relationship with him.
2. *Muḥarramāt Radā'iyyah* i.e. those forbidden on account of suckling.

3. *Muharramāt bil Musāharah* i.e. those forbidden due to marriage ties.

### "MUHARRAMĀT NASABIYYAH"

These are as follows:

**"your mothers"** – The broad context of the inference includes not only a person's mother, but also his mother's mother, her mother, and all the ascending mothers in the lineage.

**"daughters"** – This refers not only to one's own daughters, but the daughters of one's children, their daughters and so forth.

**"sisters"** – Whether they be real (same mother and father), consanguine (same father but different mothers) or uterine (same mother but different fathers).

**"father's sisters"** – Whether they be real, consanguine or uterine sisters.

**"mother's sisters"** – Again all types of sisters are included.

**"brother's daughters"** – Here too all types of brothers and step-brothers are referred to.

**"sister's daughters"** – Also all types of sisters.

### "MUHARRAMĀT RADĀ'YYAH"

The verse then continues to mention these Muharramāt. They are: *"mothers who suckled you"* and *"suckling sisters"* i.e. those women who were suckled by the same foster mother.

The Qur'ān suffices with the mention of just two of a person's foster relatives. The Holy Prophet صلى الله عليه وسلم explained a blanket rule when he indicated that those women who are forbidden in terms of kin ship will also be forbidden in terms of suckling. [Bukhari p.764, Muslim p.467]

Sayyidah Ayshah رضى الله عنها reports that after the verses of Hijāb (seclusion for women) were revealed, her foster uncle requested permission to enter her quarters. She refused saying that she will first have to consult with the Holy Prophet صلى الله عليه وسلم regarding the matter. When she asked the Holy Prophet صلى الله عليه وسلم, he said, "He is your foster uncle. You may permit him to enter." She enquired, "But a woman suckled me, not a man!" The Prophet صلى الله عليه وسلم reiterated, "He is your foster uncle and may enter your home." [Bukhari p.764/788 and Muslim v.1 p.467]

The author of "Hidāya" writes that when a woman suckles a girl, the woman's husband, fathers, sons and grandsons become forbidden to the girl. The husband due to whom the wet nurse receives the milk in her breasts will be considered to be the suckling girl's father.

If a boy and girl both suckled from the same woman, the two will be considered to be brother and sister. They will, therefore, not be able to marry each other. In a similar manner, the sisters and sisters in law of a woman will be forbidden for the boy whom she suckled because they become his maternal and

paternal aunts respectively. Similarly the wife of the suckled boy cannot be married to the foster mother's husband.

**Ruling:** The laws whereby marriage becomes forbidden will apply even if a single drop of milk once entered the throat of a child.

**Ruling:** All the jurists are unanimous that these laws will apply when the child is suckled before turning two (according to the lunar calendar). However, caution will demand that the period be regarded as two and a half years since this is the opinion of Imām Abu Hanīfa رحمه الله عليه.

**Ruling:** For these laws to apply, it is necessary that two men or two women and one man testify that a certain woman suckled a certain child. However, caution demands that the testimony of even one woman be accepted if she claims to have suckled the child.

**Ruling:** These laws will apply even if milk was extracted from the breasts of a dead woman and fed to a child.

**Ruling:** If by some freak occurrence, milk is drawn from the breasts of a man and this is fed to a child, the above laws will not be applicable.

Much is still left unsaid and may be referred to in the detailed books of Islāmic jurisprudence.

### “MUHARRAMĀT BIL MUSAHĀRAH”

The verse continues to mention:

*“mothers in law”* - This prohibition will apply whether the marriage was consummated or not.

*“those step-daughters in your care whose mothers you have cohabited with. If you have not cohabited with them, then there is no sin on you (should you marry their daughters).”* It should be noted that these step-daughters will be forbidden in marriage to their step-father (who consummated his marriage to their mother) even though they are in the care of someone else.

*“The wives of your sons who were born of you”* - This will apply irrespective of whether the son consummated the marriage or not.

**Ruling:** It is also forbidden for a person to marry the wives of his grandsons.

**Ruling:** Marriage to the wives of one's foster sons is also forbidden.

**Ruling:** Marriage to a person's adopted son will be permissible once her Iddah (the probationary period for divorced women and widows) has expired. Commentators mention that this is the reason for the clause *“who were born of you.”* When the Holy Prophet صلى الله عليه وسلم married the divorced wife of his adopted son, Sayyidina Zaid bin Hāritha رضي الله عنه, his enemies criticised him. On that occasion revealed the following verse, *“When Zaid completed his need from her We married her to you so that there be no restriction upon the believers with regard to (marriage to) the wives of their adopted sons when they have completed their needs from them.”* [Surah Ahzāb, verse 37]



**Lesson:** Just as an adopted child is not considered to be a real child, so too will the case be with adoptive parents, brothers, sisters, aunts, uncles, etc. none of these will be considered to be real. Therefore, the laws forbidding marriage will not apply unless some other restraining factors exist.

## THE PROHIBITION AGAINST MARRYING TWO SISTERS AT THE SAME TIME

*“and that you join two sisters, except what has passed.”* A person may only marry his wife’s sister after his wife dies or she completes her Iddah after he divorces her.

**Lesson:** Just as two sisters may not be married to the same man at the same time, an aunt and niece may also not be wedded at the same time to the same man. Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم prohibited the marriage of a woman together with her paternal aunt, and a paternal aunt together with her brother’s daughter. In the same way, he prohibited the marriage of a woman and her maternal aunt to the same man at once as he did prohibit a maternal aunt being married to the husband of her sister’s daughter. [Mishkāt p.274 and Bukhari v.2 p.766]

**Lesson:** Jurists maintain that it is not permissible to marry two such women at the same time who, if either was assumed to be a man, then marriage between the two will not be permissible.

Allāh then states, *“Without doubt Allāh is Most Forgiving, Most Merciful”*

## PART FIVE

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ  
لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا  
أَسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا  
تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

(24) (Forbidden to you in marriage are) Married women except those whom you own. Allāh has ordained these injunctions upon you. Lawful for you are all women besides these, that you seek with your wealth in chastity, not lechery. Those from whom you seek to derive benefit, give them their specified dowry. There is no sin on you should you agree on something else after the specified amount. Verily Allāh is All Knowing, The Wise.

### PROHIBITION AGAINST MARRYING A WOMAN WHO IS MARRIED TO SOMEONE ELSE

A married woman can be married to another man only when her husband dies or divorces her and then she completes her iddah. Even if her current marriage was not consummated, she still cannot be wed to another until released from her present husband.

The only exception is when Muslims capture disbelievers (*kuffār*) women during a Jihād (*religion war*). In this case, the Leader of the believers (*Amīrul Mu'minīn*) may distribute these women among the Muslim soldiers. When each person takes possession of his slave girl, it will be lawful for him to cohabit with her even though she was married in her country. The law is that as soon as she leaves the boundaries of her native disbeliever (*kāfir*) country ("*Dārul Harb*") and enters the Muslim country ("*Dārul Islām*"), her marriage terminates. She will then be lawful for whichever Muslim soldier she is given to by the leader of the believers (*Amīrul Mu'minīn*). This is what the verse refers to when it states, "except those whom you own." [Muslim p.470]

"Lawful for you are all women besides these (that have been mentioned thusfar)..." Those whom a person may lawfully marry include all his cousins as well as the wives of his maternal and paternal uncles after they have passed their Iddahs after being divorced or widowed. This is only permissible on condition that no other relationship of Muharramāt exists between the man and woman.

The general connotation of the verse may include many more women, but some not mentioned in the verse are still forbidden. Much has already been discussed and the balance may be referred to in the detailed books of jurisprudence.

## SEEKING WIVES BY PAYING DOWER

*".....that you seek with your wealth."* This verse underlines the importance of the dowry. Even though the couple agree not to settle for a dowry, it will still be binding upon the husband, the minimum of which (according to Imām Abu Hanifa رحمه الله عليه, is ten Dirhams. If no dowry was stipulated at the time of contracting the marriage, it will still have to be paid later on. This was discussed in Surah Baqarah.

## CHASTITY AND PURITY ARE DESIRED IN MARRIAGE

*".....in chastity, not lechery."* This indicates that the objective of marriage should not merely be sexual gratification, but it should be contracted with a view to protect one's chastity and honour. Together with this, a Muslim should also intend to procreate and to safeguard his gaze.

Although money may also be spent in fornication, the objective of this vile deed is merely sexual gratification. In the process, chastity and honour are sacrificed at the altar of mere physical satisfaction. The objective of fornication is never to reproduce, and should a child be born, he will never be legitimate. The illegitimate child is frowned upon by every nation and it is for this reason that adultery is forbidden by all Dīns (religions).

## THE PROHIBITION OF "MUT'AH"

The above verse also alludes to the prohibition of the shameless action called "Mut'ah", which is practiced by certain deviant sects. This is an act whereby a couple cohabit merely to gratify their sexual pleasures, without the intent to preserve their chastity, nor to procreate.

The prohibition of this act is mentioned clearly in the opening verses of Surah Mu'minin. Allāh says, *"Those people who safeguard their sexual organs save unto their wives and slave girls. So indeed there is no blame on them. Whosoever transgresses beyond these, then such ones are surely transgressors"* [Surah 23, verses 5, 6 & 7]. This verse makes it evident that a person may cohabit only with his wives or his slave girls. Those who perpetrate Mut'ah neither regard their partners as wives, nor do they grant them a share in inheritance. These women can therefore never be lawful for them.

## THE INSTRUCTION TO PAY THE MAHR (DOWER)

*"Those from whom you seek to derive benefit, give them their specified dowry."* This verse emphasises the importance of paying the dower (Mahr). According to the relevant verses in Surah Baqarah, a person is required to pay the full dower (Mahr) initially agreed upon before the marriage was consummated. If it was not consummated, then he will only have to pay half. Those people should take heed of this verse who live with their wives for years without bothering to pay her the

dower (*Mahr*).

"There is no sin on you should you agree on something else after the specified amount." It is perfectly permissible for the couple to alter their initial agreement e.g. if the wife decides to waive the dower (*Mahr*) completely, or a part thereof. Similarly it will be permissible for the husband to increase the dower (*Mahr*), and the wife also reserves the right to allow the dower (*Mahr*) to be paid off on terms instead of cash.

"Verily Allāh is All Knowing, The Wise." He ordains the various injunctions according to His supreme knowledge of the conditions and temperaments of people. All His orders are full of wisdom and those who carry them out shall benefit, whereas those who do not shall be punished according to His divine wisdom.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا  
مَلَكَتْ أَيْمَانُكُمْ مِنْ فَيِّئِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ  
بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ  
مُسْفُوحَاتٍ وَلَا مُتَّخِذَاتٍ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ فَإِنْ أَتَيْتُمْ بِفَحِشَةٍ فَقَلِيلُهَا  
نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ  
تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٥﴾

(25) Those of you who do not have the means to marry a free believing woman should marry from one of your believing slave girls. Allāh knows best the condition of your Belief (Imān). Each of you is equal to the next. So marry (these slave girls) with the permission of their masters and give them their dowries in a kind manner (and these women should) be chaste, not adulteresses or such that they foster secretive relationships. Once they enter into marriage and then perpetrate lewdness, they should be given half the punishment applicable to free women. This is for those of you from whom you fear adultery. It is best for you to be patient and Allāh is Most Forgiving, Most Merciful

## PERMISSION TO MARRY SLAVE GIRLS

A person may cohabit with his slave girl but may not be married to her. There is no necessity for this since he may legally cohabit with her, and the children born to them will be considered to be legitimate. It is, however, possible that the slave girl may be married to another Muslim person with the consent of her master. The dowry will then become the property of the master. This is discussed in the above verse.

According to Imām Shafī'ī رحمه الله عليه, the person who is capable of marrying a free woman cannot marry a slave. Imām Abu Hanīfa رحمه الله عليه is of the opinion that a person may marry a slave despite his ability to marry a free woman. The

only precondition is that she be Muslim or from the people of the Book. However, to do so is considered to be reprehensible (*Makrūh*). [*Bahrur Rā'iq v.3 p. 112*]

It should be borne in mind that the purpose of Nikah (marriage) is the protection of one's chastity and reproduction. This pivotal aspect of marriage demands that the parents pay attention to the upbringing of their children. The children normally learn the language of their mothers (this is why the home language is referred to as the 'mother tongue') and acquire the traits and habits taught by their mothers. Their Dīn (*religion*), beliefs, etiquette, character, morals and all basic education are learnt from their mothers. It is for this reason that a person should be particular when choosing a wife. She should be a person of high and noble morality, piety and cleanliness.

If a man is unable to support a free woman or unable to afford her dowry (*Mahr*), he has the option to marry a slave woman. Then too he should ensure that she is a Muslim of upright and righteous conduct.

*"Allāh knows best the condition of your Belief (Imān). Each of you is equal to the next."* It may occur that a slave woman is stronger in her belief than a free woman. The fact that she is a slave should not deter a person from marrying her since she will make a good wife. He should, therefore, proceed to *"marry them with the permission of their masters and give them their dowries in a kind manner."* Every human is the child of Sayyidina Ādam عليه السلام and if a man marries a slave he has married none other than a member of his own species.

*".....(and these slave women should) be chaste, not adulteresses or such that they foster secretive relationships."* A person should marry only a chaste woman, be she a free woman or a slave. This verse especially makes reference to slaves in this regard since they are more susceptible to sinning due to the fact that the nature of their work demands that they leave their homes.

*"Once they enter into marriage and then perpetrate lewdness (adultery), they should be given half the punishment applicable to free women."* This refers to the punishment given to unmarried free women who would normally receive a hundred lashes. The slave woman will, therefore, receive fifty lashes only.

It is obvious that the reference could not be to the punishment of a married free person since their punishment is death by stoning. This penalty cannot possibly be halved. The penalty for a slave (man or woman) will be fifty lashes irrespective of their marital status. The details of this will, Insha Allāh, be discussed at length in Surah Nūr.

*"This is for those of you from whom you fear adultery. It is best for you to be patient and Allāh is Most Forgiving, Most Merciful."* This verse means that marriage to slave women is for those men who cannot afford to marry a free woman and who fear that they may perpetrate fornication if they do not marry. It will be best, though, if he remains patient and controls his desires.

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ الَّتِي فِي قُلُوبِكُمْ وَيَتُوبَ عَلَيْكُمْ

وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ  
الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ  
ضَعِيفًا ﴿٢٨﴾

(26) Allāh wishes to explain to you, guide you to the practices of those before you, and forgive you. Allāh is All Knowing, The Wise. (27) Allāh wishes to forgive you and those who follow their desires only wish that you fall into gross deviation. (28) Allāh wishes to unburden you, and man has been created weak.

### WHILE ALLĀH WISHES TO ACCEPT YOUR REPENTANCE WHILST THOSE WHO FOLLOW THEIR DESIRES, WISH TO DERAIL YOU FROM THE TRUTH

The first verse explains that the injunctions commanded by Allāh are for man's benefit. Allāh also explained the practices of previous nations so that it be understood that they were also required to carry out His injunctions, which they fulfilled.

"Allāh wishes to forgive you (therefore, seek forgiveness from Him) and those who follow their desires, wish that you fall into gross deviation." These people have no concern for shame and chastity so they indulge in all forms of lewd acts, wishing that the Muslim also will follow them in their ways. They detest that the Muslim adheres to modesty and sober behaviour without losing sight of Allāh's injunctions. They desire that all become slaves of their passions instead. The Muslim should hold fast to his Dīn (*religion*) so that these people do not deter him from the truth. They should guard against those who aim to plunge them into the abyss of immorality by using novels, TV, films and video.

### THE WEAKNESS OF MAN HAS BEEN GRANTED CONSIDERATION IN DIVINE LEGISLATURE

"Allāh wishes to unburden you (make your task easier), and man has been created weak." Allāh is Aware of man's inherent weakness and has passed such laws that are within the ambit of his capability.

Allāh has not only permitted marriage but instructed it. Then too, man is allowed up to four wives. Dower (*Mahr*) has been ordained so that the woman is also accorded some status. Man is also permitted to derive benefit from slave women, be he married to them or not. Allāh allows these and other concessions because of man's weakness.

At the same time, man was also not left totally free. Certain restrictions govern his life. While he may derive benefit from women, he may do so only within wedlock, abiding by certain injunctions. If these were not observed, man would be no better than an animal, and he would lose his status as the best of creation. Such has become the despicable lot of those who chose not to abide by the laws of Shari'ah (*Islāmic Laws*).

## THE WAYS OF THOSE WHO INDULGE IN THEIR PASSIONS

Such people shy away from being human beings and have wandered into the depths of bestiality. The flood of immorality, promiscuity and depravity that has invaded Europe and America has left people of all social echelons floundering in its wake. It is common with occidental systems of legislation that they pass a law on trial. When it is noticed that people cannot abide, these laws are amended.

Although rape is outlawed in their constitutions, adultery and fornication are allowed without restraint. Now they have also permitted homosexuality and lesbianism and even their religious and social leaders indulge in these obscenities. They fit perfectly in the following declaration of Allāh, *"As for the disbelievers, they enjoy themselves and eat like the animals eat. The Fire shall be their abode."* [Surah Muhammad, verse 12]

Today even the Muslim countries perpetrate the evils learned from their disbelievers (*kuffār*) tutors. Not only do Muslims commit these indecencies, but they have formed organisations to promote the abolition of marriage (*Nikah*). Magazines are published weekly and monthly promoting immodesty and by displaying pictures of naked men and women. These publications incite the passions, inducing people to fornicate.

Previously, romantic films were screened only in cinemas. Then pornographic scenes were gradually introduced until today the most licentious scenes are flagrantly shown. Now the same promiscuous programmed are common in every home after the introduction of TV's and videos. The old and the young have all been subjected to this indecency, and matters have deteriorated to such an extent that parents watch these scenes with their children and even encourage it.

There is no difference between the movies produced in 'Islāmic' countries and those produced elsewhere. People who appear to be religious do not prevent their children from purchasing these devices of sin that are so commonly available. The minds of people have become inundated with scenes of nudity and immorality. People still adhering to their staunch religious roots cannot hope to influence the new generation who refuse to listen to the Qur'ān and Hadith. People have been swept to such an ebb that a colossal effort will have to be made to turn the tide.

In times gone by a person who committed adultery was scorned by society and would never make his actions known. Nowadays chastity is frowned upon and fornication receives favourable publicity.

## CHASTE BEHAVIOUR AND MODESTY WERE THE HALLMARKS OF THE PROPHET عليه السلام

Every prophet عليه السلام taught morality and chaste behaviour to his nation. Sayyidina Abu Ayub Ansari رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Four traits were common in all the Prophet عليه السلام, viz. (1) Modesty, (2) Applying perfume, (3) Brushing the teeth with the Miswāk and (4) Nikah." [Tirmidhi]

The Holy Prophet صلى الله عليه وسلم is reported to have said, "Every Dīn (religion) has a unique character. That of Islām is modesty." [Mishkāṭ p. 432]

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Modesty and Belief (*Imān*) are one and the same thing. If either of the two is removed, the other will not exist." [Ibid]

The truth of the above statement is evident. Those nations that do not possess modesty do not have Belief (*Imān*), and the Belief (*Imān*) of those Muslims who are losing their modesty is also dwindling. Many Muslims who live in Western countries are being robbed of their Belief (*Imān*) and soon their progeny will be totally bereft of any sign of Belief (*Imān*).

The first restriction Islām placed in this regard was the guarding of one's gaze. Women are commanded to remain within their homes and, if they need to emerge, they must conceal themselves in the veil (*Hijāb*) and must not apply perfume. The Holy Prophet صلى الله عليه وسلم mentioned that a woman is an object that needs to be concealed. He said that when she emerges from her home, Satan (*Shayṭān*) diverts everyone's gazes towards her. [Mishkāṭ p.269]

It is indeed sad that many people claim to be Muslims yet follow the immodest lifestyles of Islām's enemies. The schemes of the enemies are still in motion to further deviate the Muslims and rob them of every fiber of shame. What kind of a Muslim will not take heed of Allāh's warning when He exclaims, "those who follow their desires wish that you fall into gross deviation?"

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ يَالبَاطِلِ إِلَّا أَنْ  
تَكُونَ بَيْعَةً عَنْ تَرَضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ  
رَحِيمًا ﴿٢٩﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ  
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

(29) O you who believe, do not unjustly consume the wealth of each other except if it be by way of trade transacted with mutual consent. Do not kill yourselves. Indeed Allāh is Most Merciful to you. (30) Whosoever will do this out of enmity and injustice, We shall soon enter him into the Fire. This is all too easy for Allāh.

## PROHIBITION AGAINST CONSUMING WEALTH ILLEGALLY AND THE PRINCIPLES OF TRADE

The author of "Ma'ālimut Tanzīl" (v.1 p.417) writes that the unjust consuming of wealth referred to in this verse denotes practices such as dealing in usury, gambling, robbery, stealing, misappropriation of trusts, and all those methods forbidden by the Shari'ah.

Other commentators interpret it to mean all those forms of business transactions that are invalid in the Shari'ah.



The only exception by which the wealth of another is lawful is *"if it be by way of trade transacted with mutual consent."* The condition stipulated in this verse is that both the transacting parties must be satisfied with the transaction. Neither must be forced into the deal.

It is unlawful (*Harām*) to take someone's property without his or her permission. If the seller is forced to agree on a certain price or forced to sell when he is not willing to, then this will also be Unlawful (*Harām*).

## TRANSACTIONS THAT ARE NOT PERMITTED

The following are not permitted:

- ⇒ *To transact in swine, liquor and carrion.*
- ⇒ *To give or take a bribe.*
- ⇒ *To sell something that does not belong to one.*
- ⇒ *To sell a bird that is still flying in the air, or a fish that has not yet been caught.*
- ⇒ *To lie to the customer that he is being sold an item at cost price when it is really not so.*
- ⇒ *Rentals of properties are also considered to be transactions and have to be transacted with mutual consent. Some people perpetrate the sin of forcibly occupying an empty house and then forcing the owner to rent it to them. If he agrees, they then take the liberty to fix the rent even though the owner is unhappy. Such practices are Harām.*
- ⇒ *Certain countries have a law whereby the landlord can neither evict their tenants, nor raise the rental. It is not permissible for a Muslim to practise this unjust law since it is detrimental to the landlord?*
- ⇒ *Some people sell a commodity at a reduced price and then write out a receipt to the effect that it was sold at a higher price. This receipt is then shown to another person who is told that he can purchase it at cost. He then pays the inflated price for the item thinking that he had bought it at cost. This is cheating and abolished by the Shariah.*

*"Do not kill yourselves."* Some commentators have interpreted this verse to mean that a person should not destroy himself by consuming Unlawful (*Harām*) wealth. Such practices will lead only towards destruction in the Hereafter.

Others are of the opinion that it means that people should not kill each other. Still another group maintains that it refers to suicide. The broad context of the verse accommodates all of these interpretations. [*"Ma'ālimut Tanzīl"* p.418]

It is indeed unfortunate that in these times murder is extremely rife. Muslims kill one another because of trivial reasons. The enemies of Islām are always instigating them to fight each other, and the process seems never ending.

The warnings sounded by Allāh against murder will, Insha Allāh, be discussed in the verse of Surah Nisā where Allāh says, "Whoever murders a believer intentionally..." [Surah 4, verse 93]

## THE SIN OF SUICIDE

The human body and soul are the exclusive property of Allāh. Therefore, no person can take his own life. Sayyidina Abu Hurairah رضى الله عنه narrates that Prophet صلى الله عليه وسلم said, "The person who commits suicide by jumping off a mountain will remain in the fire of Hell, continuously ascending and then jumping off a mountain. The person who commits suicide by swallowing poison shall remain in the fire of Hell with the poison in his hand, swallowing it until eternity. The one who commits suicide using an iron object shall remain forever in the fire of Hell, piercing his belly with it." [Mishkāt p.295]

Growing frustrated with the problems of this world, some people resort to suicide, not understanding that the problems and torment of the Hereafter are much more severe.

"Indeed Allāh is Most Merciful to you." People should regard all Allāh's commandments as a blessing to themselves and act upon each of them, even those that appear to be difficult should be carried out since their violation will only cause destruction.

"Whosoever will do this out of enmity and injustice, We shall soon enter him into the Fire." The person who kills another for no valid reason shall suffer this pitiable plight. The same shall be the plight of those who commit suicide. None can escape the grip of Allāh, neither before, nor after death.

"This is all too easy for Allāh." He is Capable of anything and all are at His mercy."

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا نُهَوْنَ عَنْهُ نَكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ  
مُدْخَلًا كَرِيمًا ﴿٣١﴾

(31) From all the things forbidden to you, if you refrain from the major sins, We shall expiate for your evil deeds and enter you into a place of honour.

## THE PROMISE TO EXPIATE SINS

In this verse, expiation of minor sins is promised if the major sins are avoided. Some people have argued that this verse and numerous others seem to indicate that the person who merely refrains from the major sins must be forgiven even though he perpetrates minor sins and neglects the other duties of Islām.

The author of "Rūhul Ma'āni" (v.2 p.222) replies to this by saying that forgiveness depends on Allāh. If He wishes to pardon a person, He may do so, otherwise He is at liberty to punish the sinner.

Other commentators maintain that the “major sins” mentioned in this verse refer to all things that lead to disbelief (*kufr*). Therefore, if a person abstains from all such actions and dies as a Muslim, Allāh will pardon him. All sins, because they are minor by comparison to disbelief (*kufr*), will be considered to be minor. This forgiveness is dependant upon the will of Allāh, as He says, “*Verily Allāh will not pardon polytheism (shirk), but shall forgive all other sins for those whom He wills.*” [Surah Nisā, verse 48]

Sayyidina Abu Hurairah رضى الله عنه reports that Prophet صلى الله عليه وسلم said, “The five Salāh, one Jumu’ah to the next and one Ramadhān to the next will atone for all the sins committed in between as long as major sins are avoided.” [Muslim v.1 p.122]

According to another hadith of Muslim (v.1 p.121) the Holy Prophet صلى الله عليه وسلم is reported to have said, “The Muslim who, when the hour of Salāh draws near, performs a proper ablution (*wudhu*) and then observes proper bowing (*ruku*) and prostration (*sajdah*), these will atone for all his previous sins as long as he does not commit major sins.

It will appear from the above Ahādith that minor sins will be forgiven only when a person abstains from major sins. However; Imām Nawawī رحمه الله عليه clarified the issue. He writes that in the above cases, all minor sins are forgiven and that major sins are not forgiven except with repentance (*Taubah*) and the mercy of Allāh. This, he writes, has also been mentioned by Qadhi Ayādh رحمه الله and is the belief of the Ahlus Sunnah Wal Jamā’ah.

Sayyidina Abdullāh bin Mas’ūd رضى الله عنه reports that a person once kissed a woman. Regretting his action, he related the incident to the Holy Prophet صلى الله عليه وسلم. Thereupon the following verse of Surah Hūd was revealed, “*Establish Salāh at the two ends of the day and a portion of the night. Verily good deeds eradicate evil deeds.*” The person enquires of Prophet صلى الله عليه وسلم, “Is this glad tidings for me only?” The reply was, “For all the members of my Ummah.” [Mishkāt v.1 p.58]

The above verse as well as numerous Ahādith bear testimony to the fact that sins are expiated by means of good deeds.

Some commentators have explained that the verse under discussion is linked to the previous one. (The previous verse warned against unlawfully taking the wealth of another person). They say that the person who sets about to take away the wealth of another (by stealing, robbing, etc), then changes his mind, Allāh will forgive all the sins associated with this planned action. This is because he, out of fear for Allāh, abstained from the major sin that he had originally set out to do.

## WHAT ARE THE MAJOR SINS?

In his book dedicated exclusively to this subject, Hāfidh Shamsud Dīn (religion) Dhahabi رحمه الله عليه, explains that there exists a difference of opinion with regard to the precise number of major sins. Some maintain that there are seven, based on a hadith of Bukhari and Muslim. He says that this hadith does not restrict them to seven, but merely mentions the seven most serious sins. As there are also different levels of these sins, their numbers may increase. According to

Sayyidina Ibn Abbās رضي الله عنه they number seventy.

Allāma Qurtubi رحمه الله عليه reports (v.3 p.159) from Sayyidina Ibn Abbās رضي الله عنه that a major sin is that for which Allāh has promised Hell, His wrath, His curse or some punishment. He is reported to have said that they number close to 700. He says, "No major sin remains after repentance and no minor remains if persisted upon (they then become major)."

Hāfidh Dhahabi رحمه الله عليه has listed 70 of the major sins together with the punishment for each of them. The title of the book is "Kitābul Kabā'ir" and one may refer to it for further details.

## LIST OF MAJOR SINS

The following is list of major sins:

1. *Shirk (polytheism) and those beliefs and actions that lead to it. (The sin of polytheism (shirk) will never be forgiven as was already mentioned).*
2. *Intentionally killing someone.*
3. *Black magic.*
4. *Neglecting the obligatory (fardh) Salāh and performing them before time.*
5. *Not paying Zakāh.*
6. *Not fasting in the month of Ramadhān 'without a valid excuse, or breaking the fast without an excuse.*
7. *To die without performing Hajj when one had the means.*
8. *To hurt one's parents and to disobey them when their instructions are not contrary to the Shari'ah.*
9. *To break, family ties.*
10. *Committing adultery.*
11. *Committing incest and gratifying sexual passions in an unnatural way.*
12. *Taking any part in a transaction involving interest.*
13. *To usurp the wealth of an orphan.*
14. *To attribute lies to Allāh or His Prophet صلى الله عليه وسلم.*
15. *To desert the battlefield*
16. *For a leader to deceive his subjects.*
17. *To be proud.*
18. *To give false testimony or conceal testimony when the right of a person may be save by it.*
19. *To consume intoxicants.*

20. *Gambling.*
21. *To slander a chaste woman.*
22. *To misappropriate the booty.*
23. *Stealing.*
24. *Robbery.*
25. *Taking false oaths.*
26. *To oppress in any way (assault, stealing, verbal abuse).*
27. *To collect taxes.*
28. *To utilise Unlawful (Harām) wealth.*
29. *To commit suicide and to sever a limb.*
30. *Lying.*
31. *To pass Judgment contrary to the Shari'ah.*
32. *Bribery.*
33. *To imitate the opposite gender (shaving of the beard is also included in this).*
34. *To be unconcerned about the lewd behaviour of one's family.*
35. *To marry and cohabit with a woman merely so that her husband may take her back after he had issued three divorces (this practice is called Halālah").*
36. *To be heedless of drops of urine that contaminate one clothing.*
37. *To carry out actions to show off.*
38. *To seek religious knowledge for worldly motives or to conceal this knowledge.*
39. *To breach a trust.*
40. *To remind another of a favour done to him.*
41. *To refute fate (predestination).*
42. *To spy on others.*
43. *To carry tales.*
44. *To curse.*
45. *To deceive people and not fulfill a pledge.*
46. *To believe those who 'predict' the future (fortune-tellers, etc.).*
47. *To disobey the husband.*
48. *To make a picture or display it in the home.*
49. *Upon the death of a person to wail, slap the face, tear the*

*clothes, shave the hair or pray for destruction.*

50. *To rebel against and to harm Muslim.*
51. *To be tyrannical towards Allāh's creation.*
52. *To harm the neighbour.*
53. *To harm Muslims and speak ill of them.*
54. *To harm the pious people in particular.*
55. *For men to allow any garments to hang at or below the ankles.*
56. *For men to wear silk garments or gold jewellery.*
57. *For a slave to abscond from his master.*
58. *To sacrifice an animal in the name of another besides Allāh.*
59. *To intentionally name another person as one's father.*
60. *To that and argue merely to create anarchy.*
61. *To refuse water to a person in need.*
62. *To cheat in weight and measurement.*
63. *To be fearless of Allāh's chastisement.*
64. *To harm the friends of Allāh.*
65. *To be negligent of performing Salāh in congregation.*
66. *To omit the Jumū'ah Salāh without justification*
67. *To make a bequest with the express intent of harming an heir.*
68. *To fashion evil schemes and deceive people.*
69. *To spy on the confidential matters of Muslims and pass on the information.*
70. *To swear any of the Companions (Sahāba) رضى الله عنهم.*

Hāfidh Dhahabi رحمه الله عليه has listed the seventy major sins up to this point. Included in these are many that are well known, but still many others have been omitted. Below shall follow many more major sins as recorded in the book of Allāma Zainuddin Ibn Nujaim Hanafi رحمه الله عليه. This treatise of his is published at the end of his famous work titled "Al Aṣhbā wan Nadhā'ir".

- ⇒ *To become an accomplice to a tyrannical ruler, and neglect to enjoin good and forbid evil when able to do so.*
- ⇒ *To learn, teach or practise black, magic.*
- ⇒ *To forget the Qur'ān after memorising it.*
- ⇒ *To burn any living being alive.*
- ⇒ *To become despondent of the mercy of Allāh.*
- ⇒ *To consume carrion or swine without being constrained to 'do'*

so.

- ⇒ *To persist in committing minor sins.*
- ⇒ *To assist or instigate the commission of sins.*
- ⇒ *To adopt a career in singing.*
- ⇒ *To expose one's private parts in front of others.*
- ⇒ *Dancing.*
- ⇒ *To love the world.*
- ⇒ *To speak, ill of scholars and those who memorise the Qur'ān.*
- ⇒ *To betray one's leader.*
- ⇒ *To slander the birth of any person.*
- ⇒ *To invite others towards anything deviant.*
- ⇒ *To point a weapon at another person without justification.*
- ⇒ *To castrate one's slave or sever any part of his body.*
- ⇒ *To show ingratitude to one who has done a good turn (a good Samaritan).*
- ⇒ *To practise apostasy, especially in the Unlawful (Harām).*
- ⇒ *To play chess and all such games that are forbidden by consensus of the 'Ummah.*
- ⇒ *To use drugs*
- ⇒ *To call a Muslim a disbeliever (kāfir).*
- ⇒ *To be unjust between one's many wives.*
- ⇒ *To masturbate.*
- ⇒ *To cohabit while menstruating.*
- ⇒ *To rejoice at disturbances in Muslim countries.*
- ⇒ *To perform indecent acts with an animal.*
- ⇒ *For an Ālim (religious scholar) not to practise his knowledge.*
- ⇒ *To criticise food.*
- ⇒ *To gaze at a beardless youngster.*
- ⇒ *To look, into or enter the home of another without permission.*

Certain sins have been omitted from the above list since they passed in the first list of Hāfiz Dhahabi رحمه الله عليه.

## THE LIST OF MINOR SINS

Hereunder follows a list of minor sins also compiled by Allāma Ibn Nujaim رحمه الله عليه.

1. To look, at forbidden things.
2. To kiss or touch with desire any woman besides one's wife.
3. To be secluded with a strange (non Mahram) woman.
4. To use utensils made of gold or silver.
5. To abstain from speaking to another Muslim for more than three days.
6. To intentionally laugh while performing Salāh..
7. To urinate while standing.
8. To wail, slap the face or tear clothing when some calamity occurs.
9. To walk, proudly.
10. To associate with a sinner.
11. To perform Salāh during the reprehensible times.
12. To take any impurity into the Mosque (Masjid) or any person (child or insane) when there exists a strong possibility of impurity being on his body or clothes.
- 13.. To sit facing the Qibla or facing the back, towards the Qibla when urinating or relieving one's self.
14. To expose one's private parts for no reason even when in seclusion.
15. To fast for days continuously without breaking the fast in between.
16. To cohabit with one's wife before paying the Kaffāra of 'Zihār' (refer to the beginning of Surah Mujādala [Surah 58] for the details of 'Zihār').
17. For a woman to travel without her husband or a M'ahram.
18. To make a high bid for an item one does not intend to buy, merely to inflate the price for those interested in buying.
19. To keep necessary commodities in storage (without selling them) waiting for the price to increase.
20. To make an offer to purchase something or to marry a woman after another person has already done so.
21. To buy out a merchant who is due to present competition so that one may monopolies the market.
22. To buy out commodities from the rural areas before they reach the town so that one may sell them at an inflated price.
23. To engage in trade after the Adhān for the jumu'ah Salāh has been given.



24. To sell an item without disclosing its defects.
25. To raise dogs for reasons besides that of protection and grazing animals.
26. To skip over the shoulders of people when entering the Mosque (Masjid).
27. To delay the payment of Zakāh.
28. To inconvenience road users by engaging in trade or using the road as a toilet. (Similarly, it will also be sinful to use such places as toilets that people frequent, or to use water sources for this purpose.)
29. To give the Adhān or enter the Mosque (Masjid) while in the state of impurity (Janābah).
30. To place the hands on the hips or fidget with something while performing Salāh.
31. To turn the head and look, around while performing Salāh.
32. To engage in worldly talk, while in the Mosque (Masjid) or any such activities that are not considered to be Ibādah (acts of worship).
33. For a fasting person to kiss and embrace hioner spouse when there is a danger that they will engage in sexual relations, thereby breaking their fasts.
34. To pay zakāh from wealth of an inferior quality
35. To sever the entire head from the body of the animal being slaughtered.
36. For a mature woman to marry without the consent of her guardian.
37. For a husband to issue more than one divorce at once.
38. To issue a divorce while the wife is menstruating.
39. To issue a divorce during the wife's period of purity ("Tuhr" the period between menstrual cycles) when intercourse took place during the same period of purity.
40. To favour some of one's children above the rest (unless there exists some legitimate grounds).
41. For a judge not to treat the plaintiff and defendant equally.
42. To accept a gift from or to partake of the food of a person whose wealth is ill-gotten.
43. 'To walk, on the land of a person without his permission.
44. To mutilate any living being.

45. To make prostration (sajdah) on a picture of an animate object when performing Salāh, or to perform Salāh with such pictures in the vicinity.
46. To greet a disbeliever (kāfir) with the words of Salām.
47. To clothe a child in such attire that is not permissible for a grown person to wear.
48. To continue eating after being satiated.
49. To think, ill of a Muslim.
50. To listen to frivolous talks.
51. To listen to a back, biter without reprimanding him.
52. To lead people in Salāh against their wishes (when they are unhappy with the Scholar (Imām) for some reasonable grounds).
53. To speak, while the jumu'ah sermon is being delivered.
54. To place impurities on the roof of the mosque (Masjid) or on the road leading to the mosque (Masjid).
55. To make a promise to someone without intending to fulfill it.
56. To joke with or praise anyone excessively.
57. To become angry without a reason that is valid in the Shqri'ah.

The above list includes those sins that are common amongst people. Other sins mentioned by Allāma Ibn Nujaim رحمه الله عليه have been omitted for the sake of brevity. Some of the minor sins mentioned in the list are debatable, like the sin of not speaking to a Muslim for more than three days. It should be included in the major sins because the hadith severely reprimands such behaviour.

Various Scholars (Ulama) differ in their specification of minor sins. Hafidh Dhahabi رحمه الله عليه included in his list the sins of nullifying Hajj, Umrah and Salāh without valid reasons. Allāma Ibn Nujaim رحمه الله عليه however, has not listed these in his list. Many other sins have been omitted from the above lists that have been mentioned in the Ahādith.

Minor sins are, nonetheless, sins and have to be avoided. Sayyidah Ayshah رضي الله عنها narrates that the Holy Prophet صلى الله عليه وسلم said, "Abstain from the minor sins as well because they will also have to be accounted for." (Allāh has appointed angels to record these as well). [Mishkāt p. 458]

**Lesson:** A minor sin will be considered minor when a person commits it while fearful of Allāh. However, if he commits a minor sin heedlessly (thinking that it is a "small thing"), then this sin will be considered to be a major sin. Similarly a minor sin will be considered a major sin when it is persistently practiced. To ignore and attach no importance to the warnings sounded in the Qur'an and Ahādith constitutes disbelief (kufr); irrespective of whether the warning is for a major or minor sin.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا  
 اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ  
 كَانَ يَكُلُّ شَيْءٍ عَلِيمًا ﴿٣٢﴾ وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ  
 وَالْأَقْرَبُونَ ۚ وَلَ الَّذِينَ عَقَدْتَ أَيْمَنُكُمْ فَأَتَوْهُمْ نَصِيبُهُمْ ۚ إِنَّ اللَّهَ كَانَ  
 عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

(32) Do not desire the things by which Allāh has favoured some of you over others. For men shall be a portion of that which they earn, and for women shall be a portion of that which they earn. Ask Allāh for his favours. Indeed Allāh is the Knower of all things. (33) For each person We have appointed heirs of that which parents and relatives leave. Give the dues to those with whom you have made a covenant. Verily Allāh is Witness over everything.

### DO NOT DESIRE THOSE THINGS THAT ALLĀH HAS CONFERRED UPON OTHERS

A narration of Sayyidina Mujāhid رحمه الله عليه is reported in "Ma'ālimut Tanzīl" (v.1 p.420) in which Sayyidah Umm Salamah رضى الله عنها told the Holy Prophet صلى الله عليه وسلم, "Men fight in Jihād (religion war) whereas we do not. They also receive twice our share of inheritance. If we were men, then we would also fight in Jihād (religion war) and receive inheritance equal to theirs." On this occasion the above verse was revealed.

Certain commentators have reported that when the verse, "For a male shall be the like share of two females," was revealed, the women said, "We deserve a greater share because we are weak and men are strong. They are more capable of earning than we are." On this occasion, the above verse was revealed.

According to another narration, when the above verse of inheritance was revealed, some men expressed the desire that their rewards also be doubled. It was then that Allāh revealed the verse, "For men shall be a portion of that which they earn, and for women shall be a portion of that which they earn."

"Indeed Allāh is the Knower of all things." Allāh decrees every injunction with perfect wisdom. He has placed every person in their unique situation, granting them individual capabilities. According to these, Allāh has assigned different tasks to each individual. If every person was of the same gender, possessing the same capabilities, there would be gross imbalance in society.

Success in the Hereafter depends on a person's actions and sincerity. Each person shall receive the rewards promised by Allāh according to the level of his sincerity, whether the person be male or female.

The instruction not to desire the lot of others refers to those matters that are out of one's reach. He should endeavour to compete with others in matters wherein he has a choice. However, his endeavours should be free of jealousy,

boastfulness and self-praise. The Qur'ān encourages competition in good deeds.

The Holy Prophet صلى الله عليه وسلم said, "Allāh will record the person with the following two qualities as a grateful and patient person. (1) He who looks up to those who supersede him in religious matters, and attempts to emulate them. (2) He who looks at those less fortunate than him in worldly matters and shows gratitude to Allāh for giving him more. On the contrary, the person who looks down upon those lower than him in religious matters and, in worldly matters, looks at those more fortunate than him, Allāh shall not regard him as grateful and patient." [Mishkāt. p. 448]

The Holy Prophet صلى الله عليه وسلم is also reported to have said that the best of people are those whom Allāh had given knowledge and wealth and they spend it in the right causes, joining family ties and fulfilling the rights of Allāh. Then there are those whom Allāh has granted knowledge, but no wealth. They have the sincere aspiration in their hearts to do as the other group does if they also possessed the wealth. The reward of this group is equal to that of the first group. [Mishkāt p.451]

*"Ask Allāh for His favours."* A person should keep trying to do that which he can and, at the same time, continue begging from Allāh for His bounties. The ability, inspiration to carry out an action and to show gratitude are all from Allāh's bounty. So too is His acceptance and the inspiration to do more.

Since some women mentioned that they deserve a greater share because of their weakness, Allāh says, *"For each person We have appointed heirs of that which parents and relatives leave."* The specification of the various shares is based on Allāh's wisdom. As He had decreed, so should the estate be dissolved, for in this lies great good and benefit.

## THE INHERITANCE OF THE "MOWLAL MAWĀLĀT"

*"Give the dues to those with whom you have made a covenant."* This verse refers to the "Mowlal Mawālāt". During the period of ignorance, people often made a contract with each other that if either of them had to pay a penalty, the other would assist him. When either one died, then the other would inherit from him as well. Both these people were referred to as Mowlal Mawālāt.

There exists a difference of opinion whether such a contract is valid in Islām or not. According to Imām Abu Hanīfa رحمه الله عليه each of them may inherit from the other only if the deceased has no surviving relatives, neither As'hābul Farāidh, nor Asabāt, nor Dhawil Arhām. Either party has the option to annul the contract as long as neither has paid a penalty on behalf of the other.

According to Sayyidina Imām Shafi'i رحمه الله عليه and Imām Mālik رحمه الله عليه, none may inherit from the other, even if there are no surviving heirs. In this case, the estate will be given to the public treasury.

Imām Abu Bakr Jassās رحمه الله عليه writes that the above verse substantiates the contract of the Mowlal Mawālāt and no other verse nor hadith has abrogated it. It is further substantiated by the verse, *"The uterine relatives (Dhawil Arhām) are more deserving, in the book of Allāh, than the believers and immigrants."* This is

precisely in accordance with the ruling of Imām Abu Hanīfa رَحْمَةُ اللَّهِ عَلَيْهِ since he is of the opinion that the Uterine relatives (*Dhawil Arham*) are more deserving than the Mowlal Mawālāt, and the latter will only inherit in the absence of the former [*Ahkamul Qur'ān* v.2 p. 186]. The majority of the Companions (*Sahāba*) رَضِيَ اللَّهُ عَنْهُمْ also accepted the validity of the Mowlal Mawālāt contract. [*Madārikut Tanzīl*]

*"Verily Allāh is Witness over everything."* None can hide from Allāh, and He shall give every person his just dues.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَإِذَا ضَلَّحْتُ فَتَنَنْتُ حَافِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّي تَخَافُونَ نُشُوزَهُمْ فَعِظُوهُمْ وَاهْجُرُوهُمْ فِي الْمَضَاجِعِ وَاصْرَبُوا هُمْ فَإِنْ أَطَعَكُمْ فَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

(34) Man are the leaders of women because of the virtue Allāh has bestowed some of you over others, and because of what men spend from their wealth. So the pious women are obedient and, in the absence of their husbands, are protective because of that which Allāh has protected. As for those whose evil disposition you fear, advise them, separate your bed from theirs and (gently) rap them. If they obey you then look for no excuse (to persecute them). Verily Allāh is Most High, The Greatest.

## A WORD OF ADVICE TO THE MARRIED COUPLE

With regard to the circumstances of revelation, Sayyidina Hasan رَحْمَةُ اللَّهِ عَلَيْهِ has narrated the following incident. When a person once slapped his wife, she reported the episode to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed that she settle the matter by slapping him in retaliation. On this occasion the above verse was revealed. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then commented, "We had decided something, but Allāh desired another." [*Asbābun Nuzūl* p. 145]

## MEN ARE THE LEADERS OF WOMEN

*"Man are the overseers of women because of the virtue Allāh has bestowed some of you over others..."* This is the first reason for Allāh's choice of man as the overseer and leader of the woman. Allāh has bestowed men with understanding and insight, by virtue of which they are able to gauge the depths and intricacies of matters. While many women are also able to accomplish this feat, the average woman cannot do it as efficiently as most men.

If any difference has to taken, the man has the final say and his decision is binding on his wife.

The second reason given by Allāh is, *"because of what men spend from their wealth."* Since it is the responsibility of the man to provide for his wife and family, it is only logical that they be obedient to him. It is not becoming of any

woman to take from the husband and still disobey him. The pious woman realises that she should be obedient to the order of Allāh and obey her husband.

*"So the pious women are obedient and, in the absence of their husbands, are protective because of that which Allāh has protected."* This means that they protect the wealth, property and children of their husbands as well as their own chastity by not allowing other men to enter the house. This they should do because Allāh had protected their rights by enforcing the dowry on the husband and enjoining on him to provide for her. Certain commentators interpret the verse to mean that she should protect these things because Allāh has protected her.

Sayyidina Abu Hurairah رضى الله عنه narrates that someone asked the Holy Prophet صلى الله عليه وسلم who are the best of women. He replied that she was the woman who pleased her husband when he looks at her. She is obedient to his every order and does not belie him with regard to herself and his property. (She does nothing to displease him). [Mishkāt p.283]

Sayyidina Ibn Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The person who possesses four things has accumulated the good of both worlds. (1) A grateful heart, (2) A tongue ever involved in the remembrance of Allāh, (3) A body that is able to endure hardships, and (4) A wife who does not betray her husband with regard to her person and his property." [Ibid]

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The best of women who mount camels (Arab women) are those women of the Quraish who are most compassionate towards their infant children and most protective of the wealth of their husbands." [Bukhari v.2 p.760]

These Ahādith make it evident that it is the duty of every good woman that she safeguards the property of her husband and does not spend it extravagantly. She should also rear the children and protect her chastity. A man is unable to remain at home all the time and has to be out to earn a living and for other tasks. On these occasions, the wife should ensure that she looks after all his possessions. She must see to the nurturing of the children and their education because without this they will be heading for destruction.

## GUIDANCE FOR DEALING WITH DISOBEDIENT WIVES

*"As for those whose evil disposition you fear, advise them (if they still do not take heed), separate your bed from theirs and (this should be sufficient for any decent woman, but if she still takes no heed, then gently) rap them."*

In his farewell sermon the Holy Prophet صلى الله عليه وسلم said, "Fear Allāh with regard to your women for you have acquired them through a pledge between you and Allāh, and you have secured sexual pleasures from them according to the Shari'ah of Allāh. They owe you the right that none occupy your bed whom you (due to natural possessiveness) dislike. If they do so, then you may hit them in such a way that no bones are broken (i.e. no injury is inflicted). You owe them the right that you feed and clothe them in a good manner." [Muslim v.1 p.397]

It is apparent from this that a person may not hit his wife in any way that will inflict an injury. The author of "Rūhul Ma'āni" (v.5 p.25) writes that the three courses of action stipulated in the verse are mentioned in sequence. Each should

be employed only when the previous one fails.

*"If they obey you then look for no excuse (to persecute them)."* This verse advises those people who unnecessarily taunt and abuse their wives, finding the smallest excuses to punish them. Those who oppress the weak ones should bear in mind that soon they will have to present themselves before Allāh, and *"Verily Allāh is Most High, The Greatest."* Allāh exercises greater power over a person than any man can ever hope to exercise over his subordinates.

## A WARNING AGAINST WIFE BEATING

This verse teaches the husband that he should, in the event of a dispute advise the wife kindly, failing which he may separate their beds. Under no circumstances should he leave the house because such behaviour is fraught with danger.

Sayyidina Mu'āwiya Qushairi رضى الله عنه reports that he asked the Holy Prophet صلى الله عليه وسلم concerning the rights of women. Prophet صلى الله عليه وسلم replied, "Their rights are that you feed them when you eat and clothe them when you clothe yourself. You may not hit them on their faces, nor address them using bad words. Sever relations with them while still sharing the same house." [Abu Dawūd v.1 p.291]

A woman should be rapped only when absolutely necessary, and then too without causing injury and without striking the face. Sayyidina Iyās bin Abdullāh رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم instructed them not to beat their wives. Sayyidina Umar رضى الله عنه later came to Prophet صلى الله عليه وسلم complaining that their wives now grew bold (since they were aware of the injunction). The Holy Prophet صلى الله عليه وسلم then permitted it. Later the women began remonstrating against their husbands. The Holy Prophet صلى الله عليه وسلم said, "Many women have approached the wives of Muhammad صلى الله عليه وسلم complaining about their husbands. These men are not the best of you!" [Abu Dawūd v.1 p.292]

The author of "Rūhul Ma'āni" (v.5 p.25) writes that to endure the irritations of the wife is better than resorting to hitting her. Sayyidina Abdullāh bin Zam'ah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Do not beat your wives like people beat their slaves, for at the end of the day, you will have to satisfy your passions with her." [Bukhari v.2 p.784]

This hadith serves to explain to the man that he is eventually in need of his wife. It seems ridiculous that at one instance he is beating her and the next instance he is making love to her! The wife will also lose respect for him, thinking that he treats her kindly sometimes, and at other times he behaves worse than a beast. The author of "Rūhul Ma'āni" then makes mention of four reasons that may warrant a man rapping his wife. They are:

1. *If she refuses to beautify herself for him.*
2. *If she refuses to cohabit with him when he calls (without reason).*
3. *If she refuses to perform her obligatory (Fardh) Salāh or to*

bath.

4. If she goes out of the home without a valid excuse.

He may also rap her for any other reason similar to the above.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا  
إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

(35) If you fear a breach between the couple, then appoint an arbitrator from his family and an arbitrator from her family. If they both desire reformation, Allāh will reconcile them. Verily Allāh is All Knowing, Mindful.

### IF A COUPLE DISPUTE, TWO ARBITRATORS SHOULD BE APPOINTED TO RECONCILE THEM

If disputes arise between two acquaintances, one can well imagine the situation between a couple who live together day and night. These are inevitable. The sensible couple will resolve these between themselves as if nothing has transpired at all. However, it may occur that matters deteriorate to such an extent that a third party needs to step in to resolve the matter. Allāh has indicated towards this state of affairs in the above verse.

"If you fear a breach between the couple, then appoint an arbitrator from his family and an arbitrator from her family." These two will listen to both sides of the story. They should then advise the one who is at fault and do their best to resolve the dispute. They should not do or say anything that may aggravate the situation. If their intentions are sincere and they truly desire that the couple harmonise, Allāh will see to the rest, as He says, "If they both desire reformation, Allāh will reconcile them." If any of those involved distort the situation in any way, they should bear in mind that Allāh shall take them to task for this, for "Verily Allāh is All Knowing, Mindful."

When a dispute drags on for too long and the couple behave unjustly towards each other, they eventually lose interest in each other. To add fuel to the fire, the families of the couple step in to defend their own and, instead of reconciling the two, make the situation worse. Finally, the couple is so far distanced that there exists no possibility of amendment. This often results in divorce.

The procedure outlined by Allāh in this verse is best to curb any pending separation. For the families to incite the situation further is in contrast to the teachings of Islām and will result in grievous consequences in both the worlds.

❦ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ



بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا  
 فَخُورًا ﴿٣٦﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا  
 آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾ وَالَّذِينَ  
 يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ  
 الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَأَنفَقُوا  
 مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ  
 حَسَنَةً يَضْعَفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾

(36) Worship Allāh, ascribe none as partner to Him and show kindness to parents, relatives, orphans, the destitute, near neighbours, distant neighbours, close associates, travellers and those in your possession. Verily Allāh does not like the one who is proud and boastful... (37) Those who are miserly, instruct others to be miserly and conceal what Allāh had conferred on them through His bounty. We have prepared for the disbelievers a disgracing punishment. (38) Those who spend their wealth to show people and do not believe in Allāh, nor in the Last Day. The one whose friend is Satan (Shaytān), then he is the worst of friends indeed. (39) What harm will it do them if they believe in Allāh and the Last Day and spend of that which Allāh had provided for them? Allāh is Ever Aware of them. (40) Undoubtedly Allāh does not even oppress the weight of an atom. If it be a good deed, He shall multiply it and confer from His side a tremendous reward.

### KINDNESS TOWARDS PARENTS, RELATIVES, NEIGHBOURS, ORPHANS, THE POOR AND TRAVELLERS

"Worship Allāh, ascribe none as partner to Him..." Allāh has created man to worship only Him and reminds him of this responsibility time and again in the Qur'ān. The greatest form of worship is belief in Tauhid (*the Oneness of Allāh*) and this is annulled by polytheism (*shirk*). Therefore, Allāh constantly warns man against polytheism (*shirk*).

Thereafter Allāh reminds man of his rights towards fellow man. The first to receive mention are "and show kindness to parents." The same subject is repeated in Surah Baqarah, Surah An'ām and Surah Isrā (Surah Bani Isrā'il). This includes serving them, alleviating their burdens, and showing every type of obedience, except when it constitutes disobedience to Allāh. One may refer to the lengthy discussion on this subject in Surah Baqarah.

".....relatives..." Cordial ties should always be maintained with them and this is emphasised in the Shari'ah. Much has already been mentioned with regard to this at the beginning of this Surah.

".....orphans, the destitute..." These have also been discussed in Surah

Baqarah.

"...near neighbours, distant neighbours, close associates, travellers..." A person has to behave cordially towards all of Allāh's creation. These few have been mentioned in this verse because a person associates with them on a regular basis.

## CORDIAL BEHAVIOUR TOWARDS NEIGHBOURS

Sayyidah Ayshah رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم said, "Jibr'il السلام عليه advised so often to behave well towards neighbours that I thought that he will soon make them my heirs!" [Bukhari p.889]

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that Prophet صلى الله عليه وسلم said, "The best neighbour in the sight of Allāh is he who fosters the best relationship and displays the best character towards his neighbours." [Tirmidhi]

A person once asked the Holy Prophet صلى الله عليه وسلم how was he to know whether he was behaving well. Prophet صلى الله عليه وسلم replied, "When you hear that your neighbours are speaking highly of you, then you have done well. If you hear that your neighbours are speaking ill of you, then understand that you have done wrong." [Mishkāt p.424]

A hadith reads that the Holy Prophet صلى الله عليه وسلم once said, "The person who believes in Allāh and the last day should not inconvenience his neighbours. The person who believes in Allāh and the last day should speak good or remain silent." [Bukhari v.2 p.889]

According to another hadith, the Holy Prophet صلى الله عليه وسلم said, "I swear by Allāh that he is not a believer (Mu'min)! I swear by Allāh that he is not a believer (Mu'min)! I swear by Allāh that he is not a believer (Mu'min)!" When someone asked to whom he was referring to, Prophet صلى الله عليه وسلم replied, "The person whose neighbours are not safe from his evil." [Ibid]

The Holy Prophet صلى الله عليه وسلم also mentioned that the person whose neighbour is not safe from his evil shall not enter Heaven (Jannah).' [Muslim v.1 p.50]

Many people, despite being particular about their optional (Nafl) devotions, do not pay heed to fulfilling the rights of their neighbours, although this is more important. Sayyidina Abu Hurairah رضى الله عنه reports that someone enquired from the Holy Prophet صلى الله عليه وسلم regarding a certain woman who was known to be very meticulous in her worship by performing excessive Salāh, fasting and charity. She however, used to hurt her neighbours with her tongue. The Holy Prophet صلى الله عليه وسلم replied that she was destined for the fire of Hell. The person then continued to enquire about another woman who, although she observed few fasts, Salāhs and gave in charity only some pieces of cheese, yet she caused no harm to her neighbours. Prophet صلى الله عليه وسلم replied that she was destined for Heaven (Jannah). [Mishkāt p.425]

Sayyidina Ibn Abbās رضى الله عنه narrates that he heard Prophet صلى الله عليه وسلم say, "That person is not a believer (Mu'min) who eats to his fill while his neighbour goes hungry." [Mishkāt p. 424]

Although all neighbours need to be cared for, those who are closest receive

priority when giving something. Sayyidina abu Dharr رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When you cook a meal, add more water to the gravy and consider your neighbour." [Muslim p.329]

Once Sayyidah Ayshah رضى الله عنها asked the Holy Prophet صلى الله عليه وسلم to which of her neighbours should she give a gift. He told her to give it to the one whose door was closest to her. [Bukhari v.2 p.890]

The close neighbour referred to in the verse may also be interpreted to mean the neighbour who happens to be a relative as well. This is reported from Sayyidina Ibn Abbās رضى الله عنه. He will, therefore, have a two-fold right over a person.

The "associate" referred to in the verse may also mean the person with whom one consults. Whatever they discuss should be regarded as a trust and must not be disclosed to others. Tales should not be carried.

Some commentators have mentioned that the "associate" may also refer to a travelling companion. He must be treated cordially, be he a relative or not. If there is a restriction in space, he should be made comfortable, so that his journey be pleasant. He should neither be hurt physically nor verbally. The instruction in this verse also refers to behaving well towards those with whom one works. [Rūhul; Ma'āni]

The Holy Prophet صلى الله عليه وسلم said that the best of companions is he who behaves best towards his companions. [Mishkāt p.424]

Sayyidina Sahl bin Sa'ad رضى الله عنه reports that Prophet صلى الله عليه وسلم said, "The leader of a party on a journey is the one who serves them. The one who excels in serving his companions cannot attain an action superior to this unless he becomes a martyr." [Mishkāt p.340]

Sayyidina Ali رضى الله عنه has interpreted the "associate" to mean the wife. This seems closest to the Qur'ānic words. ["Ma'ālimut Tanzīl"]

The author of "Ma'ālimut Tanzīl" (v.1 p.435) writes that the traveller referred to in the verse has been interpreted by most commentators to mean a guest. Whether the traveller is a guest or not, he should still be treated warmly and assisted in every possible manner. This action holds much reward in the Hereafter.

## TREATING THE SLAVES WELL

"....and those in your possession." This refers to slaves who must also be treated amicably and their food and clothing duly provided. In no way should they be oppressed and should never be given more work than they can manage.

Sayyidina Abu Dharr رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Indeed these slaves are your brothers and servants whom Allāh has placed at your disposal. So the one who has a slave in his possession should feed him from that which he himself eats and clothe him as he clothes himself. They should not be given more work than they are capable of. If you give them more than they can manage, you should assist them." [Bukhari p.346]

Sayyidina Ibn Umar رضى الله عنه reports that Prophet صلى الله عليه وسلم said, "Whosoever punishes his slave for something that he is not guilty of or slaps him, then the expiation for this is that he sets him free." [Muslim v.2 p.51]

Sayyidina Abu Bakr رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the person who does not treat his slave well shall not enter Heaven (Jannah). [Tirmidhi]

Sayyidah Umm Salama رضى الله عنها narrates that on his deathbed the Holy Prophet صلى الله عليه وسلم enjoined the performance of Salāh and cordial treatment of slaves. [Mishkāt p.291]

## ABOMINATION OF PRIDE

"Verily Allāh does not like the one who is proud and boastful..." This portion of the verse admonishes those who consider themselves above others and are intoxicated by their own airs. This subject is discussed in Surah Luqman and Surah Hadid as well. Pride and haughtiness are truly devastating diseases of the heart and are the cause of many sins. It leads a person to hanker after fame, to be boastful in his actions, to practise deviant customs upon the occasion of marriage, fearing what people will say if he does not do these things.

## PRIDE CAUSES A PERSON TO SUSPEND HIS GARMENTS BELOW THE ANKLES

Sayyidina Ibn Umar رضى الله عنه narrates that Allāh will not look at that person with mercy who, because of pride, allows his garments to drag on the ground. [Bukhari p.861]

Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates that Prophet صلى الله عليه وسلم said, "The lower garment of a believer (Mu'min) (male) should be in the middle of his calf and there is no harm if it is between this point and the ankle. Whatever is below this shall lead one to the Fire. Allāh shall not look at that person with mercy who allows the garment to hang below the ankles out of pride." [Abu Dawūd v.2 Pg.2 10]

This sin cited above applies to all garments, be they trousers, lūngis, kurtas, etc. [Ibid]

Amongst the advice that the Holy Prophet صلى الله عليه وسلم gave Sayyidina Jābir bin Sulaim رضى الله عنه was, "Guard against hanging the garments below the ankles, for indeed it stems from pride and Allāh does not like pride." [Ibid p.210]

In the last hadith, the Holy Prophet صلى الله عليه وسلم mentioned that this action stems from pride. Those perpetrating this sin consider it degrading to wear their garments above their ankles. They will never dare walk in this way in public. This is a clear indication that they allow their garments (especially trousers) to hang below the ankles out of pride, even though they deny it.

The Holy Prophet صلى الله عليه وسلم narrated an incident of a person from the previous nations who, due to pride, walked about with his garments below his ankles. The ground swallowed him up and until the day of Qiyamah, he will continue being swallowed up in this manner. [Bukhari v.2 p.861]

## SOME BRANCHES OF PRIDE

Numerous evils develop from pride. One of these is when people refuse to accept the truth even after the error of their ways has been made known to them. They are adamant to practise the wrong and continue to challenge the truth. They consider it below their dignity to practise the Shari'ah (Islamic laws) and do not leave their sinful ways, fearing the reaction of mere mortals.

A Companion (Sahabi) رضى الله عنهم once asked the Holy Prophet صلى الله عليه وسلم, "A person likes his clothing and shoes to be nice (is this due to pride)?" the reply was, "Allāh is beautiful and likes things of beauty. Pride is to challenge the truth and to consider others as inferior. [Muslim v.1 p.65]

Together with pride, boastfulness and vainglorious attitudes are also condemned in this verse. It is common for people to boast about their achievements, even if the praise is misdirected. They are proud of what they do, not realising that whatever they have done has been conferred on them by Allāh. They are merely the humble servants of Allāh.

It should never cross a person's mind that those people whom Allāh has not bestowed with His favours are less fortunate than himself. Allāh gives whom He wills and may choose not to give others because of His infinite wisdom. A servant of Allāh should think that he is merely the humble slave of his Master and never look down upon others.

In this regard, the author of "Rūhul Ma'aani" writes that the proud and arrogant person does not consider his relatives and neighbours. He only blows his own trumpet and sings his own praises before them. In this way, he neglects his duties towards them and shows disregard for the injunctions of Allāh to maintain cordial relations with them.

Those who are proud never want to extend any help to others out of fear that they may match them. They desire that these people remain where they are so that they may never present any competition. A wealthy brother never likes to visit his poor brother, considering this below his dignity. His pride will always be an obstacle to the fostering of good relations.

## THE ABOMINATION OF MISERLINESS

*"Those who are miserly instruct others to be miserly and conceal what Allāh has conferred on them through His bounty."* This verse is an extension of the last and continues to describe those who are proud and boastful. They neither spend on their relatives and the needy, nor do they allow others to do so. Those who do not like to spend for the sake of Allāh grow to dislike the spending of others as well.

Allāh says in Surah Fajr, *"You never honour the orphan, never encourage (others) to feed the poor, you devour inheritance with relish and love wealth with a very deep love."* [Surah 89, verses 17 to 20]

Misers never show gratitude to Allāh for what He has given them, neither do they spend on His creation. They never think where the wealth has come from and that they owe it to Allāh that they spend in ways that He is pleased

with.

*"We have prepared for the disbelievers a disgracing punishment."* The author of "Rūhul Ma'āni" writes that "disbelievers" in this context refers to those who are ungrateful to Allāh. The common meaning of kāfir (disbeliever) may also be implied. He goes on to narrate that the Jews used to frequently visit the Christians and, pretending to be concerned, would advise them not to spend their wealth so freely for they fear that their wealth will soon expire. They told them that the future was uncertain and they should rather conserve what they have. With reference to this Allāh revealed the above verse viz. *"Those who are miserly, instruct others to be miserly... (till the verse)... Allāh is Ever Aware of them."* With this incident in mind, the meaning of "disbelievers" is understood.

## THE ABOMINATION OF SPENDING PRETENTIOUSLY

*"Those who spend their wealth to show people and do not believe in Allāh, nor the Last Day."* This verse is also part of the description of those who are "proud and boastful." The verse depicting the punishment awaiting the disbelievers was mentioned incidentally.

The only time when these people will spend is when it earns them a reputation. They spend only so that people may be impressed by their wealth and heap praises upon them. If they believed in Allāh and the Last Day, they would not be so vain. Then they would have acted in anticipation of the rewards promised by Allāh, knowing that the day will draw wherein they shall receive the full recompense of their deeds.

*"The one whose friend is Satan (Shaytān), then he is the worst of friends indeed."* The author of "Rūhul Ma'āni" writes that this verse refers to Iblīs (Devil), his comrades and all those who pander to his wishes. The carnal passions are also implied, together with all the men and Jinn who act deviously. They are described as the worst of friends because they are always encouraging others to sin, thereby leading them to the fire of Hell.

*"What harm will it do them if they believe in Allāh and the Last Day and spend of that which Allāh has provided for them? Allāh is Ever Aware of them."* This purpose of this question is to censure the disbelievers and to inject concern within them about their plight in the Hereafter. If they ponder awhile, they will realise that their code of conduct is indeed incorrect and that they have no alternative but to adopt the ways of Belief (Imān).

*"Undoubtedly Allāh does not oppress even the weight of an atom."* Allāh will never punish a person for something that he never did. In a like manner, no action of a person's will go unnoticed by Allāh. Every deed will earn its reward. In fact, Allāh will multiply the reward many times over.

The minimum reward for every action will be tenfold, as Allāh says on Surah An'ām. *"Whosoever does a good deed will receive tenfold the like thereof"* [Surah 6, verse 160]. Allāh may then multiply this seven, seventy, seven hundred and many more times over. Alas! Because the measly world is before us, people hanker only after it, depriving themselves of deeds and subjecting themselves to sinful behaviour.

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾

(41) How will it be when We shall bring forth from every nation a witness and call you [Oh Muhammad صلى الله عليه وسلم] to witness over all of them?

### EVERY UMMAH SHALL HAVE A WITNESS ON THE DAY OF JUDGMENT (QIYAMAH)

This verse depicts the scene on the Day of Judgment. Every Prophet عليه السلام will bring forth his Ummah and give testimony with regard to their beliefs and actions. Then the illustrious Prophet Muhammad صلى الله عليه وسلم will be summoned to testify about the veracity of these prophets عليهم السلام. This episode has been dealt with in detail in Surah Baqarah under the verse, "So that you [the Ummah of the Holy Prophet صلى الله عليه وسلم] may be witness over the people and the messenger a witness over you." [Surah 1, verse 143]

When the Ummahs of the previous prophets عليهم السلام refute the invitation of their respective prophets عليهم السلام, the Ummah of the Holy Prophet صلى الله عليه وسلم will be summoned to attest to the truthfulness of these prophets عليهم السلام. Then Prophet صلى الله عليه وسلم himself will testify to the honesty of his Ummah.

Sayyidina Abdullah bin Mas'ud رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once asked him to recite the Qur'an to him. He said, "Should I recite to you when it was revealed to you?" Prophet صلى الله عليه وسلم said, "Yes, I enjoy listening to the recitation of others." Thereupon Sayyidina Ibn Mas'ud رضى الله عنه began reciting Surah Nisā till he reached the verse, "How will it be when We shall bring forth from every nation a witness and call you [Oh Muhammad صلى الله عليه وسلم] to witness over all of them." At this point, the Holy Prophet صلى الله عليه وسلم asked him to stop reciting. He says that when he looked up, he saw that tears were flowing from the eyes of Prophet صلى الله عليه وسلم. [Bukhari v.2 p.659]

After recounting this hadith, the author of "Rūhul Ma'āni" writes that if this is the condition of the witness (that he weeps upon calling this scene to mind), what should be the reaction of those for whom testimony has to be given?

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ

حَدِيثًا ﴿٤٢﴾

(42) On that day, those who disbelieved and disobeyed the messenger will wish that the earth is levelled upon them. They will not be able to hide anything from Allāh.

### THE DESIRE OF THE DISBELIEVERS (KUFFĀR) ON THE DAY OF JUDGMENT (QIYAMAH)

This verse paints a picture of the severity and grief of the Day of judgment (Qiyamah). The disbelievers (kuffār) will wish that they were rather buried and

that the earth was heaped upon them so that they will not have to endure the day. Nothing will be hidden from Allāh because even their limbs will testify against them.

At times they will swear that they never committed polytheism (*shirk*), but when their limbs testify, they will be forced to admit their guilt. It is then that they will wish that the ground is levelled over them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾

(43) O you who believe! Do not draw near to Salāh when you are intoxicated until you are aware of what you say, and (do) not (approach Salāh) when you are impure, except for the traveller, till you bath. If you are ill, on journey, returning from the toilet or from touching your women, and you do not find any water, then use clean soil to wipe your faces and arms. Verily Allāh is Most Pardoning, Most forgiving.

## THE PROHIBITION AGAINST PERFORMING SALĀH WHILE INTOXICATED

During the initial stages of Islām, intoxicants were permitted. Sayyidina Ali رضي الله عنه narrates that he was once invited for a meal by Sayyidina Abdur Rahman bin Auf رضي الله عنه. Wine was also served and everyone got drunk. When the time of Salāh entered, they appointed him as Belief (*Imān*). He began to recite Surah Kāfirūn and read, "I worship what you worship" instead of "I do not worship what you worship". This contorted the meaning of the verse and it was on this occasion that Allāh revealed the above verse stating, "O you who believe! Do not draw near to Salāh when you are intoxicated until you are aware of what you say..." [Tirmidhi]

It was after this that the explicit verses were revealed which forbade wine. This is discussed in Surah Mā'idah where Allāh says, "O you who believe, indeed wine, gambling, idols and charmed arrows are impurities of Satan (*Shaytān*), so abstain therefrom..." [Surah 5, verse 90].

According to another narration, Sayyidina Asla bin Sharīk رضي الله عنه reports that he used to tie the saddle on the camel of the Holy Prophet صلى الله عليه وسلم. One night he was in need of a bath, but feared that he may fail seriously ill or even die on account of the extreme cold. When he asked Prophet صلى الله عليه وسلم concerning this, the above verse was revealed, whereby Tayammum was permitted.



## THE LAWS OF TAYAMMUM

This verse as well as another in Surah Mā'idah explain the practice of Tayammum. It is gathered from both these verses that Tayammum can be made in the absence of water, when a person is ill or when he has a shortage of water on a journey. It may substitute the obligatory bath as well as ablution (*wudhu*). When a person is in need of an obligatory bath, he is termed to be in the state of Hadath Akbar, and when in need of ablution (*wudhu*), he is termed to be in the state of Hadath Asghar.

In the absence of water Salāh may not be omitted. Allāh has rather allowed the performance of Tayammum. Just as it is Unlawful (*Harām*) to perform Salāh while in the states of Hadath Akbar or Hadath Asghar, so too is it Unlawful (*Harām*) to delay performance of the Salāh till after its appointed time.

The term "impure" denotes the state of Hadath Akbar, while "returning from the toilet" refers to Hadath Asghar. According to Sayyidina Ali and Ibn Abbās رضي الله عنه, the term "touching your women" refers to the state of Hadath Akbar, since this alludes to intercourse. Sayyidina Abdullāh bin Mas'ūd رضي الله عنه is of the opinion that the verse means that when a person touches a woman directly, his ablution (*wudhu*) will be nullified. This is also the ruling of Imām Shāfi'ī رحمه الله عليه and others.

According to Imām Abu Hanifa رحمه الله عليه, ablution (*wudhu*) will not be nullified by touching a woman since the interpretation of the verse is as explained by Sayyidina Ali رضي الله عنه and Sayyidina Ibn Abbās رضي الله عنه.

Sayyidah Ayshah رضي الله عنها narrates that the Holy Prophet صلى الله عليه وسلم would perform his Salāh at nights while she was lying in front of him like a corpse. When he performed the Witr Salāh, he would touch her feet. [Nasā'i p.38] This hadith substantiates the fact that ablution (*wudhu*) is not nullified by touching a woman.

Tayammum is permitted in three instances. These are (1) in the absence of water, (2) when one is ill and (3) when one is travelling. The details of these are explained in the books of jurisprudence. In brief the following points should be borne in mind.

- ⇒ *The absence of water does not mean that there is no Water at the place where one is to perform Salāh. The person should search in the vicinity (within a radius of approximately 2,5 km). He has to acquire the water even if he has to pay for it. However, if he cannot attain the water despite its presence (e.g. there is a well but no bucket), then he will be permitted to make Tayammum.*
- ⇒ *The person who is ill can also perform Tayammum when the illness is of such a nature that water will aggravate it.*
- ⇒ *Tayammum may be performed if the water is extremely cold and there is no way to heat it. The person fears that by using the water, his illness may be intensified or a limb or his life may be lost in the process.*

⇒ Traveller may also perform Tayammum when he cannot find water. There are various rules governing this situation as well e.g. he should attempt to search for water or acquire it from his fellow travellers. If he can purchase the water, he should do so even if the price be slightly higher than usual.

The Holy Prophet صلى الله عليه وسلم is reported to have said, "I have been privileged above the other Prophet with six things viz. (1) I have been granted concise speech, (2) I have been assisted with awe (i.e. Allāh has cast awe into the hearts of my enemies so that they desist from attacking me), (3) The spoils of war have been declared permissible for me, (4) The entire earth has been made a place of worship for me and a means of attaining purity (by virtue of Tayammum), (5) I have been sent as a prophet to the entire mankind (the previous Prophet رضى الله عنه were restricted to their particular nations), and (6) The coming of any other prophet has been terminated by my advent since there shall be no prophet after me" [Mishkāt p.5 12]. Although this particular hadith cites only six things, other Ahādith mention many more.

Sayyidina Abu Dharr رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Pure soil will purify a believer (*Mu'min*) even if he does not find water for ten years. When he does find water, he should use it." [Tirmidhi]

## THE METHOD OF TAYAMMUM

The above verse and verse 6 of Surah Mā'idah describe that the face and the arms should be 'wiped' with the soil. The Ahādith describe that a person should strike his hands on the soil and then pass these hands over the face. Thereafter, he should strike the soil again and pass them over each arm up to the elbows, as he would do in ablution (*wudhu*).

It is imperative that the intention of Tayammum be made when performing Tayammum. Therefore, a person will not be considered to have performed Tayammum if his face and hands become covered in dust without him intending it.

"Verily Allāh is Most Pardoning, Most Forgiving." Allāh is so Clement that he instituted the performance of Tayammum in the absence of water as a concession to alleviate the states of Hadath Asghar (*minor impurity*) and Hadath Akbar (*major impurity*). (The method of performing Tayammum for both states of Hadath (*impurity*) is the same).

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِالسِّنِّهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

(44) Have you not seen those who have been given a portion of the Book, purchasing misguidance and hoping that you deviate from the path? (45) Allāh is well Aware of your enemies. Allāh suffices as a Protecting Friend and Allāh suffices as a Helper. (46) Some of the Jews alter words from their context and say, "We hear and we disobey and listen in a manner that you do not listen!" Distorting with their tongues and taunting the Dīn (religion) they say "Rā'inā." If only they said, "We hear and we obey!" "Do listen!" and "Do grant us consideration," it would have been better for them and more ethical. However, Allāh has cursed them because of their disbelief, so only a few of them believe.

## THE MISCHIEF AND DEPRAVITY OF THE JEWS

Sayyidina Ibn Abbās رضى الله عنه narrates in a report of Durrul Manthūr (v.2 p.178) that the chief of the Jews Rifā'ah bin Zaid, would frequent the gatherings of the Holy Prophet صلى الله عليه وسلم. He would contort his tongue when speaking and taunted the Dīn (religion) of Islām and its injunctions. The above verses were revealed with reference to him.

The learned scholars of the Jews learnt from their scriptures about the advent of the Holy Prophet صلى الله عليه وسلم, but altered the scripture to hide the fact. They did not believe in him, prevented their people from doing so and chose to deviate instead. Besides this, they also left no stone unturned to lead the Muslims astray. Allāh, however, puts the Muslims at ease by saying, "Allāh is well Aware of your enemies. Allāh suffices as a Protecting Friend and Allāh suffices as a Helper."

The Jews would distort their words when speaking to the Holy Prophet صلى الله عليه وسلم so that the words would take on a different meaning although not sounding defamatory. One of these words was "Rā'inā." In Arabic, it means that people be given consideration, but in the Jewish language it was a curse for death. This has already been discussed in Surah Baqarah where Allāh says, "O you who believe, say not Rā'inā..." [Surah 2, verse 104].

They would say, "We hear and we disobey..." They made it sound as if they were saying that they heard what the Holy Prophet صلى الله عليه وسلم had to say and that they would disobey anything contrary to what he said. In their hearts, however, they intended not to listen to what Prophet صلى الله عليه وسلم had to say.

When the Holy Prophet صلى الله عليه وسلم used to instruct the people to "listen," the Jews would add the words "in a manner that you do not listen!" According to the author of "Rūhul Ma'ānī", this phrase could also have a good meaning if interpreted to mean "in a manner that you (are not listening to offensive things)." This was the meaning that they would have wanted others to take, but their words were intended to actually curse the people so that they lose their ability to hear.

Instead of adopting this vile behaviour "if only they said, 'We hear and we obey! Do listen!' and 'Do grant us consideration,' it would have been better for them and more ethical. However, Allāh has cursed them because of their disbelief so only a few of them believe."

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ  
وُجُوهًا فَتَرُدَّهَا عَلَيْنَا أَدْبَارَهَا ؕ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ؕ وَكَانَ أَمْرُ اللَّهِ

مَفْعُولًا ﴿٤٧﴾

(47) O you who have been given the scripture! Believe in what We have revealed, that verifies what is with you before We disfigure them as We had cursed the people of the Sabbath. The decree of Allāh shall be come to pass.

## THE JEWS ARE ACCURSED

Durrul Manthūr (v.2 p.168) records the narration of Sayyidina Ibn Abbās رضى الله عنه in which he says that the Holy Prophet صلى الله عليه وسلم once addressed a congregation of Jewish leaders that included people like Abdullāh bin Sūriya and Ka'ab bin Asad. The Holy Prophet صلى الله عليه وسلم told them to fear Allāh and accept Islām since they knew that it was the truth. They said, "O Muhammad, we know nothing of this." On this occasion Allāh revealed the above verse telling them, "O you who have been given the scripture! Believe in what We have revealed, that verifies what is with you (the Torah Believe therein) before We (as a punishment) disfigure faces, turning them around (towards the nape and then it shall be flat, without a sign of the nose, mouth and eyes), or We curse them as We had cursed the people of the Sabbath."

The Jews were ordered to revere Saturdays and prohibited from fishing on that day. They disobeyed the order and were transformed into monkeys, as explained in Surah Baqarah (verses 65/6). Allāh reminds them of this shocking incident that occurred to their forebears, and was renowned amongst them. Details of this incident will also be mentioned in Surah A'rāf [Surah 7, verse 163 to 166].

"The decree of Allāh shall come to pass." None can thwart the decree of Allāh when He ordains it.

The commentators have deliberated at length about the disfiguring of faces referred to in this verse; whether it had already happened or whether it was still to occur in the future. In brief, some are of the opinion that it did not happen because some Jews did convert to Islām. Others say that it is still to occur to the Jews before judgment (Qiyamah).

There are some who maintain that Allāh mentioned two things in this verse; either the disfiguring of faces, or Allāh's curse. Since the curse had already befallen them, the second option (disfiguring) will not come to pass. Others say that the disfiguring shall still take place in the Hereafter.

Hakimul Ummah Sayyidina Thanwi رحمه الله عليه has written that there is nothing to prove that this disfiguring will certainly happen if they do not believe. The verse states only the possibility of this happening.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ  
 أَفْرَأَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

(48) Verily Allāh does not forgive that polytheism (shirk) be committed, but may forgive all sins besides this for whom He wills.

## POLYTHEISM (SHIRK) IS AN EXTREMELY SEVERE SIN AND THE POLYTHEIST (MUSHRIK) WILL NOT BE FORGIVEN

This verse makes it clear that the person committing polytheism (*shirk*) will never be pardoned by Allāh if he dies in this condition. Besides this sin, Allāh may pardon any other sin if He wills. Allāh has created man, sustains him and sees to his every need. Despite all of this, man still seeks help from another and accords the type of respect reserved only for Allāh to another. Even logically this does not make sense. It is for this reason that the Qur'ān refutes polytheism (*shirk*) and warns against it in so many places.

Assuming that a person owns something and then people say that someone else is also a partner, one can well imagine the reaction of the owner. He will, naturally, be extremely upset even though he is the temporary owner in this transitory life. He is neither the permanent owner, nor the creator of the thing.

The entire creation is unable to create even a fly and are dependent totally on Allāh. They are all fraught with weaknesses and will eventually return to Him. It is, therefore, sheer foolishness that such feeble beings be made as partners to Allāh, the Most High.

Those who attribute children to Allāh are also considered to be polytheists (*Mushrikīn*), such as the early Makkans who used to call the angels the daughters of Allāh and the Christians and Jews called Sayyidina Isā عليه السلام and Sayyidina Uzair عليه السلام the Sons of Allāh respectively. They are all destined for the eternal fire of Hell.

## OTHER DISBELIEVERS (KUFFĀR) BESIDES THE MUSHRIKĪN WILL ALSO NOT BE FORGIVEN

This fact is explicitly mentioned in the Qur'ān. In Surah Ahzāb Allāh says, "Indeed Allāh had cursed the disbelievers (*kuffār*) and prepared for them a blazing inferno wherein they will abide forever and ever. They will find no friend, nor any helper." [Surah 33, verses 64/5]

Allāh says in Surah Nisā, "Verily those who disbelieves (*kuffār*) and oppress, it does not behove Allāh to forgive them, nor to guide them to any path except the path to Hell wherein they will abide forever and ever. That is all too easy for Allāh." [Surah 4, verse 168/9]

All those people will be considered to be disbelievers (*kuffār*) who deny Allāh, Islām, the Qur'ān or any fundamental practice of Islām that is conclusively proven. So too are those who mock Islām and any of its injunctions and deny the finality of Prophethood of the Holy Prophet صلى الله عليه وسلم.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِاللَّهِ يَزْكِي مَنْ يَشَاءُ وَلَا يَظْلُمُونَ فِتِيلًا  
 أَنْظُرْ كَيْفَ يَقْتَرُونَ عَلَى اللَّهِ الْكُذْبَ وَكَفَىٰ إِثْمًا مُّبِينًا

(49) Have you not seen those who praise themselves for purity? Allāh purifies whomsoever He wills and does not oppress even by the amount of the string of a date seed. (50) See how they invent lies about Allāh. That suffices as a flagrant sin.

## CENSURING OF THOSE JEWS WHO PRAISED THEMSELVES FOR PURITY

Like the previous verses, this verse continues to describe some of the atrocious behaviour of the Jews. "Rūhul Ma'āni" reports from Sayyidina Hasan رحمه الله عليه that this verse was revealed with reference to the Jews and the Christians. Allāh says in Surah Mā'idah "The Jews and the Christians say, 'We are the children of Allāh and His loved ones!'" [Surah 5, verse 18]. Another of their boastful claims was, "None shall ever enter Heaven (Jannah) except of he be a Jew or a Christian" [Surah Baqarah, verse 111].

In this way, they used to praise their piety and purity even though they were disbelievers (*kuffār*) and sinners. Therefore Allāh asks if one has seen those who perpetrate this audacity by making claims that they are not worthy of. Their claims will neither save them nor grant them any benefit since Allāh knows the condition of every heart and soul. He knows the end result of every person, so whoever He praises will certainly be worthy of Heaven (Jannah). Whatever retribution He gives will be perfectly just and He cannot oppress anyone in the least.

The Arabs use the word "naqir," "fatil" and "qitmīr" to describe something insignificant. A "naqir" is the incision on the date seed, "fatil" is the string that is found there (as translated in the above verse) and "qitmīr" is the skin of the date seed. All these words appear in the Qur'ān.

"See how they invent lies about Allāh." By claiming that they are the beloved of Allāh, they are actually claiming that Allāh likes disbelief (*kufur*)! To fulfill their vain desires, they slander Allāh. "That suffices as a flagrant sin."

## THE NECESSITY AND IMPORTANCE OF PURIFYING THE SOUL

It is of utmost importance to eradicate all evil characteristics from the soul. This is part of the duty of prophethood, as Allāh says, "..... he teaches them the Book, wisdom and purifies them." Those who will attempt to rid themselves of immoral traits and evil habits according to the teachings of the Holy Prophet صلى الله عليه وسلم have been praised by Allāh. He says, "Those who are pure have indeed succeeded."

Those who assume that they are pure while they are not really so, have perpetrated a double sin. In addition to being bad, they perpetrate the sin of lying when they act as if they are good. Allāh says in Surah Najm, "Do not praise yourselves for purity. He (Allāh) knows best who is pious." [Surah 53, verse 32].

## PROHIBITION AGAINST PRAISING ONE'S SELF

Even if a person practices good deeds and abstains from evil, he will still be lacking in something. He can never know in what condition he will meet his end. Therefore, he cannot praise himself at all. The Holy Prophet صلى الله عليه وسلم even disapproved when people adopted names that seemed to praise them.

Sayyidina Zainab bint Abi Sama رضى الله عنه narrates that her name was Barrah (meaning a pious woman). When Prophet صلى الله عليه وسلم heard of this he said, "Do not praise yourselves for purity for only Allāh knows who is pious. Call her Zaynab." [Muslim v.2 p.208]

## THE PERMISSION TO SPEAK OF ALLĀH'S BOUNTIES

A person is allowed to speak of a bounty that Allāh has conferred on him. However, he should ensure that he is not fooling himself and that his speech is not merely to praise himself.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ  
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾ أُولَٰئِكَ الَّذِينَ  
لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَنَ يَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

(51) Have you not seen those who have been given a portion of the Book, they believe in the idols and Devil (Shaytān) and say with regard to those who disbelieve that they are better guided than the believers? (52) These are the ones whom Allāh has cursed. You shall never find a helper for those whom Allāh has cursed.

## THE AUDACITY OF THE JEWS WHO SAID THAT POLYTHEISM (SHIRK) IS BETTER THAN BELIEF (IMĀN)

A narration of Sayyidina Ibn Abbās رضى الله عنه is reported in "Lubābun Nuqūl" (p.71) where he says that the leaders and scholars of the Jewish Banu Nadhir tribe once came to Makkah. The Quraish told each other to question these people whether their Dīn (religion) was better or that of Sayyidina Muhammad صلى الله عليه وسلم since the Jews were reputed to have the knowledge of the previous scriptures.

When the Polytheists (*Mushrikīn*) asked this question to the Jews, the Jews [knowing that these people were Polytheists (*Mushrikīn*) and far away from the Deen of Sayyidina Ibrahim عليه السلام], replied that they [the Polytheists (*Mushrikīn*)] were more rightly guided than the Holy Prophet صلى الله عليه وسلم and his followers. On this occasion, the above verse was revealed.

The Jews were fully aware of the advent of the Holy Prophet صلى الله عليه وسلم and even awaited him anxiously. They recognised him from his description in their scriptures but, excluding a few, they did not accept Islām. Allāh says in Surah Baqarah, "When that came to them which they recognised they rejected it. The

curse of Allāh is on the disbelievers." [Surah 2, verse 89]

Despite not believing, the Jews even had the audacity to tell the Polytheists (*Mushrikīn*) that they were better than the Muslims! When one's whims and obstinacy find a place in the heart of a person, it blindfolds the eyes of his heart and causes him to refute the truth.

Any person with any knowledge of the previous scriptures understands that all the Prophet عليه السلام preached oneness of Allāh (*Tauhid*) and that Belief (*Imān*) was the worst crime any person could perpetrate. It was, therefore, only obstinacy that prompted them to tell the Polytheists (*Mushrikīn*) what they did.

## THE MEANING OF "JIBT" AND "TAGHŪT"

The commentators differ with regard to the meaning of these two words used in this verse. Some are of the opinion that "jibt" (translated above as *idols*) was the name of a particular idol and later all idols were called by that name. "Taghūt" (translated above as Devil "*Shaytān*") they mention, is every type of falsehood. Others say that "jibt" are magicians and "taghūt" are the Devils (*Shayātīn*). Besides these there are other opinions as well.

The Jews by their activities seem to believe in these things instead of Allāh. This was due only to their obstinacy and foolishness. Today this type of behaviour is also evident in many groups calling themselves Muslims as well.

"These are the ones whom Allāh has cursed." i.e. They have been cast far from Allāh's mercy. Because of this, they remain floundering in falsehood, making claims that the Polytheists (*Mushrikīn*) are better than the Muslims.

"You shall never find a helper for those whom Allāh has cursed." None shall assist them in the world, nor in the Hereafter when the chastisement of Allāh overtakes them. The Ahādīth also cite certain sins whereby a person, though not a disbeliever (*kāfir*), will be cursed if he perpetrates them. The following are the sins.

## THE TEN PEOPLE CURSED WITH REGARD TO LIQUOR

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم cursed the following persons with regard to liquor:

1. The brewer.
2. The one who has it brewed.
3. The consumer.
4. The transporter.
5. The one to whom it is being transported
6. The one who serves it:
7. The seller.
8. The one who uses the money derived therefrom.
9. The one who buys it.



10. *The one for whom it is bought. [Mishkāt p.242]*

## THE ONE WHO HARMS THE MUSLIMS OR PLOTS AGAINST THEM

Sayyidina Abu Bakr Siddique رضى الله عنه reports that Prophet صلى الله عليه وسلم said, "That person is accursed who harms a Muslim or plots against him." [Mishkāt p. 428]

## THOSE WHO REFUTE TAQDĪR (FATE) AND ADD TO ALLĀH'S BOOK

Sayyida Ayshah رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم did say, "I have cursed six persons, and the prayer (du'ā) of all the Prophet are accepted. (They are:)

1. *The one who adds to the book of Allāh.*
2. *The one who refutes predestination.*
3. *The one who makes Lawful (Halāl) those things that Allāh has declared Unlawful (Harām).*
4. *The one who vilifies my family.*
5. *The one who neglects my Sunnah. [Majma'uz Zawa'id v.7 p.205]*

Although the hadith initially mentioned six persons, only five have been listed. It is possible that one of the scribes omitted the sixth. This hadith is also recorded in Mishkāt (p.22) where the sixth person is the one who assumes authority by force so that he may honour those whom Allāh had disgraced and he disgraces those whom Allāh has honoured.

The fifth person cited refers to the one who completely turns away from the Sunnah of the Holy Prophet صلى الله عليه وسلم, and also the one who mocks at it. [Mirqāt]

## THOSE WHO BURN LANTERNS AT THE GRAVES

Sayyidina Ibn Abbās رضى الله عنه narrates that Prophet صلى الله عليه وسلم cursed those women who visit graves, those who prostrate to the graves and those who light lanterns at the graves. [Abu Dawūd and Tirmidhi]

## THOSE WHO WAIL AND THOSE WHO LISTEN TO WAILING

Sayyidina Abu Sa'id Khudri رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم cursed the women who wail as well as those who listen to them. [Mishkāt p. 151]

## THE DISOBEDIENT WIFE

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When a woman refuses to come to the bed of her husband when he calls, and he spends the night angry with her, then she will be under the curse of the angels till the morning." [Mishkāt p. 280]

## THOSE WHO SPEAK ILL OF THE SAHĀBA رضى الله عنهم

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that Prophet صلى الله عليه وسلم said, "When you see those who speak ill of my Companion (*Sahāba*), tell them, 'May Allāh's curse befall you because of your evil!'" [*Mishkāt p. 554*]

## THE RECEIVER OF USURY, THE SCRIBE AND THE WITNESS

Sayyidina Jābir رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم cursed the one who takes usury, the one who pays it, the one who records the transaction and those who are witness to it. He mentioned that they all share equally in the sin. [*Mishkāt p. 244*]

Another narration states that Prophet صلى الله عليه وسلم cursed the giver of interest, the receiver, the tattooist, the one on whom the tattoo is drawn and those who make pictures. [*Mishkāt*]

## THE GIVER AND RECEIVER OF A BRIBE

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم cursed those who gave bribes and those who accepted them. [*Mishkāt p. 226*]

According to a narration of Sayyidina Thaubaan رضى الله عنه, the Holy Prophet صلى الله عليه وسلم cursed the giver of a bribe, the receiver, as well the one who is the intermediary between the two. [*Mishkāt*]

## THOSE WHO STOCKPILE GRAINS AT THE TIME OF NECESSITY

Sayyidina Umar رضى الله عنه reports that Prophet صلى الله عليه وسلم said, "That person will be sustained by Allāh who goes out of town to acquire grain for people (by virtue of which the people receive their staple diet). That person is accursed who stockpiles grain (at the time of necessity awaiting an increase in price so that he can earn a higher profit)." [*Mishkāt p. 251*]

## THOSE WHO MAKE A LIVING CREATURE THEIR TARGET

Sayyidina Ibn Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم cursed those who make a living creature their target (in shooting practice) [*Mishkāt p. 357*]. It is also forbidden to use live bait when fishing.

## THOSE WHO IMITATE THE BEHAVIOUR OF THE OPPOSITE GENDER

Sayyidina Ibn Abbās رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that Allāh curses those women who imitate men and those men who imitate women. [*Mishkāt p. 380*]

According to another narration of Sayyidina Ibn Abbās رضى الله عنه, the Holy Prophet صلى الله عليه وسلم cursed effeminate men and those women who imitated men, instructing that people do not allow them in their homes. [*Ibid*]

These Ahādith report curses upon those people who attempt to alter their natural appearance so as to emulate another sex. However, those people who are

born as hermaphrodites are not cursed because they have no choice in the matter.

All people are accursed who have sex change operations, or imitate the opposite sex in their dressing e.g. men who grow ponytails or who wear feminine clothes. It is a serious sin to allow such people into one's home.

### THOSE WHO IMITATE THE DRESS OF THE OPPOSITE GENDER

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم cursed those men who dress like women and those women who dress like men. [Mishkāt p. 383]

### THOSE WHO PERPETRATE SODOMY

Sayyidina Abu Hurairah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "That person is accursed who gratifies himself through the back passage of his wife." [Mishkāt p. 276]

It is reported in the "Musnad of Ahmad" (v.1 p.309) that Prophet صلى الله عليه وسلم thrice repeated Allāh's curse upon those people who indulge in the act of the nation of Lūt عليه السلام (sodomy).

In (v.1 p.317) of the same book, that person is also cursed who gratifies his sexual lust with an animal.

### THOSE WHO TRANSPLANT HUMAN HAIR AND WHO DRAW TATTOOS

Sayyidina Ibn Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم undoubtedly cursed the woman who transplants hair onto another, as well as that woman who has hair transplanted onto herself. He also cursed the person who draws tattoos and the one on whom a tattoo is drawn. [Targhib v.2 p. 120]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reported that the Holy Prophet صلى الله عليه وسلم cursed the tattooist, the one on whom a tattoo is made, those who pluck their eyebrows and those women who have their teeth filed thin (creating gaps between) to beautify themselves; since all of these seek to alter Allāh's creation. [Targhib v.3 p.120]

### NOT DISCLOSING DEFECTIVE GOODS

Sayyidina Wāthila رضى الله عنه reports that he heard the Holy Prophet صلى الله عليه وسلم say, "Allāh and His angels will continue cursing the person who sells a defective item without disclosing the defect to the buyer." [Mishkāt p. 249]

### THOSE WHO SLAUGHTER IN THE NAME OF ANOTHER BESIDES ALLĀH, AND THOSE WHO STEAL PROPERTY

Sayyidina Ali رضى الله عنه reports that Prophet صلى الله عليه وسلم said, "Allāh's curse be on those who slaughter in the name of another beside Allāh. Allāh's curse be on those who steal the markings that designate property boundaries. Allāh's curse be on those who curse their fathers. Allāh's curse be on those who grant refuge to people who create innovations (in Islām, be it a belief or

practice)." [Muslim v.2 p.160]

One of the people cursed in the above hadith is he who destroys, steals or alters those markings that separate peoples' properties. By doing this, they include the property of others into their own, thereby acquiring larger tracts of land. It is totally Unlawful (*Harām*) to usurp the land of others by this, or any other means e.g. altering plans, etc.

## LOOKING AT A PERSON WHO IS NOT A MAHRAM

Sayyidina Hasan Basri رحمه الله عليه reports that the hadith reached his ears in which the Holy Prophet صلى الله عليه وسلم said, "Allāh's curse be on the person who looks and the one who is looked at." [Mishkāt p. 270]

This hadith includes numerous rulings. It expounds the general rule that every evil gaze is Unlawful (*Harām*). Not only is the person casting the gaze sinful, but every person (male or female) is sinful who intentionally places himself/herself upon such a pedestal where others cast evil glances at them. Therefore, those who expose any part of their body (that ought to be concealed) to another will fall under the curse of Allāh.

## CHANGING ONE'S PARENTAGE

Sayyidina Amr bin Khārija رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The curse of Allāh, His angels and mankind are on the person who calls another person his father (besides his real father) and the slave who calls another person his master (besides his real master). Allāh will not accept any obligation (*Fardh*) or optional (*Nafl*) actions from them." [Ahmad v.4 p.187]

This hadith serves as a warning to those who wish to alter their lineage by claiming to belong to a family of a higher social standing. This hadith also refers to those slaves who, after having being set free, attribute their emancipation to another person.

## THE "MUHALLIL" AND "MUHALLAL LAHU"

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم cursed the "Muhallil" and the person for whom the woman was made Lawful (*Halāl*). [Mishkāt p. 284]

The Shari'ah dislikes divorce. However, if divorce has to be pronounced, it should be by means of a single revocable divorce. If a person pronounced three divorces (be they separate or all at once) he will only be allowed to remarry his wife after she passes her Iddah, consummates a marriage to another man, and then passes a second Iddah.

It often occurs that people are especially appointed to marry women whose husbands have issued three divorces. They marry these women with the explicit instruction to divorce them once the marriage has been consummated so that she may be remarried to her former husband. The man who marries the divorced woman (so that she may be later remarried to her former husband) is called the "Muhallil". The former husband is called the "Muhallal Lahu" (for whom the action is being done).

The Holy Prophet صلى الله عليه وسلم cursed both these people because the intention behind the Muhallil's marriage is eventual separation which is contrary to the Shar'i reason for marriage.

## MISLEADING A BLIND PERSON AND CAUSING DIFFICULTY TO PARENTS

Sayyidina Ibn Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh's curse be upon the person who alters boundary markers. Allāh's curse be upon the person who misleads a blind man. Allāh's curse be upon the person who causes difficulty to his parents." [Ahmad v.1 p.3 17]

## THE SLAVES OF MONEY

Sayyidina Abu Hurairah رضى الله عنه said that the Holy Prophet صلى الله عليه وسلم cursed the slave of the Dinār (gold coin) and the slave of the Dirham (silver coin). [Mishkāt p. 441]

This hadith depicts a worldly person. Everyone needs to earn a living to buy the things of the world and are constrained to do so. There is no harm if a person earns Lawful (Halāl) sustenance. In fact, this action holds great rewards. The person who becomes enslaved to his wealth and ignores what is Halāl falls under the curse of the Holy Prophet صلى الله عليه وسلم. Such people do not care where their earnings come from, are heedless of their parents, children, and the injunctions of Allāh. Their only concern is the acquisition of worldly assets.

According to another hadith, the Holy Prophet صلى الله عليه وسلم said, "May the slaves of the Dinār, slaves of the Dirham, and slaves of cloth be destroyed. If they are given some of it, they are pleased and if it is withheld from them, they become displeased. May such a person be destroyed and may he fall headlong. If he is pricked by a thorn, may Allāh make it that it is never removed." [Mishkāt p.439]

The above are but a few Ahādīth concerning people who have incurred the curses of Allāh and His noble Prophet صلى الله عليه وسلم. There are many others to be found in the books of Ahādīth.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾ فَمِنْهُمْ مَّنْ ءَامَنَ بِهِءِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

(53) Or do they have a share in the Sovereignty? In that case they would not even give people an iota thereof. (54) Or are they jealous of mankind because of what Allāh has given them of His bounty? Indeed We conferred on the family of Ibrāhīm the Book and wisdom and We had given them a mighty kingdom. (55) Of them were those who believed therein and those who turned away there from. Hell (Jahanman) is sufficient as a smouldering inferno.

## THE JEWS ARE CONSUMED WITH HATRED AND JEALOUSY

It is narrated in "Lubābun Nuqūl" (p. 71) that the People of the Book said, "Muhammad says that whatever he has been given is due to humility. However, his only objective in marrying nine wives is marriage itself and he only wants that none should be a greater king than he!" It was on this occasion that the above verses were revealed.

The Jews were never prepared to accept the truth and always sought to raise objections against Islām. When they found nothing to object to, they criticised the numerous marriages of the Holy Prophet صلى الله عليه وسلم. A prophet of Allāh cannot contravene Allāh's commandments nor can he mislead others. It is therefore obvious that any objections raised against a prophet of Allāh is, in fact, an objection raised against Allāh Himself. (If a prophet is considered to be sinful then, Allāh forbid, it would mean that Allāh chose a sinner to guide others.)

Allāh says in these verses that these Jews possess nothing of substance. Even if they had anything, they would not even part with a "Naqīr" (the slit on a date stone). They give nothing and are jealous of what others have. Neither do jealous people achieve anything by their behaviour nor does the person they are jealous of lose what he has. The worst consequence of jealousy is that it shows that a person is unhappy with the decree of Allāh.

*"Indeed We conferred on the family of Ibrāhīm the Book and wisdom and We had given them a mighty kingdom."* Allāh makes mention of the family of Ibrāhīm because the Jews were well acquainted with him. "The family of Ibrāhīm" refers to Sayyidina Dawūd عليه السلام. Allāh had conferred on him the Zabūr and granted him and his son Sayyidina Sulaymān عليه السلام *"a mighty kingdom"*.

It is reported in "Ma'ālimut Tanzīl" (v.1 p.442) that Sayyidina Sulaymān عليه السلام had 1300 wives and Sayyidina Dawūd عليه السلام had 100. Just as they were from the family of Sayyidina Ibrāhīm عليه السلام, so too was Sayyidina Muhammad صلى الله عليه وسلم. Therefore, it would be incorrect to object to his marriages.

Allāh says in Surah Ra'd, *"Verily, We have sent many messengers before you and We granted them wives and progenies"* [Surah 14, verse 38]. Allāh confers His bounties upon whom He pleases and none has the authority to object. Similarly Allāh reserves the right to legalise something for whom He pleases. To express displeasure at the decree of Allāh is tantamount to disbelief (*kufr*). According to the Qur'ān, Allāh restricted the wives of the Holy Prophet صلى الله عليه وسلم to nine and that of his Ummah to four.

*"Of them were those who believed therein and those who turned away there from."* The author of "Rūhul Ma'āni" writes that this verse offers solace to the Holy Prophet صلى الله عليه وسلم. It informs him that just as people in former times rejected the teachings of their prophets, there will be those who will reject his teachings as well. He should not grow despondent over their disbelief. Soon they will meet their inevitable doom, as Allāh concludes by saying, *"Hell is sufficient as a smouldering inferno."*

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا

غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

(56) Indeed those who disbelieve in our revelation We shall soon enter them into a ferocious fire. Whenever their skins melt away, We shall exchange them for fresh skins so that they may taste the torment. Undoubtedly Allāh is Mighty, The Wise. (57) As for those who believe and do righteous deeds We shall enter them into gardens beneath which rivers flow to dwell therein forever and ever. Therein they shall have pure spouses, and We shall enter them into abundant shade.

### THE INMATES OF HELL SHALL HAVE THEIR SKINS FREQUENTLY CHANGED WHILE THE INHABITANTS OF HEAVEN (JANNAH) SHALL REJOICE

The above verses describe the plight of the disbelievers (*kuffār*) as well as the good fortune of the Believers (*Mu'minīn*). The fire of Hell shall be severe indeed, as Allāh says in Surah Ā'la, "He shall enter a grand fire." [Surah 87, verse 12]

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The fire you see in this world is merely a 70th part of the fire of Hell." Someone remarked, "O the Holy Prophet صلى الله عليه وسلم, the fire of this world is more than sufficient." the Holy Prophet صلى الله عليه وسلم replied, "The fire of Hell (*Jahannam*) has been intensified a further 69 times, each being as intense as the fire of the world." [Bukhari v.1 p.462]

This verse gives some detail of the torment which people suffer in Hell. Every time their skins are scorched by the flames, they will be given new skins so that the suffering is renewed. This punishment will go on for eternity, as Allāh says in Surah Ā'la (Surah 87, verse 13), "He shall not die therein, neither shall he live." (i.e. The existence of people in Hell cannot be called a life.)

"Undoubtedly Allāh is Mighty, The Wise." None shall be able to avail another from Allāh's chastisement. Every punishment will be according to His infinite wisdom.

After discussing the plight of the disbelievers (*kuffār*), Allāh speaks of those who will enter Heaven (*Jannah*). "As for those who believe and do righteous deeds, We shall enter them into gardens beneath which rivers flow to dwell therein forever and ever. Therein they shall have pure spouses..." Their spouses shall be free of impurity, disease and evil dispositions. There will be no cause for repulsion.

"..... and We shall enter them into abundant shade." This means that the gardens will be flourishing, thus providing abundant shade. It often occurs in this world that some sunlight penetrates even the densest foliage. In Heaven (*Jannah*), however, this will not be the case.

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا

بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

(58) Verily Allāh instructs you to restore trusts to their rightful owners and that you judge between people with justice. Indeed Allāh offers you the best of advice. Surely Allāh is All Hearing, All Seeing.

## RESTORATION OF TRUST AND JUSTICE

Commentators have reported that when Makkah was conquered, the Holy Prophet صلى الله عليه وسلم took the keys of the Ka'ba from Sayyidina Uthmān bin Talha Hajabi. (The keys to the Ka'ba remained with his family for many generations. The task of opening and locking the Ka'ba is termed "Sadānatul Bayt".)

The Holy Prophet صلى الله عليه وسلم performed Salāh in the Ka'ba. When he emerged from the Ka'ba, Sayyidina Ali رضى الله عنه requested that the keys be given to him so that the Banu Hashim may have the honour of being entrusted with "Siqāyatul Hāj" (providing water for the pilgrims) as well as "Sadānatul Bait". According to other narrations, Sayyidina Abbās bin Abdul Mutallib رضى الله عنه made this request. The Holy Prophet صلى الله عليه وسلم did not give the key to either of them.

When the Holy Prophet صلى الله عليه وسلم emerged from the Ka'ba he recited the verse, "Verily Allāh instructs you to restore trusts to their rightful owners." According to the instruction of Allāh the Holy Prophet صلى الله عليه وسلم handed the keys back to Sayyidina Uthmān bin Abi Talha رضى الله عنه saying, "O Banu Talha take the keys as a trust from Allāh and none except an oppressor shall take it from you.

According to another narration, Prophet صلى الله عليه وسلم told them, "O Banu Talha, keep the keys forever as a legacy." The keys to the Ka'ba remain with this family to this day and the custodian is referred to by the people of Makkah as "Shaybi".

The above incident is reported in "Durrul Manthūr" (v.2 p.174), "Ibn Kathīr" (v.1 p.515) and "Asbābun Nuzūl" (p. 15 1).

Restoration of trusts has been instructed in numerous verses of the Qur'an that warn against misappropriation. In Surah Anfāl, Allāh says, "O you who believe, do not betray Allāh and the messenger and do not knowingly betray your mutual trusts." [Surah 8, verse 27]

Allāh says in Surah Yusuf, "Most certainly Allāh does not guide the plans of the betrayers." [Surah 12, verse 52]

Allāh declares in Surah Anfāl, "Verily Allāh does not like the betrayers." [Surah 12, verse 58]

He says in Surah Hajj, "indeed Allāh dislikes every ungrateful betrayer." [Surah 22, verse 38]

Describing the good Believers (Mu'minīn), Allāh says, in Surah Ma'ārij, 'And



*those who give due regard to trusts and their pledges.” [Surah 70, verse 32]*

## AN EXPLANATION OF TRUSTS

All the above verses mention trusts in the broad sense. These refer to all types of trusts including those that a person owes to Allāh in terms of Salāh, Zakāh, fasting, oaths, etc. Whether a person fulfills these or neglects them, none is really aware of his action. Then there also the rights that man owes to his fellow humans. These are referred to as “Huqūqul Ibād” and it is obligatory that they also be fulfilled. These include properties placed in one’s trust, the debts owed to others and all those things that a person may have acquired from another in an illegal manner. Whether the other person is aware of the rights owed to him or not, it is of paramount importance that these be fulfilled.

Those people who have attained high-ranking positions in government and other official posts need also regard their positions as trusts. They should never betray the public in these tasks. In a similar manner, other people are also vested with certain trusts that they have to fulfill e.g. the husband, wife, business partners, travelling companions, parents, children, etc. They are all required to fulfill their obligations to whom they are due. If they are found lacking in this, they will have to answer to Allāh on the Day of judgment (Qiyamah).

Allāh says in Surah Baqarah, “If any of you place a trust with another, then the one in whom the trust is placed should fulfill the trust and fear Allāh his Lord.” [Surah 2, verse 283]

## TRUSTWORTHINESS IS A REQUISITE OF BELIEF (IMĀN)

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم often told them that the person who is not trustworthy has no Imān and the one who does not fulfill a promise has no Dīn (religion). [Mishkāt p. 15]

The Holy Prophet صلى الله عليه وسلم said that the hypocrite has three characteristics even though he performs Salāh, fasts and he considers himself to be a Muslim. These are:

1. When he speaks he lies.
  2. When he makes a promise, he does not fulfill it.
  3. When he is entrusted with something, he misappropriates it.
- [Muslim v.1 p.56]

Sayyidina Abdullāh bin Amr رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, “The person in whom four traits are found is a pure hypocrite. If one of these traits are found in a person, then he is guilty of a trait of hypocrisy as long as he does not rid himself of it. (These are) (1) He misappropriates trusts, (2) he lies, (3) he breaks his promises and (4) he swears when involved in a dispute.” [Bukhari v.1 p.10]

Sayyidina Abdullāh bin Amr رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, “When you are blessed with four qualities it matters not if you have nothing of this world (viz.) (1) Safeguarding trusts, (2) trustworthiness, (3) good character and (4) pure sustenance.” [Ahmad and Bayhaqi]

It is reported in the Mu'atta of Imām Mālik رحمه الله عليه that a person asked Sayyidina Luqmān, the wise, how he reached the mantle of knowledge and virtue. He replied, "Truthfulness, fulfillment of trusts and abstinence from vain talks. These three things have placed me on this pedestal." [Mishkāt p. 445]

## TRUST WORTHINESS IN HANDLING THE FUNDS OF INSTITUTIONS

Many people are entrusted with public funds. These include kings, rulers, guardians of minor children, trustees of Mosque (*Masjid*)s, principals of schools, ministers of finance, those who find lost property and many others holding official posts. All of these people are charged with the protection of these funds and should not misappropriate them. In this world, they accept these funds with open arms but will soon have to face the grievous consequences of the Hereafter should they breach this trust.

Sayyidina Abu Dharr رضي الله عنه once requested the Holy Prophet صلى الله عليه وسلم to appoint him to an official post. The Holy Prophet صلى الله عليه وسلم placed his hand on him and said, "O Abu Dharr you are weak. Indeed this is a great trust and responsibility. Without doubt, on the Day of judgment (*Qiyāmah*) it will be a cause of disgrace and remorse except for that person who accepted it truthfully and fulfilled its responsibilities."

According to another narration, The Holy Prophet صلى الله عليه وسلم told him, "O Abu Dharr! I think you are unsuitable for the task. I prefer for you what I prefer for myself, so never assume leadership of even two persons and do not be custodian to the wealth of orphans." [Muslim]

## IT IS A BREACH OF TRUST TO APPOINT AN INCOMPETENT PERSON TO A POST

In today's times, many people are appointed to posts for which they are not suited. Since these posts are trusts, it will be criminal to confer these to sinners, irreligious and tyrannical people. Those who are given these posts should first be assessed whether they are aware of the Shari'ah or not. It is unfortunate that Muslim leaders do not give this matter priority when granting portfolios. Instead they assign these positions to those who are either their relatives or people who are members of their party.

By acting in this way, the welfare of the public is not given consideration. They choose candidates by virtue of their inclinations and the masses have to bear the brunt of their foolish decisions.

Sayyidina Abu Bakr رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh's curse shall be on the person who is entrusted with the affairs of the Muslims and then appoints someone to a post on the grounds of relationship. No obligatory (*Fardh*), nor optional (*Nafl*) action of his will be accepted until Allāh enters him into the fire of Hell." [Targhīb p. 179]

Politicians make many promises to the public but when they are elected, they not only forget these promises, but oppress the people. They overlook the guidance of the Holy Prophet صلى الله عليه وسلم.

Sayyidina Ma'qal bin Yasār رضى الله عنه narrates that Holy Prophet صلى الله عليه وسلم said, "Allāh forbids Heaven (*Jannah*) to the person who, after having being appointed to a position of authority over the Muslims, dies after having breached their trust."

According to another narration, Prophet صلى الله عليه وسلم said, "The person who, after having being appointed to a position over a people, did not see to their welfare, will never smell the fragrance of Heaven (*Jannah*)."

[Bukhari v.2 p.105819]

Sayyidina Sa'id رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Every deceiver shall have a flag in his rear on the Day of judgment (*Qiyāmah*) in proportion to his deception. Behold! There is none more deceptive than the leader of the masses (who deceives his subjects)."

## TO ACCEPT A FULL SALARY FOR WORK NOT COMPLETED CONSTITUTES A BREACH OF TRUST

Those people will be considered to have breached a trust who accept their full salaries when their work was left incomplete or they did not complete their working hours. In the same way, the person who accepts bribes and, instead of doing what he was supposed to have done, rather does the work of the person who gives the bribe, then he is also considered to be breaching a trust. The bribe is Unlawful (*Harām*) and so is a part of his salary, since he is not fulfilling the task he is being paid to carry out.

In reality, the quality of trustworthiness is one of extreme importance and forms an integral part of Belief (*Imān*). It does not only pertain to money matters, but to all other aspects of life as well.

## GATHERINGS ARE ALSO A TRUST.

The Holy Prophet صلى الله عليه وسلم mentioned that gatherings are also trusts [Abu Dawūd]. This means that whatever is discussed at a gathering should not be passed onto those outside. Doing so constitutes a breach of trust and is contrary to the demands of trustworthiness.

Matters discussed at a meeting may be passed on to others only if it consisted of such talks whereby another person may be harmed e.g. if a murder or a robbery was plotted. Such exceptions have been mentioned in the Ahādith.

Prophet صلى الله عليه وسلم is reported to have said, "When a person looks around after saying something (to ensure that no one else heard), then it should be understood that his speech is a trust" [Tirmidhi and Abu Dawūd]. Therefore, the person being addressed should not tell others what was said.

## GIVING ADVICE IS A TRUST

Sayyidina Abu Hurairah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person from whom advice is sought is trusted." Such a person should therefore advise what he himself would desire in that particular situation.

In another narration of Sayyidina Abu Hurairah رضى الله عنه, Prophet صلى الله عليه وسلم said, "The person who advises another knowing that the advice is not the

best, then he has breached a trust of the person asking for the advice.” [Abu Dawūd]

## TO LOOK INTO ANOTHER PERSON'S HOUSE WITHOUT HIS PERMISSION IS A BREACH OF TRUST

The Holy Prophet صلى الله عليه وسلم said that the following three things are not permissible for anyone.

1. *For a leader of a congregation to pray only for himself without considering them. Doing so is a breach of trust.*
2. *To look, into someone's house without their permission. This is breaching the trust of the people of the house.*
3. *To suppress the need to relieve oneself while performing Salāh. A person should first relieve himself and then perform salāh.*  
[Mishkāt p. 92]

## THE INSTRUCTION TO BE JUST

“..... and that you judge between people with justice.” Islām has laid great emphasis on the aspect of justice and those who uphold it have been given the glad tidings of elevated ranks. The contrary has been mentioned with regard to those who practise injustice. Justice entails passing Judgment in accordance with the injunctions taught by Allāh and His Prophet صلى الله عليه وسلم.

## PASSING JUDGMENT CONTRARY TO THE TEACHINGS OF THE QUR'ĀN AND HADITH

The legislation passed by man is usually contradictory to the teachings of Allāh and this is injustice even though people may consider it to be just. All laws should be in accordance to that which Allāh prescribes, whether it be with regard to capital punishment, commerce, marriage, divorce, politics, domestic life and every other sphere of life.

Allāh says in Surah Mā'idah, “The one who does not judge by that which Allāh revealed, then those are the unjust ones indeed” [Surah 5, verse 45] It is unfortunate that even the people in the Muslim states are not prepared to accept Islāmic legislation.

Allāh says in Surah Mā'idah, “Do they seek the law of ignorance? Who is better than Allāh to decide for the people with conviction?” [Surah 5, verse 50]

## INJUSTICE DRAWS CALAMITIES

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم told them, “What will be your condition when five things enter you? I seek refuge with Allāh that these five things should ever enter you.” He then proceeded to enumerate:

1. *When fornication becomes widespread in a nation, plagues will overcome them and such diseases will spread, the like thereof their forefathers have will have never experienced before.*

2. Those who refuse to pay zakāh will be deprived of rain. If it were not for the animals, Allāh would not send down a single drop.
3. Those who decrease in weight and measure will be afflicted with droughts, suffer hard labour and the oppression of tyrants.
4. The nation whose leaders pass Judgment contrary to what Allāh has revealed, then Allāh will allow an enemy to overpower them. Then this enemy will take control of that which they controlled.
5. Allāh will cause those people to fight who discard Allāh's book, and the Sunnah of His Prophet صلى الله عليه وسلم. [Targhīb v.3 p. 140]

Sayyidina Ibn Abbās رضى الله عنه is reported to have said that when a nation begins to breach trusts, then Allāh casts terror into their hearts. When they begin to cheat in weight and measure, their sustenance is curtailed. Bloodshed will be rife among those who judge unjustly, and the enemy will gain the upper hand on those who break their pledges. [Mu'atta of Scholar (Imām) Maalik رحمه الله عليه]

Justice Cannot Be Practiced Without piety (Taqwa).

Justice can be had only when people fear Allāh, desire to follow the truth, have knowledge of the Qur'ān and Ahādith and see all as equal before them. The Holy Prophet صلى الله عليه وسلم has mentioned, "Judge between people as you would judge between yourselves." [Mishkāt p. 322] This means that just as one desires to be judged with justice, so too should one judge between others.

Nowadays Judgment is passed in favour of those whom one has an association with. There awaits a terrible punishment in the Hereafter for those who pass unjust judgments and assist the oppressors. By acting in this manner, those people who have rightful claims are deprived of their rights and only those people benefit who are able to offer the largest bribes. These things seem rosy in this world and people are unmindful of the terrible consequences these actions will bring in the Hereafter.

## GLAD TIDINGS FOR THE JUST ONES AND DESTRUCTION FOR THE UNJUST

Sayyidina Barira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Judges are of three types. One will go to Heaven (Jannah) and the other two will go to Hell. The one to enter Heaven (Jannah) is he who recognised the truth and passed Judgment accordingly. The one who recognises the truth and was the unjust, he will enter Hell. The other passes Judgment in ignorance (not being able to discern the truth from falsehood), he will also enter into Hell." [Targhīb v.3 p.156]

Of those who will be in the shade of Allāh's throne on the day when there shall be no shade except His, the first mentioned is the just ruler. [Bukhari v.1 p.191]

Prophet صلى الله عليه وسلم also mentioned that the people of Heaven (Jannah) are

of three categories viz.

1. *Those leaders who are just and have been inspired to do good.*
2. *Those who are soft hearted and merciful to all Muslims.*
3. *Those who, despite having families and children, abstain from asking from others. [Targhib v.3 p.167]*

Sayyidina Abu Sa'id Khudri رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The just ruler will be the most beloved and closest to Allāh on the day of judgment (*Qiyamah*). The most abhorred and distant from Allāh on that day will be the oppressive ruler." [Ibid]

The Holy Prophet صلى الله عليه وسلم is reported to have said, "The person who is appointed to judge between people has been slaughtered without a knife." [Mishkāt p. 324]

The responsibility is indeed weighty and those appointed are generally negligent of their obligation. The consequences of being unjust are great and the punishment should be understood as if one is being slaughtered without a knife (i.e. with a blunt object). The pain is nothing less than excruciating.

## WORD OF ADVICE TO RULERS

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The ruler who passed judgement between people will be summoned on the day of judgment (*Qiyamah*) and placed at the edge of Hell. If the order is given that he be pushed, he will be flung down and will continue to fall to its depths for 70 years." [Targhib v.3 p.173]

Sayyidah Ayshah رضى الله عنها narrates that Prophet صلى الله عليه وسلم said, "On the day of judgment (*Qiyamah*) the hour will dawn upon even the just judge when, because of the intense reckoning, he will wish that he had never even passed Judgment to settle a case concerning even a single date." [Targhib v.3 p.157]

## WHO SHOULD BE APPOINTED AS JUDGE?

The question may arise that if the warnings for being a judge are so severe, who will assume the responsibility? The answer is that he should be a person who is learned in the Qur'ān, Sunnah and the principles of Shari'ah, passing Judgment in accordance to these. He must also practise the Shari'ah and encourage others to do the same. Such a person will, Insha Allāh, be successful.

How is he to be found? He should be the person who does not desire the responsibility, nor does he apply for it. He should not desire the intercession of others, nor offer bribes to acquire this post. This is the type of person worthy of the post.

Sayyidina Anas رضى الله عنه narrates that Prophet صلى الله عليه وسلم said, "The person who desires the post of a judge and requests others to intercede on his behalf (so that he may attain the post), will be left to himself (he will not be assisted by Allāh and any decision he makes will be at his own peril). However, the person who is forced to accept the post of a judge, Allāh will dispatch an angel to guide him in his tasks." [Targhib v.3 p.162]

This hadith prohibits the appointment of that person who is desirous of the post. His desire indicates that his only concern is the wealth and fame that go with the office and when he passes Judgment, it will be to fulfill his own ends. On the other hand, the person who is apprehensive of the task at hand will be just as cautious when he is appointed to the office.

If this golden principle is applied, it will eradicate many of the injustices perpetrated in our times. Nowadays many people study for the positions of magistrates with the notion in mind that once they acquire their degrees, they will soon have to secure recommendations and perhaps even bribe some people to attain their offices. The entire system of appointment is based upon this cycle, so that all involved adhere to it. No consideration is given to whether the person has any knowledge of the Qur'ān or the hadith, nor whether he possesses any taqwa or not.

The disbelievers (*kuffār*) have instituted the unjust system whereby an oppressed person can never have a hearing until he is able to afford the exorbitant legal costs. Thereafter an appeal has to be made, where after the case will be heard only after the person passes through a lengthy process of delayed and postponed dates of hearing. It is indeed unfortunate that everyone has grown accustomed to this unjust system and are being paid to uphold it.

### THERE IS ONLY GOOD IN ACCEPTING THE ADVICE OF ALLĀH

*"Indeed Allāh offers you the best advice. Surely Allāh is All Hearing, All Seeing."* The injunctions of Allāh are replete with good. A person can only benefit by practising on them and these will assure him comfort in both the worlds. On the other hand, the person who does not abide by these will meet his inevitable doom because nothing goes unnoticed by Allāh, Who sees and hears everything. These verses contain stern warnings against all those who pass Judgment unjustly and those who allow the reigns of Judgment to fall into the hands of incompetent, oppressive consumers of bribes.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ  
فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ  
تَأْوِيلًا

(59) O you who believe, obey Allāh, obey the messenger and those in authority from among you. If you fall into dispute regarding a matter, then refer it to Allāh and the messenger if you believe in Allāh and the Last Day. This is best and more seemly in the end.

THE INSTRUCTION TO OBEY ALLĀH, HIS MESSENGER ﷺ AND THOSE IN AUTHORITY, AND THE INJUNCTION TO DECIDE DISPUTES BY THE QUR'ĀN AND THE SUNNAH

It is reported in "Asbābun Nuzūl" (p.152) and "Rūhul Ma'āni" (v.5 p.65) that

Prophet صلى الله عليه وسلم once dispatched Sayyidina Khalid bin Walid رضى الله عنه as the leader of an expedition. Without the consent of Sayyidina Khalid رضى الله عنه, Sayyidina Amār bin Yāsir رضى الله عنه took one of the enemy under his protection. On learning about this, Sayyidina Khalid رضى الله عنه became upset as he was not consulted in this matter. When it was reported to the Holy Prophet صلى الله عليه وسلم, he consented to the action of Sayyidina Amār رضى الله عنه but warned him never to act without the permission of the leader. The two companions were thus reconciled.

Although the above incident was the specific reason for the revelation of this verse, the context is general and applies to all Muslims. All Muslims are instructed to obey the orders of those who are appointed above them. Thereafter Allāh advises that all contentious issues be resolved by the Qur'ān and the Sunnah of the Holy Prophet صلى الله عليه وسلم. This matter is discussed many times in the Qur'ān. Allāh, as the Lord of the universe had sent His Prophet صلى الله عليه وسلم and the Qur'ān as a guide to mankind. Every person should abide by these two codes of law.

Together with obedience to Allāh and the Holy Prophet صلى الله عليه وسلم, Allāh specifically instructs the Muslims to obey their leaders irrespective of the titles they hold. By conforming to this, the Ummah will remain united, thereby remaining a force to be reckoned with. By disobeying their leaders, the Muslims will fall into wrangling and disputes. Obedience to one's leaders constitutes obedience to Allāh and a person will be greatly rewarded for it.

The Holy Prophet صلى الله عليه وسلم is reported to have said, "Whoever obeys me has obeyed Allāh and whoever disobeys me has disobeyed Allāh. Whoever obeys his leader has obeyed me and whoever disobeys his leader has disobeyed me." ["Ma'ālimut Tanzīl" v.1 p.444]

## THERE IS NO NEED TO OBEY THAT ORDER WHICH CONSTITUTES DISOBEDIENCE TO ALLĀH

Sayyidah Ummul Hasīn رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم said, "Obey and listen to the leader who instructs you according to the Book of Allāh even though his nose and ears may be cut off." [Muslim v.2 p. 125]

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "A Muslim is obliged to obey whether he likes it or not, as long as the instruction is not sinful. When he is instructed to commit a sin, there is no need for obedience." [Bukhari v.2 p.1057]

Sayyidina Ali رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم told them, "There is no obedience for sin. Obedience is reserved for good deeds." [Mishkāt p.319]

Nowadays people in authority are under the misconception that their orders should be complied with, irrespective of whether they are in accordance with the Sharī'ah or not. They are not only disobeying Allāh but are making others do the same. When they wish to enforce any unjust law or make themselves heard, they quote the above verse in their support. In this way, they attempt to win the favour of the masses but, at the same time, they forget the clear instruction of the



Holy Prophet صلى الله عليه وسلم that obedience is not for sinful actions.

Sayyidina Ali رضي الله عنه is reported to have said that it is incumbent upon the leader of the Muslims to rule according to Allāh's injunctions and to fulfill His trust. As long as he does this, it is binding upon the masses to obey him. [*Ma'ālimut Tanzīl* v.1 p.444]

### WHO ARE "THOSE IN AUTHORITY"?

Sayyidina Abu Huraira رضي الله عنه, Sayyidina Ibn Abbās رضي الله عنه and Sayyidina Jābir رضي الله عنه mentioned that, "those in authority" refers to the jurists and Scholars (*Ulama*), i.e. those people who teach the laws of Dīn (*religion*). Sayyidina Hasan رحمه الله عليه and Sayyidina Mujāhid رحمه الله عليه are also of this opinion.

Sayyidina Ikramah رحمه الله عليه maintains that it refers to Sayyidina Abu Bakr رضي الله عنه and Sayyidina Umar رضي الله عنه. Sayyidina Atā رحمه الله عليه says that it refers to the emigrants (*Muhājirīn*), the Ansār and those who follow them. [*Baghawī* v.1 p.444/5]

Allāma Ibn Kathīr رحمه الله عليه writes in his Tafsīr (v.1 p.5 18), "It is apparent (Allāh knows best) that the verse is general and applies to every person in authority, be they leaders or Scholars (*Ulama*).\" The reason for this is that the affairs of Dīn (*religion*) rest with the Scholars (*Ulama*) while the affairs of the government rest with the leaders. By obeying both these groups all branches of life will be safeguarded and unity will be fostered.

### WHAT SHOULD BE DONE IN THE EVENT OF A DISPUTE?

"If you fall into dispute regarding a matter, then refer it to Allāh and the messenger if you believe in Allāh and the Last Day." This verse outlines a golden principle to resolve disputes. The person who believes in Allāh and the reckoning of the Last Day always looks to the injunctions of Allāh and His Prophet صلى الله عليه وسلم for guidance. When involved in a dispute, each party should seek guidance from the Qur'ān and the Ahādīth and should sacrifice their personal opinions for the decision of Allāh and His the Holy Prophet صلى الله عليه وسلم. This is the way in which a Muslim resolves disputes.

### THE INCORRECT ATTITUDE OF MUSLIM GOVERNMENTS

The leaders of Muslim countries, while claiming to follow Islām, allow their legislative assemblies to make laws. Instead of following the guidelines of the Qur'ān and Ahādīth, they choose to ape the ways of the west. With slight amendments, they pass the same laws enforced by European countries, turning a blind eye to the Islāmic laws of capital punishment.

When Muslims assume leadership of any country, they claim to introduce socialist or democratic rule to appease their western mentors. Others foolishly adopt secular rules and are embarrassed to introduce an Islāmic government.

This sad state of affairs has crept into every echelon of society. None are prepared to adhere to the Qur'ān, considering the injunctions of Allāh too difficult. It is unfortunate that people prefer to follow the decisions of their leaders and customs instead of the Qur'ān and hadīth.

## THE LINE BETWEEN SUNNAH AND BID'AH (INNOVATIONS)

There are many practices that certain groups term Bid'ah (innovations), while others consider them to be part of Din (religion). To decide the matter, one should refer to the Qur'an and Sunnah of the Holy Prophet ﷺ.

"This is best and more seemly in the end." This verse warns against following one's personal opinion. A person should never consider his opinion to be the best because the injunctions of Allāh are best. The end result of adherence to the Qur'an and Sunnah will always ensure success in both the worlds.

لَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

(60) Have you seen those who claim to believe in that which was revealed to you and to those before you, yet they seek Judgment from Devil (Shaytān) whereas they have been instructed to reject him? Devil (Shaytān) desires to mislead them far astray. (61) When it is said to them, "Come to that which Allāh has revealed and towards the messenger," you will see the hypocrites turning from you with aversion. (62) What will be the condition when a calamity afflicts them because of what their own hands do? Then they will come to you swearing by Allāh, "We only desired virtue and mutual harmony. (63) These are the ones, the secrets of whose hearts Allāh knows. So bother not with them, advise them and tell them things that may be beneficial to their souls. (64) We have sent every messenger so that he be obeyed by the order of Allāh. When they oppress their souls, they come to you seeking Allāh's forgiveness and the messenger seeks forgiveness on their behalf (When this occurs) They will surely find that Allāh is Most Forgiving, Most Merciful.

## THE INCIDENT OF THE HYPOCRITE WHO SOUGHT JUDGMENT FROM A JEW

It is reported in "Ma'ālimut Tanzil" [v.1 p.446] from Sayyidina Ibn Abbās رضی

الله عنه that there a dispute once arose between a Jew and a hypocrite by the name of Bishr. The Jew requested that the matter be resolved by the Holy Prophet صلى الله عليه وسلم, whereas Bishr wanted it resolved by one of the Jewish leaders called Ka'ab bin Ashraf. When the Jew insisted that the matter be referred to the Holy Prophet صلى الله عليه وسلم, the hypocrite reluctantly agreed. The Holy Prophet صلى الله عليه وسلم passed Judgment in favour of the Jew.

When they left the presence of the Holy Prophet صلى الله عليه وسلم, Bishr told the Jew to accompany him to Sayyidina Umar رضى الله عنه. On reaching Sayyidina Umar رضى الله عنه, the Jew narrated the entire incident to him and added that the matter had already been resolved by the Holy Prophet صلى الله عليه وسلم. Sayyidina Umar رضى الله عنه told them to wait for him and entered his house. After a short while he emerged with sword in hand and executed Bishr saying, "This is my decision with regard to those who are unhappy with the Judgment of Allāh and His Prophet صلى الله عليه وسلم!" It was on this occasion that the above verses were revealed.

Upon revelation, Jibr'il عليه السلام commented that Sayyidina Umar رضى الله عنه had drawn a distinction between truth and falsehood. Since then, he was referred to as Farūq (the one who distinguishes between truth and falsehood).

## AN ADMONITION TO THOSE WHO LEND SUPPORT FROM UNISLĀMIC LAWS

Other reasons for the revelation of the above verse have also been reported in the books of Tafsīr. Nevertheless, the verse serves as an admonition to all those who are not satisfied with the decision of the Qur'ān and the Sunnah despite claiming to be Muslims. Instead they take their cases to those whom they think will decide the matter by un-Islāmic laws and whom they can bribe to pass Judgment in their favour (like the disbelievers (*kuffār*) judicial courts).

The verse uses the word "taghūt" which generally refers to Devil (*Shaytān*) (and has been translated accordingly). In the context of the above incident, it refers to the Jew, Ka'ab bin Ashraf, who was truly a satanic person. The dictates of Belief (*Imān*) is that the decision of such people never be accepted, as Allāh says, "whereas they have been instructed to reject him Devil (*Shaytān*)."

However, when a person rejects the directives of the Qur'ān and follows the path of those who judge contrary to the dictates of the Shari'ah, then Devil (*Shaytān*) becomes their shepherd. Allāh continues to say, "Devil (*Shaytān*) desires to mislead them far astray."

"When it is said to them, 'Come to that which Allāh has revealed and towards the messenger,' you will see the hypocrites turning from you with aversion." They choose to avoid having their matters settled by the Shari'ah and, like Bishr, they want to resort to Devil (*Shaytān*).

## THE MISINTERPRETATIONS OF THE TRIBE OF THE AFOREMENTIONED HYPOCRITE

It is recorded in "Rūhul Ma'āni" that the heirs of the hypocrite Bishr demanded the life of Sayyidina Umar رضى الله عنه in return. When it was brought to their notice that Bishr was displeased with the decision of the Holy Prophet صلى الله عليه وسلم

عليه وسلم [which constitutes disbelief (*kufr*)], they began making excuses on his behalf. On that occasion the following verses were revealed, "What will be the condition when a calamity afflicts them because of what their own hands do? Then they will come to you swearing by Allāh, 'We only desired virtue and mutual harmony.'"

This verse serves to warn those who make futile excuses, informing them that these excuses will be of no use to them since their hypocrisy had already become apparent.

"These are the ones, the secrets of whose hearts Allāh knows." Allāh will punish them according to what their hearts conceal.

Allāh then advises the Holy Prophet صلى الله عليه وسلم further, informing him how to deal with such people. "So bother not with them, advise them and tell them things that may be beneficial to their souls."

Another interpretation of "So bother not with them," is that the Holy Prophet صلى الله عليه وسلم should not bother to accept their excuses. He should turn a deaf ear to their requests for the blood of Sayyidina Umar رضى الله عنه because the blood of a Hypocrite (*Munāfiq*) was really worth nothing.

Certain commentators have explained that the closing portion of the verse means that these people should be advised in private since there is a greater possibility of them accepting the advice in this manner. [*Ibn Kathīr v.1 p.519, "Rūhul Ma'āni" v.5 p.69*]

### THE HOLY PROPHET صلى الله عليه وسلم HAD BEEN SENT TO BE OBEYED

To turn the attention of these people towards repentance (*Taubah*), Allāh advises them saying, "We have sent every messenger so that he be obeyed by the order of Allāh." Obedience to the messenger is, in fact, obedience to Allāh and disobedience to the messenger constitutes disobedience to Allāh. Not only did Bishr break the law of Allāh, but his tribesmen did the same by trying to justify his actions. The verse advises that it would have been best for them to seek forgiveness from Allāh and for the Rasūl (messenger) of Allāh صلى الله عليه وسلم to also seek forgiveness on their behalf. Allāh says, "When they oppress their souls they come to you seeking Allāh's forgiveness and the messenger seeks forgiveness on their behalf (When this occurs) They will surely find that Allāh is Most Forgiving, Most Merciful."

Some commentators have mentioned that they were required to seek forgiveness in the presence of the Holy Prophet صلى الله عليه وسلم because their action was actually an attack on Prophethood of the Holy Prophet صلى الله عليه وسلم. This was so because they refused to accept his decision and resorted to defending their tribesman. This abhorrent action hurt the feelings of Prophet صلى الله عليه وسلم. The principle of repentance (*Taubah*) is that it be made in private if the sin was committed privately and it be made public if the sin is committed publicly.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا

فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

(65) Verily, by the oath of your Lord, they will not believe until they make you judge the disputes between them and they do not find any dissatisfaction in that which you decide and they submit with full submission.

### ONE CAN NEVER BE A PERFECT BELIEVER (MU'MIN) UNTIL ONE SUBMITS TO THE DECISION OF PROPHET صلى الله عليه وسلم

A narration appears in Bukhari [v.1 p.660] wherein Sayyidina Urwa bin Zubair رضى الله عنه reports that once Sayyidina Zubair رضى الله عنه had a dispute with one of the Ansār concerning the irrigation of their fields.

When they approached the Holy Prophet صلى الله عليه وسلم, he told Sayyidina Zubair رضى الله عنه to first irrigate his own fields (because the flow of the water stemmed from his land) and then to allow the water to flow to his Ansāri neighbour. The Ansāri remarked, "O the Holy Prophet صلى الله عليه وسلم! You have passed Judgment in his favour because he is your cousin". The blessed face of the Holy Prophet صلى الله عليه وسلم changed colour and he became very upset. He said, "O Zubair, irrigate your fields and hold the water back till the fields have been saturated. Then allow the water to flow to your neighbour." Initially the Holy Prophet صلى الله عليه وسلم had passed Judgment in favour of both companions but after the Ansāri's remark, he changed the verdict to accord to Sayyidina Zubair رضى الله عنه his full right.

Sayyidina Zubair رضى الله عنه said that in his opinion the above verse was revealed with reference to this incident. When the Holy Prophet صلى الله عليه وسلم decides a matter, Belief (Imān) demands that a person be completely satisfied with the decision of the Holy Prophet صلى الله عليه وسلم.

Although the verse may have been revealed with regard to this particular incident, the purport is general and may be applied to every situation. Whenever the decision of the Holy Prophet صلى الله عليه وسلم serves to resolve a dispute, both parties should accept the decision wholeheartedly. It often occurs that people in today's time are reluctant to accept the Islāmic verdict in their disputes. These people should question their Belief (Imān) since Allāh declares on oath, "Verily, by the oath of your Lord, they will not believe until they make you judge the disputes between them and do not find any dissatisfaction to that which you decide and they submit with full submission."

Since the Holy Prophet صلى الله عليه وسلم is no longer alive, the Qur'ān and the Sunnah should be consulted in all matters.

### THE DESPICABLE SITUATION OF PRESENT DAY MUSLIMS

People have become so accustomed to and enamoured by the unjust legislation of the west that they are prepared to conform to them even if it means that they become oppressors or the oppressed. However, they are not prepared to practise the justice of Islām.

They seem to enjoy the resultant fornication, murder and robbery that stem

from Western legislation but do not care to implement the laws of Islām by which all this would be eradicated. (Allāh forbid!) They say that these laws are barbaric, thereby including themselves in the ranks of the disbelievers (*kuffār*). If rogues and thieves were to have their hands cut off, if adulterers were to be stoned or lashed and highway robbers were to be either crucified or their hands and feet cut (according to the injunctions outlined in Surah Mā'idah), then all these atrocious crimes would be no more.

It is indeed unfortunate that many so-called Muslims are averse to these laws. They should truly evaluate their Belief (*Imān*), since the verse not only stipulates (as a requisite of Belief (*Imān*)) that disputes be brought before the Holy Prophet صلى الله عليه وسلم, but adds that these also be accepted wholeheartedly.

وَلَوْ أَنَّا كُنَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا  
 قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٦﴾ وَإِذَا  
 لَا تَنبَهُهُمْ مِّنْ لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهْدَيْنَهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾

(66) if We should command them to kill themselves or abandon their homes, they will not do so; except a few of them. If they were to do what they were advised to do, it would be best for them and more strengthening for their Belief (*Imān*). (67) In that event We will surely grant them a magnificent reward from Ourselves. (68) and We will undoubtedly guide them to the straight path.

### IF THEY WERE COMMANDED TO KILL THEMSELVES OR FORSAKE THEIR HOMES, ONLY A FEW WOULD COMPLY

In the above verses, Allāh highlights that the quality of a Believer (*Mu'min*) is that he should be able to accept the decisions of Allāh's Rasul (*messenger*) صلى الله عليه وسلم. This is not as difficult as if they were commanded to kill themselves (like the Bani Isrā'il were commanded to do as repentance (*Taubah*) for their worship of the calf), or commanded to abandon their homes (as the Bani Isrā'il were told to leave Egypt). Only a limited few will be able to abide by commands as stringent as these.

When this verse was revealed, Sayyidina Abu Bakr رضى الله عنه told the Holy Prophet صلى الله عليه وسلم that if he were commanded to kill himself he would comply. Prophet صلى الله عليه وسلم confirmed that he was truthful. According to another narration, the Holy Prophet صلى الله عليه وسلم grabbed hold of his hand and told him, "If this command were to be issued, then he (Sayyidina Abu Bakr) would definitely be amongst those "few" to comply, (as mentioned in the verse)." A similar hadith has been reported with regard to Sayyidina Abdullāh bin Mas'ūd رضى الله عنه.

Sayyidina Hasan Basri رحمه الله reports that when this verse was revealed, a few Sahāba رضى الله عنهم said that if this command were to be given to them, they would definitely obey it. When this statement was reported to the Holy Prophet

صلى الله عليه وسلم he said, "The Belief (*Imān*) entrenched in their hearts is more steady than the mountains."

It has been narrated from Sayyidina Umar رضى الله عنه that he said, "All praise be to Allāh who has kept us in good stead. If we were commanded to kill ourselves, we would definitely do so." When the Holy Prophet صلى الله عليه وسلم heard of this he said, "Without doubt there are certain individuals in my Ummah whose Belief (*Imān*) is more solid than the mountains." [*"Rūhul Ma'āni"* v.5 p.72]

Certain narrations report that when Sayyidina Zubair رضى الله عنه and the Ansāri were returning from the presence of the Holy Prophet صلى الله عليه وسلم, they passed by Sayyidina Miqdād رضى الله عنه. He enquired from them in whose favour was Judgment passed. Turning his face, the Ansāri replied, "the Holy Prophet صلى الله عليه وسلم passed Judgment in favour of his cousin." A Jew who overheard the conversation commented, "Woe unto those who testify that Muhammad صلى الله عليه وسلم is the messenger of Allāh yet when he decides a matter, they slander him. By Allāh! We committed one sin in the lifetime of Sayyidina Mūsā عليه السلام. He instructed us to make repentance (*Taubah*) and commanded us to kill ourselves. In compliance with the law of Allāh, our people killed themselves to the extent that the dead numbered '10 000. Our Lord was pleased with us on that account.

Although the incident involved only one Ansāri, the Jew hinted at all the Muslims. Upon hearing his taunt, Sayyidina Thābit bin Qais رضى الله عنه, Sayyidina Abdullāh bin Mas'ūd رضى الله عنه and Sayyidina Amār bin Yāsir رضى الله عنه said that if they were ordered to kill themselves, they would certainly do so. Although the chain of narrators is not mentioned for the above incident, nonetheless it adequately explains the link between the above verses. [*"Rūhul Ma'āni"* v.5 p.72]

The Ansāri mentioned in the incident was a hypocrite and was referred to as an Ansāri only because he belonged to one of the tribes of the Ansār.

Allāh concludes these verses by mentioning certain glad tidings. He says, "If they were to do what they were advised to do, it would be best for them and more strengthening for their Belief (*Imān*). In that event, We will surely grant them a magnificent reward from Ourselves and We will undoubtedly guide them to the straight path."

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ  
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٦٩﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ  
وَكَفَى بِاللَّهِ عَلِيمًا ﴿٧٠﴾

(69) Whoever obey Allāh and His messenger, then they will be with those prophets, "Siddiqīn", martyrs and "Sālihīn" upon whom Allāh has bestowed His bounties. These are indeed the best of companions. (70) Such is the bounty of Allāh and Allāh suffices as the Knower.

## THE BEST OF TIDINGS FOR THOSE WHO OBEY ALLĀH AND HIS PROPHET ﷺ

Whereas Allāh instructed in the previous verses that He be obeyed together with his Prophet ﷺ this verse explains the lofty status to be awarded to the obedient ones.

It is narrated in "Ma'ālimut Tanzil" [v.1 p.450] that the Holy Prophet ﷺ had great love for his freed slave Sayyidina Thaubaan رضى الله عنه. He too could not bear to be separated from the Holy Prophet ﷺ. Once when he appeared very grieved, the Holy Prophet ﷺ enquired about this. He said, "O the Holy Prophet ﷺ! I am not ill. Nothing grieves me except that I love to be in your company without which I grow very perturbed. When thinking of the Hereafter, it occurred to me that I will not be able to meet you because you will be in the high ranks of the Prophet ﷺ. If I were to enter Heaven (Jannah), I will be in the ranks much lower than yours. If I do not enter Heaven (Jannah), then I fear that I will never see you again." On this occasion the above verse was revealed.

It is gleaned from this verse that despite the various ranks of Heaven (Jannah), the people of Heaven (Jannah) will be able to meet each other.

## BEING WITH THOSE WHOM ONE LOVES

Sayyidina Ibn Mas'ūd رضى الله عنه narrates that a person enquired from the Holy Prophet ﷺ, "What do you say with regard to the person who loves a nation but has not reached them (in terms of knowledge and action)?" Prophet ﷺ replied, "A person shall be with those whom he loves." [Mishkāt p. 426]

Sayyidina Anas رضى الله عنه reports that a person once asked the Holy Prophet ﷺ as to when judgment day (Qiyamah) will take place. Prophet ﷺ replied, "It is indeed very sad [that you ask about judgment (Qiyamah)]. Tell me what have you prepared for judgment (Qiyamah)?" He responded, "I have made no preparations except that I love Allāh and His Prophet ﷺ very much." The Holy Prophet ﷺ told him, "You shall be with those whom you love." Sayyidina Anas رضى الله عنه says that besides the boon of Islām, no other thing made the Muslims as happy as did this fact (that a person will be with those whom he loves). [Ibid]

This hadith refers to both types of people. If a person loves the evil doers, he shall be with them, and if they be righteous people, he shall be with them. It also applied to both worlds. In this world also, it will be noticed that the bad accompany the bad, and the good accompany the good. In the Hereafter as well, each group will be with those whom they love.

It is for this reason that the Holy Prophet ﷺ mentioned, "A person is on the track of his friend, so each of you should consider well whom you befriend." [Tirmidhi and Abu Dawūd]

Sayyidina Abdullāh bin Amr bin Al Ās رضى الله عنه reported that the Holy Prophet ﷺ once spoke of Salāh and said, "Salāh shall be a light on the



Day of judgment (*Qiyamah*) for those who are particular about it, a proof [for his Belief (*Imān*)] and a means for salvation for him. For him who does not guard his *Salāh* it shall not be a light, nor a proof, nor a means of salvation. On the Day of judgment (*Qiyamah*), he will be with the likes of Qārūn, Pharaoh (*Fir'aun*), Hāmān and Ubayy bin Khalf." [Mishkāt p. 59]

The commentators of hadith have explained that those who neglect *Salāh* may be divided into a few categories. Some neglect *Salāh* because of their wealth. They shall be the companions of Qārūn. Others neglect *Salāh* because of their involvement in government. Such people shall be with Pharaoh (*Fir'aun*). Others neglect *Salāh* because of their occupations. They shall be raised with the likes of Hāmān (who was an advisor to Pharaoh (*Fir'aun*)). Then there are those who neglect *Salāh* due to their occupation in trade. These shall be with Ubayy bin Khalf [he was a Mushrik who was killed by the Holy Prophet صلى الله عليه وسلم himself].

This hadith makes it clear that just as the good people shall accompany the good in the Hereafter, so too will the evil-doers join the ranks of their compatriots. The author of "Rūhul Ma'āni" [v.5 p.78] writes that the company of the illustrious souls mentioned in the verse does not mean that all shall be on the same stages in Heaven (*Jannah*). Neither does it mean that the only similarity with them shall be entrance into Heaven (*Jannah*). It means that the occupants of lower ranks shall be able to visit those of higher ranks despite the vast difference between them. Those of lower ranks shall be permitted to visit their companions occupying the upper levels of Heaven (*Jannah*) and vice versa.

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When two people so love each other for the sake of Allāh, then even though one be in the east and the other in the west, Allāh shall unite them on the Day of judgment (*Qiyamah*) and say, "This is the person whom you loved for My pleasure." [Mishkāt p.427]

Sayyidina Rabī'ah bin Ka'ab رضى الله عنه related that he used to spend some nights in the company of the Holy Prophet صلى الله عليه وسلم and would bring to the Holy Prophet صلى الله عليه وسلم the water for ablution (*wudhū*) as well as other things of necessity. Once the Holy Prophet صلى الله عليه وسلم asked him what he desired most. He replied, "I desire your companionship in Heaven (*Jannah*)."

Prophet صلى الله عليه وسلم asked, "What else do you wish for?" He replied, "This is my only wish"

Thereupon the Holy Prophet صلى الله عليه وسلم told him, "If that be the case, then assist me against yourself by performing *Sajda* in abundance [i.e. by performing excessive mandatory (*Nafl*) *Salāh*]." [Muslim v.1 p.193]

It is learnt from this hadith that so acquire the companionship of the pious, a person is required to engage in righteous deeds. After Belief (*Imān*), *Salāh* is the greatest devotion. The more *Salāh* a person performs, the more prostration (*Sajda*) he will make. This abundance of prostrations (*Sajdas*) shall earn a person the companionship of the pious.

Where the Holy Prophet صلى الله عليه وسلم advised him to 'help against himself', reference is made to the fact that the carnal self of a person will not allow a person to perform good deeds. He should, however, persevere and find the courage to continue.

Sayyidina Abu Saïd Khudri رضى الله عنه reports that the Holy Prophet صلى الله عليه said, "The truthful and trustworthy trader shall be with the Prophet, Siddiqin and martyrs." [Tirmidhi]

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Indeed there are a hundred ranks in Heaven (*Jannah*) reserved for those who fight in Jihād (*religion war*). The distance between every two ranks equals the distance between the heavens and the earth. When you ask Allāh for Heaven (*Jannah*), then ask for "Jannatul Firdous" for it is the best and the highest rank above which is the throne of Rahmān and all the rivers of Heaven (*Jannah*) flow from it." [Bukhari v.2 p.1 104]

Sayyidina Abu Sa'ïd Khudri رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Indeed the (average) person of Heaven (*Jannah*) shall gaze at those dwelling on higher balconies just as any of you (in this world) look up to the shining stars spread out in the east and west. This is due to the difference in their ranks." The Companions (*Sahāba*) رضى الله عنهم enquired, "O the Holy Prophet صلى الله عليه وسلم! Will these be the dwellings of the Prophet صلى الله عليه وسلم where no other shall be able to reach?" the Holy Prophet صلى الله عليه وسلم said, "By the Being in whose hand is my life! Besides the Prophet صلى الله عليه وسلم, such people shall also live there who believe in Allāh and His prophets عليهم السلام." [Bukhari v.1 p.46 1]

The people upon whom Allāh had bestowed His bounty are of four types. The first are the Prophet صلى الله عليه وسلم. Second are the Siddiqin. These were those people who never hesitated in the least to believe in the Prophet صلى الله عليه وسلم. They accepted upon the first bidding and then remained with the Prophet صلى الله عليه وسلم with the utmost sincerity till the end, sacrificing their lives and wealth in the cause of the Prophet صلى الله عليه وسلم. It is for this reason that Sayyidina Abu Bakr رضى الله عنه achieved the title of "Siddique" (singular of Siddiqin).

Sayyidah Ayshah رضى الله عنها narrates that Prophet صلى الله عليه وسلم once passed by Sayyidina Abu Bakr رضى الله عنه while he was cursing some of his slaves. The Holy Prophet صلى الله عليه وسلم mentioned, "Cursers and Siddiqin? Never, by the Lord of the Ka'ba! (i.e. The Siddiqin should never curse.)" Upon hearing this Sayyidina Abu Bakr رضى الله عنه freed some of his slaves and then later appeared before the Holy Prophet صلى الله عليه وسلم saying that he shall never do that again. [Mishkāt p. 415]

The third group is that of the Shuhada (*the martyrs*) who died fighting for the upliftment of the Dīn (*religion*). The fourth are the Sālihīn. These are those people whose hearts are detached from sin and inclined towards good. They are engrossed in good actions with complete sincerity. This is indeed a lofty status and the Prophet صلى الله عليه وسلم were also endowed with the qualities of the Sālihīn (*righteous*).

With regard to Sayyidina Yahya عليه السلام and Sayyidina Isā عليه السلام, the Qur'ān mentions that they were from the Sālihīn. Sayyidina Yusuf عليه السلام prayed to Allāh thus, "Grant me death as a Muslim and unite me with Sālihīn" (Surah 12, verse 101). Since mention was already made of the Prophet صلى الله عليه وسلم in the verse, the Sālihīn here refers to other people who were also blessed with these attributes.

A Muslim supplicates to Allāh in every rakāh of every Salāh that Allāh must allow him to be included in the ranks of these illustrious four groups. He recites in Surah Fatihah that Allāh must guide him to the path of "those upon whom You have bestowed Your bounties."

Although many people [sinners and disbelievers (*kuffār*) alike] are blessed with certain bounties of Allāh, the real bounties referred to here are those that have been conferred upon the above four groups of people. These people have been blessed with divine guidance, proximity to Allāh and spiritual purity. These are the assets that will allow them to prosper in the Hereafter, whereas the bounties conferred upon others are restricted to this world.

"These are indeed the best of companions." This is because their company shall be attained in Heaven (*Jannah*). "Such is the bounty of Allāh. "It is truly a bounty from Allāh that He has inspired His chosen bondsmen to obey His Prophet صلى الله عليه وسلم, thereby earning the companionship of the pious in the Hereafter.

"..... and Allāh suffices as the Knower." He is Aware of every action of a person and will grant the reward (or punishment) that is due.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا ﴿٧١﴾ وَإِنْ مِنْكُمْ لَمَنْ لِّيُبْطِنَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالْ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾

(71) O you who believe, take your precautions and then advance in small detachments or larger ones. (72) Indeed amongst you are those who tarry. If a calamity befalls you he says, "Allāh has surely been gracious unto me since I was not present with them. (73) If a bounty from Allāh came to you, they will definitely say, as if there existed no love between yourselves and him, "Oh dear, if only I had been with them, then I would have attained a great success!" (74) So those who barter the Hereafter for the life of this world should fight in Allāh's way. Whosoever fights in Allāh 's way and is martyred or attains victory, soon We shall grant him a magnificent reward.

## BEING ON GUARD AGAINST THE ENEMY AND THE ORDER TO WAGE JIHĀD (RELIGION WAR)

This verse instructs the Muslims to be wary of the enemy and to keep their arsenals in readiness for a war. If the occasion demands that a large army be dispatched, it should be so, and if only a small detachment is required, they should be detailed likewise.

## THE CONDUCT OF THE HYPOCRITES

Allāh then discusses the behaviour of the Hypocrites (*Munāfiqīn*). Since they pretended to be with the Muslims and lived with them, Allāh says that they are "amongst you."

"indeed amongst you are those who tarry." This was because they had no Belief (*Imān*), they were natural cowards and could not bear to engage in war. Others have translated the verse to mean that they detained themselves from conscription into the Muslim army and loitered about. Another meaning is that they prevented others from participating, as they did in the battle of Uhud.

It often occurred that the inner condition of their hearts surfaced when they made certain statements of disbelief (*kufr*). Allāh continues to say, "If a calamity befalls you he (the hypocrite) says, 'Allāh has surely been gracious unto me since I was not present with them.'"

On the other hand, when the Muslims are victorious in battle, acquiring much booty, these people change their tune, as Allāh says, "If a bounty from Allāh came to you they will definitely say, as there existed no love between yourselves and him, 'Oh dear, if only I had been with them, then I would have attained a great success!'" The Hypocrites (*Munāfiqīn*) made these statements because they had no real affinity for the Muslims and were concerned only with the things of this world. Instead of rejoicing with the Muslims, they expressed remorse that they were unable to gain some material benefit.

"So those who barter the Hereafter for the life of this world should fight in Allāh's way." The hypocrites should also join in the battles to exalt the word of Allāh.

## THE VIRTUE OF JIHĀD (RELIGION WAR) IN ALLĀH'S WAY

"Whosoever fights in Allāh's way and is martyred or defeated, soon We shall grant him a magnificent reward." The person striving in Allāh's way will be rewarded irrespective of what is the outcome of the battle. The ultimate reward is that of the Hereafter while the transitory booty should not be the objective. The hypocrites, however, considered the booty to be "a great success."

This verse also alludes to the fact that even if the Muslims are granted the booty, their reward for Jihād (religion war) is not wasted since the booty was not their priority.

وَمَا لَكُمْ لَا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَّنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾ الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الظَّالِمِينَ فَفَقِمْ لَوْ أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

(75) What excuse do you have not to fight in Allāh's way and in defence of the weak men, women and children who cry out, 'Oh our Lord! Emancipate us from this town of oppressors, grant us a defender from Yourself and grant us a helper

from Yourself!" (76) The believers fight in Allāh's way and those who disbelieve fight in the way of Devil (Shaytān).... So fight the allies of devil (Shaytān), for indeed the plot of devil (Shaytān) is ever weak.

### WHY IS JIHĀD (RELIGION WAR) NOT BEING WAGED DESPITE THE MOTIVES BEING PRESENT?

This verse censures the Muslims for not fighting in Jihād (*religion war*) despite the fact that the weak Muslims (who are unable to migrate) were suffering the abuse of the Polytheists (*Mushrikīn*) in Makkah. The verse implores them to march to the assistance of these poor folk who are praying, "O our Lord! Emancipate us from this town of oppressors, grant us a defender from Yourself and grant us a helper from Yourself"

Allāh accepted their plea and the Muslims subsequently conquered Makkah. The Holy Prophet صلى الله عليه وسلم then appointed the Sahabi Sayyidina Itāb bin Usaid رضى الله عنه as governor of Makkah, who saw to the protection and safety of its people.

In a narration of Bukhari (v.2 p.660), Sayyidina Ibn Abbās رضى الله عنه reports that his father was also of those described as "the weak men, women and children." Others also in this predicament were Sayyidina Walid bin Walid رضى الله عنه, Sayyidina Salma bin Hishām رضى الله عنه and Sayyidina Ayāsh bin Abi Rabi'ah رضى الله عنه. The Holy Prophet صلى الله عليه وسلم used to pray for them after the bowing (*Ruku*) in the final Raka'ah of Salāh until Allāh made it possible for them to migrate to Madinah. [Mishkāt p. 113]

### THE DIFFERENCE OF INTENTION BETWEEN THE MUSLIM AND DISBELIEVER (KĀFIR) SOLDIERS

"The believers fight in Allāh's way and those who disbelieve fight in the way of devil (Shaytān)." The Muslims fight for the pleasure of Allāh and so that the Dīn (religion) becomes predominant. The disbelievers (*kuffār*), though, desire that disbelief (*kuf*) be prevalent in the world and that Islām be destroyed."

"So fight the allies of devil (Shaytān)..." Although devil (Shaytān) assists his accomplices in battle, his aid is absolutely nothing compared to the help that Allāh renders to His sincere bondsmen. When the devout Muslims enter the battlefield calling out Allāh's praises, the army of devil (Shaytān) become helpless and are forced to flee. All their strategies and plots then fail, as Allāh says "for indeed the plot of devil (Shaytān) is ever weak."

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ  
الْفِتْنَالِ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ  
عَلَيْنَا الْفِتْنَالَ لَوْلَا أَخَّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَىٰ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ

وَلَا يُظْلَمُونَ فَنِيلاً ﴿٧٧﴾

(77) Have you not seen those who were told, "Restrain your hands, establish Salāh and give Zakāh"? Then when fighting was ordained for them, suddenly a party from them feared the enemy as they should fear Allāh, or an even greater fear. They said, "Our Rabb (lord)! Why have You ordained fighting for us? Why did You not grant us respite for a little while?" Tell them, "The comfort of the world is a mere trifling. The Hereafter is best for those who are abstinent, and you shall not be oppressed even to the extent of the string of a date seed."

### THOSE WHO EVADE FIGHTING IN JIHĀD (RELIGION WAR)

"Lubābun Nuqūl" (p.74) reports a narration of Sayyidina Ibn Abbās رضى الله عنه from Nasa'i and Hākim in which he says that once Sayyidina Abdur Rahmān bin Auf رضى الله عنه and some other companions approached the Holy Prophet صلى الله عليه وسلم (This incident occurred before the Hijrah). They said, "O Prophet of Allāh صلى الله عليه وسلم! Before embracing Islām, we were respected people. Now we suffer humiliation (therefore permit us to fight back)."

The Holy Prophet صلى الله عليه وسلم replied, "I have been commanded to forgive and pardon, so do not fight" Later, when the Muslims immigrated to Madinah, the command to fight was issued. However, some people were still reluctant, whereupon the above verse was revealed.

The verse explains that at one time people requested to fight, but they were told rather to perform Salāh and give Zakāh. Then, when Jihād (religion war) was made incumbent on them, cowardice and fear gripped their hearts. The fear was not a mild one, but Allāh says with regard to some of them, "a party from them feared the enemy as they should fear Allāh, or an even greater fear."

"They said, 'Our Lord, why have 'You ordained fighting for us? Why did You not grant us respite for a little while?'" At this juncture the question arises that a statement such as the above does not behove an average Believer (Mu'min), let alone the Companions (Sahāba) رضى الله عنهم, since it constitutes an objection to Allāh.

Allāma Baghawī رحمه الله عليه replies in "Ma'alimut Tanzil" (v.1 p.453) that the statement was made by the hypocrites. Since the hypocrites were found only in Madinah, this reply will necessitate that the request for Jihād (religion war) was also made in Madinah. This is possible because the verse mentions that instead of the request being fulfilled, the people were required to establish Salāh and give Zakāh. Given that Zakāh was ordained only in Madinah, it follows that this was told to them in Madinah. Therefore, the fact may be established that it was the Munāfiqīn (hypocrites) who asked why was Jihād (religion war) ordained.

Another reply to the question is that the complaint was made by certain Muslims who were not firmly grounded in Islām. These words escaped their tongues because of fear and indecisiveness. They later repented for this.

A third reply is that initially these people were Muslims but, after the order for Jihād (religion war) was enforced, hypocrisy entered their hearts and they shrunk away from Jihād (religion war).

### LOVE FOR THE WORLD IS THE CAUSE FOR COWARDICE

When people are imbued with a fervour for the Hereafter, being completely

disinclined from the world, they will care not whether they live or die. Giving their lives for the cause of Allāh will make no difference to them. For this reason, Allāh replies to the above complaints by saying, "Tell them, 'The comfort of the world is a mere trifling.'" Even though the world itself is so insignificant, the share every person receives from the world is even less.

"The Hereafter is best for those who are abstinent..." This entails abstinence from disbelief (*kufir*) and polytheism (*shirk*) and from major and minor sins. Even before the world is destroyed, the people of the world have long left it. To choose this instead of the everlasting Hereafter is sheer foolishness.

".....and you shall not be oppressed even to the extent of the string of a date seed." Not only will people be accorded their rewards in full, these will be multiplied many times over. The "string of a date seed" is mentioned only by way of example. People will not be oppressed at all by Allāh.

أَيُّنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

(78) Wherever you may be, death will find you even though you be in lofty towers. If a good thing happens to them they say, "This is from Allāh!" When something adverse afflicts them they say, "This is because of you!" Tell them, "Everything is from Allāh!" What ails these people that they do not seem to understand anything? (79) Whatever good comes to you people is from Allāh, and whatever adversity afflicts you is from yourselves. We have sent you [O Muhammad صلى الله عليه وسلم] as a messenger to the people, and Allāh suffices as a Witness.

## DEATH SHALL OVERTAKE YOU WHEREVER YOU MAY BE

People avoid Jihād (*religion war*) because they fear death. Death, however, shall find a person at the appointed hour irrespective of his whereabouts. None can escape it even if he tries to hide from it in high and mighty towers and fortresses.

It is narrated in "Ma'ālimut Tanzīl" (v.1 p.453) that when many Muslims were martyred at Uhud, the Hypocrites (*Munāfiqīn*) said, "If they were with us (in Madinah), they would not have died, nor have been killed." In reply to this statement, Allāh revealed this verse telling them, "Wherever you may be, death will find you even though you be in lofty towers."

## THE ABSURD REMARKS OF THE HYPOCRITES AND THE JEWS

When the Holy Prophet صلى الله عليه وسلم arrived in Madinah, the Jews remarked that it was because of his arrival that the crops were being depleted. In

this way, whenever any adverse situation occurred, they attributed it to him. By doing this, they wished to impress upon the minds of the people of Madinah that a calamity had come to their town (Allāh forbid!). In good times, their tune changed, as Allāh says, *"If a good thing happens to them they say, 'This is from Allāh!' When something adverse afflicts them they say, 'This is because of you!'"*

Allāh then replies to them by saying, *"Tell them, 'Everything is from Allāh!'"* Favourable and unfavourable conditions are all from Allāh. He sends good conditions because of His mercy and the bad conditions are a result of man's actions.

*"What ails these people that they do not seem to understand anything?"* Their ignorance and obstinacy present an obstacle to their faculty of understanding. [“Rūhul Ma‘āni” v.5 p.88]

Thereafter Allāh makes clear the message for all to understand. He says, *"Whatever good comes to you is from Allāh, and whatever adversity afflicts you is from yourselves."* Allāh owes nothing to people. Whatever He gives them, even as rewards for their good deeds, is purely from His bounty. Adversities are due to their own evil deeds.

Allāh says in Surah Shura (verse 30), *"The adversities that afflict you are a result of the deeds you earn, and Allāh pardons a great deal."* The benefit to a Believer (Mu'min) in trying circumstances is that his sins are forgiven thereby.

*"We have sent you as a messenger to the people, and Allāh suffices as a Witness."* This verse testifies to the fact that the Holy Prophet صلى الله عليه وسلم was sent for the entire humanity. Even though people may reject his apostleship, Allāh will always be there to testify to it.

According to other commentators, the verse means that Allāh is witness to the deeds of people and will give them what they deserve.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

(80) Whoever obeys the messenger has obeyed Allāh and whoever turns away, We have not sent you [O.Muhammad صلى الله عليه وسلم] as a warder over them.

## OBEDIENCE TO THE HOLY PROPHET صلى الله عليه وسلم IS OBEDIENCE TO ALLĀH

It is reported in "Ma'ālimut Tanzīl" (v.1 p.455) that the Holy Prophet صلى الله عليه وسلم once mentioned, "Whoever obeys me has obeyed Allāh and whoever loves me loves Allāh." Upon hearing this, some of the Hypocrites (Munāfiqīn) scoffed, "This person wants us to make him a god like how the Christians made Isā عليه السلام a god!" On this occasion, the above verse was revealed to confirm the statement of the Holy Prophet صلى الله عليه وسلم.

Whatever the Holy Prophet صلى الله عليه وسلم brought was from Allāh and obedience to his commands constitute obedience to Allāh Himself, since the orders are His. The action of the Christians is totally different and cannot be compared.



## THE BLASPHEMY OF REJECTING THE AHĀDĪTH

This verse contains the answer to those people in today's times who refute the Ahādīth of the Holy Prophet ﷺ. They attempt to mislead people into believing that the words of the Holy Prophet ﷺ are not sufficient evidence for Islāmic law. The Qur'ān, in numerous verses, has accentuated the message of obedience to Prophet ﷺ.

Allāh says in Surah Ahzāb, "Undoubtedly in there is an excellent example for you in the Rasul (messenger) of Allāh ﷺ." [Surah 33, verse 21]

A verse of Surah A'rāf tells us, "He [Prophet ﷺ] permits for them the pure things and forbids them from that which is impure." [Surah 7, verse 157]

The Holy Prophet ﷺ has expounded the laws of the Qur'ān and rejection of his Ahādīth as a source of law will, therefore, indicate rejection of the Qur'ān as well. These people have adopted the name of "Ahlul Qur'ān" (people of the Qur'ān). Although claiming to follow the Qur'ān, they are actually refuting it because the Qur'ān commands that the Holy Prophet ﷺ be obeyed and followed. Love for him will earn Allāh's love reciprocally. Allāh says in Surah Āl Imrān, "Say [Oh Muhammad ﷺ], 'If you love Allāh then follow me, Allāh will love you (in return)'" [Surah 3, verse 31]

## THE TASK OF THE HOLY PROPHET ﷺ WAS TO CONVEY THE MESSAGE

".... whoever turns away, We have not sent you as a warder over them." (i.e. You do not have to force them to accept. Your task is to convey the message). In a similar manner Allāh says in Surah Ghāshiya, "Remind, for verily you are but one who reminds. You are not a warder over them." [Surah 88, verse 2 1/2]

The authors of "Ma'ālimut Tanzīl" and "Durrul Manthūr" have quoted certain Scholars (Ulama) who are of the opinion that the above verse was abrogated by the instruction to wage Jihād (religion war) and to be stern with the enemy. This opinion will be feasible only if the verse instructed that Jihād (religion war) must not be waged in the case when people refuse to accept Islām. However, both attitudes may be applied as necessary i.e. at times it will be appropriate to wage Jihād (religion war) whereas there are other situations that will demand one to ignore the disbelievers (kuffār) and leave them to be. The Holy Prophet ﷺ was not instructed to force people to accept Islām.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُنْشَوْنَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾  
يَتَذَكَّرُونَ الْفُتْرَةَ لَوْ أَنَّهُمْ لَمَوْعِدُوا فِيهِ أَخْلَافًا كَثِيرًا ﴿٨٢﴾

(81) They say, "Obedience (is our task)!" But when they leave your presence, a party of them consults at night, in contradiction to what they said. Allāh records their nocturnal consultations. So let them be and trust in Allāh. Allāh suffices as

Defender. (82) Do they not ponder over the Qur'ān? If it were from any other being besides Allāh, they would have certainly found many discrepancies therein.

## AN EVIL PRACTICE OF THE HYPOCRITES

This verse makes mention of how the Hypocrites (*Munāfiqīn*), in the presence of the Holy Prophet صلى الله عليه وسلم used to claim to be perfectly obedient to him. However, when they returned to their homes, they would consult with each other at night and plot schemes that were in brazen contrast to their claims. They would then disobey the clear instructions of Prophet صلى الله عليه وسلم.

Allāh says, "Allāh records their nocturnal consultations" i.e. Allāh shall punish them accordingly.

"So let them be and trust in Allāh (and bother not to take revenge because) Allāh suffices as Defender." Allāh shall protect the Believers (*Mu'minīn*) from all the evil schemes of the enemy. [*"Rūhul Ma'āni" v.5 p.52*]

## ENCOURAGEMENT TO PONDER OVER THE QUR'ĀN

"Do they not ponder over the Qur'ān? If it were from any other being besides Allāh, they would have certainly found many discrepancies therein." In this way, any person will acknowledge that the Qur'ān is undoubtedly from Allāh and that the Holy Prophet صلى الله عليه وسلم is Prophet of Allāh.

If another had written the Qur'ān, there would have been inconsistencies in all aspects, be it in the stories, the eloquence or the literary style. At times, certain information will be correct and at times they will be incorrect. However, the Qur'ān shows no hint of imperfection - neither in its text, nor in its meaning.

The challenge of the Qur'ān to produce a single Surah the like of any in the Qur'ān remains unanswered to this day. None can even raise any objections against the Qur'ān. Those who have raised any have been conclusively answered by the Qur'ān itself or by the astute men of learning. [*"Rūhul Ma'āni" v.5 p.9213*]

## WHO IS COMPETENT ENOUGH TO PONDER OVER THE QUR'ĀN?

Although any person may exert himself in attempting to understand the Qur'ān, those who do not possess sufficient knowledge may fail to understand certain aspects of it. In that event, they should consult those who are qualified in the subject. The levels of these knowledgeable people also vary and each of them may differ in their analysis of certain verses. It requires a special insight to be able to delve into the depth of meaning and eloquence of the Qur'ān.

In a similar manner, there are also various levels of interpretation about the derivation of laws. The jurists (*"A'immah Mujtahidīn"*) went to great lengths to fathom the depth and wisdom of the verses to derive the various laws and injunctions of Islām. The Scholars (*Ulama*) after them also exerted themselves in this effort.

To understand the Qur'ān, it is not sufficient merely to be able to speak a bit of Arabic and read a few books here and there. For this, a person is required to be well grounded in numerous sciences covering a large array of subjects.

## THE ABOMINATION OF "TAFSĪR BIR RĀ'İY"

People complain that the "Molvis" hold the monopoly when it comes to explaining the, Qur'ān. These complainants claim that since they are also people of understanding, why are they not allowed to interpret the Qur'ān according to their understanding? Others claim that it is not even necessary to resort to the explanations of the Holy Prophet صلى الله عليه وسلم when interpreting the Qur'ān (Allāh forbid!).

They seek to remove the one upon whom the Qur'ān was revealed along with his students and those who learn from them to this day. This type of myopic interpretation is what is referred to as "Tafsīr bir Rā'iy". These people act without knowledge and mislead others with their folly.

Prophet صلى الله عليه وسلم is reported to have said, "The person who comments on the Qur'ān according to his personal opinion should prepare his abode in Hell."

Sayyidina Jundub رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The one who comments on the Qur'ān according to his personal opinion is erroneous even though he be correct." [Mishkāt p. 35]

These Ahādith are explicit in their prohibition of Tafsīr (commenting on the Qur'ān) without the relevant knowledge ("Tafsīr bir Rā'iy"). Even if a person says something correct, he will be considered to be incorrect because he has assumed a position of which he is not worthy.

The statement that the "Molvis" have a monopoly over the commentary of the Qur'ān is erroneous. It is like asking, "Why do the doctors have a monopoly in the medical science?" or like saying, "Why do the politicians have a monopoly in politics?" It is just as absurd as asking, "Why do engineers have a say in matters of engineering?"

People also ask that since Allāh has mentioned that the Qur'ān has been made easy, why can every person not interpret it as he wills? The reply is that the Qur'ān is indeed simple, but only with the knowledge of its principles and related concepts. No subject is simple without the relevant knowledge. For example, it is easy to swallow a sweet. However, before this becomes possible, it is necessary to prepare the delicacy, requiring all the relevant ingredients and preparation. Without these premeditated arrangements, even this simple task becomes almost impossible.

The person who knows a bit of Arabic is like the one who has the ingredients for a sweet dish, but is unable to prepare it and cannot eat it. To understand the Qur'ān, it is necessary to be able to grapple with numerous sciences that are too many to mention.

It is indeed sad to see that those who are ignorant wish to interpret the Qur'ān whereas those who have attained proficiency in its various related sciences tremble even at the mere thought of interpreting!

## THE CAUTION OF SAYYIDINA ABU BAKR رضى الله عنه

There was none more knowledgeable about the Qur'ān, after the Holy

Prophet صلى الله عليه وسلم, than Sayyidina Abu Bakr رضى الله عنه. When he was asked the meaning of a verse of Surah Abas, he said, "Which sky will shade me and which earth will carry me if I comment on the book of Allāh what I know not. [Tārikhul Khulafa]

## THE RESPONSIBILITY OF COMMENTATORS OF THE QUR'ĀN

The commentators first have to interpret a verse according to explanations given in other verses because many verses serve as interpretation of others. Thereafter they should seek an interpretation from the Ahādīth of the Holy Prophet صلى الله عليه وسلم. Any person whose interpretation contradicts that of the Holy Prophet صلى الله عليه وسلم will not be considered.

Allāh says in verse 105 of Surah Nisā, "Undoubtedly We have revealed to you the Book with the truth so that you may judge between people by that which Allāh has shown you."

If an explanation is not found in the Qur'ān nor in the Ahādīth, it should be sought from the sayings of the Companions (Sahāba) رضى الله عنهم. They had a deep understanding of the Qur'ān and were present when it was being revealed. They were aware of each circumstance when a verse was revealed. They were also blessed with the company of the Holy Prophet صلى الله عليه وسلم, through which their knowledge and perception were perfected. The Holy Prophet صلى الله عليه وسلم taught them the words of the Qur'ān as well as their meanings.

Sayyidina Utmān bin Afān رضى الله عنه and Sayyidina Abdullāh bin Mas'ūd رضى الله عنه report that they would not continue learning the Qur'ān until they mastered the knowledge of the previous ten verses taught to them and had practised them.

## A WARNING TO UNQUALIFIED COMMENTATORS

It is an accepted fact, that whenever a person studies a book on any particular subject, he makes every attempt to understand and remember what he has learnt. It is, therefore, not possible that the Companions (Sahāba) رضى الله عنهم studied the Qur'ān without understanding its concepts from the Holy Prophet صلى الله عليه وسلم.

The person who attempts to comment on the Qur'ān without a deep knowledge of the Ahādīth and Tafsīr (commentary) of the Companions (Sahāba) رضى الله عنهم has indeed strayed into deviation even though he be fluent in Arabic. It is also of paramount importance that his beliefs and actions conform with the teachings of the Holy Prophet صلى الله عليه وسلم.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

(83) When any matter of safety or fear comes to them they broadcast it. If they had referred the matter to the messenger and those of them who have understanding, then it would, surely be known to those of them who have insight. If it were not for the grace of Allāh upon you and His mercy, you would surely follow Shaytān save a few (of you).

## THE PROHIBITION AGAINST PUBLICISING UNVERIFIED NEWS AND THE IMPORTANCE OF REFERRING TO KNOWLEDGEABLE PERSONS

The following detailed incident appears in Muslim (v.1 p.480). Sayyidina Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once separated from his wives. When the news reached the people, they assumed that he had divorced them. Consequently this news spread among the people.

When Sayyidina Umar رضى الله عنه received permission to see the Holy Prophet صلى الله عليه وسلم he asked Prophet صلى الله عليه وسلم whether he had divorced his wives. When Prophet صلى الله عليه وسلم replied in the negative, Sayyidina Umar رضى الله عنه requested permission from the Holy Prophet صلى الله عليه وسلم to clarify the matter in the Mosque (*Masjid*), where the people were all gathered.

When the Holy Prophet صلى الله عليه وسلم permitted him, he stood at the door of the Mosque (*Masjid*) and announced in a loud voice, "the Holy Prophet صلى الله عليه وسلم did not divorce his wives." On this occasion the above verse was revealed.

## AN EVIL PRACTICE OF THE HYPOCRITES

A narration appears in "Ma'ālimut Tanzil" [v.1 p.456] in which it is narrated that the Holy Prophet صلى الله عليه وسلم used to despatch numerous armies to various destinations. When these armies returned, the Hypocrites (*Munāfiqīn*) used to ask them the result of the expedition. Before the army could reach the Holy Prophet صلى الله عليه وسلم, these Hypocrites (*Munāfiqīn*) used to broadcast the news which would cause hurt to the Muslims in the event that the Muslims were defeated. It was with regard with this practice that. Allāh revealed the above verse.

In this verse Allāh advises the Muslims to refer information to the people of understanding. They will delve in to the depths of the matter whereby incomplete news is not made public. The Hypocrites (*Munāfiqīn*) behaved as they did with intent to cause harm to the Muslims.

The word "Yastambitūna" (translated above as "those who have insight") literally refers to extracting water from the depths of the earth. In this context, it refers to people who possess the extra special ability to delve into matters and extract the truth.

## THE GRACE OF ALLĀH AND HIS MERCY

"If it were not for the grace of Allāh upon you and His mercy, you would surely follow devil (Shaytān) save a few (of you)." Allāh has sent to man His grace in the form of the Dīn (religion) of Islām and His mercy in the form of the Qur'ān. If it were not for these, people would have been the servants of devil (Shaytān) except those who were practising upon the teachings of the previous Prophet عليه السلام. Being able to recognise the oneness of Allāh in an environment of polytheism

(*shirk*) (as certain Arabs had done) was also due to Allāh's mercy, but the apostleship of the Holy Prophet صلى الله عليه وسلم and the Qur'ān are special mercies. It is for this reason that they are mentioned exclusively. ["Ma'ālimut Tanzil" v.1 p.456]

**Lesson 1:** The verse and the circumstances of revelation both indicate that every piece of information should not be accepted off hand since there exists a strong possibility that it may be inaccurate. The Holy Prophet صلى الله عليه وسلم has mentioned, "It is sufficient as a lie for a person to inform others of whatever he hears." [Muslim, in the introduction]

Not only do people today publicise unverified events, but they actually fabricate them. People are specially employed by organisations and governments to disseminate misinformation and slanted information. The Qur'ān advises that even the truth should be announced with caution because it may cause harm to someone (as the Hypocrites (*Munāfiqīn*) used to do).

**Lesson 2:** Allāma Baghawi رحمه الله عليه writes in "Ma'ālimut Tanzil" (v.1 p.456) that the verse alludes to the permissibility of analogical deduction (*Qiyās*). Certain laws and injunctions may be derived directly from a verse or a narration. However, others have to be extracted by delving into the verses and extracting a law based on one's knowledge of Dīn (*religion*). This is what is meant by "Qiyās". This will, of course, not be permissible when a law is directly obtainable from a verse.

When a ruling is required on an issue that is not discussed specifically in the Qur'ān and Sunnah, it will then be necessary to resort to Qiyās. This was practised by the "A'immah Mujaḥidīn" and is still practicable by those who have in-depth knowledge of the necessary sciences. If it is practised in today's times, reference must also be made to the rulings of previous Scholars (*Ullama*) in similar situations. If this is not done, there exists a very strong possibility of deviation, as has been witnessed with many in the past, especially those who wish to deduce rulings without the relevant knowledge and piety (*Taqwa*).

فَقَنِّلْ فِي سَبِيلِ اللَّهِ لَا تَكْلَفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِ بِأَسْ  
الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

(84) So fight in Allāh's way! You are only responsible for yourselves, and urge on the believers. Soon Allāh will curb the might of those who disbelieve. Allāh is indeed more Powerful in might and more Potent in punishing.

## FIGHT IN ALLĀH'S WAY AND URGE THE BELIEVERS (*MU'MINĪN*)

Allāma Baghawi رحمه الله عليه writes in "Ma'ālimut Tanzil" (v.1 p.457) that the Holy Prophet صلى الله عليه وسلم negotiated an undertaking with Abu Sufyān after the battle of Uhud that they will meet again in battle in the month of Dhul Qa'dah at Badr. Accordingly, Prophet صلى الله عليه وسلم instructed the Muslims to march on the appointed date. When some people became upset at this, the above verse was

revealed.

Allāh instructs the Holy Prophet صلى الله عليه وسلم that he is responsible only for himself. He should, therefore, proceed alone if need be. Allāh shall render His assistance, but he should continue to encourage the Muslims. Consequently, the Holy Prophet صلى الله عليه وسلم mustered a force of 70 horsemen. There was no battle since the disbelievers (*kuffār*) did not turn up.

*"Soon Allāh will curb the might of those who disbelieve."* This Allāh did. With the help of Allāh, the Muslims were always victorious because *"Allāh is indeed more Powerful in might and more Potent in punishing."*

مَنْ يَشْفَعُ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعُ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيمًا

(85) Whoever makes a worthy intercession will receive a share of Whoever makes an evil intercession will receive the sin for it. Allāh has Power over all things.

## THE REWARD OF A WORTHY INTERCESSION AND THE SIN OF AN EVIL ONE

When a person intercedes on behalf of another for a worthwhile cause, he will be rewarded for it. However, if the intercession is to attain evil results, then the intercessor shall share in the sin. Certain people are unable to express themselves because of poor language and expression or a lack of knowledge, etc. The person who intervenes and attempts to assist them in their task shall be greatly rewarded by Allāh, even though he may not succeed.

The Holy Prophet صلى الله عليه وسلم is reported to have said, "Intercede and you will be rewarded! Allāh decrees what He wills on the tongue of His messenger." [Bukhari v.2 p.891] This means that whatever intercession is brought before the Holy Prophet صلى الله عليه وسلم shall earn the intercessor reward, even though the decision may prove contrary to expectations.

A narration is reported in "Shamā'il Tirmidhi" in which the Holy Prophet صلى الله عليه وسلم says, "Convey to me the need of those who are unable to present their needs before me. Verily the person who conveys to a leader the need of those who cannot do so themselves, then Allāh will keep their feet steadfast on the Day of Judgment."

When someone intercedes for another for employment in a Unlawful (*Harām*) institution, or to sell Unlawful (*Harām*) items, etc, then the intercessor shall share in the sin. People do this because those on whose behalf they intervene are friends, relatives or the children of friends. They do not consider whether the action they are assisting in is permissible or not. They do not realise that they will also share in the collective sins of all those who are led to sin due to their action.

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that he heard Prophet صلى الله عليه وسلم

say, "The person who intervenes before the enforcement of any of Allāh's penalties is actually opposing Allāh. The one who defends falsehood knowing that it is false, shall be under the constant displeasure of Allāh. The one who attributes to a Believer (*Mu'min*) what is not in him, Allāh shall enter him into the blood and puss of the people of Hell. This will be the condition unless he retracts his statement." [*Mishkāt p. 315*]

**Lesson:** A woman belonging to the tribe of Bani Makhzum once stole during the time of the Holy Prophet صلى الله عليه وسلم. Since she belonged to a noble family, the Quraish disliked that her hand be cut. They approached Sayyidina Usāma bin Zaid رضى الله عنه to intercede on her behalf because he was very dear to Prophet صلى الله عليه وسلم. When he did so, the Holy Prophet صلى الله عليه وسلم told him, "Are you intervening between a penalty of Allāh?" Then the Holy Prophet صلى الله عليه وسلم stood up and addressed the people, "The nations of the past were destroyed because when a member of a noble family stole, they overlooked it, but when someone of a lower lineage stole they enforced the punishment. I swear by Allāh that even if Fatima, the daughter of Muhammad صلى الله عليه وسلم stole, I would have her hand cut off!" [*Bukhari v.2 p.1003*]

Just as it is not permissible to intercede for sinful purposes, it is also prohibited for one to intercede for the appointment of a person who is incompetent. Should such a person be employed when he is incapable, he will misappropriate the responsibility (especially when this involves public service).

**Lesson:** Intercession merely means that a person who is truly in need of something, appoints another to secure it on his behalf. It is not binding on the intercessor that he has to secure the object of his quest. He will try to the best of his abilities and, if he is unsuccessful, the other person has no right to be displeased. None may be forced to intercede for another.

**Lesson:** It is not permissible to accept any remuneration, nor any gift for intercession. Anything received in this manner will be considered to be a bribe.

Allāh concludes with the words, "*Allāh has Power over all things.*" None can prevent Him from conferring rewards, nor from punishing. Imām Rāghib رحمه الله writes in his book "*Mufarradāt*" that the word "*muqīta*" used in this verse may be translated in three ways viz. That Allāh "*has power over all things,*" "*is the Protector,*" and "*Vigilant over everything.*"

"*Ma'alimut Tanzil*" reports that yet another meaning of the word is that Allāh provides food for every living being. Therefore, the person who intercedes for another should never fear that he will ever be short of sustenance because Allāh provides for all.

وَإِذَا حُيِّئْتُمْ بِهِ بِحَسَنَةٍ فَكُونُوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا



(86) When you are greeted with a prayer, then reply with a better prayer, or return (the same). Most surely Allāh shall take account of everything.



## THE LAWS GOVERNING SALĀM (GREETING) AND ITS REPLY

The actual meaning of the Arabic word "tahiyyah" (translated above as "a prayer") is a prayer that Allāh should keep one alive. This word is used with the word "salām." This greeting will therefore be a prayer that Allāh keeps one living in peace.

### THE ORIGIN OF THE SALĀM

• Sayyidina Abu Huraira رضى الله عنه reports that Prophet صلى الله عليه وسلم said, "When Allāh created Sayyidina Ādam عليه السلام and instilled the soul within him, he sneezed. Thereupon he said, "Alhamdu Lillah! (All praise to Allāh!)" Allāh said, "Yar Hamu Kallāh! (May Allāh have mercy on you!)" Thereafter Allāh told him, "O Ādam, go to those angels over there and greet them by saying, 'As Salāmu Alaykum! (Peace be on you!)" Sayyidina Ādam عليه السلام complied, whereupon the angels replied, "Wa Alaykumus Salām Wa Rahmatullah! (Peace be on you too, and Allāh's mercy!)" When he returned, Allāh told him, "This will be the greeting for you and between your progeny after you." [Mishkāt p. 400]

This is the method in which Muslims are expected to greet at all times. In this manner they will be constantly praying for the safety and peace of each other.

### ADOPTING THE GREETINGS OF NON-MUSLIMS

The English greetings of "Good morning!" "Good evening!" and "Good night!" are not a prayer (*du'ā*) as is the salām. By stating the good condition of the day, the disbelievers (*kuffār*) merely wish to express the same to the person being greeted. Whereas the English greeting is only restricted to the particular part of the day mentioned (morning, evening, etc), the salām conveys a prayer of peace till eternity.

Sayyidina Imrān bin Husain رضى الله عنه narrates that before the advent of Islām they used to greet each other with the words, "May Allāh keep your eyes cool!" and "May Allāh make your morning good!" He says that when they became Muslims, they were prohibited from these forms of greeting. [Abu Dawūd]

This hadith teaches us that it is prohibited to greet in a manner besides that of salām. It will therefore not be permissible to use greetings like "Good morning," and even the Arabic terms like "Sabāhal khayr" and "Masāhal khayr" (which may be translated as "Good morning" and "Good evening").

There are many words of greetings in vogue throughout the world. However, none are better than the Islāmic greeting of salām. It displays the most love and is a most apt prayer (*du'ā*) for a person since it invokes Allāh to safeguard one from every type of difficulty.

Since the word "Salām" is also one of the attributes of Allāh, certain commentators have mentioned that when one greets, it means, "May Allāh, who is the giver of peace, take you in His safety and custody, keeping you in peace forever."

## THE VIRTUE OF EXCESSIVE SALĀM

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "None of you can enter Heaven (*Jannah*) without being a Believer (*Mu'min*), and none can be a Believer (*Mu'min*) until you have love between yourselves. Should I not show you an action whereby you will inculcate love between yourselves? Make salām widespread between yourselves." [Muslim v.1 p.54]

Salām should be made with all Muslims whether one recognises them or not. Prophet صلى الله عليه وسلم is reported to have said, "When you meet a Muslim, greet him with salām." [Mishkāt p. 133]

Just as it is the right of a Muslim that he should be greeted, it is his right that his salām be replied to. Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "A Muslim has five rights upon other Muslims.

- (1) To reply to his greeting,
- (2) To visit him when he is sick,
- (3) To accompany his funeral bier,
- (4) To accept his invitation, and
- (5) To reply to his sneeze (by saying, "*Yar Hamu Kallāh*" when he says "*Alhamdu Lillah*" after sneezing)." [Muslim v.2 p.2 13]

Sayyidina Abdullāh bin Umar رضى الله عنه reports that someone asked the Holy Prophet صلى الله عليه وسلم what is the best action in Islām. The reply was, "To feed people and to greet those whom you know as well as those whom you do not know." [Bukhari v.1 p.6]

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When any of you meets your (Muslim) brother, he should greet him with salām. If thereafter any tree or wall separates them, they should greet again when reuniting," [Abu Dawūd]

## THE RIGHTS OF THE ROAD

The Holy Prophet صلى الله عليه وسلم said, "Do not sit on the roadside. If you have to do so, then fulfill its rights." When someone enquired what these rights were, the Holy Prophet صلى الله عليه وسلم said, "The gazes should be lowered (so as not to look at what is prohibited), none should be harmed, greetings should be replied to, good should be enjoined and evil should be prohibited." [Muslim v.2 p.2 13]

## SALĀM MUST BE MADE WHEN ENTERING A HOME OR ATTENDING A GATHERING

Sayyidina Abu Huraira رضى الله عنه narrates that Prophet صلى الله عليه وسلم said, "When you attend a gathering; greet, and if you find a suitable place, be seated. Then when you leave, greet again, for the second salām is just as important as the first." [Tirmidhi and Abu Dawūd]

Sayyidina Qatadah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When you enter a home, greet the inhabitants with salām and when you

leave, greet them once more." [Mishkāt p.399]

## GREETING THE PEOPLE OF ONE'S HOUSEHOLD

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم told him, "O son! When you enter your home, greet your housefolk with salām, for this will be a source of blessings for you." [Tirmidhi]

## THE VIRTUE OF INITIATING THE SALĀM

The Holy Prophet صلى الله عليه وسلم said, "The person who greets first is free of pride." [Mishkāt p. 400]

Sayyidina Abu Umāmah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم mentioned, "Verily the person who is closest to Allāh is the one who greets first." [Abu Dawūd v.2 p.350]

The verse instructs that when one is greeted with "*As Salāmu Alaykum*", he should at the very least reply by saying, "*Wa Alaykumus Salāmi*." In this way the obligation will be fulfilled. It will be best that he replies in a better manner, as the angels did when greeted by Sayyidina Ādam عليه السلام. They added the phrase, "*Wa Rahmatullah*." If a person uses this addition to greet (by saying, "*As Salāmu Alaykum Wa Rahmatullahi*"), then the person being greeted should reply by adding, "*Wa Barakātuh*" at the end (i.e. he should reply by saying, "*Wa Alaykumus Salām Wa Rahmatullahi Wa Barakātuh*").

Sayyidina Imrān bin Husain رضى الله عنه reports that a person once greeted the Holy Prophet صلى الله عليه وسلم by saying, "*As Salāmu Alaykum!*" Prophet صلى الله عليه وسلم replied accordingly, where after the person was seated. The Holy Prophet صلى الله عليه وسلم said, "He received ten rewards." Thereafter another person entered and greeted by saying, "*As Salāmu Alaykum Wa Rahmatullahi!*" the Holy Prophet صلى الله عليه وسلم, after replying, said that this person had earned twenty rewards.

Then a third person entered with the greeting, "*As Salāmu Alaykum Wa Rahmatullahi Wa Barakātuh!*" Prophet صلى الله عليه وسلم said that this person had acquired thirty rewards. Then another person entered. He greeted by saying, "*As Salāmu Alaykum Wa Rahmatullahi Wa Barakātuhu Wa Maghfiratu!*" the Holy Prophet صلى الله عليه وسلم mentioned that this person had received forty rewards and that his rewards were still multiplying. This hadith has been narrated in Abu Dawūd. Tirmidhi has also recorded it, but without the words, "*wa Maghfiratu!*" Imām Tirmidhi رحمه الله says that the hadith is "hasan" and then mentions that other Companions (Sahāba) رضى الله عنهم like Sayyidina Abu Sa'id Khudri رضى الله عنه and Sayyidina Sahl bin Hunaif رضى الله عنه have also reported similar Ahādith.

Allāma Ibn Kathīr رحمه الله narrates in his Tafsīr (v.1 p.531) from Ibn Jarīr رحمه الله that when someone greeted the Holy Prophet صلى الله عليه وسلم with the addition of "*wa Rahmatullah*," he said, "*Wa Alayk!* (Upon you too!) You have left nothing for us, so we will reply just as you had greeted." After narrating this Allāma Ibn Kathīr رحمه الله mentions that it is learnt from this hadith that there is no further addition to the salām after "*Wa Barakātuh*."

Imām Qurtubi رحمه الله is also of this opinion (v.5 p.299) that nothing should

be added after "*Wa Barakātuh.*" The same has been mentioned in "*Durrul Mukhtār*". Since the narration of Abu Dawūd with the addition of "*Wa Maghfiraturuh*" is a weak narration, the jurists have ignored it.

Imām Mālik رحمه الله عليه narrates that a person once greeted Sayyidina Ibn Abbās رضي الله عنه with the addition of other words after "*Wa Barakātuh.*" Sayyidina Ibn Abbās رضي الله عنه told him, "Indeed the salām terminates at 'barakah.'" Sayyidina Imām Muhammad رحمه الله عليه has also recorded this narration in his Mu'atta. Thereafter he writes, "We accept this. A person should stop after saying, '*Wa Barakātuh,*' for indeed it is best to follow the Sunnah."

In his book *Fat'hul Bāri*, Hāfidh Ibn Hajar رحمه الله عليه has accumulated all those Ahādith in which additions to "*Wa Barakātuh*" have been narrated. He writes that although these Ahādith are weak, their numbers lend strength to them. He then mentions that to add to "*Wa Barakātuh*" will not be considered to be Sunnah, but is permissible. Allāh knows best.

## SOME RULINGS

**Ruling:** It is Sunnah to greet, but compulsory (*Wājib*) to reply. This is from those things wherein the reward of the Sunnah exceeds that of the compulsory (*Wājib*).

**Ruling:** In the words of the hadith, a person, before entering a home, should say, "*As Sallāmu Alaykum*, may I enter?" This is to be repeated thrice. If no permission is granted after the third time, one should retreat. One may not enter, nor look into another's home without permission.

The Holy Prophet صلى الله عليه وسلم said, "Do not allow that person to enter who does not begin with salām!" i.e. The person who does not make salām before requesting permission to enter. [*Mishkāt p. 400/1*]

**Ruling:** When someone conveys the salāms of another, the recipient should include the conveyer in the reply. For example, he should say, "*Alayka Wa Alayhis Salām!* (Salāms to you and him!)." When a Sahabi رضي الله عنه sent salāms to Prophet صلى الله عليه وسلم with his son, he replied, "Salāms to you and your father!" [*Abu Dawūd p.354*]

**Ruling:** Sayyidina Abu Ayyūb Ansāri رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "It is not permissible for a person to sever ties with his brother for more than three days; when they meet then each ignores the other. The best of them is the one who initiates the salām." [*Bukhari v.2 p.897*]

**Ruling:** Sayyidina Abu Huraira رضي الله عنه narrates that Prophet صلى الله عليه وسلم said, "It is not permissible for a Believer (*Mu'min*) to sever ties with another Believer (*Mu'min*) for more than three days. When three days have expired, they should meet and greet with salām. If the one being greeted replies, both will share in the reward. If he does not reply, he will be sinful and the one who greeted will be absolved of the sin of severing ties." [*Abu Dawūd v.2 p. 17*]

Three days is the limit. Relations should be restored before this. However, a person's pride will have to be swallowed before greeting. It is for this reason that the reward for taking the initial step is so great, as the above narration of Bukhari

mentioned, "The best of them is the one who initiates the salām."

**Ruling:** A rider should greet the one on foot, the one on foot should greet the one who is sitting, a small group should greet a larger group and youngsters should greet the elders. [Bukhari v.2 p.92]

**Ruling:** If a seated group is greeted, the reply of one of them will suffice. Similarly, if an individual of a passing group greets, it will suffice for the rest of them. [Abu Dawūd v.2 p.352]

**Ruling:** One's Salāh will be nullified if one verbally greets another person while performing Salāh or if one replies to another person's greeting; even though both actions may be forgetfully. However, if the greeting was by an indication of the hand (i.e. not verbal), the Salāh will be rendered Makrūh (*reprehensible but not nullified*).

**Ruling:** It is Makrūh (*reprehensible*) to speak to or greet the following people. If they are greeted, they are not obliged to reply. They include those who are performing Salāh, reciting the Qur'ān, engaged in oneness of Allāh (*Tauhīd*), teaching hadith, delivering or listening to a sermon, learning or teaching Dīn (*religion*), reciting the Talbiya, giving the Adhān or the Iqāmah, and those judges presiding over a court hearing.

**Ruling:** People engaged in Unlawful (*Harām*) activities like playing chess, etc. should also not be greeted. The person in the toilet must also not be greeted.

**Ruling:** A disbeliever (*kāfir*) should not be greeted with salām.

**Ruling:** It is Makrūh (*reprehensible*) to greet young women who are not one's Mahram.

**Ruling:** Salām should not be made to those who are sleeping or intoxicated.

**Ruling:** It is Makrūh (*reprehensible*) to greet those who are engaged in singing and dancing, as well as those who race pigeons.

**Ruling:** It is not permissible to greet a person who is an open sinner.

The above was extracted from Durrul Mukhtār and Raddul Mukhtār (v.1 p.414/5)

"Most surely Allāh shall take account of everything." If every person keeps this in mind, he will not neglect the rights of others, nor those of Allāh.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ

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(87) There is no deity except Allāh. He will most definitely gather all of you on a day about which there is no doubt. Who is it that speaks more truthfully than Allāh?

## THERE IS NO DEITY BESIDES ALLĀH, WHO SHALL GATHER ALL ON THE DAY OF JUDGMENT

This verse reiterates the beliefs in oneness of Allāh (*Tauhid*) and resurrection. That day is inevitable when every person shall be given what he deserves. Allāh has informed of this event and there is none more truthful than Him.

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكْسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا﴾ (88) وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا﴾ (89) إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يُغْنِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا﴾ (90) سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ نَفَقْتُمُوهُمْ وَأُولَٰئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا﴾ (91)

(88) What ails you that you have divided into two parties with regard to the hypocrites, whereas Allāh has cast them back because of what they earned? Do you wish to guide him whom Allāh has sent astray? You shall never find a road for the one whom Allāh has sent astray. (89) They long that you should disbelieve as they disbelieved, so that you may be equal with them. So do not choose any of them as your friends until they migrate in the path of Allāh. If they turn back, then grab hold of them and put them to death wherever you find them. Do not make any of them your friend nor ally. (90) except those who seek refuge with a nation with whom you have a pact; or they come to you in a condition that their hearts forbid them from fighting you or from fighting their nation. If Allāh willed, He would have given them sovereignty over you, then they would have surely fought you. If they keep away from you, do not fight you and maintain peace with you, then Allāh does not allow any path for you against them. (91) Soon you will find others who wish to remain secure from you and remain secure from their nation. Each time that they are returned to anarchy, they turn back thereto. If they do not keep away from you, do not maintain the peace between you and do not restrain their hands, then grab hold of them and put them to death wherever you find them. Against such people We have granted you a clear warrant.

## WHAT SHOULD BE DONE WITH THE HYPOCRITES AND ENEMIES?

“Rūhul Ma’āni” (v.5 p.107) reports from Sayyidina Mujāhid رحمه الله عليه that this verse refers to those people who migrated from Makkah to Madinah and then turned apostate. They requested the Holy Prophet صلى الله عليه وسلم for permission to return to Makkah so that they may gather their trading stock and resume business. The Muslims were divided about these people. Some called them hypocrites while others considered them to be Muslims. To resolve their division, Allāh revealed the above verse, exposing their hypocrisy and ordering their execution.

According to Sayyidina Dhahhāk رحمه الله عليه, the verse refers to those people who remained in Makkah. Although they claimed to be Muslims, they did not migrate. Consequently, the Muslims were divided about them. Some considered them to be hypocrites and severed all ties with them. Others maintained their relationship with them. The verse was then revealed to clear the dispute and instructed the Muslims not to associate with them until they migrate.

After reporting these two narrations, the author of “Rūhul Ma’āni” records the following narration of Bukhari (v.2 p.660), Muslim, Tirmidhi, Nasa’i and Ahmad. It is reported that when the Muslims were marching towards Uhud, a group of Hypocrites (*Munāfiqīn*) turned back. The Muslims were divided about their condition. Some wanted them killed, while others did not. The above verse was revealed on this occasion in which Allāh says, “*What ails you that you have divided into two parties with regard to the hypocrites, whereas Allāh has cast them back (causing them to return from the rest of the army) because of what they earned? Do you wish to guide him who Allāh has sent astray? You shall never find a road for him who Allāh has sent astray.*”

Thereafter, Allāh makes mention of the evil schemes of the Hypocrites (*Munāfiqīn*). Allāh says, “*They long that you should disbelieve as they disbelieved, so that you may be equal with them. So do not choose any of them as your friends until they migrate in the path of Allāh.*” The migration is qualified by the words “*in the path of Allāh.*” This is because the migration that is not for Allāh’s pleasure, but for worldly gains, is no migration at all.

“*If they turn back then grab hold of them and put them to death wherever you find them. Do not make any of them your friend nor ally...*” When considering all the verses, it comes to light that the verses referred to all three types of Hypocrites (*Munāfiqīn*) mentioned in the above three narrations. However, the execution order did not apply to all of them because the Hypocrites (*Munāfiqīn*) of Madinah were not executed.

The order for execution and separation applied to all the Hypocrites (*Munāfiqīn*) “*except those who seek refuge with a nation with whom you have a pact.*” Those were also excluded from the instruction who “*come to you in a condition that their hearts forbid them from fighting you or from fighting their nation.*”

“*If Allāh willed He would have given them sovereignty over you, then they would have surely fought you. If they keep away from you, do not fight you and maintain peace between you, then Allāh does not allow any path for you against them.*” This means

that in the above case, the Muslims may not fight them.

Up to this point, two groups were mentioned. The first is that group who accepted Islām but refused to migrate, or they opted to return to the disbelievers (*kuffār*) state after migrating. The second group are those who enter into a pact with the Muslims not to fight or those who join with such people that already have a pact with the Muslims.

Thereafter Allāh goes on to mention the third group. "Soon you will find others who wish to remain secure from you and remain secure from their nation. Each time that they are returned to anarchy, they turn back thereto." This means that these people are prone to attack the Muslims at the slightest instigation, thus breaking their pact.

When this type of situation arises Allāh advises, "If they do not keep away from you, do not maintain the peace between you and do not restrain their hands, then grab hold of them and put them to death wherever you find them. Against such people We have granted you a clear warrant (to kill them)."

In the initial stages of Islām, every Muslim was required to migrate to Madinah. This was a precondition to his Imān and Muslim were not allowed to associate with those who did not migrate. However, when Makkāh was conquered, this compulsion was waived. The Holy Prophet صلى الله عليه وسلم said, "There is no migration after the conquest! Now the only obligations are one's intention and Jihād (*religion war*). So hasten when you are summoned to Jihād (*religion war*)!" [Mishkāt p. 331]

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَتْ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

(92) It does not behove a Believer (Mu'min) to kill another Believer (Mu'min) except in error. Whoever kills a Believer (Mu'min) in error is obliged to set free a believing slave and pay the blood money to his (the deceased's) family; unless they pardon it. If the murdered person is from a nation that are enemies to you, but he is a Believer (Mu'min), then a believing slave is to be set free. If he (the murdered person) is from a nation with whom you have a pact, the blood money is incumbent, which should be paid to his family as well as setting free a believing slave. The one who cannot find a slave should fast for two consecutive months as a means of repentance as prescribed by Allāh. Allāh is All Knowing, The Wise.



## THE LAWS OF MANSLAUGHTER (UNINTENTIONAL MURDER)

The penalty for intended murder is Qisās (death penalty) as has been, discussed in Surah Baqarah. To kill a person is a major sin, which every Muslim should abstain from. For this reason Allāh says that it does not behove a Believer (Mu'min) that he kill another, even a disbeliever (kāfir).

Allāh says in Surah Bani Isrā'il, "And do not kill a soul that Allāh has forbidden except with a warrant." (Surah 17, verse 33). It will be permitted to kill an antagonistic disbeliever (kāfir) and one not offered security by the Muslim state. Similarly, the married Muslim who has committed adultery can be executed as well as that Muslim who intentionally murders a person (this is Qisās).

Since the Qur'ān and the Ahādith have issued such stern and terse warnings against murdering a Muslim, it is incomprehensible for any Muslim to murder another. The only way in which this reprehensible action be perpetrated is unintentionally. This is termed as "Qatl Khat' a". Qatl khat'a is of two types viz.

1. "Khat'a fil Qasd": By way of example, let us assume that a hunter saw what he thought was an animal. Only after he shot it was it determined that target was a human. Another example is that he thought that the target was a disbeliever (kāfir) adversary in battle. After firing, it is discovered that he shot a Muslim. (In both of the above cases, the action was sure, but the intention proved erroneous).

2. "Khat'a fil Fi'al": An example of this type is where a person aims to fire at a designated target, but misses and hits a person instead. (In this case the action was erroneous).

In both types of manslaughter, "Kaffāra" (death penalty) and "Diyah" (blood money) are due from the murderer. These, as well as the Qisās, have been instituted by the Shari'ah to safeguard the lives of people. It is indeed sad that the so-called Muslim countries do not even enforce these laws. By so doing, they have caused the lives of people to become worthless. On the contrary people are extremely safe in those countries where these laws are instated.

## THE LAWS OF KAFFARA (DEATH PENALTY) AND DIYAH (BLOOD MONEY)

"Whoever kills a Believer in error is obliged to set free a believing slave and pay the blood money to his (the deceased's) family; unless they pardon it." Once the heirs of the murdered person forgo the Diyah (blood money), it will no longer be liable from the murderer. If any one of them remits his share, only that share will be remitted.

"If the murdered person is from a nation that are enemies to you, but he (the murdered person) is a Believer (Mu'min), then a believing slave is to be set free." The blood money shall be waived in this case. This is so because the blood money (Diyah) is a form of inheritance and there are no links of inheritance between Muslims and disbelievers (kuffār).

"If he (the murdered person) is from a nation with whom you have a pact, the blood money is incumbent, which should be paid to his family as well as setting free a believing

slave." This shall apply if there are Muslims among the family of the murdered person. If none of his heirs is Muslim, then no blood money (*Diyah*) will be due.

If both the murderer and the murdered person are from a Muslim country, then the blood money (*Diyah*) as well as the freeing of a Muslim slave will be incumbent. [*"Rūhul Ma'āni" v.5 p.1 14*]

*"The one who cannot find a slave (as in our present day situation; or he cannot afford one, then he) should fast for two consecutive months..."* These two months should not include the month of Ramadhān. This will substitute the Kaffāra, not the blood money (*Diyah*).

The two months of fasting will be *"as a means of repentance as prescribed by Allāh."* Allāh shall forgive the one who fasts likewise with sincerity.

*"Allāh is All Knowing, The Wise."* Allāh is Aware of either party. No person should consider himself absolved if none is informed of his murder. Allāh shall punish him accordingly in the Hereafter. All His commands are replete with wisdom, be they the freeing of slaves, the blood money (*Diyah*), etc.

**Note:** *"If he (the murdered person) be from a nation with whom you have a pact..."* In this part of the verse, the clause is not mentioned stating that the deceased is a Muslim. On account of this, certain jurists maintain that the extract refers to the murder of a "Dhimmi" or a "Mu'āhid" (a disbeliever (*kāfir*) visiting a Muslim country with the relevant visas). Imām Qurtubi رحمه الله عليه has recorded in his book *Ahkamul Qur'ān* (v.3 p.325) that the above is the opinion of Sayyidina Ibn Abbās رضي الله عنه, Scholar (Imām) Sha'bi رحمه الله عليه, Imām Nakha'ī رحمه الله عليه, Imām Shafī'ī رحمه الله عليه and Imām Tabari رحمه الله عليه.

After mentioning this, he continues to narrate that this part of the verse refers to certain Polytheists (*Mushrikīn*) in the time of the Holy Prophet صلى الله عليه وسلم. They contracted a pledge with him to the effect that they may be attacked if they do not accept Islām. This pledge was to last for a stipulated period wherein if any of them were killed, the blood money (*Diyah*) as well as the due expiation (*Kaffāra*) would be due from the murderer. However, this was annulled when Allāh revealed the first verse of Surah Bara'ah.

## CERTAIN LAWS PERTAINING TO THE DIYAH

**Ruling:** The blood money (*Diyah*) in unintentional murder (*Qatl khat'a*) is a hundred camels for every life. These camels should constitute of 20 two-year old female camels, 20 three-year old female camels, 20 two-year old male camels, 20 four-year old female camels and 20 five-year old female camels. This has been reported from Sayyidina Abdullāh bin Mas'ūd رضي الله عنه.

**Ruling:** If a person chooses not to pay in camels, he may pay a thousand Dinārs (gold coins) or ten thousand Dirhams (silver coins).

**Ruling:** According to Imām Abu Hanīfa رحمه الله عليه, the blood money (*Diyah*) may only be paid in camels, gold and silver. However, according to Imām Abu Yusuf رحمه الله عليه and Imām Muhammad رحمه الله عليه, a hundred cows, a thousand goats or two hundred sets of clothing may also be paid. This has been stipulated by Sayyidina Umar رضي الله عنه.

**Ruling:** The blood money (*Diyah*) for a woman will be half of that for a man.

**Ruling:** The blood money (*Diyah*) for a Dhimmi is equal to that of a Muslim.

**Ruling:** The blood money (*Diyah*) will be distributed among the heirs according to their shares. If all the heirs waive the blood money (*Diyah*), the entire amount will be remitted. If only some of them forgo their shares, only theirs will be waived.

**Ruling:** If the murdered person has no heirs, the blood money (*Diyah*) will be placed into the public treasury ("Baitul Māl").

**Ruling:** Although the due expiation (*Kaffāra*) (freeing the slave or fasting) will have to be paid by the murderer himself, the blood money (*Diyah*) will be paid by his "Āqila" i.e. those with whom he lives and associates, and who usually assist him. If they do not exist, then his family or tribe will become the Āqila. According to Imām Shafi'ī رحمه الله عليه, the blood money (*Diyah*) is to be paid by the tribe or clan of the murderer. The details of this can be found in the books of jurisprudence.

The question may arise as to why should so many people be held responsible to pay the blood money (*Diyah*) when it was only one person who committed the murder? The first and foremost answer is that the Ahādīth of the Holy Prophet صلى الله عليه وسلم stipulates this. Another reply is that a person who exercises such heedlessness to kill another does so due to his reliance upon those from whom he is assured support. They are also burdened with the payment because it was their duty to ensure that their members do not exercise such negligence due to which the life of a person was lost. If they were vigilant in the matter, the incidences of such murders will be drastically reduced. They are also held responsible because of their carelessness in overseeing the activities of their people.

**Ruling:** The Āqila will be permitted to pay the blood money (*Diyah*) over a period of three years. If they cannot afford to pay, the tribe or family closest to them will have to assist. The murderer will also be included among the Āqila and he will have to pay as one of them. Details can be had from the books of jurisprudence.

## OTHER TYPES OF MURDER

**Ruling:** Besides the aforementioned types of murder, there are the "Amad" (intentional) and "Shibh Amad" (similar to intentional) types as well. The amad type will, Insha Allāh, be discussed later in the subsequent verses. Shibh Amad is that type of murder in which the intention was to kill, but the weapon used was not one usually used to kill e.g. a stick or whip. The penalty for this type of murder is just as in the case of Khat'a (*unintentional murder*). The only difference will be in the constitution of the camels. Instead of five categories of camels there will only be four. i.e. 25 two-year old female camels, 25 three-year old female camels, 25 four-year old female camels and 25 five-year old female camels. This is according to Imām Abu Hanīfa رحمه الله عليه, as a verdict from Sayyidina Abdullāh bin Mas'ūd رضي الله عنه.

**Ruling:** A male or female slave may be emancipated as due expiation (*Kaffāra*) since the word “raqaba” used in the verse refers to both of these. However, it is necessary that they be Muslim.

**Ruling:** If a person was forced to fast due to his inability to find a slave, the two months of fasting should be consecutive without a break in between. If, due to illness, he was compelled to miss a fast in between, the two months will have to be renewed. A woman, however, is permitted to miss the fasts because of her menstruation, after which she may continue where she left off.

## CERTAIN OTHER TYPES OF MURDER

The jurists have further classified murder into two other types. The first is termed “*Ma Ujriya Majral Khat’a*” (“that which is in the same order as *Khat’a*”). An example of this is where a sleeping person rolls and falls on another, killing him thereby. Due expiation (*Kaffāra*) and blood money (*Diyah*) are both due from him.

The other type is termed “*Qatl Bis Sabab*” (“murder due to an exterior factor”). An example of this is where a person digs a pit or places a boulder upon the land of another. Thereafter, this pit or boulder causes the death of someone. In this case, the blood money (*Diyah*) will be due from the *Āqila*, but there will be no due expiation (*Kaffāra*).

**Ruling:** If a pregnant woman was struck in the belly causing the death of the unborn child, a slave or five hundred Dirhams (*silver coins*) will be due from the aggressor. This is referred to as “*Ghurra*” in the Shari’ah. If the child was aborted thereby and died only afterwards, a complete blood money (*Diyah*) will be due. If the child was killed instantly and then the mother also died, a complete blood money (*Diyah*) will be due for the mother and a *Ghurra* for the child.

If the child was still alive when aborted but died later, after which the mother also lost her life, then two complete bloods money (*Diyah*) will be due for each of them. Whatever becomes due because of the miscarriage will be distributed among the heirs of the child.

**Ruling:** It is the responsibility of every rider to ensure that he rides his animal without harming anyone. He will be liable for any harm caused to another who was trampled upon by the animal, bitten by it or with whom the animal collided.

**Ruling:** If both the riders of two horses were killed when they collided, the *Āqila* of each will have to reimburse the opposite party.

**Lesson:** *Qisās* and blood money (*Diyah*) have been ordained by the Shari’ah to safeguard the lives of people. Failure to implement them will only cause the loss of innocent lives. Allāh says in Surah Mā’idah, “The one who does not judge by that which Allāh revealed, then those are the unjust ones indeed” [Surah 5, verse 45]

All those people who allege that the laws of Islām are barbaric and unjust are disbelievers (*kuffār*) even though they may claim to be Muslims. In the absence of the laws of Shari’ah, aggressors think nothing of taking the lives of others. Even if they are arrested, their cases never reach the courts because of bribery. Should they reach the court, lawyers will make every attempt and seek

every loophole to acquit them. If they are ever convicted, their sentences are repealed or lightened. Then too these sentences are served in prisons, not benefiting the heirs of the deceased in any way.

This state of affairs has jeopardised public safety and murderers roam the streets freely. The vast majority of these criminals never see the courtroom and those who are sentenced appeal for amnesty, often gaining it. Even if they are refused at first, they are freed in the celebrations of a new government.

People think (*Allāh forbid*) that the present day legislation is sufficient for them and they need not resort to the Islāmic form of penal codes. Allāh responds to their misconception by declaring that "*Allāh is All Knowing, The Wise.*" Accordingly, He passes laws and whoever objects to these are, in reality, objecting to Him!

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ  
اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

(93) Whoever intentionally murders a believer, his retribution shall be Hell where he shall abide forever; Allāh shall be angry with him, curse him and prepare for him a dreadful punishment.

## THE GRAVE SIN OF MURDERING A MUSLIM

After making mention of the erroneous killing, Allāh now speaks of the consequences in the Hereafter of deliberate murder. Sayyidina Abdullāh bin Umar رضى الله عنه narrates that Prophet صلى الله عليه وسلم said, "The destruction of the entire universe is less significant to Allāh than the murder of single believer." [Mishkāt p.300]

Sayyidina Abu Huraira and Abu Sa'īd رضى الله عنه both narrate that the Holy Prophet صلى الله عليه وسلم said, "If all the inhabitants of the heavens and the earth were to collectively murder a single believer, Allāh would cast them all headlong into the fire of Hell." [Thid]

Sayyidina Abu Darda رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "There is a possibility that Allāh may forgive any sin except the one who commits polytheism (*shirk*) till his death and the one who murdered a believer (*Mu'min*). Allāh shall never forgive them." [Mishkāt p. 301]

Despite these severe warnings, Muslims all over the world do murder each other for petty tribal, lingual and national reasons. These people drag with them to their graves the grievous sin of spilling the blood of their Muslim brother. The resultant consequences will be severe indeed since the fire of Hell is no small affair. They needlessly destroy their unity and give strength to the enemies of Islām by succumbing to their instigation of war.

Islām united the warring factions of the Aws and Khazraj tribes of Madinah, who buried the century old hatchet when the Holy Prophet صلى الله عليه وسلم arrived in their city. Once when they were incited by some Jews to do battle, Prophet صلى

ﷺ calmed them down and Allāh revealed the verse, “Hold fast to the rope of Allāh collectively and do not be separated. Recall the bounty of Allāh upon you when you were enemies and Allāh forged the bond of love between your hearts so that you became brothers by His grace. You were upon the brink of an abyss of the Fire and Allāh rescued you therefrom.” [Surah 2, verse 103]. This verse was discussed in Surah Baqarah.

The disbelievers (*kuffār*) will never be satisfied with Muslim unity and will always persist in their attempts to place the Muslims at loggerheads with each other. Like sheep, the Muslims destroy their lives in the Hereafter by killing other Muslims merely because they are not of their inclinations.

The Holy Prophet ﷺ emphatically stated on the tenth of Dhul Hijjah upon the occasion of the farewell Hajj, “Do not turn apostate after me and do not sever the necks of each other.” [Bukhari v.2 p.1048]

The Holy Prophet ﷺ has also mentioned, “He who lifts a weapon against us is not from us.” [Bukhari v.2 p. 1047]

In another hadith, he mentioned, “None of you should even point a weapon at his brother. Perchance Devil (*Shaytān*) may snatch it from his hand (thereby killing the other) and he will then sink to the depths of Hell.” [Ibid]

Sayyidina Abu Huraira رضى الله عنه reports that Prophet ﷺ said, “I swear by The Being in whose hands is my life! That the day will certainly arrive before the Day of Judgment wherein the murderer will not know why he had murdered and the victim will also not know why he had been killed.” When someone asked the reason for this, the Holy Prophet ﷺ replied, “This will be due to rampant strife and anarchy. Both the murderer and the murdered will be in the fire of Hell!” [Muslim]

Sayyidina Abu Bakr رضى الله عنه reports that when two Muslims draw swords to fight each other, both shall end up in Hell. Someone enquired from the Holy Prophet ﷺ that this could be understood with regard to the one who killed his adversary, but what about the one who is killed? The reply was that he also intended to kill the other. He will enter Hell on account of his evil intention. [Bukhari v.2 p. 1049]

**Lesson:** The consensus of the Ahlus Sunnah maintain that the Muslim who murders another will eventually be forgiven by Allāh after having to suffer the punishment of Hell, as is the case with all other sins. However, the famous opinion of Sayyidina Ibn Abbās رضى الله عنه is that he will never be forgiven. The opposite has also been reported from him as reported by Allāma Baydawi رحمه الله عليه. Commentators mention that this may refer to those who consider murder to be permissible, in which case they will be disbelievers (*kuffār*).

**Ruling:** The right to waive the Qisās lies with the heirs of the deceased. No ruler or magistrate can overrule this right.

**Ruling:** The person who murders one from whom he was due to inherit, shall be deprived of the inheritance. This is due to the possibility that he murdered him in order to receive the inheritance prematurely.

**Ruling:** The above rule will also apply in Shibh Amad.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا ضَرَيْتُمْ فِى سَبِيْلِ اللّٰهِ فَتَيَسِّرُوْا وَّلَا تَقُوْلُوْا لِمَنْ اَلْفَىٰ  
 اِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُوْنَ عَرْضَ الْحَيٰوةِ الدُّنْيَا فَعِنْدَ اللّٰهِ  
 مَغَانِمُ كَثِيْرَةٌ كَذٰلِكَ كُنْتُمْ مِّنۢ قَبْلُ فَمَنْ اَلَّ اللّٰهُ عَلَيْكُمْ فَتَيَسِّرُوْا  
 اِنْ اَلَّ اللّٰهُ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿٩٤﴾

(94) O you who believe! When you travel in Allāh's way then verify and do not tell the one who makes his submission apparent that "You are not a believer!" (thereby) seeking the gains of the worldly life. With Allāh lies tremendous spoils. You were the same before, until Allāh bestowed His grace upon you; so verify.' Indeed Allāh is Informed of what you do.

### DO NOT TELL ANY PERSON WHO CLAIMS TO BE A MUSLIM THAT HE IS NOT A BELIEVER

"Durrul Manthūr" (v.2 p.199) records a narration of Bukhari (v.2 p.606), Nasa'ī and others in which Sayyidina Ibn Abbās رضى الله عنه reports that a group of Muslims once encountered a person who was travelling with all his wealth. He greeted them with salām, but they killed him and took possession of his wealth. The above verse was revealed with reference to this incident.

Another incident has also been narrated by Tirmidhi and others from Sayyidina Ibn Abbās رضى الله عنه that a person from the tribe of Bani Sulaim once met a group of Companions (Sahāba) رضى الله عنهم while he was grazing his goats. He greeted them with salām, whereupon some of them argued that the greeting was merely to secure himself from them (he was not a Muslim but merely greeted them so that they may not harm him, thinking that he is a Muslim). When they killed him and brought his goats to Madinah, the above verse was revealed.

The verse warns Muslims not to be drastic in their actions when someone displays his Islām in any way, be it by way of greeting with Salām, reciting the Kalimah, etc. such a person's claims should not be rejected without investigating the matter. Since the Companions (Sahāba) رضى الله عنهم in the above incidents took the person's possessions, Allāh says further, "....(thereby) seeking the gains of the worldly life. With Allāh lies tremendous spoils."

Allāh then draws attention to the fact that at one stage even those (Muslims) who are careless not to accept the word of another person were in the same boat as he is in. Allāh says, "You were the same before, till Allāh bestowed His grace upon you (by inspiring you to accept Islām, thereby securing your lives in both the worlds)."

This verse makes it clear that a person's claim to Islām should be accepted at face value, since true belief lies within the heart and no human can perceive what is there. A person is obliged to accept what he can easily deduce from the exterior.

The Holy Prophet صلى الله عليه وسلم mentioned, "I have been commanded to fight people till they testify 'Lā Ilāha Illallāhu Muhammadur Rasūlullāh,' and they

establish Salāh and give Zakāh. Once they do this, they have secured their lives and their property from me, unless they need to be executed on account of an Islāmic penalty (like Qisās). This is a different case, and their reckoning rests with Allāh." [Mishkāt p. 12]

Muslims should accept others to be Muslims when they claim to be such. What their hearts conceal shall be judged by Allāh. Allāh shall give them their due retribution.

**Lesson:** Allāh repeats the instruction to verify by asserting, "so verify!" In this second instance, no mention is made of journeying, as in the first instance. This teaches the Muslim that verification should be given priority while on journey as well as when at home. The events leading to every cause of action must be authenticated. Nothing must be done on mere assumptions. This is especially necessary where the lives and property of people are concerned.

Islām is a Dīn (*religion*) of peace and security. No injustice should be allowed to be perpetrated on the grounds of mere allegations and suspicions.

**Lesson:** It is necessary to expose the disbelief (*kufr*) of those whose beliefs exude disbelief (*kufr*) even though they claim to be Muslims. Such is the case with those who refute the finality of Prophethood of the Holy Prophet صلى الله عليه وسلم and those who say that the penal code of Islām is unjust. The same will apply to those who deny the status of the Ahādīth in Islāmic law and those who claim that the Qur'ān was adulterated.

The common belief among people that every person cannot be termed a disbeliever refers to those whose claim to Islām is not tainted by any shadows of disbelief (*kufr*). It is a gross misconception that every person who faces the Qibla should be considered a Muslim. The statement of the jurists in this regard (that no person facing our Qibla may be said to be a disbeliever (*kāfir*)) has been adequately explained by Mulla Ali Qārī رحمه الله عليه in the commentary of "Fiqhul Akbar". He says that this statement means that no such person be classified a disbeliever (*kāfir*) as long as there are no signs and indications of disbelief (*kufr*) apparent in his beliefs and actions.

**Lesson:** No person may be termed a disbeliever (*kāfir*) by committing any sin as long as he does not consider the sin to be lawful. He will be called a disbeliever (*kāfir*) if he considers sin to be lawful or rejects the obligatory nature of any of the obligations (*Farā'idh*).

The Holy Prophet صلى الله عليه وسلم mentioned that the demands of Belief (*Imān*) are three. The first is to restrain the hand and the tongue from any person who claims to be a Muslim. The second is not to term him a disbeliever (*kāfir*) on account of any sin. The third is that Jihād (*religion war*) will remain from the time Allāh sent him [the Holy Prophet صلى الله عليه وسلم till the time when the surviving members of his Ummah fight Dajjāl. The Holy Prophet صلى الله عليه وسلم added that Jihād (*religion war*) will not be terminated by the oppression of any tyrant, nor by the justice of any just person. Prophet صلى الله عليه وسلم stated further that belief in Taqdir (predestination) was also a requisite of Imān. [Abu Dawūd]



لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ  
وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ  
غَفُورًا رَّحِيمًا ﴿٩٦﴾

(95) The believers who sit back without excuse cannot be equal to those who strive in Allāh's way with their wealth and lives. Allāh has immensely elevated the stages of those who strive in His way with their wealth and lives over those who sit back. Allāh has promised bliss for each of them, and Allāh has preferred those who strive over those who sit back by conferring on them a tremendous reward. (96) (in the form of) lofty stages by Him, forgiveness and mercy. Allāh is Most Forgiving, Most Merciful

## THE MUJĀHIDĪN AND THE PASSIVE ONES CANNOT BE EQUATED

As was understood by the above hadith, the need for Jihād (*religion war*) will remain until the last people of the Ummah fight Dajjāl. This must be fought with one's wealth and life for the sole purpose of elevating the Dīn (*religion*) of Allāh.

Allāh begins by declaring that "The believers who sit back without excuse cannot be equal to those who strive in Allāh's way with their wealth and lives." A person who exerts himself to elevate the Dīn (*religion*) in whichever way possible shall always be superior than those who do nothing for the Dīn (*religion*).

"Allāh has immensely elevated the stages of those who strive in His way with their wealth and lives over those who sit back." From the Arabic context, it is understood that their elevated stages are such that others can never reach them. [Rūhul Ma'āni]

While the opening part of the verse stated that the rank of the Mujāhidin is superior to those who are inactive, this part emphasises to them that the inactive ones should not think that they are only secondary in status to the Mujāhidin, but that they are also depriving themselves of a vastly superior standing in Allāh's sight. Of course, those who have a legitimate reason for not participating are excused.

Sayyidina Barā bin Āzib رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم dictated to Sayyidina Zaid bin Thābit رضى الله عنه the verse, "The believers who sit back cannot be equal to those who strive in Allāh's way with their wealth and lives." Thereupon Sayyidina Abdullāh bin Umī Maktūm رضى الله عنه (a blind Sahabi) asked, "How may I attain the privilege when I have been deprived of sight?" Allāh then revealed the exception of "without excuse." The verse thus read, "The believers who sit back without excuse cannot be equal to those who strive in Allāh's way with their wealth and lives."

Sayyidina Ibn Abbās رضى الله عنه narrates (Bukhari v.2 p.660/1) that this verse referred to those who did not participate in the battle of Badr. There was no general conscription for the battle of Badr, therefore those who did not

participate were not sinful. They, however, could not hope to achieve an equal footing with those who did participate. The verse holds true for every period of time and the statement of Sayyidina Ibn Abbās رضى الله عنه merely indicates that the verse was revealed on that particular occasion of Badr.

*"Allāh has promised bliss for each of them..."* Both the Mujāhidīn and those who fail to participate in Jihād (religion war) have been promised entry into Heaven (Jannah) [Rūhul Ma'āni] from Sayyidina Qatādah رحمه الله عليه. This is so because each of these two groups possesses the qualifying factors of Belief (Imān) and good deeds. However, the difference will be in their stages of Heaven (Jannah). The person who desists from participation when Jihād (religion war) is obligatory (Fardh) will be considered a sinner.

Thereafter Allāh continues to emphasise the superiority of the Mujāhidīn by saying, *"and Allāh has preferred those who strive over those who sit back by conferring on them a tremendous reward (in the form of) lofty stages by Him, forgiveness and mercy. Allāh is Most Forgiving, Most Merciful."*

**Lesson:** *"Allāh has promised bliss for each of them..."* It is evident from this part of the verse that it will be wrong to jeer at those who (being engaged in their devotional acts) do not participate in Jihād (religion war) when it is not obligatory (Fardh). This will apply especially to those who are involved in some sort of service to the Dīn (religion). Those engaged in learning and teaching the Dīn (religion) are also striving towards elevating and propagating Islām, seeking only Allāh's pleasure. Such people will also receive rewards from Allāh.

In a similar manner if those possessing some sort of excuse also have the intention to strive in Allāh's cause if they were able to, then they too will receive a similar reward.

Sayyidina Anas رضى الله عنه reports that when they were returning from the Tabūk expedition, the Holy Prophet صلى الله عليه وسلم told them, "Without doubt there are many people whom we have left behind in Madinah. They were with us (sharing in the reward) in every valley and pass that we crossed. They were withheld on account of some disability." [Bukhari v.2 p.637]

Of those who are excused from participating in Jihād (religion war) there are some who are undeterred. They possess such an aspiration and desire to fight that although they cannot actually fight, they attempt to serve in other ways. The Sahabi رضى الله عنه in the Hadith viz. Sayyidina Ibn Ummi Maktūm رضى الله عنه participated in many battles holding the banner of Islām aloft. ["Ruhul Ma'āni" v.5 p.124].

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

(97) Indeed those the lives of whom the angels seize while they are oppressors to themselves saying to them, "What was your condition?" They reply, "We were harassed on earth." They (the angels) say, "Was Allāh's land not vast enough that you could have emigrated therein?" The abode of such folk is Hell, and it is the worst of destinations. (98) Except for those harassed men, women and children who were unable to devise a plan and do not know the road. (99) These are the ones for whom it is hoped that Allāh forgives them. Allāh is Most Pardoning, Most Forgiving.

## A WARNING AGAINST LIVING AMONGST THE DISBELIEVERS (KUFFĀR)

A narration appears in Bukhari (v.2 p.661) in which Sayyidina Ibn Abbās رضي الله عنه reports that there were some people who accepted Islām but who did not migrate to Madinah. They remained among the Polytheists (*Mushrikīn*) and increased their numbers (by being in their ranks at times of war). As a result they were also killed in combat. The above verse was revealed with regard to them.

"Lubābun Nuqūl" (p.79) records that when the Holy Prophet صلى الله عليه وسلم migrated to Madinah, some Muslims were reluctant to join him due to fear for their wealth and lives. Allāh revealed the above verses with regard to these people.

The verse expresses resentment for those people who do not migrate despite the ability to do so. They prefer to live with the disbelievers (*kuffār*), not being concerned with their Dīn (*religion*) welfare. The verse informs us that when the angels of death present themselves before these people who have oppressed themselves, they question them, "What was your condition?" They reply, 'We were harassed on earth.' In other words they express regret that they were unable to fully accomplish the necessary requisites of Dīn (*religion*) because their disbelievers (*kuffār*) masters did not allow them to. The angels will tell them, "Was Allāh's land not vast enough that you could have emigrated therein?"

In the initial stages of Islām, Hijrah was obligatory (*Fardh*). People either failed to migrate because they were Hypocrites (*Munāfiqīn*), or because they were simply neglectful of the obligations (*Farā'idh*), either party was therefore deserving of punishment. Hijrah was no easy task since it entailed leaving behind all of one's wealth, property and possessions, never to return ever again. They only took their families along if the opportunity permitted, otherwise they were to be left behind as well. Added to this was the fact that the disbelievers did not permit their safe passage.

It was for these reasons that the books of history depict the agonising migrations of so many Companions (*Sahāba*) رضي الله عنهم. First came the migration to Abyssinia and then to Madinah. The Holy Prophet صلى الله عليه وسلم and his closest friend, Sayyidina Abu Bakr رضي الله عنه, left for Madinah without their families. The beloved daughter of Prophet صلى الله عليه وسلم, Sayyidah Zaynab رضي الله عنها was compelled to remain in Makkah and when she was finally able to migrate, a disbeliever flung a spear at her, causing her foetus miscarriage.

When Sayyidah Abu Salamah رضي الله عنها and his wife Sayyidah Umm Salamah رضي الله عنها intended to leave for Madinah with their son Salamah رضي الله

عنها, the Polytheists (*Mushrikīn*) prevented them. The family of Sayyidina Umm Salamah رضى الله عنها took her into their custody while the family of Abu Salma رضى الله عنه seized possession of the child. In this way, the family was wrenched apart.

Sayyidah Umm Salamah رضى الله عنها narrates that for a long she would weep the entire day from morning to night. Eventually someone convinced her family to permit her to join her family. When the family of Abu Salma رضى الله عنه released her son into her custody, she set off for Madinah all alone.

She narrates that when she reached Tan'im, she met Sayyidina Uthmān bin Talha رضى الله عنه who asked her where she was headed. When she replied that she was going to Madinah to meet her husband, he enquired who was with her. She replied that there was none besides her child and Allāh. On hearing this, he took hold of her camel and led it to Madinah. [Al Isaba]

Another incident has already being mentioned concerning Sayyidina Suhaib Rumi رضى الله عنه under the discussion of the verse, "From the people there are those who sell themselves seeking Allāh 's pleasure." [Surah Baqarah, verse 207]

The compulsion to migrate to Madinah was later abrogated and the Holy Prophet صلى الله عليه وسلم announced, "There shall be no Hijrah after the conquest of Makkah." However, if the necessity arises for the protection of one's Dīn (religion), a person will be obliged to migrate. Even in today's times if a country undergoes a revolution and Muslims are compelled to migrate, they will have to comply. If, despite the ability, they fail to do so because of love for their material possessions (and they are not permitted to practice Islām as they should), they will be sinful. Hijrah will be Fardh for them and if they do not migrate they will be interrogated by the angels of death who will ask them, "Was Allāh 's land not vast enough that you could have emigrated therein?"

Such a situation arose in Eastern Punjab in the year 1366 A.H. and is still taking place in many parts of Europe and Africa. Those who respond to the call to migrate and take courage shall find that Allāh will definitely facilitate the means for them, as He says in the following verse, "They will find in the land an abundance of pastures and vastness." [verse 100]

## THOSE LIVING IN EUROPE AND AMERICA SHOULD BE CONCERNED ABOUT THEIR BELIEF (IMĀN)

Nowadays, many people have reversed the order of things. They leave havens where their Dīn (religion) of Islām is secure and, for worldly gains, opt to live in the dens of vice and immorality, viz, the Western countries. They are then robbed of their Dīn (religion) and cause the same to be lost to generations after them. They weaken in their faith and thereafter their children supersede them in irreligiousness.

"Except for those harassed men, women and children who were unable to devise a plan and do not know the road." Such people are excluded from entry into Hell. Sayyidina Ibn Abbās رضى الله عنه reports that he and his mother were of this group [Bukhari p.660]. Besides him there were other Companions (*Sahāba*) رضى الله عنهم also who were included in this group. They were constrained to live under the persecution of the disbelievers (*kuffār*). The Holy Prophet صلى الله عليه وسلم would

make prayer (*du'ā*) for them in the "Qunūt Nāzila" which he used to recite in the Salāh.

"These are the ones for whom it is hoped that Allāh forgives them. Allāh is Most Pardoning, Most Forgiving." The author of "Rūhul Ma'ānī" (v.5 p.127) writes that even when a person is unable to make Hijrah, failing to do it will be considered as a type of sin. This is so because the above portion of the verse speaks of forgiveness for these people (who were unable to migrate), and forgiveness follows a sin. Therefore, the person who cannot migrate should continuously seek the opportunity to do so.

وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ  
مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا  
رَحِيمًا

(100) He who migrates in Allāh 's way shall find in the land an abundance of pastures and vastness. Whoever will leave his home migrating towards Allāh and His messenger, and is then overtaken by death, most assuredly his reward is assured by Allāh. Allāh is Most Forgiving, Most Merciful.

## THE PROMISES FOR THOSE WHO MIGRATE IN THE WAY OF ALLĀH

It is narrated in "Lubābun Nuqūl" (p.79) from Sayyidina Ibn Abbās رضى الله عنه that when Sayyidina Dhamra bin Jundub رضى الله عنه intended to migrate, he instructed his family to mount him on his conveyance and remove him from the land of the idolaters since he desired to reach the Holy Prophet صلى الله عليه وسلم. En route he passed away and was thus unable to meet Prophet صلى الله عليه وسلم. On this occasion the above verse was revealed.

Another incident is reported concerning Sayyidina Abu Dhamra Zuraqi رضى الله عنه who was unable to migrate from Makkah. When the verse "Except for those harassed men, women and children who were unable to devise a plan and do not know the road," (Surah Nisā, verse 98) was revealed, he resolved to migrate since he was wealthy and able to "devise a plan". However, he met his end while on the road to Madinah at Tan'im. Upon this the verse was revealed viz. "Whoever will leave his home migrating towards Allāh and His messenger, and is then overtaken by death, most assuredly his reward is assured by Allāh. Allāh is Most Forgiving, Most Merciful."

Yet another report is recorded with regard to Sayyidina Khālid bin Harām رضى الله عنه. He was killed by snakebite while migrating from Abyssinnia to Madinah. "Lubābun Nuqūl" narrates another report concerning Sayyidina Aktham bin Sayfi رضى الله عنه. A verse may have various circumstances of revelation and they do not contradict each other since the intent of the verse is general.

The verse emphasises that the person who migrates for the pleasure of Allāh shall gain the object of his quest even though he is unable to realise his physical

objective because of death.

The literal meaning of the Arabic word 'Hijrah' is 'to leave' or 'to forsake'. According to the Shari'ah, it refers to leaving one's native town or country for the purpose of practising one's Dīn (religion). Hijrah will be made whether the person leaves of his own accord or whether the disbelievers (*kuffār*) force him to leave.

## THE REWARDS OF HIJRAH

Because Hijrah entails great hardship and sacrifice, many rewards have been promised for it. Allāh says in one of the concluding verses of Surah Āl Imrān, "So those who migrate, are exiled from their homes, suffer in the path of Allāh, fight and are martyred, I shall definitely remit their sins from them and enter them into such gardens beneath which rivers flow. Such is the reward from Allāh. With Allāh are the best of rewards." [Surah 3, verse 195]

Allāh says in Surah Baqarah, "indeed those who believe, migrate and strive in Allāh's way, they are the ones who aspire for Allāh's mercy, and Allāh is Most Forgiving, Most Merciful." [Surah 2, verse 218]

Allāh declares in Surah Taubah, "Verily those who believe, migrate and strive in Allāh's way with their wealth and their lives ascend to the highest positions by Allāh. These are the successful ones." [Surah 9, verse 20]

A verse in Surah Nahl reads, "Those who migrate for Allāh after they have been oppressed, We shall surely grant them the best of sanctuaries in this world, and the rewards of the Hereafter are the greatest if they but knew." [Surah 16, verse 41]

It is learnt from these verses that those who migrate for the sake of Allāh will definitely find a more suitable haven and Allāh shall also bless them with wealth. Although they may have hardships initially because of their strange surroundings, the doors of Allāh mercy and blessings will soon be flung wide open for them.

The Companions (*Sahāba*) رضى الله عنهم migrated penniless from Makkah, but it was not long before Makkah itself and then numerous other places fell to the hands of the Muslims. Large tracts of land and invaluable property became theirs once the Muslim conquests forged ahead.

History bears testimony to the fact that Hijrah and Jihād (religion war) are revolutionary factors. Not only are the Muslims thereby guaranteed the bliss of the Hereafter (which is incomparable to even the best of this world), but they also received the abundance of this world as well.

## THE ACTUAL HIJRAH IS TO ABSTAIN FROM SIN

Hijrah does not merely entail leaving one's home and hearth. The actual objective is to be free to practise upon one's Dīn (religion) without the constraints of the disbelievers (*kuffār*). The underlying purpose is to facilitate abstention from sins and obedience to the injunctions of Allāh.

Bukhari (v.1 p.6) reports the hadith in which the Holy Prophet صلى الله عليه وسلم said, "The true Muhājir (emigrant) is he who abstains from the things that Allāh

has forbidden.”

Another narration reports that Prophet صلى الله عليه وسلم said, “The true Muhājir (emigrant) is he who abstains from sin and misdeeds.” [Mishkāt p. 15]

Sayyidina Amr bin Abasa رضى الله عنه once asked the Holy Prophet صلى الله عليه وسلم which Hijrah was the best, the Holy Prophet صلى الله عليه وسلم replied, “That you leave whatever displeases your Lord.” [Mishkāt p. 16]

The abject situation prevailing today is that when people migrate, they do not fulfill this purpose of abstaining from sin; instead they become more sinful and often forfeit their previous lives of religiousness. They neglect Salāh, do not pay Zakāh, detest veil (Hijāb) and even adopt the Western laws that lead them to live in sin with women whom they have divorced irrevocably. Rebellion, anarchy and confrontation become their mode of life and they ceaselessly blurt words of disbelief (kufr). Despite all of the above, they still refer to themselves as emigrants (Muhājirīn).

It is binding upon Muslims to assist those who migrate. This was exemplified by the Companions (Sahāba) رضى الله عنهم who occupied Madinah. They whole-heartedly welcomed their migrating emigrants (Muhājirīn) brothers from Makkah, extending every helping hand to make them as comfortable as was humanly possible. It was for this reason that they were called the Ansār (helpers).

Allāh says in Surah Hashr, “Those who adopted the sanctuary (of Islām) and Belief (Imān) from before, (they) love those who migrate towards them and they do not find in their hearts any grudge on account of what they were given. They give preference (to others) above themselves even though they be starving. Those are indeed successful who safeguard themselves from selfishness.” [Surah 59, verse 9]

The world has not again seen the likes of the Ansār of Madinah. Today there exists only emigrants (Muhājirīn) and no Ansār. The reason for this is that people no longer understand the essence of Dīn (religion). Instead of realising that these immigrants have arrived for the protection of their Dīn (religion), they consider them to be a burden and parasites who will steal their share of the pie.

Another reason for this is that many immigrants themselves are plunged into sin and vice. They are the ardent followers of the enemies of Islām and consider their Muslim hosts to be enemies. They plunder and steal without recourse, harming everyone in their wake. How can they then expect hospitality? Assistance is rendered on the grounds of religiousness and will not be found when their objectives are only centred around the world and its acquisition.

The Holy Prophet صلى الله عليه وسلم said, “Abstain from the world and Allāh will love you. Abstain from what people have and they will love you.” [Tirmidhi and Ibn Majah]

Imām Shafī’ī رحمه الله has said, “If you abstain from the world, you will be at peace with its people. If you pull it towards yourself, its dogs will maul you.”

Many who were exiled from their countries were people of low moral and religious standing; as a result the people of their host countries have little regard

for them.

Bukhari reports a hadith in which the Holy Prophet صلى الله عليه وسلم said, "Actions are according to their intentions and every person will achieve that which he intended. Whoever migrated towards Allāh and His Holy Prophet صلى الله عليه وسلم shall receive the reward of migrating towards Allāh and His Holy Prophet صلى الله عليه وسلم. Whoever migrated to attain the world or to marry a woman, then he shall have that for which he migrated."

This hadith is well documented in almost all the books of hadith and referred to a person who migrated to marry a woman called Ummul Qais. He was thus termed "Muhājir Ummul Qais" (i.e. "the man who migrated for Ummul Qais").

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿١٠١﴾

(101) When you travel in the land, there is no sin on you that you abridge your Salāh if you fear an attack from the disbelievers (kuffār). Indeed the disbelievers (kuffār) are your open enemies.

## DISCUSSION OF "QASR" SALĀH

Because both Hijrah and Jihād (religion war) involve travel, Allāh now opens the discussion on Salāh while travelling. Muslim have always been performing their Salāh as Qasr (in a shortened form) when on journey. It applies only to those Salāh that consist of four rakāhs i.e. Zuhr, Asr and Isha, all of which are reduced to two rakāhs each. Fajr and Maghrib remain as they are.

If a traveller (*Musāfir*) performs his Salāh behind a Scholar (*Imām*) who is not on journey, then he will follow the Scholar (*Imām*) in reading the complete four rakāhs. If the Scholar (*Imām*) is a traveller (*Musāfir*) and the follower is a resident (not on journey) (*Muqīm*), then when the Scholar (*Imām*) completes his Salāh after two rakāhs, the follower will stand up to complete the remaining two rakāhs.

A person will be considered to be a traveller (*Musāfir*) when he embarks on a journey of 48 Shari miles (equivalent to 88.86 km.). He will now perform the Shorten (*Qasr*) Salāh once he passes the boundaries of his town. Once he stops at a place with the intention to stay for 15 days or more, he will cease to be a traveller (*Musāfir*) and will have to perform the Salāh in full. As long as he does not make this intention (to stay for 15 or more days), he will continue to perform shorten (*Qasr*) indefinitely.

## PERFORMING THE NON-OBLIGATORY SALĀH WHILE ON JOURNEY

The non-obligatory Salāh (including the Sunnah Salāh) will not be shortened on journey. However, if a person is in haste he may omit them



altogether. The Witr Salāh (after Isha) may not be omitted and the two Sunnah rakāhs of Fajr should also not be missed.

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that he performed two rakāhs of Zuhr with the Holy Prophet صلى الله عليه وسلم on journey and thereafter a further two rakāhs. Then they performed two rakāhs of Asr, whereafter no additional rakāhs were performed. He adds that he also performed Maghrib with the Holy Prophet صلى الله عليه وسلم while on journey as well as when not on journey. In both cases there was no deduction in the number of rakāhs. He then added, "This (Maghrib Salāh) is the Witr (odd numbered) Salāh of the day whereafter two rakāhs are performed." [Tirmidhi p.105]

Sayyidina Barā bin Āzib رضى الله عنه narrates that he once travelled with Prophet صلى الله عليه وسلم for 18 days. He says that he never saw the Holy Prophet صلى الله عليه وسلم omit any two rakāhs after midday. This tells us that one may perform the Sunnah and non-obligatory Salāh while on journey.

### CAN A PERSON PERFORM THE COMPLETE FOUR RAKĀHS WHILE ON JOURNEY?

The verse states that a person may curtail his Salāh if He fears some harm from the enemy. Due to this Sayyidina Ya'la bin Umayya رحمه الله asked Sayyidina Umar رضى الله عنه, "Allāh says, 'there is no sin on you that you abridge your Salāh if you fear an attack from the disbelievers (kuffār).' Now that we have no fear from the enemy, should we not perform our Salāh in full?"

Sayyidina Umar رضى الله عنه told him that he was also perplexed with the same question and enquired the answer from the Holy Prophet صلى الله عليه وسلم. Prophet صلى الله عليه وسلم replied, "This (concession) is a charity from Allāh to you, so accept Allāh's charity." [Muslim v.1 p.241]

The clause stipulated by Allāh in the verse (i.e. being on a journey) applied only in the initial stages of Islām whereafter it was cancelled. Now the only condition for shorten (Qasr) Salāh is that a person embarks on a journey of more than 88.86 km.

Sayyidina Ibn Abbās رضى الله عنه narrates that when the Holy Prophet صلى الله عليه وسلم was on journey from Makkah to Madinah, he feared none besides Allāh, yet he performed the Salāh in twos." [Majma'uz Zawā'id v.2 p.156]

Sayyidina Hāritha bin Wahab رضى الله عنه reports that he performed two rakāhs Salāh with the Holy Prophet صلى الله عليه وسلم in Mina when conditions were absolutely safe. [Muslim v.2 p.243]

Because the Holy Prophet صلى الله عليه وسلم commanded that Muslims accept the charity of Allāh, Imām Abu Hanifa رحمه الله states that Shorter (Qasr) Salāh is Wājib (compulsory) while on journey.

It will be inappropriate for a traveller (Musāfir) to perform four rakāhs instead of the two of Shorter (Qasr). His Salāh will be considered complete once he completes the first two rakāhs because only two are obligatory on him. Therefore, he would have completed his obligation (Fardh) upon reaching the Qa'dah (sitting posture) after two rakāhs. If he has to then complete four rakāhs without the Qa'dah (sitting posture) in between, the Salāh will be incomplete and

the Salāh will have to repeated. The Sajdah Sahw [*prostration while forgetting something (Fardh) obligation in Salāh*] will also not suffice since a obligation (Fardh) Qa'dah (*sitting posture*) has been omitted.

Sayyidina Abdullāh bin Umar رضى الله عنه narrates, "I travelled with the Holy Prophet صلى الله عليه وسلم and he never exceeded two rakāhs [in the obligatory (Fardh) Salāh] till Allāh claimed his soul. Then I lived with Sayyidina Abu Bakr رضى الله عنه and he also never exceeded two rakāhs while on journey. Thereafter I lived with Sayyidina Umar رضى الله عنه who also never performed more than two rakāhs obligatory (Fardh) till Allāh raised his soul. I then lived with Sayyidina Uthmān رضى الله عنه who also never performed more than two rakāhs till Allāh eventually laid him to rest. Allāh says, 'Indeed in the messenger of Allāh there is a sterling example for you.' [Muslim v.1 p.242]

Muslim (v.1 p.243) narrates that Sayyidina Uthmān رضى الله عنه began performing four rakāhs Salāh towards the end of his Caliphate (*Khilāfah*). However, as was reported from him, there were reasons for this.

Sayyidina Abdur Rahman bin Abi Dhubāb رحمه الله عليه reports that Sayyidina Uthmān رضى الله عنه performed four rakāhs at Mina whereupon people were upset. Upon sensing the displeasure of the people he said, "I have made Makkah my home and I have heard the Holy Prophet صلى الله عليه وسلم say that the person who adopts a place as his home should perform the Salāh of a Muqīm (resident) therein." [Majma'uz Zawā'id v.2 p. 156]

The fact that Sayyidina Uthmān رضى الله عنه had to explain his reason and that the people were surprised shows that the Companions (*Sahāba*) رضى الله عنهم and the Tabi'in رحمه الله were of the opinion that a traveller (*Musāfir*) should always perform Shorten Salāh (*Qasr*). If it were permissible to omit Shorten Salāh (*Qasr*), the above scenario would not have occurred.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتُمْ طَائِفَةً مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا  
 أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ  
 يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ  
 عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ  
 كَانَ بِكُمْ أَذَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ  
 إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ فِيمَا  
 وَفَعَدُوا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى  
 الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٣﴾

(102) When you are with them and establish the Salāh, a group from them

should stand with you and take their weapons. Then when they have prostrated, they should fall behind you and the second group, who have not yet performed Salāh, should come forward and perform Salāh with you, taking precautions and their weapons. The disbelievers wish that you neglect your weapons and equipment so that they may launch a decisive attack against you. There is no sin upon you if you lay down your arms due to destructive rains or if you fall ill. Take your precautions! Indeed Allāh has prepared a humiliating punishment for the disbelievers. (103) When you have completed your Salāh, remember Allāh standing, sitting and (reclining) on your sides. When you are in safety, then establish Salāh. Indeed Salāh has been ordained on the believers at fixed hours.

## THE METHOD AND LAWS OF "SALĀTUL KHAWF"

The above verse details the method of Salātul Khawf (the Salāh performed when in fear of an attack). Sayyidina Abu Ayāsh Zuraqī رضى الله عنه narrates that they were with the Holy Prophet صلى الله عليه وسلم at a place called Asfān. Before them was a detachment of the Polytheists (*Mushrikīn*) led by Sayyidina Khālid bin Walid رضى الله عنه (who had not yet embraced Islām). They positioned themselves between the Muslims and the Qibla.

When the Holy Prophet صلى الله عليه وسلم led the Companions (*Sahāba*) رضى الله عنهم in Zuhr Salāh, the Polytheists (*Mushrikīn*) chided themselves for not attacking the Muslims during Salāh when they would have been oblivious of the assault. They therefore resolved to attack during the Asr Salāh, which was pending, and which they knew was more beloved to the Companions (*Sahāba*) رضى الله عنهم than their lives and their families. Before the Salāh of Asr, Jibr'il عليه السلام brought the revelation of the above verse, detailing the Muslims as to how they were to perform their Salāh.

Different types of the Salātul Khawf have been explained by Scholar (*Imām*) Abu Dawūd رحمه الله. The method outlined in the verse is that the army be divided into two groups. The one will remain engaged with the enemy, monitoring their movements, while the other will begin the Salāh behind the Scholar (*Imām*). When this group have completed the two prostration (*Sajdahs*) of the first rakāh, they will switch roles with the other group.

The Scholar (*Imām*) will await the arrival of the arriving group and perform the remaining rakāh with them.

Once the Scholar (*Imām*) completes the Salāh by making the salāms, he would have terminated his Salāh of two rakāhs whereas each of the groups would have only performed one rakāh each. Now the group behind the Scholar (*Imām*) will return to the battle without joining the Scholar (*Imām*) in the salām. The first group will return to complete their remaining rakāh, whereafter they will allow the second group to complete theirs by switching roles again.

The above will apply when both the Scholar (*Imām*) and the followers are travellers (*Musāfir*s). If the Scholar (*Imām*) is a resident (*Muqīm*), each group should complete two rakāhs behind him since the Salāh will consist of four rakāhs. If this occurs during the Salāh of Maghrib then the first group will perform two rakāhs with the Scholar (*Imām*) and the second group will perform the other one. This is permissible because the situation is an emergency.

The description of the Salātul Khawf not only emphasises the importance of Salāh, but that of Salāh in congregation. Even when the enemy is before one, Salāh with congregation cannot be missed, let alone the Salāh itself. However, when the assault of the enemy is so intense that the army cannot congregate to perform their Salāh, then they will be permitted to perform their Salāh individually. If the situation is fraught with even greater danger, then they may perform their Salāh as the opportunity allows. This was discussed in Surah Baqarah where Allāh mentioned, *"If you fear then (perform Salāh) on foot or mounted."* [Surah 2, verse 239]

The Salāh may only be postponed and performed as Lapse (Qadha) when the above methods are impossible, as occurred to the Holy Prophet صلى الله عليه وسلم and the Companions (Sahāba) رضى الله عنهم on the occasion of the battle of Ahzāb (the trench).

**Ruling:** It will be best to perform two separate Salāhs with two Scholar (Imām). However, if the soldiers insist on following one Scholar (Imām), they will have to resort to Salātul Khawf.

**Ruling:** If Salāh is performed during battle, then it may be nullified by excessive actions (Aml Kathir). Much of this has been discussed in Surah Baqarah under the verse, *"If you fear then (perform Salāh) on foot or mounted."* [Surah 2, verse 239]

*".....and take their weapons."* This indicates that they should be prepared to defend themselves should the necessity arise. Although their Salāh will be thus rendered void, it can always be repeated later, but defence is imperative.

*"There is no sin upon you if you lay down your arms due to destructive rains or you fall ill."* This verse explains that the Muslims are allowed to lay down their weapons because of adverse weather conditions or illness. However, they should remain wary of the enemy and keep their weapons close at hand. In the meantime, others should be deployed in reconnaissance.

*"When you have completed your Salāh, remember Allāh standing, sitting and (reclining) on your sides."* Salāh is in itself a form of Allāh's remembrance as Allāh says in Surah TāHā, *"Establish Salāh for My remembrance"* [Surah 20, verse 14]. Salāh consists of verbal remembrance as well as remembrance of the heart. Dhikr (remembrance of Allāh) is the spirit and soul of every type of devotion. The Day of Judgment will dawn only when there exists none to remember Allāh. [Muslim v.1 p.84]

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"The gathering devoid of Allāh's remembrance and devoid of salutations to His messenger shall be a cause of harm to its participants. If Allāh wills, He may forgive them and if He wills he may punish them. The reclining of a person who does not remember Allāh shall be a cause of harm to him, as will be the walking of the person who does not remember Allāh while walking."*

Prophet صلى الله عليه وسلم is also reported to have said that the gathering in which Allāh is not remembered, or in which salutations are not sent to His messenger, shall be source of remorse and grief to its participants on the Day of Judgment. This will be so even though they will enter Heaven (Jannāh) on

account of their rewards." [At Targhīb wat Tarhīb v.2 p.409-110]

Jihād (religion war), as great an act of devotion as it may be, should also not be devoid of dhikr. Similarly no act should be devoid of Dhikr (remembrance of Allāh) since it adds great illumination every act. Dhikr (remembrance of Allāh) should be the constant companion of every Muslim.

Sayyidina Sahl bin Mu'ādh رضى الله عنه reports from his father that the Holy Prophet صلى الله عليه وسلم said, "Undoubtedly the reward of every action is multiplied seven hundred times in the path of Allāh, be it Salāh, fasting or dhikr (remembrance of Allāh)." [At Targhīb wat Tarhīb v.2 p.267]

"When you are in safety, establish Salāh." Commentators state that this part of the verse means that once a person returns from his journey (as the previous verse mentioned "When you travel in the land"), then he should now establish Salāh in full. Others maintain that it refers to the condition when one is not confronted by the enemy and does not have to perform the Salātul Khawf.

"Indeed Salāh has been ordained on the believers at fixed hours." Salāh should be performed at its appointed hours, whether one is on journey or at home, ill or healthy, in safety or in danger. Since the times of Salāh have been fixed, it will not be permissible to perform a Salāh before its time, nor is it permissible to read one Salāh during the time of another. It is a great sin to intentionally postpone a Salāh until after its time and perform it as Lapse (Qadha). If the Salāh was omitted because of some legitimate cause (such as an enemy attack), then the Lapse (Qadha) must be observed.

On journey, certain Salāhs may be performed in a manner similar to combining them (Jama Sūri). This means that Zuhr may be performed at the last permissible time to be followed by Asr at its earliest time. Similarly Maghrib may be performed at its last time with Isha thereafter at its earliest time. Although it may seem to the onlooker that the two Salāhs were combined, but each was performed in their respective times.

Because of the emphasis in the verse that each Salāh has its fixed time, Scholar (Imām) Abu Hanīfa رحمه الله maintains that no two Salāhs may be combined (so that one is performed during the time of another). The person who misses a Salāh should perform the qadha as soon as possible and then make excessive repentance (Taubah) and seek Allāh's forgiveness.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ  
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

(104.) Do not weaken in your pursuit of the enemy. If you are suffering, then they too are suffering just as you suffer. (However) You entertain such hopes in Allāh as they do not. Allāh is All Knowing, The Wise.

## DO NOT RELENT IN PURSUING THE ENEMY

If the enemy is not pursued and chased, they will consider the Muslims to

be feeble and build courage to ceaselessly launch attacks against the Muslims. No weakness should be shown to the enemy. In combating the disbelievers (*kuffār*), Muslims are sure to suffer somewhat and incur injuries. Allāh offers them solace by reminding them "If you are suffering, then they too are suffering just as you suffer."

Although the Muslims and the disbelievers (*kuffār*) share the miseries and injuries of war, the Muslims have much to look forward to, as Allāh says, "You entertain such hopes in Allāh as they do not." While the disbelievers (*kuffār*) will be subjected to the unending torment and distress in the abysses of Hell, the Muslims shall be rejoicing in the bliss and comforts of Heaven (*Jannah*), without the slightest worries and concerns. The disbelievers (*kuffār*) cannot aspire for these stages as these are promised exclusively to the Muslims. For this reason the Muslims have a much stronger incentive to fight and should do so with greater zest and zeal.

"Allāh is All Knowing, The Wise." Allāh knows the requirements and actions of every individual and reveals His commandments with perfect wisdom. Total success lies in carrying out these commands.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ  
لِلْخَائِنِينَ خَصِيمًا ﴿١٠٥﴾ وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾ وَلَا  
تُجَدِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا ﴿١٠٧﴾  
يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنْ  
الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾ هَتَأْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي  
الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ  
وَكِيلًا ﴿١٠٩﴾ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ  
غَفُورًا رَحِيمًا ﴿١١٠﴾ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَىٰ نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا  
حَكِيمًا ﴿١١١﴾ وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدْ احْتَمَلَ بُهْتَانًا وَإِثْمًا  
مُبِينًا ﴿١١٢﴾ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضْلَوْكَ  
وَمَا يُضْلُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ  
وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾ لَا  
خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ  
النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَنْ

يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُنِنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُولَّهِ مَا  
تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۖ وَيَغْفِرُ  
مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

(105) Undoubtedly We have revealed to you the Book with the truth so that you may judge between people by that which Allāh has shown you. Do not be a solicitor for the treacherous ones..... (106) ..... and seek forgiveness from Allāh. Surely Allāh is Most Forgiving, Most Merciful. (107) Do not plead on behalf of those who deceive themselves. Verily Allāh does not like him who is deceitful and a sinner. (108) They try to hide from people while they cannot hide from Allāh Who is with them when they confer secretly at night regarding those talks that Allāh dislikes. Allāh is Ever Aware of what they perpetrate. (109) Be warned that these are the very ones in whose defence you plead in the worldly life. So who will plead their case on the Day of Judgment and who will be their lawyer? (110) Whosoever commits a sin or wrongs himself and then seeks Allāh 's forgiveness, he will surely find that Allāh is Most Forgiving, Most Merciful. (111) Whoever earns a sin earns it only to his detriment. Allāh is All Knowing, The Wise. (112) Whoever commits a minor sin or a major sin, then casts the blame upon an innocent, he has indeed burdened himself with a great slander and manifest sin. (113) If it were not for the grace of Allāh upon you [O Muhammad صلى الله عليه وسلم and His mercy, a party of them had surely resolved to mislead you. They mislead none but themselves and they cannot harm you in the least. Allāh has revealed to you the Book and wisdom and taught you what you knew not. The grace of Allāh upon you has been tremendous indeed. (114) There is no good in most of their secret consultations except in him who enjoins charity, a good deed or reconciliation between the people. Whoever will do this seeking Allāh's pleasure, then We shall soon confer on him an immense reward. (115) Whoever opposes the messenger after the guidance has become manifest to him and follows a path other than that of the believers, We shall allow him to do that which he is doing and then enter him into Hell. It is the worst of abodes. 116. Verily Allāh shall not forgive that partners be ascribed to Him, but will forgive all other sins for whom He wills. Whosoever ascribes partners to Allāh has wandered far astray.

## THE THEFT OF A HYPOCRITE AND WARNINGS AGAINST DEFENDING HIM

Imām Tirmidhi رحمه الله reports the following incident from Sayyidina Qatādah bin Nu'mān رضي الله عنه. He narrates that there were three brothers in his clan by the names of Bishr, Bushair and Mubasshir. They were referred to as the Bani Ubayriq. Bushair was a hypocrite and used to write poetry ridiculing the Holy Prophet صلى الله عليه وسلم and the Companions (Sahāba) رضي الله عنهم, which he used to attribute to others. The Companions (Sahāba) رضي الله عنهم knew that these were composed by him and that he would falsely claim that it was the work of the Bani Ubayriq.

The Bani Ubayriq lived in poverty both during the period of ignorance as

well as during the days of Islām. During those days, the people of Madinah lived on dates and barley. It was only when the tradesmen of Syria sold to them wheat flour that the affluent people bought some for themselves, while others contented themselves with the dates and barley.

Sayyidina Qatādah bin Nu'mān رضى الله عنه continues to narrate that once his uncle Rifā'ah رضى الله عنه bought some wheat flour from the Syrian tradesmen. This he stored in an upper storey room of his house together with some weapons, armour and swords. That night someone made a hole through the floor of the room and stole the flour and some weapons. The following morning his uncle reported the incident to him and they both set out to investigate. Upon enquiry it was learnt that the Bani Ubayriq had been cooking and feasting the previous night.

People suspected that they were responsible for the theft, but they denied it and accused Sayyidina Labīd bin Sahl رضى الله عنه, who was a righteous and sincere Muslim. When he heard about their accusation, he drew his sword exclaiming, "Will I steal? By Allāh, this theft will have to be solved otherwise I will deal with you with this very sword!" His family beseeched him to let the matter rest since they were convinced of his innocence. They resolved that they would make further investigations until they conclusively prove the guilt of the Banu Ubayriq.

Sayyidina Qatādah رضى الله عنه continues to report that his uncle instructed him to narrate the incident to the Holy Prophet صلى الله عليه وسلم. Upon reaching the noble presence he began, "A family belonging to my tribe, who have sour relations with the rest of us, made a hole into the room of my uncle Rifā'ah and stole some food and weapons. We have no need for the food, but request the return of our weapons.

Prophet صلى الله عليه وسلم said that he would consult further to resolve the matter. When this news reached the Banu Ubayriq, they spoke to a person named Usair bin Urwah. Consequently several persons approached the Holy Prophet صلى الله عليه وسلم entreating that a family of their tribe, who were true and pious Muslims, were accused by Qatādah bin Nu'mān, his uncle and their tribe of theft, without evidence and witnesses.

Sayyidina Qatādah رضى الله عنه continues to say that the Holy Prophet صلى الله عليه وسلم told him, "Without any evidence and witnesses you assert that a certain family stole from you when they are true Muslims and pious people!" He returned, wishing that he would have preferred that his wealth be lost rather than having to face the Holy Prophet صلى الله عليه وسلم. When his uncle asked him what he had done, he informed him of what the Holy Prophet صلى الله عليه وسلم had said. Upon hearing this Rifā'ah said, "From Allāh only do we seek help!"

Sayyidina Qatādah رضى الله عنه narrates that it was not long thereafter that Allāh revealed the above verses. The Banu Ubayriq are referred to as "the treacherous ones," who should not be defended. Where Allāh mentions, "seek Allāh's forgiveness," it refers to forgiveness from the wrong of addressing Sayyidina Qatādah رضى الله عنه as Prophet صلى الله عليه وسلم did.

After these verse were revealed, the stolen weapons were presented before



the Holy Prophet صلى الله عليه وسلم and he promptly returned them to Sayyidina Rifā'ah رضى الله عنه. Bushair then joined the Polytheists (*Mushrikīn*) and lived with Sulāfa bint Sa'd. Thereafter the following verses were revealed viz. *"Whosoever opposes the messenger after the guidance... (up to the verse) ...has wandered far astray."*

When Bushair went to live with Sulāfa, Sayyidina Hassān bin Thābit رضى الله عنه recited some verse of poetry in which he mocked Sulāfa. When she heard of this, she saddled Bushair's camel and banished him to a rocky terrain saying, "You have made me a target of Hassān's poetry. I have no hope that you will be of any good to me!"

## A REFUTATION OF THOSE WHO REJECT THE AHĀDĪTH

*"Undoubtedly We have revealed to you the Book with the truth so that you may judge between people by that which Allāh has shown you."* This verse makes it evident that Allāh taught the Holy Prophet صلى الله عليه وسلم the meaning and interpretation of the Qur'ān. Certain ignorant people have sprung up in this century claiming that the Holy Prophet صلى الله عليه وسلم was no more than a postman who delivered the Qur'ān to us so that we may interpret it as we see fit.

The fallacy of their claim has been stated in Surah Nahl where Allāh says, *"We have revealed to you the Book so that you may expound to the people what has been revealed to them and so that they reflect"* [Surah 16, verse 44]. This verse makes it clear that the duty of the Holy Prophet صلى الله عليه وسلم was not only confined to conveying the Qur'ān, but entailed explaining it to the people and teaching them its meaning and interpretation.

## THE PROHIBITION AGAINST DEFENDING THE CASE OF THE TREACHEROUS ONES

*"Do not be a solicitor for the treacherous ones and seek forgiveness from Allāh."* Allāh instructs the Holy Prophet صلى الله عليه وسلم to seek forgiveness because the Holy Prophet صلى الله عليه وسلم did not attach due importance to the plea of Sayyidina Qatadah رضى الله عنه and merely said to him that he will consult further to resolve the matter. Thus doing, the guilty party had the opportunity of driving their plea home and attempting to prove their innocence. In this way, they managed to secure some credibility.

Although producing evidence and witnesses is necessary, it is just as important that matters are promptly dealt with especially when such people are implicated who are known to disassociate from the Muslims and whose member is a hypocrite. Allāh then tells his Prophet صلى الله عليه وسلم, *"Do not plead on behalf of those who deceive themselves. Verily Allāh does not like him who is deceitful and a sinner."*

These people think that they have escaped with their misdeeds and that they were successful in their endeavours, but Allāh shall punish them in the Hereafter. Allāh says, *"They try to hide from people while they cannot hide from Allāh Who is with them when they confer secretly at night regarding those talks that Allāh dislikes. Allāh is Ever Aware of what they perpetrate."*

Allāh continues to censure when He says, *"Be warned that these are the very ones in whose defence you plead in the worldly life. So who will plead their case on the*

*Day of Judgment and who will be their lawyer?" There shall be none to defend them on the Day of Judgment when every person will be concerned only about himself. In this verse, there is a stern warning to those who alter case files or bribe to clear themselves of their wrongs in this world. They should never think that they will escape in the next world where everything will be clear as daylight and none shall come to their aid;*

*"Whoever commits a sin or wrongs himself and then seeks Allāh's forgiveness, he will surely find that Allāh is Most Forgiving, Most Merciful." To ensure this forgiveness, it is also necessary that wrongly acquired wealth be restored to its rightful owners. Allāh may forgive even the person who stole and left Madinah if he chose to draw closer instead of moving further away.*

*"Whoever earns a sin earns it only to his detriment. Allāh is All Knowing, The Wise."*

### THE SIN OF ACCUSING THE INNOCENT

*"Whoever commits a minor sin or a major sin, then casts the blame upon an innocent, he has indeed burdened himself with a great slander and manifest sin." This action entails two sins. One is the original and the other is that of false accusation. The act is termed slanderous because it was perpetrated purposefully and not on a misunderstanding or based on misleading information. As great as the sin is, so too shall be the punishment.*

*"If it were not for the grace of Allāh upon you [O Muhammad صلى الله عليه وسلم] and His mercy, a party of them had surely resolved to mislead you." This they failed to accomplish because Allāh had informed the Holy Prophet صلى الله عليه وسلم of the truth through divine revelation. As a result "They mislead none but themselves and they cannot harm you in the least. Allāh has revealed to you the Book and wisdom and taught you what you knew not. The grace of Allāh upon you has been tremendous indeed."*

**Lesson:** *"so that you may judge between people by that which Allāh has shown you." This verse informs us that at times the Holy Prophet صلى الله عليه وسلم would pass Judgment according to his perception of events based on the principles outlined in the Qur'ān. The Holy Prophet صلى الله عليه وسلم would not judge incorrectly in these matters and if he did err, Allāh would rectify the situation timeously.*

The judges and jurists are also compelled to decide according to the Qur'ān and Sunnah, using their intellect where necessary. Their lone opinions are not considered. Their deductions may also be erroneous, as a result of which differences of opinion arise among them. Despite this, Allāh will still reward them because they exert themselves for the welfare of the Dīn (religion), aspiring to acquire Allāh's pleasure.

### WHICH CONSULTATIONS ARE COMMENDABLE?

*"There is no good in most of their secret consultations (due to their sinful nature) except in him who enjoins charity, a good deed or reconciliation between the people. Whoever will do this seeking Allāh's pleasure, then We shall soon confer on him an immense reward." This verse is linked to a previous one where Allāh said,*

*"they confer secretly at night regarding those talks that Allāh dislikes."* This referred to the incident when the Banu Ubayriq conferred with each other regarding their plan to escape being blamed for the theft. However, the general context refers to all such similar situations.

Allāh says in Surah Mujādalāh, *"O you who believe, when you consult secretly, then do not consult with regard to sin, transgression and disobedience to the messenger. (Rather) Consult regarding good and piety (taqwa). Fear that Allāh to Whom you shall all be gathered."* [Surah 58, verse 9]

## THE VIRTUE OF RECONCILING FACTIONS

The verse lauds conferences that seek to reconcile people. There are tremendous rewards in resolving differences and uniting hearts between disputing factions, couples and others.

Sayyidina Abu Darda رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once asked them, *"Should I not inform you of something that is superior to optional fasts, charity and Salāh?"* When the Companions (Sahāba) رضى الله عنهم begged to be enlightened, he said, *"It is to reconcile people."* He then added, *"Disputes shave!"* [Abu Dawūd and Tirmidhi]

According to another narration, the Holy Prophet صلى الله عليه وسلم added, *"I do not say that it shaves the hair, but it shaves the Dīn!"* [Tirmidhi]

## ADOPTING A WAY CONTRARY TO THAT OF THE HOLY PROPHET صلى الله عليه وسلم LEADS TO HELL

*"Whosoever opposes the messenger after the guidance has become manifest to him and follows a path other than that of the believers, We shall allow him to do that which he is doing and then enter him into Hell. It is the worst of abodes."* This verse mentions two factors that will lead a person to Hell. The first is that one opposes the teachings of Prophet صلى الله عليه وسلم after receiving guidance.

This refers to those who received the knowledge of Islām, yet they refused to accept. Those are also implied who accept Islām and then turn apostate. The verse is brought here because of its reference to the person in the above incident (Bushair) who turned apostate after being a Muslim.

The second factor which will enter one into Hell is when a person does not follow the path of the Muslim public. This refers to the consensus of the Ummah commonly termed "Ijma Ummah".

## IJMA (CONSENSUS OF THE OPINION) OF THE UMMAH IS ALSO A PROOF

Ijma (consensus of the opinion) of the Ummah is also regarded as a source of Islāmic legislation because whatever was taught by the Qur'ān and by the Holy Prophet صلى الله عليه وسلم was transmitted from generation to generation through the ages. A person will be successful if he follows the teachings of the pious and learned scholars of the ages. It was only through these stages that the interpretation of the Qur'ān and Islāmic injunctions has reached us.

They taught us our beliefs and all our practices. That person will be

considered a disbeliever (*kāfir*) who refutes this necessary link and wishes to interpret Islāmic codes and Qur'ānic verses without referring to their teachings. So too are those who refute the authority of the Ahādith and reject the common beliefs of the Muslims. Those are also disbeliever (*kāfir*) who claim that the Qur'ān was interpolated and that the Holy Prophet صلى الله عليه وسلم was not the final messenger. So too will be the condition of those who say that Sayyidina Isā عليه السلام died a natural death and was not raised to the heavens, and those who refute the five daily Salāh. All these people will be disbelievers (*kuffār*) because they stand in opposition to what was established from the time of the Companions (*Sahāba*) رضى الله عنهم and was believed in by all the Muslims throughout the ages.

"Rūhul Ma'ānī" (v.5 p.146) reports that Imām Shafi'ī رحمه الله was questioned with regard to the proof for the authority of Ijma. Imām Shafi'ī رحمه الله recited the entire Qur'ān thrice daily and extracted the above verse in support of Ijma.

The Holy Prophet صلى الله عليه وسلم said that Allāh had promised three things for his Ummah and guaranteed their safety from three things. These are:

- ⇒ *The entire 'Ummah shall never be destroyed by famine.*
- ⇒ *No enemy shall wipe out every single individual of the Ummah.*
- ⇒ *Allāh shall never allow them to reach a consensus on something that is wrong. [Mishkāt p. 514]*

Sayyidina Abu Mālik Ash'ari رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم mentioned three things which Allāh had guaranteed for the Ummah. They are:

1. *Their Prophet (Nābi) would never make a pray (du'ā) against them whereby they will all be destroyed.*
2. *The people of falsehood shall never gain the upper hand over those of the truth.*
3. *The 'Ummah will never be unanimous upon falsehood.*

## REFUTATION OF AN IGNORANT STATEMENT

Some deviant people argue that if what they proclaim is incorrect, then why does Allāh permit them to continue in their ways? Why does He not destroy them instantly? Allāh Himself answers their question when He says, "*We shall allow him to do that which he is doing.*" This is so because this world is a place of tests and trials and people are on belief as well as infidelity. If any person was forced into either of the two, there would be no choice; thus no test. When a person does not desist from his evil ways despite being warned, Allāh causes his heart to be further tainted. Allāh says in Surah Saff, "*When they remained crooked, Allāh further twisted their hearts.*" [Surah 61, verse 5]

Allāh guides those who desire to be on the right path as He misleads those

who choose to remain on the wrong. The wrong path that leads to Hell is the one that is contrary to the path upon which the masses of the Muslims tread.

## THE MUSHRIKĪN WILL NEVER BE FORGIVEN

*"Verily Allāh shall not forgive that partners be ascribed to Him, but will forgive all other sins for whom He wills. Whosoever ascribes partners to Allāh has indeed wandered far astray."* A similar verse has already been discussed in Surah Baqarah (verse 48) and one may refer to it for details.

**Lesson:** The author of "Rūhul Ma'āni" (v.5 p.148) writes that Allāh mentioned in an earlier verse, *"Indeed they have fabricated a great sin"* and here Allāh says, *"has indeed wandered far astray."* The difference is that in the first instance the reference is to the Jews who refuted the Holy Prophet صلى الله عليه وسلم despite the fact that they knew he was the final prophet. Their action of disbelief (*kufṛ*) was a fabrication and they even attributed their refuting to Allāh by claiming that it was in their scriptures.

The above verse refers to the Polytheists (*Mushrikīn*) who had no divine scriptures and none had come to them before the Holy Prophet صلى الله عليه وسلم. Despite the truth being made apparent to them and the proofs coming to the fore, they chose to cling to their past deviation, causing them to wander even further astray. They cast aside the teachings of the creed of Sayyidina Ibrahim عليه السلام and increased in their deviant behaviour.

۞ (117) إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْشَاءً وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا  
 لَعَنَهُ اللَّهُ وَقَالَ لَا تَخْذَنْ مِنْ عِبَادِكْ نَصِيبًا مَفْرُوضًا ۞ (118) وَلَا أَضِلُّهُمْ  
 وَلَا مُبِينَهُمْ وَلَا أَمُرُهُمْ فَلْيَدْبَرُوا آيَاتِنَا الْأَنْعَامِ وَلَا أَمُرُهُمْ فَلْيَغْيِرُوا  
 خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ  
 خُسْرَانًا مُبِينًا ۞ (119) يَعِدُهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۞ (120)  
 أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ۞ (121)

(117) They supplicate only to females and call upon the rebellious Devil (Shaytān). (118) whom Allāh has cursed. He said, "I shall definitely take a stipulated share of Your bondsmen. (119) and I will surely lead them astray, certainly instil hopes within them, undoubtedly command them and they will definitely cut the ears of animals. I will certainly instruct them so they will change the appearances of Allāh's creation. Whoever takes the devil (Shaytān) as his patron instead of Allāh, then indeed he has incurred a manifest loss. (120) He devil (Shaytān) promises them and imbibes hopes within them. Devil (Shaytān) promises them only deception. (121) The abode of these people is Hell and they will not find an escape there from.

## THE MUSHRIKĪN WORSHIP IDOLS AND OBEY DEVIL (SHAYTĀN)

Every act of disbelief (*kufṛ*), polytheism (*shirk*) and disobedience to Allāh stems from the deceptions of devil (*Shaytān*). When he was declared to be astray, he resolved to mislead the progeny of Sayyidina Ādam عليه السلام and to take his share of them with him to destruction. When the progeny of Sayyidina Ādam عليه السلام spread out throughout the earth, he set his devious schemes into operation and began to steer them away from oneness of Allāh (*Tauhid*) and Ibādah (*Allāh's worship*).

He taught them to worship idols and give them feminine names such as the famous Arab names of Lāt, Manāt and Uzzah. They prostrated to them, made offerings in their names, cut the ears of animals or pierced holes in their ears so that it be known that the animal was released in the names of the idols. The majority of mankind succumbed to his deviant ways and beckoned to his call. Even so-called Muslims of today practise the custom of piercing the ears of infants with the belief that the child will not die in infancy. People who enter into Islām without understanding and learning the Dīn (*religion*) often practise the acts of polytheism passed on from their former Dīn (*religion*).

An example of this is grave worship. Instead of idols, many Muslims have resorted to worshipping graves. If any of them were told to prostrate to an idol, they would flatly refuse, yet they see no harm in prostrating to a grave!

## CHANGING THE CREATION OF ALLĀH

*"I will certainly instruct them so they will change the appearances of Allāh's creation."* There are many depictions of this present today. The most common of these is the shaving of beards and there is scarcely a home in the world devoid of this evil. Another example is the fashion of tattooing weird and wonderful pictures on the body. This is especially common among the Hindus, but the Muslims are hot on their heels.

Bukhari reports the hadith of Sayyidina Abdullāh bin Mas'ūd رضى الله عنه in which the Holy Prophet صلى الله عليه وسلم cited Allāh's curse upon those who draw tattoos and those who have themselves tattooed. Allāh also curses those women who trim their eyebrows and those who file their front teeth. The Holy Prophet صلى الله عليه وسلم mentioned that all of these are accursed because they seek to alter the appearance of Allāh's creation.

When a woman heard that this was reported from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه, she came to him saying that she heard he was cursing women. He replied, "Why should I not curse those whom the Holy Prophet صلى الله عليه وسلم has cursed and who are also accursed in Allāh's book?" The woman told him that she had read the entire Qur'ān but not found any verse to that effect. He remarked, "If you had recited the Qur'ān you would have certainly come across such a thing. Did Allāh not say, 'Accept what the messenger has brought to you and abstain from that which he has forbidden you from'?"

She replied that she had read that verse. Thereupon he said that the Holy Prophet صلى الله عليه وسلم had forbidden the actions of those women whom he had cursed. Therefore, the prohibition of these acts are also intended by the Qur'ān

since it enjoins practice upon the things prescribed by the Holy Prophet صلى الله عليه وسلم and invokes abstention from those things that he had forbidden. [Mishkāt p. 381]

It is also forbidden for a person to castrate another or to have himself castrated. The Holy Prophet صلى الله عليه وسلم said that such persons are not from us. [Mishkāt p. 69]

The Shari'ah has instructed that circumcision be done, nails be pared and the hair of the armpits and pubic areas be removed. These do not constitute changing Allāh's creation since Allāh's Dīn (religion) enjoins them. Every Muslim must act upon Allāh's commands even though certain nations encourage the growth of such hair (like the Sikhs).

"Whoever takes the devil (Shaytān) as his patron instead of Allāh, then indeed he has incurred a manifest loss." This loss will be in terms of the punishment in the Hereafter.

"He devil (Shaytān) promises them and imbibes hopes within them." He encourages them to commit misdeeds and to disobey Allāh. He tells them that if they perform certain good deeds, they will suffer and be deprived of enjoyment. Allāh says in Surah Baqarah, "Devil (Shaytān) promises you poverty and commands you to commit indecent acts." [Surah 2, verse 268]

Devil (Shaytān) raises the hopes of youths by telling them to sin because there is still a long life ahead when they may repent. He then also tells the old people not to repent yet since they may still live longer. He enumerates the benefits of sin and promises much to people. However, "Devil (Shaytān) promises them only deception."

By hearkening to devil's (Shaytān's) promises and false hopes, a person only draws himself ever so close to destruction, as Allāh concludes by saying, "The abode of these people is Hell and they will not find an escape therefrom."

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾ لَيْسَ  
بِأَمَانِيكُمْ وَلَا بِأَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ  
مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ  
أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ  
دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ  
إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ  
شَيْءٍ مُحِيطًا ﴿١٢٦﴾

(122) Those who believe and do good deeds, We will soon enter them into gardens beneath which rivers flow, wherein they shall abide forever and ever. The promise of Allāh is true. Who can be more truthful in speech than Allāh? (123) This is not based upon your desires, nor on the desires of the people of book (Ahlul Kitāb). Whoever commits an evil deed will meet its retribution and will not find for himself any friend, nor any ally besides Allāh. (124) Whoever does a good deed, whether male or female, as a believer, then these are the ones who shall enter Heaven (Jannah) and they will not be wronged the amount of the dint in a date stone. (125) Who is better in Dīn (religion) than he who submits himself before Allāh, is himself righteous, and follows the creed of Ibrahīm, being averse to all other Dīns (religions) and inclined towards Allāh? Allāh chose Ibrahīm for a friend. (126) To Allāh belongs whatever is in the heavens and whatever is in the earth. Allāh is Ever Embracing of everything.

## GLAD TIDINGS FOR THE BELIEVERS AND THE PROHIBITION AGAINST RELYING ON HOPES

Allāh commences by giving glad tidings to the believers by saying, *"Those who believe and do good deeds We will soon enter them into gardens beneath which rivers flow, wherein they shall abide forever and ever. The promise of Allāh is true. Who can be more truthful in speech than Allāh?"* Since the word of Allāh is the ultimate in reliability, the Believers (Mu'minīn) should commit themselves to living their lives according to the dictates of Allāh.

"This is not based upon your desires, nor on the desires of the people of book (Ahlul Kitāb)." "Lubābun Nuqūl" (p. 83) reports from Sayyidina Ibn Abbās رضي الله عنه that the people of book (Ahlul Kitāb) (Jews and Christians) claimed that none shall enter Heaven (Jannah) besides them, and the Quraish claimed that they will not be resurrected. Allāh revealed this verse with regard to these claims.

Sayyidina Masrūq Tabī'ī رحمه الله عليه reports that these verses were revealed when the Muslims and the Christians argued with each other, each claiming superiority over the next. The report of Sayyidina Ibn Abbās رضي الله عنه seems more accurate and correct.

Allāh addresses the Quraish that they judge between people, but when mention is made of resurrection, they content themselves by claiming that it will never happen. They merely entertain false hopes and desires. Reality is not based upon the hopes of any person. The truth of the matter is that *"Whoever commits an evil deed will meet its retribution and will not find for himself any friend, nor any ally besides Allāh."*

Similar is the case with the people of book (Ahlul Kitāb). They do not realise that the basis of salvation is not their vain hopes, but Belief (Imān) and good deeds. They entertained these hopes even though they were informed in their scriptures about the advent of the final Prophet صلى الله عليه وسلم and they were aware of his miracles. They are required to view this reality, believe in him and not just content themselves with the vain desire that Heaven (Jannah) is reserved for them.

If the opinion of Sayyidina Masrūq رحمه الله عليه is considered, then Allāh



addresses the Muslims in the verse as well. Allāh enjoins them not to entertain mere hopes of salvation, but they should remain steadfast on their Imām and aspire for higher ranks by carrying out good deeds.

In this regard "Rūhul Ma'ānī" (v.5 p.152) reports that Sayyidina Hasan رحمه الله عليه said, "Imām is not merely a desire, but consists of true testifying within the heart and is substantiated by action. Many a person has been beguiled by hopes in Allāh's mercy and left this world without a single good deed to their account. They claimed that they maintained favourable hopes in Allāh, but they lied. If they did have good hopes in Allāh, they would have carried out good actions."

## THE RETRIBUTION FOR EVIL DEEDS

*"Whoever commits an evil deed will meet its retribution..."* According to this verse, the punishment of every sin will be meted to a person. However, punishment may be waived by repentance (*Taubah*), Istighfār, good deeds and undergoing hardships.

When the Holy Prophet صلى الله عليه وسلم recited this verse to Sayyidina Abu Bakr رضى الله عنه, the latter exclaimed, "May my parents be sacrificed for you! Which of us do not sin? We will be punished for every sin?" Prophet صلى الله عليه وسلم replied, "Abu Bakr, you and your believing compatriots will be cleansed of your sins in this very world and will meet Allāh without a sin to your name. Other people [disbelievers (*kuffār*)] will have their sins accumulated until they receive the collective punishment on the Day of Judgment." [Tirmidhi]

Sayyidina Abu Huraira رضى الله عنه narrates that the Muslims were very perturbed when this verse was revealed and expressed their concern to the Holy Prophet صلى الله عليه وسلم. He told them, "Keep treading correctly and doing good deeds. Every difficulty that afflicts a believer will be an expiation for his sins even to the extent of a thorn pricking him or when he gets hurt. All of these will serve to eradicate his sins." [Muslim v.2 p.19]

Sayyidina Abu Sa'id Khudri رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh will remit the sins of a Muslim on account of every bit of fatigue, pain, worry, concern, hardship and grief that afflicts him even to the extent of a thorn pricking him." [Bukhari and Muslim]

Sayyidina Abu Mūsa رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Whatever difficulty afflicts a Mu'min is on account of his sins and Allāh forgives much more than what He punishes for." Then the Holy Prophet صلى الله عليه وسلم recited verse 30 of Surah Shura where Allāh states, "Whatever calamity befalls you is on account of what your hands earn, and Allāh forgives much more." [Tirmidhi]

Sayyidina Abu Huraira رضى الله عنه narrates that Prophet صلى الله عليه وسلم stated, "The believer (*Mu'min*) man and woman will continuously encounter difficulties in their lives, wealth and children until they reach Allāh without a single sin to their names." [Tirmidhi]

## A TREMENDOUS REWARD FOR BELIEVER (MU'MIN) MEN AND WOMEN

*"Whoever does a good deed, whether male or female, as a believer, then these are the*

ones who shall enter Heaven (Jannah) and they will not be wronged the amount of the dint in a date stone." "Lubābun Nuqūl" reports from Sayyidina Masrūq رحمه الله عليه that the people of book (Ahlul Kitāb) admitted that the Muslims were on par with them upon revelation of the verse "This is not based upon your desires, nor on the desires of the people of book (Ahlul Kitāb). "The above verse was then revealed in reply to this statement.

The condition of Imān (belief) is stipulated in this verse to inform the Ahlul Kitāb and all others that no good deed shall receive any reward without Imān (belief). A believer (Mu'min) and a disbeliever (kāfir) can therefore never be on par with each other.

## THE DEFINITION OF THE RIGHTEOUS

"Who is better in Dīn (religion), than he who submits himself before Allāh, is himself righteous and follows the creed of Ibrāhīm, being averse to all other Dīns (religions) and inclined towards Allāh." The author of "Rūhul Ma'āni" explains that the person who submits himself before Allāh is one who has sincerely devoted himself to Allāh and does not accept another as his Lord.

Other commentators maintain that the person who "submits himself before Allāh" is that person who focuses his attention only upon Allāh. Others are of the opinion that he is one who casts his face down upon the ground in prostration before Allāh.

"... is himself righteous..." This excerpt means that the person is one who carries out his deeds with perfection, as they should be carried out. The Arabic word used here is derived from the root word "ihsān." When Jibr'il عليه السلام asked the Holy Prophet صلى الله عليه وسلم the meaning of "ihsān," he replied, "That you worship Allāh as if you see Him. If you cannot see him, then He definitely sees you."

The person with the above attributes follows the best Dīn (religion) because all other Dīns (religions) are founded upon disbelief (kufr), warranting eternal torment for their adherents.

"Allāh chose Ibrāhīm for a friend." A person whom Allāh chooses as His friend must certainly be beloved to Allāh. Therefore, it makes perfect sense to follow the creed and Dīn (religion) of a person like Sayyidina Ibrāhīm عليه السلام.

Sayyidina Ibrāhīm عليه السلام achieved this noble position because of his tremendous sacrifices for Allāh. He invited a nation of idolaters (including his father) towards oneness of Allāh (Tauhīd) in the face of immense opposition. They then cast him into the fire (which Allāh cooled for him) and he then had to leave his wife and child in a barren, rocky place where there was no hope of living. Thereafter he built the Ka'ba with his son and prayed to Allāh to bring into existence an Ummah the likes of that of the Holy Prophet صلى الله عليه وسلم.

Whoever will sacrifice as he did will also become the associate and beloved of Allāh. A believer should submit his body and soul before Allāh, act with the quality of ihsān and sacrifice for the sake of Allāh. By acting in this manner, the disbeliever can never hope to equal him, even if the disbeliever be of the people of book (Ahlul Kitāb).

"To Allāh belongs whatever is in the heavens and whatever is in the earth." Allāh may orchestrate events as He pleases and pass the laws He deems appropriate.

"Allāh is Ever Embracing of everything." Every single thing is within His knowledge and power. He is aware of every action and is perfectly Capable of giving retribution accordingly.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي  
الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبُونَ أَنْ  
تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَمَىٰ بِالْقِسْطِ وَمَا  
تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

(127) They seek from you a ruling with regard to women. Tell them, "Allāh will give you a ruling concerning them and (concerning) that which is recited to you in the Book with regard to those orphaned girls to whom you do not give the right that is ordained for them, while you aspire to marry them. And (also recited to you in the Book are injunctions concerning) the feeble children and that you should deal justly with orphans. Indeed Allāh is Well Aware of whatever good you do.

## THE INSTRUCTION TO RESPECT THE RIGHTS OF ORPHANS

Bukhari (v.2 p.661) records a hadith in which Sayyidah Ayshah رضي الله عنها narrates that a certain person was the guardian and joint heir of an orphan girl. He neither wanted to marry her, nor did he allow her to marry anyone else because he feared that the husband will gain possession of her wealth. This made things difficult for her. Consequently Allāh revealed the above verse in this regard.

It is recorded in Fat'hul Bāri (v.8 p.265) from Ibn Abi Hātim رحمه الله عليه that the cousin of Sayyidina Jābir رضي الله عنه had inherited some wealth from her deceased father's estate. Sayyidina Jābir رضي الله عنه did not want to marry her, neither did he want another to be married to her for fear of her losing her wealth. The above verse was revealed with reference to this incident.

"They seek from you a ruling with regard to women. Tell them, 'Allāh will give you a ruling concerning them and (concerning) that which is recited to you in the Book with regard to those orphaned girls to whom you do not give the right that is ordained for them, while you aspire to marry them.'" In this way these women are placed in a distressful situation, which is contrary to the dictates of the Shari'ah.

Thereafter Allāh goes on to say, 'And (also recited to you in the Book are injunctions concerning) the feeble children and that you should deal justly with orphans.' These are pieces of advice given in the Qur'ān for people to put into practice. The reference in this verse is to what has passed earlier in Surah Nisā (verses 2 and 3).

"..... and that you should deal justly with orphans." The author of "Rūhul Ma'āni" (v.5 p.161) writes that this instruction is to rulers to see that the rights of orphans are fulfilled. Guardians and those who dissolve estates are also addressed to ensure that they perpetrate no injustices when orphans have to be accorded their shares of an estate.

"Indeed Allāh is well aware of whatever good you do. "Allāh will reward those who deal justly with the weak and feeble orphans who cannot fend for themselves.

وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا  
صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ  
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ  
حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا  
وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾ وَإِنْ يَنْفَرَا بَعْضُكُم مِّنَ الْآخَرِ  
سَعْتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

(128) If a woman fears ill treatment or neglect from her husband, there shall be no sin on the couple should they make terms of reconciliation between themselves. Reconciliation is best; but selfishness has been made present in the minds of men. If you deal cordially and adopt abstinence, then indeed Allāh is Informed of what you do. (129) You will never be able to maintain perfect justice between women however much you may desire to. So do not ignore any of them totally, leaving her in suspense. If you reconcile and adopt abstinence, then surely Allāh is Most Forgiving, Most Merciful. (130) If the couple separate, Allāh will make each of them independent through His generosity. Allāh is All Embracing, The Wise.

## RECONCILING A COUPLE AND MAINTAINING EQUALITY AMONG WIVES

A narration of Sayyidah Ayshah رضى الله عنها is recorded in Abu Dawūd, in which she says that one of the wives of the Holy Prophet صلى الله عليه وسلم, Sayyidah Sauda رضى الله عنها, feared that Prophet صلى الله عليه وسلم would separate from her. This was when she grew old. Consequently, she proposed that her turn to be with the Holy Prophet صلى الله عليه وسلم should be given to Sayyidah Ayshah رضى الله عنها. The first of the above verses was revealed with regard to this.

"Lubābun Nuqūl" (p. 84) reports a narration of Sayyidina Sa'īd bin Musayyab رحمه الله wherein he relates that the daughter of Sayyidina Muhammad bin Muslima رضى الله عنه was married to Sayyidina Rafi bin Khudaij رضى الله عنه. On account of some dispute, or due to her old age, he decided to divorce her. She requested him not to do so, suggesting that he need not stipulate

a turn for her when meeting with his wives. The verse was revealed in reference to this.

Hākim reports from Sayyidah Ayshah رضى الله عنها the following reason for the revelation of the verse, "Reconciliation is best..." She narrates that a person had a wife from whom he had many children. He, however, decided to divorce her and marry another woman instead. She proposed that he rather remain married to her, but need not include her in his visits to his wives.

Nikāh (*marriage*) is exceptionally important for both a man and a woman, in which there are great worldly and religious benefits. They live in peace, harmony and love, but the situation may arise when discontentment creeps between them. When reconciliation is impossible, the Shari'ah has permitted divorce as a last resort.

It may also occur that a man requires to wed several wives at a time, especially in certain special circumstances when multiple marriages are the best way to ensure the well being of widowed women and their children. When a man marries several wives, it is incumbent on him that he deal with them with equality and justice. Together with providing for them in exactly equal terms, he also has to ensure that he spends an equal number of nights with each of them.

Maintaining equality and justice in this way is within the ability of any man. However, he will not be liable for not being equal in his love and affection for each of them, because the inclinations of the heart are not in his control. Even the noble Prophet صلى الله عليه وسلم knew of this problem. When stipulating the nights for his wives, he would supplicate thus to Allāh, "O Allāh, this is my allotment as I am able to do. Do not reprimand me for what I am unable to do." [Tirmidhi]

The person who does not deal equally with his wives wherever possible, shall appear before Allāh on the Day of Judgment in such a way that one half of his body will be paralysed. [Tirmidhi]

If a person wants to divorce any of his wives because of his inability to deal justly with them, it will be appropriate that the wife concerned make certain terms with him to ensure that he does not divorce her. She may forgo her nightly turn in favour of another wife, or even propose that he reduce her maintenance or remit it altogether. This is what Allāh refers to when He says, "If a woman fears ill treatment or neglect from her husband, there shall be no sin on the couple should they make terms of reconciliation between themselves. Reconciliation is best..." It is best especially when considering that the couple may have spent a long time together and when the wife is prepared to forfeit a right of hers. The author of "Rūhul Ma'āni" interprets the verse to read "reconciliation is better than divorce, ill treatment and disputes."

"..... but selfishness has been made present in the minds of men." The Arabic word used in this verse for selfishness ("shuh") denotes a type of selfishness that is coupled with greed. In reality, each of these evil traits are inseparable. A person with either of them must possess the other as well.

Since love for the world is the cause of both of these traits, Allāh says in Surah Hashr (Surah 59, verse 9) and Surah Taghābun (Surah 64, verse 16), "Whosoever is protected from 'shuh' these are the successful ones indeed."

The Holy Prophet صلى الله عليه وسلم stated, "The worst of traits in a person is 'shuh', that instills terror within him. The other is the cowardice that extracts the soul." [Mishkāt p. 165 and Nasa'i v.1 p.34]

In explaining this verse, commentators say that because greed is ever present in the hearts of men and he does not want to spend, reconciliation becomes easier. When he realises that it will be to his benefit to waive her turn or not to grant her the full maintenance, he is more likely to keep her in his marriage. By remaining together in marriage all will be well, especially for the children.

*"If you deal cordially and adopt abstinence, then indeed Allāh is Informed of what you do."* Allāh shall reward every person, be it the husband or the wife, when they abide by this.

After stressing the importance of reconciliation and peace-making, Allāh draws attention to an issue of great significance. Allāh says, *"You will never be able to maintain perfect justice between women however much you may desire to."* This, as mentioned before, refers to the inclinations of the heart.

If a person is inclined more towards a certain wife, he should not let this cause him to oppress any of the others, as Allāh says, *"So do not ignore any of them totally, leaving her in suspense."* (i.e. when her rights are not fulfilled she can neither regard herself as a wife nor as a single woman. Her position is thus undefined).

Allāh then adds, *"If you reconcile and adopt abstinence, then surely Allāh is Most Forgiving, Most Merciful."*

If all fails and the couple cannot be reconciled, then Allāh offers consolation to each by saying, *"If they separate, Allāh will make each of them independent through His generosity."* Neither party should think that the other will be hapless without the other. Allāh shall care for either of them and each shall receive what Allāh has appointed for them. He will, if He pleases, find each of them another home wherein they will be content. All this is easy for Allāh because *"Allāh is All Embracing, The Wise."*

Especially those people who keep their first wives in constant oppression should reflect deeply upon these verses. Neither do they divorce them, nor do they treat them well. They do this so that she may live in want and desperation. They should bear in mind that Allāh shall call them to account on the Day of Judgment. If they cannot maintain justice among their wives, they should let one go as Allāh mentioned in verse 3 of Surah Nisā that only one wife be kept in this situation.

When the enemies of Islām object to multiple marriages, some ignorant Muslims quote the verse, *"You will never be able to maintain perfect justice between women however much you may desire to."* They add that since equality between wives is impossible, it follows that Islām forbids multiple marriages. They say that it is therefore necessary that a person marry only one wife at a time. In trying to appease the enemies of Islām, these people have altered the law of the Shari'ah. As explained earlier, the verse refers to the inclinations of the heart. When a person is able to maintain equality in matters that are within his ability,

he is allowed to marry up to four wives at a time.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٢﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

(131) To Allāh belongs what is in the heavens and what is in the earth. Most definitely We have charged those to whom We had conferred the Book before you, as well as yourselves, to fear Allāh. If you disbelieve, then to Allāh belongs whatever is in the heavens and whatever is in the earth. Allāh is Independent, Praiseworthy. (132) To Allāh belongs whatever is in the heavens and whatever is in the earth, and Allāh suffices as a Defender. (133) If Allāh wills, He may remove you and produce others. Allāh is Most Able to do that. (134) Whosoever desires the reward of this world, with Allāh is the reward of this world and the Hereafter. Allāh is All Hearing, All Seeing.

### EVERYTHING IN THE HEAVENS AND THE EARTH BELONGS TO ALLĀH AND HE IS INDEPENDENT, PRAISEWORTHY, ALL HEARING AND ALL SEEING.

These verses emphasise that everything is the creation Of Allāh. He may deal with them as He pleases and may pass any law He desires. None has the right to object.

*"Most definitely We have charged those to whom We had conferred the Book before you, as well as yourselves, to fear Allāh."* This includes practising on the entire Dīn (religion) and abstaining from all sins. However, *"If you disbelieve, then (this will not harm Allāh in the least because) to Allāh belongs whatever is in the heavens and whatever is in the earth. Allāh is Independent, Praiseworthy."* The obedience as well as the disobedience of any person cannot affect Allāh at all and only He is most worthy of all praise in all situations.

Thereafter Allāh stresses the point by repeating, *"To Allāh belongs whatever is in the heavens and whatever is in the earth, and Allāh suffices as a Defender."*

*"If Allāh wills, He may remove you and produce others. Allāh is Most Able to do that."* Nothing is difficult for Allāh and every person should consider it a privilege to worship Allāh because He needs no one.

*"Whosoever desires the reward of this world, with Allāh is the reward of this world and the Hereafter."* No person should seek the rewards of only this world from

Allāh otherwise they will be deprived of the greater rewards of the Hereafter. Since Allāh is in control of the rewards of both the worlds, a person should beseech Him for both. [“Rūhul Ma’āni” v.5 p.166]

Sayyidina Zaid bin Thābit رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, “The person whose concern is only the Hereafter, Allāh shall gather together all his dispersed affairs, grant him contentment of heart and the world will come kneeling before him. However, the person whose only concern is this world, Allāh shall cause all his affairs to disperse, place poverty before his eyes and he will receive only that much of the world as is ordained for him.” [At Targhib wat Tarhīb v.4 p.121]

“Allāh is All Hearing, All Seeing.” Allāh knows who intends the things of the world and who desires the things of the Hereafter. He knows whose actions are performed for show and will repay them accordingly.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ ءَوِ  
ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ؕ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللّٰهُ أَوَّلَىٰ بِهِمَا ؕ فَلَا تَتَّبِعُوا ٱلْهَوَىٰ أَن  
تَعْدِلُوا ؕ وَإِن تَلَوْا أَوْ نَعَرَضُوا فإِنَّ ٱللّٰهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾﴾

(135) O you who believe! Be firm in establishing justice and be witness for Allāh even if it be against yourselves, your parents and relatives. Be he affluent or poor, Allāh is closer to each of them. So do not follow your passions in enforcing justice. If you distort your speech or turn away, then indeed Allāh is Well Informed of what you do.

## TRUTHFUL TESTIMONY AND STEADFASTNESS UPON EQUITY

“Lubābun Nuqūl” (p. 85) reports an incident from the commentator Suddi رحمه الله عليه, in which two people presented their dispute before the Holy Prophet صلى الله عليه وسلم. One was wealthy and the other was poor. The Holy Prophet صلى الله عليه وسلم was inclined towards the poor person since it generally occurs that the rich oppress the poor. The first of the above verses was revealed with regard to this.

Justice demands that favouritism should not be shown to any party. Enforcing justice will entail that testimony be given and oaths be taken. However, it is necessary that the witnesses be truthful, for which reason Allāh speaks of witnesses testifying for Allāh only. The witness should be precise and impartial, and he should not distort his speech so that his statements become ambiguous. By doing this, the oppressor may be acquitted or the judge may find it difficulty to pass Judgment.

The witness should also not refuse to present testimony since this could cause the right of another to be usurped. This is referred to when Allāh says, “if you distort your speech or turn away, then indeed Allāh is Well Informed of what you do.”



In the concluding portion of Surah Baqarah Allāh says, "Witnesses should not refuse when they are summoned" (verse 282). Allāh also says thereafter, "Do not conceal testimony, for whoever conceals it, then verily he has a sinful heart." [Surah 2, verse 283]

The verse emphasises that testimony be given even "if it be against yourselves, your parents and relatives." If the testimony be to the detriment of the people concerned, the detriment will be that of this temporary world only. This is insignificant when compared to the eternal detriment of the Hereafter that has to be faced for failing to uphold justice.

"Be he affluent or poor, Allāh is closer to each of them." This part of the verse accentuates that the financial condition of the person against whom the testimony or the verdict is passed should not be taken into consideration. Wealth and poverty are both from Allāh and do not reflect the status a person holds with Allāh. None has a closer relationship with His bondsmen than Allāh Himself.

It is indeed unfortunate that witnesses and judges look at the people involved when giving testimony or passing Judgment. They hesitate when a relative or wealthy person is involved, thus supporting oppression and subjecting themselves to the torments of the Hereafter.

Even knowledgeable people flow with the tide of partiality when family and nationality are concerned. Recent history bears testimony to the fact that when India was partitioned, many Muslims fled the atrocities of the disbelievers (*kuffār*) and took refuge with other Muslims. They lawfully bought land from the locals and managed to earn a living. However, when the native Muslims of these regions were overcome by tribal emotions, they began evicting these refugees from their land.

Untold atrocities and oppression were perpetrated and properties were seized from them. In this mayhem, even knowledgeable people and leaders were swept away by feudalism, shouting slogans that it was their land. They considered the prices paid to them for their land by the refugees as a profit and acted in stark contradiction to the verse "be firm in establishing justice."

If hearts are imbued with justice, then none would fear to speak in the face of public opposition, tyrants would receive no support and oppressed people would get their just dues. It has become a profession for many people that they are paid to give false testimony and are to be found daily in courtrooms. This is Harām and contrary to the verse "be witness for Allāh."

Sayyidah Aysha رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم once asked them if they knew who will be the first to reach Allāh's shade on the Day of Judgment. When they submitted that only Allāh and His Prophet صلى الله عليه وسلم knew best, he said, "They are those who accept their rights when it is given to them, give what is due to others when asked from them, and judge between people as they would pass Judgment for themselves. i.e. As they wish that justice and the truth prevail when they are judged, so too they desire the same for others." [Mishkāt p. 322]

"O you who believe, be firm in establishing justice and be witness for Allāh..." This injunction applies to all believers (*Mu'minīn*). Leaders should be the first to

practise justice so that the environment is created for justice to prosper. They should also ensure that they appoint to the post of magistrate such people who possess knowledge and piety (*Taqwa*) so that no injustice is perpetrated. They should be people who judge in accordance with the Qur'ān and Sunnah and not according to the oppressive system of occidental legislatures.

*"O you who believe, be firm in establishing justice and be witness for Allāh..."* Surah Mā'idah contains a very similar verse (Surah 5, verse 8). From a combination of the two, it is learnt that justice and truthful witnesses both ensure Allāh's pleasure.

*".....indeed Allāh is well informed of what you do."* This serves to remind one that Allāh is Omnipresent and that he should keep this in mind whenever he is called on to judge or to be witness.

**Lesson:** *"So do not follow your passions in enforcing justice."* This is a brief summary and emphasis of what was previously stated. Oppression results when the desires are followed instead of the truth and the orders of Allāh are ignored.

Another interpretation of this verse is that if passions are followed, people will deviate from justice. It may also mean that if passions are followed, a person will never be able to administer justice.

**Lesson:** Just as relations should not be an obstacle to the enforcement of justice, enmity should also not hinder it. Allāh says in the second verse of Surah Mā'idah, *"Enmity for a nation, because they prevented you from the Masjid-ul Harām, should never spur you to be unjust."* In verse 8 of Surah Mā'idah Allāh says, *"Enmity for a nation should never spur you to be unjust."*

**Lesson:** Islām lays great emphasis on the enforcement of justice and truth, and has outlined the principles for their establishment. Irrespective of who the person involved may be, Islām supports the one who is right and strongly opposes injustice and oppression. Since the inception of communism, people have been obsessed with the belief that the rich should be subdued even if the poor are the oppressors.

It is often witnessed that when the rich and the poor are involved in a dispute, most people support the poor, whereas it is justice that has to be given support. If a wealthy person employed a poor person for some work and then fails to pay him or pays him less than his dues, then undoubtedly it will be the poor person that must be defended. On the other hand, if a poor person seized wrongful possession of a rich person's money, the poor person must be made to return the money. Islām stands opposed to injustice. If it stems from the rich, they will be confronted, and if it stems from the poor, they too must be remanded.

Labourers now take unfair advantage of their rights and demand more than what is due to them. If they do not receive their demands, they go on strike, and then have the audacity to demand remuneration for the period of the strike. Even if the owners of the factories are forced by the law of any country to pay for period of closure, it will be Unlawful (*Harām*) for the labourers to accept the money in this situation.

The labourers are also at fault when they are paid for eight hours of work, but complete less than eight hours of work. Some time is always wasted in unnecessary talk and activities that often have no bearing on their actual work. In such a situation, it will be Unlawful (*Harām*) for them to accept their full salaries. People who support such workers are oppressors themselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ؕ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ ؕ  
وَالْكِتَابِ الَّذِي أُنزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ  
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾ إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا  
ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

(136) O you who believe, believe in Allāh, His messenger, the Book that He revealed to His messenger and the Book that was revealed before. Whoever disbelieves in Allāh, His angels, His Books, His messengers and the Last Day, then indeed he has wandered far astray. (137) Verily those who believe, then disbelieve, then believe, then disbelieve and increase in disbelief, it does not behove Allāh to forgive them, nor to guide them to the right path.

## THE COMMAND TO BELIEVE IN ALLĀH, HIS MESSENGERS, HIS BOOKS, HIS ANGELS AND IN THE LAST DAY

The first verse enjoins the Believers (*Mu'minīn*) to "believe in Allāh, His messenger, the Book that He revealed to His messenger and the Book that was revealed before. Whoever disbelieves in Allāh, His angels, His Books, His messengers and the Last Day, then indeed he has wandered far astray." This verse contains the principal factors of Belief (*Imān*). It is obligatory that every person believes in these things to qualify as a Believer (*Mu'min*).

The famous hadith of Jibr'il عليه السلام adds a further factor as belief in Taqdīr (*predestination*). Once a person believes in all of these, he will have to believe in the entire Dīn (*religion*) because all of these have been detailed in the Qur'ān and by Prophet صلى الله عليه وسلم. The person who denies anything conclusively reported from the Qur'ān or the Ahādīth shall be a disbeliever (*kāfir*).

Thereafter Allāh discusses the Hypocrites (*Munāfiqīn*). In the beginning of Surah Baqarah, the motives and origin of the Hypocrites (*Munāfiqīn*) were discussed. They placed the attainment of the world as their objective and feigned belief (*Imān*) while disbelief (*kufr*) was lurking in their hearts.

Some were inspired to accept Islām, but the others fell deeper into the yawning abyss of disbelief (*kufr*) without ever being able to perceive the reality of the Hereafter. When a person dies as a disbeliever (*kāfir*), he is doomed to eternal destruction and will never find guidance to reach the bliss of Heaven (*Jannah*).

Certain commentators maintain that the verse refers to the Jews. They believed, then succumbed to the worship of the calf. They then repented, but later disbelieved in Sayyidina Isā عليه السلام. Thereafter, they excelled in their

disbelief until they even knowingly rejected the final Prophet صلى الله عليه وسلم. ["Rūhul Ma'āni"]

"...nor (does it behove Allāh) to guide them to the right path. "One of the interpretations is that Allāh will never lead them to the road to Heaven (Jannah). Another meaning is that they will never be guided to accept the truth because of their persistent disbelief. Thus, they will never be inspired to repent and believe. As Allāh says in Surah Saff, "When they remained crooked, Allāh further twisted their hearts." [Surah 61, verse 5]

بَشِيرِ الْمُتَنَفِّقِينَ يَأَنَّ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ  
الْمُؤْمِنِينَ يُبْتَغَوْنَ عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

(138) Give to the hypocrites the glad tidings of an agonising punishment.... (139) (They are) those who take the disbelievers as friends instead of the believers. Do they seek honour from them? Indeed all honour is for Allāh only.

## HONOUR IS ONLY FOR ALLĀH

This verse also chides the Hypocrites (*Munāfiqīn*). Allāh says, "Give to the hypocrites the glad tidings of an agonising punishment..." Although glad tidings are for joyous occasions, it is used in this verse for punishment. This is so because the hypocrites (*munāfiqīn*) expect good results from their despicable behaviour and the use of these ironic words in this verse expresses their foolishness.

The hypocrites (*munāfiqīn*) befriended the disbelievers (*kuffār*), telling them that they were with them, just as they would tell the same to the Believers (*Mu'minīn*). In reality, they were with neither of the two, as will be mentioned in the ensuing verses viz. "Swaying between, they are neither towards these, nor towards those" (verse 143). Neither of the two groups even regarded them as part of their respective group, yet the Hypocrites (*Munāfiqīn*) thought themselves to have successfully infiltrated the ranks of both groups. They thus hoped to derive benefit from both.

The hypocrites declined to accept Islām thinking that if the disbelievers were to overpower the Muslims, they [the Hypocrites] would lose their honour and respect by being Muslims. Therefore Allāh says, "Do they seek honour from them [the disbelievers]? Indeed all honour is for Allāh only." Allāh accords respect and honour to whomsoever He desires and snatches it away when He pleases. The honour that the disbelievers enjoy because of their wealth and properties pales into insignificance before the honour that Allāh shall accord the believers. Consequently Allāh granted the believers numerous victories over the disbelievers and they, together with the hypocrites, were disgraced. Honour was then conferred on the believers, dashing all the hopes of the hypocrites. In the hereafter as well, the lot of the hypocrites will be a most pitiable and disgraceful one.

The present sorry state of the Muslims is due to their neglect of the demands of Imān. Every Muslim should regard Islām to be the greatest honour. Muslims

must seek honour from Allāh and maintain a cordial relationship with other Muslims. They should never look for honour in the lifestyles, dressing and behaviour of the disbelievers (*kuffār*). No honour can be found in the mannerisms and culture of the people whom Allāh does not honour.

Sayyidina Tāriq bin Shihāb رحمه الله عليه narrates that he accompanied Sayyidina Umar رضى الله عنه and Sayyidina Abu Ubaidah bin Jarrah رضى الله عنه on a journey to Syria during the Caliphate (*Khilāfah*) of Sayyidina Umar رضى الله عنه. He relates that Sayyidina Umar رضى الله عنه dismounted his camel and, placing his leather socks upon his shoulders, began to lead the camel by its reins. Sayyidina Abu Ubaidah رضى الله عنه addressed him saying, "O Leader of the believers (*Amīr al Mu'minīn*)! You are leading the camel by its reins with your socks upon your shoulders. I do not deem it appropriate that the people of the city, the soldiers and the leaders of the Christians see you in this state."

Sayyidina Umar رضى الله عنه exclaimed, "Shame on you, O Abu Ubaidah! If anyone besides you had made that statement, I would have meted out such a grievous punishment that it would have been a lesson for the entire Ummah of the Holy Prophet صلى الله عليه وسلم! We (the Arabs) were a nation that was disgraced. Allāh granted us honour by virtue of Islām. By Allāh! If we seek honour in anything besides that by which Allāh has honoured us, then Allāh shall disgrace us once more!" [*Mustadrak of Hākim v.1 p.62*]

It is witnessed today that many who claim to be Muslims adopt the mannerisms of the disbelievers (*kuffār*). They parade with clean-shaven faces and western clothing, aping the behaviour, food and drink of their enemies. They even adopt their political constitutions, thinking that all of these things will bring them honour! They consider it a shame to follow the Qur'ān and Sunnah of the Holy Prophet صلى الله عليه وسلم.

They are embarrassed to dress Islāmically and to conduct their functions (especially weddings) according to the dictates of the Shari'ah.

Many Muslims today pursue honour in fostering friendship with the disbelievers just as the hypocrites had done in the time of the Holy Prophet صلى الله عليه وسلم. They do not see the honour in following the Shari'ah of Allāh, yet see honour on bowing to the dictates of the disbelievers! The disbelievers stood in awe of the Companions (*Sahāba*) رضى الله عنهم. How can the disbelievers have any regard for the Muslims who now kneel before them and appear to be replicas of them? What respect can they show to them?

Allāh says in Surah Munafiqūn, "Honour is only for Allāh, His messenger and the believers (*Mu'minīn*), but the hypocrites (*Munāfiqīn*) know it not" [Surah 63, verse 8]. Muslims have been deprived of honour because they do not fulfill the demands of Islām and belief (*Imān*).

وَقَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلَهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ

وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾ الَّذِينَ يَرَبُّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ تَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

(140) It has already been revealed to you in the Book that when you hear the verses of Allāh being rejected and ridiculed, you should not sit with them until they engage in other talks. Without doubt, in that case (if you remain with them), you will be just like them. Surely Allāh will gather the hypocrites and the disbelievers all together in Hell. (141) They wait in eager anticipation for a calamity to befall you. If you gain victory from Allāh, they say, "Were we not with you?" If the disbelievers win a share, they tell them, "Were we not victorious over you and protected you from the believers?" Allāh will judge between them on the Day of Judgment. Allāh shall never grant the disbelievers victory over the believers (Mu'minīn).

### THE PROHIBITION AGAINST SITTING IN THE COMPANY OF DISBELIEVERS (KUFFĀR) AND AN ACCOUNT OF THE HYPOCRITICAL STATEMENTS OF THE HYPOCRITES (MUNĀFIQĪN)

The above verse reminds the Muslims off a previously revealed verse of Surah An'ām viz. "When you see those who engross themselves (with ridicule and sarcasm) with our verses, then turn away from them till they engage themselves in some other talk. If the devil (Shaytān) makes you forget, then, after recollection, do not sit in the company of the oppressive folk." [Surah 6, verse 68]

In their gatherings, the Polytheists (Mushrikīn) used to mock and jeer at the Qur'ānic verses, making it one of their pastimes. Allāh instructed the Believers (Mu'minīn) to avoid such gatherings until they changed their talks.

The verse under discussion refers to the verse of Surah An'ām when it says, "It has already been revealed to you in the Book that when you hear the verses of Allāh being rejected and ridiculed, you should not sit with them until they engage in other talks. Without doubt, in that case, you will be just like them." The Hypocrites (Munāfiqīn) were also involved in such activities. The Muslims are warned not to participate in these talks because if they were ever affected by what was being said, they would also become disbelievers (kuffār). Even if they were not influenced, they would share in the sin.

The author of "Rūhul Ma'āni" writes that the meaning of being like them refers to sharing in the sin since it will be sinful to participate in these gatherings despite being able to object or, at least, to leave. He adds that it could also mean that the Muslim will share in the disbelief (kufr) because participation in their gatherings indicates that one is pleased with their actions. To be pleased with the disbelief of another is also disbelief.

He writes further that some commentators have deduced from this verse that it is Unlawful (*Harām*) to associate with sinners and innovators (those involved in Bid'ah). This is the opinion of Sayyidina Abdullāh bin Mas'ūd رضى الله عنه and Sayyidina Ibrahīm Nakha'ī رضى الله عنه. It is reported that a fasting person was once in the company of someone who was consuming liquor. Sayyidina Umar bin Abdul Aziz رحمه الله عليه had the fasting person also punished and then recited the above verse to him in substantiation.

It is deduced from the verse that it is not sufficient to merely show disapproval to actions of disbelief (*kufr*) by looking displeased or feeling displeasure within one's heart. It is incumbent (*Fardh*) that a person leaves their presence. [*"Rūhul Ma'āni"* v.5 p.174]

When the disbelievers (*kuffār*) are gathered and a person who is able to convincingly contest their ridicule of Islām leaves their gathering without doing so, then this will not be considered to be prevention. It will be necessary for him to speak in defence of Islām and debate them.

When a Muslim cannot answer the derision of the disbelievers (either due to ignorance or due to the overpowering presence of disbelievers he should, at the very least, leave such a gathering.

*"Surely Allāh will gather the hypocrites and the disbelievers all together in Hell."* Muslims should rather remain in the company of those who are destined for Heaven (*Jannah*); not with those who will all be gathered together in Hell.

The hearts of the Hypocrites (*Munāfiqīn*) are never with the Muslims and, it is for this reason that they *"wait in eager anticipation for a calamity to befall you. If you gain victory from Allāh they say, 'Were we not with you?'"* This they say so that they may also receive a portion of the booty.

*"If the disbelievers win a share (win a battle), they tell them, 'Were we not victorious over you...'"* (i.e. Did we not join ranks with the Muslims when they overpowered you, thereby learning their secrets and weaknesses, which we divulged to you and which allowed you now to overcome them? In this way, we) *"protected you from the believers?"* The method of the Hypocrites (*Munāfiqīn*) was that they constantly discouraged the Muslims from fighting the disbelievers (*kuffār*). When the occasion for battle did arise, they then deserted the Muslims (as was witnessed at Uhud). Thus, the Hypocrites (*Munāfiqīn*) desired to benefit from the fortunes of both parties.

*"Allāh will judge between them on the Day of Judgment."* The Believers (*Mu'minīn*) will enter Heaven (*Jannah*) and the others shall suffer only misery. Although their worldly behaviour (hypocrisy, plots and deceit) seemed to profit them, the profits were only temporary. In the Hereafter, they will see the error of their ways.

*"Allāh shall never grant the disbelievers (kuffār) victory over the believers (Mu'minīn)."* On the Day of Judgment, Allāh shall never allow the disbelievers to overwhelm the Believers (*Mu'minīn*). However, as a test for the Believers (*Mu'minīn*) and merely to humour the disbelievers (*kuffār*), Allāh allows the disbelievers to gain victory in the battles of the world. Sayyidina Ibn Abbās and Ali رضى الله عنهم have tendered this interpretation.

After quoting this, the author of "Rūhul Ma'āni" writes that another interpretation is that in this world, Allāh shall never allow the disbelievers (*kuffār*) to totally overcome the Muslims in such a way that all the Muslims are obliterated.

Yet another interpretation is that the disbelievers shall never be able to prove the superiority of their Dīn's (*religions*) over Islām. ["Rūhul Ma'āni" v.5 p.175]

The author of "Hidāya" uses this verse to substantiate the ruling that a disbeliever (*kāfir*) can never be guardian over a Muslim e.g. A disbeliever (*kāfir*) father cannot be guardian of his Muslim children, neither has he the authority to marry them off.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى  
رُءُوفًا وَالنَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾ مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ  
وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا  
تَنَخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ  
سُلْطَانًا مُبِينًا ﴿١٤٤﴾ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا  
﴿١٤٥﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ  
فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا  
يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

(142) Indeed the hypocrites seek to deceive Allāh whereas He deceives them. When they stand up in Salāh, they stand up lazily, to be seen by people and they remember Allāh only a little therein. (143) Swaying between, they are neither towards these, nor towards those. You shall never find a way for him whom Allāh has led astray. (144) O you who believe, choose not the disbelievers as friends in place of the believers. Do you wish that Allāh establish a clear proof against you? (145) Most assuredly, the hypocrites shall be in the lowest depth of the fire, and you will never find a helper for them. (146) Except those who repent, amend, trust firmly in Allāh and devote their Dīn (religion) solely for Allāh. These shall be among the believers. Very Allāh shall soon confer on the believers an enormous reward. (147) What must Allāh punish you for if you are grateful and believe? Allāh is Most Appreciative, All Knowing.

**THE DECEIT OF THE HYPOCRITES (*MUNĀFIQĪN*), THEIR RELUCTANCE IN MATTERS OF DĪN (*RELIGION*) AND THE COMMAND TO THE MUSLIMS NOT TO BEFRIEND THE DISBELIEVERS (*KUFFĀR*)**

These verses shed further light on the evils of the hypocrites (*Munāfiqīn*) but



mention that the doors to repentance are never closed, even for them. The first verse is similar to the ninth verse of Surah Baqarah that says, "*They seek to beguile Allāh and those who believe.*" They do this by telling the believers (*Mu'minīn*) that they are also believers and expect to receive the same bounties from Allāh as are accorded to the believers (*Mu'minīn*); as if Allāh does not know that these bounties are not for them on account of their disbelief.

Allāh says, ..... *whereas Allāh deceives them.*" Allāh shall punish them for their deception. The same word (deceive) is used here for Allāh as was used for them. This is merely for reasons of similarity of context.

"Rūhul Ma'āni" reports that certain commentators are of the opinion that this refers to the Day of Judgment when the hypocrites will want to share the light and illumination that will be given to the believers. The light will then be extinguished for them when a barrier will be placed between them and the believers. This episode is mentioned in Surah Hadid, where Allāh says, "*it will be told to them, 'Retreat and seek a light!' A wall will be erected between them having a door, the inner of which shall contain mercy and from the exterior shall be punishment.*" [Surah 57, verse 13]

Since the consequences of their actions shall affect them, Allāh says in Surah Baqarah, "*They only beguile themselves, but they realise it not.*" [Surah 2 verse 9]

Thereafter Allāh makes mention of their Salāh. He says, "*When they stand up in Salāh they stand up lazily...*" Because of the absence of belief (*Imān*), they have no regard for Salāh but only perform it because they had told everyone that they were believers (*Mu'minīn*). If they were sincere in their Salāh, they would perform it with feeling and with the urge to earn the pleasure of Allāh.

They perform Salāh merely "*to be seen by people and they remember Allāh only a little therein.*" The author of Bayānul Qur'ān writes that their Salāh was only a series of actions and the resemblance to Salāh ended just there. They were never allowed to lead the Salāh and they merely followed the Scholar (*Imām*). In this condition, none would be aware if they did not even move their lips.

"*Swaying between...*" The author of "Rūhul Ma'āni" writes that they were suspended between Belief (*Imān*) and Disbelief (*kufr*), and it may also be said that they lay between the Believers (*Mu'minīn*) and the disbelievers (*kuffār*). Satan (*Shaytān*) had left them in a state of confusion so they knew not which way to turn. Although in belief they were disbelievers (*kuffār*), yet their external appearance was one of doubt.

"*they are neither towards these, nor towards those.*" The Hypocrites (*Munāfiqīn*) associated with the Muslims as well as the disbelievers (*kuffār*) and displayed love and concern for either party. In reality, they were never a part of either group. They were under the misconception that they were smart enough to appease both groups, yet both never considered them as their own. Despite their numerous oaths and promises, none could be convinced of their loyalty to them.

The Holy Prophet صلى الله عليه وسلم said, "The example of a hypocrite is like a goat between two pastures. It sometimes goes to the one and sometimes to the other" [Muslim]. Commentators of hadith say that the female goat is implied since she goes from pasture to pasture in search of a mate. [Mirqāt]

**Lesson:** The verse points to the fact that it is a trait of a hypocrite to display lethargy and reluctance for Salāh. Believers (*Mu'minīn*) should perform their Salāh with vigour and enthusiasm.

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The Salāh of a hypocrite is that he waits for the sun to turn yellow and lies between the horns of devil (*Shaytān*). He then pecks at the ground four times and only remembers Allāh a little" [Muslim]. This means that he performs the prostration (*sajdah*) in such haste that he hardly rises from the one and he darts into the next; just as a hen pecks at her grains.

During the times of sunrise and sunset, the devil (*Shaytān*) stands before the sun and shakes his head so that it appears to onlookers that the rays are dancing. This he does because it is at these times that the worshippers of the sun engage in worship.

Once, after performing the Fajr Salāh, the Holy Prophet صلى الله عليه وسلم asked if a certain person was present. When the Companions (*Sahāba*) رضى الله عنهم replied in the negative, the Holy Prophet صلى الله عليه وسلم enquired the same with regard to another person. Again the reply was in the negative. The Holy Prophet صلى الله عليه وسلم then said, "Verily these two Salāh (Fajr and Isha) are heavy on the hypocrites (*Munāfiqīn*). If you knew the reward for them you would present yourselves even if you had to come crawling on your knees." [Mishkāt p. 96]

In another hadith, the Holy Prophet صلى الله عليه وسلم stated, "By The Being Who controls my life! If any of them (those who absent themselves from Salāh in congregation) were to receive a tasty bone or two good hooves, they would present themselves for the Isha Salāh." [Bukhari v.1 p.89]

Those who hanker after the world will brave difficulties and sacrifice their sleep to attain some of it, but, because they do not have conviction in the rewards of the Hereafter, they are reluctant to perform good deeds.

**Lesson:** It is learnt from the Ahādīth that so much emphasis was laid on Salāh in the time of the Holy Prophet صلى الله عليه وسلم that even the Hypocrites (*Munāfiqīn*) were constrained to present themselves. When the environment of Dīn (religion) is fostered, even the irreligious people will be forced to fall in line and be religious.

In a similar manner, when irreligiousness becomes rife and dominant in any society, even the pious become influenced. This has become the situation today. Those who do not perform their Salāh freely associate with others without the least bit of shame. They forgo Salāh after Salāh without any remorse. This will all be eradicated if the same environment is established as it existed in the time of the Holy Prophet صلى الله عليه وسلم.

"O you who believe, choose not the disbelievers as friends in place of the believers. Do you wish that Allāh establish a clear proof against you?" By adopting the actions prohibited by Allāh, a person becomes a sinner, thereby warranting the punishment of Allāh.

"Most assuredly, the hypocrites shall be in the lowest depth of the fire... - The author of "Rūhul Ma'ānī" (v.5 p.177) writes that there are seven depths of Hell.

The first is called Hell, the second Lazā, the third Hutama, the fourth Sa'ir, the fifth Saqar, the sixth Jahīm and the seventh Hāwiyah. At times all are referred to as 'An nār' (The Fire).

He writes further that the Hypocrites (*Munāfiqīn*) will suffer even more severe punishment than the disbelievers (*kuffār*) because together with the practice of disbelief (*kufr*), they resorted to deceit and mockery of Islām.

".....and you will never find a helper for them..." None shall be able to help them nor lighten the punishment for them.

".....except those who repent, amend (their intentions and whatever else they may have marred), trust firmly in Allāh and devote their Dīn (religion) solely for Allāh." i.e. They accept Islām wholeheartedly and act only for the pleasure of Allāh, without ostentation and without the intention to merely profit from the gains of the Muslims, or to be saved from any losses that they might incur. If they do this, then "These shall be amongst the believers. Very soon Allāh shall confer on the believers an enormous reward."

"What must Allāh punish you for if you are grateful and believe?" Allāh does not derive any benefit from punishing a person. He punishes in accordance to His wisdom and disbelief (*kufr*) is indeed a severe ingratitude that should be avoided at all costs to be saved from Allāh's punishment.

"Allāh is most appreciative, All knowing." He shall reward people for their Belief (*Imān*) and deeds, for nothing is beyond His knowledge.



## PART SIX

﴿ 148 ﴾ لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا  
﴿ 149 ﴾ إِنْ تَبَدُّوا خَيْرًا أَوْ تُخَفُّوهُ أَوْ تُعَفُّوْا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا

(148) Allāh does not like the open expression of evil talks save by him who is oppressed. Allāh is All Hearing, All Knowing. (149) If you do good openly or conceal it or pardon evil, then indeed Allāh is Pardoning, Powerful.

### ALLĀH DETESTS THE EXPRESSION OF EVIL SPEECH

Allāh dislikes that evil talks be broadcast. The only exception is when a person makes public the oppression that he suffered so that others may safeguard themselves therefrom. In this way, the oppressed person may receive some assistance and the oppressor may be restrained when he realises that his name is being spoiled.

In this regard, Allāma Ibn Kathīr رحمه الله عليه reports a narration of Sayyidina Abu Huraira رضى الله عنه. He narrates that once a person complained to the Holy Prophet صلى الله عليه وسلم about his neighbour who was giving him excessive difficulty. The Holy Prophet صلى الله عليه وسلم advised the person to place all of his household goods on the road.

When the person complied with the advice of the Holy Prophet صلى الله عليه وسلم, everyone passing by asked him why he was outside. When he replied that it was because of the troubles that his neighbour was giving him, people began to curse the neighbour. In this way, the neighbour was disgraced and finally told the person to return to his home, taking an oath by Allāh that he would never cause any difficulty to him in future.

The verse prohibits all forms of verbal sins, be it back-biting, slander, faultfinding, carrying tales, etc. The sins of others should be concealed. Those who thrive on publicising the faults and sins of others, indulging in back-biting and tale carrying, are casting themselves to destruction and subjecting themselves to the eternal torments of the Ākhirah (*Hereafter*).

If a person is wronged by another, the best cause of action is to pardon the wrongdoer. If this is not possible, he may take revenge exactly as he was wronged, not exceeding the wrong done to him. If he exceeds the wrong done to him, he will become the oppressor.

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "All of the sin of two people swearing each other will accrue to the one who

started the swearing, unless the wronged person exceeds." [Muslim, v. 2, p.321] When the wronged person exceeds the permitted revenge, he will also be sinful.

"Allāh is All Hearing, All Knowing." Allāh hears all those who spread evil talks, talk evil things and those who oppress others, either from the beginning or in revenge. He knows all of this and will punish the transgressors accordingly.

"If you do good openly or conceal it or pardon evil, then indeed Allāh is Pardoning, Powerful." This verse informs that Allāh is Aware of every good deed a person may do, be it in private or in public, be it a physical form of devotion or a financial form. Allāh is also Ever Aware of the forgiveness of the oppressed person, and will also forgive in a like manner. Allāh is Most Powerful and able to grant rewards to all these people.

Allāh says in Surah Nūr, "They should forgive and overlook. Do you not like that Allāh forgives you? Allāh is Most forgiving, Most Merciful" (Surah 24, verse 22). Allāh loves the person who forgives others and will accord him lofty stages and honour in both the worlds.

Sayyidina Abu Kabshah Anmāri رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "There are three things which I mention on oath. They are (1) that the wealth of a servant will not decrease by charity (Sadaqa). (2) Allāh will increase the honour of the person who is patient when he is oppressed and (3) Allāh will open the door to poverty to that person who opens the door to begging from people." (i.e. He will always remain impoverished). [Tirmidhi]

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said that Sayyidina Mūsa عليه السلام once enquired of Allāh who was the most honoured person in His sight. Allāh replied, "The person who forgives despite having the ability to avenge himself." [Mishkāt, p. 434]

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh will conceal the secrets of the person who guards his tongue. Allāh will restrain His punishment from the person who restrains his anger, and Allāh will accept the excuse of the one who excuses himself before Allāh (i.e. Allāh will forgive the person who repents)." [Ibid]

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۚ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾  
وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

(150) Indeed those who disbelieve in Allāh and His messengers, seek to draw a distinction between Allāh and His messengers, those who say, "We believe in some and disbelieve in some," and seek to adopt a path between these,... (151)

Such people are true disbelievers. We have prepared for the disbelievers a humiliating chastisement. (152) Those who believe in Allāh and His messengers, and do not draw a distinction between any of them, such are those whom We shall soon give to them their rewards. Allāh is Most Forgiving, Most Merciful.

## IT IS OBLIGATORY TO BELIEVE IN ALLĀH AND ALL HIS MESSENGERS

The author of "Mālimut Tanzil" (v. I, p.494) writes that "those who disbelieve in Allāh and His messengers" refers to the Jews. They believed in Sayyidina Mūsa عليه السلام, the Torah and Sayyidina Uzair عليه السلام, but refused to believe in Sayyidina Isā عليه السلام and Sayyidina Muhammad صلى الله عليه وسلم. They also refuted the Injil and the Qur'ān. They thus believed in Allāh and some of His messengers, but rejected others.

Those who believe in Allāh and refute any of His messengers are disbelievers (*Kuffār*). This is what is meant by drawing a distinction between Allāh and His messengers. Accepting some of them and rejecting others constitutes drawing a distinction between the messengers themselves. Rejecting any one of the Prophets عليهم السلام also renders one a disbeliever (*kāfir*).

"Ruhul Ma'āni" (v. 6 p.4) narrates from Sayyidina Qatādah رحمه الله عليه, that the verse refers to both the Jews and the Christians. While the Jews rejected the Prophethood of Sayyidina Isā عليه السلام, the Christians rejected that of Sayyidina Muhammad صلى الله عليه وسلم. In this way both groups left the religion (*Dīn*) of Allāh.

"... such people are true disbelievers. We have prepared for the disbelievers a humiliating chastisement." There is no doubt regarding their disbelief (*kufr*) and its consequences.

After making mention of the disbeliever (*Kuffār*), Allāh then speaks of the Believers (*Mu'minīn*). Allāh says, "Those who believe in Allāh and His messengers, and do not draw a distinction between any of them, such are those whom We shall soon give to them their rewards. Allāh is Most Forgiving, Most Merciful."

Allāh says towards the end of Surah Baqarah, "The messenger believes in what was revealed to him, and so do the Believers (*Mu'minīn*). They all believe in Allāh, His angels, His book and His messengers. (They say) 'We do not draw a distinction between any of His messengers. [Surah 1, verse 285]

Allāh will only accept the Belief (*Imān*) of a person when he believes in all the necessary requirements of Belief (*Imān*). A person will still be considered to be infidel (*kāfir*) if, despite believing in Allāh, he rejects belief in the angels, any messenger, or any of those things that have been established from Allāh and His Prophets عليهم السلام.

It is the unique attribute of the people of Islām that they believe in all these requirements. They revere all Prophets عليهم السلام and would not tolerate a word of blasphemy against any of them, be it against Sayyidina Mūsa عليه السلام or Sayyidina Isā عليه السلام, just as this would not be tolerated against their noble Holy Prophet Muhammad صلى الله عليه وسلم.

Whenever such statements have been mentioned against Sayyidina Isā عليه

السلام, or any other Holy Prophet عليه السلام in the various Bibles, it was always the Muslims who brought it to the attention of the Christians. It has always been the Muslims who have been defending the honour of the Prophets عليهم السلام whenever they have been blasphemed by the lecherous tongues of people.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ  
 مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ أَخَذُوا آلَ عِجْلٍ  
 مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَإِنَّا لَمُوسَى سُلْطَانًا مُبِينًا ﴿١٥٣﴾ وَرَفَعْنَا  
 فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ  
 وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

(153) The People of the Book ask you to reveal to them a Book from the heavens. In deed they have asked even greater things of Mūsa عليه السلام. They said (to him), "Show Allāh to us before our eyes!" So a streak of lightning seized them because of their oppression. Then they took to the (worship of) the calf after the clear signs had come to them; but We forgave them all of this and granted to Mūsa عليه السلام evident authority. (154) We lifted the mountain above their heads to take a solemn covenant from them, and told them, "Enter the door prostrate!" And We told them, "Do not transgress with regard to the Sabbath!" and We took from them a firm covenant.

## THE FUTILE QUESTIONS OF THE JEWS, THEIR EVIL WAYS AND THE COVENANT TAKEN FROM THEM

The Qur'ān makes extensive mention of the evil of the Jews. They never intended to believe, yet they made excessive demands from the Holy Prophets عليهم السلام that hurt these noble souls. This verse mentions one of their demands where they requested that a divine scripture be revealed to them that they could feel and hold. They requested this as an attestation to the apostleship of the Holy Prophet صلى الله عليه وسلم, and promised to believe in him should he bring this miracle to pass.

A similar request was made by the Polytheists of Makkah, as stated in Surah Bani Isrā'il, "We will never believe in your ascension (to the heavens) till you reveal to us a Book that we may read" [Surah 17, verse 93]. These were all excuses not to believe and to delay the matter.

Allāh says in Surah An'ām, "If We reveal to you a Book on paper that they can touch with their hands, those who disbelieve will say, 'This is only manifest magic!'" [Surah 6, verse 7]

Although Allāh had made many miracles apparent through the hands of the Holy Prophets عليهم السلام, the disbelievers still demanded to see more, saying that they will believe when these are displayed. Allāh is not constrained to fulfil their wishes, yet He, because of His mercy, had caused the occurrence of many

miracles at their request [one of these being the splitting of the moon by the Holy Prophet صلى الله عليه وسلم]. However, since they never intended to believe, they dismissed all of these as magic.

Their persistent requests were intended to hurt the Holy Prophet صلى الله عليه وسلم who always desired that they become Muslims. Allāh consoles His Holy Prophet صلى الله عليه وسلم by telling him not to be concerned over them because *'indeed they have asked even greater things of Mūsa عليه السلام. They said (to him), 'Show Allāh to us before our eyes!'*

The same incident is mentioned in Surah Baqarah thus, *"When you told Mūsa عليه السلام, 'We shall never believe in you till you show Allāh to us before our very eyes.'"* This world is not a befitting enough stage to witness the grandeur of Allāh. He will be seen only in Heaven (Jannah). When Sayyidina Mūsa عليه السلام requested to see Allāh, a mountain crumbled at the descent of a minute degree of Allāh's illumination and Sayyidina Mūsa عليه السلام fell unconscious. If such a great Holy Prophet صلى الله عليه وسلم and a mountain were unable to bear the sight of even this little bit, how was it then possible that others see Allāh in all His grandeur and splendour?

When Sayyidina Mūsa عليه السلام went to the mountain for a period of forty days, the Bani Isrā'il began to worship the calf. Upon his return, he admonished them and then took seventy of them back with him to the mountain where they repented to Allāh. When they reached the mountain, they heard the speech of Allāh addressed to Sayyidina Mūsa عليه السلام, as well as to them. Allāh told them to worship Him and no other. They said that they will never believe that it was Allāh till they saw Him before their very eyes. It was then that *"a streak of lightning seized them due to their oppression."* Asking for something that is not possible in this world is referred to as oppression.

*"Then they took to the (worship of) the calf after the clear signs had come to them..."* The author of "Ruhul Ma'āni" writes that *"the clear signs"* refer to the miracles that Sayyidina Mūsa عليه السلام displayed before pharaoh (Fir'aun). These were the staff, the shining hand and the splitting of the sea, when pharaoh (Fir'aun) and his army were destroyed and the Bani Isrā'il were saved.

He also writes that *"the clear signs"* could also refer to the natural signs pointing to the Oneness of Allāh, which are apparent to every person. Despite all of these, they still took to the worship of the calf.

*".....but We forgave them all of this..."* The details of this were discussed in the commentary of Surah Baqarah where it was mentioned that those who did not worship the calf were instructed to kill those who did worship. In this way, thousands were put to death and on account of this, *"He pardoned you, for indeed He is Most Pardoning, Most Merciful."* [Surah Baqarah, verse 54]

*"....and granted to Mūsa عليه السلام evident authority."* The author of "Ruhul Ma'āni" writes that this was the authority that Allāh vested in Sayyidina Mūsa عليه السلام whereby he instructed them to execute one another as a means of gaining Allāh's pardon. The author of "Mālimut Tanzil" is of the opinion that this refers to the miracles of Sayyidina Mūsa عليه السلام, whereby he proved his apostleship.

*"We lifted the mountain above their heads to take a solemn covenant from them..."*



This episode was mentioned in Surah Baqarah and is also mentioned in Surah A'rāf When Sayyidina Mūsa عليه السلام presented the Torah to the Bani Isrā'il and commanded them to practise it, they refused. At that instance Allāh raised the mountain from its place and suspended it above their heads. They were again told to practice upon the Torah and this time they accepted, taking a covenant to the effect. However, as Allāh says in Surah Baqarah, "Then you turned away after that." [Surah 2, verse 64]

".....and (We) told them, 'Enter the door prostrate!' This has also been discussed in Surah Baqarah and will be mentioned in Surah A'rāf. When the Bani Isrā'il emerged from the Valley of Teeh, they were told to enter a town bowing down in humility. They, however, entered literally dragging themselves on their posteriors. The details of this incident are mentioned in verse 58 of Surah Baqarah.

"And We told them, 'Do not transgress with regard to the Sabbath!' This episode was also discussed in Surah Baqarah and will be mentioned in Surah A'rāf. The Bani Isrā'il were instructed not to fish on Saturdays, when, as a test for them, the fish would be abundant on Saturdays. They evaded the prohibition by digging a dam alongside the sea, joining the two with canals. The fish would then be drawn into the dam by the water and were unable to escape from it when they closed the linking gates. These fish would then be hauled in on Sundays. They thus contravened the order of Allāh.

".....and We took from them a firm covenant." The covenant entailed adhering to all of Allāh's commandments and avoiding the things He had prohibited for them. They, however, breached this covenant.

فَمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكَفَرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (155) وَيَكْفُرُهُمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا (156) وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا أَنْبَاعُ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (157) بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (158) وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا (159)

(155) Then (they are accused) because of their breach of their covenant, their disbelief in the Allāh's verses, their unlawful slaying of the Prophets عليهم السلام and their statement, "Our hearts are veiled." Rather Allāh had placed a seal upon their hearts because of their disbelief, so only a few of them believe... (156) .....And (they are accused) because of their disbelief and their horrendous slander of Maryam عليها السلام... (157) And because of their statement "Without

doubt we have killed Masīh, Isa, the son of Maryam, the messenger of Allāh.” They never killed him, nor did they crucify him, but they were cast into doubt. Indeed those who dispute regarding him are definitely in doubt. The only knowledge they possess is pursuit of speculation. With certainty, they never killed him... (158) but Allāh raised him towards Himself Allāh is Mighty, the Wise.(159)Every individual of the People of the Book shall believe in him before his death, and on the Day of Judgement, he shall be a witness against them.

## FURTHER MENTION OF THE DISBELIEF AND MISCHIEF OF THE JEWS

Allāh makes mention of many misdemeanours of the People of book (Ahlul kitāb) in this verse. He mentions *“their breach of their covenant, their disbelief in the Allāh’s verses, their unlawful slaying of the Prophets عليهم السلام and their statement, ‘Our hearts are veiled! (i.e. Our hearts are sealed against other religions (D’ins). Rather Allāh had placed a seal upon their hearts because of their disbelief so only a few of them believe...”*

The author of “Rūhul Ma’āni” writes in his interpretation of this verse that Allāh had dealt with them the way He had because of all the misdeeds mentioned. The punishment that they received was on account of the sins enumerated in the verse, as well as *“because of their disbelief and their horrendous slander of Maryam عليها السلام and because of their statement, ‘Without doubt we have killed Masīh, Isa, the son of Maryam, the messenger of Allāh.”*

The commentator Abu Hayān رحمه الله عليه is of the opinion that all of these sins caused them to be accursed in the sight of Allāh (as translated above). This he substantiates with the verse in Surah Mā’idah (Surah 5, verse 13) where Allāh says in similar words, *“Then because of their breach of their covenant We cursed them.”*

In Surah Baqarah (Surah 2, verse 88) as well, after mention of their statement that their hearts are veiled, Allāh says, *“but We cursed them because of their disbelief and only a few of them believe.”* In the verses under discussion here Allāh says, *“Rather Allāh had placed a seal upon their hearts because of their disbelief so only a few of them believe.”* While they considered themselves fortunate that they were not accepting Islām, Allāh actually deprived them of this great boon by sealing their hearts.

The Jews slandered Sayyidah Maryam عليها السلام despite the fact that Sayyidina Isā عليه السلام cleared his mother’s name and attested to her chastity while still an infant in her lap, as mentioned in Surah Maryam (Surah 19, verses 30 to 36) where he said, *‘I am the servant of Allāh. He gave me the Book and made me a Nabi (messenger) ..... “The Qur’ān also attests to this fact, as Allāh says in Surah Tahrīm, “And Maryam, the daughter of Imrān, whose chastity We have protected...” [Surah 66, verse 12]*

Undeterred by all of this, the Jews still accused her of adultery and then resolved to murder Sayyidina Isā عليه السلام himself. They claimed, *“Without doubt we have killed Masīh, Isā, the son of Maryam, the messenger of Allāh.”* At this juncture, the author of “Rūhul Ma’āni” writes that the Jews never accepted Sayyidina Isā عليه السلام to be a messenger of Allāh. They were merely being sarcastic when they

referred to him as "the messenger of Allāh". He adds that another interpretation of the statement is to say that these words ("the messenger of Allāh") were not their words, but Allāh had added them to emphasise the position of Sayyidina Isā عليه السلام.

*"They never killed him, nor did they crucify him, but they were cast into doubt."* The commentators differ about the actual manner in which the Jews were cast into doubt. Sayyidina Ibn Abbās رضى الله عنه narrates that when some Jews imprisoned Sayyidina Isā عليه السلام and his mother, he cursed them. Consequently, they all were transformed into monkeys and pigs. When their leader (Yahūda) received news of this, he consulted the others and they eventually decided to kill Sayyidina Isā عليه السلام.

As they marched to execute their sinister plan, Allāh instructed Jibrīl عليه السلام to raise Sayyidina Isā عليه السلام to the heavens. A Jew by the name of Taytanūs went to collect Sayyidina Isā عليه السلام, but did not find him there. Allāh transformed this Jew into the likeness of Sayyidina Isā عليه السلام, and he was then killed by the others and placed on the cross.

Sayyidina Wahb bin Munabbah رحمه الله relates that when the Jews came to assassinate Sayyidina Isā عليه السلام, he was present in a house with all of his seventy disciples (*Hawariyyin*). Allāh made them all look just like Sayyidina Isā عليه السلام. The Jews declared that they were bewitched and swore to kill all of them if Sayyidina Isā عليه السلام did not surrender himself. Sayyidina Isā عليه السلام then addressed his disciples, asking which of them were prepared to sacrifice his life in exchange for Heaven (*Jannah*). One of them then went forward and claimed to be Sayyidina Isā عليه السلام. Consequently, he was killed and crucified, and Sayyidina Isā عليه السلام was raised to the heavens. Sayyidina Qatādah, Mujāhid and others رحمه الله are also of this opinion.

Another version is that there was a hypocrite amongst the disciples of Sayyidina Isā عليه السلام. He told the Jews that he would lead them to Sayyidina Isā عليه السلام and even took payment of thirty dirhams. Upon reaching the house, he discovered that Sayyidina Isā عليه السلام was already raised to the heavens. Allāh transformed this hypocrite into the form of Sayyidina Isā عليه السلام, and the Jews killed him instead. Besides the above incidents others have also been reported. [*"Rūhul Ma'āni"* v. 6 p.10]

Allāma Baghawī رحمه الله narrates in "*Ma'ālimut Tanzīl*" (v. 1, p.492) that the Jews appointed a sentry to guard Sayyidina Isā عليه السلام when they imprisoned him. This sentry was transfigured into the form of Sayyidina Isā عليه السلام and killed, while Sayyidina Isā عليه السلام was raised to the heavens.

Certain European researchers have publicised another version of the story. They say that the Jews persistently complained to their Roman leaders that a person had left their Religion (*D'in*), has attracted the youths towards him, and has caused a split among them. They protested that his followers were increasing by the day and that he was a danger to the Roman Empire as well since he did not submit to any authority. They entreated that if he was not stopped, he would grow to be a threat for all of them. Since the Romans paid little attention to the religious affairs of the Jews, it was difficult to convince them to put an end to Sayyidina Isā عليه السلام. It was for this reason that the Jews resorted to persuading

them about the danger that Sayyidina Isā عليه السلام posed to their government.

One Friday evening before sunset, they gathered in large numbers and again pleaded with the ruler to issue a warrant for the execution of Sayyidina Isā عليه السلام. They desired that the execution take place before the dawn of Saturday, which would occur after sunset. The ruler finally declared that Sayyidina Isā عليه السلام be crucified and that the condemned person carry the cross to the gallows. The Jews were exuberant and, in large numbers, they followed the soldiers detailed to bring Sayyidina Isā عليه السلام to the gallows.

The distance from his home to the gallows was long, the cross heavy, and Sayyidina Isā عليه السلام was slightly built, being emaciated by his extensive travels. He therefore walked very slowly. The Jews, many of them youths who were extremely opposed to Sayyidina Isā عليه السلام, taunted him en route. The soldiers instructed one of these youths to assist in carrying the cross since it was too much for Sayyidina Isā عليه السلام. The youth, one of the fiercest opponents to Sayyidina Isā عليه السلام, happily accepted the task so that the execution may take place before sunset as they desired.

When the soldier at the gallows saw the Jewish youth approaching with the cross on his back, they assumed that he was the condemned person. Therefore, according to their instructions, they proceeded to place him on the cross. Despite his protests, they killed him because they did not understand his language and because every convicted person will try to save himself by making similar protests. The Jews, being far from the scene also thought that Sayyidina Isā عليه السلام was crucified.

*Allāh raised His messenger to Him and confounded the schemes of the disbelievers (Kuffār). Allāh says with regard to this episode, "They planned and Allāh planned, and Allāh is the best of planners."*

*".....indeed those who dispute regarding him are definitely in doubt. The only knowledge they possess is pursuit of speculation."* Those who thought that they killed Sayyidina Isā عليه السلام were plagued by the enigma that if they killed Sayyidina Isā عليه السلام, what happened to their person (whom they had sent to fetch him)? If that person was killed, then what happened to Sayyidina Isā عليه السلام?

*"With certainty, they never killed him but Allāh raised him towards Himself"* The Holy Prophet صلى الله عليه وسلم met Sayyidina Isā عليه السلام on the fourth heaven when he went for Ascension (Mi'rāj). He shall descend towards the approach of the Day of Judgement, fight wars against the disbelievers (Kuffār) and establish justice on earth.

Allāh says in verse 55 of Surah Āl Imrān, *"When Allāh said, 'O Isā, I shall cause you to pass away, raise you unto Me, purify you from those who disbelieve and make those who follow you above those who disbelieve till the Last Day.'*" The discussion of this verse should be referred to for further details.

*"Allāh is Mighty, the Wise."* He is perfectly capable of transfiguring people and none may alter His decrees. He may raise people towards Him, or leave them to be upon this earth. Everything is done according to His wisdom.

*"Every individual of the People of the Book shall believe in him before his death..."*

Every Jew and Christian shall believe in Sayyidina Isā عليه السلام to be a messenger of Allāh (not His son) when he sees the reality of the next world before him while of his deathbed. However, this Belief (*Imān*) will not rescue him and he will remain a disbeliever (*kāfir*). [*"Ruhul Ma'āni"* v. 6 p.17] This is the opinion of Sayyidina Dhahhāk, Ikrama and Mujāhid رحمه الله عليه, as well as that of Sayyidina Ibn Abbās رضي الله عنه.

Other commentators have rendered a slightly different explanation. They interpret it to mean that every person of the People of book (*Ahlul kitāb*) will believe in Sayyidina Isā عليه السلام before his death i.e. before the death of Sayyidina Isā عليه السلام just before judgment day (*Qiyāmah*).

Sayyidina Abu Huraira رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "By the Being in whose hands is my life! Soon the son of Sayyidina Maryam عليها السلام shall descend among you. He shall judge between you, shall be just, shall demolish the cross that the Christians worship (in this way he will declare his immunity from their beliefs and religion (*D'in*) and the fact that it is false), shall kill all pigs (this will also be with the view to refute the Christians), will abolish Jizya (none shall have the option to pay Jizya; they will have to either accept Islām or be executed), and he shall be so generous with wealth that none shall be left in want. At that time a single prostration (*sajdah*) shall be more valuable than the entire world and whatever it contains." After reporting this much, Sayyidina Abu Huraira رضي الله عنه recited the verse "Every individual of the People of the Book shall believe in him before his death..." [Bukhari v. 1, p.490]

Sayyidina Abu Huraira رضي الله عنه intended to illustrate that every person of the People of book (*Ahlul kitāb*) shall then believe in Sayyidina Isā عليه السلام after his return to the world. According to a narration of "Ma'ālimut Tanzil", after reciting the verse Sayyidina Abu Huraira رضي الله عنه thrice repeated, "Before the death of Sayyidina Isā عليه السلام i.e. "Every individual of the People of the Book shall believe in him [in Sayyidina Isā عليه السلام] before his [Sayyidina Isā عليه السلام's] death."

The author of "Rūhul Ma'āni" writes that this is also the reported opinion of Sayyidina Ibn Abbās رضي الله عنه, Sayyidina Hasan رحمه الله عليه and Qatādah رحمه الله عليه. He adds that every individual of the People of book (*Ahlul kitāb*) present at the time of the descent of Sayyidina Isā عليه السلام will believe in him before his death and all religion (*D'in*) s will be vanquished to be survived only by Islām.

"...and on the Day of Judgement, he shall be a witness against them." He will testify that the Jews falsified him and that the Christians called him the son of Allāh. [*"Ruhul Ma'āni"*]

This portion of the verse may also mean that he will testify that he had conveyed the message to them, but they still resorted to polytheism (*shirk*). [*Mālimut Tanzil*]

فَيُظْلَمُ مِّنَ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيْبَتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ  
كَثِيرًا ۖ وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالُ النَّاسِ بِالْبَاطِلِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ  
مِنْهُمْ عَذَابًا أَلِيمًا

(160) Because of the oppression of the Jews, We forbade them from the pure things that were permissible for them; and because of their excessive prevention from the path of Allāh. (161) .... and because they took usury when they were prohibited from it; and because they usurped the wealth of others by deceitful means. We have prepared an excruciating punishment for the disbelievers from among them.

## THE JEWS WERE DEPRIVED OF PURE THINGS BECAUSE OF THEIR ILLEGAL DEALINGS AND CONSUMPTION OF USURY

The verses mention that the Jews were prohibited from eating certain pure and wholesome things because they indulged in many major sins. They murdered the Prophets عليهم السلام, breached their promise to Allāh, falsified the Prophets عليهم السلام and took interest whereas it was forbidden to them in the Torah.

Another reason was *"they usurped the wealth of others by deceitful means."* Their scholars took bribes from the people and usurped their wealth in other ways as well. Consuming the wealth of others is common among the Jews. The details of this can be found in the discussion of verse 69 of Surah Baqarah.

The author of "Ma'ālimut Tanzil" writes that every time the Jews perpetrated one of these atrocious sins, one of the pure things was forbidden to them. Some of these are mentioned in Surah An'am and will be mentioned there Insha Allāh. After mentioning these things in verse 146 of Surah An'am, Allāh says, *"This We granted them as retribution for their rebellion"*

Certain things that were forbidden in the time of Sayyidina Mūsa عليه السلام were permitted in the Shari'ah of Sayyidina Isā عليه السلام, who told the people, *"I make lawful for you some of that which was forbidden unto you."* [Surah Āl Imrān, verse 50]

Another reason for the Jews being deprived was that they prevented others from accepting the truth. They assassinated the Prophets عليهم السلام so that others may not benefit from them.

Then they were always in the forefront of the usurers despite the fact that the Torah prohibited them from this sin. This is the most effective way of becoming wealthy. They grant loans to the poor at exorbitant interest rates and then still compound it by adding interest to the interest. This leads to the interest eventually exceeding the original capital. It entails taking unfair advantage of the plight of the poor and being unsympathetic towards them.

The Ummah of the Holy Prophet صلى الله عليه وسلم have also been prohibited from his practice, but it is unfortunate that many still freely indulge themselves. The entire system of banking revolves around interest and the Jews control these banks. Instead of refraining from this, today's so-called Muslims attempt to make it permissible by terming it transactions of profit.

Some critics say that the Scholars (Ulemā) have plunged the Ummah into the darkness of retrogression by declaring interest to be unlawful (Harām), whereas the other nations have progressed so far ahead! It is indeed surprising that they think that the Scholars (Ulemā) can prohibit anything by themselves. The

Scholars (*Ulemā*) merely convey the injunctions of Allāh. It is sad to notice that the same people who claim to detest the Jews adopt their despicable methods! They are impressed by the growing content of their vaults, but are heedless of the consequences of the Hereafter (*Akhirah*)!

As the Jews were legally deprived of the pure things, so too are today's people also physically deprived. The things that offered pleasure fifty years ago no longer hold any joy for people. Animals are slaughtered in various countries in direct contravention of the laws of Islām. The meat is consumed by all and sundry without a dint upon their consciences. Consequently, there is no enjoyment in eating such food.

The details regarding interest can be referred to in the discussion of verse 275 of Surah Baqarah.

"We have prepared an excruciating punishment for the disbelievers from among them." After their punishment in this world (prohibition of pure things), they will be subjected to the torments of the Hereafter (*Ākhirah*) if they die in the condition of disbelief (*kufr*).

لَكِنَّ الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَا اُنْزِلَ اِلَيْكَ وَمَا اُنْزِلَ مِنْ قَبْلِكَ  
وَالْمُقِيْمِيْنَ الصَّلٰوةَ وَالْمُوْتُوْكَ الزَّكٰوةَ وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اُولٰٓئِكَ  
سَنُؤْتِيْهِمْ اَجْرًا عَظِيْمًا

(162) However, those of them [the People of book (*Ahlul kitāb*)] who are well-grounded in knowledge and the believers believe in what was revealed to you [O Muhammad صلى الله عليه وسلم] and what was revealed before you. They are the ones who establish *Salāh*, pay *Zakāh* and believe in Allāh and the Last Day. These are the ones on whom We shall soon confer an immense reward.

### THOSE WHO WERE WELL GROUNDED IN KNOWLEDGE FROM THE PEOPLE OF BOOK (*AHLUL KITĀB*) ACCEPTED BELIEF (*IMĀN*)

This verse informs us that all the People of book (*Ahlul kitāb*) were not as described above. Some of them possessed sound knowledge of the previous divine scriptures and were people with deep insight into matters. They were people who "establish *Salāh*, pay *Zakāh* and believe in Allāh and the Last Day."

Allāh has promised tremendous rewards for such people. However, they were only few in number [such as Sayyidina Abdullah bin Salām رضى الله عنه]; the majority of them remained steadfast on disbelief (*kufr*). The same rewards have been promised to all those who possess Belief (*Imān*) and do righteous deeds.

﴿اِنَّا اَوْحَيْنَا اِلَيْكَ كَمَا اَوْحَيْنَا اِلَى نُوْحٍ وَالْتَيْسَنَ مِنْ بَعْدِهِ وَاَوْحَيْنَا اِلَى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَاَلْسَبٰطِ وَعِيسٰى وَاَيُوْبَ وَيُوْسُفَ﴾

وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زُبُورًا ﴿١٦٣﴾ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ  
 وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾ رُسُلًا مُبَشِّرِينَ  
 وَمُنْذِرِينَ لِّئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا  
 ﴿١٦٥﴾ لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ يَشْهَدُونَ  
 وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

(163) Indeed We have sent revelation to you just as We had sent revelation to Nūh عليه السلام and the Holy Prophets عليهم السلام after him. And We have sent revelation to Ibrāhīm, Ismā'il, Is'hāq, Ya'qūb, his grandsons, Isā, Ayyūb, Yunus, Harūn and Sulaymān. And We gave Dawūd عليه السلام the Zabūr. (164) And We have sent many more messengers; the narratives of some We have narrated to you before and the narratives of some We have not narrated to you. Allāh specially spoke to Mūsā عليه السلام. (165) We have sent many Prophets عليهم السلام who conveyed glad tidings and warnings so that mankind may have no argument against Allāh after these messengers. Allāh was Ever Mighty, The Wise. (166) But Allāh Himself testifies to that which He revealed to you. He revealed it with full knowledge; and the angels also testify. Allāh suffices as a Witness.

### THE WISDOM OF SENDING HOLY PROPHETS AND THE MENTION OF CERTAIN PROPHETS عليهم السلام

These verses were revealed in reply to the surprise of some people that the Holy Prophet صلى الله عليه وسلم could be a messenger of Allāh and receive revelation. Allāh informs them that this is no new occurrence since numerous other Holy Prophets in the past also received revelation.

These verses also serve as a reply to those people who were astonished at the fact that a human being can be a messenger of Allāh. Any person who is aware of the chain of Holy Prophets will know that they were all human beings. These verses inform people that they should accept the apostleship of the Holy Prophet صلى الله عليه وسلم even though they were previously unaware of the Holy Prophets before him. Belief (*Imān*) cannot be achieved merely by logical reasoning.

Thereafter Allāh makes specific mention of certain Prophets عليهم السلام who were renowned in Jewish circles. Of these, Sayyidina Ibrāhīm عليه السلام and Ismā'il عليه السلام were well known amongst the Quraish of Makkah, who were the progeny of these noble souls. They believed that they were followers of the creed of Sayyidina Ibrāhīm عليه السلام and even performed the Hajj as they thought he had done. However, polytheism (*shirk*) still remained in their hearts and they refused to submit to Oneness of Allāh (*Tauhid*).

Besides the Prophets عليهم السلام mentioned in the above verse, others are enumerated in Surah An'ām (Surah 6, verses 84, 85 & 86). They are Sayyidina Yusuf عليه السلام, Sayyidina Zakariyya عليه السلام, Sayyidina Yahya عليه السلام, Sayyidina Ilyās



عليه السلام, Sayyidina Ya's'a عليه السلام and Sayyidina Lūt عليه السلام. Surah Maryam and Surah Anbiya make mention of Sayyidina Idris عليه السلام, while Surah Anbiya and Surah Sawd mention the name of Sayyidina Dhul Kifl عليه السلام. Surah A'raf, Hud and Shu'arā mention the names of Sayyidina Hud, Sālih and Shu'aib عليه السلام in numerous verses of each Surah.

The above verse as well as verse 136 of Surah Baqarah speak about the "Asbāt" (grandsons). The commentators mention that these refer to the progeny of Sayyidina Ya'qūb عليه السلام. Every Prophet who was sent to the Bani Isrā'il was from the progeny of Sayyidina Ya'qūb عليه السلام. Of the many that came between Sayyidina Mūsa and Isā عليه السلام, only the names of Sayyidina Zakariyya and Yahya عليه السلام are mentioned in the Qur'ān and Ahadīth. Scholars have heard the names of others from the Jews e.g. Sham'un, Shamwil and Hiz'qil عليهم السلام.

"And We gave Dawūd عليه السلام the Zabūr." The "Zabūr" is one of the four famous books revealed by Allāh and is also mentioned in Surah Bani Isrā'il.

Of the 24 Holy Prophets عليهم السلام whose names appear in the Qur'ān, 23 have been mentioned above. The 24th is the final Holy Prophet Sayyidina Muhammad صلى الله عليه وسلم. The Ahlus Sunnah wal Jama'ah hold the belief that the father of mankind, Sayyidina Ādam عليه السلام was also a Holy Prophet of Allāh.

The Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgement every Prophet will be under my flag, be he Ādam عليه السلام or any other." [Mishkāt, p. 513]

It is obligatory (Fardh) to believe in every one of the above 25 Prophets by their names. The others also have to be believed in as true Holy Prophets عليه السلام. In certain narrations their total number has been stipulated as approximately 124 000, of whom 313 were Holy Prophet. [Mishkāt p. 511]

Beliefs are based upon the Qur'ān and those Ahadīth that are "Mutawātirah". Since the above narration does not fall in either of the above categories, the Scholars (Ulemā) of the Ahlus Sunnah wal Jama'ah state that it is not a necessary condition of Belief (Imān) to believe in the above figure. It is sufficient for a person to say that he believes in all of Allāh's Holy Prophets and messengers عليهم السلام. In this way none of them will be excluded and none will be included who are not from among them. The reason for this is the verse, "And We have sent many more messengers; the narratives of some We have narrated to you before and the narratives of some We have not narrated to you."

A similar verse appears in Surah Mu'min where Allāh says, "Without doubt We have sent many Holy Prophets before you, some of whom we have mentioned to you and some We have not mentioned." [Surah 40, verse 78]

To believe in an unspecified number of Prophets عليهم السلام also holds the benefit that there exists a difference of opinion about Sayyidina Dhul Kifl عليه السلام. Some say that he was a Holy Prophet while others maintain that he was a pious bondsmen of Allāh. [Refer to "Ma'ālimut Tanzīl" v. 3 p.265]

"Allāh specially spoke to Mūsa عليه السلام." The Ahlus Sunnah wal Jama'ah hold the belief that speech is one of the eternal attributes of Allāh and the Qur'ān is the speech of Allāh. Man is incapable of understanding exactly how Allāh spoke

to Sayyidina Mūsa عليه السلام. The Qur'ān and Ahadīth contain no mention of this. It is incumbent that a Believer (*Mu'min*) believes in the truth of the matter despite his inability to understand how it actually occurred. Allāh is not confined to places and circumstances. He spoke to Sayyidina Mūsa عليه السلام in a manner befitting His noble countenance.

*"We have sent many Prophets who conveyed glad tidings and warnings so that mankind may have no argument against Allāh after these messengers"* Allāh sent the Prophets عليهم السلام to convey the message of Oneness of Allāh (*Tauhid*) to the masses and instruct them with His worship. They gave the people of Belief (*Imān*) glad tidings of immense rewards in the Akhirah (*Hereafter*) and warned the rejecters of Hell.

Thus Allāh did so that people may not say, *"Why did You not send a Holy Prophet to us so that we may have followed your verses before we were disgraced and humiliated?"* [Surah TāHā, verse 134]

*"Allāh was Ever Mighty, The Wise."* Allāh is Capable of punishing whomsoever He wishes. According to His wisdom He sent the messengers عليه السلام so that people may not have an argument against Him, but His argument may prevail against them.

*"But Allāh Himself testifies to that which He revealed to you. He revealed it with full knowledge; and the angels also testify. Allāh suffices as a Witness."* *"Ma'ālimut Tanzil"* (v.1, p.105) contains a narration of Sayyidina Ibn Abbās رضي الله عنه in which he reports that the leaders of Makkah once came to the presence of the Holy Prophet صلى الله عليه وسلم. They said, *"O Muhammad صلى الله عليه وسلم, we have asked the Jews about you. We asked them whether Muhammad صلى الله عليه وسلم was described to them or not? They replied that they never knew him."*

Soon thereafter a group of Jews passed by. The Holy Prophet صلى الله عليه وسلم told them, *"Allāh knows well that you are aware that I am the Holy Prophet of Allāh."* When they swore that they were ignorant of the fact, Allāh revealed the above verse. Allāh says that the truth of the Holy Prophet's صلى الله عليه وسلم apostleship was not based upon their (the Jews') affirmation. Allāh, in His Book (which is in itself a miracle) attests to this fact and so do all the angels. It makes no difference if foolish obstinate people do not admit it. The testimony of Allāh is more than sufficient, and none else is required.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا يَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

(167) Undoubtedly those who disbelieve and prevent from the path of Allāh have wandered far astray. (168) Indeed those who disbelieve and oppress, Allāh will not forgive them, nor guide them on any path. (169) except the path of Hell, wherein they shall abide forever. This is ever so easy for Allāh.

## THERE IS ONLY THE PATH TO HELL FOR THE DISBELIEVERS (KUFFĀR) AND THOSE WHO PREVENT OTHERS FROM THE PATH OF TRUTH

These verses contain a severe warning to those who disbelieve and then forbid others from believing. There is no hope that such persons will ever return to the right path since they have "wandered far astray."

"Indeed those who disbelieve and oppress..." Those who disbelieve oppress themselves and oppress others by not allowing them to believe. Regarding such people, Allāh says, 'Allāh will not forgive them, nor guide them on any path except the path of Hell, wherein they shall abide forever.' Since they were not prone to follow the path to Heaven (Jannah) in this world, they will be dragged upon the path of Hell by the angels on the Day of Judgment.

"This is ever so easy for Allāh." None can prevent Him from condemning the disbelievers (Kuffār) to the eternal doom of Hell and none can force Him to forgive them either

يَتَأْتِيهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَتَأْمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾ يَتَأْهَلُ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أُلْقِيَتْهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَتَأْمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ أَنْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

(170) O Mankind! Indeed the messenger has come to you with the truth from your Lord; so believe, it will be better for you. If you disbelieve, then verily to Allāh belongs whatever is in the heavens and earth. Allāh is ever All Knowing, The Wise. (171) O People of the Book! Do not commit excesses in your Religion (Dīn) and attribute the truth only to Allāh. The Masīh Isā, the son of Maryam was but the messenger of Allāh, His word that He cast to Maryam and a spirit from Him. So believe in Allāh and His messengers and do not say that there are three gods. It will be best for you to desist, Allāh is only One Deity. He is Pure from having children. To Him belongs what is in the heavens and what is in the earth. Allāh is Sufficient as a Defender.

## THE DEVIATION OF THE CHRISTIANS AND THEIR BELIEF IN TRINITY

The above verses begin by addressing the whole of humanity collectively. Allāh says, "O Mankind! Indeed the messenger has come to you with the truth from your Lord; so believe, it will be better for you." Belief (Imān) is in itself a great good and it will save a person from the everlasting torment of the Ākhirah (Hereafter)

and shall allow him to enjoy the bliss of Heaven (Jannah). On the other hand, "If you disbelieve, then (Allāh is Independent because) verily to Allāh belongs whatever is in the heavens and earth."

"Allāh is ever All Knowing, The Wise." The Belief (Imān) and disbelief (kufr) of people cannot be concealed from Allāh and He shall reward and punish according to His wisdom.

"O People of the Book! Do not commit excesses in you Religion (D'īn) and attribute the truth only to Allāh." The Christians believe that Sayyidina Isā عليه السلام is the son of Allāh and hold the belief of trinity to this day. The Jews claim that Sayyidina Uzair عليه السلام is the son of Allāh, they slander Sayyidah Maryam عليها السلام, reject the Prophethood of Sayyidina Isā عليه السلام and are adamant that they killed him.

Allāh refutes these beliefs in the Qur'ān, but they still hold them. In addition, the Christians go a step further by claiming (Allāh forbid) that Allāh had His son crucified as expiation for all of their sins. All of this amounts to being excessive in Religion (D'īn) and attributing lies to Allāh.

Whatever the People of book (Ahlul kitāb) have to say regarding Sayyidina Isā عليه السلام is all incorrect. Allāh then defines the position of His noble messenger by saying, "The Masih Isā, the son of Maryam was but the messenger of Allāh, His word that He cast to Maryam and a spirit from Him."

One of the interpretations of Sayyidina Isā عليه السلام being the "word" of Allāh is as mentioned in Surah Yasin, where Allāh says, "The instruction of Allāh when He decrees something is that He says, 'Be!' and it comes to pass." [Surah 36, verse 82]

It has been discussed in Surah Āl Imrān that when Sayyidah Maryam عليها السلام expressed surprise that she would bear a child when no man had touched her, the angel told her, 'In this way Allāh creates what He wills. When He decrees a matter, He has only to say, 'Be!' and it is" (Surah 3, verse 47). Because Sayyidina Isā عليه السلام was not born normally, his birth is attributed directly to Allāh's instruction of "Kun!" (Be!).

The question then, arises why is only Sayyidina Isā عليه السلام referred to as Allāh's word when everything is created with the instruction of "Kun!"? Quoting from Imam Ghazali رحمه الله عليه, the author Of "Rūhul Ma'āni" writes that the birth of a child has two causes. One is the near and apparent cause (i.e. conception, pregnancy and delivery). The other is the further or hidden cause viz. Allāh's instruction of "Kun!" Since the first apparent cause was absent in the case of Sayyidina Isā عليه السلام, his birth can be related only to the second hidden cause which is the word of Allāh.

"Mālimut Tanzil" (v.1, p.502) explains that the meaning of "He cast to Maryam" is that Allāh informed Sayyidah Maryam عليها السلام of the pending birth.

With regard to the phrase "a spirit from Him," he writes that although Sayyidina Isā عليه السلام is a spirit like every other person, Allāh has specially mentioned him to express his elevated position in nearness to Allāh. This is just as Masājid are referred to as Allāh's homes to denote their importance. Other commentators mention that "spirit" in this context refers to the 'nafkh' i.e. the breath of Jibr'il عليه السلام when he blew the spirit of Sayyidina Isā عليه السلام into

Sayyidah Maryam عليها السلام.

Others are of the opinion that the Arabic word "ruh" should not be translated as spirit, but rather as 'mercy.' This is not farfetched because it could be extracted from the root word 'rahmah,' which means 'mercy.' Others have interpreted the word to mean 'inspiration.' In this case, Allāh inspired Sayyidah Maryam عليها السلام with the message of the imminent birth. Yet another group maintain that 'spirit' refers to Jibr'il عليه السلام since he conveyed to Sayyidah Maryam عليها السلام the glad tidings of the birth.

*"So believe in Allāh and His messengers and do not say that there are three gods."* Up to the present, the Christians are divided into numerous denominations. Some say that Sayyidina Isā عليه السلام is Allāh, believing that Allāh entered into the body of Sayyidina Isā عليه السلام. Others say that Allāh, Sayyidina Isā عليه السلام and Sayyidah Maryam عليها السلام are collectively one god. This is the concept of trinity that is refuted in this verse as well as verses 17, 72 and 73 of Surah Mā'idah.

Allāh informs them with regard to this, *"it will be best for you to desist"* from these erroneous beliefs, and understand that *"Allāh is only One Deity. He is Pure from having children."* This emphasises that not only does Allāh not possess children, but it is impossible that He could ever have them since having children indicates a form weakness (dependency, etc) and will then be a defect. Allāh is Pure from all types of defects and weaknesses. Just as it would be polytheists (*shirk*) and disbelief (*kufr*) to believe in other deities, it will be the same to attribute children to Allāh.

*"To Him belongs what is in the heavens and what is in the earth."* All of this is His creation, so how is it possible that any of them can be His partner or His children?

*"Allāh is sufficient as a Defender."* Allāh created everything and cares for each one of them. He has no necessity for children, nor partners. Therefore, only He should be worshipped and requested for assistance.

## THE PROHIBITION AGAINST EXCESSES IN RELIGION (D'ĪN)

Just as the People of book (*Ahlul kitāb*) were prohibited from perpetrating excesses in their religion (*D'īn*), so too are the Ummah of the Holy Prophet صلى الله عليه وسلم. As the Christians elevated Sayyidina Isā عليه السلام to a deity, many Muslims do the same for the Holy Prophet صلى الله عليه وسلم by claiming that he possesses knowledge of the unseen. In this way, they claim that the knowledge of the Holy Prophet صلى الله عليه وسلم is on par with that of Allāh. Some also say that he possesses certain attributes reserved solely for Allāh.

These excesses in praise are all too common amongst the Ummah of the Holy Prophet صلى الله عليه وسلم, despite that fact that he mentioned, *"Do not be excessive in praising me as the Christians were excessive in their praise of the son of Sayyidah Maryam عليها السلام. I am only the servant of Allāh, so refer to me as Allāh's servant and His messenger."* [*Mishkāt* p. 417 from Bukhari and Muslim]

Mulla Ali Qari رحمه الله writes in his book *"Al Mawdū'ātul Kabīr"* (p.99) that according to consensus, the person who believes that the knowledge of the Holy Prophet صلى الله عليه وسلم is equal to that of Allāh will be a disbeliever (*kāfir*).

These hyperbolic and exaggerated beliefs also extend to the pious saints. It is asserted that they have certain powers over creation and also have knowledge of the unseen. People request things from them and take oaths in their names. They even stoop to the extent of making Circumambulation (*Tawāf*) around their graves; an act that is reserved exclusively for the Ka'ba of Allāh. They also prostrate to these graves, not realising that prostration and oaths are reserved only for Allāh.

The Qur'ān emphasises the prohibition against excesses (*ghulū*) in numerous places. Allāh says in Surah Mā'idah, "O you who believe, do not forbid the pure things that Allāh had permitted for you, and do not transgress. Indeed Allāh does not like those who transgress (the limits)." [Surah 5, verse 87]

Transgressing the limits can take many forms. These may be with regard to actions and beliefs. Examples of these are all too rampant in the Ummah. Marriage has not been prohibited during the months of Dhul Qā'dah, Muharram and Safar. Many people transgress this permission to marry by specifically avoiding marriage during these months. Another example is marriage to widows. The Shari'ah has permitted it in no uncertain terms, yet many people consider it to be Unlawful (*Harām*). Only Allāh reserves the right to declare something to be Unlawful (*Harām*) or to permit others.

The prohibition against excesses (*ghulū*) also includes avoiding the concessions granted by Allāh. An example of this is the concession granted by the Shari'ah for a "Musāfir" (traveller) to perform Shorten (*Qasr*) Salāh. It is incumbent for him to do so and failure to comply is tantamount to excesses (*ghulū*).

Only those things that the Shari'ah specifies to be devotional shall be regarded as such and they will allow a person proximity to Allāh. Other actions will not do the same for a person, such as a fast in which one totally abstains from speech, or standing in the sun indefinitely.

Another way in which people transgress the limits is by according the rank of Compulsory (*Wājib*) to actions that are preferable (*Mustahab*). This is also done when those preferable (*Mustahab*) acts that are practised on general occasions are reserved specially for specific occasions. An example of this is when the general practice of Musāfahā (*shaking hands*) is reserved as a special practice after the Salāhs of Fajr, Asr and Eid. The practice of Musāfahā (*shaking hands*) and Mu'ānaqa (*embracing*) are Sunnah actions that are to be practised on all occasions. By specifying them for the days of Eid is excesses (*ghulū*) on its own, and this is doubled when they are considered to be compulsory (*Wājib*) as well.

Another way in which excesses (*ghulū*) is commonly practiced is when a specific reward or punishment is associated with an action whereas these were not specified by the Qur'ān nor the Ahadīth.

Yet another guise of excesses (*ghulū*) is to specify a certain method and formula for an action whereas the Qur'ān and Ahadīth are silent on the issue. These are practiced in the specification of explicit numbers of Rakāhs and Surahs for certain Salāhs. Added to this is the fixing of these particular Salāhs as Obligatory (*Fardh*) or Compulsory (*Wājib*). Many books written by irresponsible

persons contain mention of these types of Salāh that are to be performed on certain nights.

These types of Salāh are fabrications, as Mulla Ali Qari رحمه الله عليه writes in "Al Mawdū'atul Kabir" (p.101). He makes mention of certain Salāhs that are said to be performed on certain days of the week.

The religion (D'in) of Islām is perfect and needs no additions and omissions in the form of excesses (ghulū) and innovation (Bid'ah). Imām Mālik رحمه الله عليه mentioned that the person who introduces innovation (Bid'ah) seems to think that Muhammad صلى الله عليه وسلم had erred in his conveyance of the religion (D'in). The innovator of heresy (Bid'ah) acts as if he is the one to perfect the religion (D'in), thinking that Islām is imperfect and that the Holy Prophet صلى الله عليه وسلم had not fulfilled his duty.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ  
يَسْتَنْكِفَ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾ فَأَمَّا الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ  
أَسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا  
وَلَا نَصِيرًا ﴿١٧٣﴾ يَتَأْتِيهَا النَّاسُ قَدْ جَاءَهُمْ بُرْهَانٌ مِنْ رَبِّكَمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾  
فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةِ مَنَّةٍ وَفَضْلِ  
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٧٥﴾

(172) Masīh is never ashamed to be a slave of Allāh, neither are the favoured angels. Whoever is ashamed of worshipping Him and is haughty, Allāh shall soon gather them all to Him. (173) As for those who believe and do righteous deeds, He shall grant them their rewards in full and increase unto them His bounty. As for those who are ashamed (of worshipping Him) and are proud, He shall inflict upon them an agonising punishment; and they will not find any friend nor any helper besides Allāh. (174) O Mankind, indeed a proof has come to you from your Lord and We have revealed to you a clear light. (175) As for those who believe in Allāh and hold fast unto Him, them shall He soon enter into His mercy and bounty and guide them to the right path towards Him.

## THE REWARDS OF THE PEOPLE OF BELIEF (IMĀN) AND THE CHASTISEMENT OF THE PEOPLE OF DISBELIEF (KUFR)

"Asbābun Nuzūl" (p. 180) reports that a Christian delegation from Najrān told the Holy Prophet صلى الله عليه وسلم that he was insulting their leader. When the Holy Prophet صلى الله عليه وسلم asked them who their leader was, they replied that he was Sayyidina Isā عليه السلام. The Holy Prophet صلى الله عليه وسلم asked them what they considered insulting to him. They responded by saying, "You call him the

servant of Allāh and His messenger." The Holy Prophet صلى الله عليه وسلم told them that Sayyidina Isā عليه السلام does not consider this to be insulting, but they were adamant that it was. On this occasion Allāh revealed the above verse that "*Masīh is never ashamed to be a slave of Allāh...*"

Since his birth, Sayyidina Isā عليه السلام called people to the worship of Allāh, telling them that Allāh is their Lord. In Surah Āl Imrān he informs the people, "*Verily Allāh is my Lord and your Lord, so worship Him. This is the straight path*" (Surah 3, verse 51). Surah Maryam contains the verse where he told them while still an infant, "*Indeed I am the slave of Allāh*" (Surah 19, verse 30). These were the very first words that he spoke while still an infant.

Allāh says in verse 72 of Surah Mā'idah, "*Said Masīh, 'O Bani Isrā'īl, worship Allāh, my Lord and your Lord. Verily Allāh has forbidden Heaven (Jannah) for the one who ascribes partners to Him, and his abode shall be the fire.'*"

The person who recognises Allāh shall admit to his servitude to Allāh and this admission will increase as his recognition of Allāh increases. Every human and angel blessed with Allāh's recognition will be proud to call himself the servant of Allāh. The Prophets عليهم السلام and the angels are the ones most blessed with this boon and, therefore, the most eager of all to admit it.

The Holy Prophet صلى الله عليه وسلم has been described in numerous parts of the Qur'ān as the servant of Allāh. Allāh says in Surah Bani Isrā'īl, "*Pure is that Being who took His slave by night...*" (Surah 17, verse 1). Allāh says in Surah Furqān, "*Blessed is the Being who revealed the Furqān to His slave...*" (Surah 25, verse 1). Allāh says in Surah Najm, "*He sent revelation to His slave...*" (Surah 53, verse 10).

In reality, there is no greater blessing than being the slave of Allāh. Allāh has also referred to the other Prophets عليهم السلام as His slaves. He says in Surah Sād, "*Call to mind Our slave Dawūd...*" and "*Call to mind Our slave Ayyūb...*" and "*Call to mind Our slaves Ibrāhīm, Is'haq and Ya'qub...*" [Surah 38, verses 17, 41 and 45 respectively].

Although everyone is the slave and bondsman of Allāh, the best of them are those who express their servitude to Him by their actions and are proud to serve Him. Those who refuse to submit to His mastery over them bow down to the creation and prostrate to idols made by their own hands.

It was foolish of the Christians to think that it was insulting that Sayyidina Isā عليه السلام be termed a slave of Allāh. Neither he nor "*the favoured angels*" are ashamed to be called Allāh's slaves.

"Whoever is ashamed of worshipping Him and is haughty, Allāh shall soon gather them all to Him. As for those who believe and do righteous deeds, He shall grant them their rewards in full and increase unto them His bounty. As for those who are ashamed (of worshipping Him) and are proud, He shall inflict upon them an agonising punishment; and they will not find any friend nor any helper besides Allāh."

After addressing the Christians, Allāh directs His verses to the entire humanity when He says, "*O Mankind, indeed a proof has come to you from your Lord and We have revealed to you a clear light.*" The author of "*Ma'alimut Tanzil*" writes that the "proof" refers to the Holy Prophet صلى الله عليه وسلم, while some



commentators say that it refers to the Qur'ān.

Allāma Ibn Kathīr رحمه الله عليه has reported from Sayyidina Ibn Juraij رحمه الله عليه and "Durrul Manthūr" reports from Sayyidina Qatādah رحمه الله عليه that the "clear light" refers to the Qur'ān. There is no discrepancy in these opinions because both, the Qur'ān as well as the Holy Prophet صلى الله عليه وسلم, qualify to be a "proof" as well as a "clear light".

The noble personality of the Holy Prophet صلى الله عليه وسلم decorated with all his splendid traits and qualities is a proof to all of mankind that he was nothing less than a messenger of Allāh. Coupled with this, Allāh granted him numerous miracles to attest to this fact. He was a "clear light" in that he clearly showed the way to guidance and made clear the distinction between right and wrong.

In a similar way, the Qur'ān, a momentous miracle in itself, is a proof for man and clearly outlines the proofs for oneness of Allāh (Tauhīd). It makes clear the deviation of the disbelievers (Kuffār) and Polytheists and explains the outcome of good and evil. It is also a "clear light" because it makes distinct the methods by which Allāh may be pleased, defines the various laws and points to the roads leading to reformation and success.

"As for those who believe in Allāh and hold fast onto Him, them shall He soon enter into His mercy and bounty and guide them to the right path towards Himself" The author of "Rūhul Ma'āni" explains that the meaning of guidance to the straight path is that Allāh will inspire the person to work righteous actions in this world, fulfil the demands of Belief (Imān), and attain Heaven (Jannah) in the Akhirah (Hereafter).

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ أَمْرُكَ هَٰذَا لَيْسَ لَكَ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا أُخْتَيْنِ فَلَهُمَا النِّصْفَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حِظِّ الْأُنثَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

(176) They seek a Ruling from you. Say, "Allāh shall issue to you a Ruling with regard to the Kalālah". If a man passes away without any children, but has a sister, then she will inherit half of what he leaves. He will inherit all of her wealth if she has no children. If they are two sisters, then they will inherit two-thirds of what he leaves. If they are brothers and sisters, then the male will inherit the like share of two females. Allāh expounds unto you so that you do not go astray. Allāh is the Knower of all things.

## THE LAWS PERTAINING TO THE INHERITANCE OF REAL AND CONSANGUINE BROTHERS AND SISTERS

The various laws of inheritance were discussed at the beginning of Surah Nisā after the rights of orphans. The inheritance of the 'Kalālah' was also mentioned there. The Kalālah is that person who dies leaving neither successors

nor descendants i.e. he leaves neither children, nor any parents or grandparents. The shares of the Kalālah's brothers and sisters have been mentioned at the beginning of Surah Nisā and some are mentioned in the above final verse of this Surah.

Brothers and sisters are of three types. The first type refer to real siblings. They share the same mother and father with the deceased. The second type is termed consanguine; these share the same father but have a different mother. The third category refers to uterine brothers and sisters who share the same mother but have different fathers.

The share of the uterine brother and sister has already been mentioned earlier. If there is only one surviving brother and one sister, each will receive one sixth of the estate. If there are several brothers and sisters, they will all share equally of one third. In this case, men will not receive double the share of females. The remaining two-thirds will be distributed between the other heirs.

The above verse discusses the shares of real and consanguine brothers and sisters. If only one of these sisters survive the deceased, she will inherit half of the entire estate. If the deceased is a female leaving only one brother behind, he will inherit all of the estate that remains after paying out the bequest and debts.

If there are many brothers and sisters of these two categories, they will all receive their shares according to the principle of males receiving the like share of two females. However, it should be borne in mind that all consanguine brothers and sisters will be deprived of inheritance by the presence of a real brother while a real sister may also deprive them or reduce their shares in certain circumstances. The details of this may be referred to in the books of jurisprudence.

*"Allāh expounds unto you so that you do not go astray. Allāh is the Knower of all things."* Allāh knows the condition of each of His creation and reveals orders accordingly. The wisdom behind this is that they are saved from destruction by going astray without them.

## سورة المائدة

Madinan

Surah Al-Maidah

Verses 120

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَيْعَتُكُمْ إِنْ مَا بَيْنَ يَدَيْكُمْ غَيْرَ  
 مُحِلِّ الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعَائِرَ  
 اللَّهِ وَلَا أَشْهَرِ الْحَرَامِ وَلَا أَمْيِنَ الْبَيْتِ الْحَرَامِ يَتَنَفَّسُونَ فَضْلًا مِنْ  
 رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ  
 الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا نَعَاوَنُوا عَلَى الْإِثْمِ  
 وَالْعُدُوْنَ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) O you who believe, fulfil your pledges. Permitted for you are the four-legged beasts except what has been recited to you; game being unlawful to you when you are in the state of Ihrām. Verily Allāh ordains what He wills. (2) O you who believe, do not legalise Allāh's signs, nor the sacred months, nor the sacrificial animal, nor garlanded animals, nor those proceeding towards the Sacred House seeking the bounty from their Lord and His pleasure. When you emerge from the state of Ihrām, then hunt. Never let enmity for a nation who prevented you from the Masjidul Harām provoke you to transgress. Assist each other in good works and piety (taqwa) and do not assist each other in sin and transgression. Fear Allāh! Most surely Allāh is severe in punishment.

## THE COMMAND TO FULFILL PLEDGES AND LAWS PERTAINING TO ANIMALS AND HUNTING

The first instruction of this Surah is "O you who believe, fulfil your pledges." Fulfillment of pledges is one of the demands of Belief (*Imān*). These include the pledges made to Allāh as well. The very acceptance of Islām binds a person to the pledge that he will carry out all its injunctions and abstain from all its

prohibitions; whether they are found in the Qur'ān or in the traditions of the Holy Prophet صلى الله عليه وسلم

"Durrul Manthūr" (v. 2 p.253) reports the statement of Sayyidina Ibn Abbās رضي الله عنه wherein he said that the verse means that pledges should be fulfilled by practising all that Allāh has permitted and abstaining from whatever He has forbidden. All that has been made Obligatory (*Fardh*) should be carried out, as well as the laws and penalties enforced in the Qur'ān. No excuses should be made and the pledge should not be breached.

Allāh says in Surah Nahl, *"Fulfill the pledge of Allāh when you make a pledge and do not break oaths after their fortification when you have taken Allāh as your guarantor. Indeed Allāh knows what you do."* [Surah 16, verse 91]

Allāh says in Surah Bani Isrā'il, *"Fulfill pledges, for surely pledges shall have to be accounted for."* [Surah 17, verse 34]

Allāh says in Surah Ra'd, *"Only those of intelligence take heed. They are those who fulfill their pledges and do not breach promises."* [Surah 13, verses 19 and 20]

The word for a pledge in Arabic is "Aqd" and this literally means 'to bind' or 'to tie.' Therefore, any deal between two people that is concluded or "tied up" will be considered to be an Aqd.

## TYPES OF PLEDGES

In his commentary of Surah Mā'idah, Sayyidina Zaid bin Aslam رحمه الله عليه mentions five types of pledges. They are: (1) Marriage, (2) Partnership, (3) Oaths and vows, (4) Hullf i.e. When two persons agree to assist each other in certain matters, (5) Promises.

All types of pledges have to be fulfilled according to their principles, be they between people themselves, or between the state and the public. These principles need to be strictly adhered to at all costs, unless they are in conflict with the Shari'ah. The person who takes a vow should fulfil it if it is not contradicting the Shari'ah. In the case where a person vowed to do something contrary to the Shari'ah, he will have to break the vow and pay the due expiation (*Kaffāra*). This has been reported from the Holy Prophet صلى الله عليه وسلم in a hadith of Abu Dawūd.

## FOUR-LEGGED ANIMALS HAVE BEEN MADE LAWFUL (HALĀL)

*"Permitted for you are the four-legged beasts except what has been recited to you..."* The Arabic word used in the verse (an'ām) commonly refers to camels, cattle, goats, etc. All animals that resemble these are also Lawful (*Halāl*), such as deer, buffaloes, buck, ostriches, etc (i.e. non-carnivorous animals). This has been derived, by certain commentators from the additional word "bahimah" (beasts). ["Ruhul Ma'āni"]

*"..... except what has been recited to you..."* This refers to exceptions mentioned in certain verse like, *"Forbidden for you is carrion, blood, the flesh of swine..."* These verse are to be found in Surah Baqarah, An'ām and Nahl.

From the general context of the above, the permissibility of hunting is

derived. However, hunting is permissible to all except the person in *Ihrām* (the one who intends Hajj or Umrah). It is for this reason that Allāh mentions thereafter, "...game being unlawful to you when you are in the state of *Ihrām*."

"Verily Allāh ordains what He wills." None has a say in these matters.

The Circumstances Surrounding The Revelation Of The Verse, "*Do Not Legalise Allāh's Signs...*"

Commentators report from Sayyidina Ibn Abbās رضى الله عنه that Shurayh bin Dhabī'ah Kindi came to Madinah from Yamamah. He instructed his companions to wait outside Madinah while he proceeded alone to meet the Holy Prophet صلى الله عليه وسلم. He asked the Holy Prophet صلى الله عليه وسلم what he preached. The Holy Prophet صلى الله عليه وسلم said that he preached "*Lā Ilāha Illallāh*", the establishment of Salāh and the payment of Zakāh.

He responded by saying that what was said was good but that he could not decide without consulting his leaders. He added that he may soon accept Islām and bring them along with him. He then left. Before his arrival the Holy Prophet صلى الله عليه وسلم had already informed the Companion (*Sahāba*) رضى الله عنهم that a person shall shortly present himself who speaks with the tongue of Devil (*Shaytān*). When he left the Holy Prophet صلى الله عليه وسلم told the Companion (*Sahāba*) رضى الله عنهم, "He entered with the face of a disbeliever (*kāfir*) and left with the feet of a deceiver."

As he left Madinah, he stole all the camels grazing on the outskirts of Madinah and the Companion (*Sahāba*) رضى الله عنهم could not catch him despite their efforts. When the Holy Prophet صلى الله عليه وسلم performed the Lapsed (*Qadha*) Umrah, he heard the Talbiyah of the people of Yamamah. He exclaimed, "This is Hutm and his companions!" (*Hutm was the title of the same Shurayh bin Dhabī'ah*).

With them were the camels that they had stolen. They had garlanded these camels so that they may be sacrificed at the Ka'ba. They also carried much trading stock with them. The Companion (*Sahāba*) رضى الله عنهم requested permission from the Holy Prophet صلى الله عليه وسلم to attack them.

The Holy Prophet صلى الله عليه وسلم refused permission on account of the garlanded animals. The Companion (*Sahāba*) رضى الله عنهم protested that this was a practice of the period of ignorance and that it should not be an obstacle for them. The Holy Prophet صلى الله عليه وسلم still refused and then the above verse was revealed prohibiting the violation of sacred symbols.

Sayyidina Ibn Abbās رضى الله عنه says that the "*signs of Allāh*" in this verse refers to the rights of Hajj that were even observed by the Polytheists. Sayyidina Atā رحمه الله عليه is of the opinion that these refer to the orders, prohibitions, penalties and obligations (*Farā'idh*) ordained by Allāh.

Others maintain that it refers to Safa and Marwah and those animals that are taken to the Ka'ba for sacrificing. [*"Ma'ālimut Tanzil"* v. 2 p.706, and "*Rūhul Ma'āni*" v. 6 p.53]

## THE INSTRUCTION TO REVERE THE SIGNS OF ALLĀH

Allāh says in Surah Hajj, "*Whoever reveres the signs of Allāh, then this is indeed*

from the piety of the heart." [Surah 22, verse 32]

After speaking of the signs, Allāh makes mention of not violating "the sacred months" in which the disbelievers (*Kuffār*) may not be fought. Then Allāh mentions the 'hady,' or the "sacrificial animal" which is being led to the Ka'ba to be slaughtered within the precincts of the Haram. Next is the 'qalā'id,' or "garlanded animals." These are the 'hady' animals on which garlands of rope and string have been fashioned with other objects so that all may know that this is a 'hady' animal and none may interfere with it.

Certain commentators mention that the verse refers to those who lead these animals because in the period of ignorance, the people of Makkah would place the barks of trees upon the necks of these people. On return they would place leaves on their necks and on the necks of their animals so that they return in safety.

Then those should also not be troubled who are "proceeding towards the Sacred House seeking the bounty from their Lord and His pleasure." These are the people heading to perform Hajj or Umrah. The "bounty" refers to trade. This verse was revealed during a period when the Polytheists still performed Hajj and the Muslims had not yet conquered Makkah. When Sayyidina Abu Bakr رضى الله عنه led the Hajj in the 9th year after Hijrah, the declaration was made that no Polytheist was to perform Hajj the following year and none was to make Circumambulation (*Tawāf*) naked.

It was during this period as well that the verse of Surah Barāh was revealed in which Allāh says, "O you who believe! The Polytheists are impure, so they should not even come near to the Masjidul Unlawful (*Harām*) after this year" (Surah 9, verse 28). Since no disbeliever (*kāfir*) is permitted to approach the Haram, their security will not be guaranteed should they come even with a "hady" or "qalā'id".

The prohibition against fighting in the sacred months has been repealed, as was discussed in the commentary of verse 106 of Surah Baqarah.

"When you emerge from the state of *Ihrām*, then hunt." This indicates the permissibility of hunting when one is not in the state of *Ihrām*. However, the animals living within the Haram may still not be hunted since they are sacred to all.

"Never let enmity for a nation who prevented you from the Masjidul Harām provoke you to transgress." In the 6th year after Hijrah, the Polytheists prevented the Muslims from performing Umrah at a place called Hudaibiyyah. The Muslims were thus forced to abandon their plans and had to make Lapsed (*Qadha*) of (repeat) the Umrah the following year. However, when the Polytheists broke the peace accord of Hudaibiyyah, the Muslims marched to Makkah and conquered it in the 8th year after Hijrah. Now the Muslims were in a position to avenge themselves for the incident at Hudaibiyyah. Allāh revealed the above verse to restrain them from taking revenge.

If this was the instruction when the Muslims were prevented from such an auspicious place, one can well imagine the gravity of the instruction when the enmity is due to some trivial worldly thing. How can transgression and oppression be tolerated then? Revenge can only be taken in exact proportion to

the initial harm caused by the aggressor. However, it is best to forgive. A Muslim should always be just, irrespective of whom he is dealing with, a Muslim or a disbeliever (*kāfir*).

In another verse of this same Surah Allāh says, "*The enmity you bear another nation should never provoke you not to be just. Be just! it is closer to piety (taqwa).*" [verse 8]

"*Assist each other in good works and piety (taqwa).*" - Innumerable laws may be derived from this verse. People have adopted it in their worldly lives to a great extent. Many erect factories that manufacture items of necessity for others, thus assisting them to acquire these. Others make architecture or building their occupation, while others turn their attention towards agriculture. In this way everyone is assisting each other to accomplish their worldly tasks.

In a similar way every person should assist each other in the carrying out of good deeds and in abstaining from sin. Students of religion (*D'in*), religious schools (*Madāris*), mosque (*Masjids*), religious preachers, religious writers, Mūjahidīn and every doer of good should be rendered the utmost assistance.

It is indeed unfortunate that those who make it their duty to propagate the truth are denied any assistance. This is totally against the demands of Belief (*Imān*). The ideal would be that every Islāmic state combine under one leader of the Believers (*Amīrul Mu'minīn*) and all Muslims aid each other. Since this is not presently possible, the least that can be done is that none of these states fight each other and they render each other every assistance possible.

## THE ASTONISHING BEHAVIOUR OF MUSLIMS

If any Muslim has to proclaim that he intends to establish a state based on Islāmic laws and principles, the masses will criticise him. Those 'educated' Muslims under the spell of Western influences will vehemently oppose the concept and the disbelievers (*Kuffār*) governments will leave no stone unturned to add to the opposition and drive the rift even wider. Even Muslim states will render no assistance. In this pitiable condition, the mutual assistance that can be rendered to each other will become impossible, both in an individual capacity and on a collective scale.

"...and do not assist each other in sin and transgression. Fear Allāh! Most surely Allāh is severe in punishment." This verse warns of just the opposite. The sad state of affairs is that instead of assisting in good works, today's people assist only in vice and evil.

## THE DESTRUCTIVE FORCES OF PREJUDICE AND BIGOTRY

In today's times, the yardstick for assisting others is one's close relationships. People will assist others only if they are related in some way or another. They will help if the person is of their blood relation, of the same tribe, country, language or party. People will be eager to assist any person of relation, even if the person is in the wrong! In such circumstances, people do not care to view the situation soberly and their prejudice causes them to support even the oppressor.

This is such an epidemic that it has afflicted even the pious people. It is Unlawful (*Harām*) to support an oppressor. Sayyidina Aws bin Sharjil رضى الله عنه reports that he heard the Holy Prophet صلى الله عليه وسلم say, "The person who supports an oppressor to lend strength to him, knowing that he is an oppressor, then he (the supporter) has exited Islām." [Mishkāt p. 436]

### SOME COMMON WAYS IN WHICH ONE WILL BE AIDING SINFUL ACTS

- ⇒ *It is Unlawful (Harām) to accept employment in such places where sin is aided.*
- ⇒ *Making a sinful law is also Unlawful (Harām).*
- ⇒ *Accepting payment for a Unlawful (Harām) act is Unlawful (Harām).*
- ⇒ *It is Unlawful (Harām) to work, for a liquor manufacturer and a bank and' it is also Unlawful (Harām) to assist them in any way.*
- ⇒ *It is Unlawful (Harām) to work, for police who are oppressive, commit sinful acts, accept bribes, are a medium for others giving bribes or who assist in the committing of sins.*
- ⇒ *It is Unlawful (Harām) to work, in any department that collects taxes and the salary thus received' is also Unlawful (Harām).*
- ⇒ *It is Unlawful (Harām) to assist thieves, robbers, arsonists and' those who assault others.*
- ⇒ *Any money earned' in sinful ways is Unlawful (Harām).*

Many people destroy their own Ākhirah (*Hereafter*) by assisting others to earn their dunya by aiding them in sinful deeds. This they do this merely to earn a few coppers or to maintain ties with these criminals.

People who campaign for politicians to be elected are indeed very foolish. They make every attempt to win him a seat despite the fact that it is not permissible to elect a person who is desirous of the post, especially when the candidate is a sinner and his sinful nature becomes more apparent every time he ascends a platform. The supporters slander his opponents and speak ill of them, and at times they even contemplate murder. In this way, they demolish their lives in the Ākhirah (*Hereafter*) just so that another person may be elected!

The Holy Prophet صلى الله عليه وسلم said that the worst of people on the Day of Judgement will be the one who destroyed his Ākhirah (*Hereafter*) for the world (*dunya*) of another. [Ibn Majah]

It is commonly observed that the person who tries to adopt the dress and habits desired by the Shari'ah will be targeted by his family and associates. They will make every effort to change him to adopt a sinful lifestyle and become like them. On the contrary, when a person adopts sinful ways he will receive every form of assistance. People will even pay for others to indulge in sins like



watching films, dance shows, etc. Everyone becomes pleased with the person who adopts sinful habits and will be annoyed if he has to change for the better.

Everyone knows that this world will not last forever and that everyone will perish before the world itself. It is foolish to plunder the life of the Ākhirah (Hereafter) for the fleeting gains of this world. A person should place the Ākhirah (Hereafter) before him at all times and always fear Allāh when acting. He should always bear in mind that Allāh is most capable of inflicting the severest of punishments. The verse concludes with the same message when Allāh declares, "Fear Allāh! Most surely Allāh is severe in punishment."

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْتُوذَةُ  
وَالْمُتْرَدِيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ  
تَسْقُتُمْ بِالْأَزْلَمِ ذَلِكَكُمْ فِسْقٌ الْيَوْمَ يَبْسُ الدِّينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ  
وَأَخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

(3)Forbidden for you is carrion, blood, the flesh of swine, those animals slaughtered in the name of any other besides Allāh, those that were strangled to death, those that were beaten to death, those that fell to their deaths, those killed by collision and those eaten by wild beasts; except that which you slaughter. (Forbidden for you are) What has been slaughtered at the altars and distribution by arrows. These are all acts of sin...

## ANIMALS FORBIDDEN TO MUSLIMS

The first verse of the Surah permitted the meat of animals with the exception of "what has been recited to you." The above verse mentions the forbidden animals in some detail. These animals (except the pig) would have been Lawful (Halāl) if they were slaughtered according to the principles of Shari'ah, but because of certain circumstances they have been declared Unlawful (Harām). These are now discussed in some detail.

## CARRION (MAYTAH)

Carrion refers to all those animals that died without being slaughtered according to the Shari'ah, whether they died naturally or due to some other cause. It will be Unlawful (Harām) to consume these animals even though they would have normally been Lawful (Halāl). One exception is fish. Since they can be consumed without the necessity of slaughtering, they may be consumed if they died after coming ashore. Another exception is locusts that can also be consumed without slaughtering, even if they die naturally.

**Ruling:** The portion of an animal that is severed while the animal is still alive will be considered to be carrion. Sayyidina Abu Waqidy رضى الله عنه narrates that before the Holy Prophet صلى الله عليه وسلم came to Madinah, it was common amongst the people to eat the hump cut off a live camel and the tail cut off from a live sheep. The Holy Prophet صلى الله عليه وسلم said, "The portion cut off from a live

animal is carrion." [Tirmidhi and Abu Dawūd]

Sayyidina Jābir رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم announced in Makkah during the year when Makkah was conquered, "Verily Allāh and His messenger have forbidden the sale of liquor, carrion, swine and idols." Someone asked, "Oh the Holy Prophet صلى الله عليه وسلم, What about the fat of carrion? It is used to smear on ships, to anoint skin and people light their lamps with it." The Holy Prophet صلى الله عليه وسلم said, "The fat is also Unlawful (Harām). Allāh cursed the Jews, for verily carrion was forbidden for them. They then made it into beautiful shapes (by melting it down and mixing it with other substances), sold it and consumed the profits there from." [Bukhari and Muslim]

This Hadith makes it evident that it is Unlawful (Harām) to disguise a Unlawful (Harām) substance, give it a different name and sell it in attractive packaging. Any profits derived from it is also Unlawful (Harām).

## THE SKINS OF CARRION

The skin of carrion will be impure and not permissible to sell. However, if the skin is cured or tanned, either by a chemical process or by exposing it to the sun (thereby protecting it from rotting), it will become pure. Once it becomes pure, it will be permissible to derive benefit from it, either by selling it or using it for any other purpose.

Sayyidina Ibn Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When a raw skin is cured, it will be purified." [Muslim]

Sayyidina Ibn Abbās رضى الله عنه also narrates that once the freed slave girl of his aunt Sayyidah Maymūna رضى الله عنها was given a goat as charity. When the goat died, The Holy Prophet صلى الله عليه وسلم passed by and told them, "Why do you not remove the skin, have it cured and utilise it?" Someone asked, "But it is a maytah?" the Holy Prophet صلى الله عليه وسلم replied, "Only its consumption has been forbidden." [Mishkāt p. 52]

## BLOOD

The reference is to flowing blood, as mentioned in the following verse of Surah An'ām, "Say, 'I only find forbidden in that which has been revealed to me that a person consumes carrion, flowing blood..." [Surah 6, verse 145]

The stipulation of flowing blood excludes things like the liver and spleen, which consist of congealed blood. Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Two types of carrion have been permitted for us (viz.) fish and locusts. Two types of blood have been permitted for us (viz.) liver and spleen." [Mishkāt p. 361]

**Ruling:** The flowing blood escapes the body when the animal is slaughtered. The blood that remains in the bones will not be Unlawful (Harām) because it is not flowing. However, if any flowing blood falls on the skin or flesh at the time of slaughtering, it will have to be washed off.

**Ruling:** Just as the consumption of blood is Unlawful (Harām), it will be Unlawful (Harām) to buy and sell blood as well, as is commonly practised in hospitals.

## THE FLESH OF SWINE

Every part of the pig is impure and classified as 'najasulain' (inherently impure). No part of the pig can be consumed, nor traded. Verse 145 of Surah An'ām says with regard to the pig, "... for indeed it is an impurity." This being the case, the skin of the pig will remain impure and impermissible even though it maybe cured.

Those people who consume the flesh of pigs develop shamelessness and immorality, as can be clearly witnessed. Some Muslims living in places such as Europe, America and Australia also sell pork and other Unlawful (*Harām*) items, not realising that all their earnings from it will be tainted by sin and become Unlawful (*Harām*). Those working for such concerns will also be sinful because they are assisting the cause of sin.

## ANIMALS SLAUGHTERED IN THE NAME OF OTHERS BESIDES ALLĀH

Animals slaughtered in the name of any being besides Allāh will be considered to be carrion (*maytah*). The Polytheists slaughter in the names of their idols and even if these people take the name of Allāh when slaughtering, the animal will be Unlawful (*Harām*). Certain other laws with regard to such animals will soon follow, Insha Allāh.

## ANIMALS THAT HAVE BEEN THROTTLED

This is the fifth category of Unlawful (*Harām*) animals mentioned in this verse. Any animal that dies because of suffocation will be considered to be Unlawful (*Harām*) even though the animal is then slaughtered. This will apply whether the animal is choked intentionally or accidentally.

## ANIMALS THAT ARE BEATEN TO DEATH

This sixth category includes all those animals that die because of injuries inflicted on them after a beating. Also included in this category will be those animals that may be killed by the impact of the shaft of an arrow instead of its point. This animal will be Unlawful (*Harām*) even though the hunter may have recited Bismillah when firing the arrow.

Sayyidina Adī bin Hātim رضى الله عنه reports that he once asked the Holy Prophet صلى الله عليه وسلم, "I hunt using arrows on which there are no feathers. (Is the prey Lawful (*Halāl*)?)" The Holy Prophet صلى الله عليه وسلم replied, "You may eat of the prey if the point of the arrow pierces it. The animal that is killed by the shaft of the arrow will be *mawqudha* (i.e. an animal that is beaten to death) Do not eat of this animal." [Bukhari and Muslim]

## ANIMALS THAT ARE SHOT WITH A GUN

The animal killed by a bullet will also be Unlawful (*Harām*) even though the huntsman recited Bismillah when firing. It will only be Lawful (*Halāl*) when it is slaughtered while there is still enough life in the animal as is necessary for it to be slaughtered in terms of the Shari'ah.

## ANIMALS THAT FALL TO THEIR DEATHS

This seventh category of Unlawful (*Harām*) animals include all those animals that die after sustaining a fall from any high place.

## THOSE ANIMALS THAT DIE OF A COLLISION

These will include all those animals that die because of a collision with another animal, a wall, etc. Animals killed on impact with a train, car, etc will also be included in this category and will be Unlawful (*Harām*).

## THOSE ANIMALS THAT HAVE BEEN EATEN BY OTHER BEASTS

All animals killed by carnivorous animals will be Unlawful (*Harām*) because they were not slaughtered according to the Shari'ah.

After mentioning the nine categories of Unlawful (*Harām*) animals, Allāh says, "except what you slaughter." This means that if an animal of any of the above prohibited categories is found to be alive, it may be slaughtered according to the Shari'ah. These animals will then be considered to be Lawful (*Halāl*).

Sayyidina Zaid bin Thābit رضى الله عنه narrates that a wolf once attacked a goat, but escaped without killing it. The owners then slaughtered the goat with a sharp stone and enquired the ruling from the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم permitted its consumption. [*Nasa'i v. 2 p.20*].

## THOSE ANIMALS SLAUGHTERED AT THE ALTAR

The statues and various stones worshipped by the Polytheists during the period of ignorance were called 'nusub' and 'ansāb.' The Polytheists would place these at altars then slaughter animals in the names of these idols. If the general meaning is implied, then all idols will also be included here since they were of stone. These will also be termed as carrion since they are slaughtered in the name of a being besides Allāh.

## PROHIBITION AGAINST DISTRIBUTING WITH ARROWS

It was customary amongst the Arabs that they used to distribute the meat of camels using arrows. This was a form of gambling wherein people would jointly share in the purchase of a camel that was slaughtered. If they were ten, then ten arrows would be placed before them. Of these ten, seven would have shares written on them, while the other three would have no share apportioned to them. The ten people would then pick an arrow each and receive the share written thereupon. In this way seven would share the camel although ten had invested their money. Some of the winners would donate a portion of their ill-gotten winnings to the poor and needy, and then still boast about it.

After mentioning the above, Allāma Qurtubi رحمه الله عليه writes that this amounts to illegally usurping the wealth of others, which is prohibited in numerous verses. Every type of gambling is forbidden, be it in the racing of pigeons, chess, backgammon, or any other form of sport. [*v. 6p.59*]

Allāh says in Surah Baqarah, "They ask you concerning liquor and gambling, Tell them, 'There is great sin in the two and also some benefit for people; but the sin is

*greater than the benefit."* [Surah 2, verse 219]

Allāh says in Surah Mā'idah, "O you who believe, indeed liquor, gambling, idols and divining arrows are filth from the acts of Devil (Shaytān), so abstain from it so that you may be successful" (Surah 5, verse 90). The details concerning liquor and gambling will, Insha Allāh, be discussed under this verse.

## ANOTHER INTERPRETATION OF "DISTRIBUTING WITH ARROWS"

The author of "Rūhul Ma'āni" (v. 6 p.69) writes that the aforementioned interpretation of the distribution with arrows is most apt since the verse discusses foods. Other commentators mention that the verse refers to divining with arrows i.e. where matters of the unseen were predicted with arrows.

The Arabs used to keep three arrows with them. On the first they would write, "My Lord instructs me." On the second they would write, "My Lord forbids me," and the third would be left blank. Whenever they had to decide a course of action or whether they should proceed on a journey, they would shake these arrows about in their quiver and then pick one of them. If the first was drawn, they would proceed to do what they intended. If the second was drawn, they would cancel their plans, and if the third was drawn, they would again shake the arrows about and draw arrows until one of the two decisive arrows was drawn.

Certain other arrows were kept by their idol Hubl inside the Ka'ba. People would go the caretakers there and request them to draw these arrows so that events of the future may be determined. They would also use this method to decide the genealogy of a person whose birth was doubtful. [Qurtubi v. 6 p.58]

The author of "Rūhul Ma'āni" (v. 6 p.58) writes that divining is also referred to as distribution with arrows because the Arabs employed this practice in matters of their livelihood when they would use the arrows to decide whether to proceed on their trade journeys or not.

## THE PROHIBITION AGAINST CONSULTING FORTUNE-TELLERS

Fortune-tellers were common during the period of ignorance. They employed various methods of predicting the future, including the interpretation of the stars. The Shari'ah of Islām prohibited their actions and forbade people from going to them.

Ummul Mu'minin, Sayyidah Hafsa رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Forty days of Salāh will not be accepted from the person who asks a fortune-teller concerning something." [Muslim]

Sayyidina Abu Huraira رضي الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the following three persons have exonerated themselves from what has been revealed to Muhammad صلى الله عليه وسلم:

- ⇒ The person who believes the predictions of a fortune-teller.
- ⇒ The person who cohabits with his menstruating wife.

⇒ *The person who gratifies himself from the rear of his spouse.*  
[Mishkāt p. 393]

Sayyidina Qatādah رحمه الله عليه reports that Allāh had created the stars for three purposes. (1) To beautify the skies. (2) To pelt the devils. (3) As signs to determine direction. Whoever uses them for any purpose besides these has erred and has destroyed his fortune since he claims to know of things about which he has no knowledge. [Bukhari]

It is Unlawful (*Harām*) to predict the future by any method and accepting these predictions is also Unlawful (*Harām*). Some people train little birds that draw out an envelope when a seed is placed in its mouth. The trainer then reads the contents of the envelope and the inquirer believes this to be his future. Money thus earned is also Unlawful (*Harām*).

Sayyidina Abu Mas'ūd Ansāri رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم forbade the income derived from selling dogs, from prostitution, fortune-telling and whatever is given to sweeten the mouth." [Muslim]

"These are all acts of sin." Allāh has forbidden all of the things mentioned in the verse and the one who does not abide will be sinful. A person should never consider these things to be trivial since they all amount to disobedience to Allāh.

## THE INSTRUCTION NOT TO EAT "ANIMALS SLAUGHTERED IN THE NAME OF ANY OTHER BESIDES ALL SLAUGHTERED ALLĀH"

An animal that is Lawful (*Halāl*) may be slaughtered only by taking the name of Allāh. This will be valid even though the slaughterer is a Jew or a Christian, with the condition that he does not intend to gain proximity to any other being besides Allāh. Any animal slaughtered in the name of any being other than Allāh (be it a saint or any other) will be Unlawful (*Harām*) even though the slaughterer claims to be a Muslim. This is proven from the Qur'an and the consensus of the Ummah.

There are instances when an animal is slaughtered in the name of Allāh but the intention of the slaughterer is to gain proximity to another being. This is practiced at the sites of certain graves. The meat of such an animal is Unlawful (*Harām*) and in the order of carrion. It is included in the general context of "What is slaughtered at the altars," as well as "animals slaughtered in the name of any other besides Allāh." The canonical book Durrul Muḥtār mentions that included in this will also be that animal that is sacrificed upon the arrival of an important person.

## THE LAW REGARDING THOSE THINGS THAT ARE BROUGHT TO GRAVES

Clearly included in the purport of "animals slaughtered in the name of any other besides Allāh" are all the sweetmeats and other things that are brought to the graves and mausoleums of saints as a dedication to them. This is so because the sole purpose of these people is not to feed the poor, but their primary aim is that their presentations serve as commemorations for the deceased persons as a means of pleasing them. It will therefore be Unlawful (*Harām*) for any person to

consume these foods.

## IT IS DISBELIEF (KUFR) AND UNLAWFUL (HARĀM) TO TAKE VOWS IN THE NAMES OF OTHERS BESIDES ALLĀH

“Durrul Mukhtār” and “Bahrur Rā’iq” prove that it is Unlawful (*Harām*) and disbelief (*kufr*) to take vows and oaths in the name of any being besides Allāh. This is so because these things are acts of worship and worship is reserved solely for Allāh. Forbidden also are all the things that are placed at the gravesides of saints, whether it be money, oil, candles, shawls, etc.

It will be permissible to make a vow that one will feed the poor people who remain at the graveside of a certain saint if some particular task is accomplished. In this case, rich people may not partake of the food once the vow is fulfilled. It will also be permissible to spend on the poor the money that was originally dedicated to the grave of a saint, but the person should then repent to Allāh.

It is also an act of disbelief (*kufr*) to believe that those in the graves are able to accomplish tasks without the help of Allāh. Those animals slaughtered on occasions such as weddings, etc will be Lawful (*Halāl*) because the intention is not to gain proximity to any being besides Allāh since these occasions are hosted on the command of Allāh.

وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ  
مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

(3)(contd.) This day the disbelievers have lost hope of your Religion (D’īn) . So do not fear them, but fear Me. This day have I perfected for you your Religion (D’īn), completed My bounty upon you and chosen Islām as your Religion (D’īn). So whoever is constrained in starvation, not inclined towards sin, then indeed Allāh is Most Forgiving, Most Merciful.

## THE LOST HOPE OF THE DISBELIEVERS (KUFFĀR) AND THE PERFECTION OF THE RELIGION (D’ĪN) OF ISLĀM

The verse was revealed on the occasion of the farewell Hajj when the Holy Prophet صلى الله عليه وسلم and the Companion (*Sahāba*) رضى الله عنهم (numbering over 100 000) were on the plain of Arafāh. There was never a larger congregation than this in the time of the Holy Prophet صلى الله عليه وسلم. The year was the 10th after the Hijrah. This verse was revealed in the auspicious circumstances when the Muslims were donning the Ihram at an auspicious place, on the venerable day of Jumū’ah (Friday).

After the conquest of Makkah, people from all over the Arabian Peninsula flocked to embrace Islām because many of them feared the Quraish, who were now all Muslims. There was now no opposition to Islām from the Arabs and the vision that the Polytheists had of wiping out Islām was now long buried. This ambition for which they fought battles, tirelessly plotted and even sought the assistance of foreign powers was, with the grace of Allāh, totally thwarted. They

now lost complete hope of ever defeating Islām. Allāh refers to this when He says, *"This day the disbelievers have lost hope of your Religion (D'īn)."* Allāh had fulfilled His promise that the religion (D'īn) of Islām shall reign supreme and the disbelievers (Kuffār) saw it before their very eyes.

Now that the disbelievers (Kuffār) were helpless before the might of Islām, the Muslims had no need to fear them any more. They could now focus their efforts upon their religion (D'īn). Allāh says, *"So do not fear them, but fear Me."*

*"This day have I perfected for you. your Religion (D'īn)..."* Every law and injunction revealed from the time of Sayyidina Adam عليه السلام to every one of the messengers عليهم السلام after him had been perfected on that day when this verse was revealed. Laws were perfected as well as character. The Holy Prophet صلى الله عليه وسلم mentioned, "I have been sent to you to perfect good character and the best of actions." [Mishkāt p. 514]

Before this revelation many injunctions were repealed, to be replaced by something similar or better. After this verse, no such thing occurred. Sayyidina Ibn Abbās رضى الله عنه reports that after this verse, no other verse was revealed with regard to laws and injunctions. Whatever was revealed thereafter concerned advice and warnings.

## ISLĀM ENCOMPASSES THE ENTIRE LIFE OF MAN

The laws of Islām encompass man's personal, social, political, economic and every other facet of his life. Islām teaches man how to behave with his family, friends, spouse, children, neighbours, guests and even enemies. It provides details of peace and war, dressing and etiquette of eating. It provides detailed laws concerning trade and commerce, rental and leasing, stretching to penal codes and the appointment of leaders.

Islām discusses the treatment of subjects in a state and the rights the public owe to their leaders. In this way, specific answers are to be found in the Shari'ah of Islām to a myriad of questions. Islām does not only teach devotional acts, but provides guidance in matters of beliefs, morals, character and mutual conduct.

No other Religion (D'īn) has so much to offer. Other religions (D'īn's) only offer a few theories and hypotheses, neglecting a major portion of man's life. Any person of understanding cannot fail to realise the truth, beauty and comprehensive nature of Islām.

The Religion (D'īn) taught by the previous Holy Prophets عليهم السلام were also perfectly suited to the needs and circumstances of their people. However, the religion (D'īn) brought by Muhammad صلى الله عليه وسلم is perfect for every single soul to be born till the Day of Judgment (Qiyāmah). Since it is the final Religion (D'īn) to be brought to man, it is adapted to every time period and every nation. It will apply to every age irrespective of the changes and advancements that may occur. It will remain as a means of salvation until eternity.

## COMPLETION OF ALLĀH'S BOUNTY

*"... completed My bounty upon you..."* The author of "Rūhul Ma'āni" (v.6 p.60) writes that the completion of Allāh's bounty upon those present at the time of the



Holy Prophet صلى الله عليه وسلم was in the fact that they had conquered Makkah without a fight, the encumbrances of the period of ignorance were over and the Polytheists were no longer to perform the Hajj.

Another interpretation is that Allāh had completed His guidance to them. Others maintain that it refers to the perfection of Islām, while another group is of the opinion that it refers to the unique knowledge and understanding with which Allāh blessed the Ummah of the Holy Prophet صلى الله عليه وسلم. The author of "Ma'ālimut Tanzīl" (v. 2 p.1 1) quotes certain commentators that this refers to the promise of Allāh in Surah Baqarah, where He said, *...so that I may complete My bounty upon you.*" [Surah 2, verse 150]

## ONLY THE RELIGION (D'ĪN) OF ISLĀM IS ACCEPTED BY ALLĀH

*"...and chosen Islām as your Religion (D'īn)."* Only Islām guarantees peace and salvation in both the worlds. Those who do not accept will have to face the damnation of the everlasting fire of Hell, despite their exertion in devotional acts and spiritual exercises.

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgement (when actions will present themselves before Allāh) Salāh will come and tell Allāh, 'O Lord, I am Salāh.' Allāh will reply, 'You are good.' Thereafter charity will come and tell Allāh, 'Oh Lord, I am charity.' Allāh will say, 'You are good.' Fasting will present itself and say, 'Oh Lord, I am fasting.' Allāh will say, 'You are good.' In this way all actions will present themselves and receive the same reply.

Eventually Islām will come and say, 'Oh Lord, You are Salām and I am Islām!' Upon this Allāh will say, 'You are good. It shall be by virtue of you that today I will take people to task (those who did not accept Islām will be doomed), and by virtue of you that I will give (rewards to those who accepted Islām).' Allāh declares in His book, *'Whoever follows a Religion (D'īn) besides Islām, it will never be accepted from him and, in the Ākhirah (Hereafter), he shall be amongst the losers.'* [Mishkāt p. 445]

In brief, Allāh has conferred upon the Ummah of the Holy Prophet صلى الله عليه وسلم three favours that cannot be superseded. They are (1) the perfection of their religion (D'īn), (2) completion of Allāh's bounty and (3) the boon of Islām. The Ummah of the Holy Prophet صلى الله عليه وسلم are the best of Ummahs, have the best of messengers عليهم السلام, have the best book (kitāb) and have the most perfect of Religion (D'īn) s that will remain until the end of time.

A Jew once told Sayyidina Umar رضى الله عنه, "O Leader of the believers (Amīrul Mu'minīn), there is a verse in your Qur'ān that you recite. If that verse was revealed to us, we would have declared the day a day of celebration (Eid)." When Sayyidina Umar رضى الله عنه asked him which verse he was referring to, he said, "The verse is, *'This day have I perfected for you your Religion (D'īn), completed My bounty upon you and chosen Islām as your Religion (D'īn).'*"

Sayyidina Umar رضى الله عنه told him, "We know the day and the place wherein this verse was revealed to the Holy Prophet صلى الله عليه وسلم. He was standing upon the plain of Arafāt on the day of Friday (Jumu'ah)." [Bukhari v. 1,

p.11]

According to a narration of Fat'hul Baari (v. 1, p. 105) Sayyidina Umar رضى الله عنه said, "The verse was revealed on Friday (*Jumu'ah*) on the day of Arafah and, by the grace of Allāh, both these days are days of celebration."

Tirmidhi records another incident after this. Once after Sayyidina Ibn Abbās رضى الله عنه recited this verse, a Jew commented that if this verse was revealed to them, they would have made the day of its revelation a day of festivity. Sayyidina Ibn Abbās رضى الله عنه replied, "The day in which this verse was revealed was a day wherein we celebrated two festivities (Eids). It was the day of Friday (*Jumu'ah*) and the day of Arafah."

The intent of the replies of Sayyidina Ibn Abbās and Umar رضى الله عنه was that there was no necessity to celebrate another day because the day wherein the verse was revealed was already a day of celebration from before. The Eid (day of celebration) for Muslims is not a day wherein they indulge in merrymaking and sports. This is a day that the Muslims devote to Allāh's obedience and in which they engage in His Dhikr (*remembrance*). Muslims will observe only those days of Eid that have been stipulated by their Lord.

### THE PRUDENCE OF SAYYIDINA UMAR رضى الله عنه

When this verse was revealed, Sayyidina Umar رضى الله عنه began to weep very bitterly because he understood that now the Holy Prophet صلى الله عليه وسلم was due to leave them since his duty was completed. His perception was correct, for the noble Holy Prophet صلى الله عليه وسلم left this world a mere 81 days after the revelation of this verse.

### CONSUMING UNLAWFUL (HARĀM) FOODS WHEN IN DIRE NECESSITY

"So whoever is constrained in starvation, not inclined towards sin, then indeed Allāh is Most Forgiving, Most Merciful." The person who is in danger of losing his life because of starvation may eat the forbidden foods if nothing else is available. However, he may only eat that much that will sustain his life and he should not be sinful by eating more than is required. This is described in Surah Baqarah (verse 173) and Surah Nahl (verse 115) as, "neither rebelliously, nor transgressing the limits."

".... then indeed Allāh is Most Forgiving, Most Merciful." Allāh will forgive him for the little that he eats to sustain his life. Further details with regard to this can be referred to in the discussion of verse 173 of Surah Baqarah.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّينَ  
تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ

سَرِيعُ الْحِسَابِ ﴿٤﴾

(4) They ask you what is permissible for them. Say, "Permitted for you are the pure things; and the hunting animals that you tamed and trained, teaching them what Allāh had taught you. Eat of what they hunt for you and take the name of Allāh thereupon. Fear Allāh.' Verily Allāh is swift in taking reckoning."

## PURE THINGS AND THE PERMISSIBILITY OF PREY HUNTED BY TRAINED ANIMALS

The author of "Rūhul Ma'āni" writes that pure things are those things that a person with a sound disposition does not consider to be filthy and does not detest. It must be understood that only that person whose disposition is pure will be inclined towards pure things and will dislike impure things.

People in certain parts of the world eat everything. Let alone pigs, they even eat monkeys, dogs, snakes, lizards, chameleons and all types of insects. This is due to the fact that their dispositions are not sound and pure. They have been deprived of the teachings of the Holy Prophets عليهم السلام and are drowned in disbelief (*kufr*) and darkness.

The general purport of "*pure things*" declares all impurities and filth to be Unlawful (*Harām*).

## LAWFUL (*HALĀL*) AND UNLAWFUL (*HARĀM*)

The Lawful (*Halāl*) animals are cattle, buffaloes, goats, sheep, buck, antelopes, rabbits, doves, pigeons, fowls, ducks, geese, turkeys, partridge, sparrows, parrots, mynas, etc. All animals and birds that eat meat are Unlawful (*Harām*).

The character of a person will be affected by his diet. Eating carnivorous animals will tend to make a person also bestial, and has therefore been forbidden.

Sayyidina Ibn Abbās رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم prohibited them from eating animals that eat by tearing their prey apart with their fangs, and from all those birds that have talons (birds of prey). [Muslim]

Sayyidina Khuzaimah رضي الله عنه narrates that he asked the Holy Prophet صلى الله عليه وسلم regarding the eating of badgers. The Holy Prophet صلى الله عليه وسلم replied, "Does anyone eat them?"

He then enquired with regard to wolves. The Holy Prophet صلى الله عليه وسلم said, "Only that person will eat wolves who has no good in him." [Tirmidhi]

The same narration appears in Ibn Majah with the variation that he asked with regard to foxes instead of badgers.

A narration appears in Abu Dawūd wherein the Companion (*Sahāba*) رضي الله عنهم were sitting with the Holy Prophet صلى الله عليه وسلم when mention was made of porcupines. The Holy Prophet صلى الله عليه وسلم said, "It is an impurity amongst impurities."

During the battle of Khaybar, The Holy Prophet صلى الله عليه وسلم prohibited the eating of tamed donkeys [Bukhari and Muslim]. Since a mule is a cross between a donkey and a horse, it is also forbidden.

Allāma Damīri رحمه الله عليه writes in his book "Kitābul Hayawān" (v. 2 p.246) that as far as his knowledge reaches, the Scholars (*Ulemā*) of the Muslims are unanimous that the flesh of a monkey cannot be consumed. The same applies to dogs, elephants and other animals that have sharp teeth. He adds that it was not necessary that a separate prohibition be revealed with regard to these since they are naturally detested. He then narrates a hadith from Sayyidina Sha'bi رحمه الله عليه that the Holy Prophet صلى الله عليه وسلم forbade the eating of monkeys.

## THE LAW REGARDING HUNTING ANIMALS

Normally dogs are used for hunting. However, if other animals are trained according to the required principles, they may also be used. Such animals will be considered to be trained when they are able to attack the prey and either kill or injure it without eating anything therefrom. Once the animal abstains from eating on at least three successive occasions, it will be considered to be trained. Thereafter the master, reciting Bismillah, should release them to track down the prey. When they attack the prey, the master may then slaughter it if it is alive. If the prey dies because of the wound, it will still be considered to be Lawful (*Halāl*).

An animal killed by an untrained animal will not be Lawful (*Halāl*). If, however, the animal is still alive after the attack, a person may slaughter it, thereby rendering it Lawful (*Halāl*).

If the trained hunting animal killed the prey by choking it and no other wound was inflicted, the animal will be Unlawful (*Harām*). This law is derived from the words "Eat of what they hunt for you..." The condition of reciting Bismillah is derived from that part of the verse where Allāh says, "and take the name of Allāh thereupon."

Sayyidina Adi bin Hātim رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم told him, "When you release your dog, then take the name of Allāh. If it catches some prey, then slaughter it if it is still alive. If you find that your dog has killed it and has not eaten therefrom, then you may eat it. If your dog had eaten from it, then it had hunted for itself (meaning that it was not trained). If you find another dog with your own and the prey is dead, then do not eat therefrom because you do not know which of the dogs had killed the prey." [Muslim v. 2 p.146]

## TRAINING A BIRD TO HUNT

A bird will be considered to be trained when it returns to the owner when he calls it back after releasing it. When this is achieved at least three times, then the bird will be fit to be used for hunting. The other conditions will be the same as applied to the hunting animal. The only condition that does not apply to the bird is that the prey will be Lawful (*Halāl*) if the bird ate thereof.

## LAWS PERTAINING TO HUNTING

**Ruling:** The animal that does not die after being struck by an arrow will have to be slaughtered for it to be Lawful (*Halāl*) (on condition that Bismillah was recited when the arrow was shot). However, if the animal is killed by the arrow,

it will still be considered Lawful (*Halāl*).

**Ruling:** If a bird is shot after reciting Bismillah, but it fell into water or on a high place and then fell down, then this bird will be Unlawful (*Harām*). This is due to the possibility of it being killed by drowning or by the fall.

**Ruling:** The above rulings stipulate that Bismillah be recited whenever the hunting animal or bird is released, as well as when an arrow is fired. However, if a person forgot to recite Bismillah, then too the animal will be Lawful (*Halāl*) if the other conditions are fulfilled.

**Ruling:** The above laws that apply to a Muslim will also apply to a Jew or a Christian.

**Ruling:** The animal hunted by any person besides a Jew, Christian or a Muslim will be Unlawful (*Harām*) even though he recites Bismillah.

**Ruling:** It is permissible to hunt those wild animals that are Unlawful (*Harām*), and their skins may be used after tanning.

"Fear Allāh! Verily Allāh is swift in taking reckoning." Like the previous verse where laws were mentioned, this verse also reminds people to fear Allāh and be concerned about the Ākhirah (*Hereafter*). Those animals that are forbidden should not be consumed and the hunter should not be so engrossed in his hunting that he forgets the rights that he owes to others, especially to Allāh (like Salāh, etc).

Abu Dawūd records a hadith reported by Sayyidina Ibn Abbās رضى الله عنه in which the Holy Prophet صلى الله عليه وسلم said, "The person who lives in rural areas becomes hard-hearted. The one who frequents the presence of kings will be cast into strife and the person who engages in hunting becomes negligent."

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ  
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ  
أُجُورَهُنَّ مُحْصِينَ غَيْرَ مُسْفَحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ  
حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

(5) Today the pure things have been permitted for you. The food of those who have been given the Book is lawful for you and your food is lawful for them. So too are the chaste believing women and the chaste women of those who have been given the Book before you, when you give them their dowries; on the condition that you are chaste, neither lecherous, nor fostering secretive relations. Whosoever rejects Belief (Imān) has indeed destroyed his actions and, in the Ākhirah (*Hereafter*), he will be among the losers.

## THE FOOD OF THE PEOPLE OF BOOK (AHLUL KITĀB) IS LAWFUL

This verse reiterates the permissibility of pure things by saying, "Today the pure things have been permitted for you." The addition of the word "Today" merely

means that what was previously considered pure has not been withdrawn and still applies.

*"The food of those who have been given the Book is lawful for you..."* - The verse refers to the slaughtered animals of the Jews and the Christians. It is permissible for a Muslim to eat from the meat of an animal that was slaughtered by a member of the People of book (*Ahlul kitāb*) on condition that he recites Bismillah when slaughtering.

The verse refers only to slaughtered animals since other items of food like rice, grains, etc are all Lawful (*Halāl*) irrespective of from whom they are taken (even from a Polythe). The reason for the permissibility of the animals slaughtered by the People of book (*Ahlul kitāb*) is that they also do not permit the eating of animals that are not slaughtered.

If a person of the People of book (*Ahlul kitāb*) purposely omits the recitation of Bismillah when slaughtering, the animal will be Unlawful (*Harām*). Allāh says in Surah An'ām, *"Do not eat of that whereupon Allāh's name was not taken. Indeed this is sinful"* [Surah 6, verse 121]. This verse bans the eating of any animal that was slaughtered without the name of Allāh, whether the one who slaughters is Muslim or from the People of book (*Ahlul kitāb*). However, if the Muslim or person from the People of book (*Ahlul kitāb*) forgetfully omitted to recite Bismillah, then the animal will be Lawful (*Halāl*).

The Musannaf of Abdur Razzaq" (v.4 p.481) reports a hadith wherein Sayyidina Ibn Abbās رضي الله عنه said, "Verily within the Muslim is the name of Allāh. If he slaughters and forgets to take the name of Allāh, then eat thereof. If a fire worshipper slaughters taking the name of Allāh, then do not eat thereof."

It must be borne in mind that the people of the People of book (*Ahlul kitāb*) will be considered as reliable for slaughtering only when they adhere to the same Religion (*D'in*) that was adhered to at the time when the Qur'an was revealed. The animals slaughtered by those who are merely Jews or Christians by name will not be Lawful (*Halāl*). Such people do not follow any Religion (*D'in*), do not believe in Allāh and do not accept the Torah nor the Injil. Animals slaughtered by them can never be Lawful (*Halāl*) even if they recite Bismillah.

Sayyidina Ali رضي الله عنه is reported to have said, "Do not eat the animals slaughtered by the Christians of the Bani Taghlib tribe, for they have retained nothing from Christianity except the drinking of wine."

**Ruling:** The animal slaughtered by a *murtad* (one who left the fold of Islām) will be Unlawful (*Harām*) even though he may have become a Jew or a Christian.

**Ruling:** That animal will also be Unlawful (*Harām*) that has been slaughtered by a person who believes that another messenger came after the Holy Prophet صلى الله عليه وسلم.

**Ruling:** Those people are disbelievers (*Kuffār*) who, despite claiming to be Muslims, reject the fundamentals of religion (*D'in*), mock aspects of the religion (*D'in*), alter any verse of the Qur'an or claim that the Qur'an was adulterated. It will not be permissible to eat animals slaughtered by them.

**Ruling:** It will not be permissible to consume an animal when the

slaughterer intentionally omitted to recite Bismillah, even though the slaughterer is from the People of book (*Ahlul kitāb*) or a Muslim.

## THE DEVIATION OF THE "NEW JURISTS"

Those people are indeed in great error who deduce from the above verse that every food eaten by People of book (*Ahlul kitāb*) is Lawful (*Halāl*). They say this irrespective of whether the animal was slaughtered, killed and even if Bismillah was not recited at the time of slaughtering. Many Muslims in Europe, America and Australia consider all the meat available in those countries to be Lawful (*Halāl*) even though they are certain that these were slaughtered without Bismillah. They say that these animals are Lawful (*Halāl*) for the People of book (*Ahlul kitāb*), and must therefore be Lawful (*Halāl*) for Muslims as well. This is totally incorrect and a gross misinterpretation of the Qur'an.

In their ignorance they think that when an animal dies or becomes Unlawful (*Harām*) in any other way (by falling, drowning, etc), then it will be Unlawful (*Harām*) only if the animal belongs to a Muslim. However, if any of these things occur when the animals are with a Jew or a Christian, then the very same animal will be Lawful (*Halāl*). May Allāh save the Ummah from such ignorant people! Āmin. If every food of theirs was Lawful (*Halāl*) without any conditions, then surely pork and wine will also be such (Allāh forbid!).

"..... and your food is lawful for them." Every type of food that is permissible for a Muslim is permissible for the people of People of book (*Ahlul kitāb*).

## PERMISSIBILITY OF MARRIAGE TO CHASTE WOMEN FROM THE MUSLIMS AND THE PEOPLE OF BOOK (AHLUL KITĀB)

"So too are the chaste believing women and the chaste women of those who have been given the Book before you..." Muslim men have been permitted to marry chaste Jewish and Christian women.

## THE PROHIBITION OF SAYYIDINA UMAR رضى الله عنه AGAINST MARRYING WOMEN OF THE PEOPLE OF BOOK (AHLUL KITĀB)

Imām Muhammad رحمه الله عليه reports in his book "kitābul Āthār" that during the Caliphate (*khilafah*) of Sayyidina Umar رضى الله عنه, Sayyidina Hudhaifa رضى الله عنه married a Jewish woman in Maḍā'in. When Sayyidina Umar رضى الله عنه heard of this, he wrote a letter to Sayyidina Hudhaifa رضى الله عنه, instructing him to divorce her. When Sayyidina Hudhaifa received the letter, he wrote back saying, "Oh Leader of the Believers (*Amīrul Mu'minīn*), is it Unlawful (*Harām*) to marry Jewish women?" Sayyidina Umar رضى الله عنه replied by writing, "I am issuing an extremely vehement command that you put this letter down only after you have divorced her, because I fear that other Muslims will follow your example. They will then prefer the Dhimmī (*A non-Muslim who lives in a Muslim country and pays tax to eject.*) women to Muslim women in marriage because of their beauty. Muslim women will then be ignored and this will be very detrimental for them."

After reporting this narration, Imām Muhammad رحمه الله عليه writes, "We also adhere to the ruling of Sayyidina Umar رضى الله عنه. We do not consider it Unlawful (*Harām*), but maintain that Muslim women be given preference. This is the

opinion of Imām Abu Hanīfah رحمه الله عليه. This prediction of Sayyidina Umar رضى الله عنه can be witnessed today in places like Europe, America and Australia.

An Imām living in Canada once mentioned to me that 90% of the Muslim men whom he met are married to Christian women. Another great danger to Muslims is that the Christians have devised a scheme whereby they introduce Christian women to Muslim men wherever they have erected a public amenity like a hospital, college, school, etc. They employ this method to spread their culture and Religion (*D'in*). These women then set out on their sinister task of converting the man and all their children to Christianity.

None can question the action of Sayyidina Umar رضى الله عنه since he did not make something Unlawful (*Harām*) that was Lawful (*Halāl*), but he merely prohibited such marriages in the greater interests and advantage of the Ummah. He was from the righteous khalifas whom the Holy Prophet صلى الله عليه وسلم himself instructed that they be obeyed.

".....when you give them their dowries..." This portion of the verse stipulates that even the women of the People of book (*Ahlul kitāb*) should be given their dowries. This is worthy of mention because it may occur that dhimmi women are deprived of their dowries, and because they are under the rule of Muslims, they may be hesitant to claim this right of theirs.

".....on the condition that you are chaste, neither lecherous, nor fostering secretive relations." This instructs Muslim men that they should not satisfy their carnal passions in any way that is contradictory to the Shari'ah. Neither should they engage in adultery, nor should they court mistresses. Allāh is Aware of every action. It is common in countries like Europe, America and Australia for people to have extra marital relations. These last for many years and numerous illegitimate children are born of these relationships. Allāh has warned of this centuries ago and instructed marriage to chaste women, while the men should also preserve their chastity.

"Whosoever rejects Belief (Imān) has indeed destroyed his actions and, in the Ākhirah (Hereafter), he will be among the losers." This part of the verse refers to disbelievers (*Kuffār*) and those who are murtad. They will not be saved in the Ākhirah (Hereafter) and will have to suffer eternal punishment. The laws concerning the murtad has already been discussed under verse 217 of Surah Baqarah.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ



نِعْمَتُهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾ وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ  
وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ  
الصُّدُورِ ﴿٧﴾

(6) O you who believe, when you stand up to perform Salāh, wash your faces, your arms up to the elbows, pass wet hands over your heads and wash your feet up to your ankles. If you are impure, then purify yourselves well. If you are ill, on journey, returning from the toilet or from touching your women, and you do not find any water, then use clean soil to wipe your faces and arms therewith. Allāh does not want to place any difficulty upon you, but wants to purify you and complete His bounty upon you so that you may be grateful (7) Call to mind the bounty of Allāh upon you and His covenant that he took from you with solemnity when you said, 'We hear and we obey!' Fear Allāh! Verily Allāh knows the secrets of the heart.

## THE LAWS PERTAINING TO ABLUTION (WUDHU) AND THE PERMISSIBILITY OF DRY ABLUTION (TAYAMMUM)

This verse explains the method of ablution (*Wudhu*). Allāh says, "O you who believe, when you stand up to perform Salāh..." Allāh addresses the Muslims in this manner because usually people are either seated or engaged in their occupations without being in the state of ablution (*Wudhu*). This verse instructs them make ablution (*Wudhu*). It should be noted that this verse does not mean that a person has to make ablution (*Wudhu*) when he is already in the state of ablution (*Wudhu*).

On the occasion when Makkah was conquered, the Holy Prophet ﷺ performed four Salāhs with a single ablution (*Wudhu*). Sayyidina Zaid bin Aslam رحمه الله عليه says that the verse refers to the time when a person wakes up from sleeping. At that instance, he cannot have ablution (*Wudhu*), and will have to make ablution (*Wudhu*) in order to perform Salāh.

Other commentators state that it is best that ablution (*Wudhu*) be made every time a person performs Salāh, even if he had already made ablution (*Wudhu*) earlier. Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet ﷺ said, "The person who makes ablution (*Wudhu*) upon ablution (*Wudhu*) will earn ten rewards for it."

## THE METHOD OF ABLUTION (WUDHU)

"..... wash your faces..." The entire length and breadth of the face must be washed, from the top of the forehead till below the chin and from the lobe of one ear until the lobe of the other. If the beard is thin, then it will be necessary that the water reach the skin of the chin. If the beard is so thick that the chin is not visible, it will be sufficient that only the hairs of the beard be washed. Many people are negligent of the fact that the area between the ear and cheek also has to be washed.

When a person is not in the state of ablution (*Wudhu*), he is said to be in the state of minor impurity (*Hadath Asghar*). When he is in need of a bath, he will be termed to be in the state of major impurity (*Hadath Akbar*). It is forbidden to perform *Salāh* while in either of these states. According to consensus of the Ummah, *Salāh* performed while in any of these states will have to be repeated. It is therefore imperative that attention is given to the perfect performance of ablution (*Wudhu*) so that no part is left unwashed.

"...your arms up to the elbows..." It is Obligatory (*Fardh*) that the arms have to be washed from the fingertips up to and including the elbows.

".... pass wet hands over your heads..." This refers to making *masāh*. It is Sunnah that *masah* be made of the entire head since the Holy Prophet صلى الله عليه وسلم used to do so most of the time [Bukhari v. 1, p.31]. However, there were times when the Holy Prophet صلى الله عليه وسلم made *masah* of only the front portion of his head, as narrated in Muslim from a hadith of Sayyidina Mughiera bin Shu'bah رضى الله عنه. It is for this reason the Imām Abu Hanifah رحمه الله has mentioned that *masah* of the entire head is Sunnah and *masah* of quarter of the head is Obligatory (*Fardh*).

"...wash your feet up to your ankles." It is also Obligatory (*Fardh*) that the feet are washed up to and including the ankles. If any portion of the above areas is left dry, then the ablution (*Wudhu*) will not be valid.

The four factors mentioned in the Qur'ān are classified as the obligations (*Farā'idh*) of ablution (*Wudhu*). Of these, it is Sunnah that the *masah* of the entire head be made once and the face, arms and feet be washed thrice each. It is Obligatory (*Fardh*) that each be washed at least once. Washing means that every portion be made wet.

## WHEN MAKING ABLUTION (WUDHU), THE FOLLOWING ACTS ARE SUNNAH:

- ⇒ reciting *Bismillah* before commencing
- ⇒ gargling the mouth thrice
- ⇒ brushing the teeth 'with a twig (*Miswāk*).
- ⇒ rinsing the nostrils thrice (ensuring that the water reaches then soft part of the nostrils)
- ⇒ washing the right limbs first
- ⇒ passing wet fingers through the beard (called *khilāl*)
- ⇒ making *masah* of the ears (inner and outer).

**Lesson:** Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When any of you awakens from his sleep, he should not put his hands in water till he has washed them thrice, for he does not know where his hands had spent the night." [Bukhari and Muslim]

**Lesson:** With the rinsing of the nostrils, one should pay particular attention

to blowing the nose, especially upon awakening. Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When any of you wakes up from his sleep he should blow, his nose because Devil (*Shaytān*) spends the night in his nostrils." [Bukhari and Muslim]

**Lesson:** Sayyidina Abdullāh bin Umar رضى الله عنه reports that when they were returning with the Holy Prophet صلى الله عليه وسلم from Makkah, they came across some water at the time of Asr. Some people hastily performed their ablution (*Wudhu*) there. When the Holy Prophet صلى الله عليه وسلم reached the place, he saw that in their haste, they had not washed their ankles. He said, "The ankles will be destroyed in the fire! Wash them properly!" [Muslim p.125, and Bukhari v. 1, p.28]

While water must reach every place, it should not be wasted. Sayyidina Abdullāh bin Amr bin Al Ās رضى الله عنه reports that once the Holy Prophet صلى الله عليه وسلم passed by Sayyidina Sa'd رضى الله عنه while he was performing ablution (*Wudhu*). The Holy Prophet صلى الله عليه وسلم commented, "What is this wastage?" Sayyidina Sa'd رضى الله عنه asked, "Can there be wastage in ablution (*Wudhu*)?" The Holy Prophet صلى الله عليه وسلم said, "Yes, there is wastage in ablution (*Wudhu*) even though you may be on the bank of a river!" [Mishkāt p. 47]

## ABLUTION (WUDHU) IS A SPECIAL BLESSING TO THE UMMAH OF SAYYIDINA MUHAMAD صلى الله عليه وسلم

Although all the other nations of the past were instructed with some type of purification, the speciality of the Ummah of the Holy Prophet صلى الله عليه وسلم is that their ablution (*Wudhu*) will be a discerning symbol for them on the Day of Judgment. Sayyidina Abu Darda رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "I will be the first person on the Day of Judgment to be permitted to prostrate and I will be the first to be allowed to rise from prostration. Upon raising my head, I will look forward and recognise each one of my Ummah. Then I will look back and recognise those of my Ummah. When I will look to my right, I will recognise them in the same way, and when I look to the left as well."

One of the Companion (*Sahāba*) رضى الله عنهم asked, "O the Holy Prophet صلى الله عليه وسلم, how will you be able to recognise your Ummah when all the Ummahs from Sayyidina Nūh عليه السلام will be present?" the Holy Prophet صلى الله عليه وسلم replied, "The faces, hands and feet of my Ummah will be shining on account of their ablution (*Wudhu*). No other Ummah will have this distinction." [Mishkāt p. 40]

## THE COMMAND TO TAKE A BATH

"If you are impure, then purify yourselves well." This refers to the person who is in need of a bath, either due to cohabitation, an orgasm, menstruation, etc. The emphasis in the verse indicates that a proper bath be taken.

According to Imām Abu Hanifah رحمه الله عليه, it is Obligatory (*Fardh*) that a person rinses his mouth thoroughly when taking a bath (*ghusl*). The entire mouth up to the throat must be washed at least once. It is also Obligatory (*Fardh*) to rinse the nostrils thoroughly till the soft portion of the nose. Whilst making taking bath (*ghusl*), the private parts should be thoroughly washed so that no trace of impurity remains. All other impurities should also be removed from the

body.

Thereafter, ablution (*Wudhu*) should be made as normal, where after the entire body must be washed. It is Obligatory (*Fardh*) in taking bath (*ghusl*) that water reaches every part of the body. To do so thrice is Sunnah. Special attention should be given to those areas that are normally neglected, such as the navel and armpits.

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Impurity is under every hair, so wash under each hair and those areas that have no hair should be cleaned." [*Tirmidhi and Abu Dawūd*]

Sayyidina Ali رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who omits even the extent of a single hair while taking bath (*ghusl*) will be punished in the fire of Hell." Sayyidina 'Ali رضى الله عنه therefore never kept hair on his head for fear of omitting any while bathing. After reporting this hadith, he thrice said, "It is for this reason that I have enmity for my hair." [*Mishkāt p. 48*]

**Ruling:** If the top end of the male sexual organ enters that of a female, bathing (*ghusl*) will be obligatory on both, even though no ejaculation takes place.

**Ruling:** Bathing (*ghusl*) will also be obligatory upon the expiry of menstruation or after-birth bleeding. The method is the same as described above.

## DRY ABLUTION (TAYAMMUM)

"If you are ill, on journey, returning from the toilet or from touching your women, and you do not find any water, then use clean soil to wipe your faces and arms therewith." The topic of dry ablution (*Tayammum*) has already been discussed in verse 43 of Surah Nisā.

"Allāh does not want to place any difficulty upon you, but wants to purify you and complete His bounty upon you so that you may be grateful." This refers to the laws of ablution (*Wudhu*), taking bath (*ghusl*) and dry ablution (*Tayammum*) that have been stated above. They have been ordained so that the Muslim may be purified both physically as well as spiritually when his sins are forgiven by these acts.

## ABLUTION (WUDHU) AND DRY ABLUTION (TAYAMMUM) PURIFY EQUALLY

Just as impurities are removed by ablution (*Wudhu*) and bathing (*ghusl*), so too are they cleansed by Dry ablution (*Tayammum*). A person who has performed the Dry ablution (*Tayammum*) can do just what the person performing ablution (*Wudhu*) can do (*Salāh*, recitation of *Qur'ān*, etc). The concession to perform Dry ablution (*Tayammum*) at times when water cannot be found or used is a great favour of Allāh.

Sayyidina Uthmān رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When a person makes ablution (*Wudhu*) properly, his sins fall off his body; even to the extent that the sins fall away from beneath his fingernails." [*Muslim v. 1, p. 125*]

Ablution (*Wudhu*), taking bath (*ghusl*) and Dry ablution (*Tayammum*) are all from the bounties of Allāh since they offer both physical as well as spiritual benefit. We therefore need to be grateful Allāh.

## REMEMBERING THE BOUNTIES OF ALLĀH

"Call to mind the bounty of Allāh (be they physical, spiritual, apparent or hidden) upon you and His covenant that he took from you with solemnity when you said, 'We hear and we obey!'" The author of "Rūhul Ma'āni" (v. 6 p.8) writes that this verse refers to the pledge that the Companion (*Sahāba*) رضى الله عنهم took with the Holy Prophet صلى الله عليه وسلم on the night of Aqaba in the 13th year after proclamation of his Holy Prophethood. Sayyidina Ubāda bin Sāmīt رضى الله عنه reports that they pledged to the Holy Prophet صلى الله عليه وسلم that they will listen to and obey his instructions in all conditions, favourable or adverse. [Muslim v. 2 p.125]

He also writes that the verse could refer to the pledge of Ridwān since this pledge was taken with Allāh even though at the hands of the Holy Prophet صلى الله عليه وسلم. Allāh says in Surah Fatah, 'indeed those who take the pledge with you, they actually take the pledge with Allāh.' [Surah 48, verse 10]

By accepting Islām, every Muslim actually pledges that he will be obedient to the injunctions of Allāh. Therefore, the covenant in this verse is addressed to every Muslim. It will, therefore, not be necessary to relate this verse only to the isolated pledges of Aqaba and Ridwān.

"Fear Allāh!" by not forgetting His bounties and not breaching His covenant. "Verily Allāh knows the secrets of the heart." He shall require every person to account for every action, whether carried out in public or in private.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ  
شَتَانُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ  
بِمَا تَعْمَلُونَ ﴿٨﴾ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ  
وَأَجْرٌ عَظِيمٌ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ  
الْجَحِيمِ ﴿١٠﴾

(8) O you who believe, be upright for Allāh, bearing testimony with justice. Let not enmity for a nation provoke you to be unjust. Be just! It is closer to piety (*taqwa*), and fear Allāh! Indeed Allāh is Informed of what you do. (9) Allāh has promised those who believe and do righteous deeds that there shall be forgiveness and a great reward for them. (10) Those who disbelieve and falsify Our verses, they are the dwellers of the Blaze.

## THE COMMAND TO BE STEADFAST IN JUSTICE

An earlier verse has passed in Surah Nisā (Surah 4, verse 135) where Allāh mentioned, "O you who believe, be firm in establishing justice and be witness for Allāh

even if it be against yourselves, your parents and relatives." The verse under discussion is very similar to this.

Allāh says, "O you who believe, be upright for Allāh, bearing testimony with justice. Let not enmity for a nation provoke you to be unjust." Both verses emphasise that justice be established and that witnesses be upright irrespective of those against whom one testifies. Neither should a friend be favoured, nor an enemy oppressed. A Muslim adheres to truth and justice under all circumstances and is not affected by them. Details of this subject were given in an earlier verse of Surah Mā'idah where Allāh said, "Never let enmity for a nation who prevented you from the Masjīd al Harām provoke you to transgress." [verse 2]

"Be just! It is closer to piety (taqwa)..." The person with the quality of justice will also bear the quality of Piety (taqwa). Each of the two qualities draws the person to the other.

"....and fear Allāh! Indeed Allāh is Informed of what you do." When a person is mindful of Allāh and that he will have to account for every deed on the inevitable Day of Judgement, he will abstain from every type of sin, be it major or minor.

Allāh ends the discussion by mentioning the rewards and the pitiable plight of the wrongdoers. He says, "Allāh has promised those who believe and do righteous deeds that there shall be forgiveness and a great reward for them. Those who disbelieve and falsify Our verses, they are the dwellers of the Blaze."

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ ءَن يَبْسُطُوا  
إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ

(11) O you who believe, call to mind the bounty of Allāh upon you when a nation resolved to stretch their hands against you and He withheld their hands from you. Fear Allāh! Only in Allāh should the believers trust.

## AN INCIDENT CONCERNING THE PROTECTION OF THE HOLY PROPHET صلى الله عليه وسلم AND A REMINDER TO RECALL THE BOUNTY OF ALLĀH

"Asbābun Nuzūl" (p.186) reports an incident narrated by Sayyidina Jābir رضى الله عنه wherein a person by the name of Ghawrith addressed his tribe, the Bani Ghatfān and the Bani Muhārib saying, "Should I not kill Muhammad صلى الله عليه وسلم!" When they asked him how he would do it, he said that he would do it in a manner that the Holy Prophet صلى الله عليه وسلم would never expect.

Consequently, he arrived before the Holy Prophet صلى الله عليه وسلم while Prophet's sword was on his lap. He asked if he could have a look at the sword, whereupon the Holy Prophet صلى الله عليه وسلم gladly permitted him. Drawing the sword out of the sheath, he began to swing it about with the intent of attacking,

but Allāh decided against it. While doing so he asked the Holy Prophet صلى الله عليه وسلم whether he feared him. The Holy Prophet صلى الله عليه وسلم replied that he had no fear for him at all.

Surprised, he reiterated, "You do not fear me while a sword is in my hands?" "Allāh shall protect me!" was the reply. Hearing this, he placed the sword back into its sheath and handed it back to the Holy Prophet صلى الله عليه وسلم. On this occasion, Allāh revealed the above verse. In the verse Allāh reminds the Ummah of His bounty in protecting their Holy Prophet صلى الله عليه وسلم.

"Fear Allāh! Only in Allāh should the believers trust." Every task of a believer (Mu'min) can be accomplished with the two great qualities of piety (taqwa) and tawakkul (trust in Allāh). With these, a believer (Mu'min) will never fear anyone but Allāh.

Piety (taqwa) entails abstinence from all forms of sin. Allāh declares in Surah Talāq, "For the one who possesses piety (taqwa), Allāh shall provide for him an escape and grant him sustenance from whence he least expects. Allāh is sufficient for those who trust in him." [Surah 65, verses 2 and 3]

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا  
وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ  
بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ  
وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ  
مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾ فِيمَا نَقُضُهُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا  
قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا  
بِهِ وَلَا تَزَالُ تَطَّلُعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ  
يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

(12) Most certainly Allāh had taken a pledge from the Bani Isrā'īl and We had sent among them twelve chieftains. Allāh said, "Indeed I am with you! Surely if you establish Salāh, give Zakāh, believe in My apostles, assist them and lend to Allāh a good loan, I will certainly remit from you your sins and undoubtedly enter you into gardens beneath which rivers flow. Whoever of you disbelieves thereafter, he has indeed strayed from the straight path." (13) Because of their breach of the covenant, We Cursed them and made their hearts hard. They changed words from their places and forgot a great deal of the advice given to them. You shall continuously discover some sort of treachery from them, save a few of them. Forgive them and overlook. Verily Allāh loves those who are righteous.

## THE BANI ISRĀ'ĪL BREACH THE COVENANT THAT ALLĀH TOOK FROM THEM

Whereas the Muslims were previously reminded of their covenant with Allāh, here the Bani Isrā'il are reminded of the pledge that they took with Allāh. Then, as a warning to the Muslims as well, Allāh mentions the punishment that befalls those who fail to fulfil their pledges.

Allāh begins by saying, *"Most certainly Allāh had taken pledge from the Bani Isrā'il [through Sayyidina Mūsa عليه السلام] and We had sent among them twelve chieftains."* Each of these chieftains belonged to one of the 12 tribes of the Bani Isrā'il and their task was to remind the Bani Isrā'il of their pledge and to ensure that they abide by it. If they adhered, Allāh promised them, *"Indeed I am with you!"*

Thereafter, Allāh mentions the conditions of the pledge saying, *"Surely if you establish Salāh, give Zakāh, believe in My apostles, assist them and lend to Allāh a good loan, I will certainly remit from you your sins and undoubtedly enter you into gardens beneath which rivers flow."* From this it is learned that the previous Ummahs were also instructed to perform Salāh and to pay Zakāh. They were told to assist the Holy Prophets عليهم السلام because many were sent among the Bani Isrā'il.

They were thus instructed to believe in and assist all the Holy Prophets عليهم السلام, but they rejected even Sayyidina Isā عليه السلام and Sayyidina Muhammad صلى الله عليه وسلم.

*"..... lend to Allāh a good loan..."* This refers to all forms of charity besides Zakāh. It is termed a "loan" because the repayment is made in the Ākhirah (Hereafter) and the word "good" is used because the rewards for it shall be such.

Allāh says in Surah Hadid (Surah 57, verse 18) *"Who shall grant Allāh a good loan so that Allāh may multiply it and for him shall be an honourable reward."* It is indeed the grace of Allāh that the wealth is from Him and we humans are the recipients, but still Allāh considers it a loan to Him and shall recompense the person many times over.

*"Whoever of you disbelieves thereafter, he has indeed strayed from the straight path."* This was told to them when they made the pledge, but they broke it.

## THE CONSEQUENCES OF BREAKING THEIR PLEDGE

*"Due to their breach of the covenant We Cursed them and made their hearts hard."* This rendered them incapable of accepting the truth and heeding to it. It was this curse and the hardening of the heart that they falsified the Holy Prophets عليهم السلام and even stooped to assassinate them.

Allāh says in Surah Baqarah, *"Allāh cursed them due to their disbelief so only a few of them believe."* [Surah 2, verse 88]

Addressing the Jews in verse 84 of Surah Baqarah, Allāh says, *"Thereafter your hearts hardened, becoming like rocks, or even harder."*

When a person sins incessantly, rebellion takes hold of his heart until it becomes rock hard. Then he never resorts to repentance (Tauba) and begins to



detest good advice. Allāh advises the believers (Mu'minīn), "Has the time not come for the believers that their hearts submit to the advice of Allāh and the truth that has been revealed. And they do not become like those who have been given the Book from before, till a lengthy period passed by wherein their hearts became hard. Most of them are sinners." [Surah Hadīd (57), verse 16]

## THE JEWS ALTERED THE TORAH

"They changed words from their places and forgot a great deal of the advice given to them." Their hearts were so hardened that they altered even the Speech of Allāh. Their scholars would change what they deemed fit and then tell the people that it was from Allāh. To please the masses and fill their coffers, they led them into ignorance instead of knowledge and led them astray instead of guiding them.

They never seemed to realise the consequences of their actions. As a result of this they eventually began to forget large sections of the Torah, as it is only natural that one will forget the original when additional things are added.

## THE TREACHERY OF THE JEWS

"You shall continuously discover some sort of treachery from them, save a few of them." As their predecessors were treacherous, the Qur'ān warns that it has now become second nature to them. If the Book of Allāh was not safe from their treachery, mere mortals need to be even more cautious. Yes, there are those from them who can be trusted, and they are the ones whom Islām has made trustworthy, like Sayyidina Abdullāh bin Salām رضى الله عنه.

"Forgive them and overlook. Verily Allāh loves those who are righteous." The author of "Rūhul Ma'ānī" (v. 6 p.90) writes that this will apply if they repent (by accepting Islām) or accept to pay the atonement (jizya), thereby undertaking to abide by the rules of the Islāmic state. Scholar (Allāma) Tabarī رحمه الله عليه says that the instruction to forgive them was before the command for Jihād.

With regard to the interpretation of this verse, the author of Bayānūl Qur'ān writes that as long as there is no religious (Shar'i) need, their treachery and evil should not be exposed. This is more aptly suited to the phrase, "Verily Allāh loves those who are righteous."

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَقَهُمْ فَسَوْأَ حَظًّا مِمَّا  
 ذُكِّرُوا بِهِ فَأَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ وَسَوْفَ  
 يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾ يَتَأَهَّلَ الْكِتَابِ قَدْ  
 جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ  
 الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ  
 مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانُكُم سُبُلَ السَّلَامِ

وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ  
 مُسْتَقِيمٍ ﴿١٦﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ  
 قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحُ ابْنُ مَرْيَمَ  
 وَأُمُّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا  
 بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

(14) We have taken a covenant from those who say, "We are Christians!" but they forgot a great portion of the advice given to them. So, until the Day of Judgment, We have stirred up enmity and hatred between them. Soon Allāh shall inform them of what they used to do. (15) O People of the Book, undoubtedly Our messenger has come to you exposing to you much of what you used to conceal from the Book, and he pardons much. Without doubt there has come to you from Allāh a light and a clear Book... (16) whereby Allāh guides to the paths of peace those who seek His pleasure, and removes them from darknesses into light by His order; and guides them to the straight path. (17) Most certainly those have disbelieved who say, "Surely Allāh is Masīh, the son of Maryam!" Say, "If Allāh wishes to destroy Masīh, the son of Maryam, his mother and all upon the earth, who will be able to offer them any protection from Allāh?" To Allāh belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills and Allāh has power over all things.

## THE PLEDGE TAKEN FROM THE CHRISTIANS AND THEIR DISREGARD FOR IT

Allāh begins by focussing attention on the Christians. He says, "We have taken a covenant from those who say, 'We are Christians!' but they forgot a great portion of the advice given to them." Because of their breach of the covenant and because they forgot much of what was taught to them, as a punishment, Allāh says, "So, until the Day of Judgement, We have stirred up enmity and hatred between them." The Christians are split into numerous denominations and, to this day, some claim that Sayyidina Isā عليه السلام is Allāh while others believe in the trinity.

They also seemed to forget that Sayyidina Isā عليه السلام had informed them of the advent of the Holy Prophet صلى الله عليه وسلم, as Allāh says in Surah A'raf with regard to his coming. "the unlettered messenger and Holy Prophet that they find written with them in the Torah and Injil." [Surah 7, verse 157]

However, the Day of Judgement is imminent and "Soon Allāh shall inform them of what they used to do."

Thereafter Allāh addresses both, the Jews and the Christians. He says, "O People of the Book, undoubtedly Our messenger [Sayyidina Muhammad صلى الله عليه وسلم] has come to you exposing to you much of what you used to conceal from the Book, and he pardons much. Without doubt there has come to you from Allāh a light and a clear Book..." The "light" refers to the Holy Prophet صلى الله عليه وسلم and the "clear Book"

refers to the Qur'ān.

Both, the Qur'ān and the Holy Prophet صلى الله عليه وسلم are such that by them "Allāh guides to the paths of peace those who seek His pleasure, and removes them from darknesses into light by His order; and guides them to the straight path." Since the paths of disbelief (*kufr*) and polytheism (*shirk*) are numerous, the plural is used for the word "darkness", and because the guidance of Allāh is one, the singular form of the word "light" is used.

## THE DISBELIEF (KUFR) OF THOSE WHO CLAIM THAT SAYYIDINA ISĀ عَلَيْهِ السَّلَام IS ALLĀH

"Most certainly those have disbelieved who say, 'Surely Allāh is Masīh, the son of Maryam!'" Allāh refutes their statement by asserting, "Say, 'If Allāh wishes to destroy Masīh, the son of Maryam, his mother and all upon the earth, who will be able to offer them any protection from Allāh?'" The people of the People of book (*Ahlul kitāb*) know that only Allāh can give life and death. Therefore, by this question they will understand that only He is the Supreme deity.

"To Allāh belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills and Allāh has power over all things." How can the creation be worshipped? How can anyone share in His dominion when they all belong to Him? Even though Sayyidina Isā عَلَيْهِ السَّلَام was born miraculously, he is still the creation of Allāh, as is his mother and every other being in the heavens and earth.

## THE HOLY PROPHET صلى الله عليه وسلم WAS A LIGHT AS WELL AS HUMAN

"Without doubt there has come to you from Allāh a light and a clear Book..." As pointed out earlier, the "light" referred to in this verse is the Holy Prophet صلى الله عليه وسلم. He is termed a light because before his advent the entire world was filled with the darkness of disbelief (*kufr*) and polytheism (*shirk*), with only a very limited number of people scattered about the earth who believed in Allāh. When he came and invited the masses to Oneness of Allāh (*Tauhīd*) and Islām, after a great struggle the darkness began to disperse and Allāh Illuminated the hearts of men with the brilliance of Belief (*Imān*) and Trust (*Yaqīn*).

Many people believe that the Holy Prophet صلى الله عليه وسلم was created of light and was not a human. This belief betrays their ignorance. The Qur'ān says, "Say [O Muhammad صلى الله عليه وسلم], pure is my Lord. I am nothing but a human messenger.

**Lesson:** "...whereby Allāh guides to the paths of peace those who seek His pleasure..." This makes it evident that Allāh will surely guide those who seek Allāh's pleasure. May Allāh guide those who claim to be Muslims yet do not take heed and continue to be stubborn in their ways.

**Lesson:** The beliefs and actions that lead to Heaven (*Jannah*) are referred to as "the paths of peace" and Heaven (*Jannah*) itself is called "*Dārus Salām*" ("The place of Peace"). The religion (*Dīn*) of Allāh is called Islām (Peace) and one of the names of Allāh is "Salām" (Peace). When Muslims meet they greet with Salām

and at the end of their Salāh, they also say Salām. After Salāh Muslims are taught to recite, “*Allāhumma antas Salām wa Minkas Salām Tabārakta Ya Dhal Jallāli wal Ikrām*” [TRANSLATION: O Allāh! You are Peace and peace is only from You. You are Most Blessed, O Possessor of might and honour. In reality peace in both worlds is found only in the religion (D’in) of Allāh.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّوْهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ  
 أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ  
 وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ يٰٓأَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ  
 عَلَىٰ فِتْنَةٍ مِنَ الرَّسُولِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ  
 وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

(18) The Jews and the Christians say, “We are the children of Allāh and His loved ones!” Say, “Then why will He punish you for your sins? You are only humans of those that He created. He forgives whom He wills and punishes whom He wills. To Allāh belongs the sovereignty of the heavens and the earth and what is between them, and unto Him is the return.” (19) Oh People of the Book, indeed Our messenger has come to you, expounding to you at a time when the succession of messengers had been paused, so that you do not say, “There has not come to us a bearer of glad tidings, nor any warner!” Undoubtedly there has come to you a bearer of glad tidings and a warner! Allāh has power over all things.

## THE DIGRESSION OF THOSE JEWS AND CHRISTIANS WHO CLAIMED TO BE THE CHILDREN AND CHOSEN ONES OF ALLĀH

The above verse cites another fabrication of the People of the Book. They unabashedly claimed, “*We are the children of Allāh and His loved ones!*” This was another of the deceptions of Devil (*Shaytān*) to prevent them from accepting the Holy Prophet صلى الله عليه وسلم and doing righteous deeds. Devil (*Shaytān*) influenced them to think that they are the very children and loved ones of Allāh, so it mattered not what they did. Allāh would always forgive them.

The Tafsir of Allama Qurtubi رحمه الله عليه (v. 6 p.20) narrates that once the Holy Prophet صلى الله عليه وسلم invited the Jews to believe in Allāh and be fearful of His punishment. They retorted, “Oh Muhammad صلى الله عليه وسلم! Why should we fear when we are the children of Allāh and His loved ones!” The Christians had said this and the Jews imitated them. On this occasion the above verse was revealed.

Allāh replies to their claim by saying, “Say, ‘Then why will He punish you for your sins?’” They had already admitted that they would be punished when they used to say, “*The fire shall only touch us for a few days.*” “No person will cast his child or his loved one into the fire of this world for even a single minute, yet they claim that they will be tossed into the much more intense fire of Hell for a few days!

Sayyidina Isā عليه السلام had informed the Christians, "Indeed Allāh has forbidden Heaven (Jannah) for whoever ascribes partners to Him, and their abode shall be the fire." They ascribed children to Allāh and also partners, yet they wishfully thought that they were Allāh's children and chosen ones, never having to fear punishment. This amounted to falsifying the statement of Sayyidina Isā عليه السلام, leading them to disbelief (*kufir*) and Hell.

Imām Qurtubi رحمه الله has written (v. 6 p.121) that the verse refers to punishment already metered to the people of book (*Ahlul kitāb*). Therefore, they are reminded that if they are truly the children and loved ones of Allāh, why did Allāh punish them in the past, even transfiguring them into monkeys and pigs at times?

"You are only humans of those that He created." Here Allāh reminds them that He has no family relation with the human race. Allāh shall only love those who possess Belief (*Imān*) and do righteous deeds. He has no love for those who become disbelievers (*Kuffār*) by falsifying thier Holy Prophets عليهم السلام.

"He forgives whom He wills and punishes whom He wills." None can force Him to forgive another. "To Allāh belongs the sovereignty of the heavens and the earth and what is between them, and unto Him is the return." Allāh's principle is not to forgive the Polytheists and disbelievers (*Kuffār*). When all shall return to Him, those who fabricated lies and claims will be exposed and punished.

## THE HOLY PROPHET صلى الله عليه وسلم WAS SENT AT A TIME OF CESSATION IN THE CHAIN OF HOLY PROPHETS

"O People of the Book, indeed Our messenger has come to you, expounding to you at a time when the succession of messengers had been paused..." Until the time of Sayyidina Isā عليه السلام, Holy Prophets used to be sent in succession. No sooner did a Holy Prophet leave this world, then Allāh sent another in his place. However, after Allāh raised Sayyidina Isā عليه السلام, no Prophet was sent immediately.

Allāh mentions in verse 6 of Surah Saff (61st Surah of the Qur'ān) that Sayyidina Isā عليه السلام informed the people that after him a Holy Prophet will come by the name of Ahmad i.e. Sayyidina Muhammad صلى الله عليه وسلم. It is deduced from this that there was no Holy Prophet between Sayyidina Isā عليه السلام and the Holy Prophet صلى الله عليه وسلم.

Bukhari (v. 2 p.489) records a hadith wherein the Holy Prophet صلى الله عليه وسلم said with regard to Sayyidina Isā عليه السلام, "There was no Holy Prophet between us." It is evident from this that the statement of certain Scholars (*Ulemā*) is inexact who say that Holy Prophets were sent just before the Holy Prophet صلى الله عليه وسلم, quoting the name of Khalid bin Sanān as one of them. If these were ever Holy Prophets, they must have been sent before Sayyidina Isā عليه السلام.

## HOW LONG WAS THE CESSATION IN THE CHAIN OF HOLY PROPHETS?

Imām Bukhari رحمه الله quotes from Sayyidina Salman Farsi رضي الله عنه that the period between Sayyidina Isā عليه السلام and the Holy Prophet صلى الله عليه وسلم

was 600 years [Bukhari v. 2 p.562]. Others have placed the figure at 500 years. The two estimations can be coincided by assuming that Sayyidina Salman Farsi رضي الله عنه counted the entire period from the time that Sayyidina Isā عليه السلام was raised till the time when the Holy Prophet صلى الله عليه وسلم declared Holy Prophethood. Those who estimate 500 years will have counted only up to the birth of the Holy Prophet صلى الله عليه وسلم. Allāh knows best.

Allāma Ibn Kathīr رحمه الله writes (v. 2 p.35) that the period consisted of 620 years. He writes further that there is no discrepancy between this and the estimation of 600 years because those claiming 600 years estimate by the solar calendar and those claiming 620 years say so using the lunar calendar. A hundred solar years exceed a hundred lunar years by approximately three years.

Allāma Ibn Kathīr رحمه الله writes [Ibid] that Allāh sent the Holy Prophet صلى الله عليه وسلم at a time when the chain of Holy Prophets was paused, the paths leading to guidance were effaced, religions (D'īns) were adulterated and the worship of idols, fire and the cross was widespread. The advent of the Holy Prophet صلى الله عليه وسلم was thus an extremely benevolent bounty at a time when all needed it most. Strife and anarchy were rampant in every town and rebellion and ignorance gripped hold of every person with the exception of a paltry few who were clinging on to the remnants of the Religions (D'īns) brought by previous Holy Prophets عليهم السلام. Engaged in the worship of Allāh were only a few Rabbis, Christians and Sabians.

Sayyidina Iyādh bin Himār Mujashī'i رضي الله عنه narrates that once the Holy Prophet صلى الله عليه وسلم addressed them in a sermon saying, "Indeed my Lord has commanded me to tell you of those things that he has taught to me today and whereof you have no knowledge. Allāh has said that the wealth He gives to anyone is Lawful (Halāl) (nothing will become Unlawful (Harām) by the declaration of any person, as the Polytheists used to do). Allāh has also said that He had created man upon the true religion (D'īn) and the devils (Shayātīn) [plural of Devil (Shaytān)] have averted them from it. These devils (Shayātīn) have made things Unlawful (Harām) for them that I have declared Lawful (Halāl). They have also instructed them to ascribe partners to Me, whilst I have sent no warrant for it."

Thereafter the Holy Prophet صلى الله عليه وسلم continued, "Without doubt, Allāh gazed at the people of the world. He declared the Arabs and the non-Arabs as despicable slave for those who remained from the People of book (Ahlul kitāb)." Allāh told me, 'I am sending you as a messenger to test you and to test others through you. I have revealed to you a book that cannot be washed away by water (because it is preserved within the hearts). You will recite it while asleep as well as when awake.' Allāh then commanded me to engage the Quraish in battle, upon which I remarked that they will destroy me and flatten me like dough. Allāh said, 'Take them out (in battle) as they have done to you and fight them. We shall assist you. Spend and We shall spend on you. Dispatch your army and We will dispatch an army five times larger. [Muslim v. 1, p.3 85]

It is learnt from this narration that during the period of "Fatrah" (cessation of Holy Prophets), there remained only a few people who believe in Oneness of Allāh (Tauhīd). Then Allāh, through His grace sent the Holy Prophet صلى الله عليه وسلم.

وسلم. Because of his sacrifices and suffering, and that of the Companion (*Sahāba*) disbelief (*kufṛ*) receded and Oneness of Allāh (*Tauhīd*) replaced polytheism (*shirk*). Truth became manifest and the waves of Belief (*Imān*) swept through the hearts of men in every part of the globe.

In this way, Allāh's argument was established over man, so that they may not say, "There has not come to us a bearer of glad tidings, nor any warner!"

Allāh declares, "Undoubtedly there has come to you a bearer of glad tidings and a warner!" There remained now no excuse for anyone. Those who rejected shall be subjected to the torments of Hell, for "Allāh has power over all things."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُورُ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢٠﴾ يَنْقُورُ أَدْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَارِينَ وَإِنَّا لَنَنْدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾ قَالِ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمُ وَغَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾ قَالُوا يَمُوسَىٰ إِنَّا لَنَنْدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾ قَالِ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾ قَالِ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

(20) When Mūsa عليه السلام told his nation, "O my people, remember Allāh's bounty on you when He raised messengers among you and made you kings. He gave you what He never gave anyone in the entire universe. (21) "O my people, enter the sanctified land that Allāh has decreed for you and do not turn on your heels, for then you will become losers." (22) They said, "O Mūsa, honestly a tyrannical nation live there. We shall certainly never enter there until they leave. If they leave the land, then only shall we enter." (23) Two fearful men, whom Allāh had favoured, said, "Enter on them by the door. When you enter therefrom then verily you shall be victorious! Trust only in Allāh if you are believers!" (24) They said, "O Mūsa, we shall never ever enter there as long as they are present there. So you and your Lord both go and fight. We shall remain sitting here." (25) He (Mūsa) submitted, "O my Lord! Indeed I have control only of myself and my brother, so decide between us and the sinful people." (26) (Allāh declared) "Undoubtedly this land is forbidden to them for forty years. They will wander bewildered in the earth, so do not grieve over the disobedient nation."

## THE BANI ISRĀ'ĪL REFUSE ALLĀH'S COMMAND TO ENTER A TOWN

The incident mentioned in the verse proves the apostleship of the Holy Prophet صلى الله عليه وسلم since he could not have known of it except by divine revelation. These narratives were known only to the Jews of Madinah, but most of them still refused to believe in the Holy Prophet صلى الله عليه وسلم.

The incident is of the time after pharaoh (Fir'aun) and his army were drowned in the sea. The Bani Isrā'il crossed the sea, entered the region of Shām and headed towards Palestine. They had left the region for hundreds of years and the Amāliqa nation, who were the descendants of the Ād [the nation of Sayyidina Hūd عليه السلام], had assumed control of the region. Like their predecessors, they were people of exceptional strength and might. Allāh had decreed that the Bani Isrā'il were to take the very same tract of land back for themselves.

Sayyidina Mūsa عليه السلام first reminded them of Allāh's bounties upon them saying, *"O my people, remember Allāh's bounty on you when He raised messengers among you and made you kings. He gave you what He never gave anyone in the entire universe."* During those times, the Holy Prophet صلى الله عليه وسلم used to propagate the religion (D'īn) freely and the kings of the Bani Isrā'il could easily enforce the various injunctions.

Then they were enslaved by the Copts of Egypt and subjected to much hardships and difficulties. Now that they returned to their homeland, they had the opportunity to revive their former glory. Sayyidina Mūsa عليه السلام told them, *"O my people, enter the sanctified land that Allāh has decreed for you and do not turn on your heels, for then you will become losers."* In this way he encouraged them to wage Jihād.

When some chieftains of the Bani Isrā'il were sent as emissaries to the Amāliqa, they observed their extraordinary stature and power. They reported this back to Sayyidina Mūsa عليه السلام, but he instructed them not to inform the rest of the army of this since it would discourage them from engaging in battle. They disobeyed the instruction and tipped off their relatives.

As a result of this *"They said, 'Oh Mūsa, honestly a tyrannical nation live there. We shall certainly never enter there until they leave. If they leave the land, then only shall we enter.'"*

Of these chieftains, Sayyidina Yusha bin Nūn and Sayyidina Bin Yuqinna abided by the command of Sayyidina Mūsa عليه السلام and also motivated the Bani Isrā'il. Referring to this Allāh says, *"Two fearful men, whom Allāh had favoured, said, 'Enter on them by the door. When you enter there then (the help of Allāh shall be with you. and) verily you shall be victorious!'"* With the assistance of Allāh they will all flee the town. They advised further saying, *"Trust only in Allāh if you are believers!"*

Believers (Mu'minīn) ought to trust only in Allāh especially when they are informed that Allāh has already decreed that the town be theirs. The Bani Isrā'il then began to wish that they had never left Egypt, making preposterous statements that they were better off there. (When the psyche of slavery enters a



person and he grows accustomed to disgrace and humiliation, he will prefer to return to it on account of a little hardship instead of bearing it to regain his honour.)

Eventually they told Sayyidina Mūsa عليه السلام, "O Mūsa, we shall never ever enter there as long as they are present there. So you and your Lord both go and fight. We shall remain sitting here."

When Sayyidina Mūsa عليه السلام observed their obstinacy and their insolent reply "He submitted, 'Oh my Lord! Indeed I have control only of myself and my brother, so decide between us and the sinful people.'" Allāh then made the declaration that "Undoubtedly this land is forbidden to them for forty years. They will wander bewildered in the earth, so do not grieve over the disobedient nation."

This was the punishment for their disobedience. Consequently, for the period of 40 years they wandered around and around a piece of ground measuring only 18 square miles. Each evening, after a tiring day's walk, they would return to the same spot from where they departed in the morning. They numbered six hundred thousand at that time and it was during this very period of 40 years that Sayyidina Mūsa and his brother, Sayyidina Harūn عليه السلام passed away.

All those present at the time when they were condemned to wandering in the earth died within the 40 years except for Sayyidina Yusha عليه السلام and Sayyidina Kālib عليه السلام. They led the new generation of the Bani Isrā'īl to war and conquered the land for themselves. [Ibn Kathīr and Ma'ālimut Tanzīl]

## MISCELLANEOUS LESSONS FROM THE INCIDENT

**Lesson 1:** "He gave you what He never gave anyone in the entire universe." This verse seems to indicate that the Bani Isrā'īl were even preferred above the follower (Ummah) of the Holy Prophet صلى الله عليه وسلم. This is, of course, incorrect because the follower (Ummah) of the Holy Prophet صلى الله عليه وسلم have been declared as the best of all followers (Ummahs). The reply to the apparent contradiction is that the Bani Isrā'īl were the most favoured from all the nations in their time. The entire universe stretching to all times is not implied here.

Sayyidina Mujāhid رحمه الله عليه is reported to have said that the verse refers to the manna, salwa, the rock (from where the springs gushed forth) and the shading of clouds since these were only given to the Bani Isrā'īl.

**Lesson 2:** Since the Bani Isrā'īl did not want to enter the land that Allāh decreed for them, the question arises that where did they intend to go in their 40 years of futile travels? Commentators mention that they intended to return to Egypt since they had grown accustomed to it.

Others, are of the opinion that as a punishment they were just left to wander aimlessly since they were not prepared to enter the town.

**Lesson 3:** Sayyidina Mūsa عليه السلام made the Supplication (du'ā) "Oh my Lord! decide between us and the sinful people." The meaning of this is that he wanted Allāh to give the sinful ones of the Bani Isrā'īl the punishment that was due to them and that the faithful ones were to be accorded the rewards that was due to

them. ["Ruhul Ma'āni"]

**Lesson 4:** Sayyidina Miqdād bin Aswad رضى الله عنه very beautifully mentioned to the Holy Prophet صلى الله عليه وسلم on the day of the Battle of Badr, "O the Holy Prophet صلى الله عليه وسلم, we shall not say as the nation of Sayyidina Mūsa عليه السلام said, 'So you and your Lord both go and fight. We shall remain sitting here.' Proceed, we shall be to your right, left, in front and behind you!" The blessed face of the Holy Prophet صلى الله عليه وسلم lit up at this remark and he became very happy. [Bukhari v. 2 p.564 and p.663]

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلُ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾ لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِإِيدَى إِلَيْكَ لَأَقْتُلَنَّكَ﴾ ﴿٢٨﴾ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٩﴾ أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَإِثْمُكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٣٠﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣١﴾ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَ أَخِيهِ قَالَ يُوتِلَقِي أَعْجَرْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوْرِي سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾﴾

(27) Recite to them the true incident of the two sons of Adam عليه السلام. When both of them presented a sacrifice and it was accepted from only one of them, while that of the other was not accepted. He said "I will surely murder you!" He replied, "Allāh accepts only from those of piety (taqwa)." (28) "The fact of the matter is that if you stretch out your hand to kill me, I will not stretch out mine to kill you. Verily I fear Allāh, the Lord of the universe. (29) "I would rather that you take on yourself my sins and your sins and you become one of the dwellers of the fire. Such is the punishment of oppressors. (30) So his soul seduced him to murder his brother and he murdered him, becoming among the losers. (31) Then Allāh sent a crow, digging the earth to show him how to conceal the corpse of his brother. He cried out, "Woe unto me that I could not be like this crow and conceal the body of my brother!" So he became one of the remorseful ones.

## THE TWO SONS OF SAYYIDINA ĀDAM عليه السلام AND THE REGRET OF THE ONE WHO MURDERED HIS BROTHER

Although some people have mentioned that the two persons spoken about in the incident were from the Bani Isrā'īl, this interpretation is unnecessary even though every person can be termed to be the child of Sayyidina Ādam عليه السلام. The words of the Qur'ān indicate that they were the real biological sons of Sayyidina Ādam عليه السلام, and there is no reason to treat this fact as metaphorical. Only narrations obtained from the people of the Bani Isrā'īl (called "Isrā'īliyat") shed light on the actual factors leading to the incident. The Qur'ān mentions the incident very briefly. Even if the entire incident is not known, Allāh has

mentioned, the moral at the end, where He says, "*Due to this We decreed for the Bani Isrā'īl.....*"

Allāma Ibn Kathīr رحمه الله عليه narrates from Sayyidina Suddi رحمه الله عليه a narration of Sayyidina Ibn Abbās رضي الله عنه and Sayyidina Abdullāh bin Mas'ūd رضي الله عنه, where they say that Sayyidina Ādam عليه السلام used to father twins, a boy and a girl each time. Since there was the need to increase the human population, there was no alternative except that the offspring from every pair marry the opposite gender of another pair. The only restriction was that an individual of a twin could not marry the other twin from the same birth. They had to marry a partner from another birth.

It occurred that a son by the name of Qābil was born, who was a farmer. Younger than him was another son by the name of Hābil, who tended milk-producing animals. The daughter born with Qābil was more beautiful than the one born with Hābil. Therefore, according to the principle, Qābil was to marry the one who was less beautiful and he was displeased that his twin sister was to be married to Hābil. He told Hābil that he had a greater right to marry the more beautiful sister since she was his twin.

When Sayyidina Ādam عليه السلام decided that the prettier sister be married to Hābil, Qābil refused to accept it. It was resolved that the matter be determined by either of them presenting a sacrifice to Allāh. The sacrifice that was consumed by a fire from the heavens was considered to be accepted, and the one who had offered it would marry the more beautiful of the sisters. Eventually Hābil's sacrifice was accepted. Qābil was now infuriated to the extent that he threatened to murder Hābil, saying, "*I will surely murder you!*"

Hābil replied, "*Allāh accepts only from those of piety (taqwa).*" In this way he neither praised himself, nor did he tell his brother that he was insincere in his sacrifice. To prolong the conversation, Hābil added, "*The fact of the matter is that of you stretch out your hand to kill, me I will not stretch out mine to kill you. Verily I fear Allāh, the Lord of the universe.*"

Commentators mention that Hābil was stronger than Qābil, but chose not to defend himself (although it was permissible) because he felt that it was better to die as an oppressed person than to kill another. The Shari'ah of all the Holy Prophets عليهم السلام varied in many regards, therefore it will not be necessary that certain aspects of the incident conform to our Shari'ah.

## THE ADVICE OF THE HOLY PROPHET صلى الله عليه وسلم AT THE TIME OF CORRUPTION

Sayyidina Abu Mūsa رضي الله عنه narrated that the Holy Prophet صلى الله عليه وسلم said, "*Before the Day of Judgement, anarchy and strife shall reign like the portions of an extremely dark night. Because of this, a person shall awaken in the morning as a believer (Mu'min), but be a disbeliever (kāfir) by the evening. A person shall be a believer (Mu'min) in the evening and a disbeliever (kāfir) by the morning. The seated person will be better than the one standing and the person walking will be superior to the one that is running. At that time, you should break your bows, cut their cords, smash your swords beneath the rocks and remain in your homes. Then if someone enters to kill you, then be like the better*

of the two sons of Sayyidina Ādam عليه السلام." [Mishkāṭ p. 464]

Sayyidina Ayyūb Sakhtiyāni رحمه الله عليه mentioned that the first of this Ummah to carry out the practice of *"if you stretch out your hand to kill me I will not stretch out mine to kill you,"* was Sayyidina Uthman رضي الله عنه. Despite possessing the powers of a Khalifa and being able to defend himself, he preferred to be killed instead of killing others.

Continuing with the story, Hābil added, *"I would rather that you take on yourself my sins and your sins and you become of the dwellers of the fire. Such is the punishment of oppressors."*

## A REPLY TO AN OBJECTION

At this juncture, an objection is raised against Hābil. The objection is that he desired that his brother be burdened with both of their sins and be cast into the fire of Hell, whereas no person should desire such a plight for his brother. The reply is that Hābil adopted this stance only after taking much pains to explain to his brother the error of his ways. Finally, when he refused to hearken, Hābil had to remind him of the grievous consequences of his actions.

Finally, after some doubt concerning his course of action, Qābil's *"soul seduced him to murder his brother and he murdered him, becoming among the losers."* He now lost a brother as well as the love and respect of his parents and Allāh.

## SATAN (IBLĪS) SHOWED THE WAY TO MURDER

Qābil did not know how to kill his brother since there had been no murders before. He began to twist his brother's head, but to no effect. The accursed Devil Satan (Iblis) then appeared before him and, placing the head of an animal upon a rock, struck it with another rock. Seeing this, Qābil killed his brother in the same manner. Other commentators have described the manner in varying ways but, since no law of our Sharī'ah depends on specifying the manner, it will suffice to know that he murdered him, as mentioned in the Qur'ān.

## QĀBĪL'S ANXIETY ABOUT WHAT TO DO WITH THE CORPSE

Since none had died prior to Hābil, Qābil did not know what to do with his brother's body. Allāh then sent two crows to the scene. They began to fight and the one killed the other and buried it. Allāh refers to this when He says, *"Then Allāh sent a crow, digging the earth to show him how to conceal the corpse of his brother."*

Following the example of the crow, Qābil then buried his brother and *"He cried out, 'Woe unto me that I could not be like this crow and conceal the body of my brother!' So he became of the remorseful ones."* He expressed remorse that he had killed his brother and that he lacked the intelligence to do as a crow had done.

## MISCELLANEOUS LESSONS FROM THE INCIDENT

Lesson 1: The fact that the children of Sayyidina Ādam عليه السلام understood who they were supposed to marry and the fact that they submitted to have their differences decided by Allāh shows that Sayyidina Ādam عليه السلام educated them

with regard to Oneness of Allāh (*Tauhid*) and their Shari'ah. Therefore, from man's inception he was taught Oneness of Allāh (*Tauhid*) and adherence to the Shari'ah of the messengers. A hadith reported in Mishkāt (p.51 1/2) makes it clear that Sayyidina Ādam عليه السلام was a Holy Prophet of Allāh.

**Lesson 2:** Hābil presented a sheep as his sacrifice and Qābil presented some barley. When the fire consumed the sheep, Qābil grew very angry, but his brother advised him, "Allāh accepts only from those of piety (*taqwa*)."  
Piety (*taqwa*) entails carrying out the orders of Allāh and abstaining from those things that He has forbidden. Qābil had been opposed to the injunction of Allāh with regard to marriage and later stooped to murder. This clearly displays his lack of piety (*taqwa*), because of which his sacrifice was rejected.

Piety (*taqwa*) also includes abstinence from disbelief (*kufr*) and polytheism (*shirk*). The actions of a person practising disbelief (*kufr*) and polytheism (*shirk*) shall never be accepted from Allāh, despite the quantity. Sayyidina Abu Darda رضى الله عنه is reported to have said, "If I were sure that Allāh accepted a single Salāh of mine, it would be more beloved to me than the entire world and all its contents. Allāh says, 'Allāh accepts only from those of piety (*taqwa*).'" [Ibn Kathīr]

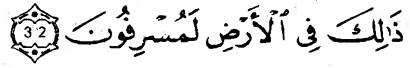
In a single sentence Hābil advised his brother to adopt piety (*taqwa*), thereby abstaining from jealousy as well. A jealous person burns from within because he desires the bounty that another person possesses, whereas the other person cannot help if Allāh had blessed him with it. Jealousy amounts to displeasure with Allāh for blessing another with something and not giving him the same. The incident teaches that the jealous person should not destroy himself by desiring the loss of another's bounty, but he must adopt piety (*taqwa*).

The Holy Prophet صلى الله عليه وسلم said, "I advise you to adopt piety (*taqwa*), for it beautifies all your actions." [Mishkāt p. 415]

**Lesson 3:** After murdering his brother, Qābil walked about carrying the corpse by the waist. The weight of the corpse was difficult for him to bear and predatory animals began to gather around in eager anticipation of devouring the body should he discard it. In this distressed state, he wandered till the crow showed him how to dispose of the body.

Although a body may be disposed of in numerous other ways (such as cremating or throwing in the sea), Allāh desired the most natural and befitting manner. Man has been created from sand and should be returned to sand. Since then it has been the practice of people to bury their dead, except for the Polytheists of India who cremate and the Parsees, who feed their dead to vultures. Burial is the most befitting way to lay the dead to rest as it conforms to the honour and respect accorded to man.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ أَنَّهُمْ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ  
فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا  
النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ



(32) Due to this We decreed for the Bani Isrā'il that whoever kills another for a reason other than (the murder of) a soul or anarchy on the earth, then it is as if he had killed the entire mankind. Whoever preserves a life it is as if he has preserved the lives of the entire mankind. Undoubtedly Our messengers have come to them with clear signs. Thereafter many of them transgressed on earth.

## THE PERSON WHO KILLS SOMEONE HAS KILLED THE ENTIRE MANKIND

Because Qābil murdered his brother, Allāh decreed as part of the Shari'ah of the Bani Isrā'il that *"whoever kills another for a reason other than (the murder of) a soul or anarchy on the earth, then it is as if he had killed the entire mankind."* i.e. When the killing is not a penalty for murder or anarchy.

Qurtubi (v. 6 p. 146) reports many interpretations for this verse. Sayyidina Mujāhid رحمه الله عليه states that whoever murders another will suffer the punishment that Allāh shall be angry with him, will curse him and subject him to the great torment of Hell. This has been discussed in verse 93 of Surah Nisā. Since the person who kills the entire mankind will also suffer the same combination of punishments, killing one will be like killing all mankind.

According to others, the sin for killing one person is the same as killing all people. This is closest to the words of the verse. In a hadith the Holy Prophet صلى الله عليه وسلم has said, "Whenever a murder is committed, the sin will be shared by the first son of Sayyidina Ādam عليه السلام because he was the first to begin the practice of murder." [Bukhari and Muslim]

Allāma Qurtubi رحمه الله عليه writes that this decree was exclusive to the Bani Isrā'il since punishments were especially harsh for them. Certain commentators are of the opinion that although murder was always forbidden, the Torah was the first divine scripture to contain its prohibition. However, the Bani Isrā'il were so stubborn that they did not refrain from even murdering the Prophets عليهم السلام.

Allāh then speaks of the virtue of saving lives. He says, *"Whoever preserves a life, it is as if he has preserved the lives of the entire mankind. Undoubtedly Our messengers have come to them with clear signs. Thereafter many of them transgressed on the earth."*

**Lesson:** The above hadith teaches us that the person who initiated any evil deed shall receive the sin of people doing the same without their sins being decreased. In the same way, the person who initiates a good deed will receive the reward of all those emulating him or acting upon his preaching without any of their rewards being diminished in the least. [Mishkāt p. 33]

Every believer (Mu'min) should preach the good and demonstrate it to others. The Holy Prophet صلى الله عليه وسلم said, "Glad tidings be for the person whom Allāh has made a key to good and a lock to evil. Destruction be for that person whom Allāh has made a key for evil and a lock for good." [Mishkāt p. 444] Those who propagate innovation (bid'ah) should ponder over this!

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

(33) The only retribution for those who make war with Allāh and strive to spread corruption upon the earth is that they be killed or crucified, or their hands and feet cut off from alternate sides, or that they be exiled from the land. Such shall be their degradation in this world and, in the Ākhirah (Hereafter), theirs shall be a torturous chastisement... (34) except those who repent before you overpower them. Know that Allāh is Most Forgiving, Most Merciful.

## THE PENALTY FOR ROBBERS IN THIS WORLD AND IN THE HEREAFTER

The above verse describes four penalties to be imposed upon robbers. The first is that they be killed. The second is crucifixion. The third is that their alternate hands and feet be severed i.e. right hands and left feet. The fourth is that they be expelled from the country. Robbery has been referred to as war against Allāh because the perpetrators of this crime are combating the laws of the Shari'ah. They contribute to strife and corruption on earth by their crime.

## THE CIRCUMSTANCES SURROUNDING THE REVELATION OF THIS VERSE

It has been recorded in "Asbābun Nuzūl" from Sayyidina Qatādah رضى الله عنه that eight persons of the Bani Ukal and Bani Uraynah tribes came to the Holy Prophet صلى الله عليه وسلم. They pretended to be Muslims and even took the pledge of allegiance at the hand of the Holy Prophet صلى الله عليه وسلم.

The climate of Madinah did not agree with them and they became ill. When they described their condition to the Holy Prophet صلى الله عليه وسلم, he told them that if they wished they could live with those who tended to the camels that were given as Zakāh. They accepted the proposal and complied. However, when they were cured, they murdered the herders of the camels and stole the camels.

When the Holy Prophet صلى الله عليه وسلم received news about this, he dispatched some Companion (Sahāba) رضى الله عنهم to capture them. When they were brought back in custody, the Holy Prophet صلى الله عليه وسلم ordered that their hands and feet be severed, hot needles be pierced into their eyes and that they be placed in the sun to die (as they had done to the herders). Imām Muslim has reported this incident with various chains of narrations in v. 2 p.57. Imām Bukhari رحمه الله has recorded it on p.602. In the narration of "Asbābun-Nuzūl", Sayyidina Qatādah Tabī'ī رحمه الله says that we were told that it was with regard to this episode that Allāh revealed the verse, "The only retribution for those who make war with Allāh..."

## THE FOUR PENALTIES FOR ROBBERS

Sayyidina Ibn Abbās رضى الله عنه has stated that the four penalties mentioned in the verse are with regard to four types of crimes. If the robbers had murdered and stolen, they will be executed and crucified. If they only murdered others without stealing anything, they will be executed. If they only stole without killing anyone, their hands and feet will be severed from opposite ends. The fourth penalty of expelling them from the land will apply when they were caught with intent to rob, without committing the action.

Exiling them from the land means that they be expelled and banished from their country according to Imām Shafi'ī رحمه الله عليه. The view of Imām Abu Hanifah رحمه الله عليه is that they be imprisoned until they repent. Sayyidina Mumammed Ibn Jarīr Tabarī رحمه الله عليه has combined the above two interpretations by saying that such robbers should be imprisoned in a distant place till they repent.

Sayyidina Makhūl Tabi'ī رحمه الله عليه says that Sayyidina Umar رضى الله عنه was the first to enforce the penalty of imprisonment saying that he would imprison them until he was convinced of their repentance. He said that he would not exile them because they would then harm the people of the other place.

Some scholars are of the opinion that the leader of the believers *Amīrul Mu'minīn*) has the choice of imposing any of the four penalties to any robber as he pleases. However, Imām Shafi'ī رحمه الله عليه and Imām Abu Hanifah رحمه الله عليه have accepted the interpretation of Sayyidina Ibn Abbās رضى الله عنه i.e. the four penalties are to be imposed for four different crimes.

Imām Shafi'ī رحمه الله عليه is of the opinion that the bandit should first be executed and then crucified. Certain other Scholars (*Ulemā*) maintain that he be placed alive on the cross and then killed by repeatedly piercing his stomach with a spear. Others say that he should be placed on the cross for three days and then taken down to be executed. [*"Ma'ālimut Tanzīl"* v. 2 p.33]

**Lesson:** The above penalties of amputation and execution are prescribed by the Shari'ah and even the heirs of the murdered persons cannot waive the penalty by forgiving the criminals. The penalty for robbery is double that of merely stealing since it contributes to the disruption of public safety. The right hand of the person caught stealing the first time will be severed and if he is ever caught the second time his left foot will be amputated. In the case of robbery, both, the right hand and the left foot will be severed at once.

When a gang of robbers kill someone during the robbery, all of them will be executed even though one of them was directly responsible and only one person was killed. This is because the execution will not be in respect of retaliation (*Qisās*), but because they jeopardise public safety and wage war against Allāh and His Holy Prophet صلى الله عليه وسلم.

After specifying the penal law in this world, Allāh speaks of their plight in the *Ākhirah* (Hereafter). He says, "Such shall be their degradation in this world and, in the *Ākhirah* (Hereafter), theirs shall be a torturous chastisement....

A fifth situation mentioned by the author of "*Hidāya*" is where the robbers



only injure someone. In this case, he says that if the injury is of such a nature that retaliation (*Qisās*) may be taken, it will be taken and if Blood money (*Diyah*) is due, Blood money (*Diyah*) will be binding.

"..... except those who repent before you overpower them. Know that Allāh is Most Forgiving, Most Merciful." Commentators mention that in the above case the penalty of the Shari'ah shall be waived, but not the right of people. If any person was killed, his heirs shall still possess the right to take his life and the wealth taken will have to be repaid. They will reserve the right to pardon if they wish.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ  
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾ إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ  
جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ وَهُمْ  
عَذَابُ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا  
وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

(35) O you who believe, fear Allāh, seek a way of approach unto Him and strive in His way so that you may be successful. (36) Indeed those who disbelieve, if they possessed all within the earth and the like thereof in addition to ransom themselves from the punishment of the Day of Judgement, it will not be accepted from them. Theirs shall be a painful punishment. (37) They will try to escape from the fire, but they will not be able to escape and theirs will be a permanent chastisement.

## THE INSTRUCTION TO GAIN PROXIMITY TO ALLĀH AND TO STRIVE IN ALLĀH'S WAY

Every form of obedience is a means of gaining closeness to Allāh, be it by way of the obligations (*Farā'idh*), Compulsories (*Wājibāt*), Sunan or mandatory (*Nawāfil*). The Holy Prophet صلى الله عليه وسلم said, "Verily Allāh says, 'I will issue the declaration of war on whoever harms a friend of Mine. The most beloved means whereby My slave may attain proximity to Me is with the things that I have made incumbent on him (*Farā'idh*). By means of the *Nawāfil* (optional deeds) he continues to draw close to Me until I love him." [Bukhari p.963]

## THE DISBELIEVERS (KUFFĀR) WILL WANT TO OFFER EVERYTHING THEY HAVE TO BE SAVED FROM THE PUNISHMENT OF THE DAY OF JUDGMENT (QIYĀMAH)

Allāh mentions that on the Day of Judgement, the disbelievers (*Kuffār*) will wish that they had twice the contents of the entire world to offer as ransom for their souls. Even if they had this, it would not help as it will be rejected. Allāh says in verse 91 of Surah Āl Imrān, 'indeed those who disbelieve and die as disbelievers, the entire earth full of gold shall never be accepted from them if they wish to offer it as ransom. Theirs shall be an agonising punishment and they shall have no

helpers."

Allāh says in Surah Ra'd (Surah 13, verse 18), "Those who refuse to respond to him will definitely offer as ransom the contents of the entire earth and the like thereof in addition if they possessed it. The reckoning of these people shall be evil indeed and their abode shall be Hell. What an evil abode it is!"

Allāh says in Surah Zumar (Surah 39, verse 47), "If the oppressors owned whatever is on earth and the like thereof in addition, they would certainly want to offer it as ransom to escape the evil of the punishment of the Day of Judgment (Qiyāmah)."

With even greater emphasis Allāh says in Surah Ma'arij (Surah 70, verses 11 to 15), "The evildoer shall wish to ransom in lieu of the punishment of that day his children, his wife, his brother, his family that used to offer him protection and all the people on earth, so that they may save him. Never!"

### THE DISBELIEVER (KĀFIR) SHALL NEVER BE ABLE TO ESCAPE FROM HELL

"They will try to escape from the fire, but they will not be able to escape..." In a similar way Allāh says in Surah Sajdah, "Each time they try to escape therefrom, they will be returned to it" (Surah 32, verse 20).

".....and theirs will be a permanent chastisement." The previous verse described the plight of robbers and the ensuing verses outline the details regarding those who steal. The intermediate verses that have been cited above speak of fearing Allāh and seeking nearness to Him, which includes abstinence from robbery and stealing, as well as from all other sins. It also includes practising all the injunctions of religion (D'in).

In these verses, Allāh also makes mention of religious war (Jihād), which is waged with the intention of stemming corruption on earth. Although people are killed in Jihād, these are only the disbelievers (Kuffār), Polytheists and criminals. Islām is opposed to corruption and the objective of Jihād is to gain proximity to Allāh. On the other hand, the purpose of robbers and thieves is the accumulation of wealth. The verses remind criminals that a day shall come when they will be prepared to sacrifice all that they have illegally acquired to appease their families and children. In fact, they will also be prepared to sacrifice these very dear ones to save themselves from Hell. On this day, they will want to ransom all of this, and twice as much for their safety. However, all this will be to no avail and they will be forced to suffer the consequences of their villainy.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ  
 حَكِيمٌ ﴿٣٨﴾ فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ  
 رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ  
 لِمَن يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

(38) As for the male and female thief, cut off their hands in lieu of what they earn, as a punishment from Allāh. Allāh is Mighty, the Wise. (39) Whoever will repent after his oppression and rectify, then surely Allāh shall accept his repentance. Verily Allāh is Most Forgiving, Most Merciful. (40) Do you not know that to Allāh belongs the sovereignty of the heavens and the earth? He punishes whom He wills and pardons whom He wills. Allāh has power over all things.

## THE PENALTY FOR THEFT

The penalty for theft mentioned in the above verse serves as a lesson and deterrent to others. The details of this penalty have been recorded in the Ahadith. One of these is that the right hand will be cut from the wrist.

The Scholars (*Ulemā*) differ with regard to the minimum amount to be stolen before the hand is amputated. Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رحمه الله عليه, Sayyidina Umar bin Abdul Aziz رحمه الله عليه, Sayyidina Uthmān رضى الله عنه, Sayyidina Umar bin Abdul Aziz رحمه الله عليه, Sayyidina Awzā'ī رحمه الله عليه and Imām Shafī'ī رحمه الله عليه are all of the opinion that the hand will be cut when the equivalent of a minimum of a quarter Dinār (gold coin) is stolen. Imām Mālik رحمه الله عليه stipulates the amount of three Dirhams. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه, Imām Abu Hanifah رحمه الله عليه and Sayyidina Sufyān Thauri رحمه الله عليه are of the opinion that a minimum of ten Dirhams or the equivalent thereof will necessitate the amputation of the hand. If an amount less than this is stolen, the hand will not be cut, but some other punishment may be imposed.

## INTERCESSION IS NOT PERMITTED WITH REGARD TO THE ENFORCEMENT OF PENALTIES

A woman from the noble Quraish tribe of Bani Makhzūm, named Fatima once stole something. The Holy Prophet صلى الله عليه وسلم passed the judgement that her hand be amputated, but her tribe was reluctant that this be administered. They decided to send Sayyidina Usāma bin Zaid رضى الله عنه to intercede on her behalf since he was very dear to the Holy Prophet صلى الله عليه وسلم.

When he spoke to the Holy Prophet صلى الله عليه وسلم the Holy Prophet صلى الله عليه وسلم told him, "You wish to intercede with regard to a penalty from Allāh's penalties?" the Holy Prophet صلى الله عليه وسلم then stood up to address the people saying, "The people before you were destroyed because when a noble person from them stole they ignored it, but when someone of inferior social standing stole, they enforced the penalty. By Allāh, if Fātima رضى الله عنها the daughter of Muhammad stole, I would have her hand cut!"

All the Scholars (*Ulemā*) are unanimous that when a person steals the first time, his right hand is severed from the wrist and if he is caught a second time, his left foot will be cut from the ankle. If he repeats the action for a third time, Sayyidina Ali رضى الله عنه maintains that he will now be imprisoned until he repents. The same view is held by Imām Abu Hanifah رحمه الله عليه, Imām Ahmad bin Hambal رحمه الله عليه and Imām Awzā'ī رحمه الله عليه. According to Imām Shafī'ī رحمه الله عليه and Imām Mālik رحمه الله عليه, his left hand will be cut upon the third theft and the right foot upon the fourth theft. Thereafter, he will be punished in some other manner as determined by the Leader of the believers (*Amīrul Mu'minīn*). This

punishment has been reported from Sayyidina Abu Bakr رضي الله عنه.

## AMPUTATION OF THE HAND IS BASED ON WISDOM AND WHOEVER CONTESTS IT IS IRRELIGIOUS

The verse states that the penalty of severing the hand is a punishment from Allāh. The Arabic word used (nakālan) means such a punishment that serves as a lesson and example to others. Allāh, in His infinite wisdom, knew that there would be people who would shed their Belief (*Imān*) by objecting to this law. For this reason He stated, *"in lieu of what they earn, as a punishment from Allāh. Allāh is Mighty, the Wise."* As the Wisest of the wise and the Creator and Master, Allāh reserves the right to enforce injunctions as He deems appropriate. None may contest these since He is the Most Mighty and every injunction is based on His supreme wisdom.

Allāh knows the psychology of men and knows what injunctions will serve to stem theft and robbery, thereby ensuring the safety and peace of the wealth and lives of the masses. Allāh declares in Surah Mulk, *"Do they not know who created and is the Knower of intricacies..."* (Surah 67, verse 14)

The Jews, Christians and Orientalists are foremost in claiming that the laws of Islām are barbaric and oppressive. This is not surprising since they have denied the truth and are disbelievers (*Kuffār*). They are adamant to remain in their false religion (*D'in*), to attribute children to Allāh and are pleased with the murder of noble Prophets عليهم السلام.

However, most surprising are those who claim to be Muslims and yet say that the injunctions of the Qur'ān are barbaric. Such people merely live with the Muslims and claim to be of the Muslims so that they may accrue the benefits of being a Muslim. In reality they are not Muslims since a Muslim can never object to the decrees of Allāh.

An analysis of the European penal code will reveal that the system of jailing criminals has been fruitless. Criminals keep returning to prison since they consider it to be easy, even telling their accomplices to look after their illegal "trades" while they serve their brief sentences in prison since they will be making a swift return. If this system were effective, crime would have been stifled a long time ago, but it is evident that it is ever on the increase. Criminals are roaming about freely, sometimes killing to acquire something, and sometimes holding a gun to someone's head to get the same. Armed robberies, hijackings and burglaries are all too common.

The criminals are never arrested and if they are ever apprehended, they are let off by offering bribes or by threatening their captors. If they are ever brought to stand trial and fail to bribe the magistrate, they are sentenced to short terms that they serve with ease or even escape from prison. They then return to their criminal ways.

It will be quickly noticed that by enforcing the Islāmic laws as detailed above, no person will have the courage to commit a crime and, if he does, the severity of the law will discourage him from ever repeating the act. In this way people will be able to sleep in peace, living in safety and security.

## THOSE WHO OPPOSE THE LAWS OF THE SHARI'AH ARE ACCOMPLICES OF CRIMINALS

In reality those who object to the laws of the Shari'ah express remorse that the hands and lives of criminals are lost. They seem to show mercy for these criminals, but show no mercy for the general public who suffer at the hands of the same people. The penalty enforced upon thieves is due to their own misdeeds as pointed out by the verse ... *in lieu of what they earn, as a punishment from Allāh.*"

Those countries where the law of the Shari'ah is enforced enjoy the sight that shopkeepers merely throw a sheet over their wares when proceeding for Salāh and the goods lie unguarded the entire night. No theft takes place despite the light security measures.

*"Whoever will repent after his oppression and rectify, then surely Allāh shall accept his repentance. Verily Allāh is Most Forgiving, Most Merciful."* This is the general law of Allāh that any person shall be forgiven when he sincerely repents for his sin. In this context, the words *"and rectify"* mean that the thief will be required to return the stolen goods to the owner, or that the owner forgives him. Then only will Allāh forgive him for the sin and absolve him of the punishment in the Ākhirah (Hereafter). If the thief repents before the judge or before being apprehended, his hand will still be cut (because although Allāh will then absolve him of punishment in the Ākhirah (Hereafter), the worldly penalty will still be enforced).

*"Do you not know that to Allāh belongs the sovereignty of the heavens and the earth? He punishes whom He wills and pardons whom He wills. Allāh has power over all things."* None can object to His actions since everything belongs to Him.

In the previous verse many attributes of Allāh have been mentioned, indicating that He alone can do as He pleases. He has been described as *"Mighty, the Wise," "Most Forgiving, Most Merciful"* and finally as a culmination, *"Allāh has power over all things."* In the previous verses, punishment was mentioned first because the discussion concerned crimes. Thereafter, mention was made of forgiveness. It is for this reason that the concluding verse also maintains this order by stating, *"He punishes whom He wills and pardons whom He wills."*

Note: The details governing the criminal procedure for proving theft and the resultant punishment may be referred to in the books of jurisprudence. The actual method of amputation and the various exceptions to the law can also be learned from the same source.

يَتَّيْنَاهَا الرَّسُولُ لَا يَحْزَنُكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا  
ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ  
لِلْكَذِبِ سَمَّعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ بِحَقِّ الْكَلِمِ مِنْ بَعْدِ  
مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدْ

اللَّهُ فِتْنَتُهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ  
 يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾  
 سَمْعُوتَ لِلْكَذِبِ أَكْثَلُونَ لِلْشُّحِّ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ  
 وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ  
 إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾ وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ  
 يَتَوَلَّوْنَ مِنْ بَعْدِ ذَٰلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

(41) O messenger صلى الله عليه وسلم, let not those people depress you who hasten in disbelief, of such who say with their mouths, "We believe!" but their hearts do not believe. And of such who are from the Jews, eagerly hearkening to lies and eagerly listening for another nation that have not come to you (to pass news to them). They change words from their places and say, "If you receive this order then accept it and if you do not receive it, then avoid it." Whomsoever Allāh desires to cast into strife, you shall never be able to assist him against Allāh. These are the ones whose hearts Allāh does not intend to purify. For them shall be humiliation in this world and an awful punishment in the Ākhirah (Hereafter). (42) Eager listeners to lies, ardent devourers of the unlawful! If they come to you [O Muhammad صلى الله عليه وسلم] then judge between them or ignore them. If you ignore them, they cannot harm you in the least. If you judge, then judge between them with equity. Verily Allāh loves the just ones. (43) How can they seek judgement from you when they have with them the Torah, wherein is Allāh's order and thereafter they turn away? These people are not believers.

## THE MISCHIEF OF THE JEWS AND THEIR ALTERATION OF THE SCRIPTURES

Mention has already been made of the fact that Jews were living in Madinah for a long time prior to the advent of the Holy Prophet صلى الله عليه وسلم. When the Holy Prophet صلى الله عليه وسلم arrived in Madinah, they refused to accept him despite knowing that he was the true messenger of Allāh as described in their scriptures. Besides a few of them, they ceaselessly plotted against him and opposed him on every front. With them were the Hypocrite (*Munāfiqīn*) who posed as Muslims but were disbelievers (*Kuffār*) by heart.

## THE PENALTY FOR ADULTERY IN THE TORAH IS STONING TO DEATH

Like the Shari'ah of Islām, the Torah also contained the injunction that a married adulterer be stoned to death (called "Rajm"). The Jews, however, concealed this law. During the time of the Holy Prophet صلى الله عليه وسلم, a married Jewish lady committed adultery. The Jews decided to approach the Holy Prophet صلى الله عليه وسلم to issue a verdict with regard to her since they felt that he would pass a lighter penalty because his Shari'ah was more lenient than theirs. They also thought that in this way they would be able to offer an excuse to Allāh that

they had acted on the verdict of His messenger. [Abu Dawūd v. 2 p.255]

According to a narration in "Ma'alimut Tanzil" (v. 2 p.36) a leading personality amongst the Jews of Khaybar committed adultery with a certain woman. Both were married and were to be stoned to death according to the Torah. The Jews were reluctant to enforce this law since he was one of their leaders, so they decided to refer the matter to the Holy Prophet صلى الله عليه وسلم since his book (the Qur'ān) did not contain the law of rajm.

Consequently, they sent a message to the Jewish tribe of Bani Quraizah in Madinah telling them to seek a verdict from the Holy Prophet صلى الله عليه وسلم with regard to the adultery of a married man and woman. They also made it clear to them to accept the verdict of lashing, but to reject one of rajm (Stoned to death). The Jews of the Bani Quraizah told them that the Holy Prophet صلى الله عليه وسلم would pass the verdict that they most feared.

The leader of the Jews then approached the Holy Prophet صلى الله عليه وسلم and requested him to pass judgement.

The Holy Prophet صلى الله عليه وسلم first asked them whether they were prepared to accept his verdict. When they agreed to do so, the Holy Prophet صلى الله عليه وسلم ruled that rajm be enforced. They refused to accept the verdict.

Jibr'il عليه السلام appeared before the Holy Prophet صلى الله عليه وسلم and instructed him to allow a Jew by the name of Ibn Suriya to mediate. Ibn Suriya was a one-eyed scholar of the Jews. The Holy Prophet صلى الله عليه وسلم summoned Ibn Suriya and asked the Jews whether they recognised him. They replied by saying that none on earth was more learned of the injunctions of the Torah than he. They also agreed when the Holy Prophet صلى الله عليه وسلم told them that Ibn Suriya would issue the verdict about the matter on hand.

The Holy Prophet صلى الله عليه وسلم then turned to Ibn Suriya and said, "I want you to swear on oath by that Allāh besides whom there is no other deity. By Him Who revealed the Torah to Sayyidina Mūsa عليه السلام, Who rescued you from Egypt and split the ocean for you. By Him Who shaded you with the clouds and provided Manna and Salwa to you. Do you find in the Torah the injunction that a married adulterer is to be stoned to death?"

Ibn Suriya admitted, "Yes! I swear by the Being by Whom you have asked me to swear that the injunction of rajm is present in the Torah. If I had not the fear of lying and of burning due to changing the laws of the Torah, I would never have admitted to it." The Holy Prophet صلى الله عليه وسلم asked them since when had they adopted this practice of circumnavigating the law of Allāh. Ibn Suriya replied that whenever a noble person committed adultery, the Jews would ignore it and not enforce the penalty. However, when another person did so, he would be punished. "In this way," he said, "adultery was rife among the noble people." He continued, "It once occurred that the son of our king's uncle committed adultery and was not stoned. Later a common person also committed this vile act and, when we wanted to stone him, his family protested saying that they will not hand him over for execution until the king's cousin was stoned. It was then decided that a standard form of punishment be meted to one and all. We then resolved that the married adulterer be lashed forty lashes with a rope covered in

tar. His face was then blackened and he was paraded throughout the streets riding on a donkey while sitting with his face towards the back of the animal."

The Jews disliked that this had now surfaced and Ibn Suriya said, "I would have never said this if I did not have the fear that the Torah would be defiled."

Thereafter the Holy Prophet صلى الله عليه وسلم had the guilty couple stoned near the Masjid and submitted to Allāh saying, "O Allāh I am the first to revive Your injunction that was stifled by the Jews." On this occasion Allāh revealed the above verses.

Allāh says, "O messenger صلى الله عليه وسلم, let not those people depress you who hasten in disbelief of such who say with their mouths, 'We believe!' but their hearts do not believe. And of such who are from the Jews, eagerly hearkening to lies..." i.e. Listening to the words of the Holy Prophet صلى الله عليه وسلم so that they may attribute such things to him that he never said.

".....and eagerly listening for another nation that have not come to you (to pass news to them)." i.e. They spy for others, referring to the Bani Quraizah spying for the Jews of Khaibar.

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Jews once came to the Holy Prophet صلى الله عليه وسلم mentioning that a Jewish man and woman had committed adultery. The Holy Prophet صلى الله عليه وسلم asked them what was written in the Torah with regard to stoning (*rajm*). They said that the Torah stated that these people should be disgraced and lashed. Sayyidina Abdullāh bin Salām رضى الله عنه (who was a learned Jewish scholar before accepting Islām) interrupted by saying, "You are lying! Most certainly the verse of *rajm* is written in the Torah. Bring the Torah!" When they brought the Torah and opened it, the person reciting there from placed his hand over the verse containing mention of stoning (*rajm*) and read only what was before and after it.

Sayyidina Abdullāh Bin Salām رضى الله عنه told him to lift his hand, whereupon the verse of *rajm* was made evident. The person then admitted that the verse was present and the adulterers were stoned to death.

## THE JEWS ALTERED THE BOOK OF ALLĀH

"They change words from their places..." They altered the law of *rajm* (stoning) and replaced it with an easier law. Even when they came to the Holy Prophet صلى الله عليه وسلم they were reluctant to practise Allāh's law and sought some leniency from him.

".....and say, 'If you receive this order then accept it and if you do not receive it, then avoid it.'" They wanted a concession in the law and were not prepared to accept a verdict that was not appealing to them. When a person resolves to remain upon disbelief (*kufr*) and hastens to it, Allāh will not guide him.

Regarding these people Allāh continues, "Whomsoever Allāh desires to cast into strife, you shall never be able to assist him against Allāh. These are the ones whose hearts Allāh does not intend to purify. For them shall be humiliation in this world and an awful punishment in the Ākhirah (Hereafter)."



## THE JEWS CONSUMPTION OF UNLAWFUL (HARĀM)

*"Eager listeners to lies, ardent devourers of the unlawful!"*

Commentators mention that this verse refers to the Jewish authorities, who accepted bribes from people and eagerly listened only to one side of the story, passing judgement in favour of those who bribed them. They paid no heed to the person who had not bribed them irrespective of how oppressed he may be.

The Arabic word used for the "unlawful" in this verse is "suht", which actually means to uproot something totally. It is also used for bribery because justice and equity are completely uprooted from the judicial system when bribery is rife. The Holy Prophet صلى الله عليه وسلم said, "Allāh has cursed the one who gives a bribe, the one who, accepts it and the one who acts as a medium between the two." [Mishkāt p. 326]

Although bribery is Unlawful (Harām) for all, it is especially forbidden for judges and magistrates since it will cause them to pass oppressive verdicts, resulting in grievous consequences in both worlds.

## CERTAIN FACTORS WHICH INVITE PUNISHMENT IN THIS WORLD

Sayyidina Amr bin Al Ās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The nation among whom fornication is rife shall be afflicted by droughts. The nation among whom bribery is rife shall be afflicted with fear." [Mishkāt p. 313]

Sayyidina Ibn Abbās رضى الله عنه is reported to have stated, "The nation among whom corruption is rife will be inflicted with fear and the people among whom fornication is rampant shall have excessive deaths. Sustenance shall be straitened of those who cheat in weight and measurement and murder shall become the order of the day for those people who judge unjustly. Their enemy shall overpower people who breach trusts."

Muslims should ponder deeply about these words. Much of this has afflicted people of the past and can be witnessed even today.

## SOME TYPES OF BRIBES

Bribery is not confined to paying a judge to issue a verdict in one's favour. Bribery entails accepting payment for something that is one's binding responsibility or for which one is being paid. An example is a person employed in a court (not an oppressive one since working there is not permissible). He cannot accept remuneration for doing anything that is already part of his job, since he is being paid.

A magistrate is bound to judge with equity and therefore cannot accept payment from any of the opposing parties. If he accepts a bribe and passes judgement in favour of the bribing party, he will be guilty of oppression and even his normal salary will be Unlawful (Harām) for him since he had not discharged the responsibility for which he is being paid.

People hasten to give gifts to those who are appointed to positions of

authority. These are not gifts, but bribes because a reciprocal favour is desired thereby. It is for this reason that the jurists have mentioned that a magistrate may accept gifts only from those people from whom he had been receiving gifts prior to his appointment as magistrate. What others give is regarded as bribes.

Sayyidina Umar bin Abdul Aziz رَحِمَهُ اللهُ عَلَيْهِ was presented with a gift from one of his close associates during his reign as caliph (Khalifa). He told the courier slave to return the gift. When the slave altercationed that even the Holy Prophet صلى الله عليه وسلم accepted gifts, the caliph (Khalifa) replied, "Those were gifts to the Holy Prophet صلى الله عليه وسلم, but are bribes for us today." [Tārikhul Khulafā]

**Lesson:** The wealth that is given (besides the dowry) when a proposal for marriage is presented is a considered to be a bribe. It will also be a bribe to pay someone to intercede for something. It is also considered a bribe to pay an officer who works in a court.

"If they come to you [O Muhammad صلى الله عليه وسلم] then judge between them or ignore them. If you ignore them they cannot harm you in the least."

The Holy Prophet صلى الله عليه وسلم had the option initially when the Jews were not considered to be "Dhimmis" but merely agreed with the Muslims that they would assist the Muslims in war. It will be Compulsory (Wājib) to judge between Dhimmis who request judgement. This will be discussed later under the verse, "Judge between them by what Allāh has revealed to you and do not follow their whims" (verse 48 of this Surah).

## THE ORDER TO JUDGE WITH EQUITY

"If you judge, then judge between them with equity. Verily Allāh loves the just ones." This instruction is clear and has passed on numerous occasions.

"How can they seek judgement from you when they have with them the Torah, wherein is Allāh 's order and thereafter they turn away? These people are not believers." Their only objective in coming to the Holy Prophet صلى الله عليه وسلم was that they receive a lighter verdict and they were never prepared to accept anything else.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّكَاسَ وَأَخْشَوْنَ اللَّهَ وَلا تَتَّبِعُوا بَآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾ وَكُنَّا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾ وَفَقِينَا عَلَىٰ مَا نَرَاهُمْ يُعْصِي أَيْنَ مَصَدَّقًا لِمَا

بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَإِتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ  
 التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٥﴾ وَلِيَحْكُمَ أَهْلَ الْإِنْجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ وَمَن  
 لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٦﴾

(44) Certainly We have revealed the Torah wherein there is guidance and light. The Holy Prophet عليه السلام, who were subservient to Allāh, judged the Jews therewith; and those of Allāh and the scholars (also judged therewith) because they were instructed to preserve Allāh's Book and they were witnesses thereto. So do not fear the people but fear Me and sell not My verses for a measly gain. Whoever does not instruct by what Allāh has revealed, then they are surely disbelievers. (45) We ordained for them in the Torah a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth and retaliation for wounds. Whoever will forgive, it shall be an expiation for him. Whoever does not instruct by what Allāh has revealed, then they are surely oppressors. (46) In their footsteps We sent Isā, the son of Maryam, confirming that which was before them i.e. the Torah. We gave him the Injil wherein there is guidance and light, confirming what was before them i.e. the Torah, and it was a guidance and advice to those who adopted piety (taqwa). (47) The people of the Injil should instruct in accordance to what Allāh has revealed therein. Whoever does not instruct by what Allāh has revealed, then they are surely sinners.

## THE TORAH CONTAINED GUIDANCE AND LIGHT

These verses commence with a description of the Torah revealed to Sayyidina Mūsa عليه السلام. Allāh says, "Certainly We have revealed the Torah wherein there is guidance and light." i.e. A light that allowed people to discern between truth and falsehood.

"The Holy Prophets عليهم السلام, who were subservient to Allāh, judged the Jews therewith; and those of Allāh and the scholars (also judged therewith)..." The Holy Prophets عليهم السلام who came after Sayyidina Mūsa عليه السلام adhered to the Shari'ah of Sayyidina Mūsa عليه السلام and ensured that the Bani Isrā'il also practised it. They were also charged with the responsibility of propagating the teachings of the Torah.

The Arabic word used for "those of Allāh" ("Rabbaniyyun") denotes a person who is attached to his Lord. They were people especially devoted to Allāh's worship. The other group mentioned was the "ahbār." They were the learned scholars of the Jews, but lacked in practice. Since their knowledge was of no benefit to them, it did not benefit others either. It is commonly noticed that people are disinclined towards those learned ones who do not practise what they know.

Those who are only worshippers without any knowledge are just as hazardous since they are prone to succumb to acts of ignorance. It is of paramount importance that every person possess some knowledge, especially those who are engrossed in Allāh's devotion. As was acknowledged amongst the Bani Isrā'il, the same applied today; that those devoted to knowledge are

referred to as Scholars (*Ulemā*) and those devoted to worship are termed saints. There is also the most blessed group who possess both qualities of knowledge and worship to an equally high degree.

To practise the injunctions of the Torah was binding until the advent of Sayyidina Isā عليه السلام. He was granted the Injil wherein certain Mosaic laws were preserved and others were cancelled.

### THE NOBLE PROPHETS عَلَيْهِمُ السَّلَام AND THEIR ASSISTANTS WERE INSTRUCTED TO PROTECT THE TORAH

*".....because they were instructed to preserve Allāh 's Book and they were witnesses thereto (i.e. to this instruction)." Eventually they grew negligent of this instruction and even altered the Torah themselves. Before the advent of the final Holy Prophet صلى الله عليه وسلم, the Jews engaged in modifying the Torah according to the whims of those who paid them. They even did this during the time of the Holy Prophet صلى الله عليه وسلم. They lied to the masses, telling them that the Holy Prophet صلى الله عليه وسلم did not fit the description of the final Holy Prophet as narrated in the Torah. Therefore Allāh advises them. "So do not fear the people but fear Me and sell not My verses for a measly gain.*

*"Whoever does not instruct by what Allāh has revealed, then they are surely disbelievers." Until the time of صلى الله عليه وسلم and before him the Jews were adamant not to practice the law of rajm (stoning). Even when the Holy Prophet صلى الله عليه وسلم instructed them according to the injunction of the Torah, they refused to accept. Eventually, when Ibn Suriya revealed their misdeeds, they were extremely upset. They disbelieved in the injunction of the Torah despite the Torah being before their very eyes.*

### THE LAWS OF RETALIATION (QISĀS)

The verses then proceed to explain the laws of retaliation (*Qisās*) with regard to lives and wounds as instructed in the Torah. In Madinah, the two major Jewish tribes of Bani Nadhīr and Bani Quraizah were always at loggerheads. The Bani Nadhīr considered themselves to be superior to the Bani Quraizah. Whenever a person from the Bani Nadhīr killed someone from the Bani Quraizah, he would not be executed in retaliation (*Qisās*), but merely had to pay a diyah (blood money) of 70 wasaqs (type of weight) of dates. On the other hand, when a person from the Bani Quraizah killed someone from the Bani Nadhīr, his life was taken as retaliation (*Qisās*) and he had to pay the diyah of 140 wasaqs of dates.

When a woman of the Bani Quraizah killed someone from the Bani Nadhīr, the life of a man was taken in retaliation, and when a slave of the Bani Nadhīr was killed by someone of the Bani Quraizah, the life of a free person was taken as retaliation (*Qisās*). The same prejudice existed with regard to wounds that were inflicted between them. The Blood money (*Diyah*) that the Bani Quraizah had to pay was twice the amount that had to be paid by the Bani Nadhīr. [*"Ma'ālimut Tanzīl"* v. 1, p.38 and Abu Dawūd]

Allāh revealed the above verse to the Holy Prophet صلى الله عليه وسلم wherein it is evident that every individual was equal with regard to the laws of retaliation

(Qisās). There was no distinction with regard to lineage and gender. Their practice was, therefore, in contradiction to the law of the Torah. It is for this reason that Allāh states at the end,

*"Whoever does not instruct by what Allāh has revealed, then they are surely oppressors."*

The same laws apply to the Ummah of the Holy Prophet صلى الله عليه وسلم where the laws of retaliation (Qisās) are equally applicable to all echelons of society. The only party that reserve the right to forgive the murderer are the heirs of the murdered person. Allāh says in verse 178 of Surah Baqarah, *"Whoever forgives his brother somewhat, should demand gracefully and payment should be with kindness."* This is only allowed in the Shari'ah of the Holy Prophet صلى الله عليه وسلم. The Jews only had the option of Qisās. Allāh says in this same verse of Surah Baqarah, *"This (option to forgive the murderer) is a concession from your Lord and a mercy."*

If someone injures another in such a manner that the eyesight is lost, the victim is entitled to inflict the same injury to the aggressor so that his eyesight is also lost. Retaliation is also prescribed when a tooth is broken or uprooted. In a similar manner, if someone's ear or nose is severed, the ear or nose of the assailant will also be severed in a like manner.

The Qur'ān does not mention more that these few limbs, but the books of jurisprudence shed light on further details. If the arm of a person is severed, the corresponding arm of the criminal will be cut even though his arm may be longer. Retaliation (Qisās) will apply to fingers and feet as well. There are numerous details with regard to this and they can be referred to in the books of jurisprudence.

*"....retaliation for wounds."* The jurists have classified wounds into ten categories. Retaliation (Qisās) may be taken only for those wounds that can be inflicted equally, otherwise not. One may refer to the canonical book "Hidāya" for the details.

*"Whoever will forgive, it shall be an expiation for him."* It has been reported from Sayyidina Abdullāh bin Amr bin Al Ās رضى الله عنه and Sayyidina Hasan رضى الله عنه, Sayyidina Sha'bi رضى الله عنه and Sayyidina Qatādah رضى الله عنه that "him" refers to the heir of the injured or murdered person. If they forgive the aggressor, it shall serve to atone for their sins. This is also the opinion of the majority of the Companion (Sahāba) رضى الله عنهم and Tabi'in رضى الله عنه.

Others maintain that "him" refers to the aggressor himself. This means that if the injured person or the heirs forgive him, his sin will be atoned for and he will not suffer any punishment in the Ākhirah (Hereafter). The reward for forgiveness will also accrue to the forgiving person himself, as Allāh says, *"Whoever forgives and rectifies, then his reward is with Allāh."* This is the interpretation of Sayyidina Ibn Abbās رضى الله عنه, Sayyidina Ibrahim Nakh'i رضى الله عنه, Sayyidina Mujāhid رضى الله عنه and Sayyidina Zaid bin Aslam رضى الله عنه. [“Ma’ālimut Tanzīl” v. 2 p.4 1/3]

## THE CONSEQUENCES OF NOT ENFORCING THE LAWS OF SHARI'AH

The law of retaliation (*Qisās*) has been mentioned in Surah Baqarah (verses 178/9) and here in Surah Mā'idah as well. The disbelievers (*Kuffār*) have created their own laws. In their constitutions, murder is seldom ever proven. Lawyers and barristers tend to side with the criminal and make very effort to acquit him. If the prosecution manages to persuade the judge and jury to imprison the murderer then even a sentence of twenty years eventually amounts to ten because days and nights are counted as separate days each. The system of imprisonment does not deter anyone since criminals grow accustomed to the prisons. The victim and his heirs receive nothing from the situation, neither retaliation (*Qisās*), nor Blood money (*Diyah*).

A surprising factor is that heads of state are allowed to grant amnesty to criminals, thereby granting them freedom, whereas they have no right to do so. It is indeed regrettable that even the so-called Muslim countries adopt these laws, totally ignoring the Qur'ānic injunctions of retaliation (*Qisās*) and *diyah*. What is even worse is that certain "Muslims" claim that these laws are barbaric. By doing so they rather prefer to become disbelievers (*Kuffār*) instead of establishing peace and security on earth. They are foolish enough to take pity on the criminals instead of pitying the innocent victims!

## THE INJIL ALSO CONTAINED GUIDANCE AND LIGHT

"In their footsteps We sent Isā, the son of Maryam, confirming that which was before them i.e. the Torah. We gave him the Injil wherein there is guidance and light, confirming what was before them i.e. the Torah, and it was a guidance and advice to those who adopted piety (*taqwa*)."  
Both Sayyidina Isā عليه السلام and the Injil confirmed what was before, as did every one of the Holy Prophets عليهم السلام. People differed only after them, dividing themselves into sects and denominations. Despite this fact, the Bani Isrā'il not only rejected Sayyidina Isā عليه السلام, but also attempted to assassinate him.

The Jews and Christians have always been opposed to each other, the Christians accusing the Jews of crucifying Sayyidina Isā عليه السلام. It was only until a few years ago that they retracted this accusation because of political motives. The Jews require the Christians to achieve certain (political and territorial) ends against the Muslims, so they have appeared to come to a compromise between themselves.

## ALL THE HOLY PROPHETS عليهم السلام AND BOOKS OF ALLĀH CONFIRM EACH OTHER

Despite the mutual disagreements between the various sects of the world, there were no differences between the Holy Prophets عليهم السلام and no Book of Allāh falsified another. The Torah and the Injil confirm the advent of the Holy Prophet صلى الله عليه وسلم, which the Jews and the Christians have altered.

The verse declares that the Injil contained guidance and advice for those who adopt piety (*taqwa*). The beginning of Surah Baqarah has mentioned the same with regard to the Qur'ān viz. That it is "guidance for those who adopt piety

(*taqwa*).” Another verse states with regard to the Qur’ān, “This is a discourse for mankind, a guidance and a lesson for those who adopt piety (*taqwa*)” (Surah 3, verse 138). People of piety (*taqwa*) are those who are inclined to accept guidance and advice. They refrain from disbelief (*kufr*) and polytheism (*shirk*).

“The people of the Injil should instruct in accordance to what Allāh has revealed therein. Whoever does not instruct by what Allāh has revealed, then they are surely sinners.” The Christians deflected from the teachings of the Injil, changed its verses and concocted the belief that Sayyidina Isā عليه السلام was the son of Allāh and even Allāh Himself. They deviated far from the clear teachings of the Injil and did not believe in the Holy Prophet صلى الله عليه وسلم even though the Injil described him to them and they knew that he was the true messenger of Allāh.

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ  
فَأَحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ  
جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ فِي  
مَا آتَاكُمْ فَاسْتَقِمْ وَالْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ  
تَخْلِفُونَ ﴿٤٨﴾ وَإِنْ أَحْكَمْتُمْ بَيْنَهُمْ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ  
يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ  
بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ  
حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

(48) We have revealed the Book to you with the truth, confirming the Books before it and as a protector to them. So judge between them by that which Allāh has revealed and do not follow their whims, leaving aside the truth that has come to you. For each of you We have stipulated a Shari’ah and a fixed way. If Allāh willed He would have made you a single nation but (He has not done so) so that He may test you with regard to that which He has given you, so hasten to good works! Unto Allāh shall you all return and then He will inform you of that about which you used to differ... (49) And that you should judge between them by that which Allāh has revealed to you and do not follow their whims, but beware of them lest they should divert you from some part of what Allāh has revealed to you. If they turn away, then know that Allāh merely wishes to punish them on account of some of their sins. Indeed there are many people who are sinners. (50) Is it the law of ignorance that they seek? Who can be a better judge than Allāh to those who have conviction?

## THE QUR’ĀN IS A PROTECTOR OF THE CONTENTS OF THE PREVIOUS SCRIPTURES

The previous verses contain mention of the Torah and the Injil. Now Allāh

makes mention of the Qur'ān. He says, "We have revealed the Book to you with the truth, confirming the Books before it..." (thereby not allowing the Jews and Christians to have any objection) "..... and as a protector to them." The Qur'ān serves to safeguard the contents of the previous Books (*kitābs*), while Allāh Himself has undertaken to safeguard the Qur'ān.

The Qur'ān refutes all the false beliefs that the Jews and Christians introduced into their scriptures. The Qur'ān also expounds the commands that these people required, as was seen in the preceding verses concerning retaliation (*Qisās*) and rajm. The Qur'ān also makes it clear that Sayyidina Isā عليه السلام and Sayyidina Mūsa عليه السلام propagated Oneness of Allāh (*Tauhid*).

### THE INSTRUCTION TO JUDGE BY THE QUR'ĀN

"So judge between them by that which Allāh has revealed and do not follow their whims, leaving aside the truth that has come to you." Although this injunction is addressed to the Holy Prophet صلى الله عليه وسلم, it applies to all judges and arbitrators.

One of the reasons for the address being specific to the Holy Prophet صلى الله عليه وسلم was an evil scheme of the Jews that was construed by Ka'b bin Asad, Abdullāh bin Suriyan and Shās bin Qais. These three Jewish scholars decided to sway the Holy Prophet صلى الله عليه وسلم from Islām. They approached the Holy Prophet صلى الله عليه وسلم telling him that they were the scholars and leaders of the Jews. They told him that if they were to accept Islām, all the Jews would follow them. The condition they attached to accepting Islām was that the Holy Prophet صلى الله عليه وسلم should decide a dispute in their favour. The Holy Prophet صلى الله عليه وسلم refused, whereupon Allāh revealed the verse, ". . . And that you should judge between them by that which Allāh has revealed to you and do not follow their whims, but beware of them lest they should divert you from some part of what Allāh has revealed to you." ["Durrul Manthūr" v. 2 p.290]

### THE TRUTH CANNOT BE SACRIFICED IN THE HOPE THAT PEOPLE WILL ENTER INTO ISLĀM

The Holy Prophet صلى الله عليه وسلم was not prepared to comply with their desire, thereby forsaking the truth. Those who desire that the truth be forsaken for their entry into Islām will surely not submit to the truth once they have accepted Islām either. It is contrary to the practice of Islām that false Muslims be entered into Islām merely to inflate the ranks of the Muslims. This fact makes evident the error of those who maintain that certain laws of Islām be modified by mutual consultation to please the disbelievers (*Kuffār*) and so that the Muslims seem stronger.

This policy also makes it clear that it is incorrect to tolerate the blasphemous beliefs of certain sects merely to keep them within the fold of Islām. They should be exposed for what they are and no laxity must be displayed, thereby allowing them to gain courage.

### ALLĀH HAS STIPULATED A SHARI'AH FOR EVERY NATION

"For each of you We have stipulated a Shari 'ah and a fixed way. Every Holy



Prophet of Allāh propagated the same basic beliefs and many of their commandments and prohibitions were also the same. There did exist differences with regard to certain injunctions and, since all of these were from Allāh, each nation was considered to be obedient by conforming to what was revealed to their respective Holy Prophets عليهم السلام, even though these conflicted with the Shari'ah of previous Holy Prophets عليهم السلام.

The Shari'ah of Sayyidina Isā عليه السلام changed some of the injunctions of the Mosaic law and the Shari'ah of Sayyidina Muhammad صلى الله عليه وسلم annulled certain injunctions present in the code of law of Sayyidina Isā عليه السلام. The object of practising the various Shari'ahs is to obtain the pleasure of Allāh and it makes no difference which Shari'ah is followed as long as it is brought by the Holy Prophet of the time. Since the Shari'ah of Sayyidina Muhammad صلى الله عليه وسلم has abrogated all the previous religion (D'in), it is not permissible to follow any of the other religion (D'in). Only adherence to the Islām brought by the Holy Prophet صلى الله عليه وسلم will guarantee success in both the worlds.

## ALLĀH COULD HAVE MADE EVERYONE INTO A SINGLE NATION

*"If Allāh willed He would have made you a single nation but (He has not done so) so that He may test you with regard to that which He has given you..."* Allāh tests us by seeing whether we will practice upon the religion (D'in) given to us. Those who practised a previous religion (D'in) were tested by the advent of another religion (D'in) from Allāh so that it would be seen whether they remain adamant upon the religion (D'in) of their forebears, or whether they would accept the truth. Those who pursued the pleasure of Allāh would not find any difficulty in discarding the previous religion (D'in) once Allāh instructs that they follow the new Holy Prophet عليه السلام.

Another wisdom behind the replacement of religion (D'in) and Shari'ah is that every era is prone to changes. By the changing of the various Shari'ahs, people were afforded the opportunity to practise laws that were applicable to their particular circumstances. The Shari'ah of the Holy Prophet صلى الله عليه وسلم applies to the whole of humanity until the Day of Judgement and cannot be changed.

*".... . so hasten to good works! Unto Allāh shall you all return and then He will inform you of that about which you used to differ..."* Then it shall be clear who was right and who was not and retribution will take place accordingly.

Thereafter Allāh repeats a previous instruction by saying, *".... And that you should judge between them by that which Allāh has revealed to you and do not follow their whims, but beware of them lest they should divert you from some part of what Allāh has revealed to you."*

## TURNING AWAY FROM THE LAWS OF ALLĀH CAUSES CALAMITIES

*"If they turn away, then know that Allāh merely wishes to punish them on account of some of their sins."* Although their sins are plenty, the punishment of Allāh (in the form of natural disasters) for just some of these sins is sufficient to destroy

them.

"Indeed there are many people who are sinners." Their sinful attitude, rebellion and persistence in disbelief (*kufr*) shall earn them the punishment of Allāh.

Allāh concludes by saying, 'is it the law of ignorance that they seek? Who can be a better judge than Allāh to those who have conviction?' While these people ignore the injunctions of Allāh and the Holy Prophet صلى الله عليه وسلم, the above question is posed to censure them because the only recourse for them thereafter is to follow the law of ignorance. Their actions seem to indicate that they prefer the law of ignorance to that of Allāh. This is indeed foolish for none can be a better judge than Allāh.

## MANY SO-CALLED MUSLIMS OF TODAY ALSO CHOOSE TO FOLLOW THE LAW OF IGNORANCE

The above verses reprimand the Jews for replacing Allāh's laws of retaliation (*Qisās*) and stoning (*rajm*) with their own construed laws. They also resolved not to obey the verdict of the Holy Prophet صلى الله عليه وسلم if it did not conform to their liking.

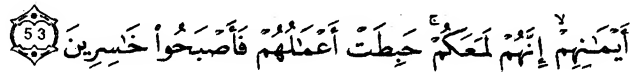
This is exactly the situation with many so-called Muslims who devise the judicial system of countries. Even many members of the general public refuse to accept the laws of the Qur'ān and the Holy Prophet صلى الله عليه وسلم. Many of these people perform their Salāh and claim to love the Holy Prophet صلى الله عليه وسلم, but when the question is raised with regard to the penal code of Islām, they refuse to yield.

The Qur'ān very aptly describes Western laws when it declares them as "the law of ignorance." Court cases continue for years and each representing lawyer profits handsomely from them. To attain a minor commodity, thousands are spent in legal wrangling and even more thousands of precious hours are wasted. People are happy with this system, but cannot accept the Islāmic code where the entire case can be wrapped up after presentation of evidence or an oath.

The oppressive system of the West offers little or no protection for the weak. Mothers and daughters are being deprived of their rightful inheritance and the rights of people are usurped. However, there shall be no escape for these felons in the supreme court of Allāh on the Day of Judgement.

The plight of these Muslims is indeed most pitiable. They claim to follow Islām but have no love for Islām. Adding insult to injury, they endeavour to please those who totally reject the Qur'ān.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَادِمِينَ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ



(51) O you who believe, do not take the Jews and Christians as friends. They are but the friends of each other. Whoever of you befriends them, then he is surely of them. Verily Allāh does not guide an oppressive nation. (52) You will see that those in whose hearts is a disease race to be with them saying, "We fear that a change of fortune overtake us!" Perhaps Allāh shall grant a victory or something else from His side whereafter they become remorseful about the thoughts that they concealed within their hearts. (53) Then the believers shall say, "Are these the ones who took solemn oaths by Allāh that they were with you?" Their actions are destroyed and they have become losers.

## THE PROHIBITION AGAINST BEFRIENDING JEWS AND CHRISTIANS

It is reported in "Ma'alimut Tanzil" (v. 2 p.44) and "Ibn Kathir" (v. 2 p.68) that Sayyidina Ubādah bin Sāmīt رضى الله عنه of the Khazraj tribe told the Holy Prophet صلى الله عليه وسلم, "O the Holy Prophet صلى الله عليه وسلم, I have many friends. I wish to relinquish their friendship for the friendship of Allāh and His Holy Prophet صلى الله عليه وسلم." Hearing this Abdullāh bin Ubay bin Salūl [the leader of the Hypocrites (*Munāfiqin*)] said, "I fear the change of fortunes and I will not relinquish my friendship with my friends viz. the Jews." On this occasion, Allāh revealed the above verse stating,

*"Of you who believe, do not take the Jews and Christians as friends... within their hearts."*

## THE IMPORTANCE AND NECESSITY OF SEVERING TIES WITH NON-MUSLIMS

It is necessary to interact with all of mankind on a cordial basis. People should be met, fed and assisted in all possible ways, but never should a Muslim draw close enough to a disbeliever (*kāfir*) to become his bosom friend. The rights of a friend have to be fulfilled and in doing so the Muslim may have to disclose certain information to his disbeliever (*kāfir*) friend that is detrimental to the Muslims at large and may lead to weakening them.

A true Muslim will never be inclined towards befriending disbelievers (*Kuffār*) and it is only those who have no true Belief (*Imān*) that will relish their friendship. Their reluctance to dissolve their friendship betrays the disbelief (*kufr*) lurking within their own hearts. They are afraid to lose the benefits of this friendship in the event that the disbelievers (*Kuffār*) gain supremacy over the Muslims. They expect to receive the assistance of the disbelievers (*Kuffār*) when calamities strike. In this vain hope, they deprive themselves of true Belief (*Imān*) and remain in hypocrisy.

People like Abdullāh bin Ubay Salūl are present even today. They associate with the Muslims as well as the disbelievers (*Kuffār*) and are often spies for the disbelievers (*Kuffār*), disclosing the military and political strength of the Muslims to their enemies. Since they have concern only for their worldly welfare, they care not for the Ākhirah (*Hereafter*), nor for the Muslims.

Allāh says, "O you who believe, do not take the Jews and Christians as friends. They are but the friends of each other. Whoever of you befriends them, then he is surely of them." There are various levels of friendship, some of which entail that one surrenders his Belief (*Imān*) to preserve them. This will result in disbelief (*kufr*), making the person exactly as the disbelievers (*Kuffār*) are. Even if the Muslim does not maintain such a type of friendship as this, he will gradually enter into the ranks of the disbelievers (*Kuffār*) and people will eventually consider him to be one of the disbelievers (*Kuffār*).

"Verily Allāh does not guide an oppressive nation." Befriending the disbelievers (*Kuffār*) is oppressive to one's self as well as to other Muslims. As this person wanders further from the road of guidance by pursuing the dictates of his disbelievers (*Kuffār*) friends, he will stray even further and not desire to ever obtain guidance. Then Allāh will not even give it to him.

The Hypocrites (*Munāfiqīn*) expressed the intent not to divorce from their disbelievers (*Kuffār*) friends, anticipating their assistance in times of need. They feared that the disbelievers (*Kuffār*) may overpower the Muslims, thereby being of assistance to them. Allāh consoles the Muslims by telling them, "Perhaps Allāh shall grant a victory..." Some commentators mention that this refers to the conquest of Makkah, while others say that it refers to the expulsion of the Jews to Khaybar.

".....or something else from His side..." According to some, this refers to the supremacy of the Muslims. Other commentators state that it pertains to the exiling of the Jewish tribe of Bani Nadhīr in the 4th year after Migration (*Hijrah*).

Allāh fulfilled this promise. Makkah was conquered as well as the Jewish territories of Khaybar and Fidak. As a result, the hopes of the Hypocrites (*Munāfiqīn*) were dashed and "they become remorseful about the thoughts that they concealed within their hearts."

At that juncture when the hypocrisy of the *Munāfiqīn* was exposed, "Then the believers shall say, 'Are these the ones who took solemn oaths by Allāh that they were with you?'" Their deception was now brought to the fore. It was always the practice of the Hypocrites (*Munāfiqīn*) that they would swear on oath concerning the most trivial matters. A truthful person never has to take oaths because his character displays his veracity and is never contested.

As for the Hypocrites (*Munāfiqīn*) "Their actions are destroyed and they have become losers."

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى  
 الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ  
 اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ  
 يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ  
 حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾

(54) O you who believe, whoever turns from his religion (D'īn), then Allāh will soon create another nation whom He will love and who will love Him. (They will be) kind to the believers and stern towards the disbelievers; striving in Allāh's way and not fearing the reproach of he who reproaches. That is the grace of Allāh that He accords to whomsoever He desires. Allāh is All Embracing, All Knowing. (55) Your Protecting Friend is only Allāh, His messenger and the believers who establish Salāh, pay Zakāh and who bow in ruku. (56) Whosoever befriends Allāh, His messenger and the believers, then indeed only the party of Allāh shall be victorious.

## IF MUSLIMS IGNORE THEIR RELIGION (D'ĪN), ALLĀH WILL RAISE ANOTHER NATION AS MUSLIMS

Allāh addresses the Muslims that if they were ever to turn apostate and desert Islām, the religion (D'īn) shall never suffer, for He shall replace them with another nation of Muslims. These will be such people who will fulfil the responsibilities of Islām and love Allāh. Allāh shall love them in return.

Further describing their qualities, Allāh says, *"(They will be) kind to the believers and stern towards the disbelievers; striving in Allāh's way and not fearing the reproach of he who reproaches."* Their actions shall be only for the pleasure of Allāh, regardless of what others have to say.

Thereafter Allāh says with regard to these traits, *"That is the grace of Allāh that He accords to whomsoever He desires."* This serves as a reminder to Muslims of all times that whatever good they may do and whatever sacrifices they make in Allāh's way are from the bounties of Allāh.

*"Allāh is All Embracing, All Knowing."* He will accord these to whomsoever He wills and as much as He wills. The recipient must show gratitude to Him. He is Aware of this gratitude and shall reward them accordingly.

## A SPECIAL TRAIT OF THE BELIEVERS IS THAT THEY LOVE ALLĀH

Allāh says in Surah Baqarah (Surah 2, verse 165), *"Those who believe possess a stronger love for Allāh."* Says He in verse 31 of Surah Al Imrān, *"Say [O Muhammad صلى الله عليه وسلم] 'If you love Allāh then follow me. Allāh will love you and forgive your sins.'"*

If a person loves Allāh, he will love the Holy Prophet صلى الله عليه وسلم, the Qur'ān and all fellow Believers (Mu'minīn). This love can be judged by his obedience to Allāh and His Holy Prophet صلى الله عليه وسلم.

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"The person possessing three qualities shall taste the sweetness of Belief (Imān). The first is that he loves Allāh and His Holy Prophet صلى الله عليه وسلم more than anything else. The second is that he loves others solely for the pleasure of Allāh. The third is that once Allāh has rescued him from disbelief (kufr), he detests returning to it as much as he detests being cast into a fire."* [Bukhari v. 1, p.7]

## ANOTHER QUALITY OF THE BELIEVERS (MU'MINĪN) IS THAT THEY ARE KIND TO THEIR FELLOW BELIEVERS (MU'MINĪN) AND ARE TERSE WITH THE DISBELIEVERS (KUFFĀR)

*"(They will be) kind to the believers and stern towards the disbelievers..."* In a similar strain Allāh says in Surah Fatah, "Muhammad صلى الله عليه وسلم is the messenger of Allāh and those with him are stern with the disbelievers and merciful to each other" [Surah 49, verse 29].

Without this trait Muslim unity is not possible. Being stern with the disbelievers (Kuffār) does not mean that they should be oppressed. It merely means that they must be made to understand that the Muslims are powerful and that they cannot fight them.

Allāh says in Surah Tauba, "O you who believe, fight the disbelievers (Kuffār) near you and let them sense the austerity within you" [Surah 9, verse 123]

Since enmity and Jihād will prevail against the disbelievers (Kuffār), it is necessary that Muslims declare their disassociation from the disbelievers (Kuffār). Says Allāh in Surah Mumtahinah (Surah 60, verse 4), "Indeed there is a perfect example for you in Ibrahim and those with him when they told their people, 'Verily we are unattached to you and from that which you worship besides Allāh. We disassociate from you. Enmity and hatred has surfaced between us and you forever till you believe in Allāh Alone.'"

The desire to befriend the disbelievers (Kuffār) will never be terminated until the Muslims declare their animosity and disassociate from them. The relationship between Muslims and the disbelievers (Kuffār) should be limited to financial dealings and only those matters necessary for administration of social affairs.

The behaviour of Muslim leaders today is that they are gentle and humble towards the disbelievers (Kuffār) and display austerity towards the Muslims. Muslims are kind towards the disbelievers (Kuffār), assisting them wherever possible, while neglecting their fellow Muslim brethren. They act in direct contravention of the laws of the Qur'an merely to satisfy their worldly desires.

## THE THIRD TRAIT OF THE BELIEVERS (MU'MINĪN) IS THAT THEY STRIVE IN ALLĀH'S WAY

The Arabic word 'Jihād' refers to applying one's self and making efforts to exalt and propagate the religion (D'in) of Allāh. It includes all the sacrifices made to achieve this end. Fighting the disbelievers (Kuffār) in battle is also a form of Jihād and is considered to be the best because one sacrifices one's wealth and one's life in it. The object of Jihād is to eradicate disbelief (kufr) and polytheism (shirk).

The greatest rebellion is not to accept Allāh as one's deity when He has created and nurtured every soul. It is evident that such behaviour should be put to an end, thus necessitating Jihād. There should be no objection when the slaves of Allāh engage in battle to subdue those who rebel against Him and are antagonistic.

The disbelievers (*Kuffār*) have been attacking the Muslims for ages, destroying their territories and usurping their land. While they have waged the age-old Crusades against the Muslims, people object when the Muslims retaliate! (Refer to verse 216 of Surah Baqarah for the detailed discussion on Jihād).

Allāh declares in Surah Tahrīm (Surah 66, verse 9), "O Holy Prophet صلى الله عليه وسلم *fight the disbelievers (Kuffār) and the Hypocrites (Munāfiqīn) and be stern with them.*"

The Shari'ah totally forbids the behaviour of many Muslims today. They associate freely with the disbelievers (*Kuffār*), join them in sin, participate in their ceremonies and even assist them in constructing their religious sites. This mode of conduct is extremely dangerous and may even rob them and their progeny of Belief (*Imān*). (May Allāh save us all. Āmīn)

### THE FOURTH QUALITY OF THE BELIEVERS (*MU'MINĪN*) IS THAT THEY DO NOT FEAR THE REPROACH OF ANYONE

When a person believes in Allāh and loves Him, the rest of creation fades into insignificance. He accords priority to the law of Allāh and is heedless of the remarks that others make when he fulfils Allāh's orders.

A Muslim should never be concerned about the adverse reactions expressed by the disbelievers (*Kuffār*) when they perform their Salāh, give the Adhān, grow the beard and dress according to the Shari'ah. Their gaping stares should not deter him in the least.

A Muslim is the slave of Allāh and will abide by His injunctions whether it pleases others or not and caring not about what they have to say.

### ALLĀH AND HIS MESSENGER صلى الله عليه وسلم ARE THE PROTECTING FRIENDS OF THE BELIEVERS (*MU'MINĪN*)

*"Your protecting Friend is only Allāh, His messenger and the believers who establish salāh, pay Zakāh and who bow in ruku."*

The believer (*Mu'min*) has no friend save those mentioned in this verse. Befriending any other will result in being deceived and suffering immense destruction in both worlds.

*"..... who bow in ruku."* With regard to this phrase, certain commentators state that it refers to those who are humble and submissive to the laws of Allāh. Others are of the opinion that it refers to giving zakāh while in the position of ruku (one of the postures of salāh). This refers specifically to the incident recorded in "Ma'ālimut Tanzīl" (v. 2 p.47) in which Sayyidina Ali رضي الله عنه was in this posture of ruku when a beggar approached him. Remaining in the very same posture, he extended his hand and allowed the beggar to remove his ring as charity. Allāh praised this action for it was so prompt that he did not even wait to complete the salāh.

Allāma Jassās رحمه الله writes in "Ahkāmul Qur'ān" that this verse denotes that salāh is not nullified by minor movements and that optional charity may also be referred to as zakāh. This is similar to the verse of Surah Rūm (Surah 30, verse 39) where Allāh says, "Whatever zakāh you give seeking Allāh's pleasure, then

these are those who multiply (rewards)."

"Whosoever befriends Allaah, His messenger and the believers, then indeed only the party of Allāh shall be victorious." This verse serves to admonish those who live with doubt about whether it will be the disbelievers (*kuffār*) or the Muslims who shall be victors. Their fear as mentioned by Abdullāh bin Ubay is: "We fear that a change of fortune overtake us!" Only the believers (*Mu'minīn*) shall be victorious even if they die for the cause of Islām.

Allāh's assistance has been guaranteed for the believers (*Mu'minīn*). Allāh says in Surah Mujādalah (Surah 58, verse 21), "Allāh has written, 'Undoubtedly Me and My messengers shall be victorious. Verily Allāh is Powerful, the Mighty.'"

Says Allāh in Surah Sāfat, "Indeed the word has passed for My appointed slaves that indeed only they shall be assisted and verily only Our army shall be victorious." [Surah 37, verse 17 1/2/3]

## THE CAUSE OF THE DEFEAT OF THE MUSLIMS

The Muslims will surely be victorious if they are steadfast in their Belief (*Imān*), abstain from sin, trust in Allāh, live according to His injunctions and fight the disbelievers (*Kuffār*) with sincerity. The verse does not mean that no Muslim shall ever suffer at the hands of the disbelievers (*Kuffār*). This may well take place because of some sin or some other cause. The meaning of this verse is that the end result will reveal that the Muslims were the victors.

History bears testimony that as long as the Muslims were steadfast in their belief (*Imān*) and fought with, sincerity, the superpowers of Rome and Persia were no match for them and the disbelievers (*Kuffār*) reeled before them. No sooner did they neglect the laws of Shari'ah, hanker after the world and seek the friendship of the disbelievers (*Kuffār*), then they lost all they possessed when the disbelievers (*Kuffār*) amassed their strength against them. However, the Muslims can still regain their former glory by turning back to being the "party of Allāh."

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُم مِّنْ مُّؤْمِنِينَ ﴿٥٧﴾ وَإِذَا نَادَيْتُم إِلَى الصَّلَاةِ اتَّخَذُوا هُزُؤًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَٰ أَهْلَ الْكِتَابِ هَلْ تَتَّقُمُونَ مِنَّا إِلَّا أَن ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَن تَكْفُرُوا فَتَسْقُوتَ ﴿٥٩﴾ قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِّنْ ذَلِكَ مُشُوبَةً عِنْدَ اللَّهِ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴿٦٠﴾ وَإِذَا جَاءَكُمْ قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْمُونُ ﴿٦١﴾ وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٦٢﴾ لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ



وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِسْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

(57) O you who believe, do not take as friends those who have received the Book before you and the disbelievers who make a mockery and sport of your religion (D'in). Fear Allāh if you are believers. (58) When you call to Salāh, they make a mockery and sport thereof That is because they are a nation who do not understand. (59) Say, "O people of the Book, you hate us only because we believe in Allāh, what has been revealed to us and what has been revealed to you, and because most of you are sinners." (60) Say, "Shall I inform you of something worse than this by Allāh in terms of punishment? The one whom Allāh has cursed, is angry with, has transformed into monkeys and pigs and who worship the Devil (Shaytān). These people are in the worst of positions and have deviated most from the right path." (61) When they come to you they say, "We believe," whereas they have already entered with disbelief and exited therewith. Allāh knows best what they conceal. (62) You will see most of them hasten into sin, transgression and their consumption of the unlawful. Evil indeed is what they perpetrate. (63) Why do the Rabbis and scholars not prohibit them from their sinful speech and consumption of the unlawful? Evil indeed is what they carry out.

## DO NOT BEFRIEND THE PEOPLE OF THE BOOK AND OTHER DISBELIEVERS (KUFFĀR) WHO MOCK AT YOUR RELIGION (D'ĪN)

Similar to the previous verses, the above verse also prohibits friendship with the People of the Book as well as other disbelievers (Kuffār). These include the Polytheists, atheists, Hypocrites (Munāfiqīn), apostates and all others.

The reason for not associating with them is their disbelief (kufr), coupled with another evil viz. They "make a mockery and sport of your religion (D'in)." This practice is especially apparent at the time of Salāh. Allāh says, "When you call to Salāh, they make a mockery and sport thereof" How can a Muslim associate with them when "they are a nation who do not understand"?

## WHY DO THE PEOPLE OF BOOK (AHLUL KITĀB) HATE THE MUSLIMS?

"Say, 'O people of the Book, you hate us only because we believe in Allāh, what has been revealed to us and what has been revealed to you...' These are not factors that should encourage enmity, but are commendable. It is foolish to hate someone on these grounds. The real reason is "because most of you are sinners." The Arabic word for sinner used in this context is "fāsiqūn." This actually refers to all such people who do not remain within the confines of the Shari'ah.

## THE MISFORTUNE AND DESTRUCTION OF THE PEOPLE OF BOOK (AHLUL KITĀB)

"Say, 'Shall I inform you of something worse than this by Allāh in terms of punishment?' The People of book (Ahlul kitāb) considered it a misfortune and a vice that people believe in Allāh and follow the scriptures. This verse informs them exactly what misfortune is.

The real misfortune and path of destruction is that path of "The one whom Allāh has cursed, is angry with, has transformed into monkeys and pigs and who worship the Devil (Shaytān). These people are in the worst of positions and have deviated most from the right path." On the other hand, the path of the believers (Mu'minīn) is one of Oneness of Allāh (Tauhīd) and confirmation of the veracity of the Holy Prophets عليهم السلام. It is the best of paths. The road that the People of the Book follow will lead them to Allāh's punishment (as occurred to their predecessors when they were transfigured into pigs and monkeys, as they also admit).

The verse warns them that they should abstain from mocking the religion (D'in) of Islām since their beliefs are deserving of the same. They worshipped the calf, claimed that Sayyidina Isā عليه السلام was Allāh's son and violated the Sabbath. According to certain commentators, the youth became monkeys and the elders became pigs.

### THE PLIGHT OF THE HYPOCRITES (MUNĀFIQĪN)

"When they come to you they say, 'We believe,' whereas they have already entered with disbelief and exited therewith." These people were never believers (Mu'minīn) from the beginning and did not remain as such thereafter either.

They were the same after their apparent entry into Islām as they were before. They hide disbelief (kufr) within their hearts, but "Allāh knows best what they conceal."

### THE ILLEGAL PRACTICES OF THE JEWS

The Jews were foremost in Unlawful (Harām) practices. They were the leaders in usury and bribery. Allāh says, "You will see most of them hasten into sin, transgression and their consumption of the unlawful. Evil indeed is what they perpetrate."

Some Jews were learned and there were even those who were saintly (Rabbis). However, they were desirous of the wealth of the masses and never prevented them from their evil practices. Allāh says, "Why do the Rabbis and scholars not prohibit them from their sinful speech and consumption of the unlawful? Evil indeed is what they carry out."

### THE EVIL PLIGHT OF FALSE SAINTS

There are those false saints in the Ummah of the Holy Prophet صلى الله عليه وسلم who desire only the world and associate only with the affluent and officials. They wish only to extract services from these people and care not for their spiritual reformation.

Such "saints" (some of whom are even Scholars (Ulemā)) do not prohibit these followers of theirs from evil and Unlawful (Harām). They themselves care little for their Salāh, shave their beards and do not distinguish between Lawful (Halāl) and Unlawful (Harām). If their own condition is such, how can they prevent others from evil?

Let alone preventing others, they personally supervise practices of innovation (bid'ah) and polytheism (shirk), not once telling people of the danger

behind these vices. They invest their knowledge in lending support to these evils. May Allāh not make us from among them. Āmin.

### THE ADVICE OF SAYYIDINA ALI AND IBN ABBĀS رضى الله عنهما

Referring to the above verse, Sayyidina Ibn Abbās رضى الله عنه mentioned that no verse in the Qur'an admonishes the saints and scholars more severely.

Sayyidina Ali رضى الله عنه was once delivering a sermon when, after sending salutations upon the Holy Prophet صلى الله عليه وسلم and praising Allāh, he said, "Those before you were destroyed because the scholars and saints never prevented them from sinning. Eventually, when they advanced in sin, Allāh punished them. So you should enjoin good and forbid evil (*Amr bil Ma'rūf wan Nahy anil Munkar*) before the same punishment afflicts you as it did afflict them. Know well that by practising *Amr bil Ma'rūf wan Nahy anil Munkar* neither will your sustenance be terminated, nor will your death come before its appointed hour." (*Ibn Kathīr v. 2 p.74*)

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْفَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَسَعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾ وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٥﴾

(64) The Jews say, "Allāh's hand is fettered!" It is their hands that are fettered and they have been cursed because of what they say. Indeed Allāh's hands are spread out wide, He spends as He pleases. Verily that which has been revealed to you from your Lord shall be a cause for increasing the defiance disbelief of many of them. We have cast between them enmity and hatred till the Day of Judgement. Whenever they stoke the flames of war Allāh extinguishes it and they spread corruption in the world. Allāh does not like those who spread corruption. (65) If only the People of book (Ahlul kitāb) would believe and adopt piety (taqwa), We shall remit their sins from them and enter them into gardens of bliss. (66) If only they would establish the Torah, the Injil and whatever has been revealed to them from their Lord, they would eat from above and from beneath their feet. From them are those upon the straight path, while many of them perpetrate evil deeds.

### THE INSOLENT AND REBELLION OF THE JEWS

"Ma'ālimut Tanzil" (v. 2 p.50) narrates from Sayyidina Ibn Abbās رضى الله عنه

that Allāh had given the Jews abundant wealth. However, when they disobeyed Allāh and the Holy Prophet صلى الله عليه وسلم, Allāh halted a great amount of their produce and wealth. On that occasion, a Jew by the name of Finhān remarked that Allāh's hand is fettered. Since all the Jews condoned his words, Allāh addressed all of them in the verse when He says, *"The Jews say, 'Allāh's hand is fettered!'"*

Allāh then refutes their statement by saying, *"It is their hands that are fettered and they have been cursed because of what they say. Indeed Allāh's hands are spread out wide, He spends as He pleases."* When Belief (Imān) is removed from a nation, they become like the Jews who resolved to continue making foolish and blasphemous remarks. Although they claimed to accept Allāh, they objected to His actions.

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"Allāh's hands are spread out wide and He does not diminish His expenditure. He spends day and night. You tell me how much has Allāh spent since He created the heavens and the earth? Nothing has been reduced from what He holds and His throne is upon water."* [Bukhari and Muslim]

Only those who possess limited funds have to budget when spending. Allāh, the Creator and Master possesses limitless treasures. Allāh says in a Hadith Qudsi, *"My giving is a word and My punishment is a word. When I intend something, I merely have to say, 'Be!' and it comes into existence."* [Mishkāt p. 205]

How true are the words of the Holy Prophet صلى الله عليه وسلم in the above hadith! Allāh has spent on every being since the inception of creation and will continue to spend upon the people of Heaven (Jannah) until eternity, yet there will be no deficiency in His treasures.

The Jews even said that Allāh is destitute as in the verse of Surah Āl Imrān viz. *"Undoubtedly Allāh has heard the statement of those who say, 'Allāh is poor and we are wealthy.'" [Surah 3, 181]*

Lesson: Unlike man, Allāh is not in need of a body and limbs. Reference to *"Allāh's hand"* is something that we believe in. We believe that it is as Allāh desires it to be and as is befitting of His grandeur. We cannot fathom the actual purport of these descriptions.

*"Verily that which has been revealed to you from your Lord shall be a cause for increasing the defiance and disbelief of many of them."* Allāh has revealed guidance, but only a limited few of the Jews were guided by it. The vast majority of them chose rebellion and disbelief (kufr) instead.

Sayyidina Qatādah Tabī'i رحمه الله عليه has mentioned that although the Jews recognised the Holy Prophet صلى الله عليه وسلم to be the final messenger, they opted to reject him due to the jealousy they bore for him and for the Arabs. ["Durrul Manthūr" v. 2 p.297]

*"We have cast between them enmity and hatred until the Day of Judgement."* They are divided into numerous denominations, each the enemy of the other. This will prevail until the Day of Judgement.

## THE JEWS KEEP STOKING THE FLAMES OF WAR

*"Whenever they stoke the flames of war, Allāh extinguishes it..."* The Jews make

every effort to instigate wars against the Muslims, but Allāh foils their attempts each time, either by instilling terror in their hearts or by their defeat in these battles. The Jews of the Bani Nadhir were executed and those of the Bani Quraizah were expelled to Khaibar, whereafter they were also defeated in battle.

"..... and they spread corruption in the world. Allāh does not like those who spread corruption." They are, therefore, not the beloved ones of Allāh. This verse serves to remind the whole of mankind until the Day of Judgement about the evil of spreading corruption.

"If only the People of book (Ahlul kitāb) would believe and adopt piety (taqwa), We shall remit their sins from them and enter them into gardens of bliss." This verse encourages the People of book (Ahlul kitāb) to accept the teachings of the Holy Prophet صلى الله عليه وسلم.

### PRACTISING THE BOOK OF ALLĀH LEADS TO A LIFE OF EASE AND ABUNDANCE

"If only they would establish the Torah, the Injil and whatever has been revealed to them from their Lord (the Qur'ān), they would eat from above and from beneath their feet." This verse, coupled with the preceding verse, indicates that by practising the revelation of Allāh will guarantee a person the bounties of this world as well as those of the Ākhirah (Hereafter).

Sayyidina Ibn Abbās رضى الله عنه says that the verse means that they will have abundant rains that will cause the earth to flourish with plenteous crops. "Ma'ālimut Tanzil" (v. 2 p.51) quotes Farra رحمه الله عليه as saying that the verse means that they will be blessed with an abundance of sustenance.

This verse denotes that carrying out good deeds and abstaining from sins will accrue profuse bounties from Allāh. The same has been expressed in a verse of Surah A'rāf viz. "If only the people of the cities believe and adopt piety (taqwa), we shall open unto them the blessings of the heavens and the earth." [Surah 7, verse 96]

"From them are those upon the straight path..." This verse praises the few Jews who accepted Islām like Sayyidina Abdullāh bin Salām رضى الله عنه. On the other hand "many of them perpetrate evil deeds."

Sayyidina Ibn Abbās رضى الله عنه mentions that these people committed sins in addition to their rejection of the Holy Prophet صلى الله عليه وسلم.

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

(67) O messenger صلى الله عليه وسلم, propagate what has been revealed to you from your Lord. If you do not do so, then you have not conveyed Allāh's message. Allāh shall protect you from the people. Surely Allāh does not guide the disbelieving nation.

## ALLĀH INSTRUCTS THE HOLY PROPHET ﷺ TO PROPAGATE WHAT HAS BEEN REVEALED TO HIM AND ALLĀH WILL PROTECT HIM

Sayyidina Hasan رحمه الله عليه has mentioned that this verse was revealed when the Holy Prophet ﷺ expressed fear when Allāh charged him with Holy Prophethood. He feared that the people would not believe him.

"Ma'ālimut Tanzil" (v. 2 p.5 1) and Lubābun Nuqūl (p.94) report from Sayyidina Mujāhid رحمه الله عليه that after Allāh revealed the verse "O messenger ﷺ, propagate what has been revealed to you from your Lord," The Holy Prophet ﷺ asked Allāh how would he convey the message alone when the people were opposed to him. Thereafter Allāh revealed the rest of the verse viz. "If you do not do so, then you have not conveyed Allāh's message. Allāh shall protect you from the people."

Sayyidah Aysha رضي الله عنها reports that when this verse was revealed, the Holy Prophet ﷺ told those Companion (Sahāba) رضي الله عنهم who used to guard him, "You can now leave, since Allāh has promised me His protection. One of his guards was his uncle Sayyidina Abbās رضي الله عنه. Consequently they stopped guarding the Holy Prophet ﷺ." [Lubābun Nuqūl p.94]

"Surely Allāh does not guide the disbelieving nation." i.e. Allāh shall not guide them to assassinate the Holy Prophet ﷺ. ["Ruhul Ma'āni" v. 6 p. 197]

Sayyidah Aysha رضي الله عنها has mentioned, "Whoever informs you that the Holy Prophet ﷺ had concealed anything from that which was revealed to him, then he is a liar." ["Ma'ālimut Tanzil" v. 2 p.51]

## THE QUESTION POSED BY THE HOLY PROPHET ﷺ TO THE PEOPLE AT MINA AND ARAFAH

Among the many things that the Holy Prophet ﷺ told the people gathered at Arafah was a question he posed to them. He asked, "You will be questioned with regard to me. What will you say?" The people present exclaimed, "We will testify that you truly conveyed the message, fulfilled your trust and advised the Ummah."

At this reply the Holy Prophet ﷺ looked towards the sky and then back to the people. He thrice exclaimed, "O Allāh! You bear witness!" [Muslim v. 1, p.397]

Thereafter, on the tenth of Dhul Hijjah, the Holy Prophet ﷺ repeated this question at Mina saying, "Lo! Have I conveyed?" The Companion (Sahāba) رضي الله عنهم replied, "Yes!" The Holy Prophet ﷺ supplicated to Allāh, "O Allāh! You bear witness!" Thereafter he added, "Those present should convey the message to those who are absent." [Bukhari v. 1, p.235]

Allāh commands in Surah Hijr (Surah 15, verse 94), "Clearly announce what you have been instructed." This the Holy Prophet ﷺ fulfilled perfectly and all testified thereto.

## THE RAWĀFIDH SLANDER THE HOLY PROPHET ﷺ

In contradiction to what the Qur'ān and the Ahadīth have stated, certain ignorant people make the preposterous claim that Allāh had instructed the Holy Prophet ﷺ to declare that Sayyidina Ali رضي الله عنه was to be his successor, but (Allāh forbid!) the Holy Prophet ﷺ was afraid of Sayyidina Abu Bakr رضي الله عنه and Sayyidina Umar رضي الله عنه, and therefore did not do so.

These people claim to love the Ahlul Bayt [household of the Holy Prophet ﷺ] but are false in their claim because they slander the very guide of the household of the Holy Prophet (Ahlul Bayt) viz. the Holy Prophet ﷺ. Their slander is that they believe that the Holy Prophet ﷺ disobeyed the order of Allāh.

Besides this they even hold the belief that, with the exception of a few, all the Companion (Sahāba) رضي الله عنهم became disbelievers (Kuffār) after the Holy Prophet ﷺ. They claim that the Qur'ān was altered and that the Holy Prophet ﷺ concealed some knowledge. Yet they still attest their love for him! If the messenger of Allāh has to be afraid of people and disobey the order of Allāh to "Clearly announce what you have been instructed," then who will establish the truth?

It is strange that they believe that the Holy Prophet ﷺ was afraid of Sayyidina Abu Bakr and Umar رضي الله عنه when Allāh had declared, "Allāh shall protect you from the people." This (Allāh forbid!) will mean that the Holy Prophet ﷺ never believed the words of Allāh!

Another strange fact is that the person who they claim was entitled to the post of khalifa (Caliph) immediately after the Holy Prophet ﷺ [i.e. Sayyidina Ali رضي الله عنه] never claimed this himself when he did become the Caliph (Khalifa) some 26 years later. Even more strange is that he participated in the consultations of Sayyidina Abu Bakr رضي الله عنه and Sayyidina Umar رضي الله عنه and even assisted them when he was renowned to be courageous and brave. The people who hold such erroneous beliefs are indeed foolish and ignorant. May Allāh save us from such people and beliefs. Āmin.

قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا ٱلتَّوْرَةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُمْ  
مِّن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَّا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَٰنًا وَكُفْرًا فَلَا تَأْسَ عَلَى  
ٱلْقَوْمِ ٱلْكَافِرِينَ ﴿٦٨﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِئُونَ وَٱلنَّصْرَٰنَٰنِ  
ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾  
لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَآرْسَلْنَا إِلَيْهِمْ رُسُلًا كَلَّمَآ جَآءَهُمْ رَسُولٌ  
بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾ وَحَسِبُوا۟ ٱلَّا تَكُونُ

فَتَنَّةٌ فَعْمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ وَاللَّهُ  
بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾

(68) Say, "O People of the Book, you are not upon any path until you establish the Torah, the Injil and whatever has, been revealed to you by your Lord." Verily that which has been revealed to you from your Lord shall be a cause for increasing the defiance and disbelief of many of them. So do not grieve over the disbelieving nation. (69) Verily those who believe, the Jews, the Sābi'īn and the Christians who believe in Allāh and the Last Day and do good deeds, no fear shall overcome them nor shall they grieve. (70) Most certainly We have taken a covenant from the Bani Isrā'īl and We sent to them many messengers. Each time a messenger came to them with a command that did not appeal to their desires, they falsified a group of the messengers and killed a group of them. (71) They thought that there would not be any strife so they became blind and deaf. Then Allāh pardoned them and again many of them became blind and deaf Allāh is the Seer of what they do.

## MORE OF THE DEFIANCE AND MALPRACTICES OF THE JEWS

"Durrul Manthūr" (v. 2 p.299) reports from Sayyidina Ibn Abbās رضي الله عنه that the Jews once approached the Holy Prophet صلى الله عليه وسلم. They asked, "Do you not hold the belief that you follow the creed of Sayyidina Ibrahim عليه السلام and believe in the Torah as well? Do you testify that it is also from Allāh?" (They intended to drive home the point that they were also following the creed of Sayyidina Ibrahim عليه السلام, and that they also believed that the Torah was from Allāh.)

The Holy Prophet صلى الله عليه وسلم replied in the affirmative and added, "You have introduced many of your own things into the religion (D'in) of Sayyidina Ibrahim عليه السلام. You have also rejected the covenant that you took in the Torah and concealed the things that you were commanded to expound."

They then retorted, "We only accept whatever is with us. We are on the path of the truth and guidance. We will not believe in you and we will not follow you!" On this occasion Allāh revealed the above verses stating, "Say, 'O People of the Book, you are not upon any path [i.e. on no religion (D'in)] acceptable to Allāh) until you establish the Torah, the Injil and whatever has been revealed to you by your Lord." The words, "whatever has been revealed to you by your Lord" refers to the Qur'ān. Establishing the Torah and the Injil includes believing in the Qur'ān and in the Holy Prophet صلى الله عليه وسلم who's description "they found written by them in the Torah and the Injil." [Surah 7, verse 157]

Their claim to believe in Allāh's revelations yet they only accept a part of it and reject the rest. Their claim to be on the path of truth and guidance is thus misleading.

"Verily that which has been revealed to you [O the Holy Prophet صلى الله عليه وسلم] from your Lord shall be a cause for increasing the defiance and disbelief of many of them." This was the condition of the majority of them, save a few who accepted Islām.



*"So do not grieve over the disbelieving nation."* Grieving over them will not benefit them in the least.

## ONLY BELIEF (IMĀN) AND GOOD DEEDS ARE THE BASIS FOR SALVATION

*"Verily those who believe, the Jews, the Sābi'īn and the Christians who believe in Allāh and the Last Day and do good deeds, no fear shall overcome them nor shall they grieve."* A similar verse was discussed in Surah Bāqarah (verse 62). The detailed discussion can be referred to under that verse, where these various groups were described.

The verse details that whoever is obedient to Allāh in all his beliefs and actions, these will be accepted from him irrespective of what he was previously. After the revelation of the Qur'ān, obedience will be confined to what is in the Qur'ān and acceptance of the religion (D'īn) of Islām. Therefore the Muslims will be those upon whom there will be no fear, neither shall they grieve. The verse states the general rule even though many Muslims will have to suffer awhile in Hell for their sins.

## THE BANI ISRĀ'ĪL BREAK THE COVENANT

*"Most certainly We have taken a covenant from the Bani Isrā'īl and We sent to them many messengers. Each time a messenger came to them with a command that did not appeal to their desires, they falsified a group of the messengers and killed a group of them."* A similar verse has passed in Surah Baqarah (Surah 2, verse 87). The sterling quality of a believer (Mu'min) is that he accepts the injunctions of Allāh whether they appeal to him or not, unlike the Bani Isrā'īl.

Sayyidina Ubādah bin Sāmīt رضي الله عنه reports that the Companion (Sahāba) رضي الله عنهم pledged their allegiance to the Holy Prophet صلى الله عليه وسلم with the condition that they would hearken and obey in conditions of ease and hardship; whether it appealed to them or not. [Bukhari v. 2 p. 1045]

If a command is difficult, the rewards are greater. It is indeed difficult to sacrifice one's sleep and perform Salāh after ablution (Wudhu). Jihād and spending one's wealth in Zakāh are also not easy. However, the rewards for such deeds are unlimited. The true slave of Allāh desires only His pleasure and does not succumb to the dictates of his baser self.

The covenant taken from the Bani Isrā'īl was discussed in Surah Baqarah and one may refer to verses 83 and 84.

*"They thought that there would not be any strife so they became blind and deaf Then Allāh pardoned them and again many of them became blind and deaf"* The Bani Isrā'īl were extremely rebellious and thought that they would get away with it without suffering punishment. This they thought either because Allāh did not punish them immediately or because they considered themselves to be the loved ones of Allāh. In this way they grew even more rebellious and sinful until they became completely blind to the miracles of the Holy Prophets عليهم السلام and turned deaf to their preaching of the truth. Even when the Holy Prophets عليهم السلام persuaded them to repent and Allāh accepted their repentance, they again resorted to their evil ways.

"Allāh is the Seer of what they do." Further details of the Bani Isrā'il will be mentioned at the beginning of Surah Bani Isrā'il (Surah 17).

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنِي  
 إِسْرَءِيلَ أَتَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ  
 الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿٧٢﴾ لَقَدْ كَفَرَ الَّذِينَ  
 قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا  
 يَقُولُونَ لِمَسَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ  
 إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾ مَا الْمَسِيحُ ابْنُ  
 مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا  
 يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ بُيِّنَ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّ  
 يُؤْفَكُونَ ﴿٧٥﴾ قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا  
 نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾ قُلْ يَتَاهِلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ  
 غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا  
 وَضَلُّوا عَن سَوَاءِ السَّبِيلِ ﴿٧٧﴾

(72) Those have undoubtedly disbelieved who say, "Verily Allāh is Masīh, the son of Maryam!" The Masīh had told them, "O Bani Isrā'il, worship Allāh, Who is my Lord and your Lord! Indeed whoever attributes a partner to Allāh, then Allāh has forbidden Heaven (Jannah) to him and his abode shall be the fire. The oppressors will have no helpers." (73) Those have undoubtedly disbelieved who say, "Verily Allāh is the third of three!" There is no deity save One Deity. If they do not desist from what they say, an excruciating chastisement shall befall those of them who disbelieve. (74) Will they not rather turn to Allāh and seek forgiveness from Him? Allāh is Most Forgiving, Most Merciful. (75) Masīh, the son of Maryam, is but a messenger. Many messengers have passed before him and his mother was extremely truthful. Both of them used to eat food. See how We expound the proofs for them, then see how they turn on their heels! (76) Say, "Do you worship instead of Allāh such that cannot harm you, nor benefit you? Allāh is All Hearing, All Knowing." (77) Say, "O People of the Book, do not be unlawfully excessive in your religion (Dīn) and do not follow the whims of a nation who were astray, led many astray and deviated from the straight path."

## THE DISBELIEF (KUFR), POLYTHEISM (SHIRK) AND EXCESSIVE BEHAVIOUR EXCESSES (GHULŪ) OF THE CHRISTIANS

The above verse explain the disbelief (*kufr*) of that group of Christians who claimed *"Verily Allāh is Masih, the son of Maryam!"* This they believed although Sayyidina Isā عليه السلام made it clear to them saying, *"O Bani Isrā'īl, worship Allāh, Who is my Lord and your Lord! Indeed whoever attributes a partner to Allāh, then Allāh has forbidden. Heaven (Jannah) to him and his abode shall be the fire."* Sayyidina Isā عليه السلام further told them, *"The oppressors will have no helpers."* The greatest form of oppression is polytheism (*shirk*), which deserves an equally great punishment.

Thereafter Allāh refutes the belief of another denomination of the Christians who have committed disbelief (*kufr*) by claiming that *"Verily Allāh is the third of three!"* the other being Sayyidina Isā عليه السلام and his mother, Sayyidah Maryam عليها السلام. Allāh informs them, *"There is no deity save One Deity. If they do not desist from what they say, an excruciating chastisement shall befall those of them who disbelieve."*

*"Will they not rather turn to Allāh and seek forgiveness from Him? Allāh is Most Forgiving, Most Merciful."* If they sincerely repent and accept Belief (*Imān*), Allāh shall certainly forgive them.

### THE STATUS OF SAYYIDINA ISĀ عليه السلام

*'Masih, the son of Maryam, is but a messenger. Many messengers have passed before him..."* The rank of Allāh's messengers is extremely noble. They are entrusted to convey Allāh's message to the creation. It is obvious that the messenger and the one sending the message cannot be the same person. How can they say that Sayyidina Isā عليه السلام is Allāh? Just as all the other Holy Prophets عليهم السلام were the servants of Allāh and none claimed that they were Allāh nor His son, similarly Sayyidina Isā عليه السلام was also no more than the servant of Allāh.

### SAYYIDAH MARYAM عليها السلام WAS EXTREMELY TRUTHFUL (SIDDIQA)

*".....and his mother was extremely truthful."* This means that she attested to the truth of Allāh's Books and His words. Allāh says in Surah Tahrim (Surah 66, verse 12), *"She [Sayyidah Maryam عليها السلام] attested to the truth of her Lord's words and His Books."* This quality does not demand that she be worshipped.

The fact that Sayyidina Isā عليه السلام was born without a father does not make him a deity any more than how Sayyidina Ādam عليه السلام was created without a mother and a father. In the same way, his miracles did not make him a deity any more than the miracles of all the other Prophets عليهم السلام made them into deities. These miracles were all *"with Allāh's permission,"* as mentioned in Surah Āl Imrān (Surah 3, verse 49).

*"Both of them used to eat food."* This portion of the verse displays the ignorance of those Christians who claim that Sayyidina Isā عليه السلام and Sayyidah Maryam عليها السلام were deities. The fact that they ate food denotes that they were no more than mere mortals as other people are. A deity is one who is

independent of all things, including food.

*"See how We expound the proofs for them, then see how they turn on their heels!"* Allāh has explained the fallacy of their beliefs in such detail, yet they remain adamant upon falsehood.

## HOW CAN SUCH A THING BE WORSHIPPED THAT CAN NEITHER DO HARM NOR GOOD?

*"Say, 'Do you worship instead of Allāh such that cannot harm you, nor benefit you? Allāh is All Hearing, All Knowing.'" Although this verse is addressed to the Christians, every Polythe is intended. None have the ability to effect any good or any harm to a person by themselves, be they Sayyidina Isā عليه السلام, Sayyidah Maryam عليها السلام or any other Holy Prophet or saint. If all these, together with the entire universe of man, Jinn and angels cannot harm or benefit a person, it is needless to mention that lifeless idols are even more helpless. It is a practice of disbelief (kufr) and totally illogical to worship any of these instead, of Allāh, the Creator and Sustainer of the universe.*

Allāh declares in Surah Yunus, *"And, besides Allāh, do not call on any who cannot benefit nor harm you. If you do so, then you will surely be of the oppressors."* (Surah 10, verse 106).

## THE PEOPLE OF BOOK (AHLUL KITĀB) ARE PROHIBITED FROM COMMITTING EXCESSES (GHULŪ) IN THEIR RELIGION (D'ĪN)

*"Say, 'O People of the Book, do not be unlawfully excessive in your religion (D'īn) ... - Excesses (ghulū) refers to transgressing and overstepping the limits. The Christians committed so much excesses (ghulū) with regard to Sayyidina Isā عليه السلام that they elevated him to the pedestal of being Allāh. The Jews also did this when they called Sayyidina Uzair عليه السلام the son of Allāh, and each of them added to the religion (D'īn) s brought by their Holy Prophets عليهم السلام.*

Due to the fact that excesses (ghulū) takes place when one follows his carnal desires, Allāh says, *and do not follow the whims of a nation that were astray...* The Jews and Christians were astray before the advent of the Holy Prophet صلى الله عليه وسلم and, in addition to their personal deviation, they *"led many astray."* When the Holy Prophet صلى الله عليه وسلم appeared before them they remained on their deviated ways until they eventually *"deviated from the straight path."*

## THE UMMAH OF SAYYIDINA MUHAMMAD صلى الله عليه وسلم HAVE ALSO BEEN PROHIBITED FROM EXCESSES (GHULŪ)

Excesses (ghulū) has been a chronic disease among the various Ummahs. The Holy Prophet صلى الله عليه وسلم warned, *"Do not be excessive in praising me as the Christians did with regard to the son of Sayyidah Maryam عليها السلام. I am but the slave of Allāh, so say, 'The slave of Allāh and His messenger.'" [Bukhari v. 1, p.490]*

One will notice the stark contradiction between this statement of the Holy Prophet صلى الله عليه وسلم and the practice of many Muslims who seem to contest the clear verses of the Qur'ān that state that he was a human being. They accord to him attributes that are reserved solely for Allāh, considering themselves to be the

lovers of the Holy Prophet صلى الله عليه وسلم.

Allāh states in Surah Isrā (Surah 17, verse 93), "Say, 'Pure is my Lord! I am but a human messenger.'" Allāh has mentioned in Surah Kahf (Surah 18, verse 110), "Say, 'I am but a human like yourselves.'"

The Holy Prophet صلى الله عليه وسلم has clearly stated in Bukhari (p.1065), "I am but a human." It is indeed a strange form of love that people claim to have when they state the exact opposite of what the Holy Prophet صلى الله عليه وسلم himself had mentioned. These people only desire that their word be accepted even if it means altering the Qur'ān!

Allāh says in Surah A'rāf, "They ask you regarding Judgment day (Qiyāmah), when will it occur? Say, 'The knowledge there of is with my Lord. Only He will manifest it on its time. It will be weighty on the heavens and the earth and will appear suddenly.' They ask you as if you have perfect knowledge thereof Say, 'The knowledge thereof is only with Allāh, but most people do not know'" [Surah 7, verse 187]. Those who claim to bear great love for the Holy Prophet صلى الله عليه وسلم claim that he knew the exact time of Judgment day (Qiyāmah). This is in direct contradiction of the verses of the Qur'ān.

Mulla Ali Qāri رحمه الله عليه writes that there are people in his time who claim to possess knowledge yet they have none. He writes that they speak a clear lie that the Holy Prophet صلى الله عليه وسلم knew when Judgment day (Qiyāmah) will occur.

Besides their excesses (ghulū) in beliefs, these people have introduced many customs, especially at funerals and even fabricate Ahadith to substantiate their practices. May Allāh protect us all from these actions. Āmin.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ  
ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾  
كَانُوا لَا يَتَنَاهَوْنَ عَنْ  
مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ تَرَى كَثِيرًا مِنْهُمْ  
يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ  
وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ  
إِلَيْهِ مَا اتَّخَذُوا هُمُ أَوْلِيَاءَ وَلَٰكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨١﴾

(78) Those of the Bani Isrā'īl who disbelieved were cursed on the tongues of Dawūd and Isā, the son of Maryam. That was due to their disobedience and their transgression. (79) They would never prevent each other from the evil that they used to perpetrate. Evil in deed were the things that they did. (80) You will see many of them befriend those who disbelieve. Evil indeed was that which their souls sent ahead for them, that Allāh was angry with them and they shall remain forever in punishment. (81) If they believed in Allāh, the Holy Prophet

صلی اللہ علیہ وسلم and what was revealed to him, they would never have taken them as friends. However, many of them are sinners.

## THE BANI ISRĀ'ĪL WERE CURSED BECAUSE OF THEIR SINS AND BECAUSE THEY DID NOT PREVENT OTHERS FROM EVIL

Allāma Ibn Kathīr رحمۃ اللہ علیہ reports from the "Musnad of Ahmad" that the Holy Prophet صلی اللہ علیہ وسلم said, "When the Bani Isrā'īl used to commit sins, their scholars would prevent them. When they did not desist, these scholars still joined them in their gatherings and dined with them. (Because of their close association, they stopped preventing them from sins). So Allāh merged their hearts together and they were cursed on the tongues of Dawūd and Isā علیہ السلام."

Then the Holy Prophet صلی اللہ علیہ وسلم recited a portion of the above verse viz. *"That was due to their disobedience and their transgression."* The Holy Prophet صلی اللہ علیہ وسلم was once reclining on a pillow, when he sat up and exclaimed, "By the Being in whose hand is my life! (You will never be absolved of your responsibility) until you do not prevent the wrongdoers and bring them on the truth!" [v. 2 p.82]

Abu Dawūd (v. 2 p.240) records the Hadith in which Sayyidina Abdullāh bin Mas'ūd رضی اللہ عنہ narrates that the Holy Prophet صلی اللہ علیہ وسلم said, "Undoubtedly the first deficiency that crept into the Bani Isrā'īl was that a person would meet others and (seeing them sin) would say, 'Fear Allāh and desist from your sins for it is forbidden unto you!' The following day when he met them while they sinned he would not prevent them because he would associate and dine with them. When this happened, Allāh merged their hearts." Thereafter the Holy Prophet صلی اللہ علیہ وسلم recited the verses, *"Those of the Bani Isrā'īl who disbelieved were cursed on the tongues of Dawūd and Isa... (till the verse ending with) ... "However, many of them are sinners."*

Then the Holy Prophet صلی اللہ علیہ وسلم said, "Understand well! By Allāh! You should continue to enjoin good and forbid evil, restrain the hand of the tyrant and consolidate him on the truth so that he may desist from evil."

Abu Dawūd also contains the narration wherein the Holy Prophet صلی اللہ علیہ وسلم said, "When people see an oppressor and do not restrain his hand, very soon Allāh shall inflict such a punishment on them, which will affect each one of them."

Another hadith of Abu Dawūd states that the Holy Prophet صلی اللہ علیہ وسلم said, "When a person sins in any community and the people, despite possessing the ability, do not prevent him, then Allāh shall send a widespread punishment to them before their deaths."

## THE WEAKNESS OF NOT FORBIDDING EVIL

The weakness present in the former Bani Isrā'īl is also found today among the Ummah of the Holy Prophet صلی اللہ علیہ وسلم. Despite possessing the ability to redress evil, Muslims associate with the sinners, and do not even bat an eyelid over their misdeeds. They do not care about the displeasure of Allāh, but are only concerned not to displease these sinners!

Their behaviour is reminiscent of the Bani Isrā'īl, who "would never prevent each other from the evil that they used to perpetrate." With regard to this, Allāh says in no uncertain terms, "Evil indeed were the things that they did." In doing so they are inviting the punishment of Allāh upon themselves that will afflict one and all.

## THE FRIENDSHIP BETWEEN THE JEWS AND THE POLYTHEISTS OF MAKKAH

"You will see many of them befriend those who disbelieve." The author of "Ruhul Ma'āni" (v. 7 p.2 13) writes that this verse refers to Ka'b bin Ashraf and other Jews who associated with the Polytheists of Makkah. Despite knowing of the Holy Prophethood of the Holy Prophet صلى الله عليه وسلم, they schemed with the Polytheists to attack the Muslims.

"Evil indeed was that which their souls sent ahead for them..." The evil was that "Allāh was angry with them and they shall remain forever in punishment."

Allāh continues to say, "If they believed in Allāh, the Holy Prophet صلى الله عليه وسلم and what was revealed to him, they would never have taken them as friends." This verse also refers to the Hypocrites (*Munāfiqīn*). If they were sincere in their claims to belief (*Imān*), there was no necessity for them to associate with the polytheists.

"However, many of them are sinners." Only a handful of them accepted Islām, while the rest remained as disbelievers (*Kuffār*).

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا  
وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرُكَ ذَلِكَ  
بِأَنَّهُمْ فَتْسِيْسٌ وَرَهْبَانَا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

(82) You will definitely discover that the Jews and Polytheists are the staunchest enemies of the believers. And you will surely find that those closest in affection to the believers are they who proclaim, "We are Christians!" That is because among them are learned priests and monks and they are not haughty.

## THE ENMITY OF THE JEWS AND POLYTHEISTS FOR THE BELIEVERS

The verse begins by declaring that the Jews and Polytheists bear the most malice and hatred for the Muslims. This fact is clear. The Polytheists of Makkah subjected the Believers (*Mu'minīn*) to the worst atrocities and throughout history the same attitude can be seen to permeate their actions up to this present day.

Eventually when the Muslims migrated to Madinah, the Jews resolved to harm them even though they knew that the Holy Prophet صلى الله عليه وسلم was the true messenger of Allāh as described to them in the Torah. They attempted to assassinate the Holy Prophet صلى الله عليه وسلم, poisoned him and even bewitched him. They instigated the Polytheists to do battle against the Muslims and

attacked Madinah with a host of Arab tribes. They have always been antagonistic to Islām and until today, they leave no stone unturned to harm Islām and the Muslims.

Allāma Ibn Kathīr رحمه الله عليه narrates from Hāfidh Abu Bakr Ibn Mardaway رحمه الله عليه that the Holy Prophet صلى الله عليه وسلم said, "Whenever a Jew is alone with a Muslim he aspires to kill him." The Jews are masters in planning evil plots and have always incited the Christians to assail the Muslims from every front. As a result of this, the Muslims have been continuously subjected to a variety of atrocities.

## THE TRUE CHRISTIANS

*"And you will surely find that those closest in affection to the believers are they who proclaim, 'We are Christians!'"* The term 'Christian' commonly refers to those people who associate themselves with Sayyidina Isā عليه السلام. Allāma Ibn Kathīr رحمه الله عليه writes that the verse refers to those people who follow Sayyidina Isā عليه السلام and adhere to the path outlined in the Injil. He writes further that these people have a certain affection towards the believers (Mu'minīn) because soft heartedness and a kind disposition are their inherent qualities. Allāh says, *"We have placed compassion and mercy into the hearts of those who follow him [i.e. Sayyidina Isā عليه السلام]"* Their Book states that the left cheek should be turned to the person who slaps the right cheek. Fighting was never ordained in their Shari'ah.

It is thus evident that the verse does not refer to every person who claims to be a Christian. It refers only to those who follow Sayyidina Isā عليه السلام, adhere to the Injil and have compassion within their hearts. Since fighting was never part of their religion (D'in), there exists no possibility of them fighting the Muslims.

*"That is because among them are learned priests..."* These persons have knowledge of the Injil and paid heed to it. *".....and monks..."* They devoted themselves to Allāh's worship and were inclined to show affection to the believers (Mu'minīn) on account of their worship to Allāh.

*"..... and they are not haughty."* For this reason they are prepared to surrender to the truth and are not rebellious.

The author of "Ma'ālimut Tanzil" (v. 2 p.56) writes that not all Christians are referred to in this verse since many of them possess the same enmity towards the Muslims as do the Jews and the Polytheists. They have killed many Muslims, imprisoned them, destroyed their cities and mosques (Masjids) and have burned the Qur'ān. Therefore, the verse will refer only to those Christians who accepted Islām like Najāshi [the king of Abyssinia in the time of the Holy Prophet صلى الله عليه وسلم] and others.



## PART SEVEN

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ رَأَوْا أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾ فَأَثْبِتْهُمْ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

(83) When they hear what has been revealed to the messenger, you will see their eyes flow with tears because they recognise the truth. They say, "Our Lord, we believe, so record us among those who testify." (84) "How can we not believe in Allāh and the truth that has come to us? We desire that our Lord include us in the ranks of the righteous ones." (85) So, because of their proclamation, Allāh shall grant them such gardens as a reward, beneath which rivers flow; where they shall abide forever. Such is the reward of those who do good. (86) As for those who disbelieve and deny Our verses, these are the dwellers of the Fire.

### THE CHRISTIANS OF ABYSSINIA WEEP UPON HEARING THE QUR'ĀN AND ACCEPT BELIEF (IMĀN)

When the Holy Prophet صلى الله عليه وسلم began to propagate the message of Islām, the Polytheists of Makkah were vehemently opposed to him. They relentlessly persecuted him and did the same to all those who converted to Islām. As a result of this incessant suppression, many Muslims migrated to Abyssinnia (present-day Ethiopia) for this was the closest country where they could seek protection. However, the Polytheists sent a delegation after them to complain to the king and requesting him to have them deported. The king rejected their request and allowed the Muslims to remain there in peace.

Amongst the immigrants to Abyssinnia was the cousin of the Holy Prophet رحمه الله عليه, Sayyidina Ja' far bin Abi Tālib صلى الله عليه وسلم. He lived there for many years and, when he returned, Najāshi (the title of the king whose name was As'hamah) sent a delegation of 60 people with him. Included in this delegation was the king's son.

The king sent a letter with them addressed to the Holy Prophet صلى الله عليه وسلم. The letter read, "O the Holy Prophet صلى الله عليه وسلم, I bear witness that you

are the true messenger of Allāh. I have pledged allegiance to you at the hand of your cousin and I accept the obedience of Allāh. I have sent my son to you and if he is obedient to you I will come to you personally. Was Salām Alayka, O messenger of Allāh."

The delegation sent by Najāshi drowned en route and the delegation of 70 led by Sayyidina Ja'far رضى الله عنه, who were on another ship, reached the presence of the Holy Prophet صلى الله عليه وسلم. Of these, most were from Abyssinnia and eight were from Shām. The Holy Prophet صلى الله عليه وسلم recited before them the entire Surah Yāsīn, whereupon their eyes began to flow with tears. They exclaimed that they accepted Belief (*Imān*) and that what they were hearing was the same that was revealed to Sayyidina Isā عليه السلام. On this occasion, Allāh revealed the verses, "And you will surely find that those closest in affection to the believers are they who proclaim, 'We are Christians!...' ["*Mālimut Tanzil*" v. 2 p.56/7]

Certain commentators are of the opinion that the above verses were revealed when Najāshi and his courtiers burst into tears when Sayyidina Ja'far رضى الله عنه recited Surah Maryam to them. However, this has been rejected by others who say that Surah Mā'idah was revealed after the Hijrah, while the incident referred to above took place while the Holy Prophet صلى الله عليه وسلم was still in Makkah.

The previous verse stated that these Christians were affectionate towards the Believers (*Mu'minīn*) because there were priests and monks amongst them who were not haughty. Nowadays these types of priests and monks are not found. The present day priests are haughty puppets of their states whose only occupation is plotting against Islām. Those referred to in these verses were immediately affected by the Qur'ān. Allāh says, "When they hear what has been revealed to the messenger, you will see their eyes flow with tears because they recognise the truth. They say, 'Our Lord, we believe, so record us among those who testify.'" They wish to be included in the Ummah of the Holy Prophet صلى الله عليه وسلم.

It is reported in "*Mālimut Tanzil*" that when these people became Muslims, the Jews jeered and asked them why they accepted Islām. They replied, "How can we not believe in Allāh and the truth that has come to us? We desire that our Lord include us in the ranks of the righteous ones." When true Belief (*Imān*) permeates the heart, then nothing can cause it to flounder, least of all the jeers of others.

Thereafter Allāh announces the bliss to come to the Believers (*Mu'minīn*). He says, "So, because of their proclamation, Allāh shall grant them such gardens as a reward, beneath which rivers flow; where they shall abide forever. Such is the reward of those who do good."

On the contrary "As for those who disbelieve and deny Our verses, these are the dwellers of the Fire."

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ



(87) O you who believe, do not forbid the pure things that Allāh has permitted for you and do not transgress. Surely Allāh does not like those who transgress.

(88) Eat from the lawful and pure sustenance that Allāh has provided for you and fear Allāh in Whom you believe.

## EAT WHAT IS PURE, DO NOT FORBID WHAT IS LAWFUL AND DO NOT TRANSGRESS THE LIMITS

Allāh begins by instructing, "O you who believe, do not forbid the pure things that Allāh has permitted for you..." One way in which this is done is when a person holds the belief that something Lawful (*Halāl*) is Unlawful (*Harām*). If the thing is Lawful (*Halāl*) according to conclusive Qur'ānic verses, then the person who regards it to be Unlawful (*Harām*) will be a disbeliever (*kāfir*). Another way in which a person will be guilty of 'forbidding the pure things that Allāh has permitted' is when a person unnecessarily abstains from certain Lawful (*Halāl*) things as if it is Unlawful (*Harām*), even though he may not hold the belief that the thing is Unlawful (*Harām*). The third method is when a person takes an oath that something should be forbidden to him. All these three methods are prohibited.

Sayyidina Ibn Abbās رضي الله عنه narrates that once the Holy Prophet صلى الله عليه وسلم was delivering a sermon when he saw a person standing. Upon inquiry, he was informed that the person was Abu Isrā'il, who had taken an oath that he shall remain fasting and will never sit, take shade, nor speak to anyone. The Holy Prophet صلى الله عليه وسلم told the Companion (*Sahāba*) رضي الله عنهم to tell him to speak, take shade, sit and complete the fast. [Bukhari v. 2 p.991]

Sayyidah Aysha رضي الله عنها reports that the Holy Prophet صلى الله عليه وسلم said, "It is not permissible to fulfil a sinful oath and the kaffara (expiation) for (not fulfilling) this is the same as that for (not fulfilling a legitimate) vow." [Abu Dawūd v. 2 p.111]

Some people adopt the practice of the monks by attributing rewards to abstinence from Lawful (*Halāl*) things. There is no monasticism in Islām and it is a bid'ah [innovation in religion (*D'in*)] to attach rewards to it. It will be permissible for a person to abstain from something if it is harmful for his health, but he should still consider it to be Lawful (*Halāl*).

"...and do not transgress. Surely Allāh does not like those who transgress." Transgressing the limits has been discussed in Surah Baqarah where Allāh says, "These are the limits imposed by Allāh, so transgress them not, for those who transgress Allāh's limits are indeed the oppressors" [Surah 2, verse 229]. This subject will also be discussed in more detail in the opening verses of Surah Tahrīm (Surah 66).

## EXAMPLES OF TRANSGRESSING ALLĀH'S LIMITS

1. Making the lawful unlawful: Once the Holy Prophet صلى الله عليه وسلم mentioned that he will never drink honey again. Allāh revealed the verse in Surah Tahrīm stating, "O Holy Prophet صلى الله عليه وسلم why do you forbid what Allāh has permitted for you?" [Surah 66, verse 1]

In present times there are those who avoid marriage in the months of Dhul Qa'dah, Muharram and Safar, although the Shari'ah permits it. Others consider it next to Unlawful (*Harām*) that a person marries a widow.

Just as it is Unlawful (*Harām*) to forbid a lawful thing, it will also be Unlawful (*Harām*) to permit an unlawful thing. Allāh says in Surah Nahl, "*With regard to the false claims made by your tongues, do not say, 'This is Lawful (Halāl)' and 'This is Unlawful (Harām),' so as to invent lies against Allāh. Indeed those who invent lies against Allāh will never be successful.*" [Surah 16, verse 116]

This includes abstaining from the concessions granted by Allāh e.g. not performing the Shorten (*Qasr*) Salāh while on journey.

**2. To attribute rewards to such things that do not hold any:** Some people deem certain things as a means of drawing close to Allāh when this is not so e.g. observing a fast during which one does not speak at all, or standing in the sun.

**3. To consider something that is not necessary as being necessary:** To attribute the rank of incumbent (*Fardh*) to something that the Shari'ah does not recognise as such and to condemn the person who does not practise it e.g. distributing sweetmeats on the occasion of the night of Barā'ah (15th night of Sha'bān) and on the days of Eid.

**4. To confine a general Preferable (*Mustahab*) to a specific time:** e.g. To deem it necessary to shake hands with the Imām after the Salāhs of Fajr and Asr. In certain areas, the person giving the *Adhān* recites *durūd* before commencing, whereas the *Shari'ah* stipulates that it be recited after the *Adhān* before the *du'ā*.

**5. To attribute a specific reward for actions as one pleases**

Examples of this are the rewards that have been mentioned for reciting the "*Du'ā e Ganj*" and "*Ahd Nāma*". Such rewards have neither been mentioned in the Qur'ān nor in the Ahadith.

**6. To formulate a specific method for an action:** e.g. To stipulate a specific number of *Rakāhs* for specific Salāhs to be recited with specific Surahs of the Qur'ān. Some people have mentioned that in Tahajjud Salāh, Surah Ikhlās must be recited 12 times in the first Rakāh and thereafter reduced once with every Rakāh. Others specify particular Salāhs to be performed on certain nights of the year. All these have not been established from the Ahadith.

**7. To affix a place for an action without sanction from the Shari'ah:** e.g. To distribute food or grain at a graveside or to recite Qur'ān there. All these actions may be done elsewhere.

**8. To forbid certain foods for specific people:** Allāh says in Surah An'am, "*They (the Polytheists) say, 'Whatever is within the bellies of these animals are reserved strictly for our males and forbidden to our wives. If it is stillborn, then they may share therein.'* Soon He shall punish them for what they speak. Undoubtedly He is The Wise, The All Knowing." [Surah 6, verse 139]

Such behaviour is common with those who celebrate the 'Fātiha' and 'Niyāz.' They offer food in the name of Sayyidah Fātima رضى الله عنها which they declare Unlawful (*Harām*) for males. In addition to this, they attach other conditions as well. These are all erroneous innovations introduced by them.

**9. To attribute a specific punishment for a sin:** Many orators do this without any proof from the Ahadith.

**10. To say that a certain action will not have to be accounted for on the Day of Judgement, whereas the Ahadith are silent on the issue:** e.g. Wearing new clothes and shoes on the last Friday of Ramadhān.

The above only some examples although there are many more. The Qur'ān has prohibited the Ummah from overstepping the boundaries in numerous verses. Allāh says in Surah Baqarah, "Whoever transgresses the limits of Allāh has verily oppressed his own soul." [Surah 2, verse 231]

He says also in Surah Baqarah, "These are the limits of Allāh so do not transgress them. Whoever transgresses the limits of Allāh then those are the oppressors." [Surah 2, verse 229]

Allāh says in Surah Nisā, "Whoever disobeys Allāh and His messenger and transgresses His limits, Allāh shall enter him into the Fire where he shall abide forever. His shall be a debasing chastisement." [Surah 4, verse 14]

The third command issued by Allāh in the verses under discussion is, "Eat from the lawful and pure sustenance that Allāh has provided for you and fear Allāh in Whom you believe." It is evident from this verse that it is not contrary to piety for a person to eat of the pure things. Fear of Allāh will encourage one to abstain from something pure if it belongs to another. It will only be lawful to him if the person sells it to him, offers it as a gift to him or allows him the use of it. Fear of Allāh will allow one to abstain from everything unlawful.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتَهُ  
إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ  
رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّرتُهُ أَيْمَانَكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا  
أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

(89) Allāh shall not take you to task for those oaths that are "laghw" (futile), but shall take you to task for those oaths that you take with solemnity. The kaffara (expiation) therefore is the feeding of ten poor persons food of average quality with which you feed your families; or clothe them, or free a slave. Whoever does not find this, should fast for three days. This is an expiation for your oaths when you take them. Protect your oaths! in this way Allāh expounds His verse so that you show gratitude.

## TYPES OF OATHS AND THE EXPIATION (KAFFARA) FOR BREAKING THEM

Since one of the methods whereby Lawful (*Halāl*) is made Unlawful (*Harām*) is by oaths, Allāh makes mention of oaths in this verse. There are three types of oaths viz. Yamīn Laghw, Yamīn Ghamūs and Yamīn Mun' aqidah.

With regard to Yameen Laghw, Sayyidah Aysha رضى الله عنها said, "When a person, without the intention of an oath exclaims, 'No by Allāh!' and 'Why not, by Allāh!' then these will be 'Laghw' (futile/meaningless)" [Bukhari]. This was, and still is, the way Arabs speak.

Certain jurists maintain that 'laghw' (futile) refers to that oath that a person takes upon a past incident, swearing that it is true, whereas it is not so. In this case, he mistakenly thinks it to be true and does not lie intentionally. As the verse mentions, a person will not be taken to task for this and will not have to pay the expiation (*kaffara*).

The second type viz. Ghamūs occurs when a person lies when swearing e.g. A person swears that he did something which he never did, or swears that he did not do something which he did.

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The major sins are (1) Associating partners with Allāh, (2) Causing grief to one's parents, (3) Murder, (4) Yamīn Ghamūs." [Bukhari v. 2 p.987]

The word 'Ghamūs' is derived from an Arabic word that means 'to plunge' because this type of an oath plunges one into sin in this world and into the fire of Hell in the Ākhirah (Hereafter).

The third type viz. Yamīn Mun' aqidah refers to that oath taken upon a future action e.g. A person takes an oath that he will carry out a certain action, or not eat a certain food, etc. The law pertaining to this is that the person will have to pay the expiation (*kaffara*) if he fails to uphold the promise.

The expiation (*kaffara*) has been cited in the above verse. He should feed or clothe ten poor people or free a slave. If he is unable to do any of these, he should fast for three days. Since slaves are not available in nowadays, a person will have to adopt one of the other options.

## RULINGS ABOUT EXPIATION (KAFFARA)

**Ruling:** A person may not pay the expiation (*kaffara*) before breaking the oath. If he does so, it will be considered to be optional (*Nafl*) charity.

**Ruling:** If a person chooses to feed ten poor people, he will have to feed them two meals to their fill. There should be no children among the ten people, nor any person who has already eaten to his fill.

**Ruling:** A person may opt to pay each of the ten poor people the equivalent of Sadaqatul Fitr either in wheat flour, barley or in cash.

**Ruling:** It will not suffice to give the equivalent of ten people's food to one poor person. If someone did this, he will have to feed another nine poor people.

**Ruling:** If the expiation (*kaffara*) is paid in the form of clothing, then each

poor person has to receive that amount of clothes that will cover the Satr so that one is able to perform Salāh with it.

**Ruling:** The food given to the poor must not be of inferior quality, but equivalent to what an average family eats. This is due to the clear condition stipulated by the verse viz. ".....food of average quality with which you feed your families..."

**Ruling:** Imām Abu Hanifah رحمه الله عليه stipulates that the three fasts be consecutive, as ordained by the Qur'ānic recitation of Sayyidina Abdullāh bin Mas'ūd رضى الله عنه. This opinion is also held by Sayyidina Ibn Abbās رضى الله عنه.

**Ruling:** It is sinful to take a sinful oath like swearing never to perform Salāh or that one will sever ties with one's family and relatives. It will be necessary to break such an oath and pay the expiation (kaffara).

"Protect your oaths!" The author of "Rūhul Ma'āni" (v. 7 p.10) writes that this means that one must maintain the oath. It must not occur that one breaks the oath and then neglects the expiation (kaffara). It also means that people should fulfill their oaths since it entails taking Allāh's name. Of course, this will not apply to sinful oaths since these will have to be broken.

**Note:** The Holy Prophet صلى الله عليه وسلم said, "Whoever takes an oath by the name of any besides Allāh has committed polytheism (shirk)" [Tirmidhi]. The Holy Prophet صلى الله عليه وسلم also said, "Do not swear by your fathers and mothers. Swear by Allāh only if you are truthrul." [Mishkāt p. 296]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾

(90) O you who believe, indeed liquor, gambling, idols and divining arrows are filth from the acts of Devil (Shaytān), so abstain there from so that you may be successful. (91) Devil (Shaytān) desires to cast enmity and hatred between you by means of liquor and gambling and prevent you from the remembrance of Allāh and Salāh. So will you not abstain? (92) Obey Allāh and obey the messenger and beware! If you turn away, then know that the responsibility of the messenger is only clear conveyance (of the message).

## LIQUOR, GAMBLING, IDOLS AND DIVINING ARROWS ARE FILTH

The explanation of divining arrows was given in the commentary of the third verse of Surah Mā'idah. Allāh states in verse 219 of Surah Baqarah, "They question you [O Muhammad صلى الله عليه وسلم] about liquor and gambling. Say, 'In both is great sin and some benefit for man; but the sin is far greater than their usefulness.'" This

verse makes it apparent that the mere fact that something has some use is not sufficient for it to be permissible, as some people think when they view the benefits of liquor, gambling and interest.

## THE PROHIBITION OF LIQUOR

A person who was unabashedly drinking alcohol once asked another person which verse in the Qur'ān declares liquor to be Unlawful (*Harām*)? This is the ignorant condition of many Muslims who do not consider a thing Unlawful (*Harām*) unless the Qur'ān clearly attributes the word 'Unlawful (*Harām*)' to the thing in question.

There are numerous things for which the Qur'ān and the Ahadith have not used the word 'Unlawful (*Harām*)', yet they have been prohibited in no uncertain terms. Describing the Holy Prophet صلى الله عليه وسلم, Allāh says in Surah A'rāf, "He permits for them the pure things and prohibits the impure" [Surah 7, verse 157]. This verse makes it clear that what the Holy Prophet صلى الله عليه وسلم declares to be Unlawful will be Unlawful (*Harām*).

## SEVEN REASONS FOR THE PROHIBITION OF LIQUOR AND GAMBLING

The above verse of Surah Mā'idah declares that liquor and gambling are 'filth' and the above verse of Surah A'rāf mentions that the Holy Prophet صلى الله عليه وسلم prohibits the believers (*Mu'minīn*) from things that are "impure." Only a totally irreligious and heretical person will fail to perceive the prohibition of liquor and gambling from these verses. Besides this, there are seven factors in this verse of the Qur'ān from which the prohibition of liquor and gambling is determined. These are:

1. *They are "filth."*
2. *They are "from the acts of Devil (Shaytān)."*
3. *"So abstain therefrom..."*
4. *"...so that you may be successful." This denotes that involvement in liquor and gambling is a cause for a person being unsuccessful.*
5. *"Shaytān desires to cast enmity and hatred between you by means of liquor and gambling..."*
6. *By means of liquor and gambling, Devil (Shaytān) desires that he "prevent you from the remembrance of Allāh and Salāh."*
7. *"So will you not abstain?"*

Allāh prohibited liquor in stages. First the verse (219) of Surah Baqarah was revealed viz. "They question you about liquor and gambling. Say, 'In both is great sin and some benefit for man; but the sin is far greater than their usefulness.'" After this revelation many Companion (*Sahāba*) رضى الله عنهم stopped drinking, but others continued. It once occurred that one of the Companion (*Sahāba*) رضى الله عنهم, while intoxicated, recited the Qur'ān incorrectly in the Maghrib Salāh. Thereafter Allāh



revealed the verse, "O you who believe, do not approach Salāh when you are intoxicated until you are aware of what you say." [Surah Nisā verse 43]

After the revelation of this verse, people would drink in such a manner that they would be sober by the time of Salāh. Eventually Allāh revealed conclusively, "O you who believe, indeed liquor, gambling, idols and divining arrows are filth from the acts of Devil (Shaytān), so abstain therefrom (up to the words) "So will you not abstain?" When this verse was revealed the Companion (Sahāba) رضى الله عنهم declared, "We have abstained, O our Lord!" [Durrul Manthūr v. 2 p.214 from Ahmad]

"Obey Allāh and obey the messenger and beware!" i.e. Beware not to disobey them! "If you turn away, then know that the responsibility of the messenger is only clear conveyance of the message)." The Holy Prophet صلى الله عليه وسلم conveyed the message perfectly. Whoever disobeys thereafter will have to face the consequences.

This verse serves to emphasise the prohibition of liquor and gambling and warns those who do not consider the Ahadīth of the Holy Prophet صلى الله عليه وسلم to be a source of Islāmic law.

## THE PROHIBITION OF LIQUOR IN THE AHADĪTH

- ⇒ Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Every intoxicant is liquor and every intoxicant is Unlawful (Harām). The person who leaves this world consuming liquor and does not repent, he will be deprived of the wine of Heaven (Jannah) [i.e. he will not enter Heaven (Jannah)]." [Muslim v. 2 p. 168]
- ⇒ Sayyidina Jābir رضى الله عنه reports that a person from Yemen asked the Holy Prophet صلى الله عليه وسلم concerning a drink prepared in his region from millet. The Holy Prophet صلى الله عليه وسلم asked him whether it was intoxicating. When he replied in the affirmative, the Holy Prophet صلى الله عليه وسلم said, "Every intoxicant is Unlawful (Harām). Allāh has taken a pledge that He will enter every consumer of intoxicants into 'Tinatul Khabāl.' When the Companion (Sahāba) رضى الله عنهم queried the meaning of 'Tinatul Khabāl,' The Holy Prophet صلى الله عليه وسلم told them that it is the effluvium from the bodies of the people of Hell. [Ibid]
- ⇒ Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم mentioned that whatever intoxicates in large quantities, a small quantity of it will also be Unlawful (Harām). [Abu Dawūd v. 2 p.162]
- ⇒ Sayyidina Abdullāh bin Umar رضى الله عنه reports the statement of the Holy Prophet صلى الله عليه وسلم who said, "Allāh has cursed liquor, its consumer, server, seller, buyer, manufacturer, the one who has it manufactured, the one who transports it and the one to whom it is transported." [Abu Dawūd v. 2 p. 161]
- ⇒ Those who sell liquor in their stores and serve it in their restaurants should reflect about how many curses of Allāh befall

them daily. So too should those people ponder who are employed at these places and at all the other places responsible for some dealing in liquor. Allāh's curse shall befall all of them!

- ⇒ Sayyidina Jābir رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم instructed, "The person who believes in Allāh and the Last Day should not sit at the table where liquor is served." [Bayhaqi]
- ⇒ Especially those people should consider this hadith who associate with the disbelievers (*Kuffār*) in places like Europe, America and Australia. They should judge what shred of Belief (*Imān*) is left within them.
- ⇒ The Holy Prophet صلى الله عليه وسلم mentioned that liquor is the conglomeration of all sins. [Mishkāt p. 444] The truth of this hadith can be seen in the behaviour of people living in Europe, America, Australia, etc who are addicted to drinking. They are embodiments of every conceivable sin. It is no secret that intoxicants lead them to all sorts of vices and evil.
- ⇒ Sayyidina Abu Darda رضى الله عنه reports that his friend, the Holy Prophet صلى الله عليه وسلم advised him, "Never ascribe partners to Allāh even though you may be cut into pieces or burnt. Never forgo Salāh intentionally, for Allāh is absolved of the one who forgoes his Salāh intentionally. Never drink liquor for it is the key to all evil." [Mishkāt p. 51]
- ⇒ Sayyidina Daylam Himyari رضى الله عنه narrates that he queried from the Holy Prophet صلى الله عليه وسلم, "We live in a cold area and engage in intensive labour. As a result of this, we drink a drink of wheat whereby we attain the strength for our work and protection against the cold." When the Holy Prophet صلى الله عليه وسلم asked him whether the drink was intoxicating, he replied in the affirmative. The Holy Prophet صلى الله عليه وسلم instructed him that they abstain from it. He mentioned that his people would not do so. The Holy Prophet صلى الله عليه وسلم said, "If they refuse to abstain, then do battle against them." [Abu Dawūd]
- ⇒ Sayyidina Abu Umamah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم told them, "Indeed Allāh has sent me as a mercy to the worlds and as a guidance to the worlds. My Lord instructed me to destroy all musical instruments, idols, crosses and works of ignorance. My Lord has taken an oath saying, 'I will feed the person who drinks even a single drop of liquor the equivalent quantity of puss (in Hell). Whoever abstains from drinking liquor because of fear for Me, I will definitely feed him from pure lakes [in Heaven (*Jannah*)].'" [Mishkāt p. 318]
- ⇒ Sayyidina Abu Umamah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who causes distress to his parents, the gambler, the one who reminds others of his favours to them and the habitual drunkard will never enter Heaven (*Jannah*).'" [Dārmi v. 2 p.31]

⇒ Sayyidina Jābir رضى الله عنه reports that he heard the Holy Prophet صلى الله عليه وسلم say upon the occasion of the conquest of Makkah, "Undoubtedly Allāh and His messenger have forbidden the trade of liquor, carrion, swine and idols." [Bukhari v. 1 p.298]

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

(93) There is no sin upon those who believe and do righteous deeds for what they have eaten when they have adopted piety (taqwa), believed and performed good deeds; then again adopted piety (taqwa) and believed, and again adopted piety (taqwa) and performed good deeds. Allāh loves those who do good.

### UPON LEARNING OF THE PROHIBITION, THE (SAHĀBA) رضى الله عنهم CAUSED THE STREETS TO FLOW WITH LIQUOR

Sayyidina Anas رضى الله عنه narrates that he was serving wine to some guests in the home of (his stepfather) Sayyidina Abu Talha رضى الله عنه, when they heard the instruction from an announcer outside that liquor was Unlawful (*Harām*). Sayyidina Abu Talha رضى الله عنه told him to go outside and hear what was being said. Sayyidina Anas رضى الله عنه says that he went outside and then returned with the news that the announcer was proclaiming, "Beware! Liquor has been made Unlawful (*Harām*)!" Upon hearing this, Sayyidina Abu Talha رضى الله عنه instructed Sayyidina Anas رضى الله عنه to dispose of all the liquor that they possessed. Sayyidina Anas رضى الله عنه reports that he complied and the streets of Madinah were flowing with disposed wine.

Many Companion (*Sahāba*) رضى الله عنهم were concerned with regard to the plight of all those Muslims who died with wine in their bellies i.e. They passed away before the prohibition of liquor. With regard to this concern Allāh revealed the above verse viz. "There is no sin upon those who believe and do righteous deeds for what they have eaten..." [Bukhari v. 2 p.664]

The above incident is also recorded in "Durrul Manthūr" where Sayyidina Anas رضى الله عنه says that he was serving wine to Sayyidina Abu Talha رضى الله عنه, Sayyidina Abu Ubaidah bin Jarrah رضى الله عنه, Sayyidina Mu'adh bin Jabal رضى الله عنه, Sayyidina Suhail bin Baydha رضى الله عنه and Sayyidina Abu Dujānah رضى الله عنه. The jug was full and he was filling the glasses of each of them when they heard an announcer proclaim, "Be aware that indeed liquor has been forbidden!" When they heard this, they all immediately dropped the wine, breaking the utensils before anyone could enter or exit the house. As a result of such actions on the part of all the Companion (*Sahāba*) رضى الله عنهم, he says that the streets and alleys of Madinah were flowing with wine. [Durrul Manthūr v. 2 p.221 and abridged in Muslim v. 2 p.163]

### THE QUESTION REGARDING THOSE WHO PASSED AWAY BEFORE THE PROHIBITION OF LIQUOR

As mentioned earlier, the Companion (*Sahāba*) رضى الله عنهم were concerned

about their brethren who had left the world earlier and were consuming wine. Allāh revealed the above verse absolving them of sin since it was Lawful (*Halāl*) during their lifetimes. As long as the Holy Prophet صلى الله عليه وسلم was alive, the possibility always existed that laws could be altered or abrogated, as did occur with regard to some injunctions.

Allāh says, "There is no sin upon those who believe and do righteous deeds for what they have eaten when they have adopted piety (*taqwa*)..." i.e. When they abstained from all types of sin rendering them free of accountability. In addition to this they even "..... believed and performed good deeds."

".....then again adopted piety (*taqwa*) and believed..." i.e. Whenever another prohibition is revealed, they abstain from it as well and accept it. ".....and again adopted piety (*taqwa*) and performed good deeds." They do not contravene the prohibition and continue to practise the good that they were accustomed to.

This verse thrice repeats the mention of piety (*taqwa*). The first instance refers to all prohibitions, the second refers to abstaining from something that was previously Lawful (*Halāl*), but later declared Unlawful (*Harām*). The third mention of piety (*taqwa*) serves to emphasise that all prohibitions are to be strictly avoided or that every new prohibition be accepted by the Muslims and totally shunned.

Although the verse was revealed with specific regard to those Companion (*Sahāba*) رضى الله عنهم who had passed away, it also addressed those Companion (*Sahāba*) رضى الله عنهم who were still alive, informing them that they need not be concerned about the wine they may have consumed prior to the prohibition. Allāh will not require them to render an account for it.

Allāh concludes the subject by declaring, "Allāh loves those who do good."

**Lesson:** The penalty imposed on the person who is caught drinking liquor is that he be given 80 lashes (details are to be found in the books of jurisprudence). His punishment in the Akhirah (*Hereafter*), as mentioned earlier, is that he will be made to drink the blood and puss emitted from the wounds of the people of Hell.

## **LIQUOR AND GAMBLING ARE A CAUSE FOR ENMITY AND HATRED AND ARE OBSTACLES TO REMEMBRANCE OF ALLĀH (DHIKR) AND SALĀH**

"Devil (*Shaytān*) desires to cast enmity and hatred between you by means of liquor and gambling and prevent you from the remembrance of Allāh and Salāh." The manifestation of this verse is evident. When a person loses in gambling, he immediately thinks of regaining his loss from the winner, even though he entered into the game accepting the risk. The drunkard makes absurd statements that often hurt others and may even assault others. Such behaviour effectively disrupts social relations.

The drunkard is furthest removed from Allāh's remembrance and Salāh. His only concern once he becomes sober is to drink again. The gambler whiles away many hours at the gambling tables, thinking only of winning more money. Allāh and Salāh never feature even incidentally in his thoughts.

Even those people who play chess spend many hours in this frivolous passtime, missing every Salāh during that period. Although Salāh is also a form of Allāh's remembrance, it is mentioned separately because of its extra importance that makes it Obligatory (*Fardh*).

## ALL FORMS OF GAMBLING ARE UNLAWFUL (*HARĀM*)

Gambling entails all such acts in which the possibility of gain and loss are uncertain e.g. Two persons decide between themselves that they will race and that the loser must pay the winner a fixed sum of money. Another example is where boxes are sold for a fixed price, not knowing what they contain, and some may contain more money than others. Therefore, all cases where a person stands an equal chance of gaining or losing will be termed gambling.

When a fee is attached to entering a crossword puzzle (or any other competition), it will also be termed as gambling. This is so because the chance exists that the entrant either loses the fee or wins much more in return. It will thus be Unlawful (*Harām*) for a person to accept the prize.

People also gamble in events like kite flying and pigeon racing. Although these activities are forbidden by themselves, a separate sin will be earned by attaching a prize to them. Fees earned for market speculation are also considered to be within the ambit of gambling.

All forms of insurance are considered to be gambling when a person receives more than what he invested upon the advent of a calamity, etc. This includes life insurance, car insurance, property insurance, etc.

All forms of gambling (horse racing included) are totally Unlawful (*Harām*) and it is incumbent on all Muslims to abstain from it. They should not jeopardize their Akhirah (*Hereafter*) for the petty gains of this world.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَبَّوْهُنَّكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ  
مَن يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾

(94) O you who believe, Allāh shall surely test you somewhat with regard to the game that your hands and your spears procure, so that Allāh may know who fears Him without seeing (Him). Whoever transgresses after this, for him shall be an agonizing punishment.

## THE TEST WITH REGARD TO GAME HUNTED WHILE IN THE STATE OF IHRĀM

Among the many activities prohibited for the person who is in the state of *Ihrām* is that he may not hunt any game. As Allāh once tested the Bani Isrā'īl with regard to the Sabbath, the Companion (*Sahāba*) رضى الله عنهم were also tested when game flourished at the time when they were in the state of *Ihrām*. The relevant incident of the Bani Isrā'īl will be mentioned in Surah A'rāf under the discussion of the verse, "Ask them about the village at the seaside..." [Surah 7, verses 162 onwards]

"Durrul Manthūr" (v. 2 p.327) records a narration from Ibn Abi Hātim رحمه الله stating that the above verse was revealed with regard to the incident of Hudaybiyyah. Wild game and birds were abundant at the camping places of the Companion (Sahāba) رضي الله عنهم while they were in the state of Ihrām, intending to perform Umrah. In fact, the animals passed so close by them that they were even able to catch them with their hands or throw their spears at them.

Allāh categorically prohibited hunting for them, declaring that the person who hunts is unsuccessful in the test. In this way it will be seen "who fears Allāh without seeing Him."

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ  
 مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ  
 ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَنْمَا سَلَفٌ وَمَنْ عَادَ فَيَنْقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ  
 ذُو انْتِقَامٍ ﴿٩٥﴾ أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ  
 صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

(95) O you who believe, do not hunt game while you are in the state of Ihrām. The penalty due on whoever purposely kills any prey is the like of the animal killed as decided by two just persons. (This should be carried out in a manner that) the animal be brought as an offering to the Ka'ba, or poor people may be fed as an expiation (kaffara), or the equivalent thereof in fasts so that he may taste the consequences of his action. Allāh has forgiven what has passed, but whoever repeats, then Allāh shall take retribution from him. Allāh is Mighty, the Taker of Retribution. (96) Permitted for you are the quarry of the sea and eating from it is a provision for you and for travellers. The quarry of land has been prohibited for you as long as you are in the state of Ihrām. Fear Allāh unto Whom you will be gathered.

## THE PENALTY FOR HUNTING GAME WHILE IN THE STATE OF IHRĀM

The above verse stipulates the penalty for hunting game while in the state of Ihrām, whether the prey be lawfully edible or not. Game here refers to wild animals that are not tamed and need to be hunted before they can be killed e.g. lions, deer, rabbits, pigeons, etc. Normally domesticated animals like goats, cattle, etc may be slaughtered.

The Ahadith have mentioned certain animals that may be killed in the state of Ihrām (because of the danger they pose). These include crows, kites, wolves, snakes, scorpions, wild dogs and rats. Besides these, any other animals may be killed if they pose a threat to a person.

If a person in Ihrām kills any animal (besides those that pose a danger), the penalty due from him will be ".....the like of the animal killed...." According to

Imām Shafi'ī رحمه الله عليه, such an animal should be offered in expiation that is equal in size to the one killed e.g. if an ostrich is killed, a camel of similar size must be slaughtered as expiation (*kaffara*). If an animal of similar size cannot be obtained, a price must be attached to the animal, which should be given in charity. Details can be referred to in the Shafi'ī books of jurisprudence.

According to Imām Abu Hanīfa رحمه الله عليه, size will not be the determining factor. In his opinion, a price will be attached to the animal and a sacrificial animal must be bought with the amount. This animal will then be slaughtered within the precincts of the Harām.

The person who had hunted the animal will reserve the option to either slaughter the animal himself or have it done by someone else. If he chooses to pay the equivalent price in charity to the poor, he may do so. In this case, he may pay the equivalent of Charity of Sadaqatul Fitr in the form of grains to a poor person, or contribute the money for it. If he does not want to do this, he may fast a day for every poor person that could have received the equivalent of Charity of Sadaqatul Fitr. If, after paying, so much money is left over that cannot buy the equivalent grain for Charity of Sadaqatul Fitr, then this amount may be given to the poor, or one fast may be observed in lieu thereof.

The verse stipulates that the price of the animal be determined by "two just persons." These should be two Muslims who will estimate the price in accordance to the area in which the animal was killed.

## SOME RULINGS WITH REGARD TO GAME HUNTED WHILE IN IHRĀM

**Ruling:** The animal offered as expiation should be such that is normally slaughtered and must fulfil the conditions that the Shari'ah has attached to such animals.

**Ruling:** If some money is left over after purchasing the animal, the person has the choice either to purchase another animal with the money (which will be slaughtered within the Haram), purchase grains equivalent to the amount or observe fasts accordingly.

**Ruling:** The animal will have to be sacrificed within the Haram and the meat distributed to the poor who reside within the Haram. This condition does not apply to the option of feeding the poor and fasting, both of which may be carried out anywhere.

**Ruling:** The animal killed by the person in Ihram will be considered to be carrion and may not be consumed.

**Ruling:** Just as it is Unlawful (*Harām*) for a person in Ihram to kill game, it will also not be permissible to injure it in any way e.g. breaking a limb or a wing. If this occurs, then a price must be attached to the injury and this amount must be paid in any of the three optional methods mentioned above.

**Ruling:** A price will be estimated for the egg broken by a person in Ihram, which will have to be given in charity. If a dead fledgling emerged from the broken egg, the price of this fledgling will also have to be paid.

**Ruling:** If two persons killed an animal, each will have to pay the full price.

**Ruling:** If a pregnant animal was killed and the newborn died thereafter, expiation will have to be paid for both.

**Ruling:** If a person was not in the state of *Ihrām* when he killed an animal, but he then entered into *Ihrām*, he will have to leave the animal as is. If the animal died in his possession (after entering into *Ihrām*), he will have to pay the penalty for it.

**Ruling:** There is no expiation due for killing a mosquito.

**Ruling:** It is permissible to kill harmful ants while in *Ihrām*. Although it is not permissible to kill one that is not harmful, no expiation (*kaffara*) will be due if it is killed.

**Ruling:** Any amount of money may given as charity if a louse is killed.

**Ruling:** Any amount may also be given in charity for killing a locust. When Sayyidina Umar رضى الله عنه was questioned with regard to this, he mentioned that a date is better than a locust.

**Ruling:** According to the majority of jurists, expiation (*kaffara*) will also have to be paid if the animal is killed in error or in forgetfulness. Allāma Jassās رحمه الله writes that this is the opinion of Sayyidina Umar رضى الله عنه, Sayyidina Uthman رحمه الله as well as Sayyidina Ibrahīm Nakha'ī and other jurists رحمه الله. They maintain that the clause mentioned in the verse (viz. "purposely") is attached to the phrase "...but whoever repeats, then Allāh shall take retribution from him," because Allāh shall not take retribution from the person who commits any action erroneously or forgetfully.

**Ruling:** It is also forbidden for the person in *Ihrām* to direct another towards prey. If an animal is killed by his direction, he will have to pay the *kaffara*.

**Ruling:** It will be permissible for a person in *Ihrām* to eat from the meat of an animal hunted by one who is not in *Ihrām* as long as he did not have a hand in the killing.

**Ruling:** Because the person performing the *Qir'ān* Hajj has entered into two *Ihrāms*, he will have to pay double the expiation (*kaffara*).

**Ruling:** It is Unlawful (*Harām*) for a person in *Ihrām* to buy or sell a hunted animal. His transaction will be considered null and void.

**Ruling:** The person in *Ihrām* may not hunt within or outside the Haram.

**Ruling:** The game of the Haram is prohibited to every person, be he in *Ihrām* or not. However, if the person in *Ihrām* kills an animal within the Haram, only one *kaffara* will be due from him.

The region surrounding of Makkah is referred to as the Haram. Towards the direction of Jeddah, it extends approximately 15 km and towards the direction of Arafah it extends for approximately 14 km. Mina and Muzdalifa are within the Haram. Tan'im, a place on the road from Makkah to Madinah, is not within the Haram. Early books describe Tan'im as a place that is 3 km from Makkah, but



today it is within the boundaries of Makkah.

## LAWS PERTAINING TO CUTTING THE VEGETATION AND ANIMALS OF THE HARAM

**Ruling:** It is prohibited to cut the grass and trees of the Haram that have grown naturally and are not the property of any individual.

**Ruling:** A penalty will have to be paid for game hunted within the Haram, irrespective of whether the hunter is in the state of Ihrām or not.

**Ruling:** The price of grass or trees cut within the Haram has to be paid in charity.

**Ruling:** If the grass or tree belonging to an individual is cut within the Haram, the price of it will have to be given in charity and the owner will have to be reimbursed as well.

**Ruling:** If the tree or grass does not belong to anyone, but was planted by someone, then only the planter will have to be reimbursed.

**Ruling:** If two persons (not in Ihrām) hunted game of the Haram, only one penalty will have to be paid between them.

## PERMISSION TO FISH WHILE IN IHRĀM

*"Permitted for you are the quarry of the sea and eating from it is a provision for you and for travellers. The quarry of land has been prohibited for you as long as you are in the state of Ihrām."* The permission for fishing applies to those in the state of Ihrām as well others, whether travelling or not.

*"Fear Allāh unto Whom in you will be gathered."* This fact should always be borne in mind so that Allāh's laws are not transgressed.

﴿ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلِيدَ  
 ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ  
 عَلِيمٌ ﴾ (97) أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿98﴾ مَا عَلَى  
 الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿99﴾

(97) Allāh has made the Ka'ba, the sacred house, a means whereby mankind remains in existence, as well as the sacred months, the sacrificial animal and garlands placed (around its neck). This is so that you may know that to Allāh belongs what is in the heavens and what is in the earth and that verily Allāh has knowledge of all things. (98) Know that undoubtedly Allāh is severe in punishment and that indeed Allāh is Most Forgiving, Most Merciful. (99) The messenger has only to convey. Allāh knows what you make apparent and what you hide.

## THE KA'BA IS A MEANS WHEREBY MANKIND SHALL REMAIN IN EXISTENCE

The word 'Ka'ba' literally means a square building that has been raised from the top. The Ka'ba is situated in a depression and appears to be raised up from its position when the Masjidul Harām was not yet constructed around it. After mentioning the Ka'ba, Allāh describes it as being *"the sacred house."* Circumambulation (*Tawāf*) will be made around it until eternity because Allāh had declared its sanctity.

Because of the sanctity of the Ka'ba, the entire area around it (called the Haram) has also been sanctified and the animals therein cannot be hunted or harmed, nor can the vegetation be cut. Fighting has been prohibited there for the same reason and this was even understood during the period of ignorance. "Durrul Manthūr" reports that in the period of ignorance criminals would seek amnesty in the Harām and could not be killed therein.

Allāh mentions in the above verse that He had made the Ka'ba a means for mankind to remain in existence and a means of peace and security for them. It is also enables many people earn their living. The people of Makkah receive revenue from the multitudes of people who flock to Makkah every year for Hajj and Umrah. The effect of this spreads throughout the world and it is as a result of this that Allāh allows commerce to flourish internationally.

Hence it is because of the Ka'ba that thousands of ships, trucks and other vehicles transport millions of tons of merchandise throughout the world. Everything in the world is thus allowed to remain in existence because of the Ka'ba.

Allāh says in Surah Qasas, *"Have We not granted them a peaceful Haram, to which the fruit of everything is attracted as a provision from Us? However, most of them have no knowledge."* [Surah 28, verse 5'7]

The Hajj is a momentous act of worship instituted for the remembrance of Allāh (*Dhikr*), and it is this very remembrance of Allāh (*Dhikr*), that is the lifesoul of the world. In this way also, the Ka'ba becomes the means whereby mankind remains in existence.

The Holy Prophet صلى الله عليه وسلم has mentioned, "The Day of Judgement shall not dawn as long as there is a single person who remains to say, 'Allāh! Allāh!'" [Muslim v. 1 p.84]. When no Muslim survives to take the name of Allāh, the Hajj will not remain. Once the Hajj no longer remains, the world shall come to an end.

Certain commentators have translated the word 'qiyaman' (*"a means whereby mankind remains in existence"*) as 'a place of security and peace for mankind.' Allāh says in Surah Baqarah, *"When We made the house a gathering place for men and a place of safety."* [Surah 2, verse 125]

Allāh says in Surah Ankabūt, *"Do they not see that We have made the Haram a place of safety, whereas people are being plundered in the near vicinity?"* [Surah 29, verse 67]

## THE SACRIFICIAL ANIMAL (HĀDY)

The Hady is that animal that is brought to the Haram at the time of Hajj so that it may be slaughtered there. These animals include those to be sacrificed for the Qirān Hajj, the Tamattu Hajj, as well as those that form the penalty for any misdemeanour committed during the Hajj. The animal slaughtered in lieu of an animal killed by a person in Ihrām is also referred to as Hady in verse 95. All of these have to be slaughtered within the Haram.

Nowadays animals are found in Mina. In bygone times people would bring their own animals along with them for Hajj. The Holy Prophet صلى الله عليه وسلم also took his own animals with him when he performed the Umrah and the farewell Hajj.

## THE GARLANDS

The author of "Rūhul Ma'āni" (v. 7 p.36) writes that "garlands" refers to the animals upon whom the garlands were placed. As mentioned before, the Arabs used to tie leaves and other assortments of things around the necks of their animals so that everyone knows that the animal was a Hady. Allāh makes mention of the animal again (by speaking of the garland) because of the added reward of slaughtering the Hady.

Allāh then mentions the "sacred months." "These were even revered by people during the period of ignorance. None would attack another during these months and people were able to accomplish many of their tasks during these months because of the peaceful conditions. The verse thus means that the Ka'ba, the Hady, the animals and the sacred months have been designated as a means whereby man shall remain in existence.

"This is so that you may know that to Allāh belongs what is in the heavens and what is in the earth and that verily Allāh has knowledge of all things." Allāma Jassās رحمه الله عليه writes that Allāh informs man in this verse that His knowledge is complete and has accordingly placed the benefits of (D'īn) and the world in the Hajj. In this way the welfare of the entire Ummah until the Day of Judgement has been catered for because Allāh has knowledge of everything even before its inception. All of this would not have been possible if Allāh's knowledge was not so complete.

"Know that undoubtedly Allāh is severe in punishment and that indeed Allāh is Most Forgiving, Most Merciful." This verse serves to teach people that if they ever disobey Allāh and incur His wrath, they should hasten to repent.

"The messenger has only to convey. Allāh knows what you make apparent and what you hide." The Holy Prophet صلى الله عليه وسلم had the task of conveying the laws of Allāh. It is then the duty of every Muslim to ensure that he practises them. Allāh has perfect knowledge of very intention and action. Accordingly, He shall take account for each of them.

قُلْ لَا يَسْتَوِي الْخَيْثُ وَالطَّيْبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَيْثِ فَاتَّقُوا اللَّهَ يَتَأُولَىٰ

الْأَلْبَابِ لَعَلَّكُمْ تَفْلَحُونَ ﴿١٠٠﴾

(100) Say, "The evil and the good are not equal even though the abundance of the evil may appeal to you. So fear Allāh, O people of intelligence, so that you may be successful.

## THE IMPURE AND PURE CANNOT BE THE SAME

"Lubābun Nuqūl" (p. 98) narrates that when the Holy Prophet ﷺ proclaimed the prohibition of liquor, a villager asked, "I used to sell liquor and have accrued much wealth thereby. If I spend this wealth in the obedience of Allāh, will it benefit me?" The Holy Prophet ﷺ replied, "Allāh accepts only what is pure." Allāh then revealed the above verse in verification of this statement made by the Holy Prophet ﷺ.

One may question that since liquor was abolished only later, the wealth earned before the prohibition should be Lawful (*Halāl*). The Hadith makes it clear that all current and previous gains accrued through liquor were abolished simultaneously. This ruling is so strict so that people totally detach themselves from liquor in every way and so that their hearts bear no attachment to it whatsoever.

The purport of the verse is general and includes every type of good and evil, even though some commentators have translated the verse to mean the impure and the pure. Others have mentioned that good refers to lawfully earned wealth and evil refers to the wealth earned unlawfully. Certain commentators state that the verse refers to the believer (*Mu'min*) and the disbeliever (*kāfir*). There is no contradiction between these interpretations since the verse includes all of them.

When spending in the way of Allāh, one should spend from lawful earnings and give preference to poor Muslims instead of the disbelievers (*Kuffār*).

## UNLAWFUL (*HARĀM*) WEALTH SPENT IN CHARITY IS NOT ACCEPTED BY ALLĀH

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet ﷺ said, "When a slave of Allāh earns wealth from unlawful avenues and then spends it in charity, it will not be accepted from him. If he utilises it, it will be bereft of blessings and if he leaves it behind, it will serve to enter him into the fire of Hell. Verily Allāh does not obliterate evil with evil i.e. Unlawful (*Harām*) wealth will not be purified by spending it in charity, nor will the sin for it be forgiven by such charitable acts." [*Mishkāṭ* p. 242]

"....even though the abundance of evil may appeal to you." This verse proves that the abundance of a thing does not necessitate its virtue. Although the disbelievers (*Kuffār*) are in the majority on earth, it does not mean that Allāh loves them. Some people justify their sins by saying that there are so many other thousands of Muslims doing the same, who are also the bondsmen of Allāh. This justification is absurd. Every person should carry out Allāh's commandments and abstain from sins. They should not follow the example of the sinful ones.

## THE ABOMINATION OF ELECTIONS

This verse expresses the abomination and injustice of elections since the democratic election accords victory to the candidate gaining the most votes,

irrespective of how these are gained. At times votes are bought, people are compelled to vote, and sometimes the ballot boxes of opposition parties are conveniently made to 'disappear.'

Besides the related evils, the system of basing results upon majority votes is un-Islāmic since the majority are the irreligious and the sinners. They fail to abide by Allāh's laws and do not even allow others to do so. The vote and opinion of such people carry no weight in the Shari'ah.

It is unfortunate that even some people with some knowledge of Islām commend themselves for their efforts to introduce democracy, considering this to be an act of religion (*D'in*). Knowing that the system of democracy is detrimental to the Shari'ah, they even congratulate the nominated person despite the fact that he may be a most irreligious and sinful person.

One can easily imagine the following situation to gauge the absurdity of this system. If there are a hundred voters in a district and 51 vote for an irreligious candidate (all 51 of them being naturally irreligious themselves), then he will be nominated for the post. This will be the result even though 49 religious people voted for the pious candidate who was most deserving of the post. According to the Shari'ah, the votes of the 51 people are not accorded any credibility. However, in the democratic system, they are considered weightier than those of the 49 credible voters because of a paltry difference of two votes! People who subscribe to the system of democracy are cautioned by the verse: ".... even though the abundance of evil may appeal to you."

"So fear Allāh, O people of intelligence so that you may be successful." The author of "Rūhul Ma'āni" (v. 7 p.37) writes that the implication of this verse is that Allāh should be feared with regard to evil even though it may be overridingly prevalent. The basis of one's choice should be the good nature of a thing, not its popularity.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن بُدَّ لَكُمْ تَسْؤُكُمْ وَإِن نَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ بُدَّ لَكُمْ عَفَا ٱللَّهُ عَنْهَا وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾  
قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

(101) O you who believe, do not ask questions with regard to those things that you will dislike when they are made known to you. If you ask such questions while the Qur'ān is being revealed, they will surely be made known to you. Allāh has pardoned with regard to them, and Allāh is Most Forgiving, Most Clement. (102) Indeed people have asked such questions before you, and then they became rejecters.

## THE PROHIBITION AGAINST ASKING UNNECESSARY QUESTIONS

Ibn Kathīr (v. 2 p.105) reports from Ibn Jarīr رحمه الله عليه a narration of Sayyidina Abu Huraira رضى الله عنه that once the Holy Prophet صلى الله عليه وسلم emerged from

his home with his illustrious face red with anger on some account. When he sat on the pulpit, a person asked, "Where will my abode be?" The Holy Prophet ﷺ replied, "In Hell!" Thereafter another person enquired, "Who is my father?" "Your father is Hudhafa," came the reply.

Seeing this, Sayyidina Umar رضى الله عنه [to cool the anger of the Holy Prophet ﷺ] exclaimed, "We are pleased with Allāh as our Lord, Islām as our religion (*D'in*), Muhammad ﷺ as our Holy Prophet and the Qur'ān as our guide!" He then added, "O the Holy Prophet ﷺ We were in ignorance and polytheism (*shirk*) and are now new Muslims. Allāh knows who our fathers are." Upon this the anger of the Holy Prophet ﷺ abated and the above verse was revealed.

Bukhari (v. 2 p.665) reports that the verse was revealed because of the persistent questions of certain people who sarcastically asked who their fathers were and where their camels were.

Ibn Kathir رحمه الله reports that Sayyidina Ali رضى الله عنه mentioned, "When the verse *'Pilgrimage (Hajj) to the House is a duty unto Allāh for those of mankind who are able to find a way there,'* was revealed, some people asked, "O the Holy Prophet ﷺ, is the Hajj obligatory every year?" The Holy Prophet ﷺ remained silent. When they repeated the question, he said, "No! If I had to say 'Yes', you would have to perform Hajj every year, which you would not manage." Allāh revealed the above verse on this occasion.

There is no contradiction between these circumstances of revelation since the purport is general i.e. that the Muslims must not ask the Holy Prophet ﷺ unnecessary questions, the reply to which they will dislike. A perfect example of this was the question of that person who asked where his abode was and received the most depressing reply that it was to be Hell.

Of course, those questions that are relevant should be asked, which the Companion (*Sahāba*) رضى الله عنهم did ask. The verses of Surah Nahl (Surah 16, verse 43) and Surah Muhammad (Surah 21, verse 7) are clear with regard to this when they declare, "Ask those with knowledge if you do not know."

The author of "Rūhul Ma'āni" (v. 7 p.39) writes that the verse prohibits such questions that pertain to injunctions which are extremely tedious and difficult, as well as those questions the reply to which may humiliate some people. The reply to such questions may take the form of rigid and forbidding laws as a type of punishment for discourtesy and for not accepting the injunctions of Allāh at face value. The injunctions of the Shari'ah should be accepted without delving into the intricacies of mannerism and methodology.

"If you ask such questions while the Qur'ān is being revealed, they will surely be made known to you." Since the reply may not be according to expectations, it is better to abstain from asking.

Allāma Jassās رحمه الله writes (v. 2 p.483) that the verse prohibits such questions, the answers to which need not be known e.g. The question of Sayyidina Abdullāh bin Hudhafa رضى الله عنه with regard to who his father was. There was no necessity for him to ask this question since his lineage was established from his apparent father. Should he have received another reply, it

would have been extremely embarrassing for him and his parents. Similarly the person who asked whether the Hajj was to be performed annually would have inconvenienced the entire Ummah if the reply was in the affirmative.

*"Allāh has pardoned with regard to them, and Allāh is Most Forgiving, Most Clement."* i.e. Allāh has forgiven the previous irrelevant questions that may have been asked. Other commentators have interpreted the verse to mean that Allāh has forgiven all those injunctions that have not been ordained, therefore no questions must be asked regarding them. When something has neither been permitted nor forbidden, people have the choice to either practise it or not. They should not seek a specific law, thereby constraining themselves.

The Holy Prophet صلى الله عليه وسلم has said, "Indeed Allāh has stipulated certain obligations (*Farā'idh*), so do not destroy them. He has regulated certain limitations, so do not transgress these. He has prohibited certain things, so do not perpetrate them. Because of His compassion for you, He has remained silent about certain issues. This is not due to forgetfulness, so do not ask with regard to them." [Dār Qutni]

## PREVIOUS NATIONS HAD ASKED QUESTIONS AND THEN REFUSED TO ACCEPT

*"Indeed people have asked such questions before you, and then they became rejecters."* This was the practice of the Jews and Christians. They would ask certain questions and then refuse to act according to the reply.

The incident is well known when the disciples of Sayyidina Isā عليه السلام asked him to supplicate to Allāh that He send for them a table laden with food from the heavens. They were told to eat from it but not to store any food. When they rejected this they were punished. The nation of Thamud requested for a pregnant camel to emerge from the mountain, but never believed it and eventually killed her.

Asking futile questions is a waste of time. The Holy Prophet صلى الله عليه وسلم said, "One of the beauties of a person's Islām is that he avoids acts of futility." [Tirmidhi]

It will be observed that there are many people who do not even know the basics of Islām like Salāh yet they indulge in asking a myriad of futile questions.

## THE STATEMENT OF ALLĀMA ABU BAKR JASSĀS رحمه الله عليه

Allāma Abu Bakr Jassās رحمه الله عليه writes in "Ahkāmul Qur'ān" that certain people have deduced from this verse that questions should not be asked about events and occurrences. They say that since Allāh has not mentioned them, people must not ask questions about them. This interpretation is erroneous and a person may ask questions concerning things that have not been mentioned by Allāh.

An example of this is the hadith in which the Holy Prophet صلى الله عليه وسلم appointed Sayyidina Nājiya bin Jundub رضى الله عنه to take the Hady animals to the Haram. He asked, "O The Holy Prophet صلى الله عليه وسلم, what shall I do if any of them die en route?" The Holy Prophet صلى الله عليه وسلم replied, "Slaughter it and

dye the shoes (which were garlanded around the animal's neck) with the blood." In this hadith Sayyidina Nājiya رضى الله عنه asked about an event that had not yet occurred, yet the Holy Prophet صلى الله عليه وسلم did not express any annoyance when he asked the question.

Besides this hadith, Allāma Jassās رحمه الله عليه has presented a few other narrations in which the Holy Prophet صلى الله عليه وسلم was not annoyed by questions that concerned probable situations. He adds that besides these, there are many more incidents indicating that questions may be asked concerning situations that have not been mentioned in the Shari'ah. He then writes that it was a common practice of the Companion (Sahāba) رضى الله عنهم to discuss injunctions of religion (D'in) in the Masjid, and the same was the practice of the Tabi'in, the jurists and men of knowledge up to the present.

Allāma Jassās رحمه الله عليه adds that it is only the ignorant who object to deliberation on questions not specified by the Shari'ah. They have interpreted the Ahadith in an incorrect manner because they are unable to perceive the depths of Islāmic jurisprudence. The Holy Prophet صلى الله عليه وسلم has said, "There are many bearers of knowledge who are themselves not knowledgeable and there are many bearers of knowledge who will convey the knowledge to persons more knowledgeable than themselves."

He concludes by writing that those who reject the pondering and deliberating over unspecified laws are described in the verse where Allāh declares, "The example of those who were entrusted with the Torah, then did not carry it is like the example of a donkey carrying a load of books." [Surah Jumu'ah (62), verse 5]

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَذَهُمْ لَا يَعْقِلُونَ

(103) Allāh did not ordain the "Bahīrah," nor the "Sā'ibah," nor the Wasīlah," nor the "Hām," but the disbelievers (Kuffār) had invented a lie about Allāh. And most of them have no understanding.

## A REFUTATION OF THOSE POLYTHEISTS WHO DECLARED CERTAIN ANIMALS UNLAWFUL (HARĀM), ATTRIBUTED NAMES TO THEM AND ASCRIBED THESE TO ALLĀH

Of the various deviations in the world, the worst is polytheism (*shirk*). One of the many categories of polytheism (*shirk*) is perpetrated by means of animals. The statement of Devil (*Shaytān*) was discussed in quotes Devil (*Shaytān*) as saying, "I shall definitely take a stipulated share of Your bondsmen and I will surely lead them astray, certainly instil hopes within them, undoubtedly command them and they will definitely cut the ears of animals, and I will certainly instruct them so they will change the appearances of Allāh's creation." [Surah 4, verses 118,119]

True to his word, Devil (*Shaytān*) has misled many people to commit polytheism (*shirk*), made them cut the ears of animals in the names of their idols and even made them attach names to these idols and animals. The above verse



under discussion mentions four categories of these animals. The author of "Rūhul Ma'āni" (v. 7 p.42) has described each of these as follows:

**"BAHĪRAH"** According to Zujjaj, during the period of ignorance when a camel bore five young and the fifth was a male, they would cut off the mother's ear as an indication that she was not to be slaughtered, nor mounted. She was then permitted to drink and graze wherever she pleased.

According to Sayyidina Qatadah Ṭābi'ī رحمه الله عليه, if the fifth offspring of the camel is male, the mother camel would be slaughtered and eaten. If the baby camel is female, the mother is excused from all types of labour and allowed to drink and graze wherever she liked. There are many other opinions with regard to the definition of the 'Bahīrah.'

**"Sā'ibah"** According to Muhammad bin Is'hāq رحمه الله عليه this was that camel that bore ten foals. She would then be exempted from all tasks, her hair would to be cut and she would not be milked. Only guests were allowed to milk her.

According to others, this was that camel which was dedicated to an idol and handed over to the custodian of that particular idol. He would then slaughter the camel and feed the meat to wayfarers and others like him. This has been reported from Sayyidina Abdullāh bin Abbās رضي الله عنه and Sayyidina Abdullāh bin Mas'ūd رضي الله عنه.

**"WASĪLAH"** According to Sayyidina Abdullāh bin Abbās رضي الله عنه, this is that goat which bears seven kids. No female was to derive any benefit from her unless she died. In that case, males and females could share equally from the carcass. If she bore a male and female kid upon the seventh pregnancy, they would exclaim, "She has been born as a twin with her brother!" In this case only males were allowed to benefit from her. If she died, then males and females were permitted to derive benefit from her.

According to Muhammad bin Is'hāq رحمه الله عليه, the "Wasīlah" was that goat which bore ten females from five consecutive pregnancies. When she bore a male and a female simultaneously, the people would exclaim, "She has been born as a twin to her brother!" They would then not slaughter her.

**"HĀM"** This word is derived from the Arabic verb "hamā, which means 'to protect' and 'to safeguard.' According to Farra, this was that stud camel whose 'grandson' impregnated another camel. This camel was then set free and it would be said that he had protected his lineage. He would be permitted to drink and graze wherever he desired.

According to another opinion, the "Hām" was that stud camel who impregnated female camels ten times. It would then be said that he had safeguarded his lineage and must not be burdened with any load, nor prevented from any drinking-place or pasture.

All the above categories of animals were formulated by the people, who declared them Unlawful (*Harām*) and Lawful (*Halāl*) of their own accord. They would then say that Allāh had instructed them to do these things. Allāh had not ordained any of these things for them, "but the disbelievers (*Kuffār*) had invented a lie about Allāh."

Declaring things to be Lawful (*Halāl*) and Unlawful (*Harām*) is the exclusive right of Allāh. The Polytheists of Makkah committed the double sin of inventing these practices, and then attributing them to Allāh. This is the method employed by Devil (*Shaytān*) to mislead people.

Once, after performing *Salāh* on account of a solar eclipse, the Holy Prophet صلى الله عليه وسلم told the Companion (*Sahāba*) رضي الله عنهم, "Standing here, I have been shown everything that you have been warned about. I have been shown Heaven (*Jannah*) and Hell. In Hell I saw Amr bin Luhay, who was the one to initiate the custom of the *Sā'ibah*." [Muslim v. 1 p.296]

Allāh concludes by describing those who fabricate these innovations and attribute them to Allāh. Allāh says about them, "And most of them have no understanding."

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ  
ءَابَاءَنَا أُولَٰئِكَ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

(104) When it is told to them, "Come towards what Allāh has revealed and towards the messenger" they say, "What we found our forefathers practising is sufficient for us." (Will they follow their forefathers) even though their forefathers never understood anything, nor were they rightly guided?

### THE IGNORANT SAY THAT THE WAYS OF THEIR FOREFATHERS SUFFICE FOR THEM

During the period of ignorance, people invented their own beliefs that had no relation to Allāh. When asked why they practised as they did, they argued that they were following their forefathers and did not require any other guidance.

They refused to follow Allāh's messenger and ignorantly claimed, "What we found our forefathers practising is sufficient for us." Allāh replies to their ignorance by saying, "(Will they follow their forefathers) even though their forefathers never understood anything, nor were they rightly guided?" This makes it clear that if their forefathers were rightly guided, then only should they be followed.

Allāh says in Surah An'ām (Surah 6, verse 90), "These are those people whom Allāh has guided, so follow their guidance. The disbelievers (*Kuffār*), Polytheists and ignorant ones cannot be followed because they were themselves misguided.

The criterion in the sight of Allāh is that a person follows "what Allāh has revealed" as taught by the Holy Prophet صلى الله عليه وسلم. Only those people may be followed who themselves followed Allāh and his Holy Prophets عليهم السلام. Many people follow the customs of their predecessors without any proof besides that their forefathers practised these. Worse than this is that they are not prepared to view these in the light of the Qur'an and Ahadith.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ

## جَمِيعًا فَيَنْبِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

(105) O you who believe, worry about yourselves. He who has strayed cannot harm you when you are rightly guided. To Allāh shall you all return, then He will inform you of what you used to do.

### REFORM YOURSELVES

This verse apparently seems to indicate that a person should not concern himself with *Amr bil Ma'rūf wan Nahy anil Munkar* (enjoining good and forbidding evil). Sayyidina Abu Bakr رضى الله عنه dispelled this misconception by saying, "You people recite the verse 'O you who believe, worry about yourselves. He who has strayed cannot harm you when you are rightly guided.' I have heard the Holy Prophet صلى الله عليه وسلم say, 'Allāh shall soon inflict a widespread punishment on those who do not prevent evil when they see it.'" [Ibn Kathīr v. 2 p.109]

Ibn Kathīr رحمه الله reports from Abdur Razzaq the narration in which a person asked Sayyidina Abdullāh bin Mas'ūd رضى الله عنه about the verse, 'O you who believe, worry about yourselves. He who has strayed cannot harm you when you are rightly guided.' Sayyidina Abdullāh bin Mas'ūd رضى الله عنه replied, "This is not the time (when a person should leave *Amr bil Ma'rūf wan Nahy anil Munkar*). Today people take heed. A time will dawn when you will enjoin good and such and such will be done to you." According to another narration he said, "A time will dawn when you will not be listened to. At that time you will be able to practise this verse."

Tirmidhi narrates from Abu Umayyah Sha'baani رحمه الله that he asked Sayyidina Abu Tha'laba Khushani رضى الله عنه what was his opinion concerning the verse. He replied that he posed the same question to the Holy Prophet صلى الله عليه وسلم, who replied, "Continue to practise *Amr bil Ma'rūf wan Nahy anil Munkar* until you see that miserliness is followed, passions are pursued and every person wants only his opinion to prevail. At that time, protect yourself and disassociate from the people because thereafter a time shall dawn upon you when holding onto religion (*D'in*) will be like holding onto a smouldering coal. At that time a person doing good will receive a reward equal to fifty of you."

These Ahadīth make it evident that a person must not neglect the injunction of *Amr bil Ma'rūf wan Nahy anil Munkar* and worry only about himself. This will only be done when none shall be willing to listen to another. Whoever will practise *Amr bil Ma'rūf wan Nahy anil Munkar* is like a person preventing moths from falling into a fire. Together with this, he should pay due to his personal reformation as well.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا شَهْدَةٌ بَيْنَكُمْ إِذَا حَصَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ أَتَّانِ ذَوَا  
عَدْلٍ مِنْكُمْ أَوْ ءَاخِرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَبْتُمْ مُصِيبَةَ الْمَوْتِ  
تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا

قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَيْمِينَ ﴿١٠٦﴾ فَإِنْ عَزَّ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا  
فَأَخْرَانِ يَفْقَهُمَا مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلِينَ فَيُقْسِمَانِ بِاللَّهِ  
لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾ ذَلِكَ أَدَّىٰ أَنْ  
يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانُ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ  
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

(106) O you who believe, when death draws near to any of you at the time of making a bequest, there should be two pious administrators from you or from another nation if you are on journey when the calamity of death befalls you. If you are in doubt, then detain the two of them after the Salāh. Then they should swear by Allāh, "We are not taking any remuneration for our oaths even though he may be a relative and we will not hide testimony, for then we shall be from among the sinners." (107) Then if it is ascertained that the two of them were guilty of a sin, two other persons will replace them from among those people whom the first two had sinned against. They will swear, "Indeed our testimony is truer than theirs and we have not transgressed, for then we shall be from the oppressors." (108) In this way it is more likely that they testify properly or they fear that oaths be returned to them after they have taken their oaths. Fear Allāh and listen! Allāh does not guide a sinful people.

## BEQUEATHING ONE'S WEALTH WHILE ON JOURNEY

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that once a person from the tribe of Bani Sahm was travelling with Adi bin Badda and Tamim Dāri (who were both Christians at that time). While on journey, he began to experience the throes of death. Since there were no Muslims with him, he made over all his belongings to them and entrusted them to be administrators of his estate. He made a list of all the belongings that he gave them and told them to hand these over to his heirs.

After his demise, the two made over their trust to the tribe of the deceased. Upon scrutinizing the list, the tribesmen found that a silver jug, inlaid with gold, was missing. When the issue was brought to the attention of the Holy Prophet صلى الله عليه وسلم, he summoned Adi and Tamim. They swore that they had no knowledge of the jug and that they did not hide it.

It transpired that the same jug was later discovered with a trader in Makkah. Upon inquiry, he mentioned that he had purchased it from Adi and Tamim. Thereafter two heirs of the Bani Sahm stood up to swear by Allāh that their testimony is truer than that of the first two and that the jug belonged to them. The above verses were revealed with reference to this incident. [Tirmidhi]

According to other narrations, Tamim Dāri himself says that they sold the jug for a thousand Dirhams and distributed the money equally between themselves. He continues to narrate that after accepting Islām, he grew conscious of the sin and approached the Bani Sahm, informing them exactly what had

transpired. He then paid them the 500 Dirhams and told them that the other 500 was with Adi.

They brought Adi before the Holy Prophet صلى الله عليه وسلم, who requested two witnesses from them. When they could not present two witnesses, the Holy Prophet صلى الله عليه وسلم instructed them to take an oath from Adi, who obliged. On this occasion the above verses were revealed. [Durrul Manthūr v. 2 p.341]

The verses instruct "O you who believe, when death draws near to any of you, " while on a journey then "at the time of making a bequest," the traveller should appoint "two pious administrators from you or from another nation." Upon return from the journey, these two executors should hand over the belongings of the deceased to his heirs.

However, "If you are in doubt (that they may have misappropriated something) then detain the two of them after the Salāh." They will be required to swear that they have not hidden any of the wealth. The oaths will be taken in the Masjid after Salāh so that it may lend solemnity to the oaths.

"Then they should swear by Allāh, 'We are not taking any remuneration for our oaths even though he may be a relative and we will not hide testimony, for then we shall be from among the sinners.'"

Allāh continues to say, "Then if it is ascertained that the two of them were guilty of a sin (i.e. they kept back some of the wealth for themselves), then two other persons will replace them from among those people whom the first two had sinned against (i.e. from the heirs). "They will swear, 'Indeed our testimony is truer than theirs and we have not transgressed, for then we shall be from the oppressors.'"

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ ﴿١٠٩﴾  
 إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَلَدَتِكَ إِذْ أَيَّدْتُكَ  
 بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ  
 وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا  
 فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي  
 وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جَعَلْتَ بِالْيَدَيْنِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ  
 هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

(109) The day when Allāh shall gather the messengers and ask, "What reply did you receive?" They will submit, "We have no knowledge. Most surely only You are the Knower of the unseen." (110) When Allāh will say, "O Isā, the son of Maryam, call to mind My favour to you and to your mother when I assisted you by means of the Rūhul Qudus and you spoke to the people while in the cradle and when you were of age. When I taught you the Book, wisdom, the Torah and

the Injil. When you would create from sand the form of a bird, blow into it and it would become a living bird by My order. And you would cure those born blind and the lepers by My order, and raise the dead by My order. And when I restrained the Bani Isrā'il from you when you came to them with clear signs and the disbelievers from them said, 'This is but manifest magic!'"

## ALLĀH SHALL QUESTION THE MESSENGERS عَلَيْهِمُ السَّلَام ON THE DAY OF JUDGMENT (QIYĀMAH)

These verses open by describing the Day of Judgement as the day "when Allāh shall gather the messengers and ask, 'What reply did you receive?' They will submit, 'We have no knowledge. Most surely only You are the Knower of the unseen.'"

The question arises that since the Holy Prophets عَلَيْهِمُ السَّلَام will testify against their respective nations on the Day of Judgement, how is it that they will give this reply? One of the replies is that this question will be posed at the very beginning of the Day of Judgement and this reply will be on account of the terror of this day. Another reply is that their statement is a reference to true inner knowledge i.e. they will say that their knowledge was limited to the external expressions of the people, but only Allāh knows what the true inner condition and beliefs of people are.

## ALLĀH'S ADDRESS TO SAYYIDINA ISĀ عَلَيْهِ السَّلَام AND HIS MIRACLES

"When Allāh will say, 'O Isā, the son of Maryam, call to mind My favour to you and to your mother...' The following are the favours of Allāh on his mother, as mentioned in the Qur'an:

1. When Sayyidah Maryam عَلَيْهَا السَّلَام was in the custody of Sayyidina Zakariyya عَلَيْهِ السَّلَام, she used to receive fruit from the unseen.
2. Allāh preserved her chastity.
3. Allāh granted her a child although she had no husband.
4. Her son spoke to the people while still in the cradle and cleared her name.

Allāh's favours to Sayyidina Isā عَلَيْهِ السَّلَام were also numerous. He was born of a pious and chosen woman. When the Bani Isrā'il were antagonistic towards him, Allāh says, 'I assisted you by means of the Ruhul Qudus...' viz. Jibr'il عَلَيْهِ السَّلَام. Another favour Allāh mentions as "and you spoke to the people while in the cradle and when you were of age." In addition to this, Allāh continues to remind him, "When I taught you the Book, wisdom, the Torah and the Injil."

Thereafter Allāh enumerates the various miracles of Sayyidina Isā عَلَيْهِ السَّلَام, reminding him further that these were from the favours of Allāh. Allāh says, "When you would create from sand the form of a bird, blow into it and it would become a living bird by My order. And you would cure (by passing the hand over them) those born blind and the lepers by My order, and raise the dead by My order."

Despite witnessing these miracles, the Bani Isrā'il refused to believe and resorted to persecuting Sayyidina Isā عليه السلام. Eventually they even attempted to assassinate him. With reference to this Allāh says, "And when I restrained the Bani Isrā'il from you when you came to them with clear signs..." Like the nations before them, the Bani Isrā'il dismissed the miracles as magic. Allāh says, "the disbelievers from them said, 'This is but manifest magic!'"

The Bani Isrā'il transgressed all bounds. Only a few of them accepted the teachings of Sayyidina Isā عليه السلام, thereafter they went so far as to call him Allāh's son and Allāh Himself. This was despite the fact that he told them, 'indeed Allāh is my Lord and your Lord, so worship Him.' [Surah Al Imrān (3), verse 51 and Surah Maryam (19), verse 36]

An interesting point mentioned in these verses is the addition of the clause "by My order" after every miracle. This serves to remind man that what he sees before him are not the doings of a man, but all of this is possible only by the decree of Allāh. Allāh is the One Who gives life and cures ailments. Allāh had granted His Holy Prophets عليهم السلام the ability to perform various extraordinary feats so that their apostleship was made clear to the people. A miracle can never take place without Allāh's command.

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ  
 (111) إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً  
 مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ (112) قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا  
 وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَتَكُونَ عَلَيْنَا مِنَ الشَّاهِدِينَ (113) قَالَ عِيسَى  
 ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً  
 مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ (114) قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ  
 فَإِنِّي أَعَذِّبُهُ عَذَابًا لَا أَعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ (115)

(111) When I inspired the disciples (Hawariyyin) with the instruction to believe in Me and in My messenger, they said, 'We believe and You be witness that indeed we have surrendered. (112) When the disciples (Hawariyyin) said, "O Isa, son of Maryam, is your Lord able to descend on us a table spread with food from the skies?" He replied, "Fear Allāh if you are indeed believers!" (113) They said, "We wish to eat from it, satisfy our hearts, know that you have been truthful to us and be witnesses thereto." (114) Isā, the son of Maryam, submitted, "O Allāh, our Lord! Send down to us a table spread with food from the heavens, that it may be a feast for those of us present here and for those of us still to come, and a sign from You. Grant us sustenance, for You are the Best of sustainers." (115) Allāh said, "Verily I will send it to you. Whoever of you shows ingratitude

thereafter, I will surely punish him with a punishment wherewith I will never punish anyone in the universe."

## THE DISCIPLES ASK FOR A TABLE SPREAD WITH FOOD FROM THE HEAVENS

In the first of these five verses Allāh says, "*When I inspired the disciples (Hawariyyin) [the disciples of Sayyidina Isā عليه السلام] with the instruction to believe in Me and in My messenger, they said, 'We believe and You be witness that indeed we have surrendered.'*" Although the word "wahy" (revelation) is used in this verse for the inspiration received by the disciples, this should not be confused with the revelation received by the Holy Prophets عليهم السلام.

The literal meaning of the word "wahy" is 'to cast into the heart,' as Allāh mentions with regard to the bee in verse 68 of Surah Nahl (Surah 16). It will therefore be correct to assume that this is the meaning implied in the above verse, although it will also be correct to interpret the verse to mean that the Bani Isrā'īl were inspired by the preaching of Sayyidina Isā عليه السلام.

The next four verses discuss the request of the disciples (Hawariyyin) that Allāh send to them from the sky a table laden with food. The miracles already displayed by Sayyidina Isā عليه السلام were convincing enough for any understanding person, yet they requested another miracle. Then too, instead of cordially asking for Allāh to show them a miracle, they said, "*O Isā, son of Maryam, is your Lord able to descend on us a table spread with food from the skies?*"

Revolted by their pertinent request and discourteous mode of address, Sayyidina Isā عليه السلام told them "*Fear Allāh if you are indeed believers!*" Although they never intended to question Allāh's ability, it was their manner of asking that was incorrect. For this reason Sayyidina Isā عليه السلام did not reprimand them very severely, but impressed on them that it was unbecoming of a believer to make such requests. Previous nations, like the Thamud, requested for miracles, but then rejected these miracles, ultimately resulting in their destruction.

When Sayyidina Isā عليه السلام admonished them "*They said, 'We wish to eat from it, satisfy our hearts, know (with certainty) that you have been truthful to us and be witnesses (to those after us) thereto.'*" This was similar to the statement of Sayyidina Ibrahim عليه السلام when he said to Allāh (Surah Baqarah, verse 260), "*My Lord, show me how You raise the dead.*" Thereafter he cited the reason for his request as, "...so that my heart be comforted."

## SAYYIDINA ISĀ عليه السلام PLACES THE REQUEST BEFORE ALLĀH AND ALLĀH RESPONDS

"*Isā, the son of Maryam, submitted, 'O Allāh, our Lord! Send down to us a table spread with food from the heavens, that it may be a feast for those of us present here and for those of us still to come, and a sign from You. Grant us sustenance, for You are the Best of sustainers. Allāh said, 'Verily I will send it to you. Whoever of you shows ingratitude thereafter, I will surely punish him with a punishment wherewith I will never punish anyone in the universe.'*"

Although certain commentators have mentioned that the table was never



sent down, the apparent meaning of the Qur'ān and mention in the Ahadīth state that it was. "Durrul Manthūr" (v. 2 p.348) reports from Tirmidhi a narration of Sayyidina Ammār bin Yāsir رضى الله عنه in which the Holy Prophet صلى الله عليه وسلم mentioned, "The table was sent from the heavens, bearing meat and bread. They were instructed not to be deceitful by storing some for the next day. However, they were fraudulent and stored food for the future. As a result, they were transformed into monkeys and pigs."

Showing ingratitude for the bounties of Allāh draws grave consequences and results in the very same bounties being withdrawn from the person. Allāh declares in Surah Ibrahim, "When your Lord announced, 'The fact is certain that if you show gratitude, I will surely grant you more and if you are ungrateful, then undoubtedly My punishment is severe.'" [Surah 14, verse 7]

After mentioning the destruction of the nation of Saba, Allāh says, "That was the retribution which We gave them because of the ingratitude they showed. We give this retribution only to the ungrateful." [Surah Saba (34), verse 17]

Surah Nahl (Surah 16, verse 112) makes mention of a town that was blessed with numerous bounties. Allāh says with regard to them, "They were ungrateful for the bounties of Allāh, so Allāh let them taste of the garments of starvation and fear due to their actions."

## THE ROTTING OF MEAT STARTED WITH THE BANI ISRĀ'ĪL

Those who requested for the table disobeyed Allāh's instruction not to store the food, just as the Bani Isrā'īl had done in the time of Sayyidina Mūsa عليه السلام, when they were commanded not to store the Manna and Salwa. Disobedience is the greatest form of ingratitude. As a result, Allāh caused the food to rot, whereafter the occurrence of rotting began in the world.

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "If it were not for the Bani Isrā'īl food would not putrefy and meat would not rot. If it were not for Sayyidah Hawwa عليها السلام, no woman would ever betray her husband" [Muslim v. 1 p.47 5]. Commentators of the Ahadīth mention that her "betrayal" was that she encouraged Sayyidina Ādam عليه السلام to eat from the forbidden tree.

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ۖ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ  
قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيۤ أَنْ أَقُولَ مَا لَيْسَ لِىۤ بِحَقِّۖ إِن كُنْتَ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ تَعَلَّمَ  
مَا فِى نَفْسِىۚ وَلَا أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلٰمُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا  
أَمَرْتَنِىۖ بِهِۦٓ إِنۢىۤ أَعْبُدُ ۖ إِنَّ رَبِّىۡ وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِىهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى  
كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تَعَدَّهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن  
تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾ قَالَ اللَّهُ هٰذَا يَوْمَ يَنْفَعُ الصَّٰلِحِينَ صِدْقُهُمْ لَهُمْ

جَنَّتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ (119) لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (120)

(116) When Allāh shall say, "O Isā, son of Maryam, did you tell the people, "Take myself and my mother both as deities instead of Allāh?" He will accede, "I express Your purity! It does not behove me that I say what I have no right to say! If I had said so then You would certainly have knowledge of it. You know what is in my heart and I do not know what is in Your knowledge. Most assuredly, You are the Knower of the unseen. (117) I only told them what You had commanded me with i.e. "Worship Allāh, Who is my Lord and your Lord! I was a witness to them as long as I was with them. When You raised me, then You were Vigilant over them. You are Witness over all things." (118) "If You punish them, then verily they are Your slaves, and if You pardon them, then surely You are the Mighty, the Wise." (119) Allāh will say, "This is the day when the truth of the truthful shall profit them. Theirs shall be gardens beneath which rivers flow, where they shall abide forever and ever." Allāh is pleased with them and they are pleased with Him. This is a majestic triumph. (120) To Allāh belongs the dominion of the heavens and the earth and what is within them. He has power over all things.

## ALLĀH ADDRESSES SAYYIDINA ISĀ عَلَيْهِ السَّلَام A SECOND TIME

These verses also describe the scenario on the Day of Judgement "When Allāh shall say, 'O Isā, son of Maryam, did you tell the people, 'Take myself and my mother both as deities instead of Allāh?'" This question shall be posed in front of the entire mankind, including those Christians who claimed that Sayyidina Isā عليه السلام and his mother Sayyidah Maryam عليها السلام were deities.

Sayyidina Isā عليه السلام "will accede, 'I express Your purity (from all partners)! It does not behove me that I say what I have no right to say! If I had said so then You would certainly have knowledge of it. You know what is in my heart and I do not know what is in Your knowledge. Most assuredly, You are the Knower of the unseen. I only told them what You had commanded me with i.e. 'Worship Allāh, Who is my Lord and your Lord!'"

In this manner, he will declare that he only preached Oneness of Allāh (Tauhid) to them, not polytheism (shirk). He will continue, "I was a witness to them as long as I was with them. When You raised me, then You were Vigilant over them. You are Witness over all things." i.e. He will submit that he had no knowledge of what beliefs they fabricated after he was raised to the heavens.

It will be evident from this that those who claimed to follow Sayyidina Isā عليه السلام actually bore no resemblance to his teachings. It will then be established that their belief in trinity was baseless and they will be flung into Hell. Although Allāh has knowledge of all things, He will ask Sayyidina Isā عليه السلام these questions so that the Christians may be admonished and so that the case against them can be conclusively proven.

"If You punish them, then verily they are Your slaves, and if You pardon them, then surely You are the Mighty, the Wise." Allāh reserves the right to do as He

pleases since every person is His slave. Even if He decides to forgive them, it will be because of His divine wisdom.

One should not think that a Polytheist can be forgiven because Allāh has stated clearly in Surah Nisā, "*Allāh does not forgive that partners be ascribed to Him.*" [Surah 4, verse 116]

## REFUTATION OF THOSE WHO USE THIS VERSE TO PROVE THAT SAYYIDINA ISĀ عَلَيْهِ السَّلَام DIED

There are many people who deduce from the above verse that Sayyidina Isā عَلَيْهِ السَّلَام died because the Arabic word "tawaffaytani" implies this. In this way, they reject innumerable Ahadīth and the clear verse where Allāh states, "...but Allāh raised him unto Him." [Surah Nisā(4), verse 158]

The Arabic word "tawaffa" does not always mean to die. There are many cases where it assumes another meaning, such as a verse of Surah An'ām where Allāh says, "*He is the One Who raises you (the word 'ya-tawaffa' is used here) at night (in your sleep) and knows what you do by day.*" [Surah 6, verse 60]

Says Allāh in Surah Zumar (Surah 39, verse 42), "*Allāh is the One Who raises the souls when they die, as well as those who do not die in their sleep.*" In both of the above verses, the word "tawaffa" is used to denote the raising of souls. The literal meaning of the word "tawaffa" is 'to lift something completely.' It also refers to putting something to sleep, or granting it death.

Another point to consider is that the above scenario will take place on the Day of Judgement, after Sayyidina Isā عَلَيْهِ السَّلَام would have returned to the world and would have died a normal death. Therefore, the verse cannot be cited as a proof for the death of Sayyidina Isā عَلَيْهِ السَّلَام, even if the word is translated to mean death.

## THE TRUTH SHALL PREVAIL ON THE DAY OF JUDGMENT (QIYĀMAH)

'Allāh will say, *'This is the day when the truth of the truthful shall profit them.*' This refers to those people who were true not only in their speech but in their Belief (Imān) and actions as well. As a result of this "*Theirs shall be gardens beneath which rivers flow, where they shall abide forever and ever. Allāh is pleased with them and they are pleased with Him. This is a majestic triumph.*" There can be nothing superior to this!

Sayyidina Abu Sa'īd Khudri رَضِيَ اللَّهُ عَنْهُ reports that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Without doubt, Allāh shall call to the people of Heaven (Jannah) saying, 'O dwellers of Heaven (Jannah)!' They will reply, 'O our Lord, we are present and ready to carry out Your orders. All good is in Your control.'" Allāh shall ask them, 'Are you happy?' 'How can we not be,' they will submit, 'when You have bestowed on us what You have not given to any of Your creation?' Allāh will tell them, 'Should I not grant you something superior to all of this?' They will exclaim, 'What can be superior to this?' Allāh will say, 'I shall confer My pleasure on you and I will never be angry with you in the future.'" [Bukhari v. 2 p.1121]

**Lesson:** The verse applauds truthfulness, which is the basis for salvation. When truthfulness is not found in Belief (*Imān*), hypocrisy shall prevail. When it is absent from actions, ostentation shall rule and when speech is deprived of truthfulness, a person will be a liar.

A believer (*Mu'min*) exudes truthfulness in every word and action. In praise of such people Allāh says, "Amongst the believers there are men who are true to the covenant they make to Allāh." [Surah Ahzāb, verse 23]

The Holy Prophet صلى الله عليه وسلم said, "If you guarantee six things for me, I shall guarantee Heaven (*Jannah*) for you. (1) Be truthful in speech, (2) Fulfil your promises, (3) Discharge a trust kept in your custody, (4) Protect your private organs, (5) Lower your gazes, and (6) Restrain your hands (from oppression)."

The Holy Prophet صلى الله عليه وسلم also mentioned, "The truthful and trustworthy trader shall be with the Holy Prophet عليه السلام, righteous (*Siddiqin*) and martyrs [on the Day of Judgment (*Qiyāmah*)]."

"To Allāh belongs the dominion of the heavens and the earth and what is within them." This final verse summarises the entire Surah. Since everything belongs to Allāh, He reserves the right to pass whatever law He pleases. He may permit and forbid whatever He pleases, may punish the sinners as He deems appropriate and reward the righteous accordingly. None can prevent him, for "He has power over all things."



## سورة الانعام

Makkan

Surah Al-An'ām

Verses 165

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا  
بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ  
ثُمَّ أَنْتُمْ تَعْتَدُونَ ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا  
تَكْسِبُونَ ﴿٣﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾ فَقَدْ  
كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَتُهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾

In the name of Allāh, the Most Beneficent, the Most Merciful.

(1) All praise be for Allāh Who created the heavens and the earth and made multiple darkness and a light. Then too the disbelievers ascribe partners to their Lord. (2) He is the One Who created you from clay, then decreed a term. The term is fixed with Him, then too you doubt! (3) He is Allāh in the heavens and in the earth. He knows your secrets and what you reveal and He knows what you earn. (4) When any sign from the signs of their Lord comes to them, they turn away from it. (5) Indeed they have denied the truth when it came to them. Soon the news of what they mocked shall come to them.

**ALLĀH CREATED THE HEAVENS, THE EARTH, LIGHT AND DARKNESS AND HAS APPOINTED A FIXED TERM FOR EVERYONE**

Surah An'ām is a Makki Surah, although some commentators have mentioned that some of the verses are Madani. Sayyidina Jābir رضي الله عنه narrates that when Surah An'ām was revealed, The Holy Prophet صلى الله عليه وسلم exclaimed, "SubhānAllāh! So many angels brought this Surah that they filled the horizon." According to another narration, seventy thousand angels brought down this Surah. ["Rūhul Ma'āni" v. 7 p.76]

This Surah is called An'ām (four-legged animals) because certain laws

concerning animals are mentioned herein. This Surah contains few laws and most of the subject matter concerns Oneness of Allāh (*Tauhid*) and the proofs for it.

Like Surah Fātiḥah, this Surah begins with *"All praise be for Allāh..."* Allāh Ta'āla is not in need of people's praises. He is most worthy of all types of praise even if no one mentions it. *"Who created the heavens and the earth..."* These are visible to all, and it is evident that the Being who created them is deserving of praise.

*"..... and made multiple darkness and a light."* These two phenomena are also for all to witness and they keep fluctuating. The alternation of darkness and light indicate that there is a Being in control of all of this. It does not require much thought to arrive at the conclusion that all of these things needed a Creator.

Allāh did not use the word "created" for darkness and light because these are abstract phenomena, whereas the heavens and the earth are concrete objects that require nothing to support them. The verse also refutes the belief of the fire-worshippers, who believe that there are two gods. The first is Yazdān, who they believe creates good and the other is Ahraman, the creator of evil. Allāh alludes to the fact that all good (light) and evil (darkness) has been created by Allāh only.

*"Then too the disbelievers ascribe partners to their Lord."* The foolishness of these people is apparent because they equate these false gods with Allāh, Who has created all of the above.

Allāh continues to say, *"He is the One Who created you from clay..."* Mankind is considered to be created from clay because the original mould of man [Sayyidina Ādam عليه السلام] was of clay. In a verse of Surah Mu'min Allāh says, *"He created you from sand."* [Surah 40, verse 67]

In Surah Rahman (Surah 55, verse 14) Allāh says, *"He created man from whistling potter's clay."* Allāh says in Surah Hijr *"Indeed we created man out of melodious sand derived from dark decomposing clay."* (Surah 15, verse 26)

The fact of the matter is that Allāh gathered soil from different parts of the earth, mixed it with water until it became clay, and then left it until it began to decompose. From this He created the mould of Sayyidina Ādam عليه السلام. When it dried, it resembled whistling potter's clay, after which Allāh blew the soul therein. It is because of these various stages in man's creation that Allāh makes mention of various substances, each time referring to a different stage.

*".....then decreed a term."* This refers to the appointed hour of death. In this regard Allāh says in Surah Munafiqūn, *'Allāh shall never grant postponement to a soul when its appointed term arrives.'* [Surah 63, verse 11]

*"The term is fixed with Him..."* This refers to the Day of Judgement when the trumpet will be blown and people will be raised from their graves. Every soul has its appointed hour of death and the entire world also has this appointed hour. The world will be destroyed on the Day of Judgement. The angels have knowledge of the first term (death of people) because they extract souls, but they have no knowledge of the advent of the second term i.e. Judgment (*Qiyāmah*). Only Allāh has knowledge of this. Despite all of this *"...then too you doubt!"*

"He is Allāh (Who is worshipped) in the heavens and in the earth." The author of "Rūhul Ma'āni" writes that this verse means that only Allāh is to be worshipped in the heavens and on earth. Other commentators mention that this verse means that only Allāh is the Master and Owner of the heavens and the earth and that only He can do as He pleases.

"He knows your secrets and what you reveal and He knows what you earn." He is aware of all words, actions and intentions.

Thereafter Allāh goes on to speak about the habit of the disbelievers. He says, "When any sign from the signs of their Lord comes to them, they turn away from it." The word "sign" in this context refers to the verses of the Qur'ān as well as natural signs that reveal the power of Allāh and Oneness of Allāh (Tauhid).

### A WARNING TO THOSE WHO DENY THE TRUTH

"Indeed they have denied the truth when it came to them. Soon the news of what they mocked shall come to them." They will soon see the consequences of their evil deeds. As mentioned in Surah Duhkhan (Surah 44, verse 50), Hell will be shown to them on the Day of Judgment (Qiyamah) and they will be told, "This is what you used to doubt." Surah Yasin contains the verse where they are addressed thus, "Enter the fire today because of your disbelief" [Surah 36, verse 64]

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنْتُمْ فِي الْأَرْضِ مَا لَمْ تُمَكِّنْ لَكُمْ وَأَرْسَلْنَا  
السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرَى مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ  
بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾ وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ  
كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ لَقُضِيَ  
الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِ مَنًا  
يَلْبِسُونَ ﴿٩﴾ وَلَقَدْ أَسْنَهَيْتُ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا  
كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ  
عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾

(6) Have they not seen how many nations We have destroyed before them, to whom We had given such authority that We have not given you. We sent to them torrential showers, made rivers flow beneath them, then destroyed them because of their sins and created other nations after them. (7) If We reveal to you a scripture on paper that they touch with their hands, the disbelievers will say, "This is nothing less than manifest magic." (8) They say, "Why does an angel not descend to him?" If We were to send an angel, the matter will be decided and then they will not be granted respite. (9) If We were to make him an angel, We would surely make him a man and cast the same doubt on them wherein

they find themselves. (10) Indeed a mockery has been made of messengers before you, then those who mocked were surrounded by that which they used to make a mockery of. (11) Say, "Travel in the earth and see what was the outcome of the rejecters."

## THE INSTRUCTION TO TAKE A LESSON FROM THE PREVIOUSLY DESTROYED NATIONS

The Polytheists were the focal addressees of the Qur'ān, but they rejected and persecuted the Holy Prophet صلى الله عليه وسلم in every possible manner. Although many of them were literate, books were not easily available to them. However, they associated with the Jews of Madinah and the Christians of Shām when they visited the land on their trade journeys. From these people they heard the stories of previous nations, and even witnessed the ruins of their civilizations on their journeys.

They saw the ruins of the nation of Thamūd en route to Tabūk. The huge homes carved out of the mountains were clearly visible to them and these should have rung the warning bell in their minds about the plight of those people. The incident of the elephants was on the tongue of every child, yet they could not derive a lesson from it. They failed to perceive how Allāh dealt with those who rejected His message.

Allāh says, *"Have they not seen how many nations We have destroyed before them, to whom We had given such authority that We have not given you. We sent to them torrential showers, made rivers flow beneath them..."* They rejoiced in these bounties, but did not appreciate them. They rebelled, sinned and continued in this manner until Allāh *"destroyed them because of their sins and created other nations after them."*

Allāh says in Surah Saba, *"Those before them denied. These people cannot even reach a tenth of what We gave them, yet they falsify My messengers. How will My retribution be?"* [Surah 34, verse 45]

It is narrated in "Ma'ālimut Tanzil" (v. 2 p.85) that Nadhr bin Hārith, Abdullāh bin Ubay, Umayyah and Naufal bin Khuwaylid said, "O Muhammad صلى الله عليه وسلم, we will never believe in you until you receive a book from Allāh carried by four angels who will testify that it is from Allāh and that you are Allāh's messenger."

It was then that Allāh revealed the verse, *"If We reveal to you a scripture on paper that they touch with their hands, the disbelievers will say, 'This is nothing less than manifest magic.'"* Their requests are insincere and they never wish to accept.

## A REPLY TO THE QUESTION OF THE POLYTHEISTS ABOUT WHY ANGELS ARE NOT SENT AS MESSENGERS

*"They say, 'Why does an angel not descend to him?'"* The Polytheists of Makkah wanted an angel to descend to the Holy Prophet صلى الله عليه وسلم who would verify his apostleship. Allāh replies by saying, *"If We were to send an angel, the matter will be decided and then they will not be granted respite."* It is the system of Allāh that once people do not accept a miracle that they asked for, Allāh no longer restrains His punishment from them.



Other commentators have interpreted the verse to mean that Allāh will send angels to them. They will, of course, not be able to bear the sight of this shining creation of Allāh and will all die.

*"If We were to make him an angel, We would surely make him a man and cast the same doubt on them wherein they find themselves."* This verse means that if Allāh were to send an angel as a messenger, he would appear in the form of a human because man does not possess the ability to see an angel with his bare eyes. If this were to occur, people would again raise the same objections, asking for proof of his being an angel. They will again demand to know why angels are not messengers, starting the entire cycle over again.

### A WARNING TO THOSE WHO MOCK

*"Indeed a mockery has been made of messengers before you, then those who mocked were surrounded by (the consequences of) that which they used to make a mockery of"* The verse firstly consoles the Holy Prophet صلى الله عليه وسلم by telling him that he is not the first to be mocked. The Prophets عليهم السلام of the past were also mocked. Therefore, the Holy Prophet صلى الله عليه وسلم was required to exercise patience as the others had done.

Thereafter the verse continues to say that those who had mocked the Holy Prophet صلى الله عليه وسلم were caught up in the punishment that was a result of their mockery. It is as if Allāh is promising the Holy Prophet صلى الله عليه وسلم that those who mocked him shall also meet the same fate as their predecessors.

*"Say, 'Travel in the earth and see what was the outcome of the rejecters. 'You will hear their stories and witness the ruins of their lost civilizations, thereby taking heed not to be guilty of the same folly."*

قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَكَ  
إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾  
وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾ قُلْ أَغَيَّرَ اللَّهُ وَلِيًّا فَاطِرُ  
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسَدُ  
وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ  
﴿١٥﴾ مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾ وَإِنْ يَمَسَّكَ  
اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسَّكَ بَخْرٌ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾  
وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْغَنِيُّ ﴿١٨﴾

(12) Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allāh!" He has made mercy incumbent upon Himself. He will certainly gather you all to the Day of judgment (Qiyāmah) about which there is no doubt. Those

who have cast their souls to destruction will not believe. (13) To Him belongs whatever lies still during the night and day. He is the All Hearing, All Knowing. (14) Say, "Should I take as a helper any besides Allāh Who created the heavens and the earth and Who feeds without Himself being fed?" Say, "Verily I have been commanded to be the first to submit to obedience and not to be of the idolaters." (15) Say, "If I disobey My Lord I fear the punishment of an awesome day." (16) The one from whom punishment is averted, then indeed Allāh has been merciful to him. That is the distinct success. (17) If Allāh afflicts you with harm, there shall be none to remove it except Him. If He grants you good, then He has power over all things. (18) He is Mighty over His bondmen and He is the Wise, Informed.

### EVERYTHING IN THE HEAVENS AND THE EARTH BELONGS TO ALLĀH AND HE WILL GATHER ALL ON THE DAY OF JUDGMENT (QIYĀMAH)

The verse begin with a question "Say, 'To whom belongs whatever is in the heavens and earth?'" i.e. Who is the Master and Owner of all of this? The reply is obvious, therefore the Holy Prophet صلى الله عليه وسلم himself was instructed to "Say, 'To Allāh! ... Whatever authority any person possesses is from Allāh. He is the Creator and has mercy upon His creation.

"He has made mercy incumbent upon Himself" The believer (Mu'min) shall receive this mercy in both worlds, and the disbelievers (Kuffār) only in this world, unless they accept Belief (Imān).

Allāh says in Surah A'rāf, "Allāh says, I shall inflict My punishment on whoever I wish and My mercy encompasses all things. I shall assign My mercy for those who adopt piety (taqwa), pay Zakāh and those who believe in Our verses." [Sūrah 7, verse 156]

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When Allāh created the creation, he wrote on a scroll that is kept by Him at His Arsh (throne), "My mercy overpowers My anger." [Bukhari v. 2 p.1 101]

Sayyidina Abu Huraira رضى الله عنه also reports that the Holy Prophet صلى الله عليه وسلم said, "Verily Allāh has 100 mercies.

One of these He has distributed amongst the humans, jinn, animals and poisonous creatures. By virtue of this single mercy, they all show mercy and compassion to each other and the wild animals are compassionate towards their young. Allāh has reserved the other 99 mercies for the Day of Judgement, when He will use them for His bondsmen." [Bukhari]

"He will certainly gather you all to the Day of Judgment (Qiyāmah) about which there is no doubt. Those who have cast their souls to destruction will not believe." Allāh has created all of mankind, knows their inner condition and will require them to render account for their deeds on the Day of Judgement. However, there are those who have not utilised their intelligence and have destroyed their souls by deviating from the natural creed of Islām into which they were born. These people will not believe.

"To Him belongs whatever lies still during the night and day." This verse denotes that everything belongs to Allāh, be it vibrant or stationary. This is mentioned

separately even though it is included in the previous verse since they are within the heavens and the earth. The reason for this is that these things are constantly before a person and he is able to take lesson more easily from things that he is familiar with. Allāh then says, *"He is the All Hearing, All Knowing."*

The Polytheists never wished to leave their evil ways and wanted the Holy Prophet صلى الله عليه وسلم to deviate from Oneness of Allāh (Tawhīd) and follow them instead. This was the practice of all the previous nations as well, as mentioned in Surah Ibrahim, *"The disbelievers told their messengers, 'We shall expel you from our land unless you return to our creed.'" [Surah 14, verse 13]*

Therefore, Allāh instructed the Holy Prophet صلى الله عليه وسلم saying, *"Say, 'Should I take as a helper any besides Allāh Who created the heavens and the earth and Who feeds without Himself being fed?'"* This verse serves to reproach the Polytheists for their ignorance. They worshipped idols that have not created anything and are themselves creation. They are involved in acts of ignorance and expect the Holy Prophet صلى الله عليه وسلم to imitate them! Allāh feeds everyone, including their false gods, while Allāh is Independent from everything.

*"Say, 'Verily I have been commanded to be the first to submit to obedience and not to be of the idolaters. The Holy Prophet صلى الله عليه وسلم was the first of this Ummah to submit his will and soul to Allāh. He was also the first to practise the Shari'ah."*

*"Say, 'If I disobey My Lord, I fear the punishment of an awesome day. "'i.e. The Day of Judgement. The punishment of his day shall be very severe. Therefore, "The one from whom punishment is averted, then indeed Allāh has been merciful to him. That is the distinct success."*

## ONLY ALLĀH CAN EFFECT HARM AND GOOD

*"If Allāh afflicts you with harm, there shall be none to remove it except Him. If He grants you good, then He has power over all things."* It is therefore foolish to worship any other besides Him.

Muslim narrates a hadith wherein the Holy Prophet صلى الله عليه وسلم used to recite the following Supplication (du'ā) after lifting his head from bowing (ruku). He would recite, *"O Allāh, there is none that can prevent what You give, none can give that which You withhold and the wealth of the wealthy cannot help them against You."* [Mishkāt p. 82]

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that he was once walking behind the Holy Prophet صلى الله عليه وسلم, when the Holy Prophet صلى الله عليه وسلم told him, *"O lad! Be mindful of Allāh and Allāh shall protect you. If you are mindful of Allāh, you will find Him before you. When you ask for something, ask only from Him and when you seek help, seek only from Him. Have conviction that if the entire Ummah gather to do you some good, they will be able to do you only that much good that Allāh has ordained for you. If the entire Ummah gather to do you some harm, they will be able to effect only that much harm to you that Allāh has ordained against you."* [Tirmidhī]

*"He is Mighty over His bondmen and He is the Wise, Informed."* Allāh can keep a person in whatever condition He wills. Allāh acts according to His wisdom and is Aware of everything.

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْتُكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

(19) Say, "What thing is the greatest in testimony?" Say, "Allāh! He is the Witness between myself and yourselves. This Qur'ān has been revealed to me so that I may warn you thereby as well as those whom it reaches. Do you really bear witness that there are other deities with Allāh?" Say, "I bear no such witness." Say, "He is but One deity and I am certainly innocent of that which you associate with Him." (20) Those who have been given the Book recognise him like they recognize their children. Those who have cast their souls to destruction will not believe.

## THE TESTIMONY OF ALLĀH IS THE GREATEST TESTIMONY

Lubābun Nuqūl narrates from Sayyidina Abdullāh bin Abbās رضى الله عنه that Nuhām bin Zaid, Qurūn bin Ka'b and Bahri bin Amr (from the Polytheists) asked the Holy Prophet صلى الله عليه وسلم, "O Muhammad! Do you accept another deity besides Allāh?" The Holy Prophet صلى الله عليه وسلم replied, "There is none worthy of worship besides Allāh! I have been sent with this and I invite towards it." On this occasion Allāh revealed the above verses.

Allāh says, "Say, 'What thing is the greatest in testimony?' Say, 'Allāh! He is the Witness between myself and yourselves.' No testimony can be greater than Allāh's and He had made the Holy Prophet صلى الله عليه وسلم a messenger to invite towards Oneness of Allāh (Tauhid). Allāh's testimony to the apostleship of His Holy Prophets was the miracles that He allowed them to display.

"This Qur'ān has been revealed to me so that I may warn you thereby as well as those whom it reaches." The Qur'ān warns of the consequences of adopting the incorrect path. This verse declares that the Holy Prophet صلى الله عليه وسلم was not only sent unto those of his time, but for the whole of mankind until the Day of Judgement. Every person whom the Qur'ān reaches has to attest to his apostleship.

Allāh says in Surah Saba, "We have sent you as a messenger to the entire mankind, as a bearer of glad tidings and a warner; but most people do not know." [Surah 34, verse 28]

Muslim (v. 1 p.86) reports a hadith in which the Holy Prophet صلى الله عليه وسلم said, "I swear by the Being in Whose control is the life of Muhammad! Any person from this Ummah who hears of me and dies without believing in what I have brought, shall be of the inmates of Hell, be he Jew or Christian."

Allāh says further, "Do you really bear witness that there are other deities with Allāh?" Say, 'I bear no such witness.' Say, 'He is but One deity and I am certainly innocent of that which you associate with Him.'

## THE OBSTINACY OF THE JEWS AND THE CHRISTIANS

"Those who have been given the Book recognise him like they recognise their children." They had read the detailed description of the Holy Prophet صلى الله عليه وسلم in their Torah and Injil, but refused to admit thereto.

"Those who have cast their souls to destruction will not believe." Those who, because of obstinacy, refuse to accept the truth and the apostleship of the Holy Prophet صلى الله عليه وسلم have cast their own souls into destruction.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنِّي سُرَّكَاؤُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾ ثُمَّ لَمْ تَكُنْ فَتَنْتَهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ أَنْظِرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلَّآيَةً لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوُونَ عَنْهُ وَإِنْ يُهْلَكُونَ إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

(21) Who can be more unjust than he who invents lies against Allāh and denies His verses? Surely, the unjust ones shall never succeed. (22) The day when We shall gather them all together and then ask those who ascribe partners, "Where the partners that you laid claim to?" (23) Then their only ploy will be to swear, "By Allāh, our Lord, we never perpetrated polytheism (shirk)!" (24) See how they lie against themselves, and that which they fabricated shall be lost to them. (25) Of them there are those who listen intently to you. We have placed a veil upon their hearts lest they should understand, and in their ears is a handicap. If they see every sign, they will not believe therein, to the point that they will come to debate with you, with the disbelievers saying, "These are only the fables of the men of old." (26) They forbid others from it and avoid it. They destroy only themselves, but perceive it not.

## THE POLYTHEISTS WILL DENY COMMITTING POLYTHEISM (SHIRK)

It was a common practice of the Polytheists throughout the ages that when they were asked to adopt Oneness of Allāh (*Tauhid*) and shun polytheism (*shirk*), they would claim that Allāh has instructed them to do what they were doing. At the same time they used to reject the clear signs and miracles of the Holy Prophets عليهم السلام. Therefore, Allāh says, "Who can be more unjust than he who invents lies against Allāh and denies His verses? Surely, the unjust ones shall never succeed."

Thereafter Allāh describes a scene of the Day of Judgement saying, "The day

when We shall gather them all together and then ask those who ascribe partners, 'Where are the partners that you laid claim to (when you said that they are your deities)?' When posed with this inescapable question, they will resort to deceit. Allāh continues, "Then their only ploy will be to swear, 'By Allāh, our Lord, we never perpetrated polytheism (shirk)!' They will lie to save themselves from the terrible punishment as they do in the courts of this world. However, Allāh will be Judge on the Day of Judgment and they will never be able to deceive Him.

"See how they lie against themselves, and that which they fabricated shall be lost to them." The Polytheists shall pass several stages of questioning. Initially they will deny their polytheism (shirk), as in this verse.

However, this will be to no avail and eventually other witnesses and even their very own limbs will testify against them. Finally they will be forced to say, "We admit to our sins. Is there now any road to escape?" [Surah Mu'min (40), verse 11]

### THE POLYTHEIST FAIL TO BENEFIT FROM THE QUR'ĀN AND WRITE IT OFF AS MERE FABLES OF BYGONE TIMES

"Of them there are those who listen intently to you. We have placed a veil upon their hearts lest they should understand, and in their ears is a handicap." They are thus unable to comprehend as a result of the fact that they mocked and giped by feigning to listen intently.

"If they see every sign, they will not believe in it (because of their obstinacy), to the point that they will come to debate with you, with the disbelievers saying, 'These are only the fables of the men of old. "'This they say when they are totally incapable of contesting the clear and conclusive proofs and beauty of the Qur'ān.

"They forbid others from it and avoid it." They are, therefore, guilty of a double sin. Other commentators have written that this verse refers to those who forbid others from harming the Holy Prophet صلى الله عليه وسلم but they remain aloof from Oneness of Allāh (Tauhid). This will refer specifically to the 'uncle of the Holy Prophet صلى الله عليه وسلم viz. Abu Tālib and other relatives of the Holy Prophet صلى الله عليه وسلم.

"They destroy only themselves, but perceive it not." They fail to realise that their erroneous ways will lead them to destruction.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيِّنَا نُرَدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَتَكُونُ مِنَ  
 الْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ  
 وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾ وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾ وَلَوْ  
 تَرَىٰ إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ  
 بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾

(27) If only you could see when they will be made to stand over the Fire. They will say, "O, if only we could be returned, had not denied the verses of our Lord and had been from the believers!" (28) In fact, that which they used to hide before has become manifest before them. If they were to be sent back, they would return to what they had been prohibited from and they truly are liars. (29) They say, "This is only our worldly life and we will not be raised." (30) If only you could see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will reply, "Indeed, by our Lord!" He will tell them, "Taste the punishment because you used to disbelieve."

## THE DISBELIEVERS (KUFFĀR) WILL WISH THAT THEY WERE RETURNED TO THE WORLD

In these verse, Allāh depicts the scene of the Day of Judgement. He says, "If only you could see when they will be made to stand over the Fire?" This will be before they are made to enter Hell and they will witness the grievous punishments. "They will say, 'O, if only we could be returned (to the world), had not denied the verses of our Lord and had been from the believers!'"

Their desire to return to the world will not be because they loved the world. It shall be because "that which they used to hide before has become manifest before them." i.e. The result of the disbelief (*kufr*) that they hid will be before them. They will wish to escape from it by returning to the world.

"If they were to be sent back, they would return to what they had been prohibited from and they truly are liars." They lie when they say that they will not deny Allāh's verses and become believers (*Mu'minīn*).

"They say. 'This is only our worldly life and we will not be raised.'" They denied the message of the Holy Prophets عليهم السلام, but this will become a reality before them.

Allāh will then remind them of what they used to deny. Allāh says, "If only you could see when they will be made to stand before their Lord. He will say, 'Is this not the truth?' They will reply, 'Indeed, by our Lord!' He will tell them, 'Taste the punishment because you used to disbelieve.'"

قَدْ خَسِرَ الَّذِينَ كَذَبُوا لِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرُنَا عَلَىٰ مَا  
فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۖ أَلَا سَاءَ مَا يَزُرُونَ ﴿٣١﴾ وَمَا الْحَيَاةُ  
الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۖ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

- (31) Undoubtedly those people are losers who denied meeting with Allāh until, when the Hour [Judgment (*Qiyāmah*)] suddenly comes, they cry out, "Alas! How grave is our regret for our negligence in the world!" And they will bear the burden of their sins upon their backs. Ah! Evil indeed is that which they bear.
- (32) The life of the world is but play \_ and sport and most certainly the home of the *Ākhirah* (Hereafter) is best for the abstinent ones. Do you not understand?

## THE REMORSE OF THOSE WHO DENY MEETING ALLĀH

Allāh declares, "Undoubtedly those people are losers who denied meeting with Allāh..." Their loss is of colossal proportion. In this world people merely lose some wealth and property. In the Ākhirah (Hereafter), they will lose their very souls in the terrible torment of Hell.

They continue to deny the Day of Judgment "until, when the Hour [Judgment (Qiyāmah)] suddenly comes, they cry out, 'Alas! How grave is our regret for our negligence in the world!' And they will bear the burden of their sins upon their backs." They will not be able to save themselves from Allāh's chastisement because the doors to repentance are all sealed at the time of death. Allāh exclaims, "Ah! Evil indeed is that which they bear."

"The life of the world is but play and sport..." The worldly life has no substance and is only a deception that will not last. It cannot fulfil the true needs of the Ākhirah (Hereafter). The analogy is that of children playing, imagining themselves managing restaurants and shops, eating imaginary foods and delicacies. When they go to their parents asking for food, they are asked why are they not eating from their restaurants? Even the child will reply that those are only imaginary, whereas the need of the stomach is a reality. Hunger can only be satiated by real food and thirst can only be slaked by real water. The real needs of the Ākhirah (Hereafter) cannot be satisfied by the life of this world that is merely play and sport.

In the Ākhirah (Hereafter), the sinner will say, 'My wealth has not availed me and my rule has been shattered.' It will only be the good deeds that shall be of use in the Ākhirah (Hereafter) if a person dies with Belief (Imān).

"...and most certainly the home of the Ākhirah (Hereafter) is best for the abstinent ones." A person should strive only for the Ākhirah (Hereafter) where the bounties shall prevail forever. "Do you not understand?" i.e. Do people not perceive that they should shun disbelief (kufr) and polytheism (shirk) and turn to Belief (Imān) and good deeds?

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُنَا الَّذِي يَفْقَهُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِثَانِيَةِ اللَّهِ  
يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كَذَّبُوا وَأَوْدُوا حَتَّى أَنَّهُمْ  
نَصَرْنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْأَمْرَسِيِّينَ ﴿٣٤﴾ وَإِنْ كَانَ كَبُرَ  
عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ أُسْطِطِعْتَ أَنْ تَبْنِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ  
بِثَانِيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾ إِنَّمَا  
يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ  
آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُزِلَّ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾



(33) We know well that their talks grieve you. Indeed they do not deny you, but these oppressors deny the verses of Allāh. (34) Without doubt, the messengers were denied before you, but they were patient in the face of their denial and they were persecuted until Our assistance reached them. There is none to alter the decrees of Allāh. Some narratives of the messengers have certainly come to you. (35) If their aversion is difficult for you then, if you are able to do so, search for a tunnel into the earth or a ladder to the sky and bring forth a miracle for them. If Allāh willed, He would have gathered them all upon guidance, so be not of the uninformed ones. (36) Only those who listen will accept. As for the dead, Allāh shall raise them, then they will be returned to Him. (37) They say, "Why does a sign not descend to him from his Lord?" Say, "Verily Allāh is able to descend a sign, but most of them do not know."

### THE POLYTHEISTS OF MAKKAH DID NOT DENY THE HOLY PROPHET ﷺ, BUT THEY DENIED ALLĀH'S VERSES

"Ma'ālimut Tanzīl" (v. 2 p.93) narrates that Akhnas bin Sharīq once met Abu Jahl and asked him, "None is present here besides the two of us, so tell me the truth. Is Muhammad bin Abdullāh ﷺ true in his claim or not?" Abu Jahl replied, "I swear by Allāh that Muhammad ﷺ is truthful. He has never lied, but we deny him because what will be left for the rest of the Quraish if the Banu Qussay (the tribe of Quraish to which the Holy Prophet ﷺ belonged) bear the standard, are responsible for supplying water to the pilgrims, keep the keys of the Ka'ba, lead the consultative assembly and then still have a Holy Prophet from them?"

According to other narrations, Abu Jahl told the Holy Prophet ﷺ, "We do not denigrate you, nor do we deny you. We only deny the message that you propagate." The above verse was revealed with regard to this. Allāh informs the Holy Prophet ﷺ that he should not be despondent since they do not doubt his personal veracity, but they deny Allāh's verses. They deny these verses because the verses clearly expound the fallacy of their beliefs.

### SOLACE TO THE HOLY PROPHET ﷺ

"Without doubt, the messengers were denied before you, but they were patient in the face of their denial and they were persecuted until Our assistance reached them." This verse firstly informs the Holy Prophet ﷺ that denial of Holy Prophets عليهم السلام and causing them grief is no new occurrence. The previous Holy Prophets عليهم السلام also suffered the same grief, but they exercised patience and persevered.

The second point made in the verse is that Allāh's help came to these Holy Prophets عليهم السلام, so it will also soon reach the Holy Prophet ﷺ.

"There is none to alter the decrees of Allāh." In linking the subject matter of these two sentences, the author of "Ma'ālimut Tanzīl" writes that the decree of Allāh referred to here is the declaration, "We shall definitely assist Our messengers and those who believe in this worldly life, as well as on the Day witnesses will stand." Another similar decree is the verse, "Allāh has written, 'Most certainly Me and My messengers shall be triumphant!'"

"Some narratives of the messengers have certainly come to you." From these narratives it is apparent that Allāh assisted His messengers and those with him and destroyed their enemies. Therefore, Allāh informs the Holy Prophet صلى الله عليه وسلم that he should also be patient and await Allāh's assistance.

The Holy Prophet صلى الله عليه وسلم very dearly desired that people accept Islām. He was saddened when Allāh did not accede to their requests for miracles on every occasion. However, the promises of the disbelievers (*Kuffār*) that they would believe in these miracles were false. The Qur'ān itself was the, greatest miracle and other miracles were also shown to them, but they still did not accept.

With regard to this Allāh says, "If their aversion is difficult for you then, if you are able to do so, search for a tunnel into the earth or a ladder to the sky and bring forth a miracle for them." It was not necessary that all their requests be fulfilled, However, if the Holy Prophet صلى الله عليه وسلم so desired, then Allāh says that he should effect these miracles himself, if he were able to do so. Of course, since this was not possible without Allāh's order, The Holy Prophet صلى الله عليه وسلم was enjoined to be patient. It was not meant for everyone to accept Islām, for "If Allāh willed, He would have gathered them all upon guidance..." Therefore Allāh advises, "be not of the uninformed ones." Everything happens according to Allāh's wisdom and every believer (*Mu'min*) should be pleased with Allāh's decree.

Allāh goes on to say, "Only those who listen will accept. As for the dead (i.e. the disbelievers (*Kuffār*)), Allāh shall raise them (from this world), then they will be returned to Him." Then they shall receive the retribution for their deeds.

"They say, 'Why does a sign not descend to him from his Lord?'" Miracles were plenty, but they referred to those that they asked for. Allāh replies by saying, "Say, 'Verily Allāh is able to descend a sign, but most of them do not know.'" Allāh is not obliged to accede to their requests. The fact that He does not show miracles as and when they request, does not mean that Allāh cannot show them. Allāh knows that if these are shown to them, they will refute them, thereby incurring Allāh's punishment. It is thus best these for them that they are not shown miracles.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمٌّ أَمْثَالِكُمْ مَا فَرَطْنَا فِي  
الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ  
وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ  
﴿٣٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَاكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٤٠﴾ بَلْ إِلَٰهَهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا  
تُشْرِكُونَ ﴿٤١﴾

(38) Every creature upon the earth and every bird flying with its two wings are nations like yourselves. We have not omitted anything in the Book. Then unto

their Lord shall they be gathered. (39) Those who deny Our verses are deaf and dumb in multiple darkness. Allāh sends astray whom He wills and whom He wills, He shall place upon the straight path. (40) Say, "Tell me, if Allāh's punishment has to afflict you, or Judgment (Qiyāmah) has to dawn upon you, will you then call any besides Allāh, if you are truthful?" (41) No, you will only call unto Him and He will remove the calamity to which you call Him if He wills. Then you will forget those whom you ascribe as partners.

## ANIMALS AND BIRDS ARE NATIONS LIKE OURSELVES AND ALLĀH SHALL GATHER ALL UNTO HIM

Allāh begins by saying, *"Every creature upon the earth and every bird flying with its two wings are nations like yourselves."* They are from different groups and species. Allāh has decreed their respective situations according to His wisdom and in conformity with their advantage and prosperity. They are all subject to Allāh's decrees and ordinances.

*"We have not omitted anything in the Book."* This refers to the Lawhul Mahfūz ("The Protected Tablet") on which every occurrence and development in the universe is recorded, including those regarding the animals, birds, humans and jinn. Nothing has been excluded.

*"Then unto their Lord shall they be gathered."* The Polytheists expressed disbelief that every member of creation shall be gathered on the Day of Judgment (Qiyāmah). Because of the multitudes of creation, the Polytheists expected that many will be forgotten. Allāh dispels their disbelief by saying that all of His creation are nations that have been meticulously recorded in the protected tablet (Lawhul Mahfūz) and none have been omitted. This is despite the fact that Allāh has knowledge of every creature in the heavens and the earth and does not need to record these in writing.

On the Day of Judgement, man and jinn will be required to render an account for every deed. As for the other creation, Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgement, you shall certainly return the rights due to others. This will be to the extent that a hornless goat will have its revenge from the horned goat (that butted it)." [Muslim v. 2 p.320]

*"Those who deny Our verses are deaf and dumb in multiple darkness."* The multitude of darkness refers to the numerous types of disbelief (kufr). It may also refer to the sum of ignorance, rebellion and blind following of falsehood.

*"Allāh sends astray whom He wills, and whom He wills He shall place upon the straight path."* This verse also serves to console the Holy Prophet صلى الله عليه وسلم. He was to carry out only the task of inviting people and it is the responsibility of Allāh to guide them.

## ONLY ALLĀH IS SUMMONED AT THE TIME OF A CALAMITY

*"Say, 'Tell me, if Allāh's punishment has to afflict you, or Judgment (Qiyāmah) has to dawn upon you, will you then call any besides Allāh, if you are truthful?'"* i.e. truthful in your claim that worshipping others shall benefit you? The reply is evident, as Allāh Himself declares, *"No, you will only call unto Him and He will*

remove the calamity to which you call Him if He wills. Then you will forget those whom you ascribe as partners." From this it is clear that it was due to sheer foolishness that they worshipped false gods because they realised that these are of no benefit to them in times of difficulty.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٤٢﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِم أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾ فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

(42) Indeed We have sent messengers to the nations before you, then We grabbed hold of them with hardships and difficulties so that they may humble themselves. (43) Why was it that they did not show humility when Our punishment afflicted them? Instead, their hearts hardened and Satan (Shaytān) beautified their actions for them. (44) When they forgot the advice given to them, We opened to them the doors to all things. Until the time came that they rejoiced over what was given to them, We suddenly gripped hold of them, leaving them confounded. (45) Thus the roots of an oppressive nation were cut, and all praise is for Allāh, the Lord of the universe.

## PAST NATIONS WERE DESTROYED WHEN THEY REVELED IN THEIR GOOD FORTUNE

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, "Indeed We have sent messengers to the nations before you, then (when they denied these messengers) We grabbed hold of them with hardships and difficulties so that they may humble themselves." The words in the context of this verse refer to all types of difficulties that afflict people from time to time.

However, instead of adopting humility and seeking forgiveness from Allāh, these people adopted a reverse stance. Allāh continues to say, "Why was it that they did not show humility when Our punishment afflicted them? Instead, their hearts hardened and Satan (Shaytān) beautified their actions for them." Satan (Shaytān) convinced them that their sinful ways were best.

Eventually, "When they forgot the advice given to them, We opened to them the doors to all things (they received every bounty from Allāh). Until the time came that they rejoiced over what was given to them..." Instead of being grateful for the bounties, they forgot the Giver of these bounties. As a result "We suddenly gripped hold of them (with a severe punishment), leaving them confounded."

"Thus the roots of an oppressive nation were cut, and all praise is for Allāh, the Lord of the universe." Allāh inflicted hardships on them so that they may turn to Him. When they failed to take heed, Allāh showered bounties on them.

However, they also rejected this. Despite all these opportunities for reformation, they increased in sin and transgression, so Allāh, according to His wisdom, wiped the earth clean of them.

Thereafter Allāh created other nations to substitute them. Unfortunately they also walked in the footsteps of their predecessors and suffered the same fate.

## THE MEANING AND IMPORTANCE OF GRATITUDE (SHUKR)

When any individual or group receives any bounty, they should attribute it to Allāh and show gratitude to Him. This they should express verbally, with the heart and even with their limbs by being obedient to Allāh and abstaining from disobeying Him. If they engage in sin, then the bounty will no longer remain a bounty, but will be a cause for punishment.

When a person is obedient to Allāh despite possessing many bounties, he will be considered to be a chosen servant of Allāh. If the bounties are coupled with disobedience to Allāh, the person will not be regarded as Allāh's favourite.

Sayyidina Uqba bin Āmir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When you see that Allāh grants a person the treasured things of this world despite his sins, then this is Istidrāj (i.e. respite from Allāh until he increases in sin to be finally seized by Allāh's punishment)." Thereafter the Holy Prophet صلى الله عليه وسلم recited the verse, "When they forgot the advice given to them, We opened to them the doors to all things..." [Mishkāt p. 443]

It is strange that man does not take heed of Allāh's bounties, nor of His punishment. Allāh says in Surah A'rāf (Surah 7, verses 94 & 95), "Whenever We sent any apostle to a town, We seized its inhabitants with hardships and difficulties so that they become humble. Then We exchanged the bad conditions for good conditions till they prospered and said, 'Indeed inclement and favourable conditions affected our forefathers as well.' Then We seized them suddenly while they did not perceive anything." It is foolish enough not to take a lesson from calamities, but it is even worse to say that hardship and ease will continue to happen in this world, as they occurred to our forefathers. The reason for calamities and hardships is sins. They are not coincidental occurrences.

## CATEGORIES OF HAPPINESS

Happiness is of two types. The first is when a person rejoices about the bounty that Allāh has bestowed on him. Thereafter he expresses his gratitude by being obedient to Allāh and performing good works. Allāh says in Surah Yunus, "Say, 'The grace of Allāh and His bounties are what you should rejoice about. It is better than that which they earn.'" [Surah 10, verse 58]

Another form of happiness is when people revel in and gloat over the bounties that they possess. They think that these bounties are the fruits of their own efforts, forgetting Allāh completely. This is the type of happiness referred to in the above verse where Allāh says, "Until the time came that they rejoiced over what was given to them..."

The people of Qārūn told him, "Do not be boastful, for indeed Allāh does not like

the boastful ones." He replied by saying most insolently, "I have achieved all this because of my knowledge." He thus forgot that everything is from Allāh, as a result of which Allāh caused him and all of his wealth to sink in to the ground.

Allāh tests man with poverty and with affluence. It is much more difficult to remain steadfast on good and abstain from evil when drowning in wealth than it is when one is hard pressed in poverty.

Sayyidina Ka'b bin Ayādh رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Every Ummah has a test, and the test of my Ummah is wealth." [Mishkāt p. 442]

Sayyidina Amr bin Awf رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "I do not fear poverty afflicting you, but I fear that the world will be given to you in abundance as it was given to those before you. Then you will compete with each other in acquiring it just as those before you had done, and it will destroy you as it had destroyed them." [Bukhari v. 1 p.951 and Muslim v. 2 p.407]

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيَكُمْ بِهِ  
 أَنْظِرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذِفُونَ ﴿٤٦﴾ قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ  
 عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾ وَمَا نُرْسِلُ  
 الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ  
 ﴿٤٨﴾ وَالَّذِينَ كَذَبُوا بِآيَاتِنَا يَمْسُكُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾ قُلْ لَا أَقُولُ  
 لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُمْ إِلَّا مَا  
 يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

(46) Say, 'Tell me, if Allāh snatches away your hearing and your sight and seals your hearts, which deity besides Allāh can restore them to you?' See how We expound proofs to them, still they turn away. (47) Say, "Tell me, if Allāh's punishment afflicts you suddenly or in anticipation of it, will any be destroyed besides the oppressive folk?" (48) We have sent the messengers only as bearers of glad tidings and warners. So whoever will believe and reform, no fear shall overcome them, nor shall they grieve. (49) As for those who deny Our verses, punishment shall afflict them because they used to sin. (50) Say, "I do not say to you that I possess the treasures of Allāh, nor do I have knowledge of the unseen, nor have I told you that I am an angel. I follow only what has been revealed to me." Say, "Can the blind be equal to the one who sees? Do you not ponder?"

## WHO CAN RESTORE HEARING AND SIGHT IF ALLĀH TAKES THEM AWAY

The above verses contain glad tidings as well as warnings. Allāh begins by instructing the Holy Prophet صلى الله عليه وسلم "Say, 'Tell me, if Allāh snatches away

*your hearing and your sight and seals your hearts, which deity besides Allāh can restore them to you?" See how We expound proofs to them, still they turn away.* "It is obvious that none besides Allāh can restore these, yet the disbelievers (*Kuffār*) foolishly worship others.

*"Say, 'Tell me, if Allāh's punishment afflicts you suddenly or (while you are waiting) in anticipation of it, will any be destroyed besides the oppressive folk?"* Therefore it is incumbent on all to abstain from oppression, the greatest of which is polytheism (*shirk*).

*"We have sent the messengers only as bearers of glad tidings and warners. So whoever will believe (in the glad tidings) and reform (by refraining from the prohibitions), no fear shall overcome them, nor shall they grieve."* On the other hand *"As for those who deny Our verses, punishment shall afflict them because they used to sin.*

### IT IS NOT NECESSARY FOR A HOLY PROPHET TO POSSESS WEALTH OR TO HAVE KNOWLEDGE OF THE UNSEEN

Since people consider wealth to be the criterion for prosperity, they expect the Holy Prophets عليهم السلام to be the wealthiest of people. Allāh says, *"Say, 'I do not say to you that I possess the treasures of Allāh..."* Wealth alone does not indicate proximity to Allāh, but people should look at the proofs and signs of a Holy Prophet to believe in his apostleship.

Some people believe that a Holy Prophet صلى الله عليه وسلم can only be what he claims to be if he is able to inform about events of the unseen. In reply to this false belief, Allāh instructs the Holy Prophet صلى الله عليه وسلم to say further, *"nor do I have knowledge of the unseen."* Knowledge of the unseen is the sole attribute of Allāh. Of course, Allāh may reveal a part of it to whomsoever He wishes. Possessing knowledge of the unseen is not a precondition for apostleship.

It is noticed that people do not follow many pious persons because they do not inform them about the unseen. On the contrary, when some irreligious fortune tellers happen to guess something correctly, people flock behind them, even though numerous other statements of theirs prove to be untrue.

Although some people do receive 'Kashf' (a form of divine inspiration), this is no guarantee of piety since similar experiences occur to animals and insane people as well. The yardstick for acceptance by Allāh is piety (*taqwa*).

*.... nor have I told you that I am an angel."* In His wisdom, Allāh sent humans as messengers to humans because they could relate to each other. By associating with humans and possessing the same traits and emotions, the Prophets عليهم السلام were able to convey the message to them and even demonstrate the injunctions of the Shari'ah.

The Polytheists objected by saying, *"What is the matter with this messenger that he eats food and walks in the market?"* In their ignorance they never understood that the messenger was to expound the various laws pertaining to eating and trading. How would people learn about these if the Prophets عليهم السلام did not explain it to them?

The Holy Prophet صلى الله عليه وسلم is further instructed to tell the people, "I follow only what has been revealed to me." Say, 'Can the blind be equal to the one who sees?'" Allāh's verses were before the Polytheists in all its splendour, yet they refused to accept. Many more miracles were displayed to them, but their blindness would not allow them to see. Allāh asks them, "Do you not ponder?"

## THE BELIEF OF THE AHLUS SUNNAH WAL JAMĀ'AH CONCERNING THE KNOWLEDGE OF THE UNSEEN

The correct belief is that Allāh conferred the most knowledge to the Holy Prophet صلى الله عليه وسلم and no one else has ever had that amount of the knowledge of the unseen that he possessed. All this knowledge was from Allāh. Allāh says in Surah Āl Imrān, "Allāh does not inform you of the unseen, but Allāh chooses whom He pleases from His messengers." [Surah 3, verse 179]

Says Allāh in Surah Jinn (Surah 72, verses 26,27), "He is the Knower of the unseen, and He does not inform anyone of the unseen except those messengers with whom He is pleased." Only Allāh has complete knowledge of everything created and only He can be termed as 'the Knower of the unseen.'

Allāh says in Surah Sajdah "It is He Who has knowledge of the unseen and the seen. He is Mighty, the Most Merciful." In a verse of Surah Hashr Allāh says, "He is Allāh besides Whom there is none worthy of worship. He is the Knower of the unseen and the seen. He is the Mighty (Most King), the Most Merciful." Allāh also says in Surah Naml "Say, 'None in the heavens and earth knows the unseen besides Allāh.'

In their ignorance, some people claim that Holy Prophet صلى الله عليه وسلم was given knowledge of the unseen before his death. This claim is baseless and even the Holy Prophet صلى الله عليه وسلم mentioned that on the Day of Judgement he will be inspired with certain knowledge that he did not possess. He has also mentioned that many people will be chased away from the pond of Kawthar on the Day of Judgment (Qiyāmah). When he will ask why this is being done, the angels will reply that he does not know what innovations these people had introduced into the religion (D'īn) after his demise. [Mishkāt p. 487]

One of these innovations is that they fabricate their own beliefs that are contradictory to the Qur'an and Ahadith by attributing Allāh's knowledge to the Holy Prophet صلى الله عليه وسلم.

With regard to his intercession for mankind on the Day of Judgement, the Holy Prophet صلى الله عليه وسلم also mentioned that Allāh will inspire him with such words of praise for Allāh that he will only be made aware of at that time. [Mishkāt p. 488]

These Aayāt (verses) of the Qur'an and Ahadith make it clear that the Holy Prophet صلى الله عليه وسلم did not receive the knowledge of all things before his demise. It is strange that people do not want to accept the Qur'an and Ahadith despite claiming to love the Holy Prophet صلى الله عليه وسلم!

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ  
لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا



عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ  
 مِنَ الظَّالِمِينَ ﴿٥٢﴾ وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ  
 عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ  
 بِمَا نُنَزِّلُ فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنْتُمْ مَنْ عَمِلَ  
 مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾ وَكَذَلِكَ  
 نَفْصِلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ ﴿٥٥﴾

(51) Warn thereby those who fear that they will be gathered unto their Lord in a manner that they shall have no helper, nor any intercessor, so that they may be apprehensive. (52) Do not shun those who call unto their Lord morning and evening, aspiring for His pleasure. You are not accountable at all for them, nor are they at all accountable for you, that you shun them and become of the oppressors. (53) Thus We tested them with each other so that they say, "These are those whom Allāh has blessed from amongst us." Allāh knows well who the grateful ones are. (54) When those come to you who believe in Our verses, then say to them, "Peace be upon you. Your Lord has ordained mercy upon Himself, that whoever of you should sin out of ignorance, thereafter repent and reform, then verily Allāh is Most Forgiving, Most Merciful." (55) In this manner We elucidate verses so that the path of the criminals may be manifest.

## DO NOT REPEL THOSE WHO SUPPLICATE TO THEIR LORD MORNING AND EVENING

These verses begin by instructing the Holy Prophet صلى الله عليه وسلم to warn people by means of the Qur'ān. Allāh says, "Warn thereby those who fear that they will be gathered unto their Lord in a manner that they shall have no helper, nor any intercessor, so that they may be apprehensive." This is so that they can remain aloof from sin and disbelief (kufr).

Thereafter Allāh declares, "Do not shun those who call unto their Lord morning and evening, aspiring for His pleasure."

## THE VIRTUE OF THE POOR COMPANION (SAHĀBA) رَضِيَ اللَّهُ عَنْهُمْ AND ALLĀH'S INSTRUCTION TO BE COURTEOUS TOWARDS THEM

"Mālimut Tanzil" (v. 2 p.99) reports from Sayyidina Salmān Farsī رَضِيَ اللَّهُ عَنْهُ and Sayyidina Khabbāb bin Arat رَضِيَ اللَّهُ عَنْهُ that the above verse was revealed with reference to them. They narrate that Aqra bin Yābis Tamimi, Uyaynah bin Hisn Fazārī and other leaders of tribes came into the presence of the Holy Prophet صلى الله عليه وسلم. They noticed that with the Holy Prophet صلى الله عليه وسلم were people like Sayyidina Bilāl رَضِيَ اللَّهُ عَنْهُ, Sayyidina Suhaib رَضِيَ اللَّهُ عَنْهُ, Sayyidina Ammār رَضِيَ اللَّهُ عَنْهُ, Sayyidina Khabbab رَضِيَ اللَّهُ عَنْهُ and other Companion (Sahāba) رَضِيَ اللَّهُ عَنْهُمْ who were considered to be unworthy people.

The group of leaders looked down upon these Companion (*Sahāba*) رضى الله and told the Holy Prophet صلى الله عليه وسلم that it would be better if he sat apart from them and kept a distance from them since their clothes were foul-smelling and they (the leaders) would be safe from them.

During those times, these Companion (*Sahāba*) رضى الله could only afford woollen clothes that produced an unpleasant odour when a person perspired. The affluent people requested to be placed apart from the other Companion (*Sahāba*) رضى الله so that they may benefit exclusively from the Holy Prophet صلى الله عليه وسلم. When the Holy Prophet صلى الله عليه وسلم told them that he would not repel any believer (*Mu'min*) from his company, they said, "Then at least assign a special place for us so that the Arabs may recognise our authority. Many delegations come to you and we are embarrassed that they see us with these people. When we come to you, then send them away and, when we have completed, you may sit with them if you please."

The Holy Prophet صلى الله عليه وسلم said that it could be done. They then requested that the Holy Prophet صلى الله عليه وسلم write them a guarantee to that effect, so he summoned for some paper and for Sayyidina Ali رضى الله عنه to write. Sayyidina Salmān رضى الله عنه and Sayyidina Khabbāb رضى الله عنه narrate that they were sitting in a corner at that time, when Jibr'il السلام appeared with the verse "Do not shun those who call unto their Lord morning and evening, aspiring for His pleasure..."

When the verse was revealed the Holy Prophet صلى الله عليه وسلم threw the paper away and called for those poor Companion (*Sahāba*) رضى الله عنه. When they came before him, the Holy Prophet صلى الله عليه وسلم told them, "Peace be upon you. Your Lord has ordained mercy upon Himself." They say that thereafter they always remained with the Holy Prophet صلى الله عليه وسلم and whenever he wanted to leave, he would stand up and proceed.

Thereafter Allāh revealed the verse of Surah Kahf (Surah 18, verse 28) instructing, "Endure with those who call unto their Lord by morning and evening, seeking His pleasure." They say that then the Holy Prophet صلى الله عليه وسلم would remain with them constantly and they sat very close to him. It would then happen that they would get up first so that it would not be inconvenient for the Holy Prophet صلى الله عليه وسلم.

After all of the above transpired, The Holy Prophet صلى الله عليه وسلم said, "All praise be to Allāh, Who had not taken my life till He instructed me to endure steadfastly with a group of my Ummah." Then, addressing these Companion (*Sahāba*) رضى الله عنه, he said, "With you is my life and with you is my death."

Allāh specifically instructed the Holy Prophet صلى الله عليه وسلم to associate with those who had accepted Islām and did not take heed of the request of the leaders, even though they may have become Muslims later. While the virtue of the poor Companion (*Sahāba*) رضى الله عنه was made apparent, the incident also emphasises the fact that Muslims should be given preference above those who have not yet accepted Islām.

"You are not accountable at all for them, nor are they at all accountable for you, that you shun them and become of the oppressors." Certain commentators have interpreted this verse to mean that it was not the responsibility of the Holy

Prophet صلى الله عليه وسلم to gauge the inner condition of the poor Companion (Sahāba) رضى الله عنهم. They should be judged according to what is apparent and be allowed to remain with him and benefit from his company.

The Holy Prophet صلى الله عليه وسلم could not dismiss them on account of their inner spiritual condition since he was unable to determine this. In the same way, they were unable to examine the inner condition of the Holy Prophet صلى الله عليه وسلم.

According to other commentators, the verse refers to the leaders of the Quraish. The verse will therefore mean that the Holy Prophet صلى الله عليه وسلم was not to shun the poor Companion (Sahāba) رضى الله عنهم for the benefit of those who had not yet accepted Islām, for their inner condition is not the responsibility of the Holy Prophet صلى الله عليه وسلم. Allāh shall decide whether they should become Muslims or not. The Holy Prophet صلى الله عليه وسلم could only accede to the request of the leaders to shun the poor Muslims if it were his duty to guide these people. However, this is Allāh's task. Allāh then states that if the Holy Prophet صلى الله عليه وسلم were to shun the poor, he would "become of the oppressors."

### THE PUNISHMENT OF THE HAUGHTY AND A WARNING TO THOSE WHO BOAST ABOUT THEIR WEALTH

A chronic disease- among those who have wealth or some authority is that they look down on the poor and consider them to be inferior. They do not want even to sit with them and do not reply to their greeting. This is because of pride, which is such a trait that even prevents a person from accepting the truth.

The Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgement the proud people will appear as humans, but their bodies will be reduced to the size of ants. Disgrace will encompass them from all sides and they will be driven to a prison of Hell called 'Bawlis.' A fire that will consume all other fires will be stoked above them and they will be fed the effluvium of the people of Hell." [Mishkāt p. 433]

It is indeed foolish that people boast about their wealth since this is no achievement. Wealth is a separate entity from any human being, unlike noble character and humility that beautify a person. Spending this wealth for the pleasure of Allāh will be considered to be a noble quality. It is foolish to consider favourably only those who possess wealth and positions, even though such people may be disbelievers (Kuffār), irreligious and atheists.

Allāh considers belief (Imān) and piety (taqwa) to be meritorious, as well as good deeds. Allāh says in Surah Hujurāt (Surah 49, verse 13), "Indeed the most honoured of you in the sight of Allāh are those with the most piety (taqwa)." Allāh had conferred honour on the poor and weak Companion (Sahāba) رضى الله عنهم by instructing the Holy Prophet صلى الله عليه وسلم to remain with them.

### THE DISTINCTION BETWEEN RICH AND POOR IS A TEST FROM ALLĀH

"Thus We tested them with each other so that they say, 'These are those whom Allāh has blessed from amongst us.' "It is learnt from this verse that the various differences among people has been ordained by Allāh as a test for man. Oft-

those who have been given extra wealth consider others to be inferior to them instead of showing gratitude to Allāh. If this difference did not exist, there would be none to look down upon and it would be easier for people to express gratitude to Allāh. In that case there would have been no test for people.

Many of those blessed with wealth or authority seem to think that only they are worthy of receiving goodness and that the poor do not even deserve to be given anything in religion (*D'in*). They think that the poor cannot have guidance because only the rich are worthy of it. Allāh speaks of this in Surah Ah'qāf when He says, *"The disbelievers say about the believers, 'If this (faith) was good, they (the poor people) would have never beaten us to it.'"* [Surah 46, verse 11]

The rich often think that since they have not adopted a particular religion (*D'in*), the religion (*D'in*) must be incorrect even though clear signs and proofs prove it to be true. They have invented these beliefs on their own and do not seem to understand that the very same Allāh Who gave them what they have can grant guidance to whomsoever He wishes. There is no rule which states that only the rich can be guided and that the poor must remain astray.

Such people should turn in repentance to their Lord and adopt the means to please Him, abstaining from sins as well. They should be prepared to accept the truth when it is presented to them and not to look at who is participating in it.

*"Allāh knows well who the grateful ones are."* Allāh is well aware of those who, despite their poverty, show gratitude to Him and accept the truth. As occurred in the time of the Holy Prophet صلى الله عليه وسلم, today there are also many who look down at religious people because of their lack of wealth, their old clothes and dilapidated homes.

One of the earliest stalwarts of Islām was Sayyidina Bilāl رضى الله عنه, the first "Muadhhdhin" (one who gives the Adhān) in Islām. People are prepared to name their children Bilāl, but consider the task of the Muaddhin too menial for their children. People refer to the Muaddhin as a person who eats the bread of the Masjid, failing to realise that eating the bread of the Masjid is much better than consuming the Unlawful (*Harām*) that they do. The consequence of their pride and haughtiness will become apparent on the Day of Judgment, when those that they looked down upon will enter the gardens of Heaven (*Jannah*) while they will be made to suffer in Hell.

## AFFLUENCE AND POVERTY ARE NOT CRITERIA FOR ACCEPTANCE BY ALLĀH

The criteria for acceptance by Allāh are Belief (*Imān*), good actions, adherence to the obligations (*Farā'idh*) and abstinence from sin. Just as many wealthy people are guilty of neglecting these practices, many poor people are also guilty of the same. They unnecessarily harbour jealousy against the rich and say words of disbelief (*kufr*) e.g. Allāh has given them and deprived us. Such people will also have to face grievous consequences in the Ākhirah (*Hereafter*).

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم advised, "When any of you sees a person who is superior to you in wealth or in physical beauty, then you should look at someone less fortunate than yourself."

[Bukhari v. 2 p.960]

According to another hadith, the Holy Prophet صلى الله عليه وسلم said, "Look at those less fortunate than yourself and do not look at those who are more fortunate than yourself. If you do so, you will be ungrateful for Allāh's bounties on you." [Muslim v. 2 p.407]

In matters pertaining to this world, one should look at those who are less fortunate so that he may appreciate what Allāh has given him. In matters relating to the Ākhirah (Hereafter), one should look at those who excel one so that one may be encouraged to compete with them.

## THE EXCELLENCE OF THE POOR WHO ARE PIOUS

The verse describes the poor Companion (Sahāba) رضى الله عنهم as people who "call unto their Lord morning and evening, seeking His pleasure." Therefore, only those poor people will be considered to be good who have Belief (Imān) and do righteous deeds.

Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates that he once sat with the poor immigrant Companion (Sahāba) رضى الله عنهم and noticed that they were concealing themselves with each other's bodies i.e. because of their lack of clothing, they sat in such a manner that none could see their Satr (parts of the body that need to be covered at all times). He continues to narrate that one of them was reciting the Qur'ān when the Holy Prophet صلى الله عليه وسلم appeared. Upon his appearance, the reciter stopped.

When the Holy Prophet صلى الله عليه وسلم asked what they were doing, they replied that they were listening to the recital of the Qur'ān. The Holy Prophet صلى الله عليه وسلم exclaimed, "All praise is for Allāh Who has placed in my Ummah such people with whom I have been instructed to remain."

Thereafter the Holy Prophet صلى الله عليه وسلم indicated that they should all assemble around him in such a manner that all of them faced the noble countenance of the Holy Prophet صلى الله عليه وسلم. He then said, "O destitute members of the emigrants (Muhājirīn)! Accept the glad tidings that you will be granted perfect light on the Day of Judgment. You shall enter Heaven (Jannah) half a day before the rich, and half a day of the Ākhirah (Hereafter) equals 500 years of this world." [Abu Dawūd v. 2 p.160]

"When those come to you who believe in Our verses, then say to them, 'Peace be upon you. Your Lord has ordained mercy upon Himself...' " In this verse, Allāh informs the Holy Prophet صلى الله عليه وسلم how he should address the poor Companion (Sahāba) رضى الله عنهم.

"....that whoever of you should sin out of ignorance, thereafter repent and reform, then verily Allāh is Most Forgiving, Most Merciful. "The word "ignorance" does not refer to a lack of knowledge, but to 'practical ignorance' i.e. despite being aware of the sin, a person still commits the sin because he is heedless of the retribution for the sin.

"In this manner We elucidate verses so that the path of the criminals may be manifest." Explaining this verse, the author of "Rūhul Ma'āni" writes that one of

the benefits of elucidating the verses is that the way of the wrongdoers is made known to us so that we may avoid committing similar sins.

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ  
 إِذَا وَمَا أَنَا مِنَ الْمُهْتَمِّينَ ﴿٥٦﴾ قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا  
 عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ  
 ﴿٥٧﴾ قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ  
 بِالظَّالِمِينَ ﴿٥٨﴾

(56) Say, "I have been prohibited from worshipping those that you call upon besides Allāh." Say, "I do not follow your whims, for then I shall go astray and will not be of the rightly guided ones." (57) Say, "Verily I am on a clear proof from my Lord, whereas you have denied it. I do not have that which you seek to hasten. Decisions rest only with Allāh. He declares the truth and is the best of all those who make decisions." (58) Say, "If I had what you seek to hasten, the matter would have been decided between us. Allāh knows best who the oppressors are.

## THE PROHIBITION AGAINST FOLLOWING THOSE WHO ARE ASTRAY

Allāh instructs the Holy Prophet صلى الله عليه وسلم with several commands in the above verses. Firstly Allāh says, "Say, 'I have been prohibited from worshipping those that you call upon besides Allāh.' Say, 'I do not follow your whims (so do not entertain hopes that I will join your ranks), for then I shall go astray and will not be of the rightly guided ones.'" The same subject matter is discussed in Surah kāfirūn (Surah 109).

Secondly, Allāh instructs the Holy Prophet صلى الله عليه وسلم, "Say, 'Verily I am on a clear proof from my Lord...' i.e. I am convinced that I am Allāh's messenger and that what I convey is the absolute truth. Clear signs and conclusive evidence prove this and there are no doubts whatsoever. While this is the truth, the disbelievers (Kuffār) "have denied it."

Besides denying the truth, they insisted that if they were wrong, why does Allāh's punishment not afflict them? They seemed to want to hasten the punishment to decide the matter. However, to send punishment is only in the hands of Allāh. Therefore, the Holy Prophet صلى الله عليه وسلم is commanded to say, 'I do not have that which you seek to hasten. Decisions rest only with Allāh.'

It is sheer foolishness that they request for punishment to decide the veracity of the Holy Prophet صلى الله عليه وسلم. Allāh has already elucidated the truth to guide people, as He says, "He declares the truth and is the best of all those who make decisions."

The third instruction to the Holy Prophet صلى الله عليه وسلم is to "Say, 'If I had

what you seek to hasten, the matter would have been decided between us." i.e. If I have the authority to punish people, the punishment would have come by now. However, instead of accepting the truth, the Polytheists sought punishment and continued in their oppressive ways of denying the truth. Denial is the greatest oppression of one's soul and "Allāh knows best who the oppressors are." He shall surely punish them in the Ākhirah (Hereafter), if not in this world.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ  
مِنْ وَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ  
مُبِينٍ ﴿٥٩﴾ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ  
فِيهِ لِقَآءَ أَجَلٍ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

(59) With Him are the keys of the unseen, about which none besides Him has any knowledge. He knows what is on the land and within the oceans. He is Aware of every leaf falling from a tree. Every grain in the darkness of the earth and every moist and dry thing is in the clear Book. (60) He is the One Who raises yours souls by night, knows what you do by day and awakens you to complete the fixed term. Then unto Him is your return and He shall inform you of what you used to do.

### THE KEYS OF THE UNSEEN ARE ONLY WITH ALLĀH AND HE IS AWARE OF EVERYTHING ON LAND AND IN THE SEA

In numerous verses of the Qur'ān, Allāh has summed up His knowledge by saying, "He has knowledge of everything." Allāh says in Surah Taghābun, "He knows what is in the heavens and the earth, and knows what you hide and what you disclose. Allāh knows the secrets of your hearts." [Surah 64, verse 4]

Says Allāh in Surah Yunus (Surah 10, verse 61), "Not even the equivalent of the weight of an atom in the heavens and the earth escapes Allāh." In a verse of Surah Mā'idah Allāh says, "This is so that you may know that to Allāh belongs what is in the heavens and what is in the earth and that verily Allāh has knowledge of all things." [Surah 5, verse 97]

A verse in Surah Talāq (Surah 65, verse 12) reads, "Verily the knowledge of Allāh encompasses everything." Allāh says in a verse of Surah Naml, "Say, 'None in the heavens and the earth has knowledge of the unseen besides Allāh. They do not even know when they will be resurrected.'" [Surah 27, verse 65]

In the verses under discussion Allāh declares, "With Him are the keys of the unseen, about which none besides Him has any knowledge. He knows what is on the land and within the oceans." He has knowledge of the millions of creatures and their species in the entire universe. Besides this "He is aware of every leaf falling from a tree. Every grain in the darkness of the earth and every moist and dry thing is in the clear Book." viz, the "Lawhul Mahfūz" ("The Protected Tablet").

Sayyidina Abdullāh bin Abbās رضي الله عنه has mentioned that "moist" things

refer to things that grow, whereas "dry" things refer to those things that do not grow. Other commentators state that "moist" and "dry" refer to everything in the universe because all bodies are either wet or dry in nature. Another opinion is that "wet" refers to animate beings, while "dry" denotes inanimate objects.

Allāh does not need to record all these things in the "Lawhul Mahfūz" because He possesses the knowledge Himself. The reason for recording it is so that the angels may read their instructions from it. Another reason is so that people have the conviction that all their actions have been recorded. It is called the Lawhul Mahfūz (*Protected Tablet*) because it cannot be altered and because the Satans (*Shayātīn*) [plural of Satans (*Shaytān*)] cannot gain access to it. [*"Rūhul Ma'ānī" v. 7 p.172*]

The knowledge of the unseen is only with Allāh and He may confer some of it to whomsoever He desires. Knowledge that is acquired through the agency of some medium is not regarded as knowledge of the unseen. It is an ignorant claim to say that meteorologists and doctors have knowledge of the unseen because they are able to tell when rain will fall and whether a foetus is male or female. These factors are determined by means of instruments (sonar equipment) and physical signs (like wind direction and moisture content in the air).

These are merely predictions and have been proven incorrect on innumerable occasions. Allāh's knowledge is infallible and not dependant on instruments. Before the creation of Sayyidina Ādam عليه السلام, Allāh already knew the number of his offspring and exactly who will be male and who will be female. (Nowadays this can only be determined by means of instruments after the foetus has developed genital organs).

"He is the One Who raises yours souls by night..." i.e. Allāh puts people off to sleep at night, thereby taking control of their souls. The Holy Prophet صلى الله عليه وسلم said, "Sleep is the sister of death." [*Mishkāt p. 500*]

".....knows what you do by day..." Allāh has mentioned this because people generally sleep at night and work during the day. However, Allāh is just as aware of the deeds of those who sleep by day and work at night.

Being awake and sleeping are like the life and death that every individual experiences separately. However, when Judgment day (*Qiyāmah*) arrives, it will be death for all. Sleep is like an imaginary death and then, when a person's appointed hour arrives and his fixed term expires, the real death overtakes him.

".....and awakens you (by day) to complete the fixed term." Thereafter, when a person leaves this temporary abode, Allāh reminds him "Then unto Him is your return and He shall inform you of what you used to do." Allāh draws people's attention to the realisation that they should concern themselves not only with their worldly lives, but they must also prepare for the Ākhirah (*Hereafter*) as well.

وَهُوَ الْفَاحِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ  
رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾ ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ ۚ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ



الْحَسِيدِينَ ﴿٦٢﴾ قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَيْنَا مِنْ هَذِهِ لَتَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾ قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٤﴾

(61) He is Mighty over His bondsmen and sends guardian angels to you. Until the time comes when death overtakes any of you, then Our messengers extract his soul without oversight. (62) Then they are returned to Allāh, their True Master. Lo! Judgment is His and He is the most swift of those who take reckoning. (63) Say, "Who shall rescue you from the darkness of land and sea when, humbly and secretly, you call unto Him saying, 'Most surely if You save us from this, we will definitely be of the grateful ones.'" (64) Say, "Allāh shall rescue you from it, and from every other difficulty, then too you ascribe partners to Him!"

### ALLĀH IS MIGHTY, HE APPOINTS GUARDIAN ANGELS OVER YOU AND RESCUES YOU FROM EVERY DIFFICULTY

Allāh describes Himself in these verses saying, "He is Mighty over His bondsmen..." None can overpower Allāh and He is at liberty to treat them as He pleases.

".....and sends guardian angels to you." This refers to the angels who record a person's deeds, as mentioned in Surah Infitār (Surah 83, verses 10,11,12), "Verily there are guardians upon you who are noble and recording. They know what you do." Other commentators are of the opinion that these are those angels that Allāh sends to protect people, as mentioned in Surah Ra'd, "For everyone there are angels ahead of him and following behind him, protecting him..." [Surah 13, verse 11]

The broad context of the verse includes both of the above categories of angels. Those recording actions record both, the good and the evil deeds. Allāh says in Surah Qāf, "There is a guardian ready for everything a person says." [Surah 50, verse 18]

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The angels of the day and angels of the night alternately come to you. They gather after the Salāhs of Fajr and Asr. When the angels who spent the night with you ascend to the heavens, Allāh asks them, even though He has perfect knowledge of His bondsmen, 'In what condition did you leave My servants?' They reply, 'When we left them they were performing Salāh and when we reached them they were also performing Salāh.'" [Mishkāt p. 62 from Bukhari and Muslim]

"Until the time comes when death overtakes any of you, then Our messengers (i.e. the angels of death) extract his soul..." The angels that are daily sent to people carry out tasks throughout the lifetime of these people. Eventually, when their terms expire and the time comes for them to die, the angels of death come to extract their souls. The author of "Ruhul Ma'āni" (v. 7 p.116) reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that the "messengers" in this verse refer to the angels of death. They extract the souls "..... without oversight."

"Then they are returned to Allāh, their True Master. Lo! Judgement is His and He is the most swift of those who take reckoning." Because of the different actions and spiritual conditions of people, some will have a quick reckoning while others will be detained for a longer period. Allāh, though, has the power to take reckoning of everyone in an instant if He pleases.

"Say, 'Who shall rescue you from the darkness of land and sea...' Sayyidina Abdullah bin Abbās رضى الله عنه has interpreted this to refer to the various trials and difficulties of life. During such trying times, even the idolaters turn to Allāh and "humbly and secretly" they supplicate to Allāh thus, "Most surely if You save us from this, we will definitely be of the grateful ones."

"Say, 'Allāh shall rescue you from it, and from every other difficulty, then too you ascribe partners to Him!' They promise to mend their ways, but when Allāh delivers them from their difficulties, they forget their promises and continue to commit polytheism (shirk).

This is as Allāh says in Surah Ankabūt, "When they board a ship they supplicate to Allāh, sincerely devoting their worship for Him. But when He rescues them to land, they again begin to ascribe partners to Him to show ingratitude for the things We gave them and to enjoy. Soon they will come to know." [Surah 29, verse 65,66]

Such is the psychology of the Polytheists. In times of ease, they commit polytheism (shirk) and at times of difficulty they turn to Allāh.

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلِيَسَّكُمْ  
 شَيْعًا وَيُذِيقَ بَعْضُكُم بَأْسَ بَعْضٍ أَنْظَرْ بَعْضٌ أَنظَرَ كَيْفَ نُصْرِفُ الْأَيَّاتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٥﴾  
 وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾ لِكُلِّ نَبَلٍ مُّسْتَقَرٌّ وَسَوْفَ  
 تَعْلَمُونَ ﴿٦٧﴾

(65) Say, "He is Able to send a punishment to you from above or from beneath your feet, or provoke you to divide into various factions and taste of each others brutality." See how We elucidate the verses so that they understand. (66) Your people deny this when it is the truth. Tell them, "I am not an overseer unto you. (67) For every proclamation, there is a fixed term and you shall soon come to know.

## ALLĀH IS ABLE TO AFFLICT YOU WITH A PUNISHMENT FROM ABOVE OR FROM BELOW AND CAUSE YOU TO ENGAGE IN WAR

The previous verses made mention of calamities at sea, when people turned to Allāh but then forgot Him. That was only one example of Allāh's punishment, otherwise "He is Able to send a punishment to you from above..." As it occurred in the past, certain nations were destroyed with a shower of stones, a terribly destructive rainstorm or when Jibr'il عليه السلام gave a devastating shriek from the heavens, causing objects and hearts to shatter. Allāh is also able to send a punishment 'from beneath your feet...' in the form of floods, sinkholes,

earthquakes, etc.

These are only examples, but Allāh is capable of punishing from all six directions. The Holy Prophet صلى الله عليه وسلم is reported to have made the following Supplication (*du'ā*), "O Allāh, protect me from the front, from behind, from my right, from my left and from above. I seek protection with your grandeur that I should not be destroyed from below." [Mishkāt p. 210]

Allāh says in Surah Mulk, "Have you taken security from Him in the heavens that He causes you to sink in the earth then it is convulsed. Or have you taken security from Him in the heavens that He showers stones upon you. So soon you will come to learn of My warning." [Surah 67, verses 16,17]

".....or provoke you to divide into various factions and taste of each others brutality." The commentator Abul Barakāt Nasafi رحمه الله writes in his Tafsīr "Madārikut Tanzīl" (v. 2 p.17) that Allāh is capable of dividing people into numerous factions, each having conflicting ideas and desires and following their own leaders. It will only be in war and battle that they will ever come together.

In this way, each will suffer at the hands of the other. This is a great punishment that neither descends from the heavens nor emerges from the earth. It happened to the nations of the past and is evident in this Ummah as well.

Sayyidina Zaid bin Aslam Ṭabī'ī رحمه الله said that when this verse was revealed, the Holy Prophet صلى الله عليه وسلم told the Companion (*Sahāba*) رضى الله عنهم, "Do not divide into factions after me, decapitating each other with your swords."

Sayyidina Hasan رحمه الله mentioned that "a punishment to you from above or from beneath your feet..." is addressed to the Polytheists and "or provoke you to divide into various factions and you taste of each others brutality" is addressed to the believers (*Mu'minīn*). [Durrul Manthūr v. 3 p.20]

Sayyidina Sa'd رضى الله عنه narrates that once the Holy Prophet صلى الله عليه وسلم passed the mosque (*Masjid*) of Bani Mu'āwiya and performed two Rakāhs Salāh there. The Companion (*Sahāba*) رضى الله عنهم also performed two Rakāhs Salāh with him. The Holy Prophet صلى الله عليه وسلم made a lengthy Supplication (*du'ā*) and then told them, "I asked my Lord for three things, two of which were accepted, and the third was refused. I asked my Lord not to destroy my Ummah by drought, and this was accepted. Then I asked my Lord not to drown my Ummah and He accepted this as well. When I asked that my Ummah should not fight amongst themselves, this Supplication (*du'ā*) was not accepted." [Mishkāt p. 512]

Although floods and droughts have killed many people of this Ummah, they have never destroyed the entire Ummah because of the supplication (*du'ā*) of the Holy Prophet صلى الله عليه وسلم.

"See how We elucidate the verses so that they understand." It is the grace of Allāh that He has explained His verses in great detail, furnishing all the necessary proofs so that people may be guided.

"Your people deny this when it is the truth. Tell them, 'I am not an overseer unto you.' - Inflicting punishment is not the duty of the Holy Prophet صلى الله عليه وسلم but is exclusive to Allāh.

"For every proclamation there is a fixed term and you shall soon come to know." This means that whatever has been proclaimed to people has a fixed period during which it will come to pass. Only Allāh knows when they will take place, and people will come to learn of them in due course.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾ وَمَا عَلَى الَّذِينَ يَنْقُوتُونَ مِنْ حَسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرَى لَعَلَّهُمْ يَنْقُوتُونَ ﴿٦٩﴾ وَذَرِ الَّذِينَ أَخَذُوا دِينَهُمْ لَعبًا وَلَهْوًا وَعَرَّضَتْهُمْ الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِمْ أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذَ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

(68) When you see those who engage in finding fault with Our verses, then turn away from them until they engage in some other talk. Should Devil (Shaytān) cause you to forget, then after recalling, do not sit with the oppressive folk. (69) The cautious ones are not at all accountable for them, but it is an advice so that they fear. (70) Forsake those who take their religion (Dīn) as a play and sport, whom the worldly life has deceived. Advise hereby (with the Qur'ān) so that no soul is apprehended by its deeds. There shall be neither helper nor intercessor for her (the soul) besides Allāh. Should she offer every compensation, it would not be accepted from her. Those are the ones who have been apprehended because of their actions. They shall have a drink of boiling water and an excruciating punishment because they used to disbelieve.

## THE PROHIBITION AGAINST SITTING IN GATHERINGS WHERE ISLĀM IS CRITICIZED

It happened once that believers (Mu'minīn) and polytheists were sitting together, when the polytheists, having no reverence for the Qur'ān, began to scoff and jeer at the Qur'ān. Allāh advised the Muslims saying, "When you see those who engage in finding fault with Our verses, then turn away from them until they engage in some other talk. Should Devil (Shaytān) cause you to forget, then after recalling, do not sit with the oppressive folk."

This subject matter has already been discussed in verse 140 of Surah Nisā, where Allāh says, "It has already been revealed to you in the Book that when you hear the verses of Allāh being rejected and ridiculed, you should not sit with them until they engage in other talks. Without doubt, in that case, you will be just like them."

The objection is raised that it is necessary to associate with the disbelievers (Kuffār) for the purpose of conveying the message of Islām to them. It is said that unless one interacts with the disbelievers (Kuffār), the message of Islām will not

reach them. In reply to this Allāh says, "*The cautious ones are not at all accountable for them [the disbelievers (Kuffār)], but it is an advice so that they fear.*"

This verse means that those believers (Mu'minīn) who are firm in their Belief (Imān), who recognize the truth from falsehood and who will not be influenced by the criticism of the disbelievers (Kuffār) may associate with them with the sole objective of advising them. Perchance they may take heed.

The author of "Rūhul Ma'ānī" (v. 7 p.184) quotes from Abu Ja'far رحمه الله عليه that when the verse, "*after recalling, do not sit with the oppressive folk*" was revealed, the Muslims said, 'If we immediately get up when the Polytheists criticize that Qur'ān, we will then not be able to sit in the Masjidul Harām, nor make Circumambulation (Tawāf) of the Ka'ba (because the Polytheists will never stop their gatherings)." On this occasion Allāh revealed the verse, "*The cautious ones are not at all accountable for them (the disbelievers), but it is an advice so that they fear.*" The verse told them that as long as they were practising good and did not participate in the gatherings of the Polytheists, they were not responsible for the actions of the Polytheists. At the same time, they were not to neglect advising them.

### SHUNNING THOSE WHO TAKE THEIR RELIGION (D'ĪN) AS PLAY AND SPORT AND WHO ARE BEGUILED BY THE LIFE OF THIS WORLD

Allāh says, "*Forsake those who take their religion (D'īn) (Islām) as a play and sport, whom the worldly life has deceived.* However, one should not ignore them totally, but one should "*advise hereby (with the Qur'ān) so that no soul is apprehended by its deeds.*"

Concerning those who have remained aloof from guidance and refused to accept the truth, Allāh says that on the Day of Judgement "*There shall be neither helper nor intercessor for her (the soul) besides Allāh.*" The Holy Prophets عليهم السلام were commissioned to convey the message and it was only the foolish ones who do not accept. They will be subjected to the everlasting torments of Hell when no ransom will avail any person. However, to save their souls, if they had the opportunity, they will try to pay the compensation. Allāh says, "*Should she offer every compensation, it would not be accepted from her.*"

Allāh had mentioned in Surah Mā'idah (Surah 5, verse 36), "*Indeed if the disbelievers (Kuffār) possessed whatever is in the earth plus the like thereof in addition to ransom themselves from the punishment of the Day of Judgement, it will not be accepted from them. Theirs shall be an agonizing chastisement.*" This subject has been discussed on numerous occasions in the Qur'ān.

"Those are the ones who have been apprehended because of their actions. They shall have a drink of boiling water..." Allāh says in Surah Muhammad, "*They will be made to drink boiling water that will slash their intestines to shreds.*" [Surah 47, verse 15]

Added to this they will have to suffer "*an excruciating punishment because they used to disbelieve.*"

**Lesson:** The above verse prohibits Muslims from attending such gatherings where Allāh, the Holy Prophet صلى الله عليه وسلم the Qur'ān or the religion (D'īn) of

Islām are denied or ridiculed. In many countries where Muslims are in the minority, the disbelievers (*Kuffār*) convene gatherings and organise dramas that ridicule Islām and the Muslims. They even invite the Muslims to these gatherings; sadly many Muslims ignorantly attend and tolerate them.

The disbelievers (*Kuffār*) also write literature that derides Islām, and Muslims in universities and colleges read them in the name of research. This is also Unlawful (*Harām*), as is attending such gatherings as mentioned above. It constitutes disrespect and impertinence to hear or read discourses that mock Islām. If a person attended such a gathering innocently, then he should not delay to leave, as Allāh says, *"after recalling, do not sit with the oppressive folk."*

There are occasions when it becomes necessary to reply to their mockery and abuse of Islām. In such cases, it is permissible for only such Muslims to attend these gatherings who are able to decisively debate the disbelievers (*Kuffār*) involved.

The tragedy is that most Muslims do not educate themselves sufficiently in Islām. They spend years acquiring the knowledge of this world, but are ignorant about Islāmic beliefs, practices, the teachings of the Qur'ān and Ahadith and the biography of the Holy Prophet صلى الله عليه وسلم. They therefore swallow the abuse of the disbelievers (*Kuffār*) and cannot contest them. Worse still is the fact that they are then influenced by the talk of the disbelievers (*Kuffār*) and begin to doubt Islām. Eventually they develop such an inferiority complex that they listen to everything that the disbeliever (*kāfir*) says without a word of objection. It is totally Unlawful (*Harām*) for such people to attend these gatherings.

Even more surprising are those Muslims who go to Orientalist educators in disbelievers (*Kuffār*) universities to obtain some degree in Islāmic studies. In the course of their studies their "educators" continuously raise objections against Islām (mostly in the name of a "critical analysis"), thereby teaching them how to raise objections against Islām. They then attain their degrees by using the very answers furnished by these Orientalists, and later propagate these to other students and their students when they begin to lecture. Thus, they preach the teachings of Islāmic enemies. It is Unlawful (*Harām*) to enrol at such universities

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا  
 اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى  
 الْهُدَىٰ أَتَيْنَا قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَأُمِّرْنَا لِئَلِمَ الْعَالَمِينَ  
 ٧١ وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ۖ وَهُوَ  
 الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ  
 الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَنَّا الْغَيْبُ وَالشَّهَادَةُ وَهُوَ  
 الْحَكِيمُ الْخَبِيرُ ٧٣

(71) Say, "Leaving Allāh, should we call unto that which cannot benefit us, nor harm us and turn back on our heels after Allāh had guided us? Should we be like he whom Devil (Shaytān) had deviated from the path in a forest, leaving him bewildered when he has companions calling him to guidance saying, 'Come to us!'" Say, "Verily only the guidance of Allāh is guidance and we have been commanded to surrender to the Lord of the universe, ... (72) to establish Salāh and to fear Him. He is the One unto Whom you will be gathered." (73) He is the One Who created the heavens and the earth with the truth. The day when He shall say, "Be!" and it will be. His speech is the truth and sovereignty shall be His on the day when the trumpet is blown. He is the Knower of the unseen and the visible and He is the Wise, the Informed.

## ONLY THE GUIDANCE OF ALLĀH IS GUIDANCE

It is narrated in "Durrul Manthūr" that the Polytheists told the believers (Mu'minīn) to follow their way and discard the way of the Holy Prophet صلى الله عليه وسلم. In reply to this Allāh revealed the above verse viz. "Say, 'Leaving Allāh, should we call unto that which cannot benefit us, nor harm us and turn back on our heels after Allāh had guided us?...'"

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that Allāh has cited the example of a person who lost the way. His companions call him to the right path, but the Devils (Shayātīn) are there frightening him so that he follows their desires. He thus stands bewildered and motionless. If he responds to the Devils (Shayātīn), he will be destroyed, but if he hearkens to his companions, he will be guided.

When the disbelievers (Kuffār) call the believers (Mu'minīn) to follow them, Allāh instructs that they should reply, "Say, 'Leaving Allāh (Who has perfect authority to effect harm and benefit), should we call unto that which cannot benefit us, nor harm us and turn back on our heels after Allāh had guided us? Should we be like he who Devil (Shaytān) had deviated from the path in a forest, leaving him bewildered when he has companions calling him to guidance saying, 'Come to us!'" This will be the consequence of accepting the advice of the disbelievers (Kuffār).

"Say, 'Verily only the guidance of Allāh is guidance..." Once a person has received guidance from Allāh, he does not require any other recommendations, especially from the disbelievers (Kuffār).

Furthermore, the believers (Mu'minīn) are commanded to say, "and we have been commanded to surrender to the Lord of the universe, to establish Salāh and to fear Him. He is the One unto Whom you will be gathered." How can one forsake Oneness of Allāh (Tauhīd) and the worship of Allāh, when one will have to stand before Allāh on the Day of Judgment.

"He is the One Who created the heavens and the earth with the truth." i.e. with perfection. Resurrection is by no means farfetched, especially for Allāh. He is Omnipotent and doing things is extremely easy for Him, as Allāh says, "The day when He shall say, 'Be!' and it will be."

"His speech is the truth and His shall be the sovereignty the day when the trumpet is blown." On that fateful day, none shall have any authority but Him.

"He is the Knower of the unseen and the visible and He is the Wise, the Informed." According to His wisdom, He will give retribution and when He decides that the trumpet be blown to signal the Day of Judgment, only then will it be blown.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ ۖ أَذْرَ أَتَتَّخِذُ أَصْنَامًا ۖ إِلَٰهَةً ۖ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾ وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ ٱلْأَفْلَٰكَ ﴿٧٦﴾ فَلَمَّا رَأَى ٱلْقَمَرَ بَازِعًا ۖ قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ ٱلْقَوْمِ الضَّآلِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى ٱلشَّمْسَ بَازِعَةً ۖ قَالَ هَٰذَا رَبِّي هَٰذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنفُوْرُ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ ٱلسَّمٰوٰتِ وَٱلْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾ وَحَاجَّهُ قَوْمُهُ ۖ قَالَ أَتُحْجِثُونِي فِي ٱللَّهِ وَقَدْ هَدَانِ ۖ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ ۚ إِلَّا أَن يَشَآءَ رَبِّي شَيْئًا ۖ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۖ أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطٰنًا ۖ فَأَيُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾ ٱلَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمٰنَهُمْ بِظُلْمٍ ۖ أُولَٰئِكَ لَهُمُ ٱلْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾

(74) When Ibrahīm told his father Āzar, "Do you take idols as your deity? Indeed I see you and your people in manifest error." (75) Thus We showed Ibrahīm the kingdoms of the heavens and the earth so that he may become of those convinced. (76) When the night shrouded him he saw a star. He said, "This is my Lord!" But when it set he said, "I do not like things that set." (77) When he saw the moon shining, he said, "This is my Lord!" But when it set, he said, "If my Lord does not guide me I shall surely become of the strayed nation." (78) When he saw the sun shining he said, "This is my Lord! This is the greatest!" But when it set he said, "O my people, indeed I am innocent of the things that you ascribe." (79) "Verily, I have turned my face to the Being Who created the heavens and the earth, detaching myself from all others and inclining only to Allāh, and I am not of the Polytheists (Mushrikīn)." (80) His people debated with him. He said, "Do you debate with me concerning Allāh, when He has guided me? I do not fear what you ascribe as partner to Him, unless my Lord wills something. The knowledge of my Lord encompasses everything. Will you not take heed? (81) "How can I fear that which you associate as partners when you do not fear that you ascribe such partners to Allāh regarding whom Allāh has not revealed a warrant to you? So which of the two groups are more worthy



of safety; if you have knowledge?" (82) Those who believe and do not obscure their belief with oppression, only for such people will be safety and only they are rightly guided.

## THE DEBATE OF SAYYIDINA IBRAHĪM عَلَيْهِ السَّلَام ABOUT THE WORSHIP OF THE STARS, MOON AND SUN

Sayyidina Ibrahim عَلَيْهِ السَّلَام is considered to be the father of all the Holy Prophets عَلَيْهِمُ السَّلَام who came after him. His nation lived in the vicinity of Babylon, which is situated in present-day Iraq. The king at that time was a person called Nimrūd, who claimed to be Allāh. The people worshipped idols and even the father of Sayyidina Ibrahim عَلَيْهِ السَّلَام was an idolater.

Sayyidina Ibrahim عَلَيْهِ السَّلَام, who was born as a believer in one deity, invited the people to Oneness of Allāh (*Tauhīd*) and underwent tremendous sacrifices for this cause. His confrontation with Nimrūd is narrated in Surah Baqarah (Surah 2, verse 258) in the verse, "Did you not see the one who disputed with Ibrahim عَلَيْهِ السَّلَام concerning his Lord..." The incident where he was thrown into a raging fire will be discussed in Surah Anbiya and Surah Saffāt (Surahs 21 and 37 respectively).

In the above verse, Allāh says, "When Ibrahim told his father Āzar, 'Do you take idols as your deity? Indeed I see you and your people in manifest error.'" In Surah Maryam (Surah 19, verse 42), the address of Sayyidina Ibrahim عَلَيْهِ السَّلَام also appears where he told his father, "O my beloved father, why do you worship that which cannot hear, cannot see and cannot benefit you in the least?" He also exhorted his father not to worship Devil (*Shaytān*) and that remaining as he was would invite the punishment of Allāh.

His father listened but refused to accept and he blurted out, "If you do not desist, I shall surely stone you (to death)! Leave me to be totally separated from us!" [Surah Maryam, verse 46]

Ibn Kathīr رحمه الله عليه writes in "Al Bidaya wan Nihayah" (v. 1 p.104) that the people of Damascus and those in its vicinity worshipped seven stars and each of the seven doors of Damascus bore the picture of one of these stars. They made offerings to these stars and had feasts in their names. (The seven stars refer to the sun, moon and the planets Mars, Venus, Mercury, Jupiter and Saturn). It appears that the incident mentioned in the verse occurred somewhere near Damascus, after Sayyidina Ibrahim عَلَيْهِ السَّلَام had left his people.

The incident was that he once saw a bright and shining star. According to Sayyidina Abdullāh bin Abbās رَضِيَ اللهُ عَنْهُ this was Jupiter, while Sayyidina Qatadah رحمه الله عليه maintains that it was Venus. As a lesson to the worshippers of these planets who were also present Sayyidina Ibrahim عَلَيْهِ السَّلَام said, "This is my Lord!" After a while "when it set he said, 'I do not like things that set.' - i.e. How can one worship something that disappears and not there when you need it?

Thereafter the moon, being brighter than any star or planet appeared. "When he saw the moon shining, he said, 'This is my Lord!' But when it set, he said, 'If my Lord does not guide me I shall surely become of the strayed nation.'" In this way he invited them to Oneness of Allāh (*Tauhīd*) in a most unique way and this statement alluded to them that they were a nation gone astray.

*"When he saw the sun shining he said, 'This is my Lord! (Since he knew that after the sun, no brighter celestial body would appear, he added) This is the greatest!'"* Knowing that the discourse was now to end, he waited for the sun to set and then said most decisively without hinting, *"O my people, indeed I am innocent of things that you ascribe..."*

In this way he impressed upon their minds that whatever they worshipped were the creation of Allāh and that He decides when they should appear and disappear. He meant to inform them that just as he absolves himself from worshipping these things, they should also refrain from the practice.

Thereafter, he went on to say even more unambiguously, *"Verily, I have turned my face to the Being Who created the heavens and the earth, detaching myself from all others and inclining only to Allāh, and I am not of the Polytheists (Mushrikīn)."*

### SAYYIDINA IBRAHĪM'S عَلَيْهِ السَّلَام REPLY TO THE PEOPLE'S PROTESTS

Sayyidina Ibrahim عَلَيْهِ السَّلَام had already proven to his people the fallacy of their beliefs, rendered them speechless and declared his Belief (*Imān*). Yet they disputed with him saying that they had found their forefathers doing the same. They wanted him to rather become one of them. Allāh describes the scene when He says, *"His people debated with him. He said, 'Do you debate with me concerning Allāh, when He has guided me?'"* i.e. since I am convinced about my religion (*D'īn*), how can I leave it for you?

It seems that they then threatened Sayyidina Ibrahim عَلَيْهِ السَّلَام with their false gods, to which he replied, *"I do not fear what you ascribe as partner to Him..."* "These are lifeless and can do no harm nor any good. He then added *"unless my Lord wills something."* Only in this ease can anything happen to one. *"The knowledge of my Lord encompasses everything. Will you not take heed?"* It is now only left to them to accept since they have been presented with the detailed proofs of Oneness of Allāh (*Tauhīd*).

*"How can I fear that which you associate as partners when you do not fear that you ascribe such partners to Allāh regarding whom Allāh has not revealed a warrant to you?"* It is not possible that these false gods should be feared when they do not possess the capacity to harm anyone. The Polytheists should rather fear Allāh since He is most Capable of effecting good and harm. Whatever they fabricate has not been warranted by Allāh, but rather condemned by Him.

*"So which of the two groups are more worthy of safety; if you have knowledge?"* The one group consists of those who accept Allāh as their sole deity while the other ascribes others as partners to Him. The second group are the guilty ones who threaten those who believe in Allāh. The answer to this question can be ascertained simply by applying one's intelligence.

Allāh then replies by saying, *"Those who believe and do not obscure their belief with oppression, only for such people will be safety and only they are rightly guided."* This verse declares the safety of those who possess true Belief (*Imān*) i.e. their beliefs and actions comply perfectly with the Shari'ah. The verse refers to those who do not obscure their belief in Allāh with polytheism (*shirk*). Only their Belief

(Imān) is acceptable in the sight of Allāh. They believe in Allāh, all His messengers عليه السلام, Books, the Ākhirah (Hereafter) and everything that was brought by the Holy Prophets عليهم السلام. After the advent of the Holy Prophet صلى الله عليه وسلم, Belief (Imān) will never be acceptable without belief in him as well.

وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ إِنَّ رَبَّكَ  
 حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا  
 مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ  
 نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾  
 وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا كُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ وَمِن  
 ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَأِخْوَانِهِمْ وَأَجْنِبَتِهِمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾ ذَلِكَ  
 هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّن عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَ عَلَيْهِمْ مَا كَانُوا يَعْمَلُونَ  
 ﴿٨٨﴾ أُولَئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنُّبُوَّةَ فَإِن يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا  
 قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَيُهْدِيهِمْ أَفْتَدَهُ قُل لَّا  
 أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِن هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٩٠﴾

(83) This is Our argument that We gave to Ibrahīm عليه السلام against his nation. We raise the stages of whomsoever We wish. Verily your Lord is the Wise, All Knowing. (84) We gifted him with Is'hāq and Ya'qūb, both of whom We guided. We guided Nūh from before and from his progeny Dawūd, Sulaymān, Ayyūb, Yusuf, Mūsa and Harūn. Thus We reward those who do good. (85) And Zakariyya, Yahya, Isā and Ilyās, all of whom were of the righteous... (86) And Ismā'īl, Yasa, Yunus and Lūt. Each of them We favoured above the universe... (87) ..and from their forefathers, progeny and brothers. We chose them and guided them to the straight path. (88) This is Allāh's guidance by which He guides whom He wills from His bondsmen. If they commit polytheism (shirk), then all their actions will be destroyed. (89) These are the ones whom We have granted the Book, wisdom and apostleship. If the people of the present times reject the apostleship, then We have appointed many people who will not reject it. (90) These are those people whom Allāh has guided, so follow their guidance. Say, "I do not ask from you remuneration for it. It is but a reminder for the universe."

## THE VARIOUS HOLY PROPHETS عليهم السلام AND THE INSTRUCTION TO FOLLOW THEM

The altercation that Sayyidina Ibrahīm عليه السلام had with those who worshipped the stars was an argument that Allāh inspired in him. Allāh says,

"This is Our argument that We gave to Ibrahīm عليه السلام against his nation."

"We raise the stages of whomsoever We wish. Verily your Lord is the Wise, All Knowing." The Holy Prophet عليه السلام were conferred with the highest stages and among them there were also many echelons. Allāh says in Surah Baqarah, "These are the messengers, some of whom We have given excellence over others." [Surah 2, verse 253]

Sayyidina Ibrahīm عليه السلام attained a high rank because of his sacrifices for the religion (D'īn) and the numerous debates he had with the people and sovereigns. Those Holy Prophet عليه السلام who came after him were all from his progeny. It is because of this that he is referred to as the father of the Holy Prophets عليهم السلام. Allāh then speaks of his progeny saying, "We gifted him with Is'hāq and Ya'qūb, both of whom We guided." Sayyidina Ibrahīm عليه السلام taught his children, they obliged and they in turn taught their children.

"We guided Nūh from before..." Sayyidina Nūh عليه السلام is called the second Ādam عليه السلام because all mankind issued from him after mankind was destroyed in the floods. It was his offspring that spread out on to the earth.

"Rūhul Ma'āni" (v.7 p.21 1) narrated from Tabarani that Sayyidina Abu Dharr رضي الله عنه asked the Holy Prophet صلى الله عليه وسلم, 'O the Holy Prophet صلى الله عليه وسلم, who was the first of all the Holy Prophets عليهم السلام?' the Holy Prophet صلى الله عليه وسلم replied, "Nūh عليه السلام. There was a difference of ten generations between him and Sayyidina Ādam عليه السلام." [Mishkāt p. 513]

Sayyidina Ādam عليه السلام was the first Holy Prophet, as mentioned clearly in certain Ahadīth, but Sayyidina Nūh عليه السلام is allegorically referred to as the first. Certain commentators have mentioned that the name 'Nūh' is not Arābic, and Allāma Kirmani رحمه الله states that it is a Hebrew word that means 'something stationary.' Hākim رحمه الله has mentioned that Sayyidina Nūh's عليه السلام name was actually Abdul Ghaffār and that he was called Nūh because he would constantly weep because of fear of Allāh (if translated in Arabic, the name "Nūh" will refer to one who weeps abundantly). ["Rūhul Ma'āni"]

"...and from his progeny Dawūd, Sulaymān, Ayyūb, Yusuf, Mūsa and Harūn." Sayyidina Dawūd عليه السلام was the same person who killed Jalūt (Goliath), Allāh bestowed him with Holy Prophethood and kingship. After him his son Sayyidina Sulaymān عليه السلام became king and messenger, and he built Baitul Muqaddas.

Ibn Jarīr رحمه الله writes that Sayyidina Ayyūb عليه السلام was related to Sayyidina Is'hāq عليه السلام in the fourth generation. According to the historian Ibn Asākir رحمه الله, his mother was the daughter of Sayyidina Lūt عليه السلام. Sayyidina Yusuf عليه السلام is known to be the grandson of Sayyidina Is'hāq عليه السلام, i.e. the son of Sayyidina Ya'qūb عليه السلام.

Sayyidina Abdullāh bin Umar رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The son of a noble, the son of a noble, the son of a noble, the son of a noble (viz.) Yusuf, the son of Ya'qūb, the son of Is'hāq, the son of Ibrahīm عليه السلام." [Bukhari v. 1 p.497]

The brothers, Sayyidina Harūn and Mūsa عليه السلام are mentioned in numerous verses of the Qur'ān. The Qur'ān testifies to the fact that they were

brothers, but there exists a difference of opinion with regard to whether they were real brothers or uterine brothers. Both their names are not Arabic.

Sayyidina Abdullāh bin Abbās رضي الله عنه reports that in the Coptic language "Mū" means water and "Sha" means trees. Therefore, Sayyidina Mūsa عليه السلام was called Mūsha because as a child he was thrown between some trees where there was some water. Then, according to a law in the Arabic language, the "Sha" was changed to "Sa" and the name thus became "Mūsa" in Arabic. According to certain scholars, the word Harūn is a Hebrew name meaning 'someone beloved.'

*"Thus We reward those who do good..."* They were rewarded just as Sayyidina Ibrahīm عليه السلام and the other Holy Prophets عليهم السلام were rewarded before him. [*"Rūhul Ma'āni"*]

*"And Zakariyya, Yahya, Isa and Ilyās..."* All of these Holy Prophets عليهم السلام were also from Sayyidina Ibrahīm عليه السلام's progeny. Sayyidina Zakariyya عليه السلام was the father of Sayyidina Yahya عليه السلام. Sayyidina Zakariyya عليه السلام had made Supplication (*du'ā*) to Allāh for pure offspring despite the fact that his wife was barren. Allāh granted him his wish in the form of Sayyidina Yahya عليه السلام.

In the time of Sayyidina Zakariyya عليه السلام, the wife of Sayyidina Imrān عليه السلام took an oath that she would devote her son yet-to-be-born to the service of the Baitul Muqaddas. However, she bore a girl whom she named Maryam, and was to become Sayyidah Maryam عليها السلام, the mother of Sayyidina Isā عليه السلام. The entire incident has been mentioned in Surah Āl Imrān.

Sayyidina Isā عليه السلام comes from the progeny of Sayyidina Ibrahīm عليه السلام through his mother, since he was born without a father. Some commentators have thus concluded that the word "dhuriyya" ('progeny') also includes the children of one's daughters. There is a difference of opinion in this regard, the details of which are mentioned in "*Rūhul Ma'āni*".

Some commentators have mentioned that Sayyidina Ilyās عليه السلام was the son of Sayyidina Ismā'il عليه السلام.

*"..... all of whom were of the righteous..."* Each of these Holy Prophets عليهم السلام possessed the quality of piety to the highest degree i.e. they practised everything good and abstained from everything evil. The most righteous of them was Sayyidina Ibrahīm عليه السلام.

*"And Ismā'il, Yasa, Yunus and Lūt."* Since this verse is also linked to "from his progeny," an objection is raised that Sayyidina Lūt عليه السلام was not from the progeny of Sayyidina Ibrahīm عليه السلام. It is also mentioned that Sayyidina Yunus عليه السلام was also not from his descendants. This objection is removed when we assume that this verse is rather linked to other verses like "*We have sent*" or "*We guided.*"

Sayyidina Ismā'il عليه السلام was the son of Sayyidina Ibrahīm عليه السلام and the Holy Prophet صلى الله عليه وسلم was from his descendants. Both Sayyidina Ibrahīm and Ismā'il عليه السلام made the Supplication (*du'ā*), "*Our Lord, sent amongst them (our progeny) a messenger from them...*" (Surah Baqarah, verse 129), referring to Sayyidina Muhammad صلى الله عليه وسلم.

The father of Sayyidina Yunus عليه السلام was Matta. Sayyidina Yunus عليه السلام was from the town of Nineveh and was sent as a Holy Prophet to them. His story is mentioned in Surah Anbiya (21), Surah Saffāt (37) and Surah Nūn Al Qalam (68). The detailed incident will, Insha Allāh, be mentioned in Surah Saffāt.

Sayyidina Lūt عليه السلام was the son of Sayyidina Ibrāhīm's brother Hārān. He accepted the message of Sayyidina Ibrāhīm عليه السلام and migrated with him to Shām. Allāh made him a messenger and sent him to a few towns, as will be mentioned in Surah A'rāf (7), Surah Shu'arā (26) and other Surahs.

*"Each of them We favoured above the universe..."* Since the Holy Prophet صلى الله عليه وسلم is superior than all of these Holy Prophets عليهم السلام, commentators interpret the verse to mean that they were favoured above the universe of their particular eras. The author of "Rūhul Ma'āni" writes that this verse indicates that the Holy Prophets عليهم السلام were superior in rank even to the angels.

*"And from their forefathers, progeny and brothers."* Allāh had guided and favoured the forefathers, offspring and brothers of the Holy Prophets عليهم السلام mentioned above. "We chose them and guided them to the straight path." This emphasises what has been mentioned previously.

*"This is Allāh's guidance whereby He guides whom He wills from His bondsmen."* This verse teaches us that guidance comes only from Allāh. No person, be he a saint or a Holy Prophet can boast to others of the fact that he has been guided, since it is a blessing from Allāh.

*"If they commit polytheism (shirk), then all their actions will be destroyed."* Polytheism (shirk) and disbelief (kufr) destroy all actions. The Holy Prophets عليهم السلام have been protected by Allāh from committing any sin. The verse, therefore, means that even if it is assumed that they were ever to commit polytheism (shirk), it will destroy even their noble deeds. Therefore, a disbeliever (kāfir) and a Polythe cannot expect to gain any reward from their actions.

*"These are the ones whom We have granted the Book, wisdom and apostleship."* The "Book" refers to all divine scriptures and "wisdom" refers to the reality of all things, as well as to the ability to judge between people. Prophethood ('nabuwwa') was conferred to all of them i.e. each of them was called a Holy Prophet. All the Holy Prophets عليهم السلام mentioned above have not been termed "Rasūl" (Messenger) "Holy Prophet," the reason being [according to some Scholars (Ulemā)] that a "Rasūl" (Messenger) Holy Prophet is a (Nabi) Prophet who had been given a new Shari'ah and a new book. All those mentioned above did not receive this privilege.

*"If the people of the present times, reject the apostleship, then We have appointed many people who will not reject it."* Rejecting their apostleship will mean that one is rejecting the Holy Prophet صلى الله عليه وسلم and the Qur'ān, because both the Qur'ān and the Holy Prophet صلى الله عليه وسلم inform us of their apostleship. Some commentators mention that the verse ("people who will not reject it") refers to the Companion (Sahāba) رضى الله عنهم, while others state that it refers to all the believers from the progeny of Sayyidina Ādam عليه السلام, including the people of every century since man's inception.

*"These are those people whom Allāh has guided, so follow their guidance."* This

refers to following them in the basics of belief i.e. belief in Allāh, His messengers, His books, his angels and the Day of Judgement. They should also be followed in their character, morals, piety, abstinence, humility, patience, fortitude, etc.

Bukhari (v. 2 p.709) reports that Sayyidina Abdullāh bin Abbās رضى الله عنه made sajdah (prostration) when he recited the 24th verse of Surah Sād (38). When his student, Sayyidina Mujāhid رحمه الله عليه asked him why he performed the sajdah, he replied, "Do you not recite the verses, '...and from his progeny Dawūd, Sulaymān ... These are those people whom Allāh has guided, so follow their guidance'? Sayyidina Dawūd عليه السلام was from those whom the Holy Prophet صلى الله عليه وسلم was instructed to follow. [Since the verse of Surah Sād mentions that Sayyidina Dawūd عليه السلام made prostration (sajdah)] the Holy Prophet صلى الله عليه وسلم also made the prostration (sajdah) after reciting this verse."

According to Imām Abu Hanifah رحمه الله عليه it is Compulsory (Wājib) to perform this prostration (sajdah) in Surah Sād, while according to Imām Shafi'i رحمه الله عليه it is not.

"Say, 'I do not ask from you remuneration for it.'" Allāh will confer the reward of propagating the message. Allāh says in Surah Saba, "Say, 'You may keep whatever remuneration I may have asked from you. My reward is from Allāh only and He is Witness over everything.'" [Surah 34, verse 47]

"It is but a reminder for the universe." Since the Qur'ān is a reminder for the entire universe, it indicates that the Holy Prophet صلى الله عليه وسلم was sent as a messenger to the entire universe.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنْزَلَ الْكِتَابَ  
الَّذِي جَاء بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قُرْآنًا يَّبْذُرُونَهَا وَتُخْفُونَ كَثِيرًا  
وَعِلِمْتُمْ مَا لَمْ تَعْلَمُوا أَنَّكُمْ قُلُوبُ اللَّهِ تُمْ ذَرَّهُمْ فِي خَوَاضِحِهِمْ يَلْعَبُونَ ﴿٩١﴾

(91) People have not realised Allāh's power as they should have realised when they said, "Allāh has not revealed anything to any human being." Say, "Who has revealed the Book that Mūsa brought as a light and guidance for people? You placed it in various pages that you showed, but much of it you concealed. You were taught such things that neither you, nor your forebears had knowledge of." Say, "Allāh (revealed these)!" and then leave them to play in their absurdities.

## AN EXAMPLE OF THE OBSTINACY AND INSOLENCE OF THE JEWS

"People have not realised Allāh's power as they should have realised..." Many people do not believe in Allāh and there are also many who associate partners with Him despite believing in Him. They do not believe in His glorious attributes as they should. Allāh therefore sent His messengers and books to guide people, but there were still many who did not accept.

"..... when they said, 'Allāh has not revealed anything to any human being.'" Sayyidina Mujāhid Tābi'i رحمه الله عليه mentions that the Polytheists of Makkah

made this statement. Other commentators maintain that it was the Jews who said it.

“Durrul Manthūr” (v. 3 p.29) narrates that a hefty Jewish scholar by the name of Mālik bin Sayf once argued with the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم told him, “I ask you by the oath of that Allāh Who revealed the Torah to Sayyidina Mūsa عليه السلام! Did you see in the Torah that Allāh detests a hefty scholar?”

Upon hearing this, he burst out in a rage and shouted out, “By Allāh! Allāh has not revealed anything to any human being!” This statement refuted even the Torah, so his companions told him, “Its a shame that you say such things! Was nothing revealed to Mūsa عليه السلام?” Paying no heed to their advice, he repeated his statement exclaiming, “Allāh has not revealed anything to any human being!” On this occasion the above verse was revealed.

It is indeed the pinnacle of obstinacy that a person denies his deep-rooted beliefs, thus forsaking his religion (D'īn) altogether. Some people are foolish enough to claim that they believe in Allāh but they do not fear His retribution, thus denying Allāh's capacity to take them to task. Such people have truly ‘not realised Allāh's power as they should have realised.’

Allāh informs the Holy Prophet صلى الله عليه وسلم, “Say; ‘Who has revealed the Book that Mūsa brought as a light and guidance for people?’” By saying that Allāh had not revealed anything to any human is to refute whatever the Jews believed in as well. It is a refutation of reality.

Thereafter Allāh makes mention of the evil actions of the Jews by saying, “You placed it (the Torah) in various pages that you showed (to people), but much of it you concealed.” When a question was posed to any of the Jewish scholars, they placed their hand into a box and extracted any page. They then pretended to read the law, which they phrased according to the desire of the questioner. In this manner, they extracted money from the people and hid the description of the Holy Prophet صلى الله عليه وسلم from them. The details of how they concealed the law of stoning (*rajm*) has already been discussed [refer to the commentary of verses 41 to 43 of Surah Mā'idah (5)]

“You were taught such things that neither you, nor your forebears had knowledge of” Say, ‘Allāh (revealed these)!’ Firstly, the Jews accepted the Torah. Secondly, they believed that it was worthy to be accepted because it was a light and a source of guidance. Thirdly, they utilised it. Although they also abused it, the fact that they referred to it denotes that it was acceptable to them and they never rejected it. Fourthly, they believed that it was a boon and favour to them, due to which they attained the position of religious scholars. It was therefore impossible for them to say that they refute the Torah. When they have accepted all the above facts, the question is posed, “Since you accept that the Torah is a reality, who revealed it?” They have no choice but to admit that it was Allāh who revealed it to Sayyidina Mūsa عليه السلام.

“then leave them to play in their absurdities.” The duty of the Holy Prophet صلى الله عليه وسلم was to convey the message. Once this was done and they still do not accept after much explanation, they should be left to be. They shall soon learn the



error of their ways once they reach the Ākhirah (Hereafter).

**Lesson:** The Holy Prophet صلى الله عليه وسلم has prophesied that a time will dawn upon his Ummah when they will follow exactly in the footsteps of the Bani Isrā'il. [Mishkāt p. 30]

Today the reality of this can be witnessed. In the name of patronage, many so-called saints are greedily consuming peoples' money. Just like the Bani Isrā'il, they seek only the world and are far removed from the sunnah. They purposely pass such rulings in the matters of religion (*D'in*) that are contrary to the Shari'ah so that people continue patronising them and filling their coffers. They remain ready to debate with the true Scholars (*Ulemā*) and then misinterpret the Qur'an and Ahadith to suit their sinister ends.

It once occurred that a person claiming to possess knowledge was delivering a sermon and, in trying to prove the excellence of the Holy Prophet صلى الله عليه وسلم, told the audience that "*Lā ilāha Illallāh*" does not appear in the Qur'an. A hāfiz (one who memorized the Qur'an) stood up to walk away. Seeing this the speaker said, "See that Wahabi walking away!" The hāfidh said, "I am leaving because you had incorrectly stated that "*Lā ilāha Illallāh*" was not in the Qur'an."

"If it is, then show it to me!" retorted the speaker. When a Qur'an was brought, the hāfiz pointed out the second ruḳu of Surah Sāffāt [Surah 37, verse 35] and Surah Muhammad [Surah 47, verse 19] where "*Lā ilāha Illallāh*" is clearly mentioned. When confronted with the reality, the speaker blurted, "This is the Qur'an of the Wahabis! They wrote it themselves!" Such statements are synonymous to that which the Jew Mālik bin Sayf made to soothe his dented pride.

Then there are the Rawāfidh, who claim that the Qur'an has been altered because the Qur'an refutes their fabricated beliefs. Whereas the Qur'an (in Surah Tauba) declares that Allāh is pleased with the emigrants (*Muhajirīn*), the Ansār and those who follow them, these people call the Companion (*Sahāba*) رضى الله عنهم disbelievers (*Kuffār*). When this belief is rebuffed by the Qur'an, not only do they say that the Qur'an was altered, but they insolently say that Allāh did not know at that time that the Companion (*Sahāba*) رضى الله عنهم were going to forsake Islām. (May Allāh save us!)

How outrageous can they be that they are prepared to attribute ignorance to Allāh just to preserve their false beliefs? Such is the condition of so many deviant factions of our time.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا  
وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

(92) This is the Book that We have revealed, which is most blessed. It verifies that which was before it so that you may warn the people of "The mother of all Villages" (Makkah) and those in its vicinity. Those who are convinced of the Ākhirah (Hereafter) believe in it and they are observant of their Salāh.

## THE QUR'ĀN IS A BLESSED BOOK AND VERIFIES THE PREVIOUS SCRIPTURES

In the previous verses, the Jews refuted all the scriptures, including the Qur'ān. Therefore, in this verse, Allāh confirms the revelation of the Qur'ān, adding that it "is most blessed" and that it "verifies that which was before it..."

The author of "Rūhul Ma'āni" (v. 7 p.221) explains the meaning of "most blessed" as "filled with benefit because it encompasses the welfare of both worlds and contains the knowledge of all people, past, present and future." The Qur'ān does not contradict the previous scriptures but ratifies them, Therefore the Jews and Christians should also accept it.

".....so that you may warn the people of 'The mother of all Villages' (Makkah) and those in its vicinity." "Ummul Qura" ("The mother of all Villages") is another name of Makkah and it was called thus because at the time when the Qur'ān was revealed it was the largest town and people from nearby areas would come there for their needs.

Certain commentators have mentioned that "Those in its vicinity" refers to the whole world because the Holy Prophet صلى الله عليه وسلم was sent as messenger to the entire world, men and jinn included. Another verse of Surah An'am states, "This Qur'ān has been revealed to me so that I may warn you thereby as well as those whom it reaches." [Surah 6, verse 19]

"Those who are convinced of the Ākhirah (Hereafter) believe in it and they are observant of their Salāh." Only these people are concerned about their plight in the Ākhirah (Hereafter). They are constant in their Salāh because it is the epitome of devotion and an expression of one's submission to all the demands of Belief (Imān).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ  
سَأَزِلُّ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ  
بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ  
تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ  
كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرْكُنتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ  
شُفَعَاءَ كُفًّٰلَ الَّذِينَ رَعَيْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا  
كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

(93) Who can be more unjust than he who invents lies about Allāh and says, "Revelation comes to me," when no revelation comes to him at all? (And who can be more unjust than) he who says, "I shall soon reveal the like of what Allāh has revealed." If only you could see the unjust ones in the throes of death, with

the angels stretching out their arms (saying), "Deliver up your souls! Today you shall be presented with a humiliating punishment because you used to say untruths about Allāh and you were too arrogant to accept the verses of Allāh." (94) "Undoubtedly you come to Us alone, as We created you the first time and you will leave behind what We had blessed you with. We do not see your intercessors whom you claimed as partners with you. Indeed your relations have been severed and what you claimed has been lost to you."

## WHO CAN BE MORE UNJUST THAN THOSE WHO INVENT LIES ABOUT ALLĀH AND LAY FALSE CLAIMS TO PROPHETHOOD?

Previously mention was made of the person who falsely claimed that Allāh had not revealed anything. In the above verses, Allāh speaks of others like him, who invent lies about Allāh e.g. by saying that Allāh had made him a Holy Prophet or that Allāh had adopted a partner, has a son, or he says that he can reveal what Allāh had revealed.

With regard to the statement *"I shall soon reveal the like of what Allāh has revealed,"* Allāma Ibn Kathīr رحمه الله عليه writes that this refers to concocting verses similar to that which Allāh has revealed merely to contradict them. Commentators mention that this verse refers to Musailama Kadhhdhāb, who claimed Prophethood during the time of the Holy Prophet صلى الله عليه وسلم. He, and others, used to compose verses in reply to the Qur'ānic challenge to compete with the Qur'ān. However, they were eventually forced to concede defeat and admitted their inability to rise to the challenge. The verses that Musailama composed were absolutely inadequate, foolish and absurd.

To acquire a following and recognition, some people claimed Prophethood after the Holy Prophet صلى الله عليه وسلم, but each of them were disgraced in this very world. Similar was the plight of those who claimed to be the Messiah [Sayyidina Isā عليه السلام] and those who said they were the Mahdi.

## THE DISGRACE OF THE DISBELIEVERS (KUFFĀR) AT THE TIME OF DEATH

*"If only you could see the unjust ones in the throes of death, with the angels stretching out their arms (saying), 'Deliver up your souls! Today you shall be presented with a humiliating punishment because you used to say untruths about Allāh and you were too arrogant to accept the verses of Allāh. ... They used to regard acceptance of the truth and submission to Allāh's law as a disgrace. This will be the plight of all those mentioned in the previous verses, who acted only to attain the glory of this world. The road to their disgrace shall begin when they die.*

Allāh describes their punishment at the time of death in Surah Muhammad, *"What will be their condition when the angels claim their souls, smiting their faces and backs?"* [Surah 47, verse 27]

Sayyidina Barā bin Āzib رضي الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that when a disbeliever (kāfir) has to leave this world for the Ākhirah (Hereafter), dark-faced angels descend from the heavens. They carry with them sack cloth and appear before him as far as the eyes can see. Then the angel of death himself comes, sits by the head and says, "O foul soul! Emerge towards

Allāh's anger!" The soul then disperses throughout the body in an attempt to escape. Thereafter the angel of death forcefully extracts the soul, just as wet wool wrapped around a skewer is forcefully removed.

When the angel of death removes the soul, the other angels, without losing a split second, grab hold off the soul and wrap it in the sackcloth. Such a foul odour will emanate from the soul that has never emanated from any decomposing body on earth. They then take this soul up to the heavens and, whenever they pass any group of angels, they ask, "Who is this foul soul?" Using the worst names on earth, they reply, "This is so and so, the son of so and so (taking the person's name)."

When they reach the doors of the heavens, they request entry, but the doors are not opened. Then the Holy Prophet صلى الله عليه وسلم recited the following verse of Surah A'rāf [Surah 7, verse 40], "The doors of the heavens are not opened for them and they will not enter Heaven (Jannah) until a camel passes through the eye of a needle." This hadith is lengthy and even describes the punishment of the disbelievers (Kuffār) in the grave. It will, Insha Allāh, be reproduced in the commentary of the above verse of Surah A'rāf. The hadith is to be found on page 142 of "Mishkāt".

It is learnt that the punishment of the disbeliever (kāfir) begins from the time he dies, it is then followed up in the grave, to be continued on the Day of Judgement, whereafter he is condemned to eternal doom in Hell. (May Allāh keep us firm on Belief (Imān) and take our souls with Belief (Imān). Āmin).

## EVERY PERSON SHALL APPEAR ALONE ON THE DAY OF JUDGMENT (QIYĀMAH)

"Undoubtedly you come to Us alone..." Every person will be separated from his family and associates. Allāh says in Surah Maryam [Surah 19, verses 94/95], "Undoubtedly He has counted each of them meticulously and they all will come to him unaccompanied." None from whom support was received in this world shall be of any assistance to another on the Day of Judgement, not one's relatives, friends, armies or nations. This applies to all except the righteous ones, who will remain loyal to each other even on the Day of Judgment (Qiyāmah).

".....as We created you the first time..." Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Without doubt, on the Day of Judgement, you will appear before Allāh unclothed and uncircumcised." the Holy Prophet صلى الله عليه وسلم then recited the verse of Surah Anbiya, "As We initiated the creation, We shall return them. This is a promise from Us! Indeed We shall fulfil!" Thereafter he mentioned, "The first to be dressed will be Sayyidina Ibrahim عليه السلام [Bukhari v. 2 p.693]

## ALL ONE'S WEALTH WILL BE LEFT BEHIND IN THE WORLD

"..... and you will leave behind what We had blessed you with. It has been explained that none shall have any aide on the Day of Judgement because all will be required to appear alone. This verse explains that even the wealth acquired in the world will be just as useless to one because it will all have to be left behind.

People are forever engrossed in multiplying their wealth, with only a few of them spending this for the Ākhirah (Hereafter). Their lives and deaths revolve

around their wealth. They earn to eat and eat to earn. Their wealth shall be nothing but a burden for them on the Day of Judgement.

Sayyidah Aysha رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم said, "This world is home to him who has no home and wealth to him who has no wealth. Only that person accumulates for this world who has no intelligence." [Mishkāt p. 444]

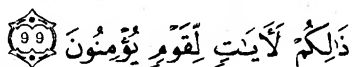
Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When a person dies, the angels enquire from each other what he had brought (by way of good deeds) to send ahead for himself? (On the other hand), the people of the world ask what had he left behind?" [Mishkāt p. 445]

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgement, man will be brought forward like a lamb. He will then be presented before Allāh, Who will ask, 'Did I not grant you wealth and bounties? What did you do with these?' He will reply, 'I accumulated it and multiplied it until it flourished. Then I left it all behind. Allow me to return and bring it all before you.'

The Holy Prophet صلى الله عليه وسلم continued, "Allāh will say, 'Show Me what you had sent ahead here (to the Ākhirah (Hereafter)).' He will again reply, 'I accumulated it and multiplied it until it flourished. Then I left it all behind. Allow me to return and bring it all before you.' It will then transpire that he was one who had not performed any good deeds on earth. He will then be flung into Hell." [Mishkāt p. 443]

"We do not see your intercessors whom you claimed as partners with you. Indeed your relations have been severed and what you claimed has been lost to you. Every person will flee from the next on the Day of Judgement, even those whom the disbelievers (Kuffār) thought will intercede for them. Then they will realise the great folly of rejecting the teachings of the Holy Prophet عليه السلام.

﴿۹۵﴾ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ ﴿۹۶﴾ فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿۹۷﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿۹۸﴾ وَهُوَ الَّذِي أَنشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُوتُ ﴿۹۹﴾ وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا مَخْرُجًا مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قَنَاطِيرُ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي



(95) Undoubtedly Allāh is the One Who splits the grains and date stones. He extracts the living from the dead and the dead from the living. This is Allāh! How then are you retrogressing? (96) He cleaves the daybreak, made the night a quietude and appointed the sun and moon to fixed orbits. This is the stipulation of The Mighty, The All Knowing. (97) It is He Who made the stars so that you may be guided thereby in the multiple darkness of the land and ocean. Indeed We have explained the verses for the knowledgeable ones. (98) It is He Who created you from a single soul, so a place for living a long while and a place for living in trust for a short period. Indeed We have clearly expounded the verses for a people who possess intelligence. (99) It is He Who sends rain from the skies, then extracts thereby the sprout of every plant, extracting therefrom greens and then from this We draw forth grains that surmount atop each other. From the pollen of the date palm, We extract laden branches (and We germinate) gardens of grapes, olives, pomegranates, some of which are alike, while others are not alike. Look at its fruit when it grows and ripens. Indeed herein are signs for the believing folk.

## THE MANIFESTATIONS OF ALLĀH'S POWER AND PROOFS FOR ONENESS OF ALLĀH (TAUHĪD)

The above verses contain mention of the signs pointing to Allāh's power and might. All of these indicate His Oneness. Allāh begins by saying, *"Undoubtedly Allāh is the One Who splits the grains and date stones."* Allāh splits these minute things when He decides that they should begin to germinate and sprout into plants and large trees. From these, the inhabitants of the earth benefit tremendously.

*"He extracts the living from the dead and the dead from the living."* The various interpretations of this have been discussed in the commentary of Surah Āl Imrān (verse 27). A common example is the emergence of a dead egg from a living hen, and a living chicken from a dead egg. A green tree produces a dry seed and the same dry seed sprouts into a flourishing green tree.

*"This is Allāh! How then are you retrogressing?"* With all these signs before them, how is it possible that people are turning further away from Allāh's worship?

*"He cleaves the daybreak..."* The darkness of the night vanishes when He decides, giving way to the brightness of the day. Allāh continues, *...made the night a quietude..."* People are afforded the ideal opportunity to rest in the quiet of the night. Although one may sleep during the day, the sleep experienced at night is more restful and soothing. A person cannot sleep the entire day, and even if he wants to, the worries of his occupation and the activities of others will always be an obstacle.

*"...and appointed the sun and moon to fixed orbits."* The days, months and years are calculated by means of these orbits. Associated to them are also the various acts of worship such as Hajj, fasting in Ramadhān and stipulation of payment in the case of debts and loans. Besides these there are countless other activities that

depend upon the calculation of time.

Allāh sums up the verses by asserting, *"This is the stipulation of The Mighty, The All Knowing."*

*"It is He Who made the stars so that you may be guided thereby in the multiple darkness of the land and ocean."* The stars are used to determine direction at night, so that the lost traveller on land and at sea may find his way.

*"Indeed We have explained the verses for the knowledgeable ones."*

This verse refers to the verses of the Qur'ān as well as the natural signs and indications denoting the power of Allāh.

*"It is He Who created you from a single soul..."* i.e. from Sayyidina Ādam عليه السلام. Allāh systemized the reproduction of man to follow from generation to generation, each time from the back of the father to the womb of the mother. After passing through several stages of development, the child is born.

*".....so a place for living a long while (i.e. the father's back) and a place for living in trust for a short period (i.e. the mother's womb)."* The origin of the child is within the father, whereafter it is transferred as a trust to the mother for a shorter period.

Sayyidina Abdullāh bin Abbās رضي الله عنه has mentioned the opposite. He interprets the mother's womb as the place of remaining a longer while because of the long process of development there. The author of "Rūhul Ma'āni" (v. 7 p.236) says that Sayyidina Abdullāh bin Abbās رضي الله عنه refers to the father's back as a temporary place of trust because Allāh had removed all the souls of mankind from the back of Sayyidina Ādam عليه السلام and taken a pledge from them. They then testified to the fact that Allāh is their Lord. They were then returned as a trust to his back. When Allāh desires, he reclaims this trust.

*"Indeed We have clearly expounded the verses for a people who possess intelligence."*

The author of "Rūhul Ma'āni" writes that after mentioning about the stars, Allāh says that they are signs for those who are "knowledgeable" whereas after creation of man from a single soul He mentions that this is a sign for people "who possess intelligence." The additional emphasis in the second case is because the power of Allāh is less apparent there..

*"It is He Who sends rain from the skies, then extracts thereby the sprout of every plant, extracting therefrom greens and then from this We draw forth grains that surmount atop each other. From the pollen of the date palm, We extract laden branches (and We germinate) gardens of grapes, olives, pomegranates, some of which are alike, while others are not alike. Look at its fruit when it grows and ripens. Indeed herein are signs for the believing folk."* In this lengthy verse, Allāh describes various types of vegetation, all of which display His power and are a bounty for man. Oneness of Allāh (Tauhīd) can be witnessed in the manner in which the rain causes all of the above to appear on earth when they may have been non-existent before.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ

يَكُلُّ شَيْءٍ عَلَيْهِمُ ﴿١٠١﴾ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقُ كُلَّ شَيْءٍ  
فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾ لَا تَدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ  
الْآبْصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

(100) Yet they associate the Jinn as partners to Allāh whereas He had created them. And they fabricate sons and daughters for Him without knowledge. He is Pure from these things and Exalted above what they ascribe. (101) He created the heavens and the earth without a sample. How can He have children when He has no wife? He created everything and has knowledge of everything. (102) This Allāh is your Lord! There is no deity besides Him, the Creator of all things, so worship Him. He is Vigilant over all things. (103) Visions cannot encompass Him, but He can encompass all visions and He is the Knower of all subtleties, the Informed.

### ALLĀH CREATED EVERYTHING, HE IS THE TRUE DEITY AND CANNOT HAVE CHILDREN

The previous verses had established Oneness of Allāh (*Tauhid*) and the above verses now refute certain beliefs of the Polytheists. Allāh says, "Yet they associate the Jinn as partners to Allāh whereas He had created them." i.e. The Polytheists used to worship and submit to the devils and idols. These Jinn Devils (*Shayātīn*) used to frighten them in their sleep and while they were awake. To safeguard themselves from these devils, the Polytheists used to make pictures and statues of these jinn, which they would worship.

"Ruhul Ma'āni" (v.7 p.241) reports a second opinion from Sayyidina Abdullāh bin Abbās رضى الله عنه. He says that this verse was revealed with regard to certain heretics who claimed that Allāh had created humans and animals, while Iblis had created the beasts, snakes, scorpions and other harmful creatures. The first interpretation is best in my humble opinion.

Allāh says in Surah Jinn [Surah 72, verse 6], 'indeed there were many men from the human race who would seek refuge with men from the Jinn, thereby increasing in their rebellion. "It is indeed foolish that the beings whom these Polytheists worship were created by Allāh just as they were, making them all equals.

"And they fabricate sons and daughters for Him without knowledge." The Christians claimed that Sayyidina Isā عليه السلام was the son of Allāh, the Jews claimed that Sayyidina Uzair عليه السلام was His son and the Polytheists of Makkah said that the angels were Allāh's daughters. They failed to realise that it is considered a defect for a deity to have children because this indicates dependence and competition. Allāh is not in need of children. Allāh declares, "He is Pure from these things and Exalted above what they ascribe."

"He created the heavens and the earth without a sample." All knowledge has been derived from Allāh. He created the raw materials and then raised the heavens to seven layers and spread out the earth. Since the object of having children is to acquire assistance, Allāh does not require them, because He is Powerful by Himself.



Allāh says in Surah Saba, "Say, 'Call those whom you worship besides Allāh. They have no control over an atom's weight in the heavens or in the earth. They do not even share any partnership in the two, and none of them are assistants to Allāh.'" [Surah 34, verse 22]

"How can He have children when He has no wife?" He requires no wife because of His independence, so how can He have children?

"He created everything..." The things that people ascribe as partners unto Him are all part of His creation. How can the creation be related to the Creator by birth? Only those who do not perceive the rank of their Creator will ascribe children to Him.

".....and has knowledge of everything." Allāh knows of the beliefs and actions of the Polytheists and shall punish them accordingly.

"This Allāh is your Lord! There is no deity besides Him, the Creator of all things, so worship Him." Only Allāh has the attributes of creating and sustaining. How can the creation be worshipped when they possess no such qualities?

"He is Vigilant over all things." He is at liberty to do as He pleases and none may interfere. How can another being be worshipped?

"Visions cannot encompass Him, but He can encompass all visions and He is the Knower of all subtleties, the Informed." This is another attribute reserved only for Allāh that none can see Him in this world. When Sayyidina Mūsa عليه السلام asked to see Allāh, He replied, "You can never see Me." [Surah A'rāf (7), verse 143]

The believers (Mu'minīn) will see Allāh in the Ākhirah (Hereafter), as mentioned in Surah Qiyāmah [Surah 75, verses 22,23], "Faces on that day shall be fresh, looking at their Lord." The sight of The Creator cannot be compared to the sight of the creation and it cannot be understood exactly how Allāh will be seen and where He will be seen when He is not confined to any space. This will be known only in Heaven (Jannah).

فَدَجَاءَكُمْ بِبَصَائِرٍ مِّن رَّبِّكُمْ فَمَن أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَن عَمِيَٰ فَلْعَلَّهَا وَمَا أَنَا  
عَلَيْكُمْ بِحَفِيفٍ ﴿١٠٤﴾ وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ لِّئَلَّيْسَ لَهُمْ  
يَعْلَمُونَ ﴿١٠٥﴾ أُنَبِّئُكَ مَّا أُوحِيَ إِلَيْكَ مِّن رَّبِّكَ ۚ لَا إِلَٰهَ إِلَّا هُوَ ۖ وَأَعْرِضْ عَنِ  
الْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيفًا ۚ وَمَا أَنتَ  
عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

(104) Portents of insight have undoubtedly arrived from your Lord. Whoever will see, it shall be for himself and whoever is blind, it shall Only be to his detriment. I am not a warder to you. (105) Thus have We clarified the verses from all angles so that they say, "You have studied," and so that We explain it for those who have knowledge. (106) Follow what has been revealed to you from your Lord. There is no deity but Him. And ignore the polytheists (Mushrikīn).

(107) If Allāh had willed, they would not have ascribed partners. We have not made you a warder unto them, nor are you responsible for them.

## INSIGHT COMES FROM ALLĀH

After explaining His attributes, Allāh draws attention to certain other facts that deserve consideration. Allāh says, "*Portents of insight have undoubtedly arrived from your Lord. Whoever will see (use his intelligence and ponder), it shall be for himself (because he will come to realise the truth) and whoever is blind, it shall be only to his detriment.*"

The duty of the Holy Prophet صلى الله عليه وسلم was only to convey the message. He cannot force people to practise. Therefore Allāh instructs him to say, "*I am not a warder to you.*"

"Thus We have clarified the verses from all angles so that they say, 'You have studied...' i.e. What you preach is not from yourself, but you have learned this from another, viz. Allāh. On the other hand, those who were stubborn and antagonistic would say, as in Surah Nahl, "*He has been taught by a human*" [Surah 16, verse 103]

Another reason of expounding the verses is ..... so that We explain it for those who have knowledge." Only these people will truly understand.

Allāh continues to state, "*Follow what has been revealed to you from your Lord.*" Addressed to the Holy Prophet صلى الله عليه وسلم, this verse invokes him not to be overly concerned about those who do accept. There will always be the supportive people as well as the arrogant. This is all according to Allāh's perfect wisdom. If He desired, none would commit polytheism (shirk), but He guides whom He wills. As Allāh says, "*If Allāh had willed, they would not have ascribed partners.*"

"We have not made you a warder unto them, nor are you responsible for them." the Holy Prophet صلى الله عليه وسلم had to carry out his task of conveying the message and not be concerned about those who shall never accept the truth.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّأَ  
لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾  
وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ  
وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنُقَلِّبُ أَفْعَادَهُمْ وَابْصُرَهُمْ كَمَا لَوْ  
يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

(108) Do not insult those whom they worship instead of Allāh, for then they shall swear Allāh due to enmity and without knowledge. Thus We have beautified for every nation their actions. Then unto their Lord shall be their return and He will inform them of what they used to do. (109) They swear solemn oaths by Allāh that if any sign comes to them from Allāh, they will

definitely believe. Say, "Signs are only with Allāh." How do you know if they will even believe when a sign comes to them? (110) We shall overturn their hearts and their eyes just as they did not believe the first time and leave them wandering blind in their insubordination.

## DO NOT REVILE THE GODS OF THE POLYTHEISTS

"Do not insult those whom they worship instead of Allāh, for then they shall swear Allāh due to enmity and without knowledge." Although the Polytheists also accepted Allāh as the Creator of the universe, they were prone to swear and revile Allāh whenever their enmity for the Muslims overcame them, especially in a tit-for-tat situation. Allāh therefore instructs the believers (*Mu'minin*) not to be the cause for reviling Allāh by provoking the polytheists to do so.

"Lubābun Nuqūl" (p. 108) reports from the compendium of Abdur Razzāq رحمه الله عليه that this verse was revealed when the Polytheists actually used insolent words to revile Allāh when certain Muslims used foul words for their idols.

The Scholars (*Ulemā*) have deduced from this verse that it is not permissible to be the cause for an action that is not permissible. Sayyidina Abdullāh bin Umar رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "It is a major sin for a person to swear his parents." The Companion (*Sahāba*) رضي الله عنهم asked, "O the Holy Prophet صلى الله عليه وسلم, can a person swear his parents?" The Holy Prophet صلى الله عليه وسلم replied, "When someone swears another person's father, the person swears his father in return and when he swears his mother, the person swears his mother in retaliation." [*Mishkāt* p. 419]

"Thus We have beautified for every nation their actions." Just as all nations are devoted to their practices, the disbelievers (*Kuffār*) love the disbelief (*kufr*) they practise. However, "unto their Lord shall be their return and He will inform them of what they used to do." The same actions that they adored in this world will be a cause of punishment for them in the Ākhirah (*Hereafter*).

## THE DISBELIEVERS (KUFFĀR) FALSELY SWORE TO BELIEVE IF A PARTICULAR MIRACLE WAS SHOWN TO THEM

"They swear solemn oaths by Allāh that if any sign comes to them from Allāh, they will definitely believe." The Muslims thought that the Polytheists would believe if the miracles were shown to them. However, this was only an excuse that the Polytheists used because they never really intended to believe.

Allāma Ibn Kathīr رحمه الله عليه reports (v. 2 p.164) that once the Holy Prophet صلى الله عليه وسلم spoke to the Quraish about accepting Islām. They said, "O Muhammad صلى الله عليه وسلم! You tell us that Mūsa عليه السلام had a staff that caused 12 springs to gush forth from a rock. You say that Isā عليه السلام used to raise the dead and that a camel emerged from a mountain for the nation of Thamud. You must also show us a miracle."

When the Holy Prophet صلى الله عليه وسلم asked them what miracle they wished to see they said, "We want the mount of Safa to be transformed into gold." The Holy Prophet صلى الله عليه وسلم asked them if they would accept him as a messenger if he showed them this miracle. They said that all of them would then follow him.

When the Holy Prophet صلى الله عليه وسلم supplicated to Allāh to show them this miracle, Jibr'il عليه السلام appeared and said, "Choose one of two options. If you wish We will turn the mount of Safa into gold, but then if they do not believe Allāh will inflict a punishment upon them. On the other hand, they can be left as they are and be given the opportunity to repent and accept Belief (*Imān*)."

When the Holy Prophet صلى الله عليه وسلم opted to leave them as they were, Allāh revealed the verses, "*They swear solemn oaths by Allāh that if any sign comes to them from Allāh, they will definitely believe... (up to the verse) ...but most of them are ignorant.*"

Allāh continues to say, "*Say, 'Signs are only with Allāh. 'How do you know if they will even believe when a sign comes to them?'*" Their oaths were false and they never really wished to believe.

*"We shall overturn their hearts and their eyes (they will not be able to seek the truth, nor recognise it) just as they did not believe the first time and leave them wandering blind in their insubordination."*



## PART EIGHT

﴿ وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتُ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴾ (111) وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غَرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴾ (112) وَلِنَصْغِي إِلَيْهِ أَفَسَدُهُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴾ (113)

(111) Certainly if We send the angels down to them or if the dead speak to them or if We gather everything before them, they will not believe except if Allāh wills, but most of them are ignorant. (112) Thus We have appointed for every Prophet enemies who are devils from humans and jinn, who whisper to each other things that seem good but are intended to deceive. If your Lord wills, they will not do so. So leave them and what they concoct. (113) (They whisper to each other) so that the hearts of those who disbelieve in the Hereafter are inclined thereto, so that they grow fond of it and so that they may engage in those things that they do.

### FURTHER MENTION OF THE REJECTERS AND THE MISCHIEF OF THE DEVILS (SHAYĀTĪN)

Explaining the fact that the Polytheists never requested for miracles with the intention of believing in them, Allāh says, "Certainly if We send the angels down to them or the dead speak to them or We gather everything before them (the things of the unseen), they will not believe except if Allāh wills, but most of them are ignorant." Their ignorance is apparent from the fact that they ask for miracles when they do not want to believe in them, failing to realise that they will be subjected to severe punishment if they reject a miracle that they requested.

To console the Holy Prophet صلى الله عليه وسلم that he should not be too concerned with these people, as they were opposed to every one of the Prophets عليهم السلام, Allāh says, "Thus We have appointed for every Prophet enemies who are devils from humans and jinn..."

These enemies are such that they "whisper to each other things that seem good but are intended to deceive." They camouflage their speech just as people adorn ugly objects so that they appear palatable. They do this so that others do not

accept Islām.

"If your Lord wills, they will not do so." Their presence and their opposition are based on Allāh's wisdom. Therefore, Allāh says, "So leave them and what they concoct." This verse instructs the Holy Prophet صلى الله عليه وسلم not to be overly perturbed about them since they have already resolved to oppose him.

Allāh continues to say that they whisper these things "so that the hearts of those who disbelieve in the Hereafter are inclined thereto (i.e. towards their talks), so that they grow fond of it and that they may engage in those things that they do."

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ  
 آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ  
 ۞ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ  
 ۞ وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ خُضُّوا عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا  
 الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ۞ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ  
 أَعْلَمُ بِالْمُهْتَدِينَ ۞

(114) Should I seek another judge besides Allāh when He has revealed the Book to you in detail? Those to whom We have given the Book know that it is revealed with the truth from their Lord, so do not ever become of the doubtful ones. (115) The words of your Lord have been completed in truth and justice. There is none to alter his words and He is the All Hearing, the All Knowing. (116) If you follow the majority of earth they will lead you astray from Allāh's path. They follow only conjecture and speculation. (117) Undoubtedly your Lord knows best who has strayed from His path and He knows best who the rightly guided ones are.

## ALLĀH'S BOOK IS DETAILED AND HIS WORDS ARE COMPLETE

Although the Holy Prophet صلى الله عليه وسلم preached the verses of the Qur'ān together with related beliefs and attributes of Allāh, the Polytheists wanted him to forsake all of this to follow their way of life. Allāh instructed His Holy Prophet صلى الله عليه وسلم to say, "Should I seek another judge besides Allāh. This is impossible when He is the most perfect and the Muslim is pleased with all Allāh's laws and decisions. Besides this, has not Allāh revealed the Book to you in detail? In it are the details of every law and injunction of guidance.

"Those to whom We have given the Book know that it is revealed with the truth, from their Lord, so do not ever become of the doubtful ones." Even though the address in the verse appears to be directed at the Holy Prophet صلى الله عليه وسلم, it is directed towards the reader because no Noble Prophet عليه السلام can ever doubt his own apostleship.

"The words of your Lord have been completed in truth and justice." This verse

refers to the completion of the words of the Qur'ān. Much of the subject matter discussed in the Qur'ān has been discussed in detail, while the Holy Prophet صلى الله عليه وسلم has also explained much. What the Holy Prophet صلى الله عليه وسلم has explained is just like the words of Allāh and obeying him is really obedience to Allāh. All these injunctions are complete with justice and do not oppress anyone.

Certain commentators have interpreted the verse to mean that the words of Allāh are moderate. Neither do they forbid everything, nor do they permit everything. The religion (*D'in*) includes much permission and many prohibitions, including the Makrūhāt (*detestable*). The religion (*D'in*) is not subject to any person's desires, neither does it disregard man's needs and instincts. If there were no prohibitions in the Shari'ah, there would be no difference between man and animals. The laws of the Shari'ah are also subject to man's capability, as Allāh says in Surah Taghābun [Surah 64, verse 16], "Fear Allāh as you are capable." Another verse reads, "Allāh does not burden a soul with more than it can bear." [Surah 2, verse 286]

The narratives in the Qur'ān and the warnings contained therein are all perfectly true and cannot be doubted.

"There is none to alter his words..." The words and the meaning of the Qur'ān have been safeguarded from alteration and adulteration. Allāh promises in Surah Hijr [Surah 15, verse 9], "Indeed We have revealed the Reminder (Qur'ān) and We shall be its protectors. "Even the enemies of Islām know that the Qur'ān present today is the very same Qur'ān that was revealed to the Holy Prophet صلى الله عليه وسلم.

"....and He is the All Hearing, the All Knowing." Allāh is well aware of the connivance of the enemies of Islām and He shall judge between those who oppose the Qur'ān and those who conform to it on the Day of Judgement.

## THE MAJORITY ON EARTH MISLEAD OTHERS

"If you follow the majority on earth they will lead you astray from Allāh's path." It is learnt from this verse that the majority does not necessarily have to be right. The verse has already been discussed in Surah Mā'idah where Allāh says, "Say, 'The evil and the good are not equal even though the abundance of the evil may appeal to you. [Surah 5, verse 100]

Allāh says in Surah Tauba [Surah 9, verse 119], "O you who believe, fear Allāh and associate with the truthful ones." Attachment to Allāh depends on Belief (*Imān*) and piety (*taqwa*), not on the majority.

"They follow only conjecture and speculation." For this reason it will be foolish to follow the majority.

"Undoubtedly your Lord knows best who has strayed from His path and He knows best who the rightly guided ones are." According to this knowledge, Allāh shall judge between them on the Day of Judgement.

فَكُلُوا مِمَّا ذُكِّرَ أَنتُمْ اللَّهُ عَلَيْهِ إِنْ كُنْتُمْ بِرِئَايَتِهِ مُؤْمِنِينَ ﴿١١٨﴾ وَمَا لَكُمْ أَلَّا تَأْكُلُوا

مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ  
 كَثِيرًا لِّيَضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾ وَذَرُوا  
 ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾  
 وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ  
 إِلَى أَوْلِيَائِهِمْ لِيُجْنِدُوا لَكُمْ وَإِنَّ أَطْعَمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

(118) Eat of that on which the name of Allāh was taken if you are indeed believers in His verses. (119) What ails you that you do not eat from that on which Allāh's name was taken whereas it has been made clear to you what is forbidden; except for that which you are constrained to eat. Surely many lead others astray without knowledge, because of their whims. Undoubtedly your Lord knows best who the rightly guided ones are. (120) Forsake the apparent sins and the inner sins. Certainly those who commit a sin will soon receive the punishment of what they perpetrate. (121) Do not eat of that on which Allāh's name was not taken and it is undoubtedly a sin. The Devils (Shayātīn) surely whisper evil into the hearts of their allies so that they dispute with you. If you will follow them, then you shall certainly be of the Polytheists.

## EAT THOSE ANIMALS SLAUGHTERED LAWFULLY AND ABSTAIN FROM THOSE THAT ARE UNLAWFUL (HARĀM)

"Durrul Manthūr" (v. 2 p.41) narrates that the Jews once asked the Holy Prophet صلى الله عليه وسلم, "How is it that you eat the animal that we kill (slaughter), yet you do not eat the animal that Allāh kills (one that dies naturally)?" The above verses were revealed on this occasion.

According to another narration [Ibn Kathīr v. 2 p.169] the Persians sent someone to tell the Polytheists of Makkah to debate with the Holy Prophet صلى الله عليه وسلم in the following manner. They should ask him that if he considers an animal to be Lawful (Halāl) which was slaughtered by his own knife, why does he not regard that animal as Lawful (Halāl) which Allāh slaughtered with a gold knife?

Tirmidhi narrated from Sayyidina Abdullāh bin Abbās رضى الله عنه that some people complained to the Holy Prophet صلى الله عليه وسلم saying, "O the Holy Prophet صلى الله عليه وسلم! We eat that which we kill, but do not eat of that which Allāh kills." Thereupon Allāh revealed the above verses viz. "Eat of that on which the name of Allāh was taken if you are indeed believers in His verses."

It is apparent from the first narration that the Jews raised the objection, whereas the second narration indicates that the Persians prompted it. Ibn Kathīr رحمه الله writes that it is unlikely that the Jews could have raised the objection since they also do not approve of eating carrion. This does not dismiss the narration because a person bent on criticizing does not care to consider whether the criticism ricochets on him. They only focus their argument on the factor of death and do not decipher the essential differences between carrion and



slaughtered animals.

Allāh has not permitted every type of animal. In brief, the Qur'ān permits what is pure and forbids what is impure. Says Allāh regarding the Holy Prophet صلى الله عليه وسلم in Surah A'rāf [Surah 7, verse 157], *"He permits the pure things for them and prohibits them from the impure."* The opening verse of Surah Mā'idah mentions explicitly that all animals can be consumed with the exception of those that are forbidden. The forbidden animals have been detailed in the Qur'ān and the Holy Prophet صلى الله عليه وسلم has also made mention of other prohibited animals. Of course, those that are permitted must first be slaughtered lawfully.

Slaughtering entails that the jugular veins, the foodpipe and the windpipe of the animal be severed after reciting "Bismillah" (i.e. Allāh's name must be taken). Then too the slaughterer must be a Muslim or a member of the People of book (*Ahlul kitāb*). Since it is Unlawful (*Harām*) to consume blood, slaughtering allows the animal's blood to be drained out. Those who object do not understand this essential difference between the slaughtered animal and the animal that dies naturally.

If a Muslim or a person from the People of book (*Ahlul kitāb*) hits an animal with a stick thereby killing it, the animal will be regarded as carrion because the blood did not drain out. This animal is referred to as a "*mawqūdha*" and has been discussed in the beginning of Surah Mā'idah.

When the Polytheists raised the objection, Allāh revealed the verse instructing the believers (*Mu'minīn*) to eat only from those animals on which Allāh's name was taken and not to succumb to the ways of the Polytheists. Allāh then says, *"What ails you that you do not eat from that on which Allāh's name was taken whereas it has been made clear to you what is forbidden; except for that which you are constrained to eat."*

*"Surely many lead others astray without knowledge, because of their whims."* Those who talk whatever their whims fancy, lead many others astray.

*"Undoubtedly your Lord knows best who the rightly guided ones are. "He shall grant them their retribution accordingly."*

## THE INSTRUCTION TO ABSTAIN FROM ALL OUTER AND INNER SINS

*"Forsake the apparent sins and the inner sins."* Every person should abstain from those sins that are apparent to others as well as those that others are unaware of. Allāh, of course, knows everything and nothing may be hidden from Him. A Muslim should never think that he will escape in the Hereafter as he appeared to escape in this world because *"Certainly those who commit a sin will soon receive the punishment of what they perpetrate."*

*"Do not eat of that on which Allāh's name was not taken and it is undoubtedly a sin. The Satans (Shayātīn) surely whisper evil into the hearts of their allies so that they dispute with you."* The Persian Polytheists instigated the Makkan Polytheists to dispute with the Holy Prophet صلى الله عليه وسلم with regard to the above issue.

Allāh then warns the Muslims *"If you will follow them then you shall certainly be of the Polytheists (Mushrikīn)."* i.e. if you follow them by disobeying Allāh and

following those besides Him.

Ruling: An animal will be Unlawful (*Harām*) if Allāh's name is purposely omitted when slaughtering even though the slaughterer is a Muslim or from the People of book (*Ahlul kitāb*). If the Muslim or person from the People of book (*Ahlul kitāb*) forgot to recite Bismillah, the animal will be Lawful (*Halāl*). The laws pertaining to slaughtering were discussed at the beginning of Surah Mā'idah.

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي  
الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۚ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾  
وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ مُجْرِمِينَ ۚ يَمْكُرُوا فِيهَا وَمَا  
يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

(122) Is he who was dead, then We granted him life and gave him a light whereby he may walk among people better than one like him who is in multiple darkness from which he Shall not emerge? Thus have We beautified for the disbelievers the actions that they do. (123) In this manner We made the prominent ones in every town the sinners so that they may plot there. They only plot against themselves, but they do not perceive it.

### THE BELIEVER (*MU'MIN*) HAS A LIGHT WHILE THE DISBELIEVER (*KĀFIR*) FLOUNDERS IN DARKNESS

Allāma Baghawī رحمه الله عليه reports in "Ma'ālimut Tanzil" (v. 2 p.128) that according to Sayyidina Abdullāh bin Abbās رضي الله عنه, the person who was given "a light" was Sayyidina Hamzah رضي الله عنه, the uncle of the Holy Prophet صلى الله عليه وسلم. The other "who is in multiple darkness" is Abu Jahl, who once even threw horse dung on the Holy Prophet صلى الله عليه وسلم.

Sayyidina Hamzah رضي الله عنه (who had then not yet accepted Islām) heard of this incident while returning from hunting and his bow was still in his hand. In a rage, he struck Abu Jahl with the bow across the head. Abu Jahl pleaded, "Do you not see what religion (*D'in*) he has brought? He makes us stupid, insults our gods and opposes our forefathers." Sayyidina Hamzah رضي الله عنه told him, "Who can be more stupid than you? You leave Allāh to worship idols!" He then declared the witness (*Shahadah*) by saying, "I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muhammad صلى الله عليه وسلم is the servant and messenger of Allāh!" Upon his acceptance of Islām, Allāh revealed the verse 'is he who is dead, then We granted him life...' Despite the circumstances of revelation, the verse applies to all disbelievers (*Kuffār*) and believers (*Mu'minīn*).

The disbelievers (*Kuffār*) are considered dead because of their disbelief (*kuf'r*), while the Muslims are really alive, walking amongst people with the light of Belief (*Imān*). This light guides them to good works and deeds.

"Thus have We beautified for the disbelievers the actions that they do." Just as the

believers (*Mu'minīn*) hold their Belief (*Imān*) dearly, the disbelievers (*Kuffār*) enjoy their disbelief (*kufr*) and will not part with it, thinking that their actions are good.

## MANY OF THE PROMINENT PEOPLE OF EVERY TOWN ARE SINNERS

*"In this manner We made the prominent ones in every town the sinners..."* Just as most of the prominent people of Makkah in terms of worldly possessions were the sinners, so too Allāh has made many of the leaders of the previous nations their leaders in sin as well. The purpose was *"so that they plot therein."* They plot to prevent the propagation of the truth, but *"They only plot against themselves, but they do not perceive it."* They fail to realise what the consequences of their actions will be.

In the explanation of *"so that they plot therein,"* the author of *"Ma'ālimut Tanzīl"* writes that the leaders of Makkah appointed four people to every street to prevent others from following the Holy Prophet صلى الله عليه وسلم. They would warn any newcomer to Makkah to beware of the Holy Prophet صلى الله عليه وسلم, saying that he was a magician and a liar (Allāh forbid!).

It is evident throughout the world that many of the leaders and prominent people of every town neither accept guidance, nor do they allow others to do so.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى تُؤْتِيَنَا مِثْلَ مَا أُوتِيَ رَسُولُ اللَّهِ اللَّهُ أَعْلَمُ  
حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ  
شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

(124) When a sign comes to them they say, "We will never believe until we are given what was given to the messengers of Allāh!" Allāh knows best where He wishes to place His message. Soon disgrace and a frightful punishment shall afflict the sinful ones because of their plotting.

## A REFUTATION OF THE IGNORANT CLAIM OF WALĪD BIN MUGHIRA THAT HE SHOULD ALSO RECEIVE THE PROPHETHOOD

*"Ma'ālimut Tanzīl"* (v. 2 p.121) reports that the above verse was revealed when Walid bin Mughira once told the Holy Prophet صلى الله عليه وسلم, "If apostleship is really something, then I am more worthy of it than you because my age exceeds yours and so does my wealth."

Another reason reported for the revelation of this verse is that Abu Jahl once stated, "The Bani Abd Manāf have competed with us in the race for honour to the extent that we have become race horses. Now they claim that they have a Holy Prophet among them upon whom revelation descends. By Allāh, we will never believe in this claimant to the Prophethood until revelation does not descend to us as it does to them." Allāh revealed the above verse in reply to him,

as well as to Walid.

The reply is that Allāh selects whom He pleases for apostleship because He knows who is worthy of this mantle and who is able to bear the responsibility. For someone to claim that he is more worthy of the post amounts to objecting against Allāh and attributing ignorance to Him. Those who laid such claims will be subjected to humiliation and a most tortuous chastisement in the Ākhirah (Hereafter).

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ  
صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَٰلِكَ يَجْعَلُ اللَّهُ  
الرَّجَسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

(125) Whomsoever Allāh wishes to guide, He expands his bosom for Islām. Whomsoever He desires to send astray, He narrows and constricts his bosom as if he is ascending into the sky with great difficulty. Thus Allāh afflicts with His punishment those who do not believe.

### THE BOSOM OF THE GUIDED ONES ARE OPENED AND THAT OF THE DEVIANT ONES ARE CONSTRICTED

Hearing the verses of the Qur'ān and witnessing the natural signs, some people become Muslims, but the majority remain steadfast on disbelief (*kufr*). In this verse Allāh says, "Whomsoever Allāh wishes to guide, He expands his bosom for Islām." All doubts and hesitance are removed from his heart and he accepts Islām with sincerity.

On the other hand, "Whomsoever He desires to send astray, He narrows and constricts his bosom as if he is ascending into the sky with great difficulty. "When the message of Islām is presented to such a person, he finds it extremely difficult to accept.

Sayyidina Abdullah bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم recited the above verse and then said, "When celestial light (*nūr*) enters the heart, the heart expands." The Companion (*Sahāba*) رضى الله عنهم enquired, "O the Holy Prophet صلى الله عليه وسلم, what is the sign whereby one may recognise this?" The Holy Prophet صلى الله عليه وسلم replied, "Yes, the sign is that a person becomes detached from the 'Home of Deceit' (the world), turns towards the 'Home of Eternity' (Hereafter) and prepares for death in advance." [Mishkāt p. 446]

Explaining the constriction of bosoms, Sayyidina Abdullah bin Abbās رضى الله عنه has mentioned that when Allāh is mentioned, the hearts of some people contract and they become alarmed and uneasy. However, when mention is made of their idols their hearts are overcome with joy ("Ma'ālimut Tanzil"). Therefore a believer (*Mu'min*) should also be overjoyed and exuberant because of his Belief (*Imān*) and everything associated with it.

"Thus Allāh afflicts with His punishment those who do not believe." Commentators have translated the word "rijs" ('punishment') in numerous

ways. The author of "Rūhul Ma'āni" has written that it refers to being deprived of Allāh's assistance. He then quotes Sayyidina Mujāhid رحمه الله عليه as saying that it refers to all things that are bereft of good. According to Imām Rāghib Isfahāni رحمه الله عليه, it denotes things that are filthy and foul, whereas Zujaj رحمه الله عليه is of the opinion that it refers to being cursed in this world and receiving the punishment of the Hereafter. All of the above meanings may be implied simultaneously.

The verse means that just as much as Allāh wishes to narrow such a person's heart, that much "rijs" will He place into the heart.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۖ قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ ﴿١٢٦﴾ هُمْ دَارُ  
السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا  
يَمْعَشَرُ الْجِنَّ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمِعْ  
بَعْضَنَا يَعْصِي وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا  
شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾ وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا  
يَكْسِبُونَ ﴿١٢٩﴾

(126) This is the straight path of your Lord, We have certainly elucidated the verses for those who will heed the advice. (127) Theirs shall be an abode of peace by their Lord and He is their Protecting Friend because of the works that they did. (128) The day when We shall gather them all. "O assembly of Jinn! You have made a large contingent of humans your followers." Then their human allies will submit, "O our Lord, we had derived benefit from each other and we reached the fixed term that You had appointed for us." Allāh shall ordain, "Your abode will be the Fire, wherein you shall abide forever; except those whom Allāh wills. Certainly your Lord is The Wise, The All Knowing." (129) In a like manner We make some of the oppressors allies to others because of the deeds that they perpetrate.

## THE PATH OF ALLĀH IS STRAIGHT

"This is the straight path of your Lord." i.e. The religion (D'in) of Islām in which there is no crookedness. The message is crystal clear, as Allāh continues to say, "We have certainly elucidated the verses for those who will heed the advice." Hereafter Allāh mentions the favours He shall bestow upon those who walk on the straight path.

## THE PROMISE OF AN ABODE OF PEACE FOR THE BELIEVERS

"Theirs shall be an abode of peace by their Lord..." The abode of peace ('Dārus Salām') referred to in this verse is Heaven (Jannah). The people of Heaven (Jannah) shall not have any hardships and difficulties, neither physical nor spiritual. They will bear no enmity, hatred, jealousy and malice towards each

other and their bounties will never be taken away from them.

Upon entry into Heaven (*Jannah*) they will be told, "Enter Heaven (*Jannah*) with peace and in safety." Surah Yāsīn [Surah 36, verse 58] mentions that the people of Heaven (*Jannah*) will be greeted by Allāh with the words: "Peace! A greeting from the Merciful Lord." In brief, Heaven (*Jannah*) will be an embodiment of peace and serenity. (May Allāh make us of its inhabitants. Āmīn!)

The second favour of Allāh on the believers (*Mu'minīn*) is mentioned in the verse thus, ..... and He is their Protecting Friend because of the works that they did." The author of "Ma'ālimut Tanzīl" writes in the explanation of this verse that Allāh shall grant inspiration to the righteous ones to do good in this world and He shall reward them for it in the Hereafter.

## THE QUESTIONING OF JINN AND MAN ON THE DAY OF JUDGMENT (QIYĀMAH)

"The day when We shall gather them all." These include man and jinn. Then Allāh shall address the jinn [i.e. the Satans (*Shayātīn*)] saying, "O assembly of Jinn! You have made a large contingent of humans your followers." Iblis had already told Allāh at the beginning, "I shall definitely take a stipulated amount of Your bondsmen..." He also said, "I will surely waylay them on Your straight path. Then I will approach them from the front, the back, their right and their left and You shall find most of them to be ungrateful." [Surah A'rāf (7), verses 16,17]

In keeping with his promise, Iblis and his progeny are constantly at work to mislead man. They have already succeeded in leading the majority of mankind astray and it will be because of this that Allāh will address them on the Day of Judgement. The author of "Rūhul Ma'ānī" writes that this statement will be to rebuke them.

## THE REPLY OF MANKIND AND THEIR ADMISSION OF GUILT

"Then their human allies will submit, 'O our Lord. we had derived benefit from each other..." The author of "Rūhul Ma'ānī" (v. 8 p.26) quotes from Sayyidina Hasan and Ibn Juraij رحمه الله عليه that people derived benefit from the jinn when they would declare upon reaching a destination, "I seek refuge with the chief of this valley." Instead of seeking protection with Allāh, they would seek protection with the jinn residing there. The jinn would derive benefit from humans when they would be flattered by the fact that humans would seek refuge with them instead of with Allāh. In this way they felt that humans considered them to have the powers of Allāh.

".....and we reached the fixed term that You had appointed for us." Certain commentators interpret this 'fixed term' to be death, while others say that it is the Day of Judgement. This statement of theirs exudes undertones of regret and is a type of admission of their sins.

However, it will now be too late for regrets and "Allāh shall ordain, 'Your abode will be the Fire.'" Allāh had already informed Iblis (*Shaytān*) when he displayed his arrogance and swore to mislead man, "Certainly I shall fill Hell with you and all those who follow you." This promise of Allāh will, therefore, have to come to pass and they will all have to enter into Hell, "wherein you shall abide

forever; except those whom Allāh wills." If Allāh wills He may excuse some people and remove them from Hell. However, the disbelievers (*Kuffār*) will "remain there forever."

Allāh will decree these things according to His wisdom and knowledge, because "Certainly your Lord is The Wise, The All Knowing."

"In a like manner We make some of the oppressors allies to others because of the deeds that they perpetrate." The author of "Mālimut Tanzīl" quotes from Sayyidina Qatadah رحمه الله عليه that the manifestation of this is common in this world. The disbelievers (*Kuffār*) always assist each other in their opposition to Islām and the Muslims.

Other commentators interpret the verse to mean that they will be brought close together on the Day of Judgement. They will be formed into groups and cast into the blaze of Hell. Allāh says in Surah Sāffāt [Surah 37, verses 22,23], "Gather the oppressors, those akin to them and that which they worshipped besides Allāh. Then guide them on the path to the Blaze." Allāh says in Surah Zumar, "The disbelievers will be dragged in groups towards Hell." [Surah 39, verse 71]

Another group of commentators is of the opinion that the verse denotes that Allāh will make some of the oppressors gain supremacy over others, punishing them in this manner.

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ أَلَّا يَأْتِيَكُمْ رَسُولٌ مِّنْكُمْ يَفْضُونَ عَلَيْكُمْ ءَايَاتِي  
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا  
وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾ ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ  
الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾ وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا رَّبُّكَ  
بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ إِن يَشَأْ يُذْهِبْكُمْ  
وَيَسْتَخْلِفَ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنشَأَكُمْ مِنْ ذُرِّيَّتِهِ قَوْمٍ  
ءَاخِرِينَ ﴿١٣٣﴾ إِن مَّا تُوْعَدُونَ لَأَتِيَّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾ قُلْ  
يَقَوْمِ أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ  
عَقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

(130) O Assembly of jinn and humankind! Have messengers from among you not come to you expounding My laws to you and warning you about the meeting of this day? They will say, "We testify against ourselves!" The life of the world had beguiled them and they testify against themselves that they were undoubtedly disbelievers. (131) This is because your Lord does not destroy towns unjustly while the inhabitants are unaware. (132) For each there are ranks by virtue of their actions. Your Lord is not unaware of what they do. (133) Your

Lord is Independent, The Merciful. If He wills He may remove you and replace after you whomsoever He pleases, just as He had created you from the progeny of another nation. (134) Without a trace of doubt, what you have been promised will certainly come to pass and you cannot escape. (135) Say, "O my people, continue practising at your places, indeed I am practising. Soon you will come to know in whose favour shall be the ultimate result of this universe. Undoubtedly, the oppressors will never be successful"

## THE JINN AND HUMANS WILL BE ASKED WHETHER MESSENGERS CAME TO THEM AND THE CONFESSION TO THEIR CRIMES

Allāh will address those present on the Day of Judgement, saying, "*O assembly of jinn and humankind! Have messengers from among you not come to you expounding My laws to you and warning you about the meeting of this day?*" i.e. Did you not take heed and prepare for this day?

At the beginning they will deny saying, "*By Allāh, our Lord, we never perpetrated polytheism (shirk)!*" (This has already been discussed in verse 23 of Surah An'ām). However, their limbs and their Holy Prophets عليهم السلام will testify against them and eventually they will also be forced to admit their polytheism (shirk). Allāh refers to this juncture when He says, "*They will say, 'We testify against ourselves!'*" i.e. They will admit their sins and disbelief (kufr).

Amid this scenario, Allāh makes mention of their condition when He says, "*The life of the world had beguiled them and they testify against themselves that they were undoubtedly disbelievers.*" They considered this world to be the pinnacle of their achievements and hankered after their passions and pleasures. In the process they paid no heed to the warnings sounded to them by the Holy Prophets عليهم السلام.

"*This (i.e. the sending of messengers) is because your Lord does not destroy towns unjustly while the inhabitants are unaware.*" i.e. Allāh does not destroy them until they are aware of the consequences of their injustice and sins. Eventually, when they ignore the teachings of the Holy Prophets عليهم السلام, Allāh sends His punishment because of their sins, the greatest of which is infidelity (kufr).

## THE RANKS OF PEOPLE VARY ACCORDING TO THEIR ACTIONS

"*For each there are ranks by virtue of their actions.*" The ranks of those doing good vary, just as the ranks of the evildoers vary according to the extent of their deeds. Accordingly, their rewards and punishment will also vary.

"*Your Lord is not unaware of what they do.*" None should think that his actions will go unnoticed and that he will not receive the full rewards for them. Allāh is well aware of every deed, be it good or bad.

"*Your Lord is Independent, The Merciful.*" Allāh requires no person nor any action. However, all the creation are dependent on Him and He showers His mercy upon them by providing their sustenance and seeing to their every need. In this world His mercy is for all, while in the Hereafter, He will bestow His mercy only upon the obedient ones.



*"If He wills, He may remove you and replace after you whomsoever He pleases just as He had created you from the progeny of another nation."* Just as the forefathers of present day nations have been removed from the face of the earth, Allāh can cause people alive today to gradually disappear and be replaced by others. If Allāh wills, He is also able to remove nations in an instant.

People are dependent on Allāh for their existence in this world and will also require Him in the Hereafter. For this reason, they should accept Belief (*Imān*) and live accordingly.

## JUDGMENT DAY (QIYĀMAH) WILL CERTAINLY COME

*"Without a trace of doubt, what you have been promised will certainly come to pass..."* Judgment day (*Qiyāmah*), reckoning, rewards, punishment, Heaven (*Jannah*), Hell and everything promised by the Holy Prophets عليهم السلام are the absolute truth and will come to pass. None should think that it is not coming just because it has not yet arrived.

*"...and you cannot escape."* None shall be able to avert the inevitable. Allāh says in Surah Maryam [Surah 19, verses 94,95], *"Surely We have counted them meticulously and each of them will appear before us all alone."* Only Allāh knows the time of Judgment day (*Qiyāmah*) and He will bring it to pass when he wills. It is foolish for people to deny the advent of Judgment day (*Qiyāmah*) on the basis that it has not manifested itself for so many thousands of years. The delay of an event does not mean that it will not take place.

*"Say, 'O my people, continue practising at your places, indeed I am practising. Soon you will come to know in whose favour shall be the ultimate result of this universe."* Only when their eyes close in this world will their true eyes open to reality. Only then will they comprehend that Belief (*Imān*) and righteous actions are of benefit. However, realisation in the Hereafter will be of no avail.

*"Undoubtedly, the oppressors will never be successful."* This verse declares the blanket rule that all the disbelievers (*Kuffār*) and Polytheists will be unsuccessful in the Hereafter even though they seem to think that they are successful in this world. The true condition of a person will be exposed on the Day of Judgement.

## WERE MESSENGERS SENT TO THE JINN?

*"O assembly of jinn and humankind! Have messengers from among you not come to you..."* The general context of this verse denotes that Holy Prophets were also sent to the jinn. Ibn Kathīr رحمه الله عليه [v. 2 p.177] has reported from Sayyidina Ibn Jarīr and Dhahāk رحمه الله عليه that Prophets عليهم السلام were also sent to the jinn, from the jinn, as derived from this verse. However, he writes that this verse does not necessarily denote this since *'from amongst you'* could mean *"from the sum of both groups"* i.e. messengers were sent to all of you from either one of the two groups.

An example is the verse of Surah Rahmān [Surah 55, verse 22] where Allāh says, *"Pearls and corals emerge from the two of them,"* In this verse *"the two of them"* refers to the sea as well as rivers, whereas corals and pearls are found only in the sea. The interpretation will therefore be that these emerge from *'the sum of the two waters.'*

Reporting from numerous commentators like Sayyidina Mujāhid رحمه الله عليه and Sayyidina Ibn Juraij رحمه الله عليه, Allāma Ibn Kathīr رحمه الله عليه has written that no Prophets عليهم السلام were from the jinn.

“Rūhul Ma’āni” (v. 8 p.28) reports that the word “messengers” in the above verse refers to those sent by Allāh as well as those messengers whom these Holy Prophets عليهم السلام sent to their respective nations. Therefore, although no Holy Prophets عليهم السلام were sent to the jinn, many of the jinn were appointed as preachers by the Holy Prophets عليهم السلام. These types of messengers are included in the purport of this verse.

It is a fact that the jinn are also charged with the responsibility of carrying out the injunctions of Allāh and that they lived on this earth before man. It is therefore necessary that they require messengers to impart the injunctions of Allāh to them. Allāh says, “A warner passed in every nation.” This verse indicates that messengers were sent to the jinn before man set foot upon the earth.

It is very possible that the jinn were instructed to follow those Holy Prophet صلى الله عليه وسلم who were sent to humans, but there is no conclusive proof for this. The fact is certain though that the Holy Prophet صلى الله عليه وسلم was sent as a messenger to man and jinn alike.

In the concluding verses of Surah Ahqāf [Surah 46, verses 28 to 32], mention is made of the jinn who received the message from the Holy Prophet صلى الله عليه وسلم and then propagated it to their people saying, “Accept the caller to Allāh and believe in him.” Surah Rahmān continuously addresses the jinn and the Ahadīth also recount that the Holy Prophet صلى الله عليه وسلم met with the jinn and invited them to Islām, reciting Surah Rahmān to them.

In substantiation of the opinion that the jinn were enjoined to follow the same Holy Prophets عليهم السلام as man, the Qur’ān makes mention of the fact that they told their people, “O our people, indeed we have heard a Book revealed after Mūsa, verifying what was before it and guiding towards the truth and the straight path.” This verse indicates that the jinn were practicing the injunctions of the Torah, for if they had their own Prophets عليهم السلام in the time of Sayyidina Mūsa عليه السلام, they would have followed him instead.

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ  
بِرْعَائِهِمْ وَهَذَا لِلشُّرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ  
وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ

(136) A portion of their crops and animals that Allāh created, they stipulated for Allāh saying, “This is for Allāh,” according to their estimation, “and this is for our partners.” So what becomes their partners” does not reach Allāh and what becomes Allāh’s reaches their partners: Evil indeed is what they decide.

## THE POLYTHEISTS COMMIT POLYTHEISM (SHIRK) WITH THEIR CROPS AND LIVESTOCK

Among the various ways in which the Polytheists (*Mushrikīn*) practised polytheism (*shirk*) was that they used to devote a portion of their wealth to their idols. They also commonly cut the ears of their animals and set many of them free in the names of their idols. In fact, this practice is common until today among the Polytheists.

The above verse refers to their practice where they used to apportion some of their animals and crops to their idols and a little to Allāh, whereas Allāh had created all of these things and provided for them. They would permit only the poor and travellers to partake of this. It often occurred that the portion devoted to Allāh would be found mixed with that of the idol, in which case they would leave it as is and consider all to be for the idol. On the other hand, when the portion devoted to an idol was found mixed with that which was devoted to Allāh, they would immediately separate it.

Their first crime was that they ascribed partners to Allāh. Secondly, they apportioned what Allāh had created for these partners and then (thirdly) they gave a larger portion to the idol rather than to Allāh. Because of this multitude of sins, Allāh declares, "Evil indeed is what they decide."

Some Scholars (*Ulemā*) have stated that similar sins are common nowadays among some Muslims. During the short time that they devote to Allāh [for remembrance of Allāh (*Dhikr*) and recitation of Qur'ān (*Tilāwah*)], they also engage in worldly business, yet during their hours of business they are not prepared to devote any time for religious activities.

وَكَذَٰلِكَ ذَنِّبَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِم  
شُرَكَاءُهُمْ لِيُرْذُوهُمْ وَلَيْلَسُوا عَلَيْهِمْ دِينُهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ  
فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا هَذِهِ أَتَعْبَدُ وَحَرَّ حَجَرٌ لَا يَطْعُمُهَا  
إِلَّا مَن نَّشَاءُ بِرِغْمِهِمْ وَأَتَعْبُدُ حُرِّمَتْ ظُهُورُهَا وَأَنفُهَا لَا يَذْكُرُونَ أَسْمَاءَ اللَّهِ عَلَيْهَا  
أَفْزَاءٌ عَلَيْهِ سَيَجْزِيهِم بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾ وَقَالُوا مَا فِي بُطُونِ  
هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِن يَكُن مِّمَّةً  
فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ  
الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ  
قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

(137) Thus have their partners beautified the murder of their children for many of the Polytheists to destroy them and to obscure their religion (D'īn) for them.

If Allāh wills, they will never do so. So leave them to their devices. (138) They say of their assumption, "These are livestock and crops that are restricted. Only those people whom we approve of may eat from it." Then there are those animals whose backs have been forbidden and those upon whom Allāh's name has not been taken; as a slander against Allāh. Soon He will punish them for what they devise. (139) They say, "Whatever is within the bellies of these animals are reserved strictly for our males and forbidden to our wives. If it is suntilborn, then they may share therein." Soon He shall punish them for what they speak. Undoubtedly He is The Wise, The All Knowing. (140) Those people are losers who foolishly murder their children without knowledge and forbid what Allāh has provided them with as a slander upon Allāh. They have surely gone astray and are not rightly guided.

### THE IDOLATERS USED TO MURDER THEIR CHILDREN AND FORMULATE THEIR OWN CUSTOMS CONCERNING FORBIDDEN AND PERMITTED ANIMALS

Before the advent of the Mercy to the universe, the Holy Prophet صلى الله عليه وسلم, the entire world was steeped in the darkness of disbelief (*kufr*), polytheism (*shirk*) and ignorance. The Arabs were overwhelmed with ignorance and formulated various customs under the direction of human and jinn Satans (*Shayātīn*).

Many of these have been discussed in the verses, "...then they will definitely cut the ears of animals..." "....what has been slaughtered in the name of any besides Allāh..." "Allāh has not ordained the 'Bahīrah,' the 'Sā'ibah'..." and the verse, "A portion of their crops and animals that Allāh created, they stipulated for Allāh saying, 'This is for Allāh...'"

In the verses under discussion Allāh says, "Thus have their partners beautified the murder of their children for many of the Polytheists..." As a result of this, they feel no parental compassion, nor any hesitancy in burying their daughters alive and killing their children out of fear of poverty. Satan (*Shaytān*) misled them to do this so as "to destroy them..." They will be destroyed in the Hereafter when they suffer the punishment and in this very world they are destroyed because they will be deprived of perpetuating their posterity.

Another reason for coercing them into this vile deed is "to obscure their religion (*D'īn*) for them." "Ma'alimut Tanzīl" reports from Sayyidina Abdullāh bin Abbās رضى الله عنه the interpretation of this verse. He states that Satan (*Shaytān*) beautified these actions for them so that they begin to doubt their religion (*D'īn*). Whilst they were previously following the religion (*D'īn*) of Sayyidina Ismā'il عليه السلام, they were diverted from it because of the misguidance of Satan (*Shaytān*).

"They say of their assumption, 'These are livestock and crops that are restricted. Only those whom we approve of may eat from it.' "In this way they forbid what Allāh had permitted, thereby altering the injunctions of Allāh.

In the commentary of the verse, "Allāh has not ordained the 'Bahīrah,' the 'Sā'ibah'..." mention was made of the practice amongst the Polytheists to absolve certain types of animals from being mounted and from being burdened with menial tasks. These they did in the name of their idols. Allāh Ta'āla refers to this

when says, *"Then there are those animals whose backs have been forbidden..."*

They then also stipulated certain animals *"upon whom Allāh's name has not been taken; as a slander against Allāh"* i.e. they ordained that Allāh's name will not be taken when slaughtering certain animals. In their ignorance, they regarded this as a means of pleasing Allāh. Allāh says with regard to this, *"Soon He will punish them for what they devise."*

They also transgressed Allāh's laws of prohibition when they said, *"Whatever is within the bellies of these animals are reserved strictly for our males and forbidden to our wives. If it is suntilborn, then they (male and female) may share therein."* Allāh says, *"Soon He shall punish them for what they speak. Undoubtedly He is The Wise, The All Knowing."*

The last of these verses states, *"Those people are losers who foolishly murder their children without knowledge and forbid what Allāh has provided them with as a slander upon Allāh. They have surely gone astray and are not rightly guided."* This verse summarises the condition and the plight of the Polytheists who have been described above. Allāh is the rightful Owner of everything and they had no right to kill their children even though they were the parents. They will be punished for this, as well as for forbidding the Lawful (*Halāl*) sustenance that Allāh provided.

**Lesson:** The word *"partners"* refers to the idols of the Polytheists because they associated these as partners of Allāh. The human and jinn Shayātīn (*devils*) who mislead them can also be referred to as their *"partners."* The Polytheists thought that these *"partners"* will intercede for them on the Day of Judgement. This was discussed in verse 94 of Surah An'ām (Surah 6) where Allāh says, *"We do not see your intercessors whom you claimed as partners with you. Indeed your relations have been severed and what you claimed has been lost to you."*

Allāh says in Surah Yunus, *"Then We will separate them and their partners will say, 'You never worshipped us!'"* [Surah 10, verse 28]

**Lesson:** These verses point out that since Allāh is the Creator of everything, He reserves the right to declare things Lawful (*Halāl*) and Unlawful (*Harām*). Whoever does so on his own will be guilty of attempting to adopt the sole privilege of Allāh and is thus sinful. Those who pass laws contradicting the dictates of the Shari'ah are also guilty of this crime.

## THOSE COMMITTING INNOVATIONS (*BID'AH*) ARE ON THE PATH OF THE POLYTHEISTS

People perpetrating innovations (*Bid'ah*) are also guilty of some of the crimes committed by the Polytheists. Some of these people stipulate that females are prohibited from eating a certain type of food that they dedicate in the name of Sayyidah Fātima رضي الله عنها. However, they allow males to eat from it, just as the Polytheists used to do. They also perpetrate other similar customs that have no basis in the Shari'ah.

❦ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَّعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا

أَكْلُهُمُ وَالزَّيْتُونَ وَالرُّمَّاتُ مُتَشَبِهًا وَغَيْرَ مُتَشَبِهٍ ۖ كُلُوا مِنْ ثَمَرِهِ إِذَا  
 أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾  
 وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ ۖ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ  
 الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٢﴾

(141) He is the One Who created such gardens that are trellised and those that are not trellised, date palms and plantations of various foods and (created) olives and pomegranates that are alike and that are not alike. Eat from it's fruit when it grows and give its due on the day of harvesting. Do not waste, for verily Allāh does not like the wasters. (142) From the animals (He has created) those for loading and those for lying on the ground. Eat from what Allāh has provided for you and do not follow the footsteps of Devil (Shaytān). Indeed he is your open enemy.

## ORCHARDS, PLANTATIONS AND ANIMALS ARE ALLĀH'S BOUNTIES TO MAN

Allāh begins these verses by describing the two types of orchards that He has created. Allāh says, "*He is the One Who created such gardens that are trellised...*" Examples of these are grape vines and certain types of creepers that grow on trellises. Then there are those "*... that are not trellised...*" These stand on their own and do not require any support. Examples of these are plenty and include the date palm and various other fruits, vegetables and cereals. There are also many creepers that do not require trellises, like those of watermelons, pumpkins, etc. All these grow in their own fashion according to Allāh's wisdom.

"....and plantations of various foods..." From the same water and the same ground, crops of various types, tastes and benefits grow. Some are tasty while others bitter; some may be of excellent quality while others may be poor. ["Ma'ālimut Tanzīl" v. 2 p.135]

"...and (created) olives and pomegranates that are alike and that are not alike." Although fruit may be of the same species and colour, yet they vary in taste and texture.

"Eat from its fruit when it grows and give its due on the day of harvesting." Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that this verse refers to the Zakāh on crops that may be a tenth or a twentieth part of the produce, according to specific regulations. Other commentators mention that since this verse was revealed in Makkah and Zakāh was only ordained in Madinah, it would refer to giving some of the crop in charity to the poor.

Sayyidina Abdullāh bin Abbās رضى الله عنه is also reported to have said that initially an unspecified portion had to be given to the poor, but once Zakāh was ordained, the amount was fixed.

Certain commentators have stated that although the rest of the Surah was revealed before the Hijrah, the above verses were revealed thereafter. Therefore,

the verse does refer to Zakāh. [*"Ruhul Ma'āni" v. 8 p.38*]

The laws regarding Zakāh on crops have been discussed in Surah Baqarah under the verse, "O you who believe, spend from the pure things that you earn and from what We have extracted for you from the earth." [Surah 2, verse 267]

"Do not waste, for verily Allāh does not like the wasters." The Arabic word 'Isrāf' refers to transgressing the limits and is generally used for wastage because wastage and extravagance entail the transgression of limits. Isrāf will denote all actions of transgression and includes the case where a person spends all his wealth on the poor, leaving himself destitute.

The author of "*Rūhul Ma'āni*" (v. 8 p.38) reports from Ibn Juraij رحمه الله عليه that this verse was revealed with regard to Sayyidina Thābit bin Qais bin Shammās رضي الله عنه. He once harvested his crop of dates and declared that he would distribute dates to whoever came there. People continued to come until the evening, when he was left with nothing for himself. It was then that this verse was revealed.

Sayyidina Abu Muslim رحمه الله عليه has mentioned that the verse means that one should not eat from the harvest until the dues of the poor have been distributed so that their portion is not diminished. According to Ibn Shihāb Zuhri رحمه الله عليه, the verse means that one should not spend the crop in sinful avenues.

Thereafter Allāh makes mention of His bounties with regard to animals. Allāh says, "From the animals (He has created) those for loading..." These are large animals, while others have been created small as if they are "lying on the ground," such as sheep and goats. Although the smaller animals cannot carry loads, they may be milked or eaten, and their meat is better than that of the larger animals. Their skins may also be utilized for clothing, bedding and laying on the ground.

"Eat from what Allāh has provided for you and do not follow the footsteps of Satan (Shaytān)." People should eat from Lawful (Halāl) sustenance and not do as their forefathers had done (in following Satan (Shaytān) when they declared things Lawful (Halāl) and Unlawful (Harām) as they pleased. Satan (Shaytān) can never be followed because "indeed he is your open enemy."

ثَمَنِيَّةَ أَرْوَجٍ مِنَ الصَّانِ أَتَيْنِ وَمِنَ الْمَعْرِ أَتَيْنِ قُلْ ءَالَذَكْرَيْنِ حَرَّمَ أَمِ  
الْأُنثَيْنِ أَمَا أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيْنِ نَبُوءِي بَعْلِي إِنْ كُنْتُمْ صَادِقِينَ  
﴿١٤٣﴾ وَمِنَ الْإِبِلِ أَتَيْنِ وَمِنَ الْبَقَرِ أَتَيْنِ قُلْ ءَالَذَكْرَيْنِ حَرَّمَ أَمِ الْأُنثَيْنِ أَمَا  
أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّكُمْ اللَّهُ بِهَذَا  
فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا  
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

(143) (Allāh created) Eight types of couples. Two from sheep and two from goats. Say, "Has Allāh forbidden two males or two females, or the child that is contained in the bellies of two females?" Inform me with proof if you are indeed truthful. (144) Two from cattle and two from camels. Say, "Has Allāh forbidden two males or two females, or the child that is contained in the bellies of two females? Were you present when Allāh commanded you with this?" Who can be more unjust than he who invents a lie about Allāh to lead people astray without knowledge. Verily Allāh does not guide the unjust folk.

## THE EIGHT TYPES OF ANIMALS AND HOW THE POLYTHEISTS PERMITTED AND FORBADE THEM AS THEY PLEASED

"(Allāh created) Eight types of couples." i.e. From those animals from which man generally eats and derives milk. "Two from sheep and two from goats." i.e. A male and a female from each type.

From these, the Polytheists would declare Unlawful (*Harām*) at random. At times they would declare the males Unlawful (*Harām*), at times a pair, etc. They would then attribute this prohibition to Allāh. Allāh says, "Say, 'Has Allāh forbidden two males or two females, or the child that is contained in the bellies of two females?'"

Allāh says, 'inform me with proof if you are indeed truthful.' In the next verse Allāh asks them, "Were you present when Allāh commanded you with this?" It is evident that they will be unable to furnish a proof and it is obvious that Allāh had not commanded them to do these things.

"Who can be more unjust than he who invents a lie about Allāh to lead people astray without knowledge. Verily Allāh does not guide the unjust folk." By adopting the path of disbelief (*kufi*), they have already warranted Hell for themselves.

قُلْ لَا آجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ  
 دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ  
 اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾ وَعَلَى الَّذِينَ هَادُوا  
 حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا  
 مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِغَيْرِهِمْ  
 وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾ فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ  
 بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

(145) Say, "In the revelation that has come to me I find forbidden for the consumer only to eat carrion, flowing blood or the flesh of swine for indeed it is an impurity or (I find forbidden) the sin (of consuming) the flesh of that animal upon which the name of another besides Allāh was taken. As for him who is



driven by necessity, then (should he eat thereof) neither rebelliously, nor transgressing the limits, then verily Allāh is Most Forgiving, Most Merciful." (146) We forbade every clawed animal upon the Jews. From among cattle and goats, We forbade for them the fat of the two, excluding what is carried by the back, the entrails and what is attached to the bones. This was the punishment We gave them as retribution for their rebellion, and undoubtedly We are truthful. (147) So if they deny you, then tell them that your Lord is the possessor of all-embracing mercy and His punishment will not be averted from the criminal folk.

## WHAT IS UNLAWFUL (HARĀM)?

To refute the many things that the Arabs themselves forbade for themselves, Allāh revealed the verse in which He says, *"Say, 'In the revelation that has come to me I find forbidden for the consumer only to eat..."*

*"...carrion..."* Those animals that die a natural death.

*".... flowing blood..."* Therefore the little blood that remains in the flesh after slaughtering is not Unlawful (*Harām*) since it does not flow. The spleen and liver are also Lawful (*Halāl*) since they are congealed blood and not flowing blood.

*"..... or the flesh of swine for indeed it is an impurity..."* Every part of the pig is Unlawful (*Harām*) even though it may be slaughtered according to the Shari'ah. The hair and bones of other animals are pure even though they die naturally, but those of a pig can never be pure.

*"..... or the sin (of consuming) the flesh of that animal upon which the name of another besides Allāh was taken."* This is the fourth thing mentioned in this verse. Thereafter permission is given for a person to eat of these things when he is in danger of losing his life because of starvation. Then too he may eat only that much which will preserve his life and no more.

All of these were discussed in Surah Baqarah under the verse, *"Forbidden for you are carrion, blood, the flesh of swine..."* and the verse of Surah Ma'idah, *"Forbidden for you are carrion, blood..."*

The Holy Prophet صلى الله عليه وسلم was the final messenger of Allāh and only these things were forbidden for him at the time when this verse was revealed. Later the verse of Surah Mā'idah was revealed containing additional things.

Allāh has outlined the basic principle with regard to Unlawful (*Harām*) things when He mentioned in Surah A'rāf [Surah 7, verse 157], *"He permits for them the pure things and forbids from them the impure things."* Therefore, it will not be proper for someone to deduce from the verse under discussion that only these four things are forbidden in the Shari'ah. The Qur'ān was still being revealed when this verse was revealed and other injunctions were ordained thereafter.

## CERTAIN THINGS WERE FORBIDDEN FOR THE JEWS BECAUSE OF THEIR REBELLION

Allāh then enumerates certain foods that were forbidden for the Jews, but are permissible for the Ummah of the Holy Prophet صلى الله عليه وسلم. The first of

these were "every clawed animal." This refers to every animal the hooves, claws or feet of which are not split e.g. camels, ostriches and ducks. This is according to Sayyidina Abdullāh bin Abbās رضى الله عنه, Sayyidina Saïd bin Jubair رحمه الله عليه, Sayyidina Qatādah رحمه الله عليه and Sayyidina Mujāhid رحمه الله عليه.

It has already been mentioned in verse 93 of Surah Āl Imrān (Surah 3) that camel meat and milk was permitted in the religion (D'īn) of Sayyidina Ibrahim عليه السلام, but that Sayyidina Ya'qūb عليه السلام forbade it upon himself and the Jews continued with this prohibition. This was later prohibited in the Torah.

Allāh continues to say, "From cattle and goats, We forbade for them the fat of the two, excluding what is carried by the back, the entrails and what is attached to the bones. This was the punishment We gave them as retribution for their rebellion, and undoubtedly We are truthful."

This subject matter was discussed in Surah Nisā [Surah 4, verse 160] where Allāh mentioned, "Because of the oppression of the Jews, We forbade them from the pure things that were permissible for them." It is thus evident that these things were forbidden for them on account of the oppression that they perpetrated upon their own souls by disobeying Allāh. For the Ummah of the Holy Prophet صلى الله عليه وسلم nothing can now be made Unlawful (Harām) since the Shari'ah is complete.

"So if they deny you, then tell them that your Lord is the possessor of all-embracing mercy..." The Polytheists denied the Holy Prophet صلى الله عليه وسلم either openly or by making excuses like saying that if he is the true Holy Prophet of Allāh, why are they then not destroyed by punishment (for rejecting him)? They are told that Allāh is most Merciful and will send His punishment when He decides, according to His wisdom. The fact that the punishment is delayed does not mean that it will not come. When it does come then "His punishment will not be averted from the criminal folk."

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ  
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ  
فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾ قُلْ فَلِلَّهِ الْحُجَّةُ  
الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلَمْ شَهِدْكُمْ أَنْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ  
حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بِمَا يَنْتَظِرُونَ  
وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

(148) Soon those who commit polytheism (shirk) will say, "If Allāh willed, neither we, nor our forefathers would not have committed polytheism (shirk), and we would not have forbidden anything." In the same manner those before them had denied until they tasted Our punishment. Say, "Have you any knowledge that you may disclose for us? You only follow conjecture and speculation." (149) Say, "Only Allāh has the "Hujjatul Bālighah" and if He wills

He may guide all of you.” (150) Say, “Bring your witnesses who will testify that indeed Allāh forbade these.” If they testify then you do not testify with them. Do not follow the whims of those who deny Our verses, who do not believe in the Hereafter and who associate others with their Lord.

## THE CONTENTION OF THE POLYTHEISTS

It is in the nature of man that not only does he commit sins, but he also argues to justify his actions, desiring that things conform to his wishes and inclinations. The wrongdoers reply so tersely to those wishing to advise them that the persons have to remain silent before their fabricated arguments and proofs.

When the Polytheists were told to worship Allāh their Creator and Sustainer and not to concoct their own customs, they argued that everything is from Allāh. Their quarrel is mentioned in the above verse when they said, “*If Allāh willed, neither we nor our forefathers would not have committed polytheism (shirk), and we would not have forbidden anything.*” The basis of their argument was that if Allāh was displeased with their actions, why did He not destroy them?

In reply to their altercation Allāh says, “*In the same manner those before them had denied until they tasted Our punishment.*” i.e. Just as the previous nations contested the same issue and were finally punished, these people will also receive the punishment that they seek to hasten.

With regard to their statement that Allāh would not have allowed them to continue if He was displeased with their actions, Allāh replies, “*Say, ‘Have you any knowledge that you may disclose for us?’*” The question is rhetorical, not requiring an answer, because it is obvious that they have no knowledge to that effect. Allāh continues to say, “*You follow only conjecture and speculation.*” Their arguments are merely conjectural and the result of speculation.

Allāh placed man on earth as a test for him. The test entails that he is given the choice to either conform to Allāh’s commandments or to disobey. If he were not granted this option and was forced to act as Allāh dictated, there would not have been any test. Allāh, in His wisdom, had granted man the intelligence, the ability and the choice to act. When a person exercises these faculties in committing polytheism (*shirk*) and concocting various customs, he will be accountable. The fact that these things occur does not mean that Allāh is pleased with them. Allāh is pleased only with those actions and beliefs that were propagated by His scriptures and the Holy Prophets عليهم السلام.

“*Say, ‘Only Allāh has the ‘Hujjatul Baalighah...’*” i.e. The final and conclusive argument rests only with Allāh, and the arguments tendered by the Polytheists are baseless.

“*..... and if He wills He may guide all of you.*” Allāh has decreed in His infinite wisdom that the truth must coexist on earth with falsehood. Allāh has, however, shown everyone the way to guidance so that every person may follow.

“*Say, ‘Bring your witnesses who will testify that indeed Allāh forbade these. If they testify then you do not testify with them (because their testimony will be false). Do not follow the whims of those who deny Our verses, who do not believe in the Hereafter*

and who associate others with their Lord. "This verse prohibits following those who follow their whims viz, the disbelievers (*Kuffār*) and Polytheists.

قُلْ تَعَالَوْا أَنَا رَبُّكُمْ عَلَيْهِمْ شَيْئًا وَلَا تَشْرِكُوا بِهِ شَيْئًا وَاللَّوَلَدِينَ  
إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقُوا نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا  
تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطُنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ  
اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿151﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا  
بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ لَا تُكَلِّفُ  
نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا  
ذَلِكَُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿152﴾ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا  
فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّكُمْ بِهِ  
لَعَلَّكُمْ تَتَّقُونَ ﴿153﴾

(151) Say, "Draw closer, I shall recite to you the things that your Lord has forbidden for you. That you do not ascribe any partner to Him and be kind towards your parents. That you do not slay your children for fear of poverty, for We sustain you and them as well. And that you do not draw near to acts of lewdness that may be apparent and hidden. And that you do not murder a soul which Allāh had forbidden except with a right. These are the things which Allāh has solemnly commanded you so that you may understand. (152) And approach the wealth of the orphan only in a favourable manner until he reaches maturity. And give full measure and weight in fairness. We only burden a soul with what it can bear. When you speak, then adopt justice even though it be your relative and fulfil the covenant of Allāh. These are the things which Allāh has solemnly commanded you so that you may take heed. (153) And indeed this is my straight path, so follow it. Do not follow other paths, for they will deviate you from Allāh's path. These are the things which Allāh has solemnly commanded you so that you may adopt piety (taqwa)."

## TEN FUNDAMENTAL COMMANDS

It is recorded in "Ma'ālimut Tanzil" (v. 2 p.140) that the Polytheists asked the Holy Prophet صلى الله عليه وسلم to inform them of what Allāh had forbidden. In reply to this Allāh revealed the above verses viz. "Say, 'Draw closer, I shall recite to you the things that your Lord has forbidden for you...' Although the list of ten things includes prohibitions and instructions, the word 'forbidden' has been used because not to follow the instructions is forbidden. These are:

1. "That you do not ascribe any as partner to Him..."

2. "be kind towards your parents."

3. 'That you do not slay your children for fear of poverty...' 'The Arabs used' to murder their children for one of two reasons. 'The first was the fear that the child' will have to share their food thus subjecting them to poverty. 'They did not realise that Allāh provides for all, as He says here, "We sustain you and' them as well."

'The second' reason for slaying their children was that in certain tribes and' areas, people considered it a disgrace to have a daughter, as Allāh says in Surah Nahl [Surah 16, verse 59] that the father of the baby girl, 'He hides from the people due to the evil tidings that he received'. Must he keep her with disgrace or bury her in the sand? Evil indeed' is the decision that he takes!' He would' then bury the little girl alive. Allāh says in Surah Takwīr, "When the girl who was buried alive will be asked for what sin was she killed?" [Surah 81, verses 8,9]

4. "And that you do not draw near to acts of lewdness that may be apparent and' hidden." 'This includes all related acts, like! fornication, nudity, promiscuity, etc.

'Tirmidhi reports that the Holy Prophet صلى الله عليه وسلم said; "Four things were part of the lifestyles of the Holy Prophet عليه السلام (1) Modesty, (2) Applying perfume, (3) Using the Miswāk and (4) Marriage.

Abu Dawūd reports that the Holy Prophet صلى الله عليه وسلم once saw a person bathing in an open plain. He mounted the pulpit and, after praising Allāh, said, 'Verily Allāh is modest and' hidden and' He likes modesty. So when any of you bath, he should conceal himself."

Sayyidina Abdullāh bin 'Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said; "Without a doubt, modesty and' Belief (Imān) are attached? 'When any one is removed', the other will also be removed?" [Mishkāt p. 432]

5. "And that you do not murder a soul which Allāh had 'forbidden except with a right." "Regrettably, murder is all too common nowadays and Muslims even murder their fellow Muslim brethren. The Holy Prophet صلى الله عليه وسلم stated', "If the inhabitants of the heavens and the earth collectively murder a single murder Allāh shall cast them all headlong into the fire of Hell. " [Mishkāt pg. 300]

It is also not permissible to kill a disbeliever (kāfir) living in a Muslim country (called' Dhimmis) since they have taken a covenant with the Muslims for the security of their lives.

The Holy Prophet صلى الله عليه وسلم said', 'That person is not of me and' I am not of him who draws his sword' against my Ummah,

*killing the good' and' the evil ones, as well as he who does not fulfil the covenant of one who under takes a covenant with him."*[Muslim 'v. 2 p.319]

Sayyidina Abdullah bin Mas'ūd' رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said; "it is not permissible to kill a person who testifies, 'Lā ilāhā illallāh Muhammadur Rasulullāh.' He may only be executed if he perpetrates one of three crimes (viz.) (1) He commits adultery after marriage (in which case he will be stoned' to death). (2) He intentionally murders another (in which case Qisās will be enforced'). (3) He leaves Islām to follow another Dīn (religion)." [Muslim 'v. 2 p. 59]

Allāh then says, 'These are the things which Allāh has solemnly commanded' you so that you may understand'."

6. "And' approach the wealth of the orphan only in a favourable manner until he reaches maturity." Their guardians should not misappropriate the wealth of orphans. 'This has been discussed' in Surah Baqarah [Surah 2, verse 220] and the beginning of Surah Nisā [Surah 4, verse 2].

7. "And give full measure and weight in fairness." Many people demand that weight and measure be given in full when they have to receive, but cheat others when giving them goods in weight and measure; as Allāh says in Surah Mutaffifīn, "Woe to the cheaters. Those who, when they take measure from mankind; demand in full. But if they measure unto people or weigh for them, they cause them loss. Do such men not consider that they will be raised again? Unto an awful day; the day when all of mankind will stand before the Lord of the universe." [Surah 83, verses 1 to 6]

The evil practice of cheating in weight and measure was common among the nation of Sayyidina Shu'ayb عليه السلام. When he tried to advise them, they began to argue with him and refused to accept. Eventually they were all destroyed with a scream. The incident is discussed in Surah Hūd [Surah 11, verses 84 to 95].

## THE GRAVE CONSEQUENCES OF CHEATING IN WEIGHT AND MEASUREMENT

Sayyidina Abdullah bin Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم told those who cheat in weight and measurement, "Undoubtedly you people are involved in two such malpractices because of which the previous nations were destroyed." [Mishkāt p. 250]

The Mu'atta of Imām Mālik رحمه الله reports from Sayyidina Abdullah bin Abbās رضى الله عنه that Allāh casts terror into the hearts of those people who breach trusts. Death becomes widespread among the nations who commit adultery excessively. Sustenance is constrained for those who cheat in weight and measure. Murder and bloodshed overtake the nation that passes unjust decisions and enemies gain the upper hand over those who break their pledges.

Allāh then says in these verses, *"We only burden a soul with what it can bear."* There is therefore no real difficulty in adhering to the commands in these verses.

**Lesson:** Just as it is Unlawful (*Harām*) to reduce what is due when weighing and measuring, it is also Unlawful (*Harām*) to accept a full salary when one has not worked the full hours of employment. Similarly it will be Unlawful (*Harām*) to accept payment (bribes) for work that one is normally paid to do. It will be unlawful (*Harām*) to accept remuneration for work done in Unlawful (*Harām*) institutions even though one has fulfilled one's task.

8. *"When you speak then adopt justice even though it be your relative." One should' offer true testimony and' pass just decisions even though may these be against a close relative or friend'. 'This was discussed' under verse 135 of Surah Nisā where Allāh stated; "O you who believe, be firm in establishing justice and' be witness for Allāh even if it be against yourselves, your parents and' relatives."*

9. *"And fulfil the covenant of Allāh. " This was discussed in Surah Baqarah [Surah 2, verse 27] and' the beginning of Surah Mā'idah [Surah 5, verse 7]. Those who believe in Allāh have entered into a covenant with Allāh that they will fulfil all His commands and abstain from all His prohibitions.*

The entire mankind pledged that they accept Allāh as their Lord when He asked their souls, 'Am I not your Lord? They replied; 'Certainly! 'We attest thereto.' (This was done) 'So that you do not say on the day of Judgment (Qiyāmah), 'Indeed' we were unaware of this Oneness of Allāh (Tauhīd), or that you say, 'Our forefathers committed' polytheism (shirk) from before and we were merely the progeny after them." i.e. 'We merely followed them. Allāh took this covenant with every person and none will be able to claim that he had no knowledge of the fact that Allāh is his Lord. Mankind will all have to fulfil this covenant. All the Holy Prophet عليه السلام came to remind' man about this covenant. They have to fulfil this by their actions and beliefs and by accepting Islām.

Allāh then says, 'These are the things which Allāh has solemnly commanded' you so that you may take heed."

10. *"And indeed this is my straight path, so follow it. Do not follow other paths for they will deviate you from Allāh's path." Allāh revealed' the Qur'ān and simultaneously sent the Holy Prophet صلى الله عليه وسلم as a preacher teacher and' elucidator of Allāh's commandments. It is incumbent for every person to follow the Holy Prophet صلى الله عليه وسلم Following Allāh and the Holy Prophet صلى الله عليه وسلم is referred to as the "straight path" This was the path adopted by the Companion (Sahāba) رضى الله عنهم and those after them.*

The Jews, Christians and even those Muslims who follow their whims and' fancies have all deviated from the straight path and

tread' the 'other paths" referred to in this verse. 'Whoever follows them will also be led astray and will not attain salvation in the Hereafter.

## ALL PATHS BESIDES THE STRAIGHT PATH ARE MISLEADING

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once drew a line on the ground saying, "This is the straight path." He then sketched several other lines to the right and left of the first and said, "These are other paths and upon each there is a Devil (Shaytān) calling towards it." The Holy Prophet صلى الله عليه وسلم then recited the verse, "And indeed this is my straight path, so follow it. Do not follow other paths, for they will deviate you from Allāh's path." [Mishkāt p. 30]

Allāh continues to say, "These are the things which Allāh has solemnly commanded you so that you may adopt piety (taqwa)." In adopting piety (taqwa), a person will practise all Allāh's commands and will abstain from all evils, be they actions, beliefs, thoughts, disbelief (kufr) and polytheism (shirk).

**Lesson:** These verses include much advice, encompassing the rights of man as well as those of Allāh. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه mentioned that whoever wishes to see the bequest of the Holy Prophet صلى الله عليه وسلم which bears his seal, should recite the verses "Say, 'Draw closer, I shall recite to you what your Lord has forbidden for you... (up to the verse ending with) ...so that you may adopt piety (taqwa)." [Tirmidhi]

Sayyidina Abdullāh bin Abbās رضى الله عنه had mentioned, "These verses of Surah An'ām are from the 'Muhkamāt' that constitute the 'Mother of the Book'. He then recited the above verses. [Ibn Kathīr v. 2 p.2 87]

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى  
وَرَحْمَةً لِّعَلَّهُمْ لِيَقْلَأَ رَبِّهِمْ يُوْثِقُونَ ﴿١٥٤﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا  
لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ  
كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا  
أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ  
كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ  
الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

(154) Then We gave Mūsa the Book by which the favour was completed for those who did good and which contained the details of everything. And it was a guidance and a mercy so that they become convinced of meeting their Lord. (155) This Book that We have revealed is blessed, so follow it and be wary so that mercy may be shown to you... (156) And that you say, "A Book was only



revealed to the two groups before us and we were unaware of their learning and teaching..." (157)..Or that you say, "If only a Book was revealed to us we would have been more guided than them." Indeed a proof, guidance and mercy has reached you from your Lord! Who is more unjust than he who denies Allāh 's verses and forbids (others) from them? Soon We shall severely punish those who forbid (others) from Our verses because they used to prevent others.

## THE TORAH WAS COMPLETE AND WAS A MERCY AND GUIDANCE

"Then (i.e. after understanding what has already been said, one should understand that) We gave Mūsa the Book by which the favour was completed for those who did good (and practised upon it) and which contained the details of everything... "i.e. the details with regard to the Shari'ah of Sayyidina Mūsa عليه السلام.

Furthermore the Torah "was a guidance and a mercy so that they become convinced of meeting their Lord."

Then Allāh makes mention of the Qur'ān saying, "This Book that We have revealed is blessed, so follow it and be wary so that mercy may be shown to you..."

## A REPLY TO THE ARGUMENT OF THE ARABS

Allāh goes on to say that the reason for revealing the Qur'ān was so that the Arabs do not say, "A Book was only revealed to the two groups (Jews and Christians) before us and we were unaware of their learning and teaching..." "They would say that these Books were not in their language, therefore they could not benefit from them.

The possibility also existed that they say, "If only a Book was revealed to us we would have been more guided than them."

Consequently Allāh revealed the Qur'ān so that they do not have the opportunity to say this.

Allāh declares, "Indeed a proof guidance and mercy has reached you from your Lord!" i.e. the Qur'ān has been revealed so that they practise it and attain the guidance they sought.

"Who is more unjust than he who denies Allāh's verses and forbids from them?" Once the Qur'ān was revealed to them they denied it and, let alone failing to practise it, they prevented others from practising. They destroyed themselves and others as well.

With regard to them Allāh says further, "Soon We shall severely punish those who forbid (others) from Our verses because they used to prevent others."

Allāh thus replies to the above objections of the Arabs. The question may arise that since the Qur'ān is in Arabic, what reply will be given to those people who complain that they cannot understand Arabic? Allāh could have revealed the Qur'ān in any other language and since all are His creation, He was never constrained to restrict Himself to any particular language. This is just as He was not compelled to send the Holy Prophet صلى الله عليه وسلم from among the Arabs.

The Qur'ān is 'guidance for mankind" and, with regard to the Holy Prophet

صلی اللہ علیہ وسلم, Allāh declares in Surah Saba [Surah 34, verse 28], "We have sent you [O Muhammad صلی اللہ علیہ وسلم] to the whole of mankind as a bearer of glad tidings and a warner. But most people do not know." It is thus incumbent on every person to follow the Qur'ān and the Holy Prophet صلی اللہ علیہ وسلم. None can object by claiming not to understand Arabic, for it is witnessed that the message of Islām has reached the entire world.

The Qur'ān is recited and taught in every language in the world. In fact, most of the Tafsirs (commentaries) of the Qur'ān have been written by non-Arabs.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْظُرُوا إِنَّا مُنْظِرُونَ ﴿١٥٨﴾

(158) They wait only for the angels to come to them or for your Lord to come or for some signs of your Lord to appear. The day when one of your Lord's signs will appear, the belief (Imān) of a person will not benefit him if he had not believed previously or carried out any good in his belief Say, "Keep waiting! We are also waiting."

### WHEN THE SUN WILL RISE FROM THE WEST, BELIEF (IMĀN) AND REPENTANCE (TAUBAH) WILL NOT BE ACCEPTED

The previous verses emphasise that the truth had already been revealed and that the only avenue open to people was to accept the truth without procrastinating. However, since the disbelievers (Kuffār) never wanted to believe, they still delayed. It now seemed that they were waiting for the impossible, as Allāh says, "They wait only for the angels to come to them or for your Lord to come or for some signs of your Lord to appear. The day when one of your Lord's signs will appear the belief (Imān) of a person will not benefit him if he had not believed previously or carried out any good in his belief"

The sign referred to this verse ("The day when one of your Lord's signs will appear") is the rising of the sun from the west. When this will occur, neither will the belief of the disbelievers, nor the repentance of the believers be accepted. The reason is that only the belief in the unseen is accepted by Allāh and, once the sun rises from the west, the belief of the people will be the result of the manifestation of an apparent sign and not belief in the unseen. This is just as the Belief (Imān) of people will not be accepted on the Day of Judgement, when it will be too late. Belief (Imān) and repentance (Taubah) will also not be accepted from the person who sees the angels in front of him before his death.

Bukhari (v. 2 p.667) records from Sayyidina Abu Huraira رضى الله عنه that the Holy Prophet صلی اللہ علیہ وسلم said, "Judgment day (Qiyāmah) shall never occur until the sun rises from the west. When people witness the sun rising from the west they will all believe, but at that time Belief (Imān) will be of no avail to them." The Holy Prophet صلی اللہ علیہ وسلم then recited the above verse.

Sayyidina Safwān bin Assāl رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Without doubt Allāh has created a door in the west that is so large that a person can walk between the two ends for seventy years. This is the door of repentance (*Taubah*). It will not be closed until the sun rises from its direction (the west). This is what is meant by the verse, "The day when one of your Lord's signs will appear the Belief (*Imān*) of a person will not benefit him if he had not believed previously or carried out any good in his belief" [Tirmidhi and Ibn Majah]

Sayyidina Mu'āwiyah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Hijrah will not terminate until repentance (*Taubah*) terminates, and repentance (*Taubah*) will not terminate until the sun rises in the west." [Abu Dawūd and Dārmī]

Sayyidina Abdullāh bin Amr رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The first sign to appear [for Judgment day (*Qiyāmah*)] will be rising of the sun from the west and the 'Creature of the Earth,' who will appear in front of people during midmorning. Whichever of these two will appear first, the other will follow closely." [Muslim v. 2 p.404]

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "There are three occurrences after which the Belief (*Imān*) of a person will not be of avail to him if he had not believed before or carried out any good deeds in his Belief (*Imān*). (1) The rising of the sun from the west. (2) The appearance of Dajjāl. (3) The emergence of the "Creature of the Earth." [Muslim v. 1 p.88]

The 'Creature of the Earth' will be discussed in verse 82 of Surah Naml (Surah 27), where the relevant Ahadīth will be quoted.

"Say, 'Keep waiting! We are also waiting.'" This verse serves as a reprimand for delaying to accept. It admonishes them, asking when will they ever accept? Will it be when the sun rises from the west? Then it will be too late, therefore they should accept immediately.

**Lesson:** Those people who place their trust in astronomy believe that it is impossible for the sun to rise from the west. This belief stems from sheer ignorance. They fail to realise that Allāh has created the sun, subjugated it and has determined its orbit. When He causes it to rise in the east and set in the west, He can surely cause it to rise in the west as well.

Allāh had mentioned in Surah Baqarah [Surah 2, verse 258] on the tongue of Sayyidina Ibrahim عليه السلام, "Indeed Allāh brings the sun forth from the east." The east and west have derived their positions as cardinal points because of the rising and setting of the sun. If Allāh had so willed from the beginning, He would have caused the sun to rise from the west and set in the east. In that case, these people would have never considered it an impossibility.

**Lesson:** Ibn Kathīr (v. 2 p.194) narrates from Sayyidina Abdullāh bin Abi Awfa رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, "Before the sun rises from the west, the night will last the duration of three nights. People will be alarmed as to why the morning has not dawned, and they will begin screaming. They will run to the mosques (*Masjids*) when, suddenly the sun will rise from the west. It will reach the meridian of the sky and then set again. Thereafter, it will continue to rise whence it always rose from."

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا  
كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

(159) Indeed those who caused divisions in their religion (D'īn) and have split into factions, you have nothing to do with them. Their matter rests with Allāh, then He will inform them of what they used to do.

## YOU MUST HAVE NOTHING TO DO WITH THOSE WHO CAUSE DIVISIONS IN THEIR RELIGION (D'ĪN)

The worst illness of man is that he does not believe in Allāh or if he does believe, he associates partners with Him, denies the Holy Prophet ﷺ and the Books revealed by Allāh. Another illness after accepting Allāh and His religion (D'īn) is that people innovate things in the religion (D'īn) that were never part of religion (D'īn).

One of the ploys of Devil (*Shaytān*) is that after people have accepted Allāh and all the requisites of religion (D'īn), he instils in them such thoughts, passions and opinions that remove them from the fold of Islām. Although out of the fold of Islām, they still think that they are beloved to Allāh. This was prevalent amongst the Jews and the Christians, when they claimed to be the loved ones of Allāh whereas they were far astray and immersed in disbelief (*kufr*) and polytheism (*shirk*).

They stooped to the degree of claiming that Sayyidina Isā عليه السلام was Allāh, some said that he was the son of Allāh, and others subscribed to the belief of the trinity. They even concocted the belief that their sins can be forgiven by a priest in the church on Sundays.

The Polytheists of Makkah claimed that they followed the religion (D'īn) of Sayyidina Ibrahim عليه السلام. Whereas Sayyidina Ibrahim عليه السلام was a firm believer in Oneness of Allāh (*Tauhid*) and never forsook his beliefs despite great sufferings, the Polytheists resorted to worshipping idols and even placed idols within the Ka'ba. When the belief of Oneness of Allāh (*Tauhid*) was presented before them, they exclaimed in surprise, "Does he combine all the gods into one? This is indeed a strange thing." [Surah Sād (38), verse 5]

When they were told that they practised polytheism (*shirk*) they said, "Those people who take others as partners to Allāh say, 'We only worship them so that they may draw us close to Allāh.' At times they would say, 'They worship besides Allāh what does not harm them nor benefits them, and they say, 'These are our intercessors with Allāh.'"

They entertained all these false notions, yet claimed to be the loved ones of Allāh.

In this manner, people caused many divisions in their respective religions (D'īns) and split into several denominations. The author of "Rūhul Ma'āni" (v. 8 p.68) has narrated from Sayyidina Abdullāh bin Abbās رضي الله عنه and Sayyidina Qatādah رحمه الله that the above verse was revealed with reference to the Jews and the Christians.

These people created many divisions in their religion (D'īns), appointed

their own leaders and rallied to support their stance. Allāh tells the Holy Prophet صلى الله عليه وسلم, "you have nothing to do with them." i.e. You will not be required to account for them, because "Their matter rests with Allāh, then He will inform them of what they used to do."

## THERE IS NO REPENTANCE FOR THE PEOPLE WHO COMMIT INNOVATION (*BID'AH*)

"Rūhul Ma'āni" (v. 8 p.68) reports the following narration from Tirmidhi, "Hilya" of Abu Nu'aym and "Bayhaqi". Sayyidina Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم told Sayyidah Aysha رضى الله عنها, "O Aysha, those who create divisions in their religion (*D'in*) and split into factions are the ones involved in *bid'ah* (innovations), those who follow their passions and the deviant people of this ummah. There is no *Taubah* (repentance) for them. O Aysha, there is *Taubah* for every sinner except the innovators and those who follow their passions. Since there is no repentance for them, I am exonerated from them and they are free of me."

After quoting this narration, the author of "Rūhul Ma'āni" writes that the condition of the innovators is second only to the Polytheists, because they have been mentioned after the Polytheists.

## THE DEVIANT SECTS

Devil (*Shaytān*) is constantly devising ways of leading people astray. He first tries to prevent them from Belief (*Imān*). When this fails, he then plants doubts into their hearts. When they overcome these doubts and remain steadfast on their Belief (*Imān*), he tempts them with such things that are against their Belief (*Imān*).

He did this with the nations of the past and is using the same methodology with the Ummah of today. Gradually, he influences Muslims to perpetrate such actions that lead them out of the fold of Islām. Since these people are under the misconception that they are doing the right thing, they do not repent. Examples of such people are those who claim that Allāh is present within their Imāms, that the Qur'ān was altered, that Sayyidina Ali رضى الله عنه is Allāh, that the Ahadith are not a source of Islāmic law and that the Holy Prophet صلى الله عليه وسلم was not the final messenger. They are all outside the fold of Islām and the Holy Prophet صلى الله عليه وسلم is free of them as well.

Devil (*Shaytān*) exerts himself to involve people in innovation (*Bid'ah*) so that they eventually leave the fold of Islām and never return because they think that they are being rewarded for their actions. The people who practise *Bid'ah* are termed as those who follow their passions, whether their innovations are about beliefs or actions. They will never accept the truth of the Qur'ān and hadith despite being advised at length.

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "A time will definitely dawn upon my Ummah as had dawned upon the Bani Isrā'il. They will imitate them just as one shoe is the replica of the other, to the extent that if a person of the Bani Isrā'il openly fornicated with his mother, a person from my Ummah will do the same. There were 72 sects amongst the Bani Isrā'il and my Ummah will be divided into 73. All will be in the fire of Hell

except one." When the Companion (*Sahāba*) رضى الله عنهم asked who those will be to enter Heaven (*Jannah*), the Holy Prophet صلى الله عليه وسلم replied, "(They will be those who practise the way) which my Companion (*Sahāba*) and I follow." [Tirmidhi]

Especially those people should reflect on their plight who consider the Companion (*Sahāba*) رضى الله عنهم to be disbelievers (*Kuffār*). They are the ones who exploit human weaknesses to revile the Companion (*Sahāba*) رضى الله عنهم in baseless books of history. They should bear the statement of Allāh in mind where He says, "Their matter rests with Allāh, then He will inform them of what they used to do."

**Lesson:** People without the knowledge of Qur'ān, hadith and the principles of Islāmic jurisprudence claim that the four Imāms of jurisprudence and their followers belong to the 72 deviant sects mentioned by the Holy Prophet صلى الله عليه وسلم.

This is erroneous since they all belong to a single group who honour and respect each other's Imām. The Scholars (*Ulemā*) of each Faith (*Madh'hab*) remember each other in their supplication (*du'ās*). There is no difference in their beliefs, only in certain rulings, as existed between the Companion (*Sahāba*) رضى الله عنهم themselves. They therefore belong to the group that will enter into Heaven (*Jannah*).

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أََمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

(160) Whosoever does a good deed will receive tenfold the like thereof. Whoever perpetrates a sin will only be punished the like thereof and will not be oppressed.

## A MINIMUM OF TENFOLD REWARD WILL BE RECEIVED FOR A GOOD DEED

Because of His mercy and grace, Allāh has declared that a person will receive a minimum of tenfold reward for every good deed, yet the punishment for sins will not be multiplied. Then too, the sin may be forgiven through repentance (*Taubah*).

Allāh mentions in Surah Baqarah [Surah 2, verse 261] that the reward for spending in Allāh's path will be multiplied 700 times and then "Allāh multiplies (further) for whomsoever He pleases."

Numerous Companion (*Sahāba*) رضى الله عنهم have narrated the hadith in which the Holy Prophet صلى الله عليه وسلم said that when a person spends in Allāh's way while himself remaining at home, his reward will be seven hundred dirhams for every one dirham spent. If he spends while participating in Jihād, his reward will be multiplied 700,000 times. After saying this, the Holy Prophet صلى الله عليه وسلم recited the verse, "Allāh multiplies (further) for whomsoever He pleases."

Imām Abu Hanifah رحمه الله عليه narrates that the Holy Prophet صلى الله عليه وسلم said, "Verily Allāh has written every good and evil deed. So whoever intends a good without doing it, Allāh records for him the complete reward of the deed. If he actually carries out the deed, then Allāh records for him tenfold the reward, up to seven hundred and even much more. If a person intends an evil, then does not carry it out (because of fear for Allāh), Allāh shall record for him the reward of a complete good deed. If he carried out the evil, then Allāh records against him a single sin." [Bukhari p. 161 and Muslim v. 1 p.78]

According to another narration, when the person abstains from the sin, Allāh says, "He left the sin for My sake (and will therefore receive a reward for this)." [Muslim v. 1 p.78]

قُلْ إِنِّي هَدَيْتَنِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَّهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

(161) Say, "Certainly my Lord has guided me to the straight path. This is the secure (D'īn) that is the creed of Ibrāhīm, who was inclined towards the truth and was never of the idolaters." (162) Say, "Surely my Salāh, all my acts of worship, my life and my death are for Allāh, the Lord of the universe... (163) "He has no partner. With this have I been commanded and I am the first of those who surrender."

## ALL MY ACTS OF WORSHIP, MY LIFE AND MY DEATH ARE FOR ALLĀH

After refuting the Polytheists, Allāh commands the Holy Prophet صلى الله عليه وسلم to declare, "Say, 'Certainly my Lord has guided me to the straight path. This is the secure Dīn that is the creed of Ibrāhīm, who was inclined towards the truth and was never of the idolaters.'" This verse alludes to the foolishness of the Polytheists of Makkah, who claimed to follow Sayyidina Ibrāhīm عليه السلام, but practised polytheism (shirk).

"Say, 'Surely my Salāh, all my acts of worship, my life and my death are for Allāh, the Lord of the universe. He has no partner.'" This verse propagates two teachings. The first is that every action must be carried out for Allāh's pleasure. The second is that the life and death of a believer (Mu'min) is valuable and must be devoted to Allāh.

The believer (Mu'min) should devote his life in fulfilling all the commands of Allāh and then leave this world with Belief (Imān). Death is the only obstacle between a believer (Mu'min) and the bounties of the Hereafter. If he is martyred in Allāh's way, then his death will be even more precious, for he will cross the bridge of death to be immersed in Allāh's munificence. No believer (Mu'min) should waste his valuable life and should invest everything in earning Allāh's pleasure.

"With this have I been commanded and I am the first of those who surrender." This was the privilege of every one of the Prophets عليهم السلام. They were all the first of their nations to believe and submit to Allāh. This verse denotes that the Holy Prophet صلى الله عليه وسلم was not only a preacher, but he fully practised the religion (D'in).

Sayyidina Mūsā عليه السلام supplicated, "I declare Your purity! I repent to You and I am the first of those who surrender." Every Prophet عليهم السلام was the first to be commanded to believe and to practise their respective Shari' ahs.

The Arabic of the verse "Surely my Salāh, all my acts of worship, my life and my death are for Allāh, the Lord of the universe..." has been reported to be the supplication (du'ā) recited before slaughtering an animal. The only difference is that one will recite, "Wa ana Minal Muslimin," instead of "Wa ana Awwalul Muslimin." [Abu Dawūd v. 2 p.30]

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿١٦٤﴾

(164) Say, "Should I seek a Lord besides Allāh, when He is the Lord of everything?" The detriment of a sin shall be against every soul and none will bear the burden of another. Then unto your Lord shall you return and He will inform you of the things concerning which you differed.

## I CANNOT SEEK A LORD BESIDES ALLĀH

This verse is addressed to all those who consider another to be their Lord besides Allāh, whether in belief or in deed. Allāh says, "Say, 'Should I seek a Lord besides Allāh, when He is the Lord of everything?'" This verse, although phrased as a question, is actually an emphatic exclamation that the Holy Prophet صلى الله عليه وسلم shall never seek another Lord. It is foolish for anyone to believe that an individual of the lowly creation can be regarded as the Lord when Allāh created them all.

"The detriment of a sin shall be against every soul and none will bear the burden of another." The claims of people are baseless when they say in this world that they will bear another's sin if the other follows them in their ways. On the Day of Judgement, none shall be of any assistance to the other whatsoever.

Reminding man of the Day of Judgement, Allāh says, "Then unto your Lord shall you return and He will inform you of the things concerning which you differed." On that day it will be evident who were on the right and who were not.

وَهُوَ الَّذِي جَعَلَكُمْ خُلَافَةً عَلَى الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

(165) He is the One Who placed you as viceroys upon the earth and elevated



some of you above others in ranks so as to test you in what He has given you. Verily your Lord is Swift in punishment and indeed He is the Most Forgiving, Most Merciful.

## ALLĀH HAS MADE YOU VICEROYS ON EARTH AND ELEVATED THE RANKS OF SOME OF YOU ABOVE OTHERS

Surah An'am terminates with this verse. Throughout the Surah, Allāh expressed the belief in Oneness of Allāh (*Tauhid*) and refuted erroneous beliefs and customs. Allāh has also cited many proofs to substantiate the belief of Oneness of Allāh (*Tauhid*). In this verse Allāh calls to mind His bounties when He says, "*He is the One Who placed you as viceroys upon the earth...*" Other nations have passed by and now it is the turn of those present to fulfil this task of vicegerency.

However, Allāh did not make everyone equal. Some are wealthy, others poor; some are strong and others are weak; some are leaders and others are followers, etc. These differences were stipulated so that Allāh may test man. Allāh wishes to see who will utilise their additional positions profitably and who will abuse them.

Every echelon of society shall appear on the Day of Judgement, when Allāh shall decide between them. Those who fulfilled the rights of Allāh and His bondsmen will be rewarded and those who did not will have to suffer chastisement. Allāh says, "*Verily your Lord is Swift in punishment and indeed He is the Most Forgiving, Most Merciful.*"

**Lesson:** Another wisdom behind the difference in ranks is that those who are blessed with Allāh's bounties can show gratitude to Allāh by looking at the less fortunate. They will then thank Allāh for not making them like the others, who may be destitute, paralysed, blind, etc.

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When any of you sees someone who is superior to him in wealth and beauty, he should also look at someone less fortunate than him in these respects." [*Mishkāt p. 447*]

According to another narration, the Holy Prophet صلى الله عليه وسلم said, "Look at those less fortunate than yourselves and do not look at those more fortunate, so that you do not deprecate Allāh's bounties on you." [*Muslim v. 2 p.407*]

According to a hadith the Holy Prophet صلى الله عليه وسلم said, "Allāh will record that person as grateful and patient in whom there are two qualities. (1) With regard to religion (*D'in*), he looks at those who excel him so that he may follow their example. (2) In the matters of this world, he looks at those less fortunate than himself and then praises Allāh for granting him preference over them. Allāh will record such a person as grateful and patient. On the other hand, the person who looks at those inferior to himself in terms of religion (*D'in*) and at those more fortunate than him in terms of this world and who then expresses dejection that he was not given that much of worldly possessions, Allāh will neither record him as grateful nor as patient." [*Mishkāt p. 448*]



## سورة الاعراف

Makkan

Surah Al-Araf

Verses 206

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَصِّ ① كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَى  
لِلْمُؤْمِنِينَ ② اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا  
تَذَكَّرُونَ ③ وَكُم مِّن قَرِيبَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ ④ فَمَا كَانَ  
دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ⑤

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Alif Lām Mīm Sād. (2) This is a Book that has been revealed to you, so there should be no stricture in your heart about it so that you warn with it, and it is an advice to the believers. (3) Follow what has been revealed to you from your Lord and, leaving Him aside, do not follow other companions. Little is the advice that you heed to. (4) How many towns did We not, destroy when Our punishment came to them at night or while they were asleep during the afternoon? (5) When Our punishment afflicted them, their only plea was, "Indeed we were oppressors!"

## THIS BOOK IS AN ADVICE TO THE BELIEVERS (MU'MINĪN)

"This is a Book that has been revealed to you, so there should be no stricture in your heart about it..." This verse invokes the Holy Prophet صلى الله عليه وسلم not to be affected by the denial of the disbelievers (Kuffār) and that he should continue with his work of propagation. The purpose of revealing this Qur'ān is "so that you warn with it..." i.e. warn people of the consequences of their evil deeds and of their refusal to accept. Allāh then announces that the Qur'ān "is an advice to the believers."

Then, addressing the people in general, Allāh says, "Follow what has been revealed to you from your Lord and, leaving Him aside, do not follow other companions. (With the abundance of advice before you) Little is the advice that you heed to."

"How many towns did We not destroy when Our punishment came to them at night or while they were asleep during the afternoon?" Those who refuse to accept the truth suffer chastisement in this world and then the everlasting torment of the Hereafter.

"When Our punishment afflicted them, their only plea was, 'Indeed we were oppressors!' - Their admission was then too late and the punishment could not be averted from them. Eventually they all perished.

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقْصُصَنَّ عَلَيْهِمْ مَا كَانُوا  
كُفَّاءً لِّمَا كَانُوا يَكْفُرُونَ ﴿٧﴾ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ  
الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا  
بِإِثْمِهِمْ يُهْلِكُونَ ﴿٩﴾

(6) We shall definitely question those to whom messengers were sent and We will surely question the messengers... (7) We will certainly narrate to them with knowledge and We were not absent. (8) The weighing on that day is the truth! As for him whose scale is heavy, these will be the successful ones. (9) As for him whose scale is light, these are the ones who have lost their souls because they were unjust towards Our verses.

## ON THE DAY OF JUDGMENT (QIYĀMAH), THE HOLY PROPHETS AND THEIR NATIONS WILL BE QUESTIONED AND THEIR DEEDS WILL BE WEIGHED

On the Day of Judgement, people will be asked whether messengers had come to them, as Allāh says in Surah Qasas, "The day when they will be summoned and Allāh will ask, 'What reply did you give to the messengers?'" [Surah 28, verse 65]

The messengers will also be asked whether they propagated the message, and what reply did they receive from their respective nations. A hadith has been reported in Muslim in which the Holy Prophet صلى الله عليه وسلم delivered a sermon and then concluded by saying, "What reply will you give when you will be questioned concerning me?" The Companion (Sahāba) رضى الله عنهم replied that they would testify to the fact that he had conveyed the message, fulfilled his obligation and had advised the Ummah.

Thereupon the Holy Prophet صلى الله عليه وسلم raised his index finger towards the sky and then lowered his gaze to the congregation, repeating thrice, "O Allāh! Be witness!"

Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates that on the Day of Judgment (Qiyāmah), Sayyidina Nūh عليه السلام will be summoned and asked whether he had propagated the message. He will submit, "O my Lord, indeed I had conveyed." When his nation will be asked whether he had propagated the laws to them, they will deny that a warner ever came to them.

When Sayyidina Nūh عليه السلام will be told to present witnesses, he will say

that his witnesses are the Holy Prophet صلى الله عليه وسلم and his Ummah." After narrating this, the Holy Prophet صلى الله عليه وسلم said (referring to the Ummah at large), "Then you will be summoned and you will attest that indeed Sayyidina Nūh عليه السلام did convey the message." Then the Holy Prophet صلى الله عليه وسلم recited the verse, "Thus we have made you such a group that is moderate in nature, so that you may be witness over the people and the messenger a witness over you." [Surah Baqarah (2), verse 142] [Bukhari v. 2 p.645]

According to a similar narration of the "Musnad of Ahmad", the nations of other Prophets عليهم السلام will also deny that the message reached them. These Prophets عليهم السلام will also summon the Holy Prophet صلى الله عليه وسلم and his Ummah to testify in their favour. The Ummah of the Holy Prophet صلى الله عليه وسلم will testify that the Holy Prophet عليه السلام were truthful. They will then be asked how are they aware of this fact when they were not present then. They will say that their Holy Prophet صلى الله عليه وسلم had informed them that all the Holy Prophets عليهم السلام had conveyed their messages and they accept his word totally. [Mishkāt p. 144]

"We will certainly narrate to them with knowledge..." Commenting on this verse, Allāma Ibn Kathīr رحمه الله writes that each person's book of deeds will be opened and it will speak for itself about the person's actions.

".....and We were not absent." Allāh shall inform every person of his deeds, be they good or evil because He is Aware of all things.

## THE WEIGHING OF DEEDS AND THE SUCCESS OF THOSE WHOSE SCALES ARE HEAVY

On the Day of Judgement, Allāh will reward and punish people according to His knowledge. However, so that they do not say that they were punished unjustly, the record of their actions will be presented to them, their actions will be weighed and witnesses will be summoned to attest to these deeds

With regard to this Allāh declares, "The weighing on that day is the truth! As for him whose scale is heavy, these will be the successful ones." Mention of the weighing of deeds is also made in Surah Mu'min [Surah 23, verses 102,103] and Surah Qāri'ah, where Allāh says, "As for him whose scale is heavy, he will enjoy a pleasant life. As for him whose scale is light, his abode will be 'Hāwiya' (Hell)." [Surah 101, verses 6-9]

Sayyidina Salmān رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The scales will be set up on the Day of Judgement. They will be so large that the heavens and the earth can be accommodated in them. Seeing this the angels will ask, 'O our Lord, what will this weigh?' Allāh will reply, 'I have set these scales for those of My creation whose reckoning I wish to take.' Hearing this, the angels will submit, 'O our Lord, we have not worshipped You as we ought to have done.'" [At Targhib wat Tarhib v. 4 p.425]

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "An angel will be appointed to the scales. People will be brought to the scale and will have their deeds weighed. Whoever is brought will be made to stand between the pans of the scale. If his scale is heavy (with good deeds) the angel

will announce in such a loud voice that it will be heard by the entire creation, 'This person has been blessed with eternal good fortune and will never be unfortunate hereafter!' However, if a person's scale is light, the angel will announce in the same loud voice that will be heard by the entire creation, 'This person is doomed to eternal misfortune and will never attain good fortune hereafter!' [Ibid]

Sayyidina Shah Abdul Qādir رحمه الله عليه writes in his Tafsīr "Mūdiḥul Qur'ān" that the deeds of every person will be recorded according to its weight. An action performed with sincerity, love, according to the Shari'ah and at the opportune time will be weighty. However, when the same action is performed for ostentation, contrary to the Shari'ah and at an inopportune time, its weight will be greatly deficient. The records of deeds will be placed upon the scale and, when the good deeds are weighty, the evil deeds will all be forgiven. On the other hand, if the evil deeds outweigh the good deeds, the person will have to suffer the consequences.

According to other Scholars (*Ulemā*), each deed will be given a body on the day of Judgment (*Qiyāmah*) and weighed accordingly. Weighing of the records and bodies of deeds is not farfetched for Allāh and He is even capable of weighing them as they are in their abstract form. If Allāh has granted the weak human the intelligence to indent instruments such as the thermometer and barometer that measure abstract entities like temperature and pressure, it can be easily understood that Allāh can also do the same.

The question may arise that how will it be possible for actions to be presented on the Day of Judgement, when they are of such a nature that they perish after coming into existence and cannot be preserved? This question bears no significance in today's times since the television, VCR and other such instruments prove that abstract phenomena like actions and sound can be recorded to be replayed later. The deeds of every person will be replayed on the Day of Judgement, weighed and they will be rewarded or punished accordingly.

The author of "Tafsīr Mazhari" reports from Allāma Suyuti رحمه الله عليه that certain Scholars (*Ulemā*) are of the opinion that only the deeds of the believers (*Mu'minīn*) will be weighed on the Day of Judgement. Those of the disbelievers (*Kuffār*) will not be weighed because their good deeds hold no value without Belief (*Imān*). In substantiation of their opinion they quote the verse, "We will not erect any scale for them on the day of Judgment (*Qiyāmah*)."  
[*Surah Kahf* (18), verse 105]

Another group of Scholars (*Ulemā*) maintains that even the deeds of the disbelievers (*Kuffār*) will be weighed, but their good deeds will prove to be weightless. They quote the following verse of Surah Mu'min [*Surah 23, verse 103*] in support of their statement: "He whose scale is light, these people have lost their souls forever in Hell." They maintain that the verse refers to the disbelievers (*Kuffār*) because it says that they will be "forever" in Hell. A believer (*Mu'min*) will never remain in Hell forever.

Thereafter the author of "Tafsīr Mazhari" quotes from Allāma Qurtubi رحمه الله عليه that every person's deeds will not be weighed. He qualifies this statement by saying that those people will be exempted from having their actions weighed who will enter Heaven (*Jannah*) without reckoning and those who will be

condemned to Hell directly from the plain of reckoning without being reckoned. Besides these two groups, all disbelievers (*Kuffār*) and believers (*Mu'minīn*) will have their actions weighed.

The author of Tafsīr Mazhari writes that this opinion of Allāma Qurtubī رحمه الله combines both the above verses of Surah Kahf and Surah Mu'minūn. After a treasured introduction to Surah A'rāf, Hakīmul Ummah Thanwī رحمه الله writes in "Bayānul Qur'ān" that the belief (*Imān*) of the believers (*Mu'minīn*) and the disbelief (*kufr*) of the disbelievers (*Kuffār*) will be weighed. After they are distinguished from each other, the good deeds of the believers (*Mu'minīn*) will be weighed against their evil deeds.

"Durrul Manthūr" reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that those believers (*Mu'minīn*) whose good deeds are weightier will enter Heaven (*Jannah*) and those whose evil deeds are heavier will enter Hell. Those whose good and evil deeds are equal in weight will be assigned to the A'rāf. These believers (*Mu'minīn*) will be relieved of their punishment after intercession or they will be forgiven after spending a while in Hell (*Jahannam*). The people on A'rāf will eventually enter Heaven (*Jannah*).

## THE GOOD DEEDS OF THE DISBELIEVERS (*KUFFĀR*) WILL HOLD NO WEIGHT

Allāh says in the concluding verses of Surah Kahf, "Say, 'Should we inform you of those who are the worst losers in terms of their deeds? They are those whose efforts are destroyed in this worldly life while they think that they are carrying out good deeds. These are the ones who disbelieve in the verses of their Lord and in meeting with Him. So their deeds are wasted and no weight will be attached to them on the Day of Judgement.'" [Surah 18, verses 103-105]

The greatest losers will be those people who will find all their actions in vain on the Day of Judgement, while they entertained great expectations of being rewarded. Sayyidina 'Abu Huraira رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "There will be many persons who will appear on the Day of Judgement as hefty sized people, but their weight will not even be equal to that of a mosquito's wing in Allāh's sight." Thereafter the Holy Prophet صلى الله عليه وسلم recited the verse, "no weight will be attached to them on the Day of Judgement." [Mishkāt p. 484]

The author of "Tafsīr Mazhari" writes in the commentary of the above verse of Surah Kahf that the deeds of the disbelievers (*Kuffār*) will hold no significance in Allāh's sight. He then quotes the above hadith of Sayyidina Abu Huraira رضي الله عنه. The Hindu sādhus and priests exert themselves greatly in spiritual exercises and the Jewish and Christian monks also exercise extreme asceticism, thinking that they will be rewarded in the Hereafter. Sadly for them they will appear empty handed before Allāh on the Day of Judgement.

In explaining the above verse of Surah Kahf, he writes a second interpretation to the effect that no scale will even be reserved for them and their actions will not be weighed at all. A third explanation is that the disbelievers (*Kuffār*) will find their deeds weightless when placed on the scales because these will be without the qualifying factor of Belief (*Imān*).

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشٌ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿١١﴾ قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾ قَالَ فِيمَا أُغْوِيَنِي لِأَفْعُدَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَا يَنصُرُهُم مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا يَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ قَالَ أَخْرَجْ مِنْهَا مَذْمُومًا مَّدْحُورًا لَّمِن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

(10) Verily We have granted your a place to live on earth and created for you amenities for your existence therein. Little is the gratitude that you show. (11) Undoubtedly We created you, then fashioned you, then We told the angels, "Prostrate to Ādam!" They prostrated except for Iblīs. He was not from those who prostrated. (12) (Allāh) said, "What hindered you that you could not prostrate when I commanded you?" He replied, "I am better than him! You have created me from fire and created him from clay." (13) (Allāh) said, "Go down from here! It ill behoves you that you should be arrogant here! Get out for you are surely of the disgraced ones!" (14) He submitted, "Grant me respite until the day when they will be resurrected." (15) (Allāh) replied, "Indeed you are of those who have been granted respite." (16) He said, "Because You have sent me astray I will definitely waylay them on Your straight path." (17) "Then I will approach them from the front, the back, their right and their left and You shall find most of them to be ungrateful." (18) (Allāh) said, "Get away from here disgraced and banished. Whoever of them will follow you, I shall fill Hell (Jahannam) with the lot of you.

### ALLAH'S FAVOUR ON THE CHILDREN OF SAYYIDINA ĀDAM عَلَيْهِ

السلام

In the first verse that serves as an introduction to the rest, Allāh says, "Verily We have granted you a place to live on earth and created for you amenities for your existence therein." Allāh has made provisions for food and clothing. Despite solidity of the earth, Allāh made it soft enough to dig so that foundations may be laid for buildings, vegetation may be planted and animals may graze.

It is necessary that people show gratitude for all these bounties, but Allāh says, "Little is the gratitude that you show."

Thereafter Allāh mentions another two bounties on man when He says, "Undoubtedly We created you, then fashioned you..." Allāh created Sayyidina Ādam عَلَيْهِ السلام from clay and then fashioned his appearance and, in the same manner,

fashioned his progeny. Allāh says in Surah Īn, "Undoubtedly, We have created man in the best of moulds." [Surah 95, verse 4]

The Holy Prophet صلى الله عليه وسلم has mentioned that Allāh created Sayyidina Ādam عليه السلام in His image. After Allāh instilled the soul into him, he came alive and was able to see, hear, feel, etc. Then Allāh taught him the 'names' of everything and asked the angels to repeat these, which they were unable to do. In this way, man's superior knowledge was established.

### IBLĪS REFUSES TO PROSTRATE AND OBJECTS TO ALLĀH

".... then We told the angels, 'Prostrate to Ādam!'" This episode was discussed in verse 34 of Surah Baqarah. This prostration was not one that denotes worship but one of respect. Consequently, "They prostrated except for Iblīs. He was not from those who prostrated." Although Iblīs was not an angel, but a jinn, he was with the angels because of his excessive worship.

When he refused to prostrate, Allāh asked, "What hindered you that you could not prostrate when I commanded you?" He replied, 'I am better than him! You have created me from fire and created him from clay.' He objected that it was not logical that a creation of superior origin should prostrate to one of lowly origin.

His proof of superiority was erroneous because the nature of fire is destructive, while the nature of soil is constructive, since man uses it to plant his food and to construct buildings.

### IBLĪS IS BANISHED

Even if it is assumed that Iblīs was better than Sayyidina Ādam عليه السلام, he was still obliged to obey Allāh's instruction. However, he chose rather to debate the issue and was therefore banished when Allāh told him, "Go down from here! It ill behoves you that you should be arrogant here! Get out, for you are surely of the disgraced ones!"

The author of "Rūhul Ma'āni" (v. 8 p.90) writes that "here" refers to Heaven (Jannah) where Iblīs resided at that time. According to Sayyidina Abdullāh bin Abbās رضى الله عنه "here" refers to a garden in this world that was situated in Aden. He says that Sayyidina Ādam عليه السلام was created there and it was there that the command to prostrate was issued. Another group of commentators merely state that the incident took place in the skies.

However, the question then arises that after Iblīs was banished by Allāh, how did he manage to mislead Sayyidina Ādam عليه السلام to eat from the forbidden tree? The simplest reply is that Iblīs always resided in the heavens and, when he misled Sayyidina Ādam and Hawwa عليهما السلام in Heaven (Jannah), he had not yet descended to the earth. It cannot be conclusively ascertained exactly how he managed to whisper the evil thoughts to them.

According to Sayyidina Hasan Basri رحمه الله عليه, Iblīs stood at the door of Heaven (Jannah) and cast the whispers from there. Besides this there are numerous other opinions, but only Allāh knows the true account. The fact of the matter is that he was banished with disgrace.



## IBLĪS REQUESTS RESPITE TO LIVE ON UNTIL JUDGMENT DAY (QIYĀMAH)

Iblis knew that Allāh had created man to live on earth and be viceroy there. He also desired to avenge himself for the disgrace that the new creation had caused him. For these reasons *"He submitted, 'Grant me respite until the day when they will be resurrected. (Allāh) replied, 'Indeed you are of those who have been granted respite.'"* According to verses in Surah Hijr [Surah 15, verses 37,38] and Surah Sād [Surah 38, verse 80,81], Allāh added, *"Indeed you are of those who have been granted respite until a day of an appointed time."*

## IBLĪS SWEARS TO LEAD MAN ASTRAY

After being granted the respite, Iblis expressed his malice for man and swore by Allāh's honour that he would definitely lead them all astray (according to verse 82 of Surah Sād). In the verses under discussion, he said, *"Because You have sent me astray I will definitely waylay them on Your straight path. Then I will approach them from the front, the back, their right and their left and You shall find most of them to be ungrateful."* Iblis mentioned these four directions because people are generally attacked from these directions. The essence of his statement was that he would mislead them in every possible way.

Certain commentators have mentioned that he did not say that he would attack them from above because the descending mercy of Allāh prevented him. He can also not attack anyone from the bottom also and did not mention this direction either. The depravity and wretchedness of Iblis was of such an extreme nature that he even attributed his deviation to Allāh instead of to himself.

Surah Hijr [Surah 15, verse 39] mentions that he said, *"My Lord! Because You have sent me astray, I will certainly beautify things for them on earth and lead them all astray."* Says he in Surah Bani Isrā'il, *"Are You telling me that this is the being whom You have honoured above me? If You grant me respite till the Day of Judgment (Qiyāmah), I will surely gain control of his progeny save for a few individuals."* [Surah 17, verse 62]

Iblis had not forgotten his promise and tirelessly attempts to lead man astray. It is because of his efforts that most people are led astray. He had promised to mislead everyone except for Allāh's *"devoted bondsmen."*

*"(Allāh) said, 'Get away from here disgraced and banished."* Although he was already instructed to go, the command is repeated because of his ravings about misleading man.

*"Whoever of them will follow you, I shall fill Hell with the lot of you."* Despite this declaration of Allāh, many people still seek to follow Iblis.

وَبَقَادُمْ اَسْكَنْتَ اَنْتَ وَرَوْجِكَ الْجَنَّةَ فَاَكْلًا مِّنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا  
 مِنَ الظَّالِمِينَ ﴿١٩﴾ فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَتَيْهِمَا  
 وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ اِلَّا اَنْ تَكُونَا مَلَائِكَةً اَوْ تَكُونَا مِنَ الْخَالِدِينَ

وَقَاسَمَهُمَا إِنِّي لَكُمَا لِنَاصِرٍ ﴿٢٠﴾ فَذَلَّلْنَاهَا بِفُرُودٍ فَلَمَّا ذَاقَا الشَّجَرَةَ  
 بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ  
 أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢١﴾ فَلَا رَيْبَ  
 ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٢﴾ قَالَ اهْبِطُوا  
 بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ ﴿٢٣﴾ قَالَ فِيهَا  
 تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٤﴾

(19) O Ādam, abide you and your wife in Heaven (Jannah) The two of you may eat from wherever you wish, but do not approach this tree, for then you will be of the oppressors. (20) So Devil (Shaytān) whispered to the two of them so that the private portions of their bodies that they concealed from each other becomes exposed. And he said, "Your Lord has prohibited you from this tree so that you do not become two angels and so that the two of you do not become of the immortal." (21) He took an oath before them saying, "Most assuredly I am definitely an advisor to you!" (22) So doing, he manipulated them with deceit. When they tasted from the tree, their private portions became exposed and they began gathering the leaves of Heaven (Jannah) upon themselves. Their Lord called unto them, "Did I not forbid you from that tree and warned you that Devil (Shaytān) is your open enemy?" (23) They both submitted, "O our Lord, we have oppressed our souls and if You do not forgive us and show mercy to us, we will surely be of the losers." (24) (Allāh) said, "Go down all of you as enemies to each other. For you shall be an abode upon Earth and provision for a while." (25) (Allāh) said, "Therein shall you live, die, and from there shall you be removed."

### IBLĪS SWEARS TO LEAD MAN ASTRAY

After Devil (Shaytān) was expelled, Allāh told Sayyidina Ādam عليه السلام, "O Ādam, abide, you and your wife in Heaven (Jannah). The two of you may eat from wherever you wish, but do not approach this tree, for then you will be of the oppressors." Not only was Sayyidina Ādam عليه السلام prohibited from eating from the tree but he was even prevented from approaching it. Allāh also warned them, "O Ādam! Indeed he Devil (Shaytān) is an enemy to you and your wife, so he should never remove the two of you from Heaven (Jannah), causing you to be unfortunate." [Surah TāHā (20), verse 117]

Since Devil (Shaytān) was expelled from Heaven (Jannah), he desired to have Sayyidina Ādam عليه السلام also expelled, so he lay in wait for them to cast evil thoughts to them. He thus said to them "Your Lord has prohibited you from this tree so that you do not become two angels and so that the two of you do not become of the immortal. He took an oath before them saying, 'Most assuredly I am definitely an advisor to you!' They were both tricked by his ploy, as Allāh says, "So doing, he manipulated them with deceit."

They had hardly eaten but only tasted from the tree when "their private portions became exposed and they began gathering the leaves of Heaven (Jannah) upon themselves." This was an indication that let alone living in Heaven (Jannah), they were not even to wear its clothing because of their misdemeanour.

## DEVIL (SHAYTĀN) TEMPTED SAYYIDINA ĀDAM عَلَيْهِ السَّلَام AND HIS WIFE TO EAT FROM THE FORBIDDEN TREE AFTER WHICH THEY ARE ALL SENT TO EARTH

"Their Lord called unto them, 'Did I not forbid you from that tree and warned you that Devil (Shaytān) is your open enemy?' They were both true believers (Mu'minīn) and, without argument, "They both submitted, 'O our Lord, we have oppressed our souls and if You do not forgive us and show mercy to us we will surely be of the losers.'" Allāh accepted their repentance, as mentioned in Surah Baqarah, "Ādam received some words from his Lord and turned to Him. Without doubt He is Most Relenting, Most Merciful." [Surah 2, verse 37]

They were both forgiven but, because man was destined from his inception to be the viceroy on earth, he had to leave Heaven (Jannah) for earth. Therefore "(Allāh) said, 'Go down all of you as enemies to each other. For you shall be an abode upon earth and provision for a while.'"

Every person enjoys only a temporary journey in this world as "(Allāh) said, Therein shall you live, die, and from there shall you be removed." The incident of Sayyidina Ādam عَلَيْهِ السَّلَام and Devil (Shaytān) was discussed in Surah Baqarah (verse 34) where certain important aspects were discussed.

يَبْنِيْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلٰىكُمْ لِيَّاسًا يُؤْوِيْ سَوْءَ تَكْمُ وَرِيْشًا وَلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ  
 ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿٢٦﴾ يٰبَنِيْٓ اٰدَمَ لَا يَفْنٰنَكُمْ الشَّيْطٰنُ  
 كَمَا اَخْرَجَ اٰبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِيَّاسَهُمَا لِيُرِيَهُمَا سَوْءَ تِهْمًا اِنَّهُمْ يَرٰنَكُمْ  
 هُوَ وَقَبِيْلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ اِنَّا جَعَلْنَا الشَّيْطٰنَ اَوْلِيَاءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿٢٧﴾

(26) O children of Ādam, indeed We have revealed unto you clothing so that you may conceal the private portions of your bodies, and as a means of beautification. The clothing of piety (taqwa) is best. These are from the signs of Allāh so that you may take heed. (27) O children of Ādam, let not Devil (Shaytān) entice you as he removed your parents from Heaven (Jannah), tearing off from them their garments so as to expose their private parts. Surely he and his kind see you in a way that you do not see them. Indeed We have made the Devils (Shayātīn) allies to those who do not believe.

## CLOTHING IS A BOUNTY FROM ALLĀH THAT SERVES TO CONCEAL AND TO BEAUTIFY

The previous verses discussed how Devil (Shaytān) swore to mislead man and even succeeded in misleading Sayyidina Ādam and Hawwa عَلَيْهِمَا السَّلَام. Now

Allāh warns the progeny of Sayyidina Ādam عليه السلام and reminds them of an extremely kind favour on them saying, "O children of Ādam, indeed We have revealed unto you clothing..." Allāh sends the rains which allows the crop of cotton to grow, with which people make garments.

Thereafter Allāh mentions two benefits of clothing. The first is "so that you may conceal the private portions of your bodies..." and the second is that it is "a means of beautification."

Elucidating the benefits of clothing, Allāh says in Surah Nahl [Surah 16, verse 81], "and (Allāh) made coats for you that protect you from the heat and coats that protect you in battle." Scholars (Ulemā) have mentioned that although Allāh has only mentioned "the heat" in this verse, He also intends the opposite i.e. cold. This is mentioned in the beginning of Surah Nahl (verse 5), where Allāh says, "And He created animals from which you derive warm clothing and other uses and from which you eat." In brief, clothing is a great boon of Allāh that offers many benefits to man.

Allāh continues to say, "The clothing of piety (taqwa) is best." Piety (taqwa) denotes abstaining from all sins and carrying out Allāh's injunctions. Piety (taqwa) protects a person from all vices and serves to conceal his faults. Those who have piety (taqwa) will wear clothes not only for beauty but more so to cover themselves. It will be noticed that those who do not possess Belief (Imān) are bereft of piety (taqwa) and naturally dress only for the sake of beauty and are not concerned about covering themselves.

## MODESTY IS A NATURAL TRAIT OF MAN

Piety (taqwa) is emphasised because it is the only trait that will prompt people to cover their private parts properly. It is the natural instinct of man that he wishes to cover his private parts, as can be seen in the behaviour of Sayyidina Ādam عليه السلام and Sayyidah Hawwa عليها السلام. After eating from the tree, their first action was to cover themselves when their bodies were exposed.

It has always been the ambition of Satan (Shaytān) to expose man to nudity and he has now succeeded in opening vile places called nudist colonies and clubs. He has also induced man to wear such clothes that reveal the body and serve to accentuate the parts that are covered. The revealing and tight fitting clothing that is fashionable today is the result of Satan (Shaytān)'s efforts. It is ironical that many are even ashamed to dress modestly today, fearing rejection from their respective circles.

## A SEVERE WARNING TO THOSE WOMEN WHO APPEAR NAKED DESPITE BEING CLOTHED

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "I have not yet seen two groups destined for Hell. The first are those people who will have whips resembling the tails of oxen with which they will beat people. The second are those women who will be naked despite wearing clothes. They will entice men and will themselves be enticed, Their heads (hair) will be like the leaning humps of large camels. These women will not enter Heaven (Jannah), nor smell the fragrance of Heaven (Jannah)." [Muslim p.205]

This hadith has predicted the appearance of such women who will wear

clothing that is so tight fitting and transparent, that it will not serve to conceal their bodies.

## THE ABOMINATION OF WEARING SCANTY CLOTHES

Another interpretation of being dressed and naked at the same time is a reference to the small scraps of clothing that is worn while most of the body remains exposed. The sight is common in many countries where women parade the streets in these scanty garments. The essential parts of the body remain exposed and even those portions that are covered are designed to be revealing.

The Qur'ān defines the role of clothing as, "so that you may cover the private portions of your bodies and as a means of beautification." The people of Belief (*Imān*) should ponder over this verse in conjunction with their actions.

Islām has laid much emphasis on concealing. The body to the extent that one should conceal oneself even when one is in seclusion. Tirmidhi reports that the Holy Prophet صلى الله عليه وسلم said, "Abstain from nudity because there are such beings with you who cannot be separated (viz, the angels). Be ashamed before them and honour them." A person is, however, allowed to expose the necessary parts of his body when using the toilet or cohabiting with his wife.

Tirmidhi also narrates that the Holy Prophet صلى الله عليه وسلم said, "Protect your private parts unless you are cohabiting with your wife or lawful slave woman." Someone asked, "O the Holy Prophet صلى الله عليه وسلم, what harm is there in exposing the private parts when one is in seclusion?" The Holy Prophet صلى الله عليه وسلم replied, "Allāh is more worthy that you show shame before Him."

The extent to which people should conceal themselves before others is mentioned in the books of jurisprudence.

"These are from the signs of Allāh so that you may take heed." The creation of clothing is from Allāh's bounties and is a sign of His extreme benevolence and kindness towards man.

## A WARNING TO MAN

"O children of Ādam, let not Satan (*Shaytān*) entice you as he removed your parents from Heaven (*Jannah*), tearing off from them their garments so as to expose their private parts." No person should succumb to the ploys of Satan (*Shaytān*).

## THE MISCHIEF OF THE SATAN (*SHAYĀTĪN*)

"Surely he and his kind see you in a way that you do not see them." This warning is sounded because it is indeed difficult to be safeguarded from a hidden enemy. Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم told them that even the infant child cries at the time of birth because Satan (*Shaytān*) nudges the child. Only Sayyidah Maryam عليها السلام and her son Sayyidina Isā عليه السلام were not affected by this. [Bukhari v. 1 p.488]

Sayyidina Zaid bin Arqam رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The toilets are places that are frequented by the Satan (*Shayātīn*). So, when any of you uses the toilet, he should supplicate to Allāh in the following words:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ ط

[TRANSLATION: "O Allāh, I seek refuge with you from male and female Satan (*Shayātīn*)."] [Abu Dawūd v. 1 p.2]

Sayyidina Ali رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When a person's enters the toilet, the barrier between his private parts and the Satan (*Shayātīn*) is Bismillah." [Tirmidhi]

Sayyidina Ubay bin Ka'b رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "There is a Satan (*Shayātīn*) for ablution (*Wudhu*) whose name is Walhān. Therefore, beware of the one who whispers with regard to water." [Ibn Majah p.34]

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When any of you goes to sleep, Satan (*Shayātīn*) ties three knots on his nape. As he ties each knot, he sings to the person saying, 'The night is still long, so keep sleeping.' Upon awakening, the first knot is opened when he takes Allāh's name. When he performs ablution (*Wudhu*), the second knot is opened and when he performs Salāh the third knot is opened. In this way the person becomes happy and energetic, otherwise he wakes up morose and lethargic." [Bukhari v. 1 p.53]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that mention was made before the Holy Prophet صلى الله عليه وسلم of a person who remained sleeping until the morning with out performing Salāh. The Holy Prophet صلى الله عليه وسلم said that this was a person in whose ears Satan (*Shayātīn*) had urinated. [Bukhari v. 1 p.463]

## WHO DOES SATAN (*SHAYĀTĪN*) CONTROL?

"Indeed We have made the Devils (*Shayātīn*) allies to those who do not believe." This friendship is consolidated when a person does not possess Belief (*Imān*). If he does have Belief (*Imān*), Devils (*Shayātīn*'s) friendship with him exists because of his disobedience to Allāh. The perfect believers (*Mu'minīn*) is saved from Satan (*Shayātīn*) because he bears no friendship with him.

Allāh says in Surah Nahl, "Indeed he Satan (*Shayātīn*) has no control over those who believe and have trust in their Lord. His sway is only over those who befriend him and those who ascribe partners to Allāh." [Surah 16, verses 99,100]

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحِشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٠﴾

(28) When they perpetrate a sin they say, "We found our forefathers upon this and Allāh has commanded us therewith." Say, "Surely Allāh does not command lewdness! Do you say against Allāh what you know not?" (29) Say, My Lord has commanded me with justice and that you straighten your gazes at the time of every prostration and call to Him, sincerely devoting your worship to Him. As you were created initially, so you will be returned." (30) A group Allāh had guided and a group was condemned to deviation. Indeed they took the Devils (Shayātīn) as friends instead of Allāh and thought that they were rightly guided.

## THE IGNORANT COMMIT LEWD ACTS AND SAY THAT ALLĀH HAD COMMANDED THEM TO DO SO

It was the practice of the Polytheists that they perpetrated many acts of lewdness and immorality. When they were advised and enjoined to refrain they would make the ludicrous statement, "We found our forefathers upon this..." This was discussed in Surah Mā'idah, where Allāh replied to their claim by asking, (Will they follow their forefathers) even though their forefathers never understood anything, nor were they rightly guided?" [Surah 5, verse 104]

In addition they claimed, "Allāh has commanded us therewith." This was the worst insult and act of insolence towards Allāh. Allāh replies, "Say, 'Surely Allāh does not command lewdness! Do you say against Allāh what you know not?'"

"Say, "My Lord has commanded me with justice and that you straighten your gazes at the time of every prostration..." This verse straightens the record by informing them what Allāh commands on contradiction to their claims. Instead of carrying out the things that Allāh commands, they carry out what He has prohibited and then are still audacious enough to attribute it to Allāh.

The first instruction is to be just. This includes abstaining from polytheism (*shirk*), which is the greatest form of injustice because the perpetrator ascribes partners to his Creator and Sustainer. It also includes fulfilling the rights of Allāh and those of mankind.

".....and call to Him, sincerely devoting your worship to Him." Sincerity in worship means that one does not commit polytheism (*shirk*) and sincerity in pleasing Allāh means that one does not carry out an action to please anyone besides Allāh.

"As you were created initially, so you will be returned." This verse dispels the belief of the Polytheists that there is no harm if they continue to follow the religion (*D'in*) of their forefathers since there will be no resurrection.

"A group Allāh had guided and a group was condemned to deviation. Indeed they took the Devils (Shayātīn) as friends instead of Allāh and thought that they were rightly guided." In their deviation they believed that they were guided despite not believing in Allāh and then associating with the Devils (Shayātīn), whose only work is to lead others astray.

يٰۤاَيُّهَا اٰدَمُ خُذْ زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ  
 الْمُسْرِفِيْنَ ﴿٣١﴾ قُلْ مَنْ حَرَّمَ زِينَةَ اللّٰهِ الَّتِيْ اَخْرَجَ لِعِبَادِهٖۙ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ

هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ

يَعْمَلُونَ ﴿٣٢﴾

(31) O children of Ādam, adopt your adornment at every place of worship, and eat and drink, but do not be wasteful. Indeed, He does not like those who are wasteful. (32) Say, "Who has forbidden the adornments that Allāh has brought forth for His bondsmen and the pure sustenance?" Say, "These are for the believers in the worldly life, exclusively for them on the day of Judgment (Qiyāmah)." Thus do We elucidate the verses for those who have knowledge.

### THE SPECIFIC INSTRUCTION TO COVER THE BODY WHEN PERFORMING SALĀH AND CIRCUMAMBULATION (TAWĀF)

The Polytheists practised many forms of lewdness and even stooped to the extent that their men and women used to perform Circumambulation (*Tawāf*) around the Ka'ba naked. The women used only a small scrap of cloth to cover their private parts. In prohibition of this shameless act, Allāh revealed the above two verses. [Muslim from Sayyidina Abdullāh bin Abbās رضى الله عنه]

Allāma Jassās رحمه الله عليه writes in "Ahkāmul Qur'ān" (v. 3 p.21) that they performed circumambulation (*Tawāf*) naked because they held the notion that they should not perform circumambulation (*Tawāf*) in clothes with which they sinned. Others say that they did this believing that after the circumambulation (*Tawāf*), they would be without sins, just as they were without clothes. Satan (*Shaytān*) had made their evil seem like a virtue.

"Asbābun Nuzūl" (p. 222) narrates from Abu Salma bin Abdur Rahmān رحمه الله that the Arabs added to their religion (*D'in*) the practice of removing their clothes to perform Circumambulation (*Tawāf*) after returning from Mina. With regard to this Allāh revealed the above two verses.

"O children of Ādam, adopt your adornment at every place of worship..." This verse instructs that a person must wear clothing when entering any Masjid, either for Salāh, or for Circumambulation (*Tawāf*) in the Masjidul Harām. It is Obligatory (*Fardh*) to cover the "Aurah" (those parts of the body that have to be covered) for Salāh to be correct, but the verse emphasises that even more than this should be covered when performing Salāh and Circumambulation (*Tawāf*).

### THE INSTRUCTION TO WEAR CLOTHES OF ADORNMENT

Jurists have mentioned that it is improper and Makrūh (*detestable*) to wear such clothes for Salāh that a person will normally be embarrassed to wear in company and in public. Such clothing should be worn for Salāh that conceal the "Aurah", are clean and attractive as well. This is derived from the use of the word "adornment" in the verse.

### THE PROHIBITION AGAINST EXTRAVAGANCE

"...eat and drink, but do not be wasteful. Indeed, He does not like those who are wasteful." Wastefulness will include all actions that transgress the bounds of the



Shari'ah.

Referring to the practice of the Polytheists in forbidding the wearing of clothes during Circumambulation (*Tawāf*) and numerous other things (as mentioned in Surah An'ām), Allāh asks thereafter, "Say, 'Who has forbidden the adornments that Allāh has brought forth for His bondsmen and the pure sustenance?'" People have gone astray by forbidding these things of their own accord.

## ALLĀH'S BOUNTIES ARE FOR THE BELIEVERS

"Say, 'These are for the believers in the worldly life, exclusively for them on the day of Judgment (*Qiyāmah*).'" The bounties, adornments and pure sustenance were specifically created for the Believers (*Mu'minīn*), but the disbelievers (*Kuffār*) also share them. However, on the Day of Judgement, the disbelievers (*Kuffār*) will not benefit from these at all.

Other commentators have interpreted the verse to mean that the believers (*Mu'minīn*) benefit from the bounties of this world together with the multitude of difficulties and suffering that are associated with it. However, in the Hereafter, they will be able to enjoy these bounties in perfection, without the associated problems.

In reality, the disbeliever (*kāfir*) does not deserve any bounty but, because this world holds no significance in the sight of Allāh, He confers the worldly bounties on them as well. Sayyidina Sahl bin Sa'd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "If this world was equal to even the weight of a mosquito's wing in Allāh's estimation, He would not have given the disbeliever (*kāfir*) a single drop of water to drink." [*Mishkāt* p. 441]

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ  
تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْمُونَ ﴿٣٣﴾ وَلِكُلِّ أُمَّةٍ  
أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾ يَبْنِيْ عَادَمَ إِمَامًا  
يَأْتِيَنكُمْ رُسُلٌ مِّنْكُمْ يَفْصُحُونَ عَلَيْكُمْ ءَايَاتٍ فَمَنْ أَتَقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ﴿٣٥﴾ وَالَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ  
فِيهَا خَالِدُونَ ﴿٣٦﴾

(33) Say, "My Lord has forbidden only what is apparent and hidden of lewdness, sin, wrongful oppression, that you associate partners with Allāh when He has not revealed any warrant for it, and that you say against him what you do not know." (34) There is a term for every nation. When their term expires, they will be unable to delay it a moment, nor postpone it. (35) O children of Ādam, when messengers from yourselves come to you narrating to you My verses, then whosoever will adopt piety (*taqwa*) and rectify, there will be no fear on them,

nor shall they grieve. (36) Those who deny Our verses and are arrogant towards them, these are the dwellers of the Fire, wherein they shall abide forever.

## ALLĀH HAS FORBIDDEN INDECENCY AS WELL AS HIDDEN AND APPARENT SINS

Previously it was mentioned that Allāh commands justice, prohibits lewdness and enjoins fulfilling the rights of Allāh and those of man. The above verse emphasises this with some additions.

Allāh says, "Say, 'My Lord has forbidden only what is apparent and hidden of lewdness...' Included in the purport of "what is apparent" are all acts of indecency such as performing Circumambulation (*Tawāf*) naked, exposing the body in public, women walking about without the proper attire of veil (*hijāb*), etc. Those acts that are "hidden of lewdness" include all indecent acts that are perpetrated in private such as adultery and other secretive sins of that nature.

The verse continues to mention that Allāh has also forbidden all types of "sin" as well as "wrongful oppression." The adjective "wrongful" has been mentioned as an emphasis because every type of oppression is wrongful.

The verse goes on to say that Allāh forbids "that you associate partners with Allāh when He has not revealed any warrant for it, and that you say against him what you do not know." This refers to their practice of saying that Allāh commanded them to perform the acts of sin.

"There is a term for every nation." A term has been stipulated for every nation and they will eat, drink and live until then. Those who were destroyed were also allowed to exist up to their term. "When their term expires, they will be unable to delay it a moment, nor postpone it." The author of "Ma'ālimut Tanzīl" writes that this verse was revealed when the Polytheists requested for punishment as a sign that the Holy Prophet صلى الله عليه وسلم was a true messenger.

## THE CHILDREN OF SAYYIDINA ĀDAM عَلَيْهِ السَّلَام ARE ENJOINED TO FOLLOW THE PROPHETS عَلَيْهِمُ السَّلَام

"O children of Ādam, when messengers from yourselves come to you narrating to you My verses (i.e. the obligations (*Farā'idh*) and Compulsories (*Wājibāt*), then whosoever will adopt piety (*taqwa*) (by accepting them and desisting from disbelief (*kufr*) and polytheism (*shirk*)) and rectify (their deeds), there will be no fear on them, nor shall they grieve."

## PUNISHMENT FOR THE DISBELIEVERS (KUFFĀR) AND PROUD PEOPLE

"Those who deny Our verses and are arrogant towards them, these are the dwellers of the Fire, wherein they shall abide forever." This verse refers to those who, because of their pride, considered it below their dignity to believe in Allāh, to follow the Holy Prophets عَلَيْهِمُ السَّلَام and to carry out the injunctions of religion (*D'in*).

Allāh says in Surah Šāffāt, "When it is told to them 'Lā ilāha Illallāh,' they display arrogance." [Surah 37, verse 35]

Says Allāh in Surah Qiyāmah, "So they neither verify, nor perform Salāh, but instead they deny and walk away. Then they go to their families in arrogance." [Surah 75, verses 3 1-33]

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ أُولَٰئِكَ يَنَاطُهُمْ نَصِيبُهُم مِّنَ  
الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُبَيِّنُ لَهُمْ قَالُوا إِنَّا مَا كُنْهُمْ تَدْعُونَ مِن دُونِ  
اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِم أَنَّهُمْ كَاذِبُونَ ﴿٣٧﴾ قَالَ أَدْخُلُوا فِي  
أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ  
أُخْرَهَا حَتَّىٰ إِذَا دَارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرِيَهُمْ لِأُولَٰئِهِمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا  
فَنَارِيهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا تَعْلَمُونَ ﴿٣٨﴾ وَقَالَتْ  
أُولَٰئِهِمْ لِأُخْرِيَهُمْ فَمَا كَان لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْكُمْ  
تَكْسِبُونَ ﴿٣٩﴾

(37) Who can be more unjust than he who, concocts lies against Allāh or denies His verses? These are the ones whom their share of the Book shall find. Until the time comes when Our messengers will claim their souls saying, "Where are those whom you called upon besides Allāh?" They will admit, "They have been lost to us," and they will testify against themselves that they were really disbelievers. (38) (Allāh) will say, "Enter into the Fire amid the nations of jinn and man who passed before you. Each time a nation will enter, they will curse their sister nation. Until, when they are all gathered in Hell, the latter will say regarding the former, "Our Lord, these are the people who led us astray, so give them a greatly intensified punishment of the Fire." (Allāh) shall reply, "For each there shall be double punishment, but you know it not." (39) The former will tell the latter, "You were no better than us, so taste the punishment in lieu of your actions."

## THE MISERABLE CONDITION OF THE DISBELIEVERS (KUFFĀR) AT THE TIME OF DEATH AND WHEN THEY WILL CURSE EACH OTHER IN HELL

Allāh begins by saying, "Who can be more unjust than he who concocts lies against Allāh or denies His verses?" The verse implies that these are the most unjust of all people. Thereafter Allāh reminds people that their life spans and sustenance have been preordained and their destinies predetermined, therefore they will receive this only in the world. He says, "These are the ones whom their share of the Book shall find."

It will then occur that "the time comes when Our messengers (the angels of death) will claim their souls saying, 'Where are those whom you called upon besides Allāh?'" This question will be in a censuring tone, asking them to call on these false gods

for help and safety from death. This will make them realise the error of their ways and eventually *"They will admit, 'They have been lost to us,' and they will testify against themselves that they were really disbelievers."* This question will also be posed on the Day of Judgement, as has passed in verse 22 of Surah An'ām (Surah 6).

This will be their plight in the graves. Thereafter, all will be resurrected on the Day of Judgement and presented for reckoning. Judgement will be passed and the various groups will be dispatched to their abodes. Some will be sent first and others will follow. Allāh shall address some of them saying, *"Enter into the Fire amid the nations of jinn and man who passed before you."*

Allāh next depicts the scene as they enter Hell by saying, *"Each time a nation will enter, they will curse their sister nation."* Although they were allies in the world, all their ties of friendship will be severed on the Day of Judgement.

*"Until, when they are all gathered in Hell, the latter (those who enter later) will say regarding the former, 'Our Lord, these are the people who led us astray, so give them a greatly intensified punishment of the Fire."* The author of "Ma'ālimut Tanzil" and Allāma Ibn Kathīr رحمه الله عليه have interpreted this verse to mean that *"the former"* will be the leaders of the disbelievers (Kuffār) who shall enter first into Hell, while *"the latter"* are their followers in the world who will enter Hell after them.

According to the author of "Rūhul Ma'āni" *"the former"* will be leaders and *"the latter"* will be those people who were lower in standing. According to this interpretation, the terms (*'former'* and *'latter'*) will not refer to the sequence in which they will enter Hell.

In the world, these people were glued to their leaders and heeded their every command, even when it contradicted the guidance and preaching of the Holy Prophets عليهم السلام. It will only be in the Hereafter that they will realise that these people led them astray. They will request Allāh to double the punishment of these leaders. However *"Allāh shall reply, 'For each there shall be double punishment, but you know it not."* i.e. Each person's punishment will be more intense than can be expressed.

The punishment will not remain constant but will be intensified, as Allāh says in Surah Nahl [Surah 16, verse 88], *"For those who disbelieve and forbid from Allāh's path, We shall add punishment to their punishment because of the corruption that they caused."* When each party will be suffering the most torturous chastisement, what consolation can they receive from the fact that another is suffering more?

*"The former will tell the latter, 'You were no better than us..."* They will say this because each of them will be suffering the same degree of punishment, the second group being no more fortunate than the first. They will then add, *"so taste the punishment in lieu of your actions."*

إِنَّ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ  
حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾ لَهُمْ مِنْ جَهَنَّمَ

مِمَّادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

(40) Indeed those who deny our verses and behave arrogantly towards them, the doors of the heavens will not be opened to them and they will not enter heaven (Jannah) until a camel enters through the eye of a needle. Thus do We punish the wrongdoers. (41) They will have the bed of Hell and a canopy on top of them. Thus do We punish the oppressors.

### THOSE WHO DENY AND ARE ARROGANT WILL NOT ENTER HEAVEN (JANNAH) BUT WILL BE CAST INTO HELL

*"Indeed those who deny our verses and behave arrogantly towards them, the doors of the heavens will not be opened to them..."*

Explaining the deaths of the believers (*Mu'minīn*) and the disbelievers (*Kuffār*), the Holy Prophet صلى الله عليه وسلم said that when the angel of death removes the soul of a believer (*Mu'min*), it emerges as easily as a drop of water from a waterbag. The other angels then place the soul in the shrouds of Heaven (*Jannah*) and perfume it with the fragrances of Heaven (*Jannah*). They then ascend with it to the heavens. Each time they pass by a gathering of angels, they ask, "Who is this pure soul?" Taking the best of names used in the "world, they furnish the name of the person with his father's name.

The Holy Prophet صلى الله عليه وسلم continued to say that they then approach the door of the first heaven, which is opened upon their request. In this manner, they reach the seventh heaven with the soul. Upon reaching there, Allāh tells them, "Place the record of My slave in the *Illiyyūn* and return him to the earth. Because I have created him from the earth, I shall return him to it and I will resurrect him from there."

He is then returned to the grave, where he will reply correctly to all the questions. Then the Holy Prophet صلى الله عليه وسلم mentioned the bounties that the believer (*Mu'min*) will receive in the grave.

Thereafter the Holy Prophet صلى الله عليه وسلم made mention of the death of a disbeliever (*kāfir*). He said that when a disbeliever (*kāfir*) has to leave this world for the Hereafter, the dark-faced angels descend from the heavens. They carry with them sack cloth and appear before him as far as the eyes can see. Then the angel of death himself comes, sits by the head and says, "O foul soul! Emerge towards Allāh's anger!" The soul then disperses throughout the body in an attempt to escape. Thereafter, the angel of death forcefully extracts the soul, just as painfully as wet wool wrapped around a skewer is forcefully removed.

When the angel of death removes the soul, the other angels, without losing a split second, grab hold off the soul and wrap it in the sack cloth. Such a foul odour emanates from the soul that has never emanated from any decomposing body on earth. They then take this soul up to the heavens and, whenever they pass any group of angels, they ask, "Who is this foul soul?" Using the worst names on earth, they reply, "This is so and so, the son of so and so (taking the person's name and his father's name)."

When they reach the doors of the heavens, they request entry, but the doors

are not opened. The Holy Prophet صلى الله عليه وسلم recited the following verse of Surah A'rāf, "The doors of the heavens are not opened for them and they will not enter Heaven (Jannah) until a camel passes through the eye of a needle." [Mishkāt p. 142/3]

Sayyidina Abdullāh bin Abbās رضى الله عنه has interpreted the verse to mean that the deeds of a disbeliever (*kāfir*) will not be raised to the heavens, nor are his supplication (*du'ās*).

"and they will not enter Heaven (Jannah) until a camel enters through the eye of a needle." This is an impossibility, meaning that they will never enter Heaven (Jannah). Allāh then says, "Thus do We punish the wrongdoers."

"They will have the bed of Hell and a canopy on top of them." i.e. The Fire of Hell will engulf them from every side, above and below. "Thus do We punish the oppressors." i.e. The disbelievers (*Kuffār*), because disbelief (*kufr*) is the worst form of oppression.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ  
 أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرَىٰ مِنْ  
 تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا  
 اللَّهُ لَقَدْ جَاءَتْ رُسُلٌ مِنَّا بِالْحَقِّ وَنُودُوا أَن تِلْكَمُ الْجَنَّةُ أَوْرِثْتُمُوهَا بِمَا كُنْتُمْ  
 تَعْمَلُونَ ﴿٤٣﴾

(42) As for those who believe and do righteous deeds, We do not burden a soul more than it can bear. These shall be the dwellers of heaven (Jannah), wherein they shall abide forever. (43) We shall extract from their bosoms every bit of animosity. With rivers flowing beneath them they will say, "All praise is for Allāh, Who has guided us to this and we would never have been rightly guided had Allāh not guided us. Most certainly, the apostles of our Lord came with the truth." It shall be proclaimed, "This is the Heaven (Jannah) that you have been granted because of the actions that you carried out."

### THE BELIEVERS ARE GIVEN THE GLAD TIDINGS OF HEAVEN (JANNAH), AND WILL EXPRESS THEIR GRATITUDE TO ALLĀH ON ENTERING HEAVEN (JANNAH)

Describing the rewards of the righteous, Allāh says, "As for those who believe and do righteous deeds... These shall be the dwellers of Heaven (Jannah), wherein they shall abide forever." In between this verse, Allāh reminds us, "We do not burden a soul more than it can bear." This has been discussed in the final verse of Surah Baqarah, where Allāh said, "Allāh does not burden a soul more than it can bear...." [Surah 2, verse 285]

Thereafter Allāh makes mention of a special favour that he will confer on the dwellers of Heaven (Jannah). Allāh says, "We shall extract from their bosoms every bit of animosity." Every person will associate freely with each other in

Heaven (*Jannah*) and the friendly environment will be free of malice, rancour, jealousy, etc.

Bukhari (v. 1 p.460) reports that the Holy Prophet صلى الله عليه وسلم said, "The faces of those who enter Heaven (*Jannah*) first will be resplendent like the full moon. The faces of those entering thereafter will shine like the brightest of stars. All their hearts will be like that of a single person, devoid of disagreement, and they will bear no malice towards each other."

Sayyidina Abu Sa'id khudri رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When the believers (*Mu'minin*) will be saved from Hell (after crossing the bridge of 'Sirāt'), they will be stopped at a place between Heaven (*Jannah*) and Hell. There they will be permitted to avenge themselves of any injustice and transgression committed towards each other in the world (so as to enter Heaven (*Jannah*) with clean hearts). When all the rights will be fulfilled, they will be allowed to enter Heaven (*Jannah*). By the Being in Whose control is the life of Muhammad, they will recognise their homes in Heaven (*Jannah*) better than they recognise their homes in this world." [Bukhari p. 967]

"With rivers flowing beneath them they will say, 'All praise is for Allāh, Who has guided us to this and we would never have been rightly guided had Allāh not guided us.'" Allāh inspires people to believe and do good deeds, without which they would not be able to gain entry into Heaven (*Jannah*). Allāh is not obliged to enter anyone into Heaven (*Jannah*) and if He does, it is His sheer grace. Realising this, they express their gratitude in this verse.

They then attest that "Most certainly, the apostles of our Lord came with the truth." They accepted the Holy Prophets عليهم السلام in the world and shall see the truth of their message in the Hereafter.

"It shall be proclaimed, 'This is the Heaven (*Jannah*) that you have been granted because of the actions that you carried out.'" In appreciation of their good deeds, Allāh will grant them Heaven (*Jannah*).

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾ الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَفُورُونَ ﴿٤٥﴾

(44) The people of Heaven (*Jannah*) will call to the people of the Fire saying, "We have found the promise of Our Lord to be true. Have you found the promise of your Lord to be true?" They will reply, "Yes!" Then an announcer shall announce between them that the curse of Allāh is on the oppressors... (45) Those who prevent from the path of Allāh, seek crookedness therein and reject the Hereafter.

## DIALOGUE BETWEEN THE PEOPLE OF HEAVEN (JANNAH) AND THE PEOPLE OF HELL

'The people of Heaven (*Jannah*) will call to the people of the Fire saying, 'We have

found the promise of our Lord to be true.'" They refer to promise of reward for virtuous actions and Belief (*Imān*). Without seeing these in the world, they believed and these rewards will all be exposed to them in the Hereafter.

They will then ask the inhabitants of Hell, "Have you found the promise of your Lord to be true?" Here they refer to the warnings of punishment for disbelief (*kufr*) and evil deeds that were present in the divine scriptures and propagated by the Holy Prophets عليهم السلام. The inmates of Hell will admit saying, "Yes!" Whatever was promised will then have come to pass.

After they admit to their guilt that they had oppressed their souls by disbelieving, "an announcer shall announce (standing) between them that the curse of Allāh is on the oppressors. Those who prevent (others) from the path of Allāh [the religion (*D'in*)], seek crookedness therein (i.e. seek weaknesses to raise objections and criticism) and reject the Hereafter."

"....seek crookedness therein..." This displays the obstinacy of the polytheists (*Muskrikin*). They unnecessarily sought to raise objections against the religion (*D'in*). In Madinah, the Jews did the same, despite knowing that the Holy Prophet صلی اللہ علیہ وسلم was the true apostle. They even exploited situations where there was no cause to object, merely to prevent others from accepting Islām.

To this day the disbelievers (*Kuffār*), Jews and Christians tirelessly seek to object to Islām. Even the Hindus, who do not consider it filthy to drink the urine of cows, regard the Muslim and Islām as impure! People who do not bath want to degrade the purity of Islām! Those who excel in fornication seek to object to the pure institution of Nikah! Those who court a multitude of mistresses in sin want to criticise the sanctity of polygamy in Islām! These are all reversed ideologies.

Today the threat of the Orientalists is rife. They pose as innocent students seeking the knowledge of Islām, fooling ignorant Muslims to believe that they have an interest in their religion (*D'in*). Not only do they reject the truth of Islām, but they place numerous doubts into the minds of Muslim students who study for their degrees under their tutelage. Eventually these Muslims turn apostate without even realising it.

These Orientalists formulate various objections against Islām and the Holy Prophet صلی اللہ علیہ وسلم and propagate these to their students. Being deprived of the teachings and company of Scholars (*Ulemā*), these students are dumbstruck when hearing these objections and eventually also subscribe to the same beliefs of their tutors.

The Scholars (*Ulemā*) have conclusively replied to all their objections and won many debates against them. They, however, will continue to be misled and mislead others.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا



رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ وَنَادَىٰ أَحَبُّ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَانِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾ أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

(46) Between them is a veil. On the A'raf there will be many people who will recognise each of them by their signs. They will call to the people of Heaven (Jannah) saying, "Peace be upon you!" They will not have entered Heaven (Jannah), but will yearn to. (47) When their gazes will be turned to the people of the Fire they will say, "O our Lord, do not place us with the oppressive folk!" (48) The people of A'raf will call to many people whom they would recognise by their signs saying, "Your groups and your pride were of no avail to you." (49) "Were these the people regarding whom you swore that Allāh will not have mercy upon them?" (It was told to them) Enter Heaven (Jannah)! On you will there be no fear, nor shall you grieve.

### THE PEOPLE ON THE A'RĀF WILL GREET THE PEOPLE OF HEAVEN (JANNAH) WITH PEACE AND WILL REBUKE THE PEOPLE OF HELL

The inhabitants of Heaven (Jannah) and those of Hell will be separated by a wall referred to in the above verse, where Allāh says, "Between them is a veil." From behind this wall they will be able to speak to each other.

Certain Scholars (Ulemā) are of the opinion that there will be a latticework of windows between Heaven (Jannah) and Hell, which will allow them to see and speak to each other. The author of "Ruhul Ma'āni" writes that this "veil" will be such that the effects of Heaven (Jannah) will not reach Hell and vice versa. They will, however, be able to hear each other. None may object to this since the matters of the Hereafter are different from those of this world. Especially in this age of technology, the concept is not at all farfetched.

This wall ("veil") is referred to as the A'raf (which literally means 'a high place') and, regarding this, Allāh says, "On the A'raf there will be many people who will recognise each of them (the people of Heaven (Jannah) and the people of Hell) by their signs." The faces of the people of Heaven (Jannah) will be beaming and resplendent, while those of the people of Hell will be dark and their eyes will be blue. After entering into Heaven (Jannah) and Hell, it is obvious that the appearances of people will be changed somewhat. It is by these "signs" that the people of A'raf will recognise the people of Heaven (Jannah) and the people of Hell.

The people of A'raf "will call to the people of Heaven (Jannah) saying, 'Peace be upon you!' They will not have entered Heaven (Jannah), but will yearn to. "With this yearning in their heart, they will greet the dwellers of Heaven (Jannah) in this manner, thereby indicating that Allāh had rescued them from Hell and placed them in peace and serenity.

With regard to the people of A'raf, the most renowned opinion is that they will be those people who, although their good deeds will save them from falling

from the bridge of 'Sirāt' into Hell, their good deeds will not be enough to enter them into Heaven (Jannah). They will await judgement on the A'raf and will eventually be placed into Heaven (Jannah).

After addressing the people of Heaven (Jannah), "When their gazes will be turned to the people of the Fire they will say, 'O our Lord, do not place us with the oppressive folk!'"

Then they will recognise among the inhabitants of Hell certain leaders of the disbelievers (Kuffār), who looked down on the believers (Mu'minin) and prevented others from accepting the truth. Allāh says, "The people of A'raf will call to many people whom they would recognise by their signs saying, 'Your groups and your pride were of no avail to you. Were these the people (the believers (Mu'minin) regarding whom you swore that Allāh will not have mercy upon them?'"

They will chide them in this way because it will then be seen that the very people whom they undermined in the world will be enjoying lofty ranks in Heaven (Jannah). They were the ones upon whom Allāh showered His mercy when He told them, "Enter Heaven (Jannah)! On you will there be no fear, nor shall you grieve."

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ  
 اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ ﴿٥٠﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا  
 وَلَعِبًا وَغَرَّتُهُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ  
 هَذَا وَمَا كَانُوا بِتَابِعِينَا يَحْذَرُونَ ﴿٥١﴾ وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ  
 مُّهِدًى وَرَحْمَةٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ  
 الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا  
 لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا  
 كَانُوا يَفْتَرُونَ ﴿٥٣﴾

(50) The people of the Fire will call to the people of Heaven (Jannah) saying, "Pour some water on us or something that you have been provided with." They will reply, "Indeed Allāh has forbidden these to the disbelievers." (51) Those who treated their religion (D'in) as a sport and game and whom the worldly life had beguiled. This day We shall forget them as they forgot the meeting of this day, and because they used to reject Our verses. (52) Undoubtedly We granted them such a book wherein we expounded to them with knowledge, and (which was) a guidance and a mercy for the believing folk. (53) They are only waiting for the outcome thereof. The day when the outcome will appear, those who forgot from before will say, "Surely the messengers of our Lord have brought the truth! Are there any intercessors who will intercede for us, or can we be

returned so as to perform actions contrary to what we used to perform?" They have destroyed their souls and what they used to concoct will be lost to them.

## THE PEOPLE OF HELL WILL ASK THOSE OF HEAVEN (JANNAH) FOR WATER AND WILL WISH TO BE RETURNED TO THE WORLD

While the previous verses mentioned how the people of Heaven (Jannah) and A'rāf will speak to those of Hell the above verses mention the request of the people of Hell. In an attempt to lighten their punishment "The people of the Fire will call to the people of Heaven (Jannah) saying, 'Pour some water on us or something that you have been provided with.' They will reply, 'Indeed Allāh has forbidden these to the disbelievers.'" In their pursuit for the world, the disbelievers (Kuffār) rejected the true religion (D'īn) and scoffed at it.

Allāh describes these disbelievers (Kuffār) as "Those who treated their religion (D'īn) as a sport and game and whom the worldly life had beguiled." They were oblivious to the Hereafter and worked only for the world. Therefore Allāh will tell them, "This day We shall forget them as they forgot the meeting of this day, and because they used to reject Our verses." They will be ignored on the Day of Judgement, their pleas for mercy falling on deaf ears. They will be condemned to the eternal chastisement of Hell.

This will be their plight despite the fact that "Undoubtedly We granted them such a book wherein we expounded to them with knowledge, and (which was) a guidance and a mercy for the believing folk." Only those people who believed took heed to the guidance offered in the Qur'ān.

"They are only waiting for the outcome thereof" This refers to the salvation and success that will be the lot of those who believe and do good, and the eternal damnation of the evildoing disbelievers (Kuffār). All of this is clearly explained in the Qur'ān and the teachings of the Holy Prophets عليهم السلام. The disbelievers (Kuffār) refuse to accept these promises, but "The day when the outcome will appear, those who forgot from before (the preaching of the Qur'ān) will say, 'Surely the messengers of our Lord have brought the truth!'" They had refused to accept these Prophets عليهم السلام and will therefore have to suffer.

In an attempt to escape they will cry out, "Are there any intercessors who will intercede for us, or can we be returned (to the world) so as to perform actions contrary to what we used to perform?" They will wish to carry out good deeds and adopt Belief (Imān).

However, it will be too late, for "They have destroyed their souls and what they used to concoct will be lost to them." Surah Fātir [Surah 35, verse 37] contains the verse in which Allāh replies to their request to return to the world to mend their ways. Allāh says, "Did We not grant you sufficient age wherein the one who takes heed may take heed? And did a warner not come to you? So taste (of the punishment)! The oppressors will not have a helper."

After entry into the Hereafter, there will be no return for anyone. Each will have to contend with his lot.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ  
يَغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حِينًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ  
الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

(54) Undoubtedly your Lord is Allāh, Who has created the heavens and the earth in six days and then rose to the Throne. He covers the day with the night, which is in haste to follow it. The sun, moon and the stars are all subjugated by His order. Lo! To create and command are reserved for Him. Blessed be Allāh, the Lord of the universe.

## THE CREATION OF THE HEAVENS AND THE EARTH AND THE SERVITUDE OF THE SUN, MOON AND STARS

In these verses Allāh discusses His signs to prove Oneness of Allāh (*Tauhid*). Allāh begins by saying, "Undoubtedly your Lord is Allāh, Who has created the heavens and the earth in six days..." "It is not necessary for us to be concerned why Allāh took six days to create the heavens and the earth. He knows best why He did so.

However commentators have mentioned that Allāh took six days to teach man that he should do things with ease and care despite having the ability to do it quicker. In Surah Furqān [Surah 25, verse 59], Surah HāMim Sajdah [Surah 41, verses 9-12] and Surah Qāf [Surah 50, verse 38], Allāh adds that He created with the heavens and the earth, everything between them as well in the six days. The details of this will, Insha' Allāh, be discussed in Surah HāMim Sajdah.

The question then arises that since no sun was created until then, how was six days calculated? Commentators mention that the verse denotes the equivalent of six days.

".... and then rose to the Throne." The pious predecessors and the Companion (*Sahāba*) رضى الله عنهم have mentioned that the human mind is incapable of perceiving exactly what is meant by this and other such verses. Therefore, we should believe in them and not look for a rational explanation.

When someone asked Imām Mālik رحمه الله the meaning of this verse, he broke out in a sweat. After a period of silence, he said, "The meaning of the word is known, the interpretation is beyond understanding, belief therein is compulsory and questioning it is an innovation." He then told the questioner, "It seems to me that you are a deviant person." Thereafter he removed him from the gathering. [*Ma'ālimut Tanzil* v. 2 p. 165]

He termed questioning the subject an innovation because such verses were also in front of the Companion (*Sahāba*) رضى الله عنهم but they did not question them. They all believed in these verses without requiring a detailed explanation from the Holy Prophet صلى الله عليه وسلم.

It was mentioned at the beginning of Surah Āl Imrān (Surah 3, verse 7) that only those in whose hearts there is deviation and crookedness seek to delve into

the mysteries of the allegorical (*Mutashabihāt*) verses. Allāh says in that verse, "He it was who revealed unto you [O Muhammad صلى الله عليه وسلم] the book wherein lies 'Muhkamāt' (clear) verses that are the 'Ummul kitāb' and others that are 'allegorical (*Mutashabihāt*)'. As for those who have crookedness in their hearts, they pursue those that are allegorical (*Mutashabihāt*), thereby seeking to cause dissension and seeking their interpretation. None knows their interpretation except Allāh. Those who are sound in knowledge say, 'We believe therein, all is from our Lord. None take heed besides men of understanding.'"

"He covers the day with the night..." This refers to the alternation of the day and the night. Allāh says in Surah Zumar [Surah 39, verse 5], "He folds the night over that day and folds the day over the night." None can alter this system of Allāh.

"..... which is in haste to follow it." As soon as the day begins to disappear, the night starts to enter. There is no clearly distinguished period between the two when it can be said that neither of the two are present.

"The sun, moon and the stars are all subjugated by His order." For thousands of years these creations have been following the system stipulated by Allāh and fulfilling the tasks assigned to them. Without vehicles and engines, they are all mobile in their orbits by the order of Allāh.

"Lo! To create and command are reserved for Him." None besides Allāh has the authority, nor the ability to create anything. They cannot issue any commands in His system, nor in His Shari'ah.

"Blessed be Allāh, the Lord of the universe." In interpreting the word "tabārah" ("Blessed"), the author of "Ma'ālimut Tanzil" (v. 2 p. 165) writes that it means that Allāh is Elevated and Most Honoured. He also quotes from other commentators who say that it means that Allāh is Pure (of all faults and weaknesses).

The research Scholars (*Ulemā*) interpret it to mean that Allāh has always possessed His excellent attributes from forever and will always possess them until eternity. The best interpretation would be a combination of all of the above opinions.

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمَعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٦﴾

(55) Call unto your Lord in humility and silence. Verily, He does not like those who transgress. (56) Do not spread anarchy in the lands after they have been reformed, and call unto Him in fear and hope. Undoubtedly, the mercy of your Lord is close to those who do good.

## THE ETIQUETTE OF SUPPLICATION (*DU'Ā*)

After elucidating the powers and authority of Allāh, the order is now given to supplicate unto Him for all one's needs. Allāh also advises people how to make supplication (*du'ā*). The first quality should be that of "humility," i.e. the

person should truly feel that he is lowly and that Allāh is The Most High. The second etiquette of supplication (*du'ā*) mentioned in the verse is that it should be made in "silence." supplication (*du'ā*) should normally be made silently, except in certain circumstances when it will be audible e.g. Istisqā (a specific supplication (*du'ā*) for rain) and Qunūt Nāzila.

Surah Maryam contains the verse describing the supplication (*du'ā*) of Sayyidina Zakariyya عليه السلام. Allāh says, "...when he called unto his Lord in silence." When supplicating in silence, concentration is better since the mind is not engaged in thinking about the tone and volume of one's supplication (*du'ā*).

Some Companion (*Sahāba*) رضى الله عنهم asked the Holy Prophet صلى الله عليه وسلم whether Allāh was nearby so that their *du'ās* be silent, or whether He was far away, so that they supplicate loudly. In reply to this question, Allāh revealed the verse, "When My bondsmen ask with regard to Me, then indeed I am close by." [Durrul Manthūr v. 1 p. 194]

Bukhari narrates a hadith in which the Holy Prophet صلى الله عليه وسلم said, "Allāh says, 'I am as My servant expects from Me, and I am with him when he remembers Me.'" [Mishkāt p. 2]

According to another narration, Allāh says, "I am with him when he remembers Me and his lips move with My remembrance." [Mishkāt p. 199]

The Holy Prophet صلى الله عليه وسلم said, "Your Lord is closer to you than the neck of the animal that you are mounted upon." [Mishkāt p. 201]

Since Allāh is this close to a person, there is no necessity to call loudly to Him. Supplications (*du'ās*) should be silent and sincere.

"Verily, He does not like those who transgress." This refers to all forms of transgression, especially in making supplication (*du'ā*). Commentators have cited the following example with regard to transgression in supplication (*du'ā*). They say that a person will be guilty of "transgression" when he asks Allāh to grant him the same rank as the Holy Prophets عليهم السلام. Another example of transgression in supplication (*du'ā*) will be when a person makes supplication (*du'ā*) for the severing of family ties, or for the fulfilment of any other sin.

Abu Dawūd quotes a narration in which Sayyidina Abdullah bin Mughaffal رضى الله عنه overheard his son making supplication (*du'ā*) for Allāh to grant him a white palace by His right side in Heaven (*Jannah*). He told his son, "O my son! Ask Allāh for entry into Heaven (*Jannah*) and protection from Hell. I have heard the Holy Prophet صلى الله عليه وسلم say that soon there will be such people in this Ummah who will be excessive in their supplications (*du'ās*) and in their acts of purity [ablution (*Wudhu*), bathing, etc]."

Although good deeds are extremely virtuous, they should be carried out within the limits that the Shari'ah has specified. For example, no person should spend every night and day in worship, thereby neglecting his family, his guests and other duties.

"Do not spread anarchy in the lands after they have been reformed..." This verse refers to the external and internal reformation of the earth. With regard to the external reformation, Allāh instructs in this verse that people do not destroy the

natural vegetation upon the earth that Allāh had caused to flourish. Where necessary, man may exploit certain areas of vegetation, but then too it should be within reasonable means, without endangering the environment and other creatures.

With reference to the internal reformation of the earth, Allāh instructs that man does not destroy the system of guidance that Allāh has initiated on earth by means of His Holy Prophets عليهم السلام. They propagated the truth and Allāh's injunctions. People accepted these and became believers in great numbers. None should now upset this system. People should either believe, or allow others to do so and not present an obstacle to them.

"...and call unto Him in fear and hope." No less than five etiquette of supplication (du'ā) have been gathered from the above verses, viz.

1. One should not transgress the limits in supplication (du'ā).
2. Supplication (du'ā) should be silent.
3. One should have the fear that perchance it may not be accepted?
4. One should have the hope that it will be accepted?
5. One must abstain from all sins since these prevent acceptance of supplications (du'ās). This is gleaned from the verse, "Do not spread anarchy in the lands after they have been reformed?..."

Muslim (v. 1 p.326) narrates that once the Holy Prophet صلى الله عليه وسلم made mention of a person who travelled a great distance. His hair was dishevelled and he was covered in dust. In this pitiable condition, he raised his hands towards the heavens in supplication, crying, "O my Lord! O my Lord!" His supplication (du'ā) will not be accepted because his food, clothing and nourishment all had been from Unlawful (Harām) sources.

"Undoubtedly, the mercy of your Lord is close to those who do good." This verse includes all types of good deeds. Therefore, when du'ā is made according to the etiquette, it will receive the attention of Allāh and be speedily accepted.

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا  
ثِقَالًا سَقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ  
نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ ۖ بِإِذْنِ رَبِّهِ  
وَالَّذِي خُبْتُ لَا يَخْرِجُ إِلَّا نَكِيدًا ۚ كَذَٰلِكَ نُصْرِفُ إِلَيْكَ الْأَيَّاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

(57) (Allāh is) He Who sends the winds ahead of His mercy as bearers of glad tidings. Until, when it carries heavy clouds, We lead it to a dead piece of ground and then shower rains upon it, extracting thereby all kinds of fruit. In this manner We shall resurrect the dead so that you may take heed. (58) The vegetation of fertile ground will spring forth by the order of it's Lord, whereas

only deficient vegetation will issue forth from infertile land. Thus do We elucidate the verses for the grateful folk.

## RAIN AND THE RESULTANT CROPS ARE GREAT BLESSINGS FROM ALLĀH

Allāh says that it is *"He Who sends the winds ahead of His mercy (rain) as bearers of glad tidings. Until, when it carries heavy clouds, We lead it to a dead piece of ground (i.e. barren and bare land) and then shower rains upon it..."* After the shower of rains, the same land that was once considered lifeless, springs to life and Allāh causes it to bear *"all kinds of fruit."* Men and animal all then benefit from this land, finding their sustenance from it.

Although rain falls on mountains and level ground alike, Allāh makes mention of that rain which falls on level ground because it bears what is useful to man and animals. In this way, man is reminded of Allāh's benevolence and bounty to him.

Allāh then says, *"in this manner We shall resurrect the dead..."* In a similar way, Allāh mentions in Surah HāMim Sajdah [Surah 41, verse 39], *"From His signs also, is that you see the earth bare. Then, when We send rain upon it, it begins to stir and flourish. Verily, the One Who gave life to it is the One Who gives life to the dead. Indeed, He has power over all things."*

On the Day of Judgement, when the trumpet will be sounded the first time, Allāh will shower a light drizzle after which the corpses of the dead will surface from the ground. Thereafter, it will be sounded for the second time and people will all stand up. [Mishkāṭ p. 481]

*"...so that you may take heed."* The subject matter in the above verses represent advice to those who will take heed. They will realise that if it were not for the will of Allāh, neither would the clouds bear any water nor will the earth be revived by the rain. This should turn every person's attention to Allāh.

These verses also remind those who reject the concept of resurrection that it is not farfetched. Just as they witness how Allāh revives the dead earth, time and time again, He is capable of reviving corpses on the Day of Judgement.

*"The vegetation of fertile ground will spring forth by the order of its Lord, whereas only deficient vegetation will issue forth from infertile land."* The Arabic word *"Nakida"* (translated above as *"deficient vegetation"*) refers to a thing that is both useless and insufficient.

Certain commentators have mentioned that this verse depicts the believer (*Mu'min*) and the disbeliever (*kāfir*). The heart of the believer (*Mu'min*) is like the fertile ground. It accepts Allāh's guidance and the verses of the Qur'ān, benefiting from it, just as that ground benefits from the water. On the other hand; the heart of the disbeliever (*kāfir*) receives the guidance and verses, yet does not benefit from them at all.

*"Thus do We elucidate the verses for the grateful folk."* Although the verses reach all, only those people prosper by them who appreciate the bounties of their Lord. Their hearts are pure and conducive to accepting the truth.



لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوَّمُوا أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ ۖ إِنَّا لَنَرِيكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَتَقَوَّمُوا لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾ أَبْلَغْتُكُمْ رَسُولَتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوْ عَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِّ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

(59) Undoubtedly We sent Nūh to his nation and he told them, "O my people, worship Allāh. There is no deity for you besides Him. Certainly, I fear for you the punishment of a great day." (60) The chieftains of his people said, "We see that you are surely in manifest deviation." (61) He said, "O my people, there is no deviation with me. On the contrary, I am a messenger from the Lord of the universe." (62) "I convey to you the messages of my Lord, advise you and I know things from Allāh that you have no knowledge of" (63) "Are you surprised that a reminder from your Lord should come to you via the agency of a man from among you, so that he may warn you, that you may fear and so that mercy may be shown to you?" (64) They denied him, and We rescued him and those with him in the ark, while We drowned those who denied Our verses. Without doubt they were a blind nation.

### SAYYIDINA NŪH عليه السلام PREACHES TO HIS PEOPLE WHO ARE REBELLIOUS AND ARE EVENTUALLY DESTROYED

The Qur'ān narrates the incidents of various Holy Prophets عليهم السلام so that others may derive lessons from them. Surah A'rāf contains mention of Sayyidina Nūh, Hūd, Sālih, Lūt, Shu'ayb and then Mūsā عليه السلام. The same sequence of narrations are mentioned in Surah Hūd and then again in Surah Shu'arā. Repetition is required because these are intended to derive a lesson home. It is the demand of compassion that a lesson is repeated several times. It is therefore foolish to object to the repetition of these narratives.

"Undoubtedly We sent Nūh to his nation and he told them, 'O my people, worship Allāh. There is no deity for you besides Him. Certainly, I fear for you the punishment of a great day.' - The people of Sayyidina Nūh عليه السلام worshipped idols and their reply to his invitation to Oneness of Allāh (Tauhīd) was that they told each other (as mentioned in Surah Nūh), "Never leave your gods. Never leave Wadd nor Suwa nor Yaquṭh nor Ya'ūq nor Nasr." [Surah 71, verse 23]

Verse 14 of Surah Ankabūt (29) mentions that Sayyidina Nūh عليه السلام preached to his people for 950 years, yet they remained obstinately averse to him. They behaved extremely cruelly towards him. Sometimes their leaders would say that he was merely an ordinary person like the rest of them and that

his followers were inferior people. [Surah Hūd (11), verse 27]

At times they would say that he was like them and, they told the masses that his objective in preaching was to attain superiority over them. According to Surah Nūh [Surah 71, verse 7], they used to cover themselves with their shawls and close their ears when he would preach to them. In addition to this, "The chieftains of his people said, 'We see that you are surely in manifest deviation.

In reply "He said, 'O my people, there is no deviation with me. On the contrary, I am a messenger from the Lord of the universe. I convey to you the messages of my Lord, advise you and I know things from Allāh that you have no knowledge of.'" He then added, "Are you surprised that a reminder from your Lord should come to you via the agency of a man from among you, so that he may warn you (of the pending punishment for rejection), that you may fear and so that mercy be shown to you (when you accept)?"

In their foolishness, the people regarded the warning as a mere threat and would say, "Bring forth the punishment that you promise us if you are truthful!" Allāh then showered incessant torrential rains and Sayyidina Nūh عليه السلام and his few followers took shelter in an ark, as Allāh says, "They denied him, and We rescued him and those with him in the ark, while We drowned those who denied Our verses. Without doubt they were a blind nation."

A detailed account of Sayyidina Nūh عليه السلام and his nation will be rendered in Surah Hūd (verses 25-48), Insha Allāh.

**Lesson:** "Durrul Manthūr" (v. 1 p.212) narrates from Sayyidina Abdullāh bin Abbās رضي الله عنه that 1000 years passed between Sayyidina Adam and Nūh عليهم السلام and the people of all these centuries followed the religion (D'īn) of Islām. It was only afterwards that differences crept in and people resorted to disbelief (kufr) and polytheism (shirk). Therefore, the nation of Sayyidina Nūh عليه السلام were the first to adopt disbelief (kufr) and idol worship.

❖ وَإِلَّا عَادِ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظَنُّكَ مِنَ الْكَذَّابِينَ ﴿٦٦﴾ قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٦٧﴾ أُلَيْفْتُكُمْ رَسُولَ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾ أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً فَأَذْكُرُوا آيَةَ اللَّهِ لَعَلَّكُمْ تَقْلِحُونَ ﴿٦٩﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأَنِئِنَّا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧٠﴾ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَعَصَبٌ أَنْتُمْ لُونِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا

نَزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَأَنْظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْظِرِينَ ﴿٦٥﴾  
 فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَمَا  
 كَانُوا مُؤْمِنِينَ ﴿٦٦﴾

(65) We sent to the nation of Ād their brother Hūd. He told them, "O my people! Worship Allāh. There is no deity for you besides Him. Do you not fear?" (66) The chieftains of his nation who disbelieved said, "Indeed we see you in foolishness and we surely consider you to be among the liars." (67) He said, "O my people! There is no foolishness with me. On the contrary, I am a messenger from the Lord of the universe." (68) "I convey to you the messages of my Lord and I am a trustworthy advisor to you." (69) "Or are you surprised that a reminder from your Lord has come to you via the agency of a man from among you so that he may warn you? Recall the time when He made you successors after the nation of Nūh and increased you considerably in stature. Call to mind the bounties of Allāh so that you may be successful." (70) They replied, "Have you come to us so that we worship only Allāh and leave what our forefathers used to worship? Bring what you have promised us if you are of the truthful!" (71) He said to them, "The punishment and wrath of Allāh has already afflicted you. Do you debate with me regarding names that you and your forefathers have named and that Allāh has revealed no warrant for? Keep waiting and I shall wait with you. (72) So We saved him and those who were with him by Our mercy, and We cut off the roots of those who denied Our signs and they were not believers.

### SAYYIDINA HŪD عَلَيْهِ السَّلَام PREACHES TO HIS PEOPLE AND THEIR EVENTUAL DESTRUCTION

The nation of Ād was extremely strong and mighty, possessing colossal and gigantic statures. Allāh says with regard to them in Surah Fajr [Surah 89, verse 8], ... *the like of them were not created in the cities.* Ād was the name of one of the descendants of Sayyidina Nūh عَلَيْهِ السَّلَام, five generations after him. The nation of Ād take their name from him.

"We sent to the nation of Ād their brother Hūd." He was from them and he preached to them saying, "O my people! Worship Allāh. There is not deity for you besides Him. Do you not fear?" i.e. fear Allāh's chastisement? They then began to boast of their strength saying, "Who can be more powerful than us?" They did not perceive Allāh's strength. Therefore Allāh says, "Did they not realise that the Allāh Who created them is more powerful than them?" [Surah HāMim Sajdah (41), verse 15]

Preaching to them Sayyidina Hūd عَلَيْهِ السَّلَام said, "Recall the time when He made you successors after the nation of Nūh and increased you considerably in stature. Call to mind the bounties of Allāh so that you may be successful." According to other verses of the Qur'ān, he also reminded them of various other bounties of Allāh on them like their animals, children, plantations and abundant water resources.

Impressing on them that their idols were a concoction of their own, he told them, "Do you debate with me regarding names that you and your forefathers have

named and that Allāh has revealed no warrant for?" They did not believe in what he said and claimed that he was foolish, adding that their gods had afflicted him with some malady. They said, "We maintain that some of our gods had bewitched you." They also said, "It is the same to us whether you preach to us or not."

They rejected him and requested for Allāh's punishment, whereupon he told them, "Keep waiting and I shall wait with you. Finally, when the punishment did come, Allāh says, "So We saved him and those who were with him by Our mercy, and We cut off the roots of those who denied Our signs and they were not believers."

With regard to the punishment that afflicted them Allāh says in Surah HāMim Sajdah, "So We sent a fierce windstorm against them during the ominous days, to make them taste of a humiliating punishment in this worldly life. The punishment of the Hereafter is even more humiliating, and they will never be assisted." [Surah 41, verse 16]

Says Allāh in Surah Qamr [Surah 54, verses 19,20], "Indeed We sent to them a cyclonic wind on a day of perpetual misfortune. It uprooted people (leaving them) as if they were fallen palm trunks."

Allāh says in Surah Hāqqa [Surah 69, verses 6-8], "As for the Ād, they were destroyed by an icy tempest. Allāh ordered it upon them for seven nights and eight days. You would have seen them felled as if they were fallen palm trunks. Do you see any of them existing?"

A verse of Surah Dhāriyāt [Surah 51, verses 4 1,42] says, "And (there is also a lesson) in (the story) of the Ād when we sent a wind to them that was devoid of any good. It reduced everything it passed to smithereens."

According to Surah Ahqāf [Surah 46, verses 24,25], the people of Ād saw the punishment approaching as a dark cloud. Seeing this they began to rejoice, thinking that it would bring rain to them. However, it was Allāh's punishment that destroyed them all.

The elements of fire, sand, water and wind all receive their instructions from Allāh, Who commands them to be either constructive to man or destructive to him.

The Holy Prophet صلى الله عليه وسلم said, "I have been assisted with the Saba and the Ād were destroyed with the Dabūr." [Bukhari v. 1 p.141] The Saba is a wind blowing from East to West and the Dabūr is a wind blowing from West to East. On the occasion of the battle of Ahzāb, Allāh sent a frightening windstorm that forced the disbelievers (Kuffār) to retreat and abandon their siege of Madinah.

Sayyidah Aysha رضي الله عنها reports that the face of the Holy Prophet صلى الله عليه وسلم would grow pale when he observed clouds gathering. He would sometimes go indoors and sometimes outdoors. He would be relieved only when the rain began to fall. She says that she noticed this and asked the Holy Prophet صلى الله عليه وسلم the reason for it. He replied, "O Aysha رضي الله عنها, I fear that what occurred to the Ād should not happen to us. When they saw a cloud approaching their valley, they rejoiced thinking that it will bring them rain. However the punishment was in the form of a wind that was sent to them."

[Muslim v. 1 p.29415]

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Wind is a mercy from Allāh. It brings mercy and punishment so do not swear it, but ask Allāh for the good of it and seek protection from its evil." [Mishkāt p. 130]

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَتَقَوَّمِرْ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ  
قَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا  
تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ آيَةٍ ﴿٧٣﴾ وَادْكُرُوا  
إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَخَذُونَ مِنْ  
سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَادْكُرُوا آيَاءَ اللَّهِ وَلَا تَعْثَوْا فِي  
الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ  
اسْتَضَعُّوهُ لِمَنْ ءَامَنَ مِنْهُمْ اتَّعَلُّونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا  
إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي  
ءَامَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا  
يَصْلِحْ أَتَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ  
فَأَصْبَحُوا فِي دَارِهِمْ جَنِينَ ﴿٧٨﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَتَقَوَّمِرْ لَقَدْ أَبْلَغْتُكُمْ  
رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحَ ﴿٧٩﴾

(73) To the nation of Thamūd We sent their brother Sālih. He said, "O my people! Worship Allāh. There is no deity for you besides Him. A proof has already reached you from your Lord. This camel of Allāh is a sign for you, so leave it to graze in Allāh's land and do not afflict it with evil, for then a painful punishment will seize you. (74) Recall when Allāh made you successors after the Ād and granted you a station on earth. You build palaces on the soft portion thereof and carve homes from the mountains. Call to mind Allāh's bounties and do not spread anarchy in the lands." (75) The chieftains of his nation who were haughty said to those who believed from the weak ones, "Are you convinced that Sālih has been sent by his Lord?" They replied, "Indeed we believe in what he has been sent with." (76) Those who were haughty said, "We definitely reject that which you believe in. (77) So they stabbed the camel, flouting the command of their Lord and said, "O Sālih! Bring upon us that which you threaten us with if you are really from the messengers." (78) So an earthquake seized them and they lay face down in their homes. (79) Sālih turned away from them and said,

"O my people.' I conveyed to you the message of my Lord and advised you, but you seemed not to like advisors."

## SAYYIDINA SĀLIH عَلَيْهِ السَّلَام PREACHES TO HIS NATION WHO REJECT HIS ADVICE AND ARE DESTROYED BY ALLĀH'S CHASTISEMENT

The Ād and the Thamud were both descendants of the same grandfather. The children of a person named Ād became the nation of Ād and the children of his brother Thamūd became the nation of Thamūd. The Thamūd lived to the north of Arabia in a place called Hijr.

They lived after the destruction of the Ād and were also very strong and powerful. They constructed magnificent structures and carved their homes in mountains, as referred to in the above verse, "*You build palaces on the soft portion thereof and carve homes from the mountains.*" The ruins of their mountain homes are still visible today at a place called Madā'in Sālih, which is located a few miles from Shahrul Ulā.

Inviting them to Oneness of Allāh (*Tauhid*), Sayyidina Sālih عَلَيْهِ السَّلَام told his nation, "*O my people! Worship Allāh. There is no deity for you besides Him.*" They insolently replied, "*Should we follow a solitude human from us? If we do so, we will be in deviation and insanity. Has advice been revealed to him from amongst us all? Nay, he is an arrogant liar.*" [Surah Qamar (54), verse 24,25]

A verse in Surah Hūd [Surah 11, verse 62] states that they told him, "*O Sālih! Certainly we entertained high hopes in you from before. Do you forbid us from worshipping what our forefathers worshipped? Surely we are in such doubt with regard to what you call us to, that it has cast us into uncertainty.*"

As in the case with most of the Holy Prophets عَلَيْهِمُ السَّلَام, the followers of Sayyidina Sālih عَلَيْهِ السَّلَام were poor people. So "*The chieftains of his nation who were haughty said to those who believed from the weak ones, 'Are you convinced that Sālih has been sent by his Lord?' They replied, 'Indeed we believe in what he has been sent with. Those who were haughty said, 'We definitely reject that which you believe in.'*"

The Thamūd were adamant not to believe in Sayyidina Sālih عَلَيْهِ السَّلَام until he showed them a pregnant camel emerge from a mountain. He explained to them that if they did not believe after witnessing such a miracle, they would be destroyed. Consequently he performed two Rakāhs Salāh and then prayed to Allāh, whereupon the miracle took place. Seeing this, their leader, by the name of Junda bin Amr believed and so did a few others. Certain other leaders also wished to believe, but they were prevented by those who attended to their idols.

This camel was referred to as Allāh's camel because of its honoured position, just as the Ka'ba is referred to as Allāh's house. Other commentators say that although everything belongs to Allāh, things normally have an owner in this world. However, this camel had no master in this world, and was therefore called Allāh's camel. Others mention that it was termed thus because it was the proof of Sayyidina Sālih عَلَيْهِ السَّلَام against the people.

Since this camel was unlike other camels, its grazing habits were also different. It was for this reason that Sayyidina Sālih عَلَيْهِ السَّلَام told the people, "*This*

camel of Allāh is a sign for you, so leave it to graze in Allāh's land and do not afflict it with evil, for then a painful punishment will seize you." According to a verse of Surah Shu'arā [Surah 26, verse 155], Sayyidina Sālih عليه السلام told the people, "This is the camel. It will have a day to drink and your animals will have an appointed day to drink." This was necessary because this camel would finish all the water when she drank.

The people disliked the camel because she frightened their animals. Two women in the town, who possessed the greatest number of animals, persuaded two men to kill the camel. The one named Misda cut her leg and, when she fell, the other by the name of Qudār slaughtered her. The people of the town then rushed to distribute her meat. When they killed the camel, her child escaped and climbed up the highest mountain.

Allāh says in Surah Shams [Surah 91, verse 12,13], "When the worst of them stood up (to kill the camel), then the messenger of Allāh warned them saying, 'Save yourselves with regard to the camel of Allāh and its drinking.'" Heedless to his warning, when they finally killed her, he told them, "Enjoy yourselves in your homes for three days. This is a promise that will not be belied." [Surah Hūd (11), verse 65]

They said mockingly, "O Sālih! Bring upon us that which you threaten us with if you are really from the messengers." Then they even resolved to murder Sayyidina Sālih عليه السلام, as mentioned in Surah Naml [Surah 27, verse 49], where Allāh says, "They said, 'You should all swear on oath by Allāh that we will all stealthily murder Sālih and his family at night. Thereafter we shall tell his successors, 'We were not present at the place where his family, was killed, and we are certainly truthful.'"

The punishment was imminent. On the first day their faces turned pale, the second day it became red, the third day black and the punishment came on the fourth day. [Ibn Kathīr v. 2 p.227/229, Al Bidaya wan Nihayah v. 1 p.134/137]

"So an earthquake seized them and they lay face down in their homes." Allāh describes the event in Surah Hūd [Surah 11, verses 67,68] where He says, "A scream seized the oppressors and they were left lying face down in their homes as if they never existed therein. Behold! The Thamūd disbelieved in their Lord. Behold! May the Thamūd be distanced."

It appears from the above verses that they were afflicted with a scream as well as an earthquake. Some commentators say that the scream was from above and the earthquake from below. Others maintain that when the earthquake struck, it produced a terribly frightening sound whereby the hearts of the people were rent asunder and they all perished.

Allāh says in Surah HāMim Sajdah [Surah 41, verse 17], "As for the Thamūd, We guided them, but they chose blindness instead of guidance. So, because of what they earned, a catastrophic punishment seized them, which was extreme humiliating." This Arabic word used in this verse (Sā'iqah) refers to a sound that emanates from above.

Imām Rāghib رحمه الله writes that this word is used because it denotes fire, punishment as well as death. It is very possible that all these types of punishment could have afflicted them at the same time. Ibn Kathīr رحمه الله writes in "Al Bidaya wan Nihayah" (v. 1 p.136) that the entire nation perished in

the punishment besides a woman by the name of Kalba, who harboured extreme enmity towards Sayyidina Sālih عليه السلام. She speedily left the town and reached a tribe in Arabia, whom she informed of the incident and asked for water. She died as soon as she drank the water.

On page 137, he quotes from Abdur Razzāq رحمه الله عليه that once the Holy Prophet صلى الله عليه وسلم passed by the grave of someone called Abu Righāl. He asked the Companion (Sahāba) رضى الله عنهم if they knew who the person was. They submitted that Allāh and His Holy Prophet صلى الله عليه وسلم knew best. The Holy Prophet صلى الله عليه وسلم told them, "This is the grave of Abu Righāl. He was from the Thamūd, but was in the Harām of Makkah when the punishment afflicted them and was therefore saved. However, when he came out of the Harām, the same punishment seized him as well. He was buried with a gold branch."

The Companion (Sahāba) رضى الله عنهم hastened to the grave and found the golden branch when they dug up the grave. This incident took place en route to Tā'if. [Abu Dawūd]

"Sālih turned away from them and said, 'O my people! I conveyed to you the message of my Lord and advised you, but you seemed not to like advisors.'" Some commentators mention that he told them this when they witnessed the signs of the punishment converging upon them. Others say that he said this after they had been destroyed by the punishment.

This was similar to the time when the Holy Prophet صلى الله عليه وسلم addressed the corpses of the Quraish leaders who were cast into a well after being killed in the Battle of Badr. Sayyidina Sālih عليه السلام took the believers to live in Palestine since he did not wish to live in a place where punishment had come.

While travelling to Tabūk, the Holy Prophet صلى الله عليه وسلم passed the ruins of the Thamud and hastened past, covering his face with a cloth. He instructed the Companion (Sahāba) رضى الله عنهم to hurry past in tears, for it should not occur that they should also be punished as these people were. The Holy Prophet صلى الله عليه وسلم advised that people should not go to places of punishment and that they should not drink from the wells of such places. When the Companion (Sahāba) رضى الله عنهم said that they had already taken water from the well there and kneaded dough with its water, the Holy Prophet صلى الله عليه وسلم instructed them to dispose of the water and feed the dough to their camels. [Bukhari v. 1 p.478/9, also v. 2 p.637]

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ الْنِسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ وَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَنْظَهُرُونَ ﴿٨٢﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا أَمْرَأَتَهُ كَانَتْ مِنَ الْغَافِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرُوا كَيْفَ كَانَ عَذَابُ الْمُجْرِمِينَ ﴿٨٤﴾



(80) We sent Lūt (as a messenger and) he told his people, "Do you commit such an abominable act that none in the universe had ever committed before you?"

(81) "You approach men with lust instead of women! No, you are but a transgressing folk. (82) The only reply that his people could give him was, "Remove them from your town. They are people who wish to be pure." (83) So We rescued him and his family except his wife. She was of those who remained behind. (84) We showered on them a torrential rain. See how was the plight of the sinners.

## SAYYIDINA LŪT عليه السلام PREACHES TO HIS PEOPLE TO REFRAIN FROM THEIR EVIL BUT THEY ARE EVENTUALLY DESTROYED

These verses mention the incident of Sayyidina Lūt عليه السلام in brief. The details will follow in Surah Hūd [Surah 11, verses 77-83], Surah Hijr [Surah 15, verses 58-77], Surah Shu'arā [Surah 26, verses 160-175] and Surah Ankabūt [Surah 29, verses 31-35]. Sayyidina Lūt عليه السلام forbade the people from certain evil acts, one of them being homosexuality. He told them, "Do you commit such an abominable act that none in the universe had ever committed before you? You approach men with lust instead of women! No, you are but a transgressing folk." They were the first to initiate this vile deed that contradicted Allāh's Shari'ah as well the nature of man. Another of their misdeeds was highway robbery, as mentioned in Surah Ankabūt [Surah 29, verse 29].

Allāh says in Surah Shu'arā [Surah 26, verses 165,166] that Sayyidina Lūt عليه السلام told them, "Do you go unto men from the universe leaving aside your spouses whom your Lord has created for you? You are certainly a transgressing nation."

"The only reply that his people could give him was that they said, 'Remove them (i.e. Sayyidina Lūt عليه السلام and his followers) from your town. They are people who wish to be pure.' They thus scoffed saying that since these people consider us to be impure, why should they live with us? In Surah Shu'arā, Allāh mentions that they said to him, "O Lūt! If you do not desist, you will surely be from the banished ones." [Surah 26, verse 167]

He told them, "I am of those who abhor your actions." They were always incapable of replying to him and, according to another verse, "The only reply that his people could give was to say, 'Bring Allāh's punishment to us if you are from amongst the truthful.'" [Surah Ankabūt (29), verse 29]

This Surah as well as Surah Shu'arā and Surah Naml state that "We showered on them a torrential rain." Allāh says in Surah Ankabūt, "Indeed We shall send to the inhabitants of this town a chastisement from the skies because of their indecency." [Surah 29, verse 34]

Says Allāh in Surah Hūd [Surah 11, verses 82,83], "When Our order came, We made the upper portion of the land the lower portion and We rained down on the land continuously falling stones of clay pottery that were marked by your Lord."

Surah Hijr [Surah verse 73,74] contains a similar verse saying, "So a scream seized them at sunrise. We turned them upside down and showered clay pebbles on them."

A conglomeration of all the above verses will reveal that three types of

punishment afflicted them; a scream, their town was turned upside down, and stones were rained on them. Surah Barā'ah [Surah 9, verse 70] refers to the cities of Sayyidina Lūt عليه السلام as *"the overturned cities."*

Surah Hūd, Surah dhāriyāt and Surah Ankabūt mention that before destroying these cities, the angels came to Sayyidina Ibrahim عليه السلام. After entertaining them, he asked them why they were sent, *"They replied, 'We have been sent to a criminal nation to rain clay stones upon them, which have been marked by your Lord for them who transgress the limits. We shall remove those who are believers from the town. We only found a single home of Muslims there.'"* [Surah dhāriyāt (51), verses 32-36]

After tireless efforts, only the family of Sayyidina Lūt عليه السلام believed. These included only his daughters, since his wife was not a believer. She was therefore destroyed with the rest of the people. Allāh says, *"So We rescued him and his family except his wife. She was of those who remained behind."*

In Surah Hūd [Surah 11, verse 81], the angels told Sayyidina Lūt عليه السلام, *"So leave with your family during a portion of the night, and none should turn to look back. Excepting your wife (i.e. do not take her with you). She will be afflicted with the same punishment that shall afflict them. The morning has been fixed for the punishment. Is the morning not soon enough?"* Commentators say that the wife of Sayyidina Lūt عليه السلام turned back to look at the people and, while she was expressing remorse over their destruction, a stone struck and killed her as well.

It is learnt from the verses of the Qur'ān that the stones that struck the people of Sayyidina Lūt عليه السلام were not ordinary stones, but stones that were baked from clay. They rained incessantly and each bore the name of the person whom it was to strike. Commentators mention that Jibr'il عليه السلام lifted up the entire piece of land on which the town was situated. After raising it to a certain height, he threw it down headlong.

Historians have recorded the names of the four towns to which Sayyidina Lūt عليه السلام was sent as Sadūm, Amūra, Āmūra and Sabwīr. The largest of these was Sadūm where Sayyidina Lūt عليه السلام resided. It was situated close to the Jordan river. After Jibr'il عليه السلام overturned the town, the Dead Sea formed at its location and is existing to this day. The Dead Sea is of no use to man or animal and a foul odour emanates from it.

After recounting the incident in Surah Sāffāt [Surah 37, verses 137,138], Allāh says, *"You pass by them in the mornings and at nights. Do you not understand?"* En route to Syria, the Arabs would pass by the ruins of these overturned cities.

**Lesson:** The crime of homosexuality is extremely vile and is a major sin. Imām Muhammad رحمه الله and Imām Abu Yusuf رحمه الله maintain that it is a form of adultery and that the penalty for it is the same as that for adultery. Therefore, at times the penalty will be a hundred lashes and sometimes stoning to death. The details are found in the books of jurisprudence.

Although Imām Shafi'i رحمه الله shares this opinion, it has also been reported that in his opinion both parties should be executed or stoned to death. According to Imām Abu Hanifah رحمه الله and Imām Mālik رحمه الله, no particular penalty is stipulated, but the Leader of the believers (Amīrul Mu'minin)

has the option to either kill the two or imprison them for life after severely punishing them. He may also imprison them until they repent. Should they repeat the crime, they will be executed.

During the Caliphate (*khilāfah*) of Sayyidina Abu Bakr رضى الله عنه, Sayyidina Khālīd bin Walīd رضى الله عنه wrote to him saying that a person was satiating his passions with men as one would do with women. He requested a ruling about this. Sayyidina Abu Bakr رضى الله عنه consulted with the Companion (*Sahāba*) رضى الله عنهم, whereupon Sayyidina Ali رضى الله عنه said, "This is such a sin that was perpetrated by only one nation and all are aware of how Allāh dealt with them. I propose that the person be burnt."

When Sayyidina Abdullāh bin Abbās رضى الله عنه was questioned regarding the penalty for homosexuality, he said that the perpetrator be thrown headlong off the highest building.

Mishkāṭ (p.313) reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that Sayyidina Ali رضى الله عنه burnt both the parties involved and that Sayyidina Abu Bakr رضى الله عنه had a wall fall on them.

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَتَقَوَّمُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ  
 قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا  
 تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا  
 ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ  
 تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ وَتَبْغُونَهَا عِوَجًا  
 وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
 الْمُفْسِدِينَ ﴿٨٦﴾ وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ ءَامَنُوا بِالَّذِي أُرْسِلْتُ بِهِ  
 وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

(85) To Madyan We sent their brother Shu'ayb. He said, "O my people! Worship Allāh. There is no deity for you besides Him." A proof has already come to you from your Lord, so give full weight and full measure. Do not decrease the things of people and do not spread anarchy on earth after its reformation. This is best for you if you are believers." (86) "Do not sit by every road, threatening people and preventing from Allāh's path him who has believed, seeking crookedness therein. Call to mind when you were few, then Allāh increased you. See what was the consequence of those who spread anarchy." (87) "If a group of you believe in what I have been sent with and a group do not believe, then be patient until Allāh decides between us. He is the Best of Deciders."

## SAYYIDINA SHU'AYB عليه السلام PREACHES TO HIS PEOPLE AND THEIR EVENTUAL DESTRUCTION

Another of the destroyed nations was that of Sayyidina Shu'ayb عليه السلام. They used to underweigh and measure less when selling to people. Added to this, they used to sit by the wayside and cause difficulty to people, preventing others from accepting the message of Sayyidina Shu'ayb عليه السلام.

Sayyidina Shu'ayb عليه السلام invited them to Oneness of Allāh (Tawhīd) saying, "O my people! Worship Allāh. There is no deity for you besides Him.' A proof has already come to you from your Lord, so give full weight and full measure. Do not decrease the things of people and do not spread anarchy on earth after its reformation. This is best for you if you are believers. Do not sit by every road, threatening people and preventing from Allāh's path him who has believed..." They used to threaten to hit people if they accept the preaching of Sayyidina Shu'ayb عليه السلام, and used to exert themselves to "seeking crookedness" in the religion (D'in) of Sayyidina Shu'ayb عليه السلام. The interpretation of "seeking crookedness" has passed in the commentary of verse 45 of Surah A'rāf (Surah 7).

"Call to mind when you were few, then Allāh increased you. See what was the consequence of those who spread anarchy." In a similar manner, a verse in Surah Hūd [Surah 11, verse 89] states that he told them, "O my people! Let not your opposition for me cause the same punishment to afflict you as afflicted the nation of Nūh or the nation of Hūd or the nation of Sālih. And the nation of Lūt were not far off from you."

The people refused to believe him and would reply very abruptly. They even threatened to banish him from the town. When they were warned of the imminent punishment for rejecting, they argued that there was the group that believed as well as themselves who did not believe. They said that this warning was baseless since they were still living in comfort despite not believing.

In reply, Sayyidina Shu'ayb عليه السلام told them that Allāh sends His punishment when He wills and "If a group of you believe in what I have been sent with and a group do not believe, then be patient until Allāh decides between us. He is the Best of Deciders." Eventually the punishment destroyed the disbelievers (Kuffār) among them and the believers (Mu'minīn) were saved.



## PART NINE

﴿قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا قَالَ أُولَٰئِكَ كَرِهِينَ ﴿٨٨﴾ قَدْ أَفْتَرْنَا عَلَى اللَّهِ كَذِبًا إِنَّا عُدُّانَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَخَّسْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاضِلِينَ ﴿٨٩﴾ وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ أَتَيْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَسِرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمًا ﴿٩١﴾ الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَنْ لَمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَتِي رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٩٣﴾

(88) The haughty chieftains of his nation said, "We will surely banish you O Shu'ayb, and those who are with you from our town unless you return to our Religion (Dīn)." He replied, "Even though we dislike to do so?" (89) "Then we would have surely invented a lie against Allāh if we return to your Religion (Dīn) after Allāh had rescued us from it. It does not behove us that we return, except if Allāh, our Lord, wills. The knowledge of our Lord encompasses everything and in Him alone do we trust. O our Lord! Decide between us and our people with the truth, for You are the best of Deciders. (90) The disbelieving chieftains of his nation said, "If you follow Shu'ayb then you will definitely be of the losers." (91) So an earthquake seized them and they lay in the morning face down in their homes. (92) It seemed as though those who denied Shu'ayb never existed in their homes. Those who denied Shu'ayb were the losers. (93) So he turned away from them and said, "O my people! Verily I conveyed to you the messages of my Lord and I advised you. Why should I grieve over a disbelieving folk?"

## THE NATION OF SAYYIDINA SHU'AYB عَلَيْهِ السَّلَام ENCOURAGES THE BELIEVERS TO RETURN TO DISBELIEF (KUFR) AND ARE FINALLY DESTROYED

Threatening Sayyidina Shu'ayb عَلَيْهِ السَّلَام *"The haughty chieftains of his nation said, 'We will surely banish you O Shu'ayb, and those who are with you from our town unless you return to our Religion (Dīn).' He replied, 'Even though we dislike to do so? Then we would have surely invented a lie against Allāh if we return to your Religion (Dīn) after Allāh had rescued us from it.'" i.e. If we return to your Religion (Dīn) it will mean that we are wrong in our beliefs. By adopting a false Religion (Dīn), it will mean that Allāh also approves of it, and this is the greatest lie that could be invented against Him.*

All the followers of Sayyidina Shu'ayb عَلَيْهِ السَّلَام said, *"It does not behove us that we return, except if Allāh, our Lord, wills."* He added the exception to indicate that guidance and deviation are both dependent upon Allāh's will. He guides whom He wills and sends astray whom He wills. Being rightly guided is no personal achievement, but a favour from Allāh.

Sayyidina Shu'ayb عَلَيْهِ السَّلَام continued to say, *"The knowledge of our Lord encompasses everything and in Him alone do we trust."* He impressed upon the minds of the disbelievers (kuffār) that Allāh would assist the believers against the forces of disbelief (kufr) and allow them to remain steadfast upon their Religion (Dīn).

After replying to the people, he turned in supplication to Allāh pleading, *"O our Lord! Decide between us and our people with the truth, for You are the best of Deciders."*

Addressing the masses *"The disbelieving chieftains of his nation said, 'If you follow Shu'ayb then you will definitely be of the losers."*

In this way they wished to prevent the people from following Sayyidina Shu'ayb عَلَيْهِ السَّلَام.

*"So an earthquake seized them and they lay in the morning face down in their homes."* This was exactly what happened to the nation of Thamud, as Allāh says in Surah Hūd [Surah 11, verse 95], *"Behold! May Madyan be distanced (from Allāh 's mercy) just as the Thamud were distanced."*

Describing the devastating effects of the punishment, Allāh says, *"It seemed as though those who denied Shu'ayb never existed in their homes. Those who denied Shu'ayb were the losers."* They were the real losers, not the followers of Sayyidina Shu'ayb عَلَيْهِ السَّلَام as they claimed.

## LESSONS

The city of Madyan derived its name from one of the sons of Sayyidina Ibrahim عَلَيْهِ السَّلَام. Surah A'rāf, Surah Hūd and Surah Ankabūt refer to the nation of Sayyidina Shu'ayb عَلَيْهِ السَّلَام as the people of Madyan, whereas in Surah Shu'arā, they are referred to as the people of Aykah. There is no discrepancy between the two since it is possible that he was sent as a messenger to both these communities.

Although certain commentators have mentioned that both of these were actually the same nation, the text of the Qur'ān denotes that they were really two separate communities. With reference to the people of Madyan, the Qur'ān states that "their brother Shu 'ayb" was sent to them, indicating that he was one of them. However, the term "their brother" is not used when referring to the people of Aykah, indicating that he was not from them. Therefore, the two communities were different, although both practised the same evil of cheating in weight and measure.

## WHAT TYPE OF PUNISHMENT AFFLICTED THE PEOPLE OF MADYAN?

Surah A'rāf and Surah Ankabūt both state that the nation of Sayyidina Shu'ayb عليه السلام were destroyed by an earthquake, while Surah Hūd says that it was a scream. There is no disparity between these two versions since it is very possible that both types of punishments afflicted them.

Allāh says in Surah Shu'arā [Surah 26, verse 189] with regard to the people of Aykah, "So they falsify led him and the punishment of a day of the canopy seized them. It was certainly a punishment of a grave day." They were destroyed when, suffering from extreme heat, they took shelter in the shade of a dense cloud that approached their town. When they were all gathered beneath the cloud (which seemed to serve the purpose of a canopy), fire began to rain on them, killing them all.

Aykah literally means a thicket of foliage and they were termed thus because their town was situated in such a setting. The details of what happened to them will be discussed in Surah Shu'arā, Insha Allāh.

## THE CONSEQUENCES OF CHEATING IN WEIGHT AND MEASURE

Sayyidina Shu'ayb عليه السلام told his people to weigh and measure in full and not to decrease the wealth of people by cheating. This teaches us that it would be Unlawful (*Harām*) to accept full remuneration for incomplete work or incomplete work hours. Allāh says in Surah Mutaffifin, "Woe to the cheaters. Those who, when they take measure from mankind, demand in full. But if they measure for people or weigh for them, they cause them loss." [Surah 83, verses 1-3]

Referring to cheating in weight and measure, The Holy Prophet صلى الله عليه وسلم said, "Two such acts have been handed to you whereby the previous nations were destroyed." [Mishkāt p. 250]

The "Mu'atta" of Imām Mālik رحمه الله reports from Sayyidina Abdullah bin Abbās رضي الله عنه that:

- ⇒ Allāh casts terror into the hearts of those people who are given to breaching trusts.
- ⇒ Death becomes widespread among the nations who exceed in adultery.
- ⇒ Sustenance is constrained for those who cheat in weight and measure.

- ⇒ *Murder and bloodshed overtakes the nation that passes unjust decisions.*
- ⇒ *Enemies gain the upper hand over those who break their pledges.*

The best way to refrain from any sin is to bear the Day of Judgment in mind. As Allāh says with regard to those who cheat in Surah Mutaaffifin, "Do such men not consider that they will be raised again? Unto an awful day; the day when all of mankind will stand before the Lord of the universe." [Surah 83, verses 4-6]

The malpractice of cheating in weight and measure involves the flouting of Allāh's commands as well as transgressing the rights of man. A person will be tried for both on the Day of Judgment. They will have to repay people with their good deeds and, when their good deeds are exhausted, they will be burdened with the sins of these people.

### NEGLIGENCE AND DEFICIENCY IN ACTS OF WORSHIP

People do not realise that just as cheating takes place in weight and measure, the same occurs in Ibādah (acts of worship). It is sad to note that when a loss occurs in Religion (*Dīn*) people are not affected, but are most grieved only by losses in the commodities of this world.

The Mu'atta of Imām Mālik رحمه الله عليه reports a hadith in which Sayyidina Umar رضي الله عنه, after performing a Salāh, he met a person who was not present for the Asr Salāh. Sayyidina Umar رضي الله عنه asked him what had prevented him from performing Asr Salāh, to which he presented some excuse. To this Sayyidina Umar رضي الله عنه replied, "You have cheated!" After reporting this narration, Imām Mālik رحمه الله عليه writes that everything can either be completed properly or one may cheat in it.

### SAYYIDINA SHU'AYB عليه السلام ADDRESSES THE PEOPLE AFTER THEY WERE DESTROYED

"So he turned away from them and said, 'O my people! Verily I conveyed to you the messages of my Lord and I advised you. Why should I grieve over a disbelieving folk?' By rejecting the preaching of Sayyidina Shu'ayb عليه السلام, the people invited their own destruction.

While he most probably said this after they were destroyed, the possibility also exists that he addressed them while they were still alive and the signs of punishment were manifest before them. He then proceeded with the believers of his nation to live in Makkah, where he passed away.

Sayyidina Abdullāh bin Abbās رضي الله عنه is reported to have said that there are only two graves within the Masjidul Harām. That of Sayyidina Isma'il عليه السلام, which lies within the Hatīm. The other is that of Sayyidina Shu'ayb عليه السلام, which lies somewhere in front of the Black Stone. ["Ruhul Ma'āni" v.9 p.8] Allāh knows best!



وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْنَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿٩٧﴾ أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾

(94) Whenever We sent any apostle to a town, We seized its inhabitants with hardships and difficulties so that they became humble. (95) Then We exchanged the bad conditions for good conditions until they prospered and said, "In deed inclement and favourable conditions affected our forefathers as well." Then We seized them suddenly while they did not perceive anything. (96) If only the inhabitants of the towns believe and adopt abstinence, We would open to them multitudes of blessings from the heavens and the earth. However, they denied, so We apprehended them on account of what they earned. (97) Are the inhabitants of the towns secure against Our punishment afflicting them at night when they are asleep? (98) Or are they secure against Our punishment afflicting them during midmorning while they are playing? (99) Are they secure from Allāh 's plan? Only those at a loss are not afraid of Allāh 's plan.

## THE COMMUNITIES TO WHOM MESSENGERS WERE SENT WERE TESTED WITH FAVOURABLE AND BAD CONDITIONS

The previous verses expounded the plight of the past nations, all of whom were destroyed because of their disbelief (*kufr*) and evil deeds. The Jews of Madinah as well as the Polytheists were well aware of these narratives and they even witnessed the ruins of these civilizations. Others could learn about these from Allāh's Book as explained by His Holy Prophet صلى الله عليه وسلم.

In the above verses Allāh says, "Whenever We sent any apostle to a town, We seized its inhabitants with hardships and difficulties..." The Arabic word "Ba'sā" ("hardships") refers to all general calamities and difficulties, whereas the other word "Darrā" refers to those adversities that afflict the body and soul. The reason for these trials was so that they refrain from disbelief (*kufr*) and 'O that they become humble.' In this way they would repent for their misdeeds and submit to Allāh.

However, they remained adamant upon their rebellion, where after Allāh then "exchanged the bad conditions for good conditions until they prospered..." They were blessed with good health and abundant wealth so that they may turn to Allāh in gratitude. However, as they failed the first test of poverty, they failed the second one of affluence just as miserably.

They then said, "Indeed inclement and favourable conditions affected our forefathers as well." Instead of taking heed from the change of conditions, they considered it to be a natural phenomenon that every nation experiences. They failed to realise that conditions prevailed according to man's actions. They then thought that as their forefathers remained steadfast upon their Religion (Dīn), they will do the same. As a result Allāh "seized them asuddenly while they did not perceive anything."

"If only the inhabitants of the towns believe and adopt abstinence, We would open to them multitudes of blessings from the heavens and the earth. However, they denied, so We apprehended them on account of what they earned." This verse declares a blanket rule that applies to all times. When people are obedient to Allāh, He grants them abundance in provisions and good fortune. On the other hand, when they snub His commandments, they are overtaken with adversities and unfavourable conditions.

People have often wondered why it is that the disbelievers (*kuffār*) seem to enjoy favourable conditions and are not afflicted by punishment? This objection to the verse is erroneous since the verse does not state that all the disbelievers (*kuffār*) will simultaneously be affected by adverse conditions. According to His perfect wisdom, Allāh afflicts different localities with punishments at different times, as we witness very often.

Then too, Allāh's chastisement assumes many forms. They may occur as earthquakes, volcanoes, floods, destructive plagues of locusts, epidemics of new diseases, etc. Allāh also allows sinners grace until they excel in vice to the extent that there is no turnaround. Then Allāh sends His punishment to them. This was discussed before and is termed "Istidrāj" [refers to the commentary of verses 42 to 45 of Surah An'ām (Surah 6)].

## NONE SHOULD CONSIDER HIMSELF SAFE FROM ALLĀH'S CHASTISEMENT

Addressing the disbelievers during the time of the Holy Prophet صلى الله عليه وسلم that they should be wary of not suffering the same fate as the previous nations, Allāh says, "Are the inhabitants of the towns secure against Our punishment afflicting them at night when they are asleep? Or are they secure against Our punishment afflicting them during midmorning while they are playing?" They should take a lesson from these people of bygone times and not reject the Holy Prophet صلى الله عليه وسلم.

"Are they secure from Allāh's scheme? Only those at a loss are not afraid of Allāh's scheme." Those destined to suffer punishment will rest contented that they will not be afflicted. The delay of punishment and their good fortune should not beguile anyone to think that they are safe from Allāh. When the punishment strikes they will be stunned in its wake. ["Ma'ālimut Tanzīl" v.2 p.184]

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ

وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾ تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا  
وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ  
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ  
وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

(100) Did the incidents of the past nations not inform those who inherited the earth after them that if We wish We would destroy them because of their actions? We have sealed their hearts so they do not hear. (101) These were the towns, the incidents of which We have narrated to you. Undoubtedly, their messengers came to them with miracles. They were not to believe in the things that they denied from before. Thus does Allāh place a seal upon the hearts of the disbelievers. (102) We found that most of them did not fulfil their pledge and We found most of them to be disobedient.

### THOSE WHO INHERITED THE EARTH SHOULD TAKE LESSON FROM THOSE BEFORE THEM

*"Did the incidents of the past nations not inform those who inherited the earth after them that if We wish We would destroy them because of their actions? We have sealed their hearts so they do not hear."* Although they hear with their ears, yet they do not have the ability to accept what they hear, as if they have not heard it at all.

The sealing of their hearts is just as was mentioned in Surah Nisā [Surah 4, verse 155] where Allāh says, *"But We have placed a seal upon their hearts because of their disbelief."* Similar also is the verse in Surah Saff [Surah 61, verse 5] where Allāh says, *"When they chose to be crooked, Allāh made their hearts crooked."* When people are adamant and refuse to accept, displaying rebelliousness and obstinacy, Allāh punishes them by sealing their hearts. Thereafter, they have no chance of receiving guidance and are doomed forever.

*"These were the towns, the incidents of which We have narrated to you. Undoubtedly, their messengers came to them with miracles. They were not to believe in the things that they denied from before."* They denied the truth initially, remained glued to falsehood and never believed thereafter.

*"Thus" does Allāh place a seal upon the hearts of the disbelievers.* This was because of their disbelief (*kufṛ*), as mentioned above.

Allāh mentions further, *"We found that most of them did not fulfil their pledge..."* The startling trait of man is that when he is in difficulty even the staunchest Polytheist forget his gods and turns to Allāh. He then makes a pledge with Allāh that he will worship Him only once he is delivered from the calamity. No sooner is he rescued then he forgets the pledge and once more resorts to disbelief (*kufṛ*) and polytheism (*shirk*).

*"..... and We found most of them to be disobedient."* The word "most" indicates that there were some who were obedient, believed and fulfilled their pledge. The breaching of their pledge will be mentioned later in the incident of Sayyidina

Mūsa عليه السلام and Pharaoh (Fir'aun).

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَأَنْظَرُ كَيْفَ  
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾ وَقَالَ مُوسَىٰ يَنْفِرُونَ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ  
﴿١٠٤﴾ حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ  
فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٥﴾ قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ  
الصَّادِقِينَ ﴿١٠٦﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿١٠٧﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ  
لِلنَّظَرِ ﴿١٠٨﴾

(103) Then after them We sent Mūsa with Our signs to Pharaoh (Fir'aun) and his chieftains, but they were unjust towards these signs. See what was the result of those who spread anarchy. (104) Mūsa said, "O Pharaoh (Fir'aun)! Indeed I am a messenger from the Lord of the universe... (105) "... It is most befitting that I attribute the truth only to Allāh. I have come to you with a proof from your Lord, so send the Bani Isrā'īl with me." (106) Pharaoh (Fir'aun) said, "If you have come with some sign, then show it to us if you are from the truthful." (107) He threw down his staff and it suddenly became a serpent in no uncertain terms... (108) And when he drew forth his hand, it suddenly became bright for all to see.

### SAYYIDINA MŪSA عليه السلام DISPLAYS HIS MIRACLES BEFORE PHARAOH (FIR'AUN)

Allāh conferred apostleship to Sayyidina Mūsa عليه السلام and commanded him to preach to Pharaoh (Fir'aun) and his people. Sayyidina Mūsa عليه السلام invited them to accept Oneness of Allāh (Tauhīd) and requested Pharaoh (Fir'aun) to release the Bani Isrā'īl to his custody. Pharaoh (Fir'aun) replied in various foolish ways, as mentioned in Surah TāHā and Surah Shu'arā.

"Mūsa said, O Pharaoh (Fir'aun)! Indeed I am a messenger from the Lord of the universe. It is most befitting that I attribute the truth only to Allāh. I have come to you with a proof from your Lord, so send the Bani Isrā'īl with me." The Bani Isrā'īl were being oppressed by the Copts and Sayyidina Mūsa عليه السلام wished that they be released to proceed to their homeland.

"(Pharaoh (Fir'aun)) said, 'If you have come with some sign, then show it to us if you are from the truthful.' In compliance with his request, Sayyidina Mūsa عليه السلام "threw down his staff and it suddenly became a serpent in no uncertain terms and when he drew forth his hand it suddenly became bright for all to see." His hand turned resplendent and bright after he withdrew it from his beneath his armpit.

The author of "Ruhul Ma'āni" (v.9 p.21) writes that his hand would shine brighter than the sun. Despite witnessing these miracles, Pharaoh (Fir'aun) and his chieftains did not believe and called Sayyidina Mūsa عليه السلام a magician. They summoned other magicians to contest against him, but they all became

believers (*Mu'minīn*) after Sayyidina Mūsa عليه السلام defeat them.

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ  
فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾ يَا ثُؤُوكَ بِكُلِّ  
سَاحِرٍ عَلِيمٍ ﴿١١٢﴾ وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ  
الْغَالِبِينَ ﴿١١٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا  
أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ  
وَأَسْرَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾ وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ  
فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فغُلِبُوا هُنَا لَكَ  
وَأَنْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾ وَأَلْقَى السَّحَرَةُ سِحْرَ بَدِينٍ ﴿١٢٠﴾ قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ  
مُوسَى وَهَارُونَ ﴿١٢٢﴾ قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرَتُهُ فِي  
الْمَدِينَةِ لِيُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ نَعْلَمُونَ ﴿١٢٣﴾ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ  
ثُمَّ لَأَصْلِبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾ قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾ وَمَا نَنقِمُ مِنْآ إِلَّا أَنْ  
ءَامَنَّا بِرَبِّنَا لَمَّا جَاءَنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ ﴿١٢٦﴾

(109) The chieftains from Pharaoh's (Fir'aun's) nation said, "He is truly an intelligent magician..." (110) "He intends to remove you from your land, so what do you instruct?" (111) They replied, "Detain him and his brother while you dispatch summoners throughout the towns..." (112) "... who will bring to you every learned magician." (113) The magicians of Pharaoh (Fir'aun) arrived and asked, "Will we receive some grand prize if we are victorious?" (114) (Fir'aun) replied, "Certainly And you will be of those brought close (to me)." (115) They (the magicians) said, O Mūsa! Either you throw, or we will be the ones to throw." (116) (Sayyidina Mūsa عليه السلام) said, "You throw!" When they threw, they mesmerised the people's eyes, frightened them and displayed wonderful magic. (117) We inspired Mūsa saying, "Cast your staff!" Then suddenly it began to swallow their deceiving things. (118) So the truth became apparent and what they concocted was dismissed! (119) On that occasion they were vanquished and they were disgraced. (120) The magicians fell prostrate. (121) They submitted, "We believe in the Lord of the universe..." (122) "...the Lord of Mūsa and Harūn." (123) Pharaoh (Fir'aun) exclaimed, "Do you believe in Him before I have permitted you? Surely this must be a grand scheme that you all devised in the city to remove its inhabitants there from. Soon you shall come to know!" (124) "I will certainly cut off your hands and your feet from alternate sides and crucify every one of you." (125) They said, "Indeed we shall return to

our Lord." (126) "The revenge that you draw from us is merely because we believed in the signs of our Lord when it came to us. O our Lord! Grant us fortitude and give us death while we are on Islām."

## PHARAOH'S (FIR'AUN'S) MAGICIANS ACCEPT ISLĀM AFTER CONCEDING DEFEAT

Despite witnessing the miracles, the people of Pharaoh (Fir'aun) dismissed Sayyidina Mūsa عليه السلام as a magician. Allāh says in Surah Dhāriyāt [Surah 51, verse 52], "In a like manner whenever a messenger came to those before them they called him a magician or an insane person."

Afraid that the masses may be influenced by the miracles of Sayyidina Mūsa عليه السلام and thus endangering their control of the people, Pharaoh (Fir'aun) and his counselors convened an urgent meeting to decide the next step. His advisors suggested that magic be contested with magic and that all the magicians in the land be summoned to compete against Sayyidina Mūsa عليه السلام.

Hearing this, Pharaoh (Fir'aun) became convinced that Sayyidina Mūsa عليه السلام was a magician, as he states in Surah Shu'arā [Surah 26, verse 34], "He told the chieftains around him, 'This is surely a learned magician.'" Sayyidina Harūn عليه السلام was also granted apostleship and was instructed by Allāh to accompany Sayyidina Mūsa عليه السلام to Pharaoh (Fir'aun). Therefore they advised to "Detain him and his brother while you dispatch summoners throughout the towns who will bring to you every learned magician."

Surah TāHā makes mention of the meeting day that they agreed upon. Pharaoh (Fir'aun) told Sayyidina Mūsa عليه السلام, "arrange an appointment between us, that neither us nor you will violate. Fix an open plain for this." Sayyidina Mūsa عليه السلام replied, "Your appointment shall be on the day of adornment, and the people should be gathered at midmorning." [Surah 20, verses 58,59]

Allāh says in Surah Shu'arā, "So the magicians were gathered for an appointment on the specified day. The people were asked, 'Have you all gathered? Perhaps we should follow the magicians if they emerge as victors.'" [Surah 26, verses 3 8-40]

People of the world are concerned only with the world. Pharaoh (Fir'aun) was only concerned that his kingdom must not be snatched away from him, and the magicians also gave priority to their worldly gains. For this reason they asked Pharaoh (Fir'aun), "Will we receive some grand prize if we are victorious? Pharaoh (Fir'aun) replied, 'Certainly! And you will be of those brought close (to me).'"

Arriving on the field, they prepared to throw their staffs and ropes. A verse of Surah TāHā [Surah 20, verse 65] quotes them as saying, "O Mūsa! Either you throw, or we be first to throw."

In this Surah, Allāh recounts the scene in the following words: "They (the magicians) said, 'O Mūsa! Either you throw, or we will be the ones to throw. (Sayyidina Mūsa عليه السلام) said, 'You throw!'" A verse of Surah Shu'arā reads: "So they threw their ropes and staffs saying, 'By Pharaoh's (Fir'aun's) honour! We shall certainly be the victors!'" [Surah 26, verse 44]

The staffs and ropes seemed to transform into many snakes that slithered

about. In this way, *"they mesmerised the people's eyes, frightened them and displayed wonderful magic."* Allāh continues the story by saying, *"We inspired Mūsa saying, 'Cast your staff'"* His staff turned into a large serpent and *"Then suddenly it began to swallow their deceiving things (their numerous snakes)."* In this way *"the truth became apparent and what they concocted was dismissed (as mere mesmerism)!"*

*"On that occasion they were vanquished and they were disgraced."* The magicians then realised that they were not contesting a mere magician but a true Holy Prophet ﷺ of Allāh who was assisted by Allāh Himself. Therefore *"The magicians fell prostrate. They submitted, 'We believe in the Lord of the universe, the Lord of Mūsa and Harūn."*

The Arabic text of the verse denotes that they did not merely prostrate, but that they were thrown down in prostration by the manifestation of the truth. While that initially desired a prize from Pharaoh (Fir'aun), they now sang the praises of Sayyidina Mūsa عليه السلام.

*"Pharaoh (Fir'aun) exclaimed, 'Do you believe in Him before I have permitted you?'"* It is commonly noticed that kings expect to control even the hearts and emotions of their subjects and want them to conform to the state Réligion (Dīn). Now that Pharaoh (Fir'aun) realised that the challenge has turned against him and that the people were prone to accept the Religion (Dīn) of Sayyidina Mūsa عليه السلام, he told the magicians, *"Surely this must be a grand scheme that you all devised in the city to remove its inhabitants therefrom."* He proposed that Sayyidina Mūsa عليه السلام was their tutor and that they had all devised this plot to gain control over the city.

*"Soon you shall come to know! I will certainly cut off your hands and your feet from alternate sides and crucify every one of you."* It is common for tyrants to threaten people with violence when all their other methods fail. Verse 71 of Surah TāHā (20) mentions that he said to them, *"Do you believe in Mūsa before I could permit you? He must surely be your superior who taught you magic. I shall certainly sever your hands and your legs on opposite ends and will surely crucify you on the trunks of date palms. Then you will shortly learn who of us is more severe in punishment and whose punishment is more lingering."*

Undeterred by his threats, the former magicians said, *"Indeed we shall return to our Lord."* By saying this they wished to impress upon his mind that should he kill them, they would return to their Lord, where they will receive His bounties and favours. In lieu of that, the pleasures of this world and happiness of Pharaoh (Fir'aun) was totally insignificant.

When Belief (Imān) secures a foothold in a person's heart, he becomes bold enough to face up to any torture and defy even the most tyrannical rulers. A verse in Surah TāHā reads, *"The magicians replied, 'We shall never prefer you to the clear signs that have come to us and to the One Who has created us. So do as you decide. You can only make a decision in this worldly life. We have verily believed in our Lord so that He may forgive us for our sins and for the magic that you have forced us to practise. Allāh is Best and Eternal. -[Surah 20, verses 72,73]"*

They addressed Pharaoh (Fir'aun) further by saying, *"The revenge that you draw from us is merely because we believed in the signs of our Lord when it came to us."*

His motive for killing them was not because of any crime that they may have committed. The only reason was their Belief (*Imān*). Then, ignoring Pharaoh (*Fir'aun*), they submitted to Allāh that if Pharaoh (*Fir'aun*) was to carry out his threat, "Our Lord! Grant us fortitude and give us death while we are on Islām." They pleaded to Allāh not to allow their Belief (*Imān*) to waver when Pharaoh (*Fir'aun*) begins to enact his threat.

The author of "Ruhul Ma'āni" reports from Sayyidina Abdullāh bin Abbās رضي الله عنه and others that Pharaoh (*Fir'aun*) did carry out his threat. Other commentators state that he was unable to kill them. Sayyidina Qatādah رحمه الله عليه mentioned that he was told that they were magicians in the morning and martyrs by the evening.

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَنْذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ  
وَأَهْلَكَ قَالَ سَنَقْبِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ

(127) The chieftains from the nation of Pharaoh (*Fir'aun*) said, "Will you leave Mūsa and his people to spread anarchy in the land and discard you and your gods?" Pharaoh (*Fir'aun*) said, "Now we shall slay their sons and allow their daughters to live. We still have power over them."

### PHARAOH'S (*FIR'AUN'S*) CHIEFTAINS WISHED TO BANISH SAYYIDINA MŪSA عليه السلام AND HIS PEOPLE

With the intent to incite Pharaoh (*Fir'aun*), "The chieftains from the nation of Pharaoh (*Fir'aun*) said, 'Will you leave Mūsa and his people to spread anarchy in the land and discard you and your gods?' They meant to tell Pharaoh (*Fir'aun*) that it was time that he attended to the matter before it got out of hand, since the following of Sayyidina Mūsa عليه السلام was growing all the time. The Bani Isrā'īl, the former magicians as well as the Copts were beginning to follow him.

Pharaoh (*Fir'aun*) could think of nothing else except his usual manner of violence, so he said, "Now we shall slay their sons and allow their daughters to live (so that they may serve us)." The chieftains of Pharaoh (*Fir'aun*) were hasty to resolve the matter because, according to certain narrations of the Bani Isrā'īl, 6,00,000 Copts also accepted the religion (*Dīn*) of Sayyidina Mūsa عليه السلام after the magicians.

Pharaoh (*Fir'aun*) concluded by saying, "We still have power over them." By this he implied that although Sayyidina Mūsa عليه السلام seemed to be gaining a strong following, Pharaoh (*Fir'aun*) still possessed supremacy and might. He was therefore still able to fulfill the plan to kill the sons of the believers (*Mu'minīn*).

It is gleaned from the phrase "you and your gods" that although Pharaoh (*Fir'aun*) proclaimed, 'I am your highest lord!' and "I do not know of a deity for you besides myself", he still worshipped other false gods. According to some commentators, he held the belief that the stars are the sustainers of the world and that he was the lord of mankind. Other commentators state that the idols that Pharaoh (*Fir'aun*) gave the people to worship were statues of himself.



قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعينُوا بِاللهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ  
 مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوا أَوْذِيَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ  
 مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي  
 الْأَرْضِ فَيَنْظَرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

(128) Mūsa said to his people, "Seek help from Allāh and be patient. Surely the earth belongs to Allāh and He makes whomsoever He desires from His bondsmen to be its inheritors. The outcome shall be in favour of those with piety (taqwa). (129) They said, "We were tormented before you came to us and after that as well." He replied, "Soon your Lord shall destroy your enemy and make you viceroys on earth. Then He shall see how you behave."

### SAYYIDINA MŪSA عليه السلام ADVISES HIS PEOPLE TO BE PATIENT AND TO PRAY TO ALLĀH

The Bani Isrā'il arrived in Egypt during the time of Sayyidina Yusuf عليه السلام. After he left the world, the Egyptians began to oppress them since they were foreigners. They were made to undergo the worst of torments and they were oppressed to such a degree that they could not even murmur an objection when the Copts used to murder their children. After the magicians converted, the enmity of the Copts intensified and they began to enhance their tyranny.

The Bani Isrā'il complained to Sayyidina Mūsa عليه السلام saying, "We were tormented before you came to us and after that as well." Sayyidina Mūsa عليه السلام enjoined them 'Seek help from Allāh and be patient. Surely the earth belongs to Allāh and He makes whomsoever He desires from His bondsmen to be its inheritors.' Everything is in Allāh's control. Although the Bani Isrā'il seemed to be in a weak position, the assistance of Allāh was soon to deliver them from the tyranny of the Copts.

The struggle still continues in the world, but finally "The outcome shall be in favour of those with piety (taqwa)." In this way he entreated them to adopt piety (taqwa) and to continue praying to Allāh for His help. He told them, "Soon your Lord shall destroy your enemy and make you viceroys on earth." Thereafter the next test will begin i.e. the test of gratitude, for them "He shall see how you behave." Allāh will then judge whether they fulfill their task properly or whether they fall into sin and error.

Sayyidina Mūsa عليه السلام informed them of their impending victory so that they may take courage and adopt piety (taqwa). He meant to prepare them for their position so that they fulfill it properly when the time came. Allāh says in Surah Yunus [Surah 10, verse 87], "We inspired unto Mūsa and his brother, instructing them, 'Establish homes for your people in Egypt and make your homes places of worship, establish Salāh and give glad tidings to the believers.'"

The Bani Isrā'il were commanded to perform their Salāh at home because they were not permitted to do so by the Copts. Verse 88 of Surah Yunus (Surah

10) describes the supplication (*du'ā*) that Sayyidina Mūsa عليه السلام made for the destruction of Pharaoh's (*Fir'aun's*) people.

In this there is a lesson for all believers (*Mu'minīn*) throughout the ages that they should pray secretly in their homes if they are prevented by the disbelievers (*kuffār*) and are constrained to live under their authority. In this way, they should continue to pray for Allāh's help.

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣٠﴾  
فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَّعَهُٔ ۖ أَلَا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

(130) Without doubt We afflicted the people of Pharaoh (*Fir'aun*) with droughts and shortages in their produce so that they take heed. (131) When favourable conditions prevailed they said, "This is what we deserve." However, when adverse conditions afflicted them they would attribute the misfortune to Mūsa and those with him. Lo! Their misfortune is in the knowledge of Allāh, but most of them know it not. (132) They said, "Whenever you bring a sign before us to bewitch us, we still do not want to believe in you."

### ALTHOUGH PHARAOH'S (*FIR'AUN'S*) NATION IS AFFLICTED WITH DROUGHTS, THEY STILL BEHAVE SINFULLY

The people of Egypt enjoyed numerous bounties and lived in comfort and luxury. Instead of showing gratitude to Allāh and accepting the preaching of Sayyidina Mūsa عليه السلام, they excelled in disbelief (*kufr*) and continued to oppress the Bani Isrā'il. As a punishment, Allāh afflicted them with drought. They relied on the Nile river for their water, thinking that is water was sufficient for them. They used the water to irrigate their fields, but did not realise that this was possible only with the order of Allāh.

Even though the Nile irrigated their land, no crops could grow without Allāh's order, just as Allāh's order was necessary to allow the yield of a good crop. If the crop was good, then too it was Allāh that saw that it would not be destroyed before harvesting by some calamity or pestilence.

Allāh says in Surah Wāqī'ah, "Tell me about the crops you plant! Do you cause those crops to grow that you plant, or do We cause them to grow? If We wish, We could destroy them to bits, then you would be left astonished saying, 'We have been afflicted! Nay, we have been deprived!'" [Surah 56, verses 63-67]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Drought is not that you do not receive rain. Drought is when rain falls, but nothing grows on the land." [Muslim v.2 p.393]

Allāh says about the punishment inflicted upon the Copts, "Without doubt

We afflicted the people of Pharaoh (Fir'aun) with droughts and shortages in their produce so that they take heed." Instead of taking lesson from this, they did the opposite and "When favourable conditions prevailed, they said, 'This is what we deserve.'" Instead of expressing their gratitude to Allāh, they considered the good conditions to be because of their accomplishments.

On the other hand, "when adverse conditions afflicted them, they would attribute the misfortune to Mūsa and those with him." While the misfortune was the result of their own misdeeds, they blamed the pious Sayyidina Mūsa عليه السلام and his followers for bringing the conditions upon them.

Allāh replies to this by exclaiming, "Lo! Their misfortune is in the knowledge of Allāh. .." i.e. Allāh brings all conditions. Allāh sends conditions according to His knowledge of the actions that people perpetrate. However, "most of them know it not." This indicates that certain individuals of Pharaoh's (Fir'aun's) people realised that the adverse conditions were a result of their disbelief (kufr).

Because of their obstinacy they disclaimed all the miracles as magic and would tell Sayyidina Mūsa عليه السلام, "Whenever you bring a sign before us to bewitch us, we still do not want to believe in you." They were then afflicted with even more chastisements.

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ءَايَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا  
وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا لِمُوسَى اذْعُ لَنَا رَبِّكَ بِمَا  
عِهْدَ عِنْدَكَ لِيَن كُشِفَتْ عَنَّا الرِّجْزُ لِنُؤْمِنَ لَكَ وَلِنُرْسِلَنَّ مَعَكَ بَنِي  
إِسْرَءِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَلِغُوهُ إِذَا هُمْ يَنْكُثُونَ  
﴿١٣٥﴾ فَانْقَمْنَا مِنْهُمْ فَاغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ  
﴿١٣٦﴾ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا  
الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا  
مَا كَانَتْ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

(133) So We sent to them the flood, the locusts, the ticks, the frogs and the blood as detailed signs. But they were an arrogant and a sinful nation. (134) Whenever a punishment afflicted them they said, "O Mūsa, pray for us to your Lord by that which He had pledged to you. If you remove the punishment from us we would certainly believe in you and send the Bani Isrā'īl with you." (135) When We removed the punishment from them up to the period appointed for them to reach in Allāh's knowledge, they suddenly breached the covenant. (136) So We took revenge on them and drowned them in the sea because they denied Our signs and were negligent. (137) So We made those who were considered weak the inheritors of the Eastern parts of the earth and the Western parts of the earth

that We had blessed. The excellent decree of your Lord was thus fulfilled to the Bani Isrā'īl because of their patience. We destroyed what Pharaoh (Fir'aun) and his people did and whatever they built.

## THE VARIOUS PUNISHMENTS WHICH AFFLICTED THE PEOPLE OF PHARAOH (FIR'AUN)

When the people of Pharaoh (Fir'aun) did not take heed of the droughts, Allāh inflicted them with the following chastisements:

- ⇒ **"the flood"** The common interpretation is that their homes and fields were inundated with floodwaters, as mentioned by Sayyidina Abdullāh bin Abbās رضى الله عنه. Sayyidina Ata رحمه الله عليه and Sayyidina Mujāhid رحمه الله عليه maintain that the Arabic word refers to death, as narrated by Ibn Jarir رضى الله عنها from Sayyidah Aysha رحمه الله عليه.

Sayyidina Wahb bin Munabbih رحمه الله عليه mentions that it refers to a plague in the vocabulary of the people of Yemen. Abu Qilabah رحمه الله عليه states that it refers to an epidemic of smallpox. Whatever interpretation is taken, the message is that they died in large numbers.

- ⇒ **"the locusts"** When the Holy Prophet صلى الله عليه وسلم was asked about the locusts, he said, "They are the largest army of Allāh. I do not eat them, nor do I forbid them." [Abu Dawūd]

The Holy Prophet صلى الله عليه وسلم did not eat them because he did not want the army to deplete by his doing. They are so numerous in number that the ground is not visible for miles when they travel. They cannot be chased away nor can they be destroyed. When Allāh dispatches this army, they annihilate miles of crops and none can combat them. When they enter the home, they cause untold grief and problems to people. Allāh punished the people of Pharaoh (Fir'aun) with plagues of these locusts.

- ⇒ **"the ticks"** The author of "Ruhul Ma'āni" has reported various interpretations of this pestilence. Some like Sayyidina Abdullāh bin Abbās رضى الله عنه say that it refers to tiny locusts that have not yet grown wings. According to others, it refers to the common tick that survives on the hides of animals.

Other commentators say that these are tiny ants, while Sayyidina Sa'id bin Musayyab رحمه الله عليه maintains that they were tiny worms that normally infest wheat.

- ⇒ **"the frogs"** Allāh sent countless multitudes of frogs to the people of Pharaoh (Fir'aun). These infested their homes, their utensils and everything around them. When they opened their pots to eat, they would find frogs there.

When they sat down to knead dough, they found frogs present. In this manner, frogs were present wherever they went and whatever they did.

- ⇒ **"the blood"** The Nile flowed with blood and all the water that the Copts had was transformed into blood. Whenever a person from Pharaoh's (Fir'aun's) nation lifted a cup of water to drink, it became blood, whereas it would be water for a person from the Bani Isrā'īl.
- ⇒ **"...as detailed signs."** These punishments proved to them that everything was from Allāh and that these were not the work of magic.

Sayyidina Zayd bin Arqam رحمه الله عليه narrates that there were nine signs that afflicted them in nine years at a rate of one every year. Certain narrations mention that Sayyidina Mūsa عليه السلام lived among the nation of Pharaoh (Fir'aun) for a period of 20 years after the incident of the magicians. In every one of these 20 years, the people of Pharaoh (Fir'aun) were afflicted with a punishment.

*"But they were an arrogant and a sinful nation."* They considered it below their dignity to accept the preaching of Sayyidina Mūsa عليه السلام and remained firm on disbelief (kufr).

*"Whenever a punishment afflicted them, they said, 'O Mūsa, pray for us to your Lord by that which He had pledged to you.'" i.e. The promise to accept his supplication (du'ā)s. They said, "If you remove the punishment from us, we would certainly believe in you and send the Bani Isrā'īl with you."*

The author of "Ruhul Ma'āni" quotes from Sayyidina Hasan رحمه الله عليه, Sayyidina Qatādah رحمه الله عليه and Sayyidina Mujāhid رحمه الله عليه that this verse refers to all the punishments mentioned earlier. Others have mentioned that the punishment referred to in this verse was a plague that afflicted them. Whichever punishment was referred to, the fact was that each time a punishment was removed from them, they turned back on their word and turned to disbelief (kufr), as Allāh says, *"When We removed the punishment from them up to the period appointed for them to reach, they suddenly breached the covenant."*

Sayyidina Abdullāh bin Abbās رضي الله عنه mentions that the phrase *"up to the period appointed for them to reach in Allāh's knowledge"* refers to the time when they were drowned in the sea. Other commentators say that it referred to their appointed hours of death.

*"So We took revenge on them and drowned them in the sea because they denied Our signs and were negligent."* They ignored all the signs that came to them. The incident when the Bani Isrā'īl were saved and the people of Pharaoh (Fir'aun) drowned is mentioned in Surah Baqarah (Surah 2, verses 49,50), Surah Shu'arā (Surah 26, verses 52-68), Surah Qasas (Surah 28, verses 40-42) and Surah Dukhān (Surah 44, verses 22-31). A detailed account is given in Surah Shu'arā.

## ALLĀH'S FAVOUR ON THE BANI ISRĀ'ĪL

*"So We made those who were considered weak the inheritors of the Eastern parts of*

the earth and the Western parts of the earth that We had blessed." The weak ones were the Bani Isrā'il, whom the people of Pharaoh (Fir'aun) enslaved. Commentators mention that the Bani Isrā'il reached the land of Shām after their 40 year sojourn in the valley of Tih..

"The excellent decree of your Lord was thus fulfilled to the Bani Isrā'il because of their patience." This referred to the promise that Sayyidina Mūsa عليه السلام made to the Bani Isrā'il when he told them, "Soon your Lord shall destroy your enemy and make you viceroys on earth." This promise came to pass, as Allāh says in Surah Qasas, "We intended to favour those who were considered weak on earth by making them leaders and inheritors." [Surah 28, verse 5]

The phrase ".....because of their patience," indicates that those who are not patient in difficulties will not receive Allāh's assistance. Allāh will hand them over to their impatience for assistance. Allāh takes the responsibility of helping those who are patient. ["Ruhul Ma'āni"]

"We destroyed what Pharaoh (Fir'aun) and his people did and whatever they built." This refers to all the evil practices that the Copts implemented to hurt and torture the Bani Isrā'il, and their enormous palaces and buildings. The verse may also refer to the tower that Pharaoh (Fir'aun) instructed Hāmān to construct so that he could take a peek at Allāh (as mentioned in Surah Ghāfir [Surah 40, verses 36,37]).

**Lesson:** "that We had blessed." This refers to the land of Shām. In the beginning of Surah Bani Isrā'il [Surah 17, verse 1], Allāh says with regard to Masjidul Aqsa which is in Shām, ".....the Masjidul Aqsa around which We blessed." Allāh says in Surah Anbiya, also referring to Shām, "We rescued him [Sayyidina Ibrahim عليه السلام] and Lūt to a land that We had blessed for the universe." [Surah 21, verse 71]

وَجَنُوزَنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا  
يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ بَاهِلُونَ ﴿١٣٨﴾  
مَا هُمْ فِيهِ بِوَثَلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ  
فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ  
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي  
ذَلِكَ لَكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾

(138) We made the Bani Isrā'il cross the sea and they came across a nation who were devoted to their idols. They said, "O Mūsa, make for us a god like how they have gods." He replied, "You are really a ignorant nation!" (139) "Undoubtedly these people are destroyed in their practices and what they do is all in vain. (140) He said, "Should I seek for you another deity besides Allāh, when He has favoured you above the universe?" (141) (Recall the time) when

We saved you from the people of Pharaoh (Fir'aun) who used to inflict on you the severest of punishments. They would massacre your sons and leave your women alive. Therein was a great test from your Lord.

## THE BANI ISRĀ'ĪL EXPRESS THE WISH TO RETURN TO IDOLATRY

The above verses discuss the ingratitude and malpractices of the Bani Isrā'īl that have been their hallmark throughout the ages. It was expected of them after they witnessed the destruction of Pharaoh (Fir'aun) and his army, that they show gratitude to Allāh and devote themselves to His worship with greater sincerity and vigour. Now was the time for them to absorb into their hearts the years of preaching that they received from Sayyidina Mūsa عليه السلام about Oneness of Allāh (Tawhīd).

However, their practice was just the opposite. Allāh says, "We made the Bani Isrā'īl cross the sea and they came across a nation who were devoted to their idols. The said, 'O Mūsa, make for us a god like how they have gods.' He replied, 'You are really a ignorant nation! Undoubtedly these people are destroyed in their practices and what they do is all in vain.'" Their practice of polytheism (shirk) will never be forgiven by Allāh.

He reminded them that their worship of the true deity, Allāh, was superior to the worship of mere idols. "He said, 'Should I seek for you another deity besides Allāh, when He has favoured you above the universe?'" He reminded them that it was Allāh Who made them the children of Anbiya عليهم السلام and rescued them from the clutches of Pharaoh (Fir'aun). How could they now prefer to worship stones instead of Allāh?

## ALLĀH'S FAVOUR UPON THE BANI ISRĀ'ĪL WHEN HE RESCUED THEM FROM THE PEOPLE OF PHARAOH (FIR'AUN)

Allāh then reminds the Bani Isrā'īl of the time "When We saved you from the people of Pharaoh (Fir'aun) who used to inflict on you the severest of punishment.". They would massacre your sons and leave your women alive. Therein was a great test from your Lord." With a slight variation in words, the very same verse appears in Surah Baqarah (Surah 2, verse 49). The detailed explanation was given in its commentary.

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ  
لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ  
الْمُفْسِدِينَ ﴿١٤٢﴾

(142) We took a promise from Mūsa for thirty nights, then culminate it with another ten, and then he completed his Lord's term of forty nights. Mūsa said to his brother Harūn, "Take my place as leader of my people. Keep reforming them and do not follow the path of those who cause strife."

## SAYYIDINA MŪSA عليه السلام SPENDS FORTY NIGHTS ON THE MOUNTAIN OF TŪR

While under persecution in Egypt, the Bani Isrā'il were commanded to perform Salāh only in their homes since they were not allowed to practise any Religion (*Dīn*). Now that they were emancipated from the Egyptians, they required a Shari'ah to regulate their lives and actions. Therefore, Allāh called Sayyidina Mūsa عليه السلام to the mountain of Tūr to receive the Torah.

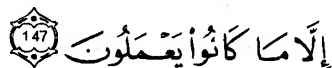
He was instructed to seclude himself there for a period of thirty nights and to fast throughout the period. After thirty nights had passed, Sayyidina Mūsa عليه السلام used the Miswāk to remove the smell of fasting from his mouth. Because of this Allāh commanded him to spend another ten nights. When the period of forty nights had passed, Sayyidina Mūsa عليه السلام was given the Torah.

Before leaving for the mountain, Sayyidina Mūsa عليه السلام addressed his brother Harūn عليه السلام saying, "Take my place as leader of my people. Keep reforming them and do not follow the path of those who cause strife." Sayyidina Harūn عليه السلام was also a Prophet عليه السلام and understood his responsibility, but Sayyidina Mūsa عليه السلام emphasised the instructions because he understood the warped minds of the Bani Isrā'il. He was anxious that they should not perpetrate an act of polytheism (*shirk*) since they had already displayed inclinations towards it when they saw the idolaters.

However, his worst fears were realised when a person called Sāmiri made the golden calf that the Bani Isrā'il began to worship. Details of this were given in Surah Baqarah [Surah 2, verses 51,52] and some more will follow here in Surah A'rāf, as well as in Surah TāHā [Surah 20, verses 77-99], Insha Allāh.

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي إِلَيْكَ قَالَ لَنْ تَرَنِي وَلَٰكِنْ  
 أَنْظِرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي فَلَمَّا بَلَغَ رَأْسَهُ لِلْجَبَلِ  
 جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ بُنْتَ إِلَيْكَ وَأَنَا أَوَّلُ  
 الْمُؤْمِنِينَ ﴿١٤٣﴾ قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي فَخُذْ مَا  
 ءَاتَيْتَكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِن كُلِّ شَيْءٍ  
 مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُوْبِكُمْ  
 دَارَ الْفَاسِقِينَ ﴿١٤٥﴾ سَأَصْرِفُ عَنْ آيَتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِن  
 يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِن يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن  
 يَكُودُوا سَبِيلَ الْغَىِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ  
 وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ ﴿١٤٦﴾





(143) When Mūsa arrived at the appointed time and His Lord had spoken to him, he said, "O my Lord, show me that I may see You." Allāh replied, "You can never see me, but look at the mountain. If it remains on its place then you may see me." When his Lord manifested His illumination to the mountain, he sent it crashing down to pieces, and Mūsa fell unconscious. When he recovered he said, "I declare Your purity! I repent and I am the first of the believers." (144) Allāh said, "O Mūsa, indeed I have chosen you from the people for My message and My speech. So take what I have given you and be of the grateful ones." (145) We wrote for him on the tablets every type of advice and details of everything. "Hold fast thereto and command your people to hold on to the superb injunctions therein. Soon I shall show you the abode of the disobedient ones." (146) Soon I shall avert from My verses those who are unlawfully haughty on earth. If they see every sign they do not believe in it. If they see the path of guidance, they do not adopt it as their path, but if they see the path of misguidance they adopt it as their path. This is because they deny Our verses and neglect them. (147) Those who deny Our verses and the meeting of the Hereafter, their actions are wasted. They will be punished only for the deeds that they perpetrated.

### SAYYIDINA MŪSA عليه السلام REQUESTS TO SEE ALLĀH

Sayyidina Mūsa عليه السلام reached the mountain at the appointed time which began, according to Sayyidina Abdullāh bin Abbās رضى الله عنه, at the beginning of the month of Dhul Qa'dah. The ten extra nights were those of Dhul Hijjah and the Torah was thus revealed on the tenth of Dhul Hijjah.

When he reached the mountain, Allāh spoke directly to him, where after the yearning grew within him to see Allāh Himself. He submitted to Allāh, "O my Lord, show me (Yourself) that I may see You." People will only be able to see Allāh in Heaven (Jannah) and none may do so in this world. In verse 103 of Surah An'ām (Surah 6) Allāh says, "Visions cannot encompass Him, but He can encompass all visions and He is the Knower of all subtleties, Informed."

Sayyidina Abu Mūsa رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once informed the Companions (Sahāba) رضى الله عنهم of five things. He told them that:

- (1) Allāh does not sleep, nor is it befitting for him to sleep.
- (2) Allāh raises and lowers the scales (of deeds).
- (3) The deeds of the night are lifted to Him before the deeds of the day.
- (4) The deeds of the day are lifted to Him before those of the night.
- (5) He is veiled with celestial light. If He has to lift this veil, the brilliance of His Being will incinerate everything that the creation can see. (The veil of Allāh is not physical but this is the veil of His honour and grandeur.) [Muslim v.1 p. 99]

When Sayyidina Mūsa عليه السلام made the request to see Him "Allāh replied, 'You can never see me, but look at the mountain. If it remains on its place, then you may see me.' When his Lord manifested His illumination to the mountain, he sent it crashing down to pieces, and Mūsa fell unconscious. When he recovered he said, 'I declare Your purity!' " i.e. You cannot be seen in this world. He submitted, "I repent and I am the first of the believers." i.e. believers in the fact that Allāh cannot be seen with the eyes of this world.

"Allāh said, 'O Mūsa, indeed I have chosen you from the people for My message and My speech. So take what I have given you and be of the grateful ones.'" Thereafter Allāh describes the Torah that He gave to Sayyidina Mūsa عليه السلام. Allāh says, "We wrote for him on the tablets every type of advice and details of everything. 'Hold fast thereto and command your people to hold on to the superb injunctions therein. Soon I shall show you the abode of the disobedient ones.'"

With regard to the "abode of the disobedient ones", certain commentators state that it referred to Egypt, where the Bani Isrā'īl returned. Others say that it referred to the land inhabited by the tyrannical nation called the Amāliqa. This was mentioned in the verse of Surah Mā'idah [Surah 5, verse 21] where Sayyidina Mūsa عليه السلام told the Bani Isrā'īl, "O my people, enter the blessed land that Allāh has ordained for you." This was the area of Palestine and they conquered this territory during the Prophethood of Sayyidina Yusha bin Nūn عليه السلام.

The author of "Ruhul Ma'āni" has quoted a third opinion that the verse refers to the land and homes previously occupied by the destroyed nations of Ād and Thamūd. The fourth interpretation tendered by Sayyidina Ata رحمه الله and Sayyidina Hasan رحمه الله, is that the "abode of the disobedient ones" is Hell. In this case the verses will imply that those who do not act according to the Torah will end up in Hell.

The entire Torah was given to Sayyidina Mūsa عليه السلام at once and he brought it to the people. They were, however, not prepared to obey. Therefore Allāh mentioned, "Soon I shall avert from My verses those who are unlawfully haughty on earth." The author of "Ruhul Ma'āni" writes that Allāh placed a seal upon their hearts and they were too proud to derive lessons from Allāh's verses. Their example was as Allāh mentions in Surah Saff, "When they chose to be crooked, Allāh made their hearts crooked." [Surah 61, verse 5]

Describing the haughty ones further Allāh says, "If they see every sign (either natural or a miracle of the Holy Prophet) they do not believe in it. If they see the path of guidance, they do not adopt it as their path, but if they see the path of misguidance they adopt it as their path. This is because they deny Our verses and neglect them." This was the cause of their disbelief, pride and aversion to guidance.

"Those who deny Our verses and the meeting of the Hereafter, their actions are wasted." Even though their deeds may seem virtuous, they will not see the fruits of it in the Hereafter. Another interpretation is that their progress and achievements in this world will not avail them at all in the Hereafter since it will all be left behind.

"They will be punished only for the deeds that they perpetrated." Their punishment for remaining as disbelievers (kuffār) will be the eternal torment of

Hell.

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ خُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ أَلَمَ يَرَوْا أَنَّهُمْ لَا  
يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَلَا سِقْطٌ فِي  
أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ  
مِنَ الْخَاسِرِينَ ﴿١٤٩﴾ وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا  
خَلَقْتُمُنِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَالْقَى الْأَلْوَامَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ  
إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ فِي  
الْأَعْدَاءِ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾ قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَادْخُلْنَا  
فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

(148) After (his departure) the people of Mūsa made a calf from their jewellery that was as a torso which made sounds. Did they not see that it could not speak to them, nor guide them aright? They took it as their god and were oppressors. (149) When they regretted and realised that they were astray, they said, "If our Lord does not show mercy to us and forgive us, we will certainly be of the losers." (150) When Mūsa returned to his people in anger and grief he said, "Evil indeed is the way in which you people succeeded me after my departure! Do you seek to precede the order of your Lord? He cast down the tablets, seized his brother's head and pulled him towards himself Harūn said "O my mother's son! Verily the people regarded me to be weak and nearly killed me. So let not the enemies laugh at me and do not count me among the oppressive folk." (151) Mūsa said, "O my Lord! Forgive me and my brother and enter us in Your mercy. Surely You are the Most Merciful of those who show mercy."

## THE BANI ISRĀ'ĪL WORSHIP THE GOLDEN CALF

Since the Bani Isrā'il were accustomed to seeing people worship idols and cows, they requested Sayyidina Mūsa عليه السلام for an idol of their own (as was mentioned in verse 138 above). When Sayyidina Mūsa عليه السلام went to the mountain for 40 days, a goldsmith by the name of Sāmīri gathered all the jewellery of the Bani Isrā'il (which they borrowed from the Copts before leaving Egypt) and moulded it into a golden calf. He then collected the sand from beneath the feet of Jibr'il's عليه السلام horse and placed it into the mouth of the calf. The effect of this sand was that it allowed the calf to emit the sounds of a real calf.

Since the Bani Isrā'il were already prone to idolatry, they needed no second bidding when Sāmīri told them, "This is your Lord and the Lord of Mūsa, but he forgot." Sayyidina Harūn عليه السلام advised them, "Oh my people! You are merely being tested by this. Without doubt, your Lord is Rahmān, so follow me and obey me."

They replied, 'We shall certainly remain devoted to it till Mūsa returns to us.'" The discourse of Sayyidina Mūsa عليه السلام with Sāmīri are also mentioned in Surah TāHā [Surah 20, verses 95-98].

Allāh informed Sayyidina Mūsa عليه السلام that Sāmīri was leading the Bani Isrā'īl astray. "When Mūsa returned to his people in anger and grief he said, 'Evil indeed is the way in which you people succeeded me after my departure! Do you seek to precede the order of your Lord?'"

In his rage "He cast down the tablets, seized his brother's head and pulled him towards himself" The anger that he felt was purely because the Bani Isrā'īl flouted Allāh's commands. Surah TāHā [Surah 20, verse 94] mentions that he grabbed the beard of Sayyidina Harūn عليه السلام. He did this because he thought that his brother had been negligent in propagating Allāh's commandments.

"Harūn said, 'O my mother's son! Verily the people regarded me to be weak and nearly killed me. So (by being harsh with me) let not the enemies laugh at me and do not count me among the oppressive folk.'" i.e. Do not treat me like you would treat one of them.

Realising the error of his approach, Sayyidina Mūsa عليه السلام submitted before Allāh saying, "O my Lord! Forgive me and my brother and enter us in Your mercy. Surely You are the Most Merciful of those who show mercy."

## SEEKING FORGIVENESS FOR INJUSTICE AND TRANSGRESSION

This verse teaches that when one is unjust towards another, one should pray for him together with securing his forgiveness as well. The person who was oppressed should be satisfied in every possible way. He should be satisfied and prayed for even though he had already forgiven the aggressor in his heart and their relationship was not tainted.

## REPORTED INFORMATION IS NEVER AS CONVINCING AS AN EYEWITNESS ACCOUNT

The "Musnad of Ahmad" (v.1 p.271) narrates from Sayyidina Abdullāh bin Abbās رضي الله عنه that the Holy Prophet صلى الله عليه وسلم said, "Receiving information (about an incident) is not the same as witnessing (it oneself)." When Allāh informed Sayyidina Mūsa عليه السلام that the Bani Isrā'īl were worshipping a calf, he was not affected enough to throw down the tablets of the Torah. However, when he witnessed it himself, he cast them down in utter disbelief.

## THE THROWING DOWN OF THE TABLETS

The objection has been raised that it seems disrespectful for a person to throw down the Book of Allāh. The commentators have furnished two replies to this objection. The first is that Sayyidina Mūsa عليه السلام did not actually throw them down, but put them down very quickly, therefore appearing as if they were being thrown down. The second reply is that Sayyidina Mūsa عليه السلام was so overcome by emotion because of the violation of Allāh's Religion (Dīn) that the tablets fell from his hands. The unintentional falling of the tablets has been described in the verse as throwing because he did not exercise enough caution in

the matter, as is required of the Holy Prophet عليه السلام.

### THE BANI ISRĀ'ĪL ARE REMORSEFUL AND REPENT

"When they regretted and realised that they were astray, they said, 'If our Lord does not show mercy to us and forgive us, we will certainly be of the losers.'" This realisation came after Sayyidina Mūsa عليه السلام was stern in reprimanding them, although the possibility does exist that some of them regretted their deed immediately upon his arrival.

However, as mentioned in Surah Baqarah, their repentance was to take the form of executing the sinners. Those who did not worship the calf were ordered to kill those who worshipped it. This was discussed in the commentary of verse 54 of Surah Baqarah.

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا  
وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَءَامَنُوا  
إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾ وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ  
الْأَلْوَاحَ وَفِي نُسخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِربِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

(152) Verily those who took the calf for their deity will surely be struck by the wrath of their Lord and humiliation in the worldly life. Thus do We punish the innovators. (153) As for those who perpetrate sins and then repent afterwards and believe, surely your Lord is Most Forgiving, Most Merciful. (154) When the anger of Mūsa abated, he took hold of the tablets. Written in its script was guidance and mercy for those who fear their Lord.

### ALLĀH'S WRATH AGAINST THOSE WHO WORSHIPPED THE CALF

"Verily those who took the calf for their deity will surely be struck by the wrath of their Lord and humiliation in the worldly life." Sayyidina Abul Āliya رحمه الله عليه says that "wrath" refers to Allāh's command that they be executed before their repentance (Taubah) was to be accepted. The "humiliation" was their admission that they were astray and their surrender for execution.

According to other commentators, the "humiliation" refers to their feeling when the calf was burnt and cast into the ocean. Another interpretation is that the "humiliation" refers to their wretchedness that was their lot, since they and their progeny were doomed to wander in circles for 40 years.

According to Atiya Awfi رحمه الله عليه the "humiliation" carried through to the time of the Holy Prophet صلى الله عليه وسلم, when the Banu Quraizah were executed and the Bani Nadhir were exiled and then made to pay the atonement (Jizya). They were made to suffer because of the misdeeds of their forebears since they supported their actions.

"Thus do We punish the innovators." This refers to the lie that they attributed to Allāh when they said with regard to the calf, "This is your Lord and the Lord of Mūsa." Sāmīri and those who followed him were severely punished.

Sayyidina Sufyān bin Uyayna رحمه الله عليه once mentioned that every innovator [(perpetrator of bid'ah) (new thing in religion as virtuous)] is humiliated and then recited the above verse in corroboration.

## ALLĀH IS THE ONE WHO ACCEPTS REPENTANCE (TAUBAH)

"As for those who perpetrate sins and then repent afterwards and believe, surely your Lord is Most Forgiving, Most Merciful." By accepting Islām a person's former sins are all forgiven, even those of disbelief (kufr) and polytheism (shirk). The Holy Prophet (صلى الله عليه وسلم) mentioned, "Indeed Islām destroys all that was before it." [Muslim] Although the verse referred to the Bani Isrā'il, it applies to all people for all times.

## THE TORAH CONTAINED GUIDANCE AND MERCY

"When the anger of Mūsa abated, he took hold of the tablets." He picked them up because his objective was to practise and propagate the Torah.

Describing the Torah Allāh says, "Written in its script was guidance and mercy for those who fear their Lord." These are the ones who have adopted piety (taqwa), as Allāh says in the beginning of Surah Baqarah [Surah 2, verse 2,3] that the Qur'ān is "A guidance for those who adopt piety (taqwa). Those who believe in the unseen....."

وَأَخَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِنِّي أَتَلَهْكُنَا إِنَّمَا فَعَلْتُمَا بِمَا فَعَلِ السُّفَهَاءُ مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾  
 وَكَتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا عَلَيْنَا قَالَ عَذَابِي أُصِيبُ بِهِ مَن أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

(155) Mūsa عليه السلام chose from his people seventy persons for Our appointment. When the earthquake struck them, he said, "My Lord! If You wished You could have destroyed them and myself from before. Will You destroy us because of what the imbeciles among us perpetrate? This is but a test from You. You send astray by them whom You please and guide whom You please. You are our Protecting Friend so forgive us and have mercy on us. Undoubtedly You are the best of forgivers." (156) "Ordain good for us in this world and in the Hereafter. We have certainly turned to You." Allāh said, "I afflict My punishment on whom I please, but My mercy encompasses everything. I shall soon ordain it for those who adopt piety (taqwa), pay Zakāh and believe in My verses.

## SAYYIDINA MŪSA عليه السلام CHOOSES SEVENTY PEOPLE TO ACCOMPANY HIM AND THEIR SUBSEQUENT DEATH

The Bani Isrā'il were accustomed to creating doubts and misgivings. When Sayyidina Mūsa عليه السلام told them that they were to practise the Torah, they said that they would only accept that the Torah was from Allāh if Allāh Himself told them that it was from Him and that they should practise it.

Sayyidina Mūsa عليه السلام therefore chose 70 of them and took them with him to the mountain where Allāh spoke to them. Not satisfied with this, they told Sayyidina Mūsa عليه السلام that they could not be certain who was speaking and would believe that it was Allāh only if they saw Allāh Himself. At the height of their insolence, Allāh caused an earthquake to strike them and they all died.

Sayyidina Mūsa عليه السلام realised that the Bani Isrā'il would now think that he had killed their people, for they already thought evil of him. Therefore he submitted before Allāh saying, *"My Lord! If You wished You could have destroyed them and myself from before."* However Allāh did not destroy them before this and he knew that Allāh never intended that they be destroyed now either because then Sayyidina Mūsa عليه السلام would have to face the wrath and indifference of the Bani Isrā'il. In this way he asked Allāh to bring them back to life.

He continued to pray to Allāh saying, *"Will You destroy us because of what the imbeciles among us perpetrate? i.e. You would certainly not do this. "This is but a test from You." i.e. The earthquake (or according to verse 55 of Surah Baqarah, it was a thunderbolt). Allāh sends these tests to man so that He may 'send astray by them' whoever He pleases and guides by them whoever He pleases.*

Upon his supplication, Allāh brought them all back to life, as mentioned in Surah Baqarah, *"Then We raised you after your death so that you may be grateful."* [Surah 2, verse 56]

Thereafter, Sayyidina Mūsa عليه السلام entreated Allāh saying, *"You are our Protecting Friend so forgive us and have mercy on us. Undoubtedly You are the best of forgivers. Ordain good for us in this world and in the Hereafter. We have certainly turned to You."*

Allāh replied by saying, *"I afflict My punishment on whom I please, but My mercy encompasses everything. I shall soon ordain it for those who adopt piety (taqwa), pay Zakāh..."* Although Allāh's mercy is showered on all things in this world, His real mercy that will guarantee salvation in the Hereafter is reserved for those who adopt piety (taqwa) i.e. they abstain from disbelief (kufr), polytheism (shirk) and all other sins.

*"...and believe in My verses."* This denotes that no action is accepted without Belief (Imān), as was the case with the Jews in the time of the Holy Prophet صلى الله عليه وسلم. They rejected the apostleship of Sayyidina Isā عليه السلام and that of the Holy Prophet صلى الله عليه وسلم even though they knew that he was the final and true Prophet of Allāh.

**Lesson:** Commentators have mentioned that Sayyidina Mūsa عليه السلام took people from the Bani Isrā'il thrice to the mountain. The first occasion was when he went to receive the Torah from Allāh. This is substantiated by the verse in

Surah TāHā [Surah 20, verse 83] where Allāh asked him, "What has made you hasten ahead of your people, Oh Mūsa?"

The second occasion was when he took a group of them to repent to Allāh for worshipping the calf. The third time was the incident mentioned above in the commentary of the above verses. The author of "Ruhul Ma'āni" (v.9 p.72) has deliberated upon the subject at length.

## ALLĀH'S MERCY IS ALL ENCOMPASSING

Sayyidina Abu Hurayra رضى الله عنه also reports that the Holy Prophet صلى الله عليه وسلم said, "Verily Allāh has 100 mercies. One of these He has distributed among the humans, jinn, animals and poisonous creatures. By virtue of this single mercy, they all show mercy and compassion to each other and the wild animals are compassionate towards their young. The other 99 mercies Allāh has reserved for the Day of Judgement, when He will use them for His bondsmen." [Mishkāt p. 207]

In this world, Allāh's mercy extends to all His creation. Even the disbelievers (*kuffār*) and those who are insolent towards Him receive their sustenance and are allowed to live in comfort. None can force Allāh to bestow His mercy upon anyone, just as none can force Him to punish. Allāh possesses supreme authority to do as He pleases.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي  
التَّورَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ  
لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ  
الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ

(157) Those who follow the untutored messenger and Prophet that they find written with them in the Torah and Injīl. He enjoins them to do good, prevents them from evil, permits for them pure things, forbids the impure from them and removes from them the burden and shackles that were upon them...

## THE JEWS AND THE CHRISTIANS FOUND MENTION OF THE HOLY PROPHET صلى الله عليه وسلم IN THE TORAH AND THE INJĪL

This verse is a continuation of the previous verse. This means that it continues to describe those people upon whom Allāh's eternal mercy will be showered. The verse describes the believers from the People of book (*Ahlul Kitāb*) as those who "follow the unlettered messenger and the Holy Prophet..." Those who do not accept the apostleship of the Holy Prophet صلى الله عليه وسلم cannot claim to be believers since their Belief (*Imān*) is not acceptable by Allāh.

This verse describes the Holy Prophet صلى الله عليه وسلم to be a Rasūl (messenger) and Prophet (*Nabi*). Scholars (*Ulema*) say that the Prophet is any Prophet of Allāh,



while a Rasūl (messenger) refers to a Prophet (Nabi) who received his own Book and Shari'ah. Those who did not receive a Book themselves followed that of the previous messengers.

If this explanation of Rasūl (messenger) and Prophet (Nabi) is accepted, then those apostles about whom the Qur'ān states that they were Rasūls and Prophets [and it is common knowledge that they did not have their own Book and Shari'ah, like Sayyidina Isma'il عليه السلام], then it will be assumed that the word Rasūl (messenger) will have the literal meaning of messenger.

The verse describes the Holy Prophet صلى الله عليه وسلم as being "ummi" (unlettered) i.e. he was not taught by anyone to read and write. Allāh, by his sheer bounty and power, taught His Prophet صلى الله عليه وسلم such knowledge that no other possessed. This vast knowledge accorded to him included the knowledge of the inception of man, stretching to the knowledge regarding the last person to enter Jannah.

He was able to explain the conditions that will face the people of Heaven (Jannah) and Hell, as well as narrate detailed accounts of the previous Anbiya عليهم السلام and their nations. The accuracy of his narrations were such that none, not even the learned ones of the Jews, could deny what he said. Considering all of this, it is impossible to even imply that being untutored was a defect for the Holy Prophet صلى الله عليه وسلم.

Describing him further, Allāh says, "... that they find written with them in the Torah and Injil." All the Prophets عليهم السلام informed their nations of the advent of the Holy Prophet صلى الله عليه وسلم. In Surah Saff [Surah 61, verse 6], Sayyidina Isā عليه السلام told his people, "O children of Isrā'il! Indeed I am the messenger of Allāh to you, verifying the Torah before me and giving the glad tidings of a messenger called Ahmad who will come after me." Ahmad was another name of Sayyidina Muhammad صلى الله عليه وسلم.

## THE DESCRIPTION OF THE HOLY PROPHET صلى الله عليه وسلم IN THE TORAH AND INJIL

Sayyidina Ata bin Yasār رحمه الله عليه narrates that he once met Sayyidina Abdullāh bin Amr رضى الله عنه and asked him how the Torah described the Holy Prophet صلى الله عليه وسلم. He replied, "Many of the attributes described in the Qur'ān were mentioned in the Torah e.g. 'O The Holy Prophet, We have sent you as a witness, a bearer of glad tidings, a warner and a protector to the illiterate folk (the Arabs). You are my servant and I have named you 'mutawakkil.' You are not harsh, nor ill tempered and you are not noisy in the marketplaces. You do not combat evil with evil, but forgive.' Allāh will not raise him until he does not straighten the crooked nation so that they recite 'Lā ilāha illallāh.' And he will not be raised until he opens their blind eyes and removes the veils from their ears and hearts." [Bukhari]

According to narrations of Mishkāt (p. 512) and Dārmi (v.1 p. 14) Sayyidina Ata bin Yasār رحمه الله عليه posed this question to Sayyidina Abdullāh bin Salām رضى الله عنه.

## SAYYIDINA ABDULLĀH BIN SALĀM رضى الله عنه RECOGNISES THE TRUTH

Sayyidina Abdullāh bin Salām رضى الله عنه was a learned Jewish scholar and, when he saw the Holy Prophet صلى الله عليه وسلم, he realised that he could never be a liar. He recognized the features of the Holy Prophet صلى الله عليه وسلم from the description given in the Torah and accepted Islām. However, the majority of the Bani Isrā'il refused to accept the apostleship of the Holy Prophet صلى الله عليه وسلم even though they recognised that he was the true Prophet صلى الله عليه وسلم.

The Jews lived in Madinah a long time before the advent of the Holy Prophet صلى الله عليه وسلم. They used to say that when the final Prophet صلى الله عليه وسلم comes, they will join him to fight the Polytheist. However, in the words of the Qur'ān, *"When that came which they recognised, they disbelieved. The curse of Allāh is on the disbelievers."* [Surah Baqarah (2), verse 89]

The Christians also realised that the Holy Prophet صلى الله عليه وسلم was the true messenger of Allāh, as proven by their refusal to engage in Mubalahah (mutual imprecation) against the Holy Prophet صلى الله عليه وسلم. However, Most of them also refused to accept Islām.

## THE ADMISSION OF HERACLIUS, THE EMPEROR OF ROME

In the first chapter of Bukhari (v.1 p.4) a narration appears wherein Hercules, the emperor of Rome, recognized the Holy Prophet صلى الله عليه وسلم to be the true messenger of Allāh. Even the Christians in today's times have altered the Bible when they discovered mention of the Prophet صلى الله عليه وسلم therein.

## THE PREDICTION OF THE TORAH AND THE DISTORTION OF THE BIBLE

Deuteronomy (33:2) records the following prediction about the coming of the Holy Prophet صلى الله عليه وسلم. It reads: "He (Moses) said, "The Lord came from Sinai [referring to the fact that Allāh revealed the Torah to Sayyidina Mūsa عليه السلام], and dawned from Se'ir upon us [referring to the revelation of the Injil to Sayyidina Isā عليه السلام], he shone forth from Mount Paran, [in Makkah, referring to the revelation of the Qur'ān], he came from the ten thousands of holy ones with flaming fire (Shari'ah) at his right hand. Yea, he loved his people, all those consecrated to him were in his hand."

Becoming manifest from Mount Paran (Qārān) in Makkah and accompanied by ten thousand holy ones refers to the conquest of Makkah, when the Holy Prophet صلى الله عليه وسلم entered Makkah with 10,000 Companions (Sahāba) رضى الله عنهم. In their attempt to conceal the facts, the disbelievers (kuffār) interpret Qārān as Baitul Muqaddas whereas no past or present geographic reference refer to Baitul Muqaddas as Qārān. In fact the Arabic translation of the Torah contains the word 'Al Hijāz' in brackets next to the word Qārān.

In certain prints of the Torah the publishers substituted the words 'ten thousand' with 'thousands' or 'hundreds of thousands.' In other publications the entire sentence is omitted altogether. The English translation of the King James version of the Bible, published in 1958 also includes the words 'ten thousand

blessed souls.' However, this was also altered later. The Arabic book 'Izhārul Haqq' and 'Siratun Nabi' by Sayyid Sulaymān Nadwi رحمه الله عليه should be studied for more insight on this subject.

It is indeed strange that those who alter the divine scriptures think that Allāh will accept their modifications on the Day of Judgement. Little do they realise that their responsibility is not only to answer to the Muslims. They will have to account for their misdeeds to Allāh. Although the Jews knew that the Holy Prophet صلى الله عليه وسلم was the final Prophet and they even admitted it to each other, they grew very upset when one of them admitted it to the Muslims. In a verse of Surah Baqarah Allāh recounts how they address those who admit it to the Muslims. They tell them, *"Do you inform them of what Allāh has disclosed to us so that they contest with us before your Lord? Do you have no understanding?"* [Surah 2, verse 76]

### A JEW ADVISES HIS SON TO ACCEPT ISLĀM

Sayyidina Anas رضي الله عنه narrates that a Jewish boy used to be in the service of the Holy Prophet صلى الله عليه وسلم. He once fell ill and was on his deathbed when the Holy Prophet صلى الله عليه وسلم visited him. The Holy Prophet صلى الله عليه وسلم sat at his headside and invited him to accept Islām. When he looked at his father (requesting advice), his father told him, "Obey Abul Qāsim the Holy Prophet صلى الله عليه وسلم." He then accepted Islām. While leaving the house, the Holy Prophet صلى الله عليه وسلم said, "All praise be for Allāh Who has saved him from the Fire." [Mishkāt p. 137]

### THE FINDINGS OF THE JEWISH SCHOLAR KA'B AHBĀR رحمه الله عليه

Ka'b Ahbār رحمه الله عليه was a Jewish scholar who accepted Islām during the time of the Companions (Sahāba) رضي الله عنهم. He used to say that they found the following description of the Holy Prophet صلى الله عليه وسلم in the Torah: "Muhammad (صلى الله عليه وسلم) is My chosen servant. He is not ill tempered and harsh, nor one who is noisy in the marketplaces. He does not combat evil with evil, but forgives and overlooks."

He continued to say, "His birthplace will be Makkah and he will migrate to Taybah. His rule will be in Shām and his Ummah will praise Allāh excessively. They will praise Allāh in good conditions and adverse conditions and at every destination. They will express Allāh's greatness whenever ascending a height and will be watchful of the sun. They will offer Salāh whenever the time sets in. Their lower garments will reach up to the middle of their calves and they will wash their limbs in ablution."

He added, "Their caller to Salāh will announce the Adhān and they will form rows in battle and in Salāh. Both these rows will be equal (in sincerity and resoluteness). Their remembrance of Allāh (Dhikr) at night will be like the buzzing of the bees." [Mishkāt p. 170 and Dārmi v.1 p.15]

After reporting this hadith, the author of Mishkāt quotes the narration of Sayyidina Abdullāh bin Salām رضي الله عنه in which he reports that the Holy Prophet صلى الله عليه وسلم and Sayyidina Isā عليه السلام are mentioned in the Torah. In this narration he states that Sayyidina Isā عليه السلام will be buried alongside the

Holy Prophet صلى الله عليه وسلم This narration is also found in Tirmidhi.

### **SOME JEWS ADMITTED THAT THE HOLY PROPHET صلى الله عليه وسلم IS ALLĀH'S HOLY PROPHET BUT DID NOT ACCEPT ISLĀM FOR FEAR OF BEING KILLED**

The Jews constantly asked the Holy Prophet صلى الله عليه وسلم such questions that they knew could be answered only by a true Prophet the Holy Prophet صلى الله عليه وسلم would furnish the correct answers every time and they would be convinced that he was the true messenger of Allāh. However, their obstinacy prevented them from accepting Islām.

Once, two Jews questioned the Holy Prophet صلى الله عليه وسلم with regard to the "*āyāt bayyināt*" ('clear signs'). After receiving the correct reply, they both kissed the hands and feet of the Holy Prophet صلى الله عليه وسلم attesting that they were certain that he was Allāh's true messenger. When the Holy Prophet صلى الله عليه وسلم asked them what prevented them from following him, they replied that if they followed him, they feared that the Jews would kill them. [*Mishkāt p. 17*]

However, there were some Jews who did accept Islām despite having to suffer certain losses.

### **A JEW TESTS THE HOLY PROPHET صلى الله عليه وسلم AND THEN ACCEPTED ISLĀM**

Sayyidina Ali رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once owed a few Dinārs to a Jewish scholar who came to collect his dues. The Holy Prophet صلى الله عليه وسلم told him that at that time he did not have the means to repay him. The Jew said, "O Muhammad صلى الله عليه وسلم! I will not leave you until you pay back my debt." The Holy Prophet صلى الله عليه وسلم told him that in that case he would also remain with him.

The Jew then remained sitting with the Holy Prophet صلى الله عليه وسلم the entire day. In between, the Holy Prophet صلى الله عليه وسلم even performed all the Salāhs from Zuhr onwards. During this time, the Companions (*Sahāba*) رضى الله عنهم threatened the Jew and tried to get him to leave. When the Holy Prophet صلى الله عليه وسلم sensed what they were doing, he asked them what they were doing. They replied, "O the Holy Prophet صلى الله عليه وسلم A Jew is restraining you like this?" The Holy Prophet صلى الله عليه وسلم replied, "My Lord has forbidden me from oppressing anyone with whom we have entered into a pact."

The following morning the Jew recited the witness (*Shahādah*), declaring that he bore witness that there was none worthy of worship besides Allāh and that Muhammad صلى الله عليه وسلم was the messenger of Allāh. He donated half his wealth in the path of Allāh and told them that he had done what he did so as to see whether the Holy Prophet صلى الله عليه وسلم fitted the description given in the Torah.

He said that the Torah mentioned, "The birth of Muhammad bin Abdullah will be in Makkah, his place of migration will be Taybah and his kingdom will even encompass Shām. He will not be harsh, ill tempered, nor one who is noisy in the marketplaces. He will not be vulgar and will even abstain from using foul

words." [Mishkāt p. 520]

## SAYYIDINA SALMĀN FARSI رضى الله عنه ACCEPTS ISLĀM

Sayyidina Salmān رضى الله عنه was of Persian origin and his family were all polytheist. His father was a farmer and landlord by occupation and a fire worshipper by Religion (*Dīn*). The father was the mayor of the town and loved Sayyidina Salmān so much that he would treat him like a daughter and not permit him to set foot outdoors. At birth Sayyidina Salmān رضى الله عنه, was named Maba and was also trained as a fire worshipper and appointed to tend to the place where their fire burned. Eventually he became so engrossed in his task that he would keep the fire burning continuously. He was later appointed as the official caretaker of the place of fire worship.

Narrating his conversion to Islām, Sayyidina Salmān رضى الله عنه himself says, "Once my father was busy having a house built so he sent me to tend to the fields. He stressed that I should return early and told me that if I delayed, his grief at my separation from him will exceed all his griefs. So I went out on my errand. En route I passed by a Christian church and went in to have a look. There I saw some Christians praying and took a liking to their form of worship. I said to myself that their Religion (*Dīn*) is better than ours. When I asked them where their headquarters were, they told me that it was the land of Shām."

He continued, "I remained there the entire day until the sun set, where after I returned home. Upon reaching home, my father asked where had I been. I related the entire incident to him and told him that I liked the Religion (*Dīn*) of the Christians and that their Religion (*Dīn*) is better than ours. My father told me, 'Son! You have misunderstood. Their Religion (*Dīn*) is incorrect. The true Religion (*Dīn*) is the Religion (*Dīn*) of your father and forefathers.' I swore that this can never be and that their Religion (*Dīn*) was better than ours. As I did not agree with him, my father locked me in the house and placed shackles on my feet."

"In this condition I managed to send a message to the Christians that they should inform me when some merchants came from Shām so that I may join them back to the headquarters of their Religion (*Dīn*). A few days later they informed me of the arrival of some people from Shām and, when they were returning, I cut off my shackles and joined them. Upon reaching Shām, I asked the Christians who was the best of them. They directed me to the church saying that the grand priest there was the best of them."

"I reached the church and told the priest that I had taken a liking to their Religion (*Dīn*) and wished to remain with him so that I may serve him and learn about their Religion (*Dīn*). He replied that this was best and permitted me to live with him. I lived with him for a long time and grew to learn his darker side as well. He appeared to be extremely pious but was just as evil. He would instruct people to spend in charity but, when they presented their alms to him, he would collect it for himself and not give anything to the poor."

"When he died and people gathered to bury him I told them, '(Do not bury him) He was an extremely callous person. He used to instruct you to spend in charity and then amass the wealth that you gave him for himself. He never spent

it on the poor, but filled his coffers with it.' They asked me how I knew of this. I told them, 'Come and I will show you his personal treasury.' They followed me and I showed them seven large earthen jars filled with gold and silver. Seeing these, they were convinced of my word and making a great fuss among themselves, they were left without a trace of respect for him. They swore that they would never bury him. They placed his corpse upon a cross and stoned it until it was left in shreds."

"They then replaced him with another person who was appointed as priest of the church. He was much better than his predecessor. He was totally abstinent from the world and I grew to like him very much. I lived with him for a very long time in the church and when he was about to die I asked him, 'What do you advise me to do and to whom should I go?' He replied, 'In my estimation there is none who is practising upon the original Religion (*Dīn*) of Christianity except a particular person in Mawsil. Go to him."

"Consequently I reached Mawsil and searched for the name and address that was given to me. When I found the person, I related my account to him and requested to remain with him. He permitted me to stay and I began to live with him. He was also a fine man and, when he was about to die, I asked him to advise me about whom should I now go to. He told me to go to a particular person in Nasibin. So I travelled to Nasibin, searched for the person and, when I met him, I related my account to him. When I requested to stay with him, he agreed."

"He was also a very good person and, when he was about to die, I asked him what he had to advise me and where I should go to. He told me to go to a particular person in Ghamūriya. So I went there and was permitted to stay with him. While staying in Ghamūriya, I engaged in business and amassed many goats and cattle. When this person was also on his deathbed, I asked him where I should go. He replied, 'Son! By Allāh! I do not know of anyone who is practising our Religion (*Dīn*) properly. To whom can I send you? It is best that you now wait for the "The Holy Prophet of the end of time". His advent is now imminent. He will come with the Religion (*Dīn*) of Sayyidina Ibrāhīm عليه السلام. He will appear among the Arabs and will migrate to such a place that is surrounded by rocky terrain, where date plantations are found. His sign will be that he will accept gifts, but not charity. Another sign is that he will bear the seal of the Holy Prophethood between his shoulders. Go to Arabia if you can.' Saying this, he left this world."

"I remained contemplating how to reach Arabia, when some people from the tribe of Bani Kalb arrived in Ghamūriya for trade from Arabia, I requested them to take me with them to Arabia in exchange for my goats and cattle. They accepted the proposal and I left with them, handing over the goats and cattle to them. When we reached Wadi Qura in Arabia they betrayed me and sold me as a slave. The person who bought me, sold me to a Jew from the Banu Quraizah tribe, who then took me with him to Madinah."

"Upon our arrival in Madinah, I immediately realised that this was the place where I would achieve my ambition. It was a place with many date plantations and was surrounded by rocky terrain. I remained in servitude to my

master and during this period, the Holy Prophet صلى الله عليه وسلم migrated to Madinah. One day while I was busy with some work atop a tree, my master's cousin came and said, 'May Allāh destroy the Bani Qila (the Ansār). I have just passed by them while they all gathered around a person from Makkah, claiming that he is the Holy Prophet.' On hearing this, a strange feeling overcame me and I was close to falling off the tree. I hastily descended the tree, came before my master and asked, 'What has happened?'

"He slapped me across the face and said, 'You go do your work! What interest do you have in these matters?' I continued with my work, but remained uneasy. This forced me to get to the depth of the matter that I had heard about in the morning and to see for myself the claimant to the Prophethood whom my master's cousin spoke of. I resolved to identify the signs on him that the priest in Ghamūriya described."

"That evening, when I was relieved of my work, I took a tray of fresh dates to the Holy Prophet صلى الله عليه وسلم while he was still residing in Quba. Presenting the tray before him, I said that this was charity for him and his companions. He replied, 'Take this away from me for we [the Prophets (Anbiya) عليهم السلام] cannot consume charity.' He then told the Companions (Sahāba) رضى الله عنهم to partake of it, and they obliged while the Holy Prophet صلى الله عليه وسلم sat watching. I told myself that I had now witnessed one of the signs, and I left."

"On another occasion I managed to collect some more dates and presented them to the Holy Prophet صلى الله عليه وسلم, who by then had taken up residence in Madinah. I told him that it was a gift and he ate of it. I told myself that I had now witnessed the second sign. I then decided that I should now try to see the seal of the Prophethood."

"On a third occasion I came to the Holy Prophet صلى الله عليه وسلم while he was with the Companions (Sahāba) رضى الله عنهم in the graveyard of Baqī. I greeted him with Salām and went around to his back to get a view of the seal. Seeing me go to his back, the Holy Prophet صلى الله عليه وسلم understood my motive and removed the shawl from his shoulders. Upon seeing the seal, I bowed and began to kiss it. I had now seen all three signs and was unable to contain my joy. I burst out crying. The Holy Prophet صلى الله عليه وسلم summoned me to come forward and I narrated the entire incident to him. He found the incident so fascinating that he narrated it to the Companions (Sahāba) رضى الله عنهم."

"I was now trapped in slavery and could not even participate in the battle of Badr. [However, I used to frequently visit the Holy Prophet صلى الله عليه وسلم]. Once the Holy Prophet صلى الله عليه وسلم suggested that I buy my freedom from my master (a deal called kitābah). Consequently, my master promised that he would free me once I had planted and nurtured 300 date trees until they bore edible dates. Together with that I would have to pay him 40 awqiya of gold in cash. (One awqiya is equivalent to 40 dirhams)."

"I then came to the Holy Prophet صلى الله عليه وسلم and related the deal to him. He instructed the Companions (Sahāba) رضى الله عنهم, 'Assist your brother.' They then collected 300 date plants for me. When this was done, the Holy Prophet صلى الله عليه وسلم told me that he would plant them and that I should not plant any of them. I then prepared 300 beds for the plants and the Holy Prophet صلى الله عليه وسلم

accompanied me to the Jew's orchard. As I handed the plants to him, the Holy Prophet صلى الله عليه وسلم planted each one of them with his own hand and filled the holes. None of the trees planted by the Holy Prophet صلى الله عليه وسلم turned out defective and his miracle became manifest when each one of them bore fruit in the same year. All except one that was planted by Sayyidina Umar رضى الله عنه. The Holy Prophet صلى الله عليه وسلم uprooted this particular tree and replanted it. Another miracle was displayed when that tree bore fruit in the same year."

"Now the matter of the gold was still pending. It so happened that someone brought from a mine a piece of gold to the Holy Prophet صلى الله عليه وسلم that was the size of a fowl's egg. Upon receiving this the Holy Prophet صلى الله عليه وسلم asked the Companions (*Sahāba*) رضى الله عنهم, 'Where is the Persian slave who entered into a deal of Kitābah with his master? Call him.' When I arrived I submitted, 'What is the value of this little nugget in comparison to the amount that is due from me? How can it have the equivalent weight?' The Holy Prophet صلى الله عليه وسلم replied, 'Have faith. Allāh will cause it to suffice. I took the nugget to my master and, when it was weighed, it was found to be equivalent to 40 awqiya and I was freed. Now that I was free, I was able to participate in all the activities of Islām."

The first battle that took place after Sayyidina Salmān رضى الله عنه's freedom was the battle of the trench. Thereafter he accompanied the Holy Prophet صلى الله عليه وسلم in every battle. In fact, the trench was dug on the advice given by Sayyidina Salmān رضى الله عنه himself. [Jam'ul Fawāid, Tirmidhi and Tabaqāt of Ibn Sa'd]

Indeed, Allāh guides whomsoever He desires irrespective of their circumstances. Although Sayyidina Salmān رضى الله عنه was a fire worshipper at one stage, Allāh made him among the greatest believers and most noble companions of the Holy Prophet صلى الله عليه وسلم. Despite the numerous obstacles, he became one of the most beloved people to Allāh. Until today millions of supplication's (*du'ās*) have reached him from the Ummah every time they say 'RadiyAllāhu Alaihi' ('May Allāh be pleased with him'). Only Allāh knows how many more supplication (*du'ā*)s will reach him until the Day of Judgement.

It is narrated in Bukhari that Sayyidina Salmān رضى الله عنه passed through ten masters while he was a slave and that he bore countless hardships while searching for guidance. Allāh finally bestowed him into the graceful shadow of the final Holy Prophet صلى الله عليه وسلم.

All the above incidents reveal that the Jews and the Christians were well aware of the fact that the final Prophet was to come and recognised the signs thereto.

## THE PROPHECY OF THE INJĪL ABOUT THE COMING OF THE HOLY PROPHET صلى الله عليه وسلم

Despite numerous changes and alterations, the Bible still contains many references to the Holy Prophet صلى الله عليه وسلم. John 14: 25 and 14:26 contain the following extract: "These things I have spoken to you, while I am still with you. But the Counselor [i.e. The Holy Prophet صلى الله عليه وسلم], the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you."



John 16:7 reads, "Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you."

In John 14:16, Sayyidina Isā عليه السلام said to the Jews, "And I will pray the father, and He will give you another Counselor, to be with you for ever."

Sayyidina Isā عليه السلام is also quoted as saying in John 16:13 "When the Spirit of truth [The Holy Prophet صلى الله عليه وسلم] comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come."

After a few lines, information is given regarding the ascension of Sayyidina Isā عليه السلام to the heavens when he said to his disciples, "I am leaving the world and going to the Father." Thereafter mention is made of his return to the world in the following words, till have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have (shall) over come the world." [All the above extracts have been quoted from the "revised standard version" of "The Holy Bible" published by the Bible Society of South Africa in 1979]

Since the Christians have compiled all the Old and the New Testament themselves, they have made numerous additions and deletions. It is for this reason that many discrepancies will be found in the various translations. The original Inj'il has been lost to the world and, using the name of 'the Father,' the Christians have attributed many statements to Allāh, as they have done with regard to Sayyidina Isā عليه السلام. He never told them that he was Allāh, nor the son of Allāh. He conveyed to them the clear message, "Verily Allāh is my Lord and your Lord, so worship Him. This is the straight path." [Surah Baqarah (2), verse 51 and Surah Maryam (19), verse 36]

Extracts have been quoted from their books so that their folly is proven and none should think that we approve of their fabricated books. We only attest to the fact that their books have been maliciously adulterated and modified.

## ENJOINING THE RIGHT AND FORBIDDING EVIL IS ONE OF THE TRAITS OF THE HOLY PROPHET صلى الله عليه وسلم

The Qur'ānic verses under discussion state further with regard to the Holy Prophet صلى الله عليه وسلم, "He enjoins them to do good (and) prevents them from evil..." The Holy Prophet صلى الله عليه وسلم fulfilled this task perfectly and so did the Companions (Sahāba) رضى الله عنهم and all the Scholars (Ulema), preachers and pious Muslims after them. This they did verbally and through the writing of literature. Travelling endlessly and undergoing tremendous sacrifices and hardships, they fulfilled the responsibility entrusted to them.

A study of the Ahadith will clearly reveal the details of good and evil, together with the rewards and punishments for each of them. A detailed explanation of sins was given in the commentary of verse 31 of Surah Nisā.

Furthermore Allāh explains that the Holy Prophet صلى الله عليه وسلم "...permits for them pure things, forbids the impure from them..." This verse briefly explains the Lawful (Halāl) and the Unlawful (Harām), since all impure things are Unlawful (Harām) and the pure things are Lawful (Halāl). People with a sound

sense of perception will naturally dislike things that are impure and Unlawful (*Harām*) in the Shari'ah, and approve of things that are pure and Lawful (*Halāl*).

The phrase 'for them' refers to the Bani Isrā'il. This means that the Holy Prophet صلى الله عليه وسلم permitted for them such things that were previously forbidden for them. Reference to the things forbidden for them is made in the verse of Surah Mā'idah where Allāh says, "Because of the oppression of the Jews, We forbade them from the pure things that were permissible for them." Similarly, a verse of Surah An'ām states, "We forbade every clawed animal upon the Jews..." [Surah 6, verse 146]

By accepting the Religion (*Dīn*) of the Holy Prophet صلى الله عليه وسلم, the People of book (*Ahlul Kitāb*) not only received guidance, but they were also permitted to consume many pure things that were previously forbidden for them. The regulations stipulated by the Shari'ah about the consumption of animals are all for the reason that they are to remain pure. Impure animals have been prohibited by the Shari'ah so that the effect of their impure natures does not enter into man.

### A REBUTTAL TO THOSE WHO REJECT THE AHADĪTH

Those who reject the Ahadith do not accept the position that Allāh accorded to the Holy Prophet صلى الله عليه وسلم. Whatever Allāh declared to be Unlawful (*Harām*) on the tongue of the Holy Prophet صلى الله عليه وسلم is Unlawful (*Harām*) and whatever the Holy Prophet صلى الله عليه وسلم declared Unlawful (*Harām*) was an ordinance from Allāh that it is Unlawful (*Harām*).

Those who reject the Ahadith seem to object to Allāh for conferring this position to the Holy Prophet صلى الله عليه وسلم and want to believe that he was merely a postman delivering a letter. They do not want to believe that the Holy Prophet صلى الله عليه وسلم was commissioned to elucidate the Qur'ān and announce what was Lawful (*Halāl*) and what was Unlawful (*Harām*). In this way, they actually reject the Qur'ān since verses like the one above clearly reveal that the duty of the Holy Prophet صلى الله عليه وسلم was much more than that of a mere postman.

### THE RELIGION (*DĪN*) BROUGHT BY THE HOLY PROPHET صلى الله عليه وسلم CONTAINS NO BURDENS

".... and removes from them the burden and shackles that were upon them..." Since the Holy Prophet صلى الله عليه وسلم was to be the final messenger from Allāh, his Shari'ah annuls all those that preceded it. Those who follow the Religion (*Dīn*) of Islām are obliged to practise all the concessions permitted in Islām, discarding what their previous Religion (*Dīn*) taught.

Allāh taught this Ummah the supplication, "Our Lord, do not place such a burden on us as You had placed on those before us. Our Lord, do not impose on us that which we have not the strength to bear." Allāh accepted this supplication (*du'ā*) and simplified the Religion (*Dīn*) of Islām. Islām does not contain the harsh restrictions and injunctions of the Mosaic Shari'ah, nor does it ordain the severe abstinence of monasticism whereby a person punishes himself and refrains from all the lawful and pure things.

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Do not be harsh with yourselves, for then Allāh will be harsh with you. Some people were harsh with themselves and Allāh was reciprocally harsh with them. Only their remnants are left in the churches of the Christians and the synagogues of the Jews." [Mishkāt p. 31]

Sayyidina Abu Umamah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "I have not been sent with Judaism, nor with Christianity. I have been sent with a Religion (Dīn) that is averse to all deviation and is easy to practise." [Mishkāt p.334]

According to another hadith, Rasullullāh صلى الله عليه وسلم said, "The Religion (Dīn) is simple) Every person can practise the injunctions of the Shari'ah and even those who may be disabled or excused have been accommodated. In fact the Shari'ah has prohibited those actions that are beyond the capability of people, like performing Salāh the entire night continuously and fasting without a break between.

### THE INCIDENT OF THREE SAHABAH رضى الله عنهم

Sayyidina Anas رضى الله عنه reports that three persons enquired from the wives of the Holy Prophet صلى الله عليه وسلم concerning his practice of worship. When they were informed, they considered it to be too little (i.e. less than they expected) and said, "What are we in comparison to the Holy Prophet صلى الله عليه وسلم? Allāh has forgiven all his sins. (We need to make more effort)." One of them said that he will perform Salāh the entire night through. The other said that he will fast daily and the third exclaimed that he would remain aloof from women and never get married.

When the Holy Prophet صلى الله عليه وسلم heard about this, he asked them whether they had made these statements. He then told them, "By Allāh! Indeed I am the one who fears Allāh the most, and the most abstinent from all of you. However, I fast [optional (Nafl) fasts] and there are days when I do not fast. I perform Salāh (at nights) and I sleep, and I also marry. Whoever disregards my practices is not of me." [Bukhari]

Sayyidina Uthmān bin Madh'un رضى الله عنه narrates that he requested permission from the Holy Prophet صلى الله عليه وسلم to castrate himself. The Holy Prophet صلى الله عليه وسلم replied, "He is not of me who castrates someone, nor him who is castrated. The castration of my Ummah (i.e. the method whereby they can curb their passions) is fasting." Someone asked, "Allow us to travel and enjoy vacations." The Holy Prophet صلى الله عليه وسلم replied, "The travelling and vacation of my Ummah is striving in the path of Allāh." When someone asked permission to practise monasticism, he replied, "The monasticism of my Ummah is that they remain in the Masjid after one Salāh waiting for the next Salāh."



وَعَزَّوْهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

(157) (contd.) So those who believe in him, honour him, assist him and follow the light revealed with him, these are indeed the successful ones.

## THOSE WHO HONOUR AND FOLLOW THE HOLY PROPHET ﷺ SHALL BE SUCCESSFUL

After describing the attributes of the Holy Prophet ﷺ, Allāh now mentions, "So those ~~who~~ believe in him, honour him, assist him and follow the light revealed with him, these are indeed the successful ones." Once all the other Religion's (Dīns) have been abrogated and the chain of the Holy Prophets عليهم السلام terminated with the advent of the Holy Prophet ﷺ, none can be the accepted servant of Allāh and attain salvation without believing in him; not even the most abstinent and devoted of people in worship.

The Holy Prophet ﷺ said, "I have been sent to the whites and the blacks" [Ahmad v. 5 p. 145]. Since Allāh had sent the Holy Prophet ﷺ for the entire mankind, it will be obligatory (Fardh) that they all believe in him because this is the only way to success. Once a person believes in the Holy Prophet ﷺ to be the true Prophet of Allāh, it will be natural for him to respect and honour him. He will also be obliged to assist him in every possible manner and follow the teachings of the Qur'ān.

## DISPLAYING LOVE AND RESPECT FOR THE HOLY PROPHET ﷺ

Honouring the Holy Prophet ﷺ will entail loving him, taking his name with respect, accepting his instructions with a happy heart, carrying them out and presenting oneself before him with dignity. Many people claim to love the Holy Prophet ﷺ, but they seem to dislike his physical appearance and mode of dress, adopting that of the disbelievers (kuffār) instead. This is a false love.

The Holy Prophet ﷺ said, "None of you has really believed until I am more beloved to him than even his father, his children and the whole of mankind." [Bukhari and Muslim]

In another hadith, the Holy Prophet ﷺ said, "None of you has really believed until his passions are subject to what I have brought." [Sharhus Sunnah]

It was incumbent on all present to show respect and honour the Holy Prophet ﷺ from the time he came to this world. Allāh says in Surah Hujurāt, "O you who believe! Never raise your voices above the voice of the messenger and do not speak to him loudly as you speak loudly with each other; lest your deeds be laid to waste without you realising." [Surah 49, verse 2]

Says Allāh in Surah Nūr [Surah 24, verse 63], "Do not make the calling of the messenger among yourselves like your calling to each other." The Companions (Sahāba) رضى الله عنهم respected the Holy Prophet ﷺ so much that when they sat in his presence, they sat as if birds were perched on them. They never raised their voices before him and would ask him questions with the utmost respect. They would not even allow the water falling from his limbs to drop to the ground, but would scoop it up and rub it upon their bodies.

When the peace treaty of Hudaibiyah was being negotiated, the Quraysh sent Urwah bin Mas'ūd to mediate. When he returned to the Quraysh, he told

them, "I have been sent as an envoy to the Kaisers of Rome, the Cosroes of Persia and the kings of Abyssinia. However, I have never seen the subjects of any ruler so respectful to their leader as I have seen the followers of Muhammad صلى الله عليه وسلم honour him. Should the occasion for war arise, they will never desert him." [Al Bid'ah wan Nihayah]

### CONTINUING RESPECT FOR THE HOLY PROPHET صلى الله عليه وسلم

After the Holy Prophet صلى الله عليه وسلم left this world, it is still incumbent that he be honoured and respected. This will be accomplished by listening with respect to the Ahadīth, following his lifestyle, taking his name with love and reverence, reciting salutations upon him every time his name is mentioned, respecting his wives, family and companions and taking their names with respect by reciting "RadhiyAllāhu Anhu" every time their names are mentioned. All the commands given by the Holy Prophet صلى الله عليه وسلم should be carried out without hesitation.

### THE MEANING OF ASSISTING THE HOLY PROPHET صلى الله عليه وسلم

Where the verse refers to assisting the Holy Prophet صلى الله عليه وسلم, it includes fighting his enemies and assisting to strengthen the religion (Dīn) by preserving it and reviving it. This is a natural attribute of any believer (Mu'min) wherever he may be and he will do so in whichever manner he can.

"....and follow the light revealed with him...". This light refers to the Qur'ān. Allāh firstly outlined the position of the Holy Prophet صلى الله عليه وسلم when He described him as *"the unlettered messenger and the Holy Prophet ...He enjoins them to do good, prevents them from evil, permits for them pure things, forbids the impure from them and removes from them the burden and shackles that were upon them..."* Thereafter Allāh describes the believers (Mu'minin) saying that they *"follow the light revealed with him."*

### THE AHADĪTH ARE A SOURCE OF RELIGIOUS LAW

Keeping the entire context of the verse before one, it is clearly understood that the Qur'ān as well as the Ahadīth must be followed. Just as the Qur'ān is a source of religious law, so too are the Ahadīth. The statement of those so-called Muslim scholars and Orientalists is baseless who claim that the Ahadīth cannot be regarded as a source of Islāmic law.

### IF THE AHADĪTH ARE NOT ACCEPTED, IT WILL BE IMPOSSIBLE TO PRACTISE ISLĀM

Without the Ahadīth, it will be impossible to determine exactly how Salāh and ablution (wudhu) are performed since the Qur'ān does not contain details about them. The Qur'ān does not stipulate the times for Salāh, nor does it furnish the details of the various postures of Salāh. The Qur'ān does not specify the amount to be given in Zakāh, nor the time when payment is due.

Those who refute the Ahadīth do not understand the Qur'ān. If they did understand the Qur'ān they would have realised the position of the Holy Prophet صلى الله عليه وسلم as explained by the Qur'ān itself.

قُلْ يَتَايَأُهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي  
يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

(158) Say, "O people! Indeed to all of you I am a messenger of that Allāh to Whom belongs the dominion of the heavens and the earth. There is no deity besides Him and He gives life and death. So believe in Allāh and His messenger, the untutored Prophet who believes in Allāh and His words. And follow him so that you may be rightly guided."

### THE COMMAND TO BELIEVE IN THE HOLY PROPHET صلى الله عليه وسلم AND THE ANNOUNCEMENT OF HIS MESSAGE TO THE WHOLE OF HUMANITY

In this verse, Allāh instructs the Holy Prophet صلى الله عليه وسلم to announce to the whole of humanity saying, "Say, 'O people! Indeed to all of you I am a messenger of that Allāh to Whom belongs the dominion of the heavens and the earth.'" Every person has been created by Him and is His slave. "There is no deity besides Him and He gives life and death. So believe in Allāh and His' messenger, the untutored Prophet who believes in Allāh and His words (commands). And follow him so that you may be rightly guided."

Allāh mentions in Surah Saba, "We have sent you to the whole of mankind as a bearer of glad tidings and a warner. But most people do not know." [Surah 34, verse 28]

Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "I have been granted five things that no other has been granted before me viz."

1. I have been assisted with an awe. The enemy is afraid of me at a month's distance (i.e. even though an enemy is a distance of a month's journey away from me, he will be overcome with awe for me.)

2. The entire earth has been made a place of Salāh and purification for me. [Salāh can be performed anywhere and, in the absence of water, a person may use sand to purify himself by making dry ablution (*Tayammum*)]. Wherever any person of my Ummah finds the time for Salāh, he should perform it.

3. The spoils of war have been permitted for me 'and it was never permitted for any other before me.

4. I have been granted the intercession. The Holy Prophet صلى الله عليه وسلم will intercede on behalf of the entire creation on the Day of Judgement).

5. The Holy Prophets صلى الله عليه وسلم before me were sent specifically to their own nations only, but I have been sent to the entire humanity.

The Holy Prophet صلى الله عليه وسلم is reported to have said, "The person, be he a Jew or a Christian, who does not believe in me after hearing of me shall be of the inmates of Hell." [Muslim]

None can attain Allāh's pleasure without the agency of the Holy Prophet

irrespective of how much he may engage in worship. This is expressed in the phrase, "so that you may be rightly guided."

The only guidance acceptable to Allāh is in following the Holy Prophet صلى الله عليه وسلم. This verse therefore refutes the concept of unifying the various Religion's (*Dīns*). It is sheer foolishness to think that as long as a person believes in Allāh, he may follow any Religion (*Dīn*) and worship Allāh as he pleases. Devil (*Shaytān*) employs this method to prevent people from entering into the Religion (*Dīn*) as required by Allāh.

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾ وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ  
 أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ آبَ صَرْبٍ  
 يَعْصَاكَ الْحَجَرُ فَأَنْجَسْتَ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ  
 مَّشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوىٰ كُلُوا مِنْ  
 طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ  
 وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ  
 وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَنَزِيدُ  
 الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ  
 فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

(159) From the people of Mūsa there is a group that guide to the truth and are accordingly just. (160) We distributed them into twelve tribes and separate parties. We sent revelation to Mūsa when he requested water for his people saying, "Strike the rock with your staff!" So twelve springs gushed forth there from and each tribe knew their place of drinking. And We shaded them with the clouds and sent to them Manna and Salwa. "Eat from the pure things that We have provided for you." They did not oppress Us but oppressed their own souls. (161) When it was told to them, "Reside in this town, eat from wherever you wish, say, "Forgive our sins!" and enter the door bowing down. We will (then) forgive your sins." Soon We shall grant an increase to those who do good. (162) So the oppressors from them changed the words to what was not told to them and We sent to them a punishment from the skies because they were oppressive.

## ALLĀH CARED FOR THE GOOD PEOPLE AMONG THE BANI ISRĀ'ĪL

The first of the above four verses praises the good people of the nation of Sayyidina Mūsa عليه السلام. They practised the Torah and the Injīl (thereafter) when they were instructed to do so and before these two scriptures were cancelled.

Thereafter, when the Holy Prophet صلى الله عليه وسلم appeared, they recognised him as the final Prophet from what they read in their scriptures and believed in him. They then practised the Qur'ān in perfect justice and even invited others to Islām.

Allāh refers to them in Surah Āl Imrān, where He says, *"From the People of the Book are a group who are staunch upon the truth, reciting the verses of Allāh throughout the hours of the night, falling prostrate."* [Surah 3, verse 113]

In a verse of Surah Qasas Allāh says, *"When it (the Qur'ān) is recited to them (the People of the Book), they say, 'We believe in it. It is definitely the truth from our Lord. Indeed, we were subservient from before.'" [Surah 28, verse 53]*

It is learnt from these verses that one should not brand all the members of a community as disbelievers (*kuffār*) or sinners when the possibility exists that some of them may be pious and righteous. One should admit that there are the pious ones among them as well.

Thereafter Allāh describes the number of tribes among the Bani Isrā'īl. Allāh says, *"We distributed them into twelve tribes and separate parties."* These tribes were the progeny of the twelve sons of Sayyidina Ya'qūb عليه السلام.

The Bani Isrā'īl were condemned to wander for forty years in the valley of Tih because of their disobedience. Whenever they experienced a difficulty, they requested Sayyidina Mūsa عليه السلام to help alleviate it for them. Allāh makes mention in this verse of the time when they were suffering without water. He says, *"We sent revelation to Mūsa when he requested water for his people saying, 'Strike the rock with your staff' So twelve springs gushed forth there from and each tribe knew their place of drinking."* Commentators have mentioned that this rock was a special rock that Sayyidina Mūsa عليه السلام used to keep in his bag and he used it whenever the Bani Isrā'īl required water.

Thereafter Allāh speaks of other favours that He bestowed upon the Bani Isrā'īl. He says that when they complained of the heat, *"We shaded them with the clouds and (when they required food and drink) sent to them Manna and Salwa."* Allāh then told them, *"Eat from the pure things that We have provided for you."* However, they again transgressed Allāh's injunctions when they were told not to store the food for the next day.

Added to this, they expressed ingratitude when they told Sayyidina Mūsa عليه السلام that they were tired of the food and wanted a change of diet. They now wanted to eat garlic, lentils and onions instead. This episode was discussed in detail in Surah Baqarah (Surah 2, verse 61). With reference to this Allāh says, *"They did not oppress Us but oppressed their own souls."*

## THE DISOBEDIENCE OF THE BANI ISRĀ'ĪL WHEN THEY WERE COMMANDED TO ENTER A TOWN

*"When it was told to them, 'Reside in this town, eat from wherever you wish, say, 'Forgive our sins!' and enter the door bowing down. We will (then) forgive your sins. Soon We shall grant an increase to those who do good. 'So the oppressors from them changed the words to what was not told to them....'"* This verse refers to the time when they were commanded to enter a certain town bowing in humility and



proclaiming the word "hitta" ('Forgive our sins! However, they entered crawling like children and proclaimed the words "hinta fi sha'ir" ('a grain of wheat'). They did this out of sheer flagrancy of Allāh's command and mockery.

Some commentators mention that the town referred to was Baytul Muqaddas, while other maintain that it was Ariha (Jericho). Allāma Ibn Kathir رحمه الله mentions that the first opinion is correct since the Bani Isrā'il had left Egypt and were on their way to the blessed land of Baytul Muqaddas. Ariha does not fall en route. He writes further that this incident took place after forty years in the Valley of Tih during the time of Sayyidina Yusha bin Nūn عليه السلام.

As a result of their insolence, Allāh "sent to them a punishment from the skies because they were oppressive." By inviting Allāh's wrath and punishment, they actually oppressed themselves. Commentators mention that the punishment was a plague. Allāma Ibn Kathir رحمه الله narrates that the Holy Prophet صلى الله عليه وسلم said, "Plagues are Allāh's punishment by which He punished those before you.

The details regarding the Manna, salwa, the water from the rock and the disobedience of the Bani Isrā'il when they were required to enter the town bowing down were discussed under the commentaries of verses 57 to 61 of Surah Baqarah.

وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي  
السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ لَا  
تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَةٌ مِّنْهُمْ لِمَ  
تَعْظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذَرَةٌ إِلَىٰ رَبِّكُمْ  
وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ  
وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَنْ مَا  
نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾ وَإِذْ تَأَذَّتْ رَبُّكَ لِبَعْنٍ عَلَيْهِمْ  
إِلَىٰ يَوْمِ الْقِيَمَةِ مَن يَسُوءُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ  
لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾

(163) Ask them about the village that was at the seaside; when they (the people of the village) transgressed the Sabbath; when their fish would be visible from the surface on Saturdays, but would not come on other days. Thus did We test them because of their disobedience. (164) When a party of them said, "Why do you advise a people whom Allāh shall destroy or afflict with a severe punishment?" They replied, "To be absolved of guilt before your Lord and so that they may abstain from sin." (165) When they forgot the advice given to them, We saved those who used to forbid evil and We seized those who

oppressed with a terrible punishment because of their disobedience. (166) When they eventually transgressed the limits from which they were forbidden, We told them, "Become humiliated monkeys!" (167) When your Lord declared that He will definitely raise against them until the day of Judgment (*Qiyāmah*) such people who will inflict them with severe punishment. Certainly your Lord is swift in punishing and He is undoubtedly the Most Forgiving, the Most Merciful.

## THE JEW'S TRANSGRESSION IN NOT HONOURING THE DAY OF THE SABBATH

One of the commands that were issued to the Bani Isrā'īl was that they were not to fish the day of Sabbath (i.e. Saturdays) out of reverence for the day. Allāh tested them by causing the fish to appear in such abundance on Saturdays that they were visible from the surface, while on other days they were not so abundant.

To avoid this restriction, they devised a scheme which allowed them to still catch the fish without actually fishing on Saturdays. They would cast their nets and rods on Fridays, leaving these in the water until Saturday, when the fish would appear in large schools. The fish would then be caught in the nets and hooks of the rods without anyone having to stand by. They would then pull in the nets and rods after Saturday, claiming that they did not fish on the Sabbath.

In a similar manner, Sayyidina Jābir رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "May Allāh curse the Jews! When the fat of dead animals was prohibited for them, they fashioned them beautifully (they melted the fat and mixed it with other substances and fragrances so as to change the appearance). They then sold these and enjoyed the profits." [Bukhari v.1 p.298]

The Bani Isrā'īl were now divided into three groups. The first were those who practised this form of fishing. The second were those who abstained and, at the same time, prohibited the others from it. The third group abstained, but did not bother with the others. This third group asked the second, "Why do you advise a people whom Allāh shall destroy or afflict with a severe punishment?" They replied, "To be absolved of guilt before your Lord (so that they may tell Allāh that we tried to prevent them) and so that they may abstain from sin."

However, the guilty party did not heed the advice given to them and were finally punished by Allāh. Allāh says, "We saved those who used to forbid evil and We seized those who oppressed with a terrible punishment because of their disobedience." They were punished by Allāh's decree of "Become humiliated monkeys!" They were thus transfigured into monkeys.

Sayyidina Abdullāh bin Abbās رضي الله عنه once wondered about what happened to the third group that did not forbid from evil. His student Sayyidina Ikrama رحمه الله عليه said, "I think that they were also saved from the punishment because they did not perpetrate the sin and because they expressed their dissatisfaction with the sinners in the following words, 'Why do you advise a people whom Allāh shall destroy or afflict with a severe punishment?' Allāh neither mentioned that He saved them nor that He punished them." Sayyidina Abdullāh bin Abbās رضي الله عنه was extremely satisfied with this reply and presented him with two shawls.

["Ma'ālimut Tanzil" v.2 p.209]

His incident has also been mentioned in verse 65 of Surah Baqarah. Commentators have mentioned that the town referred to may be Īla, Tabriyyah, Madyan or Maqta. It is not necessary that the name be specified since the object of the story is that a moral be learnt.

## PUNISHMENT WILL CONTINUE TO BE INFLICTED ON THE BANI ISRĀ'ĪL

"When your Lord declared that He will definitely raise against them until the day of Judgment (Qiyāmah) such people who will inflict them with severe punishment." History bears testimony to the fact that the Jews were perpetually brought to book because of their mischief. They were punished in the time of Sayyidina Sulaymān عليه السلام, by the tyrant Bukht Nasr (Nebuchadnezzar II) and suffered humiliation during the time of the Holy Prophet صلى الله عليه وسلم and thereafter while Sayyidina Umar رضى الله عنه was the Amīrul Mu'mīnīn (Leader of the Believers).

Even after the period of Sayyidina Umar رضى الله عنه, they suffered humiliation wherever they went and history contains ample evidence of how they suffered at the hands of the Nazis barely sixty years ago. They will also be punished when Sayyidina Isā عليه السلام returns to the world and slays their leader Dajjāl. Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Seventy thousand Jews from Isfahān, clad in shawls will follow Dajjāl." [Muslim v.2 p.405]

Sayyidina Isā عليه السلام will slay Dajjāl in the region of Shām, where the battles will rage between the believers (Mu'mīnīn) and his dark forces. It is for this reason that it is noticed that the Jews from all over the world are returning to this region. They are all conglomerating in the tiny terrorist state of Isrā'īl that has been bolstered by the Christians.

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Judgment Day (Qiyāmah) shall not take place until the Muslims fight the Jews. They will fight them to the extent that when a Jew will hide behind a tree or rock, the tree or rock will inform the Muslims saying, 'O Muslim! O Allāh's servant! There is a Jew behind me. Kill him!' The only exception will be the Gharqad tree that will not do so since it the tree of the Jews." [Muslim v.2 p.396]

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمْ الضَّالُّونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِّثْلُ مَا أَخَذُوهُ أَلَمْ يَأْخُذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالْأُدَارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾ وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾ وَإِذْ نَفَقْنَا الْجَبَلِ

فَوَقَّهَم كَانَتْ ظِلَّةٌ وَظَنُوا أَنَّهُم وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ  
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

(168) We divided them into various groups on earth. Some of them are pious and others are besides this. We tested them with good conditions and adverse conditions so that they may refrain. (169) After them followed an evil generation who inherited the Book. They procured the profits of this lowly thing (the world) and claimed, "Soon we shall be forgiven." If the same kind of profits accrued to them, they seized it as well. Was the covenant of the Book not taken from them that they will attribute only the truth to Allāh and that they shall learn what was contained in the Book? The home of the Hereafter is best for those who abstain. Do you not understand? (170) As for those who hold fast on to the Book and establish Salāh, most assuredly, We will not destroy the reward of those who amend. (171) When We uprooted the mountain above them as if it were a canopy and they thought that it would fall on them. "Hold fast on to what We have given you and remember what is in it so that you may adopt piety (taqwa)."

## THE TEST OF THE BANI ISRĀ'ĪL AND THEIR LOVE FOR THE WORLD

The first verse mentions that the Bani Isrā'īl were scattered all over the earth. They were deprived of the boon of unity. "Some of them are pious and others are besides this." i.e. others were not pious. The pious ones were those who practised the Torah and the Injīl and followed the Holy Prophet صلى الله عليه وسلم thereafter.

"We tested them with good conditions and adverse conditions so that they may refrain." The intelligent people realise that these conditions are all from Allāh and they turn to Him in all situations. They pass their test, unlike those who are ungrateful in good conditions and impatient in times of adversity.

"After them followed an evil generation who inherited the Book. They procured the profits of this lowly thing (the world)..." The next generation began to alter and modify the divine scriptures in exchange for the measly profits of this world. When the realisation came to them that they were perpetrating an evil, they would brush it off by saying, "Soon we shall be forgiven."

They were not sincere in this repentance and repeatedly returned to the same sin whenever the opportunity presented itself, as Allāh says, "If the same kind of profits accrued to them, they seized it as well."

There are many in the Ummah of the Holy Prophet صلى الله عليه وسلم as well who act in a similar manner. They continuously commit sins and, when their conscience pricks them, they say that Allāh is Most Forgiving and will pardon them. Thereafter they return to the same sins. This is especially common among those who earn their wealth in a Unlawful (Harām) manner.

A true believer (Mu'min) repents sincerely to Allāh and resolves never to return to the same sin again. If perchance he does commit the sin again, he again

repents sincerely with the resolution never to repeat the sin. A believer (*Mu'min*) hopes for the mercy of Allāh, but also fears His chastisement just as much.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه mentioned that a believer (*Mu'min*) considers his sins to be a mountain hovering over his head, fearing that it would fall on him. On the other hand, the irreligious person treats his sins as if they are a mere fly sitting on his nose, which may be repelled by the slightest shake of the hand. [*Mishkāt* p. 206]

*"Was the covenant of the Book (Torah) not taken from them that will attribute only the truth to Allāh and that they shall learn what was contained in the Book?"* Despite having the knowledge of this covenant and reciting the Torah, Jewish scholars would issue rulings to suit the whims of the people and claim that it was from Allāh. Allāh had mentioned in another verse, *"...then they would say, 'This is from Allāh,' to purchase thereby a paltry gain."* [Surah Baqarah (2), verse 79]

*"The home of the Hereafter is best for those who abstain."* i.e. for those who abstain from false beliefs and evil deeds. *"Do you not understand?"* Despite possessing this knowledge, people do not act accordingly. It is as if they do not understand.

*"As for those who hold fast on to the Book and establish Salāh, most assuredly, We will not destroy the reward of those who amend."* This verse makes it clear that Allāh will not waste the rewards of those who hold fast to Allāh's book. However, instead of saying that Allāh will not destroy their reward, Allāh has mentioned that He will not destroy *"the reward of those who amend."*

This makes it clear that it will be possible to hold fast to the Allāh's book only when the Belief (*Imān*) of a person is amended and rectified. It should be such Belief (*Imān*) that is free of hypocrisy and of such a calibre that is acceptable by Allāh. A person who believes in only some of the Prophet's (*Anbiya*) عليهم السلام will not be deemed to be a believer in the sight of Allāh and will not be rewarded for his deeds.

Together with holding fast to the Book, mention is made of Salāh because it is second only to Belief (*Imān*) in Religion (*Dīn*). This verse informs that Salāh should be given due importance by a Muslim. If the Salāh of a person is correct, all his other actions will also be corrected. Allāh says, *"Verily Salāh forbids lewdness and evil."* [Surah Ankabūt (29), verse 45]

## THE MOUNTAIN IS MADE TO HOVER ABOVE THE HEADS OF THE BANI ISRĀ'ĪL

*"When We uprooted the mountain above them as if it were a canopy and they thought that it would fall on them."* When the Bani Isrā'īl refused to practise the injunctions of the Torah, claiming that it was too difficult for them, Allāh lifted Mount Tūr from its place and towered it above their heads. Allāh then instructed them, *"Hold fast on to what We have given you and remember what is in it so that you may adopt piety (taqwa)."*

When they feared that the mountain would fall on them, they took a pledge that they would practise the Torah. However, as was their habit, they broke their pledge. Allāh refers to the same incident in Surah Baqarah where He mentions,

"When We took your covenant and raised Mount Tūr above you (saying) 'Hold fast to what We have given you and remember what is therein so that you may attain to piety.' Thereafter, you turned away. If it were not for Allāh 's grace upon you and his mercy, you would have certainly become of the losers." [Surah 2, verses 63,64]

With regard to the same incident, Allāh says in verse 93 of Surah Baqarah, "When We took a pledge from you and raised Mount Tūr above you (saying) 'Hold fast to what We have given you and listen.' They said, 'We hear and we disobey.'" These verses make it clear that they undertook the covenant only out of fear of the mountain falling on them. The objection that these verses contradict the verse, "There is no compulsion in Religion (Dīn)," has been discussed earlier, together with other details of this incident under the commentary of verse 63 of Surah Baqarah.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾  
أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾ وَكَذَٰلِكَ نَقُصُّ لَكَ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾

(172) When your Lord extracted from the backs of the children of Ādam their progeny and called them to witness over themselves saying, "Am I not your Lord?" They replied, "Certainly! We attest thereto." (This was done) So that you do not say on the day of Judgment (Qiyāmah), "Indeed we were unaware of this.. (173) "... Or that you say, "Our forefathers committed polytheism (shirk) from before and we were merely the progeny after them. Will you destroy us for what was perpetrated by those who practise falsehood?" (174) Thus do We elucidate the verses so that they reflect.

## THE "ALIST" PLEDGE

According to the Ahadīth, Allāh extracted the progeny of Sayyidina Ādam عليه السلام from his back on the plain of Na'mān near Arafah. They were all as tiny as ants and Allāh fashioned them as they were to appear later. Allāh then granted them all the ability to speak and "called them to witness over themselves saying, 'Am I not your Lord?' They replied, 'Certainly! We attest thereto.' (This was done) So that you do not say on the day of Judgment (Qiyāmah), 'Indeed we were unaware of this [Oneness of Allāh (Tauhīd)]', or that you say, 'Our forefathers committed polytheism (shirk) from before and we were merely the progeny after them.'" i.e. We merely followed them. "Will you destroy us for what was perpetrated by those who practice falsehood?"

Allāh took this covenant with every person and none will be able to claim that he had no knowledge of the fact that Allāh is his Lord. This pledge is called the pledge of "Alist" because Allāh used the words "Alastu Bi Rabbikum" ("Am I not your Lord?"). The Arabic words "Alist" from the beginning of the question and are translated as "Am I not?"

A narration of Ahmad [Mishkāt p.24] reports that after all of mankind attested to Allāh being their Lord, Allāh said, *"I am making the seven heavens And the seven earths witness over you and your father Ādam as well. It should not be that you say on the Day of Judgement that you had no knowledge. Understand well that there is none worthy of worship besides Me and that there is no Lord besides Me. None should ascribe partners to Me. I shall send Holy Prophets to you who will remind you of this pledge and I shall reveal books to you."*

At this all submitted, *"You are our Lord and our Deity. There is no Lord besides You and none worthy of worship besides You."* This pledge was taken from the Prophets (Anbiya) عليهم السلام as well, as mentioned in Surah Ahzāb [Surah 33, verse 7] where Allāh says, *"When We took the covenant from the Holy Prophets, from you, Nūh, Ibrahīm, Mūsa and Isā, the son of Maryam. We took a solemn from covenant them all..."*

The objection that people do not remember the pledge has been removed by this narration since Allāh mentioned that He will send the Prophets (Anbiya) عليهم السلام and His divine scriptures to remind people of this pledge.

Allāh says in Surah Fātir [Surah 35, verse 24], *"A warner passed in every nation."* The very first messenger was Sayyidina Ādam عليه السلام and then the chain of Prophets صلى الله عليه وسلم continued until the advent of the Holy Prophet. Thereafter the preachers and scholars of Religion (Dīn) had exerted themselves greatly for the reminder to reach every person until Judgment (Qiyāmah).

In this way the reminder of Oneness of Allāh (Tauhid) has reached every person in the world, if any person has not received the message because of being in an extremely remote location, the natural signs are sufficient to stimulate his intelligence into realising that only One Allāh exists.

Even if this pledge of 'Alast' did not take place, the intelligence of every person should lead him to understand that he should worship only the One Who created and nurtured him. Devil (Shaytān) has influenced people into committing polytheism (shirk) and, when they are advised to desist, they say that their idols are merely a means of reaching Allāh. This reply reveals that they do regard polytheism (shirk) as abominable and realise within their hearts that they should only be worshipping One Dēity. This realisation is a result of the "Alast" pledge.

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"Every child is born on the natural Religion (Dīn) (of Islām), but his parents make him a Jew, Christian or fire worshipper. Just as you see an animal born. Do you observe any severed limbs on the animal?"* (i.e. The animal is born without any limbs being severed, but man cuts off their ears, etc. In the same way man taints the little child and diverts him from Allāh). Thereafter the Holy Prophet صلى الله عليه وسلم recited the following verse, *"Follow Allāh's natural endowment Religion (Dīn), upon which He created mankind. There can be no change to Allāh's creation. This is the upright Religion (Dīn), but most people do not know."* [Mishkāt p.21]

Allāh concludes the discussion by saying, *"Thus do We elucidate the verses so that they reflect."*

**Lesson:** The technology of today reveals that microscopic particles can exist

that are fully formed and perfect in every respect. It is therefore not difficult to understand that Allāh extracted mankind from the back of Sayyidina Ādam عليه السلام appearing like tiny ants.

وَأَنذِرْ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَاسْلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ  
الْعَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ  
فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحَمَلَ عَلَيْهِ يَلْهَثَ أَوْ تَرَكَهٗ يَلْهَثُ ذَٰلِكَ مِثْلُ  
الْقَوْمِ الَّذِينَ كَذَبُوا بَيِّنَاتٍ فَأَقْصَصَ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَاءَ مَثَلًا  
الْقَوْمُ الَّذِينَ كَذَبُوا بَيِّنَاتٍ وَأَنفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾

(175) Recite to them the incident of the one to whom We gave Our verses, but he withdrew from them. So Devil (Shaytān) pursued him and he became of those gone astray. (176) If We wished, we could have raised him by these verses, but he clung to the ground and followed his passions. His example is like that of a dog. If you place a load in it, it will pant with its tongue out and if you leave it alone it will pant with its tongue out. Such is the example of those who deny Our verses. So narrate the parables so that they ponder. (177) Evil indeed is the example of the people who deny Our verses and oppress their own souls.

## THE PERSON WHO CASTS ALLĀH'S VERSES ASIDE BECAUSE OF HIS PASSIONS

“Durrul Manthūr” (v.3 p. 145) quotes the opinions of various Sahaba رضى الله عنه and Epigones (Tābi‘īn) with regard to the person referred to in this verse. Sayyidina Qatādah رحمه الله mentions that the verse refers to any person who rejects guidance after it has been presented to him. However, the context of the verse indicates that a specific incident is being referred to here, especially when Allāh says, “So narrate the parables so that they ponder.”

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the person referred to in this verse was someone called Bal‘am bin Ba‘ūra. He belonged to the Amāliqa nation who inhabited the town that Sayyidina Mūsa عليه السلام intended to conquer. Once his cousin and some other people approached him and told him to make supplication (du‘ā) to Allāh to avert Sayyidina Mūsa عليه السلام from them because he was a powerful person with a powerful army. Bal‘am replied that he was unable to make such a supplication (du‘ā) for, if he did, this world (Dunya) and Hereafter (Ākhira) would be destroyed because Sayyidina Mūsa عليه السلام was the Holy Prophet of Allāh. They were so insistent that he eventually gave in and made supplication (du‘ā) against Sayyidina Mūsa عليه السلام and his people. In this way he “withdrew” from Allāh’s verses by discarding their teachings. Thereafter Devil (Shaytān) took the cue to lead him even further astray.

According to certain narrations, when he tried to curse Sayyidina Mūsa عليه السلام all that could emerge from his mouth were curses against his own people. When they asked him what was happening, Bal‘am told them that as much as he



tries to curse Sayyidina Mūsa عليه السلام and the Bani Isrā'il, his tongue only took the name of his own people. Since he had taken bribes from them, he then advised them to beautify their women and send them to associate with the Bani Isrā'il. He told them that once the Bani Isrā'il engaged in fornication, Allāh would punish them. They carried out the instructions and eventually the Bani Isrā'il were afflicted with a plague that killed seventy thousand of them. [Durrul Manthūr v.3 p. 147]

The objection arises that since Sayyidina Mūsa عليه السلام and the Bani Isrā'il never attacked the Amāliqa, how can this narration refer to such a situation? The Amāliqa were only attacked in the time of Sayyidina Yusha bin Nūn عليه السلام, who led the Bani Isrā'il after the demise of Sayyidina Mūsa عليه السلام. In addition to this, Sayyidina Abdullāh bin Abbās رضى الله عنه has narrated that Bal'am was from Yemen, while another narration of his states that Bal'am was from the Bani Isrā'il themselves. However all these narrations are derived from the Bani Isrā'il (Called "Isrā'iliyāt") and their authenticity cannot be verified.

According to Sayyidina Abdullāh bin Umar رضى الله عنه, the verse refers to a person by the name of Umayya bin Abi Silt. The Holy Prophet صلى الله عليه وسلم invited him to accept Islām and recited Surah Yāsin to him. He intended to accept Islām, but after hearing of the battle of Badr, he changed his mind and went to Tā'if, where he died. This narration has been reported in "Durrul Manthūr" (v.3 p.146) from Nasai, Ibn Jarir, Ibn Mundhir, Tabrani and others.

"Durrul Manthūr" has also reported that Bal'am was conferred Prophethood, but he was bribed by the people not to practice "Amr Bil Marūf Wan Nahy Anil Munkar" (enjoining good and forbidding evil). This narration is certainly erroneous since it is impossible that a Prophet عليه السلام would neglect his responsibility. Whoever the person was does not really matter since the object of the narrative is to derive the lesson not to discard the teachings of Religion (Dīn) in pursuit of one's passions and worldly gains.

The author of "Jalālāin" writes that when Bal'am tried to curse Sayyidina Mūsa عليه السلام, his tongue dropped to his chest. It remained dangling there like that of a dog. His situation is therefore likened to that of a dog because if one attacks a dog it will pant with its tongue hanging out of the mouth and even if the dog is left to be, it will be in the same condition.

Other commentators have not mentioned that his tongue was dropped to his chest, but they say that the assimilation to a dog is in respect of the disgrace that he was made to suffer. Like dog will remain panting in every condition, this person will be humiliated at all times and in every condition.

"Such is the example of those who deny Our verses. So narrate the parables so that they ponder." The incident is a lesson for every person, especially the Bani Isrā'il since they were aware of these narratives. They should realise that since it was evident that the Holy Prophet صلى الله عليه وسلم was not taught these narratives by any person, they were definitely from Allāh. This realisation was sufficient to encourage them to accept Islām.

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىٰ وَمَن يُضِلِّ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾ وَلَقَدْ ذَرَأْنَا  
 لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ  
 بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

(178) Only he is rightly guided whom Allāh guides. As for those whom Allāh sends astray, they are the losers. (179) Without doubt, We have created a large number of jinn and mankind for Hell. They have hearts with which they cannot understand, they have eyes with which they cannot see and they have ears with which they cannot hear. They are like animals, but even more deviated. These are the negligent ones.

### THERE ARE SOME MEN AND JINN WHO ARE WORSE THAN ANIMALS

While the previous verse cited the example of the person who went astray after Allāh had given him His verses, the above verses speak generally of those who have deviated from guidance and have wandered astray. The reality of the situation is that Allāh is the Creator and Master of everything, including evil, guidance and deviation. Through His Prophets (*Anbiya*) عليهم السلام, He has made the truth and error manifest before the whole of mankind and given them the choice to act as they wish to.

Those who utilise their choice wisely shall attain Heaven (*Jannah*). On the other hand, those who do not wish to tread the path of guidance will not yield to the truth even though the truth is explained to them in detail. They seem to destroy their faculties of hearing and sight because they neither listen nor see the truth when it is presented to them. They turn a blind eye to the proofs and to the natural signs that point to the presence and unity of Allāh. In this way, although everything is in Allāh's control, man still becomes the cause of his deviation because he chooses incorrectly.

*"They are like animals, but even more deviated."* Because the people mentioned above cannot perceive the truth when it is apparent before them, they are likened to animals. Animals can at least determine what food and drink they require and make the necessary sounds and actions to satisfy their needs. The needs of animals are restricted to these basic requirements and have no concern to enter Heaven (*Jannah*) and be saved from Hell. Therefore, they cannot be rebuked for not engrossing themselves in the matters of the Hereafter.

Man and jinn have the most pressing and urgent need to attain salvation in the Hereafter. However, many are heedless of this need even though countless Prophets (*Anbiya*) عليهم السلام have come to the world to remind them of this purpose and Allāh has also revealed many books to them for the same reason. They have been constantly reminded that their salvation depends upon Belief (*Imān*) and righteous deeds. Unfortunately, they still adamantly adhere to disbelief (*kufr*) and polytheism (*shirk*). In this way, they are even worse than the

animals.

"These are the negligent ones." They are negligent of the Hereafter and the ways to attain it.

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ



(180) Allāh has the most beautiful of names, so call Him by them and leave those who blaspheme His names. Soon they shall be punished for their actions.

## INVOKE ALLĀH BY HIS MOST BEAUTIFUL NAMES

Allāma Qurtubi رحمه الله عليه has reported the following narration in his tafsīr (v.7 p.325) about the circumstances surrounding the revelation of the above verse. He writes that a certain Muslim used to cry, "O *Rahmān!* O *Rahīm!*" in his Salāh. Upon hearing this, a Polytheist of Makkah said, "Muhammad صلى الله عليه وسلم tells us to worship one deity, but it seems from this person's speech that he worships two deities." On this occasion this verse was revealed.

Allāh says in this verse, "Allāh has the most beautiful of names, so call Him by them..." Certain commentators have also correctly translated the verse as .... so name Him therewith..." Mention of many of Allāh's beautiful names are found at the end of Surah Bani Isrā'il [Surah 17, verse 110] and Surah Hashr [Surah 59, verses 22-24] I The purport of this verse denotes that Allāh may be invoked and remembered by these names and they may be used as a means to supplicate to Allāh.

Bukhari (v.2 p.949) narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh has a hundred minus one beautiful names i.e. 99. Whoever will memorise them shall enter Heaven (*Jannah*)."

A narration of Muslim (v.2 p.342) mentions, "Whoever will count them shall enter Heaven (*Jannah*)."

Imām Bukhari mentions that the meaning of 'count' is the same as that of 'memorise.'

Tirmidhi records a narration in which 99 names of Allāh are mentioned. Other narrations appearing in books such as Ibn Majah contain names that have not been recorded in the narration of Tirmidhi. Therefore, Scholars (*Ulema*) have mentioned that whosoever memorizes any 99 names of the many that have been narrated will enter Heaven (*Jannah*) according to the hadith. The hadith does not restrict the names to 99 only.

While some Muhaddithin (commentators of hadith) maintain that the 99 names mentioned in Tirmidhi have been narrated from the Holy Prophet صلى الله عليه وسلم, others are of the opinion that the narrators have researched these from the Qur'ān and the Ahadīth. Since these names have been derived from the Qur'ān and the Ahadīth, when they are recalled at the beginning of a supplication (*du'ā*) as praise for Allāh, the supplication (*du'ā*) will certainly be accepted.

Allāma Suyuti رحمه الله عليه has reported from the book "Hilyatul Awliyā" that Sayyidina Ali رضي الله عنه narrated, "Verily Allāh has a hundred minus one names i.e. 99. Indeed Allāh is an odd number (One) and loves odd numbers. Heaven (Jannah) is compulsory for the person who supplicates to Allāh by these names [takes these names and then makes supplication (du'ā)]."

Allāma Jazari رحمه الله عليه has reported in his book "Al Hisnul Hasīn" that acceptance has been promised for the supplication (du'ā) wherein Allāh's names are taken. Quoting from Ibn Majah, Allāma Jazari رحمه الله عليه has reported that once the Holy Prophet صلى الله عليه وسلم heard a person saying, "Yā Dhal Jalāli Wal Ikram! (O Possessor of Majesty and Benevolence!)." The Holy Prophet صلى الله عليه وسلم said, "Your supplication (du'ā) has been accepted, now you may ask."

He narrates from the "Mustadrak of Hākim" that the Holy Prophet صلى الله عليه وسلم overheard a person saying, "Ya Arhamar Rāhimin! (O The Most Merciful of those who show mercy!)." The Holy Prophet صلى الله عليه وسلم told him, "Ask what you want because Allāh has cast His gaze of mercy towards you."

The Holy Prophet صلى الله عليه وسلم overheard another person supplicated thus to Allāh: "O Allāh, I ask of You because You are the One Allāh, the Independent, Who was not born, nor was any born of, and Who has none as a counterpart." The Holy Prophet صلى الله عليه وسلم said, "This person had called on Allāh by His greatest name (Ism A'zam). Whatever is asked of Allāh by this name will surely be granted, and any supplication (du'ā) made using this name will certainly be accepted." [Mishkāt p. 199]

"Durrul Manthūr" narrates from Bayhaqi that once Sayyidah Ayshah رضي الله عنها, after performing two Rakāhs Salāh said, "O Allāh, I supplicate to You by all of Your beautiful names whereof we have knowledge of and by those whereof we have no knowledge of. I ask of You by Your greatest name, the greatest of the great, whereby You accept the supplication (du'ā)s of the one who makes supplication (du'ā) thereby and grant the request of whoever requests you thereby." Upon hearing this, the Holy Prophet صلى الله عليه وسلم twice said, "You have adopted the correct approach."

After instructing that He be invoked by His names, Allāh says, "and leave those who blaspheme His names. Soon they shall be punished for their actions." With regard to the interpretation of blaspheming Allāh's names, Allāma Qurtubi رحمه الله and the author of "Durrul Manthūr" have reported the following narration from Sayyidina Abdullāh bin Abbās رضي الله عنه. He says that the Polytheist derived the names of their idols from the names of Allāh, e.g. from the word 'Allāh' they named one god 'Al Lāt,' from 'Al Azīz' they named the idol 'Al Uzza' and from the name 'Al Mannān' they named the idol 'Al Mannāt.' This was how they blasphemed the names of Allāh.

"Durrul Manthūr" narrates from Sayyidina A'mash رحمه الله عليه that the verse denotes adding to Allāh's names such names that are not mentioned in the Qur'ān and the Ahādīth. Scholars (Ulema) unanimously agree that Allāh's names are only those that are mentioned in the Qur'ān and the Ahādīth. No other names can be added to them.

Many people perpetrate the wrong of calling people by Allāh's names. This

occurs by omitting to mention the prefix 'Abd' (slave) before certain names e.g. saying Rahmān instead of Abdur Rahmān, Ghaffār instead of Abdul Ghaffār or Ghafūr instead of Abdul Ghaffūr. This should be avoided at all costs.

وَمَنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا  
سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾ أَوَلَمْ  
يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أَوَلَمْ يَنْظُرُوا فِي  
مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ  
أَجَلُهُمْ فِآيَ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾ مَنْ يُضِلِلِ اللَّهُ فَكَلا هَادِيَ لَمٌ وَيَذَرُهُمْ فِي  
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾

(181) From those whom We have created are a nation who guide according to the truth and practise justice accordingly. (182) As for those who deny Our verses, soon We shall gradually grant them leeway in a manner that they will not perceive. (183) Them shall We grant respite. Verily My scheme is impregnable. (184) Do they not ponder that their companion is not insane? He is but a clear warner. (185) Have they not reflected upon the kingdom of the heavens and the earth and whatever else Allāh has created? And that their term is soon to expire? What will they believe in thereafter? (186) There is no guide for the one whom Allāh sends astray and He will leave them to wander blind in their rebellion.

## THOSE WHO DENY SHALL BE GRANTED LEEWAY AND THERE WILL BE NONE TO GUIDE THOSE GONE ASTRAY

*"From those whom We have created are a nation who guide according to the truth and practise justice accordingly."* i.e. practise justice according to the truth. These include the jinn and humans. While some have been created for Hell, others guide to the truth and are just.

*"As for those who deny Our verses..."* they should not think that they are the beloved of Allāh because they have not been apprehended as yet for their misdeeds. The Muslims should also not be beguiled by the affluence and prosperity of these people. Allāh says, *"Soon We shall gradually grant them leeway in a manner that they will not perceive."* Allāh implements the practice of 'Istidraj' whereby people are allowed leeway to excel in their infidelity (*kufr*) and misdeeds in a manner that they never realise what is being done to them. Eventually they are most severely punished for their crimes, either in this world or definitely in the Hereafter.

Istidraj is also practised with those Muslims who are sinful. They are also allowed to excel in their sins until they are eventually taken to task. Allāh continues to say, *"Them shall We grant respite. Verily My scheme is impregnable."*

Sayyidina Uqba bin Āmir رضى الله عنه narrates that the Holy Prophet صلى الله عليه

وسلم said, "When you see that Allāh grants a person the treasured things of this world despite his sins, then this is Istidrāj (i.e. respite from Allāh until he increases in sin to be finally seized by Allāh's punishment). Thereafter the Holy Prophet صلى الله عليه وسلم recited the verse, "When they forgot the advices given to them, We opened to them the doors to all things. Till the time came that they rejoiced over what was given to them, We suddenly gripped hold of them, leaving them confounded." [Mishkāt p. 443]

The word 'Istidrāj' is derived from the root word 'darj,' that means 'to climb.' In other words, the criminal is allowed to gradually climb the ladder of sins and prosperity until the ladder is snatched away from beneath his feet.

"Do they not ponder that their companion is not insane?" People should ponder why the Holy Prophet صلى الله عليه وسلم was undergoing so much hardships and sufferings when he was receiving no tangible results and benefits in this world. On the contrary, he was made to suffer even more difficulties and persecution from the people. It was definitely not insanity that spurred him to do all of this since he was renowned to be an embodiment of wisdom, noble character and moral perfection. However, some people, bent on opposition, still called him a madman and a lunatic.

It is for this reason that Allāh invokes them to ponder over their course of action. Allāh refers to the Holy Prophet صلى الله عليه وسلم as their "companion" because he was with them daily and from their nation. Allāh then makes the position of the Holy Prophet صلى الله عليه وسلم clear by saying, "He is but a clear warner."

"Have they not reflected upon the kingdom of the heavens and the earth and whatever else Allāh has created? And that their term is soon to expire?" If the Polytheists were to contemplate Allāh's vast creation, they would arrive at the conclusion that all of these were created by the One and Only Allāh. If they contemplate over the fact that they are to die someday, they will concern themselves with the Hereafter and prepare for it. However, they are not concerned with these things and never want to believe.

Allāh then says, "What will they believe in thereafter?" Allāh has clearly explained everything in the Qur'ān and the eloquence and beauty of the Qur'ān is absolutely expounding and exhaustive. If they do not believe after witnessing all of this, then what more can they be awaiting? It seems that they will never believe. Since they do not want to believe, nothing will convince them.

"There is no guide for the one whom Allāh sends astray and He will leave them to wander blind in their rebellion." If they have to die in this condition of disbelief (kufr), they will be subjected to the extreme tortures of Hell.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفَهَا إِلَّا هُوَ نُفِذَتْ  
فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا  
عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

(187) They ask you regarding Judgment day (Qiyāmah), when will it occur? Say, "The knowledge of this is with my Lord. Only He will manifest it on its time. It will be weighty on the heavens and the earth and will appear suddenly." They ask you as if you have perfect knowledge of it. Say, "The knowledge of this is only with Allāh, but most people do not know."

## NONE KNOWS WHEN JUDGMENT DAY (QIYĀMAH) WILL OCCUR AND ITS ADVENT WILL BE SUDDEN

Since the Holy Prophet صلى الله عليه وسلم propagated the belief in the Hereafter as an essential part of Belief (*Imān*), the Polytheists used to raise numerous unnecessary objections. They would express surprise that people can be resurrected after they have decomposed and turned to sand. In denial of the Hereafter, they would ask, "When will the promise come to pass if you are truthful?"

Their intention was not to enquire but rather to prove that if Judgment day (*Qiyāmah*) had not yet come, it might never occur. This presumption is absurd since the delay of an event does not indicate that it will never occur: Allāh says, "They ask you as if you have perfect knowledge of it. Say, 'The knowledge of this is only with Allāh, but most people do not know.'"

Once Jibr'il عليه السلام appeared in the form of a human to the Holy Prophet صلى الله عليه وسلم and asked a few questions. One of these was regarding the time when Judgment day (*Qiyāmah*) will occur. In reply the Holy Prophet صلى الله عليه وسلم said, "The one being asked knows no more than the questioner." [Bukhari and Muslim]

The author of "Ruhul Ma'āni" writes (v.9 p. 124) that people thought that it was necessary that Holy Prophet صلى الله عليه وسلم have knowledge regarding the time when Judgment day (*Qiyāmah*) will occur. Allāh tells them in this verse that the knowledge of Judgment day (*Qiyāmah*) rests exclusively with Allāh and not even the Prophets (*Anbiya*) عليهم السلام have been informed about it. The fact that they did not know about the advent of Judgment day (*Qiyāmah*) does mean that we should question their Prophethood.

With regard to the fact that Judgment day (*Qiyāmah*) will appear suddenly, the Holy Prophet صلى الله عليه وسلم has mentioned that a person will have unfolded a piece of material to sell to another and they would not have folded it up again, nor completed the transaction when they will be overtaken by Judgment day (*Qiyāmah*). He also mentioned that a person will have milked his camel and will not have found the opportunity to drink the milk when Judgment day (*Qiyāmah*) will take place.

Its advent will be so sudden that the Holy Prophet صلى الله عليه وسلم added that a person will be busy plastering a drinking place that he made for his animals and will not even get the opportunity to let his animals drink from it when Judgment day (*Qiyāmah*) will strike. In fact, Judgment day (*Qiyāmah*) will arrive so suddenly the Holy Prophet صلى الله عليه وسلم mentioned that a person will lift a morsel to his mouth and not even be able to swallow it when day (*Qiyāmah*) will overtake him. [Bukhari v.2 p.963]

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ  
لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

(188) Say, "I have no power to effect any good, nor any harm to myself, except that much which Allāh wills. If I had knowledge of the unseen, I would have accumulated an abundance of good and no evil would have afflicted me. However, I am but a warner and a bearer of glad tidings for the believing people."

**THE HOLY PROPHET صلى الله عليه وسلم IS INSTRUCTED TO TELL PEOPLE THAT HE DOES NOT HAVE THE POWER TO DO ANY GOOD OR HARM WITHOUT ALLĀH'S WILL AND THAT HE DOES NOT POSSESS THE KNOWLEDGE OF THE UNSEEN**

Allāh commands the Holy Prophet صلى الله عليه وسلم to announce to the people that he is also subject to the will and decree of Allāh. He was required to make this declaration so that people may understand that he was the slave of Allāh and all that occurred to him was by Allāh's permission.

Allāh's slaves have been granted knowledge, intelligence and certain capabilities. In applying these, they either generate some good for themselves or suffer losses. The same is the case with the Holy Prophet صلى الله عليه وسلم. He is also bound by the decree and fate ordained by Allāh.

Another interpretation of the verse is that the Holy Prophet صلى الله عليه وسلم can also do no more than what Allāh has decreed and cannot alter any matter. ["Ruhul Ma'āni" v.9 p. 126]

"If I had knowledge of the unseen, I would have accumulated an abundance of good and no evil would have afflicted me." If a person was forewarned about any event whereby he would receive any benefit, he would adopt all the means to ensure that he gained maximum benefit from it. On the other hand, if he were to know of any harm that was headed his way, he would exploit every avenue to avert the harm from him and will not have to suffer at all throughout his life. However, the reality of the matter is that the Holy Prophet صلى الله عليه وسلم suffered much throughout his life and never anticipated these sufferings at all.

The Holy Prophet صلى الله عليه وسلم is instructed to state, "However, I am but a warner and a bearer of glad tidings for the believing people." Warning people and conveying glad tidings to them are tasks associated with the Shari'ah and Prophethood. It is not necessary that the Holy Prophet صلى الله عليه وسلم be saved from the difficulties of this world.

**A REFUTATION TO THOSE WHO CLAIM THAT THE HOLY PROPHET صلى الله عليه وسلم POSSESSED KNOWLEDGE OF THE UNSEEN**

The above verses clearly prove the fact that the Holy Prophet صلى الله عليه وسلم did not possess the knowledge of the unseen, nor had he any knowledge



concerning the time when Judgment day (*Qiyāmah*) is to occur. Allāh says in a verse of Surah An'am, "Say, 'I do not say to you that I possess the treasures of Allāh, nor do I have knowledge of the unseen, nor have I told you that I am an angel. I only follow what has been revealed to me. - [Surah 6, verse 50]"

There is no doubt that Allāh had conferred the knowledge of some of the unseen matters to the Holy Prophet صلى الله عليه وسلم and that he was blessed with more knowledge than any person who has ever lived. However, it is impossible to claim that he had knowledge of all the matters of the unseen and of the time of Judgment day (*Qiyāmah*).

Mulla Ali Qāri رحمه الله quotes Allāma Jalāluddīn Suyuti رحمه الله who writes, "Certain people in our time falsely claim to be knowledgeable when they are not Scholars (*Ulema*). They make the false claim that the Holy Prophet صلى الله عليه وسلم possessed knowledge about the time of Judgment day (*Qiyāmah*). It will be told to them that it has been said in the hadith, 'The one being asked knows no more than the questioner.' They distort the meaning of this hadith and say that it means that both, The Holy Prophet صلى الله عليه وسلم and Jibr'il السلام عليه were equally aware of the advent of Judgment day (*Qiyāmah*). This is indeed great ignorance and a vile act of distortion."

"The hadith refers to every questioner and every person being questioned regarding Judgment day (*Qiyāmah*). None of them has any knowledge concerning the question at hand. These people are excessive in their belief and assert that the knowledge of the Holy Prophet صلى الله عليه وسلم equalled that of Allāh. They claim that the Holy Prophet صلى الله عليه وسلم knew everything that Allāh does. Their claim is refuted by the verse of Surah Barā'ah [Surah 9, verse 101], which was one of the final Surahs to be revealed. The verse is, "From those villagers around you are hypocrites. And from the people of Madinah as well there are those who persist in hypocrisy. You do not know them, but We know them." Herein Allāh states that the Holy Prophet صلى الله عليه وسلم does not know of these hypocrites, yet they were his neighbours. After this clear proof, they still claim that the knowledge of the Holy Prophet صلى الله عليه وسلم was equal to the knowledge of Allāh! This amounts to the rejection of the Qur'an."

After quoting this extract, Mulla Ali Qāri رحمه الله himself writes that the person who believes that the knowledge of the Holy Prophet صلى الله عليه وسلم was equal to the knowledge of Allāh is a disbeliever (*kāfir*) according to consensus.

Today there are those who believe this. The only difference is that they distinguish between the fact that Allāh conferred this knowledge. They are also in manifest error.

After quoting certain verses of the Qur'an proving that the Holy Prophet صلى الله عليه وسلم did not possess knowledge of everything, Mulla Ali رحمه الله writes that people who hold this belief practise 'excess (*ghulū'*) [excess in Religion (*Dīn*)] and they justify their claim by stating that their excess (*ghulū'*) will secure forgiveness of their sins and entry into Heaven (*Jannah*). They believe that the more excess (*ghulū'*) they make, the closer they will draw to the Holy Prophet صلى الله عليه وسلم until they become his chosen companions. The truth of the matter is that they are the most disobedient to the Holy Prophet صلى الله عليه وسلم and furthest from his acts done by Holy Prophet صلى الله عليه وسلم (*Sunnah*).

He continues to write that these people are just like the Christians, who exaggerated their belief in Sayyidina Isā عليه السلام and contradicted the teachings of their Religion (*Dīn*). While they claim to accept the Ahadīth, they distort them. Allāh is the Protector of His Religion (*Dīn*) and will appoint those who will continue to uphold it.

There are those who claim that the Holy Prophet صلى الله عليه وسلم was conferred with the knowledge of everything just before he passed away. This claim is not only baseless, but contradicts that Ahadith.

Sayyidina Sahl Bin Sa'd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "(On the Day of Judgement) You will first pass the 'Hawdh' (drinking place) to be given water. Whoever will pass by me will be given water and whoever will be given water will never be thirsty thereafter. It will then definitely occur that some people will come whom I will recognise and they shall recognise me. However, a barrier will be placed between us. When I will submit that they are my people, it will said to me, 'Indeed you do not know what innovations they have introduced after you.' I will then tell them, 'Go away! Go away! All those who made changes after me.'" [*Mishkāt p. 488*]

With regard to the intercession, The Holy Prophet صلى الله عليه وسلم has mentioned that he will be inspired with such words of praise for Allāh that he will be taught only then. [*Ibid*]

These narrations make it clear that certain things will only become apparent to the Holy Prophet صلى الله عليه وسلم in the Hereafter. It is indeed surprising that these innovators claim that they love the Holy Prophet صلى الله عليه وسلم to the extreme and that there are no Muslims like them, yet their beliefs contradict the Qur'an and the Ahadith of the very same Prophet صلى الله عليه وسلم May Allāh guide us all.

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلٌ خَفِيًّا فَامَرَّتْ بِهِ فَلَمَّا أَتَتْهُمَا دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾ فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾﴾

(189) It is He Who created you from a single soul and made a spouse from there so that he may find comfort from her. So when he covered her, she bore a light weight, which she carried. When it became heavy, they both supplicated to Allāh, their Lord saying, "If You grant us a healthy child, we will definitely be of the grateful ones." (190) When He granted them a healthy child, they both attributed partners to Allāh in that which He had granted them. Allāh is Exalted above all that they ascribe unto Him.

## THE WIFE SHOULD PROVIDE COMFORT

Allāh created Sayyidina Ādam عليه السلام and then, when he required love and

companionship, Allāh created his wife, Sayyidah Hawwa عليها السلام from his left rib. The purpose of her creation was so that "...he may find comfort from her" when he returns home to her. Allāh says in Surah Rūm, 'And from His signs is that He has created spouses for you from your species so that you may find solace with her and He has placed love and mercy between you. There are certainly signs therein for people who contemplate.' [Surah 30, verse 21]

One of the objects of marriage is that the couple comfort and love each other. There are those marriages that are devoid of this blessing and the couple cause only grief and heartache to each other. Comfort and solace can be attained only when each partner exercises forbearance.

At the time of choosing a partner, a person should first look for piety and good character instead of mere physical beauty and wealth. It is also necessary to assess whether the two are compatible.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When you receive the marriage proposal of such a person whose piety and character pleases you, then contract the marriage. If you do not do so, then great strife and widespread anarchy will reign on earth." [Tirmidhi]

Sayyidina Ma'qal bin Yasār رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Marry such women who are loving and able to bear children, for I shall boast about your numbers before the other Ummahs [on the Day of Judgment day (Qiyāmah)]." [Abu Dawūd]

## HOW SHOULD THE MARRIED COUPLE BEHAVE TOWARDS EACH OTHER?

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "No Muslim husband should dislike his Muslim wife. If he dislikes some trait in her, he should take a liking to another trait." [Muslim v.1 p.475]

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Verily woman has been created from a rib. She will not remain straight on a way for you. So if you are to derive benefit from her, you will have to derive benefit from her while the crookedness is within her. If you will try to straighten her you will break her and breaking her means to divorce her." [Ibid]

Sayyidina Abu Hurayra رضى الله عنه also narrates that the Holy Prophet صلى الله عليه وسلم said, "The most perfect believer is the one with the best character. Those with the best character from you are those who are best towards their wives." [Tirmidhi]

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The person who has been blessed with four things has received the good of both worlds. He has (1) a grateful heart, (2) a tongue that is very busy in Allāh's remembrance, (3) a body that can endure hardships and (4) a wife who does not betray him with regard to her body and his wealth." [Bayhaqi]

Sayyidina Anas رضى الله عنه reports the Holy Prophet صلى الله عليه وسلم as saying, "The woman who performs her five Salāh, fasts in Ramadhān, protects her chastity and is obedient to her husband (when in conformance to the Shari'ah)

may enter Heaven (*Jannah*) by whichever door she pleases." [Mishkāt p. 281]

These few Ahadith outline the principles for a healthy relationship between a married couple. Abiding by these principles will ensure that every couple finds the comfort that is desired from marriage.

## WHO IS IMPLIED BY "THEY BOTH ATTRIBUTED PARTNERS TO ALLĀH?"

Explaining the condition of the Polytheists, Allāh says, "So when he covered her, she bore a light weight, which she carried." When the wife conceives the child, she feels no burden initially and is able to walk about freely. However, as the foetus grows, the signs of fatigue begin to show. Allāh states further, "When it became heavy, they both supplicated to Allāh, their Lord saying, 'If You grant us a healthy child, we will definitely be of the grateful ones.' When He granted them a healthy child, they both attributed partners to Allāh in that which He had granted them. Allāh is Exalted above all that they ascribe unto Him."

Certain commentators have mentioned that all of the above verses refer to Sayyidina Ādam and Hawwa عليها السلام. They say that when the firstborn of Sayyidah Hawwa عليها السلام died in infancy, Devil (*Shaytān*) persuaded her that if she named the next child Abdul Hārith ('The slave of Hārith') it will survive. Believing him, she complied and named the child accordingly.

Allāma Ibn Kathīr رحمه الله عليه has mentioned that this narration has not been reported from the Holy Prophet صلى الله عليه وسلم but from the Sahabi, Sayyidina Samura bin Jundub رضى الله عنه. He says that it is quite possible that he reported this from a narration of the People of book (*Ahlul Kitāb*) who became Muslims, like Sayyidina Ka'b Aḥbār رحمه الله عليه and Sayyidina Wahb bin Munabbah رحمه الله عليه. A similar narration has been reported from Sayyidina Abdullāh bin Abbās رضى الله عنه as well. Allāma Ibn Kathīr رحمه الله عليه asserts that since the verse says that both, the husband and the wife, committed polytheism (*shirk*), it is evident that the narration has to be from the People of book (*Ahlul Kitāb*) because according to Muslims none of the Prophets (*Anbiya*) عليهم السلام could ever commit polytheism (*shirk*). It is therefore wrong to quote this narration as commentary for the verse.

Sayyidina Hasan رحمه الله عليه says that the verse refers to the Jews and the Christians. Allāh granted them their children, yet they make these children Jews and Christians. Allāma Ibn Kathīr رحمه الله عليه says that this is the best and most suitable interpretation of the verse. [Durrul Manthūr v.2 p.154]

Sayyidina Abdullāh bin Abbās رضى الله عنه is reported "Sayyidina Ādam عليه السلام never committed polytheism (*shirk*). Whereas the beginning of the verse refers to him in the matter of gratefulness, the verse depicts the condition of those after him." to have said, the beginning the ending of.

## HOW PARENTS COMMIT POLYTHEISM (SHIRK) BY MEANS OF THEIR CHILDREN

The above verses tell us that some people resort to polytheism (*shirk*) in their endeavours to bring up their children and ensure their safety. The beginning is when they commit polytheism (*shirk*) in the hope of having children, and then

take vows so that the child may be born healthy and free of defects and handicaps. At times, they take these vows in the names of beings besides Allāh. When the child is eventually born, they keep names that are associated with polytheism (*shirk*) and induce the child to carry out practices of polytheism (*shirk*).

In many places certain atrocious customs are practised when a child is being named and Shaytān has led people to think that by naming children with names having an evil meaning, the child will stay alive. The Polytheists of Arabia commonly called their children by polytheistic names like Abdul Lāt (The slave of Laat), Abdul Uzza (The slave of Uzza), etc. Even today the Christians use the name Abdul Masih (The slave of Masih). Muslims should abstain from naming their children in this manner of attributing their servitude to any being besides Allāh.

The Holy Prophet صلى الله عليه وسلم said, "Keep the names of the Anbiya عليهم السلام. The names most beloved to Allāh are Abdullāh and Abdur Rahmān. The truest of names are Hārith (one who earns) and Humām (one who intends). The worst of names are Harb (warmonger) and Murrah (bitter)." [Abu Dawūd]

It is also advisable to add the prefix 'Abd' to any of Allāh's names and name a child therewith.

Sayyidina Masrūq رحمه الله عليه narrates that Sayyidina Umar رضى الله عنه once asked him who he was. When he replied that he was Masrūq bin Ajda, Sayyidina Umar رضى الله عنه said that he heard the Holy Prophet صلى الله عليه وسلم say that Ajda was a name of Devil (*Shaytān*) [Abu Dawūd]. The meaning of Ajda is 'a person whose nose and ears are cut off.'

Sayyidina Abu Darda رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "You will be summoned on the Day of Judgement by your names and the names of your fathers, so keep good names." [Abu Dawūd]

أَيْشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ  
يَنْصُرُونَ ﴿١٩٢﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْتَعِزُّوكُمْ سِوَاهُ عَلَيْهِمْ أَدْعَاؤُهُمْ أَمْ  
أَنْتُمْ صَالِحُونَ ﴿١٩٣﴾ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَلُكُمْ  
فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَمْ يَجْعَلْ يَمْسُورًا يَهَيِّئْ  
أَمْرًا لَهُمْ آيَةً يُبْطِشُونَ بِهَا أَمْ لَهُمْ آعِينٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ  
بِهَا قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظَرُونَ ﴿١٩٥﴾ إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ  
الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ  
نَصْرَكُمْ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٧﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا

وَتَرَنَّهُمْ يُنْظَرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

(191) Do they ascribe as partners to Allāh such things that cannot create anything, but were themselves created? (192) ...And are not able to assist them, nor able to assist themselves? 193. ...And if you call them to guidance they cannot follow you? It is the same to you whether you call them or you remain silent. (194) Verily those that you supplicate to besides Allāh are slaves like yourselves, so call on them and let them respond to your call if you are truthful. (195) Do they have legs with which they can walk? Or do they have hands with which they can hold? Or do they have eyes with which they can see, or ears with which they can hear? Say, "Call your partners and then plot against me and do not spare me." (196) Verily my Protecting Friend is Allāh, Who has revealed the Book and Who assists the righteous. (197) Those whom you call upon besides Him are unable to help you and cannot even help themselves. (198) If you call them towards guidance, they cannot hear and you will think that they are looking at you, but they do not see.

## THE FALSE DEITIES CANNOT SEE, NOR HEAR THEY CAN NEITHER HELP THEIR WORSHIPPERS NOR THEMSELVES

These verses also reproach the Polytheists, as did the previous verses. Allāh reminds us that He created everything and is therefore most worthy to be worshipped. Allāh asks, "Do they ascribe as partners to Allāh such things that cannot create anything, but were themselves created?" They worshipped these deities thinking that they will be of assistance to them in times to come. This notion is also absurd since these false gods "are not able to assist them, nor able to assist themselves?" Their idols cannot even defend themselves, let alone assist others.

Allāh says, "...And if you call them to guidance they cannot follow you? It is the same to you whether you call them or you remain silent. Verily those that you supplicate to besides Allāh are slaves like yourselves, so call on them and let them respond to your call if you are truthful."

Their idols are all lifeless objects that have no ability to utilise their limbs. "Do they have legs with which they can walk? Or do they have hands with which they can hold? Or do they have eyes with which they can see, or ears with which they can hear?" Their limbs and organs are all artificial and are simply fashioned in the shape of the real. They cannot function, therefore "If you call them towards guidance, they cannot hear and you will think that they are looking at you, but they do not see."

The Polytheists threatened the Holy Prophet صلى الله عليه وسلم with their idols (as mentioned in Surah Zumar ). Therefore, Allāh instructs him to proclaim the challenge, "Say, 'Call your partners and then plot against me and do not spare me.'" Allāh tells His Prophet صلى الله عليه وسلم to also inform them that he is not afraid of them at all because, "Verily my Protecting Friend is Allāh, Who has revealed the Book and Who assists the righteous."

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾ وَإِنَّمَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ



possessing the ability to avenge himself." [Bayhaqi in Shu'abul Imān v.6 p.3 19]

## SAYYIDINA YUSUF عليه السلام FORGIVES HIS BROTHERS

The incident of Sayyidina Yusuf عليه السلام is well known. His brothers threw him into a well, where after he was sold as a slave. Much later, after arriving in Egypt, when they admitted their wrong he told them, "There shall be no reproach on you today. May Allāh forgive you. He is the Most Merciful of those who show mercy." [Surah Yusuf (12), verse 92]

## HOW THE HOLY PROPHET صلى الله عليه وسلم DEALT WITH THE MAKKANS

The atrocities perpetrated by the people of Makkah against the Holy Prophet صلى الله عليه وسلم are well known. However, when the Holy Prophet صلى الله عليه وسلم and the Companions (Sahāba) رضى الله عنهم entered Makkah as the conquerors, The Holy Prophet صلى الله عليه وسلم asked the inhabitants of Makkah, "What do you think I shall do with you?" They replied, "You are a magnanimous person and the son of a magnanimous person." He then addressed them in the same way that Sayyidina Yusuf عليه السلام addressed his brothers by saying, "There shall be no reproach on you today." The stalwarts of Islām gain victory over their enemies by way of their noble and lofty character. Playing a vital role here is the trait of forgiveness.

Sayyidah Ayshah رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم never took any revenge for personal reasons. He would avenge only the breaching of the sanctity if any of Allāh's injunctions. [Bukhari and Muslim]

Sayyidah Ayshah رضى الله عنها also reports that the Holy Prophet صلى الله عليه وسلم was never vulgar, nor did he attempt to speak in a vulgar manner, and he was never noisy in the marketplace. [Tirmidhi]

Sayyidina Anas رضى الله عنه narrates that he served the Holy Prophet صلى الله عليه وسلم from the age of eight until the age of ten and not once did the Holy Prophet صلى الله عليه وسلم reprimand him for anything that he did wrong. He says, "When any member of his household began to scold me, he would tell them, 'Leave him. Whatever has been destined shall come to pass.'" [Mishkāt p. 519]

Sayyidina Abdullāh bin Umar رضى الله عنه reports that once a person asked the Holy Prophet صلى الله عليه وسلم "How often should one forgive his servants?" The Holy Prophet صلى الله عليه وسلم remained silent. The person repeated the question, whereupon he again remained silent. When the person repeated the question for a third time, The Holy Prophet صلى الله عليه وسلم replied, "Seventy times daily." [Mishkāt p. 292]

**Lesson:** The above narrations do not mean that a person should allow his children and servants to do as they please without restraint. A person should correct them in a manner that he exercises forgiveness as well. If any punishment is meted to them, it should not be with the intention to vent one's anger, but with the intention that they be corrected and reformed. The punishment should be meted out with much forethought and deliberation. One should think whether it will be beneficial or detrimental. If the child is allowed to run out of control, then



this will be detrimental and opposed to the best interests of the child.

Sayyidina Mu'ādh رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Spend from your good wealth upon your family and do not keep your rod aside so that they are content to be safe from you and forget Allāh's orders. Keep warning them about the injunctions and laws of Allāh." [Mishkāt p. 18]

## ENJOINING WHAT IS GOOD

The verse continues with the second instruction viz. "*.....enjoin what is right....*" The action of enjoining right and forbidding evil (*Amr Bil Ma'rūf Wan Nahy Anil Munkar*) holds a lofty position in the Shari'ah and is also part of noble character. The details of this were given in verse 104 of Surah Al Imrān (Surah 3), where Allāh says, "*There should be a group from you who invite towards good, enjoin right and forbid from evil. These are indeed the successful ones.*"

## IGNORING THE IGNORANT

This is the third instruction mentioned in the verse. By ignoring the ignorant, a believer (*Mu'min*) can be saved from evil and ignorance. By getting involved in discussions with ignorant people, a person whiles away valuable time. The ignorant think that they are victorious when they silence the knowledgeable ones. A person of intelligence does not involve himself with debates with the ignorant and overlooks the difficulties that they cause him. By engaging with them, he will lose whatever knowledge he may have. When they ask him some question pertaining to Religion (*Dīn*), he should reply only to their query and not engage in further deliberation with them. By engaging with them he will lose his respect and be deprived of more valuable services to the Religion (*Dīn*).

## THE COMMAND TO SEEK REFUGE IN ALLĀH WHEN TEMPTED BY DEVIL (SHAYTĀN)

"Should a temptation come to you from Devil (*Shaytān*), then seek refuge with Allāh. Verily He is the All Hearing, the All Knowing." It is narrated in "Durrul Manthūr" (v.3 p.154) from Ibn Jarīr رحمه الله that when the verse, "*Adopt forgiveness, enjoin what is right and ignore the ignorant,*" was revealed, The Holy Prophet صلى الله عليه وسلم asked Allāh what should be done when overcome by anger. In reply, Allāh revealed the verse, "*Should a temptation come to you from Devil (*Shaytān*), then seek refuge with Allāh...*"

The Arabic word "*nazghun*" ("temptation") refers to incitement and instigation. Devil (*Shaytān*) always seeks the opportunity to incite man to be overcome with anger and not to forgive others. The most effective way to be saved from the instigation of Devil (*Shaytān*) is to seek refuge with Allāh.

Allāh says in Surah Mu'minūn, "*And say, 'O my Lord! I seek refuge with You from the evil whispering of the Devils (*Shayātān*) and I seek refuge with You, O my Lord, from that they approach me.*" [Surah 23, verses 97,98]

## ONE SHOULD SEEK PROTECTION IN ALLĀH WHEN DEVIL (SHAYTĀN) INSTILLS DOUBTS IN ONE'S FAITH

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Devil (*Shaytān*) will come to you asking who created this and who created that, until he asks you who created Allāh. When he reaches this question, then say, 'Allāh is the One, the Independent. He begets not, nor was He begotten and there is none equal to Him.' Then (make the action of spitting to the left and seek protection with Allāh from the accursed Devil (*Shaytān*) (i.e. recite A'ūdhu Billāhi Minash Shaytānir Rajīm)." [Abu Dawūd]

## THE TREATMENT OF ANGER

Sayyidina Sulaymān bin Sirr رضى الله عنه narrates that they were once sitting with the Holy Prophet صلى الله عليه وسلم when they heard two people argue until the face of the one turned red. The Holy Prophet صلى الله عليه وسلم said, "I know of such a phrase that will dispel what this person is feeling within himself (anger). The phrase is A'ūdhu Billāhi Minash Shaytānir Rajīm." When the Companions (*Sahāba*) رضى الله عنهم informed the person about this, he said, "I must be insane." [Bukhari v.2 p.903]

Commentators mention that he said this because of extreme anger or because he was a Hypocrite (*Munāfiq*). The recitation of A'ūdhu Billāhi Minash Shaytānir Rajīm" is a tried and tested cure for anger and for temptations from Devil (*Shaytān*).

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ  
وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ

- (201) Indeed when an instigation from Devil (*Shaytān*) reaches those who fear Allāh, they engage in His remembrance (*Dhikr*) and their eyes instantly open.  
(202) The devils (*Shayātīn*) pull their brothers into deviation after which they do not desist.

## THE APPROACH OF THOSE WHO AVOID DEVIL (SHAYTĀN) AND THOSE WHO BEFRIEND HIM

It is the practice of those who shun Devil (*Shaytān*) that they immediately remember Allāh whenever Shaytān tries to delude them to commit a sin. This refers to any remembrance (*Dhikr*) of Allāh, as well as recalling Allāh's punishment and rewards to mind. The remembrance of Allāh is an effective weapon in thwarting the attacks of Devil (*Shaytān*).

It is reported in the Ahadith that Devil (*Shaytān*) sits firmly upon a person's heart and retreats only when the person engages in Allāh's remembrance (*Dhikr*). Once he stops the remembrance (*Dhikr*), Devil (*Shaytān*) resumes his vigilance upon the heart and casts evil thoughts in the heart. [Mishkāt p. 199]

Surah Nās contains the verses wherein a person seeks refuge with Allāh from, "the evil of the sneaking whisperer, who whispers into the hearts of man,

be he from the jinn or from man." [Surah 114, verses 4-6]

"..... and their eyes instantly open." When the people of piety (*taqwa*) seek protection with Allāh from Devil (*Shaytān*), they immediately realise what Devil (*Shaytān*) is doing and are able to discern the truth from falsehood.

Thereafter, Allāh speaks of those who befriend the Devil (*Shaytān*) by not avoiding him. He continues to lead them astray and spares no effort to plunge them further into error and deviation. It is evident that the person who gives in to the slightest provocation of Devil (*Shaytān*) will be lead on by him until Devil (*Shaytān*) eventually enters him into Hell.

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي  
هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهَدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

(203) Whenever you do not bring them a sign they say, "Why do you not choose this miracle?" Say, "I follow only what is revealed to me from my Lord." These are insights from your Lord, guidance and mercies for the believing people.

## THE REPLY TO THOSE WHO REQUEST MIRACLES ACCORDING TO THEIR WHIMS

The Holy Prophet صلى الله عليه وسلم preached to the people with logical proofs and reasoning in addition to the many miracles that he showed to them. Whenever he performed a miracle, they would demand to be shown the miracle that they desired. The ability to perform miracles and the choice of miracle was determined by Allāh and not by the Holy Prophet صلى الله عليه وسلم. Allāh could show them any miracle that they desired, but He was not obliged to pander to their wishes.

The disbelievers (*kuffār*) did not present these requests for miracles with the intention to accept the Holy Prophet's صلى الله عليه وسلم apostleship but they merely did so to challenge him. They did not want to accept the truth and even when the miracles they desired were shown to them, they claimed that it was magic.

To oppose the Holy Prophet صلى الله عليه وسلم they would exclaim whenever they were not shown a miracle, "Why do you not choose this miracle?" in saying this, they meant to ask that if the Holy Prophet صلى الله عليه وسلم was Allāh's true messenger, why did he not perform the miracle they desired?

Allāh gives the reply, "Say, 'I follow only what is revealed to me from my Lord.'" The duty of the Holy Prophet صلى الله عليه وسلم was to propagate what he was instructed by Allāh and he had no ability of his own to show miracles to people. It is a sign of foolishness and obstinacy to base one's Belief (*Imān*) only on miracles because many have already passed in spite of which the disbelievers (*kuffār*) did not believe.

"These are insights from your Lord, guidance and mercies for the believing people." The Qur'ān is in itself a great miracle for all to behold. Both its words and their meaning are miraculous and it is replete with truths and realities. No other

miracle is required after the Qur'ān.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

(204) When the Qur'ān is recited, then listen attentively to it and remain silent so that mercy be shown to you.

## THE RULES AND ETIQUETTE OF RECITING AND LISTENING TO THE QUR'ĀN

This verse commands that *"When the Qur'ān is recited, then listen attentively to it and remain silent..."* The reciter should firstly determine whether there are people near him who are either busy or sleeping. If there are such people nearby, he should not recite audibly since they may not be able to listen or they may be disturbed. He should not create the situation where people can hear the Qur'ān being recited but cannot listen attentively because they are occupied.

He may recite loudly when the people present are unoccupied and able to listen attentively. In this case they will be dutibound to listen with attention even though they do not understand the Qur'ān. It is improper to engage in speech while the Qur'ān is being recited and every listener has to remain silent.

It is indeed a great source of deprivation when people following the Imām in Salāh do not listen attentively to what is being recited. They are defeating the purpose for which they have left everything to come to the Masjid.

## THE COMMAND TO REMAIN SILENT BEHIND THE IMĀM IN SALĀH AND THE RULING OF IMĀM ABU HANIFAH رحمه الله عليه

According to Imām Abu Hanifah رحمه الله عليه, the Muqṭadi (person following the Imām in Salāh) must not recite Surah Fātiha nor any other Surah. The above verse regarding listening attentively and remaining silent applies to the person performing Salāh as well as to others.

Muslim (v.1 p.174) reports an authentic hadith in which the Holy Prophet صلى الله عليه وسلم said, "Remain silent when the Imām is reading." Not only did Imām Muslim رحمه الله عليه report this hadith, but he specifically mentioned that it is authentic. The general context will include those Salāhs in which the recitation is audible as well as those in which it is silent.

## THE STATEMENTS OF THE COMPANIONS (SAHĀBA) رضى الله عنهم ABOUT NOT RECITING BEHIND THE IMĀM

When Sayyidina Ata bin Yasār رحمه الله عليه enquired from Sayyidina Zaid bin Thābit رضى الله عنه concerning reciting behind the Imām, he replied, "There is no recitation whatsoever behind the Imām." [Muslim v.1 p.410]

Sayyidina Jābir رضى الله عنه mentioned, "There is no Salāh for him who does not recite Surah Fātiha in Salāh, except for the one who performs Salāh behind an Imām (He will not even recite Surah Fātiha when following the Imām)" [Tirmidhi]. Imām Tirmidhi رحمه الله عليه says that this hadith is Hasan and that from

this hadith Imam Ahmad bin Hanbal رحمه الله عليه has deduced that the Salāh of the person who does not recite Surah Fātiha will not be valid when he performs Salāh individually.

Imām Tahāwi رحمه الله عليه has narrated from Sayyidina Ali رضي الله عنه that the person who recites the Qur'ān while following the Imām is not a follower of the natural Religion (*Dīn*).

Sayyidina Abdullāh bin Mas'ūd رضي الله عنه is reported to have said, "Remain silent for the recitation of the Qur'ān because Salāh is an occupation and the Imām will suffice for you."

Sayyidina Abdullāh bin Mas'ūd رضي الله عنه is also reported to have said, "If only the mouth of that person who recites while behind the Imām is filled with soil."

Abu Jamra رحمه الله عليه asked Sayyidina Abdullāh bin Abbās رضي الله عنه whether he should recite the Qur'ān while behind the Imām. He replied in the negative.

Sayyidina Abdullāh bin Umar رضي الله عنه never recited Qur'ān behind the Imām and when it was asked of him whether one should recite, he replied, "When any of you perform Salāh behind an Imām, then the recitation of the Imām will suffice for him as well."

## THE PRACTICE OF IMĀM MĀLIK رحمه الله عليه AND IMĀM AHMAD رحمه الله عليه

According to Imām Ahmad رحمه الله عليه it is not Wājib (*compulsory*) to recite Surah Fātiha nor any other Surah in Salāh while following an Imām.

According to the old ruling of Imām Shafi'i رحمه الله عليه, it will be compulsory (*Wājib*) for a person to recite from the Qur'ān behind the Imām in such a Salāh wherein the recitation is silent (*sirri*). However, in the audible Salāhs (*jahri*), recitation will not be compulsory (*Wājib*). According to his revised opinion, it will be Wājib to recite in both types of Salāh (*jahri* and *sirri*).

Imām Mālik رحمه الله عليه and Imām Ahmad رحمه الله عليه maintain that recitation of the muqtadi is not Fardh, but in certain situations, it will be optional.

A group has recently sprung up who have adopted the ruling of Imām Shafi'i رحمه الله عليه. However, they have exaggerated the situation to such an extent that they say that those people are in manifest error who claim that the recitation of Surah Fātiha is not obligatory (*Fardh*). (In saying this, they are also deriding Imām Ahmad رحمه الله عليه, whom they regard as a great scholar in hadith). They take oaths that the Salāh of those not reciting Surah Fātiha is null and void. This is sheer excessiveness, since this difference of opinion existed even among the Companions (*Sahāba*) رضي الله عنهم.

When the rewards for Salāh are distributed on the Day of Judgement, they will not be asked whether those who did not perform Salāh according to their opinion should enter Heaven (*Jannah*) or not.

**Lesson:** It has been mentioned that a person is advised not to recite the Qur'ān audibly in the presence of people who are unable to listen to it. In a like

manner, cassettes and radios should also not be played loudly in places where people cannot listen attentively. Doing so will constitute disrespect to the Qur'ān, which is a grave sin indeed.

The verse ends with the words "..... so that mercy be shown to you..." Those who adhere to the etiquette and laws governing Qur'ānic recitation shall be blessed with Allāh's mercy. On the other hand, those who do not adhere to these etiquette and who show disrespect to the Qur'ān will incur Allāh's wrath and punishment.

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ  
وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ  
عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

(205) Remember your Lord in your heart in humility and fear, and in a manner that falls short of being noisy in the morning and evening; and do not be of the negligent. (206) Verily those who are by your; Lord (the angels) are not too proud to worship Him and they laud His purity and prostrate to Him.

## THE COMMAND TO MAKE REMEMBRANCE (DHIKR) AND ITS ETIQUETTE

After discussing the etiquette of Qur'ānic recitation, Allāh now makes mention of remembrance (Dhikr) in general. Muslim (v.1 p.84) reports that the Holy Prophet صلى الله عليه وسلم said, "Judgment (Qiyāmah) will not dawn as long as there is someone saying, "Allāh! Allāh!"

Salāh is also a form of remembrance (Dhikr), as Allāh says in Surah TāHā [Surah 20, verse 14], "Establish Salāh for My remembrance." Allāh says in Surah Ankabūt, "And the remembrance (Dhikr) of Allāh is the greatest." [Surah 29, verse 45]

Says Allāh in Surah Baqarah, "Remember me and I will remember you. Be grateful to Me and do not be ungrateful." [Surah 2, verse 152]

A hadith in Muslim (v.1 p.162) states that the Holy Prophet صلى الله عليه وسلم used to remember Allāh all the time. A believer (Mu'min) should remember Allāh in his heart as well as with his tongue. Reciting tasbīh ("SubhānAllāh"), tahlīl ("Lā Ilāha IllAllāh"), takbīr ("Allāhu Akbar"), etc are all forms of remembrance (Dhikr) and their virtues have been described in the Ahadīth. Allāh's remembrance will also be carried out when a person recites all the relevant supplications (du'ā's) for the various occasions e.g. the supplications (du'ā's) of eating, sleeping, using the toilet, journeying, returning from a journey, when afflicted with a calamity, etc.

The best times for remembrance (Dhikr) is during the morning and in the evening, and the relevant supplications (du'ā's) at these times should be recited as well. Imam Jazari رحمه الله عليه has recorded supplications (du'ā's) for every occasion in his book "AlHisnul Hasīn" and so have I in my book "Fadā'ilud Du'a" Recitation of the Qur'ān is also regarded as remembrance (Dhikr), so too is

supplication (*du'ā*) and *durūd* [salutations to the Holy Prophet صلى الله عليه وسلم], since it a supplication (*du'ā*) to Allāh to bestow His special mercy upon the Holy Prophet صلى الله عليه وسلم.

## THE VIRTUE OF SILENT REMEMBRANCE (*DHIKR*)

A hadith of Musnad Ahmad (v.1 p. 172) reports that the best form of remembrance (*Dhikr*) is that which is silent. Meditation (contemplating Allāh's being and attributes without moving the tongue) is also included in this type of remembrance (*Dhikr*). Although it is permissible to make remembrance (*Dhikr*) audibly, it should not be in a loud voice that resembles shouting, as Allāh says, *"in a manner that falls short of being noisy"*

Sayyidina Abu Mūsa رضى الله عنه reports that they were once on journey with the Holy Prophet صلى الله عليه وسلم when some people began reciting 'Allāhu Akbar' loudly. The Holy Prophet صلى الله عليه وسلم told them, "O people! Have mercy on yourselves. You are not calling a deity that is deaf or absent. You are calling to a Being that is All Hearing, All Seeing and present with you. I swear by the Being to Whom you are calling! He is closer to you than the necks of your animals."

Sayyidina Abu Mūsa رضى الله عنه continues to narrate that he was behind the Holy Prophet صلى الله عليه وسلم and softly reciting, "Lā Hawla wa Lā Quwwata illa Billāh hil Aliyyil Azim." The Holy Prophet صلى الله عليه وسلم said, "O Abdullāh bin Qais (the real name of Sayyidina Abu Mūsa)! Should I not inform you of one of the treasures of Heaven (*Jannah*)? The treasure is "Lā Hawla wa Lā Quwwata illa Billāh hil Aliyyil Azim." [Mishkāt p. 401]

When making remembrance (*Dhikr*) audibly, a person should take heed not to disturb those who are performing *Salāh* or sleeping. Every action should be done for Allāh's pleasure. Irrespective of how virtuous an action may seem, it will be worthless if performed for ostentation. In fact, it will earn punishment from Allāh. A person engaged in loud remembrance (*Dhikr*) will earn Allāh's pleasure if his intention is to please Allāh. On the contrary, a person engaged in silent remembrance (*Dhikr*) may earn Allāh's wrath and displeasure if his intention is to please any one besides Allāh.

## ENGAGING IN REMEMBRANCE (*DHIKR*) MORNING AND EVENING

This is the next command of Allāh in the above verse. The author of "Ruhul Ma'āni" (v.9 p.100) writes that the morning and evening have been specifically mentioned because these are times when people are generally free. They are therefore more inclined to devote their undivided attention to remembrance (*Dhikr*).

Other commentators have mentioned that it has been mentioned because it is at these times that the angels change their shifts. Others state that the verse implies that remembrance (*Dhikr*) be made at all times.

*".....and be not of the negligent ones."* i.e. Do not neglect Allāh's remembrance (*Dhikr*).

## THE WORSHIP AND DEVOTION OF THE ANGELS

Allāh then mentions the remembrance (*Dhikr*) of the angels. He says, "Verily those who are by your Lord are not too proud to worship Him and they laud His purity and prostrate to Him." They do not consider it below their dignity to prostrate to another and are humble before Allāh.

Referring to the same message, Allāh states in verse 172 of Surah Nisā (Surah 4), "Masīh is never ashamed to be a slave of Allāh, neither are the favoured angels. Whoever is ashamed of worshipping Him and is haughty, Allāh shall soon gather them all to Him."

## SAJDAH TILĀWAH (PROSTRATION OF RECITATION)

Surah A'raf terminates with these verses and this is the first place in the Qur'ān where a prostration of recitation (*Sajdah Tilāwah*) appears. Allāh has instructed His bondsmen to prostrate here, as the angels do without being proud. Just like the noble angels, the believers (*Mu'minīn*) also submit before Allāh.

Sayyidina Abu Hurayra رضى الله عنه narrates that whenever the son of Ādam recites a verse of prostration (*Sajdah*) and then prostrates, Devil (*Shayātīn*) flees the place in tears. He shouts out, "O my destruction! The son of Ādam has been commanded to prostrate and he prostrated, thereby gaining entry into Heaven (*Jannah*). I refused when I was commanded to prostrate and shall enter Hell for it." [*Mishkāṭ* p. 84]

**Ruling:** When performing the prostration of recitation (*Sajdah Tilāwah*), one should not raise the hands as in *Salāh*. He should merely say "Allāhu Akbar" and prostrate. Thereafter, he should again say "Allāhu Akbar" and stand up. He will not have to recite the Tashahhud and supplications (*du'ā's*) usually recite at the end of *Salāh*.

**Ruling:** Just as it is compulsory (*Wājib*) for the reciter to perform the prostration of recitation (*Sajdah Tilāwah*), the listener will also have to perform it even though he did not intend to listen. Unless the listeners are there to listen to the recitation of the Qur'ān, it will be best for the reciter to recite the verse of *sajdah* silently.

## THE SUPPLICATION (DU'Ā) OF PROSTRATION OF RECITATION (SAJDAH TILĀWAH)

In addition to the usual supplication (*du'ā*) of "*Subhāna Rabi yal A'la*" it is best to recite, "*Sajada Wajhi Lilladhi Khalqahu wa Shagga Sam'ahu wa Basarahu Bi Hawlihi wa Quwwatihi*. ("My face has prostrated to the Being Who created it and placed the ears and eyes therein by His power and might.")



## سورة الانفال

Madinan

Surah Al-Anfāl

Verses 75

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

In the name of Allāh, the Beneficent, the Most Merciful."

(1) They ask you regarding the spoils of war. Say, "The spoils of war are for Allāh and His messenger. So fear Allāh, correct your mutual relations and obey Allāh and His messenger if you are believers."

## THE SPOILS OF WAR

The Arabic word "Anfāl" is the plural of the word 'nafl' meaning "something extra". It is for this reason that the Salāh apart from the obligations (*Farā'idh*) are referred to as Nafil. Here the word refers to whatever is captured from the enemy after battle viz, the booty. Those things that the leader of the army proclaims as belonging to the finder (over and above his stipulated portion of the booty) are also termed as "Anfāl".

A true believer (*Mu'min*) fights solely for Allāh's pleasure. Therefore, whatever is gained as spoils of war will be extra for him since he never aspired to gain these. It is for this reason also that the booty is termed as "Anfāl".

## THE LAW CONCERNING BOOTY FOR THE PREVIOUS UMMAHS

When the people of the past Ummahs collected the spoils of war, they were not permitted to utilise it. A fire would descend from the heavens and consume this wealth. This was a sign from Allāh that he accepted their Jihād. If the fire did not consume the booty, it was a sign that someone had misappropriated some of the wealth.

## AN INCIDENT OF JIHĀD OF A CERTAIN HOLY PROPHET عليه السلام

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The Holy Prophet عليه السلام once waged Jihād. After gaining victory, he had

the booty gathered at a place. A fire came from the skies, but did not consume the booty. He told the people that it seemed that someone had illegally taken something from the booty. He then instructed the leader of each tribe to pledge allegiance at his hands and they complied with his request.

As they all did this, the hands of one of them got stuck to those of the Holy Prophet. He said, "It seems as if the criminal is in your tribe." They then produces a chunk of gold the size of an ox head. When this was placed with the rest of the booty, the fire consumed the lot. [Bukhari p.1440]

## THE PERMISSIBILITY OF SPOILS OF WAR IS EXCLUSIVE TO THE UMMAH OF THE HOLY PROPHET ﷺ

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet ﷺ said, "I have been privileged above the other Prophets (*Anbiya*) عليهم السلام with six things viz. (1) I have been granted concise speech. (2) I have been assisted with awe (i.e. Allāh has cast awe into the hearts of my enemies so that they desist from attacking me). (3) The spoils of war have been declared permissible for me. (4) The entire earth has been made a place of worship for me, and a means of attaining purity (by virtue of tayammum). (5) I have been sent as a Prophet to the entire mankind (the previous Prophets (*Anbiya*) عليهم السلام were restricted to their particular nations). (6) The coming of any other Prophet has been terminated by my advent since there shall be no Prophet after me." [Muslim]

## THE DIFFERENCE OF OPINION ABOUT THE BOOTY AND ALLĀH'S DECISION

"Ruhul Ma'āni" (v.9 p.160) reports from Sayyidina Ubāda bin Sāmīt رضى الله عنه that the Companions (*Sahāba*) رضى الله عنهم differed among themselves concerning the distribution of the booty after the battle of Badr: They asked the Holy Prophet ﷺ what should be done with it and whether the decision of the immigrants (*Muhājirīn*) or that of the Ansār should be implemented. On this occasion Allāh revealed the above verses declaring that "*The spoils of war are for Allāh and His messenger.*" This means that the decision will be made by Allāh and distributed accordingly by the Holy Prophet ﷺ. Thereafter the details of distribution were revealed in the verse, "*Know that whatever spoils of war you acquire...*" [Surah Anfāl (8), verse 41]

Allāh commands three further injunctions in the first verse of the Surah viz. (1) 'fear Allāh,' (2) "correct your mutual relations," and (3) "obey Allāh and His messenger if you are believers." By carrying out all of these, a person will attain salvation in both worlds. By adopting piety (*taqwa*), a person will automatically abstain from all sins, thereby ensuring that his relationship with others is correct. There will then exist no ill feelings, hatred, animosity and jealousy among people.

The third injunction is one that is all encompassing and is the soul of Belief (*Imān*).

## ANOTHER MEANING OF ANFĀL

According to certain commentators, 'Anfāl' refers to the declaration made

by the commander of the army to the effect that the Muslim soldiers can take for themselves whatever possessions they find on the disbeliever (*kāfir*) whom they kill.

Another example of this type of 'Anfāl' is when a small group is commissioned to attack a particular army or area. They may be told that they can have for themselves whatever booty they acquire (after removing a fifth from it).

The proclamation that is made is called 'Tanfīl' and the booty acquired in these cases is called 'Nafl.' According to certain narrations, the Companions (*Sahāba*) رضى الله عنهم differed with regard to this type of Anfāl, hence the verses were revealed. [Ibn Kathīr v.2 p.283]

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

(2) The believers are those whose hearts tremble when Allāh is mentioned, whose faith *Imān* increases when His verses are recited to them and who trust only in their Lord ..... (3) They are those who establish *Salāh* and spend from what We have provided for them. (4) These are the true believers! For them shall be elevated ranks by their, Lord, forgiveness and bountiful sustenance.

## THE QUALITIES OF THE BELIEVERS

[1] **THEIR HEARTS TREMBLE IN FEAR WHEN ALLĀH IS MENTIONED:** "The believers are those whose hearts tremble when Allāh is mentioned..." This occurs because of the extreme awe and respect that their hearts contain for Allāh. The heart of a believer (*Mu'min*) is always focused on Allāh and he finds solace when remembering Allāh. When he is reminded of Allāh as he is about to sin, he shudders and instantly abstains from the sin.

On the other hand, the disbeliever (*kāfir*) and the hypocrite have no Belief (*Imān*), no fear and no respect for Allāh. Therefore, they continue unabated in their sinful pursuits.

[2] **WHEN ALLĀH'S VERSES ARE RECITED TO THEM, THEIR BELIEF (*Imān*) INCREASES:** Further describing the believers (*Mu'minīn*), Allāh says, "whose Belief (*Imān*) increases when His verses are recited to them..." "The light of their faith is brightened when they hear the verses of Allāh's Book. They then excel in performing good deeds and develop a greater resentment for sins.

[3] **THEY TRUST ONLY IN THEIR LORD:** The quality of *Tawakkul* (reliance in Allāh) is an extremely notable trait in every believer (*Mu'min*). In the completion of all matters, he trusts only in Allāh, even though he adopts means to accomplish his tasks. He never loses cognisance of the fact that Allāh is the Sustainer and Fulfiller of all needs.

Allāh says in Surah Āl- Imrān [Surah 3, verse 159], “Verily Allāh loves those who place their trust in Him.” A verse of Surah Mulk mentions, “Say, ‘He is the Most Merciful. We believe in Him and trust in Him. Soon it will be known who are those in clear error.’” [Surah 67, verse 29]

Allāh says in Surah Talāq, “Allāh is sufficient for those who place their trust in Him.” [Surah 65, verse 3]

**[4] THEY ESTABLISH SALĀH:** Salāh is the greatest form of physical devotion and is mentioned very often in the Qur’ān. The “establishment of Salāh” refers to its proper performance, as was discussed in the beginning of Surah Baqarah.

**[5] THEY SPEND FROM WHAT ALLĀH HAS PROVIDED FOR THEM:** This includes all types of charity, be it the obligatory Zakāh or the compulsory (Wājib) and optional charity (Nafl Sadaqa).

With regard to those who possess all the above qualities, Allāh declares, “These are the true believers! For them shall be ranks by their Lord, forgiveness and bountiful sustenance.” Certain commentators have mentioned that the three rewards cited in this verse are in respect of three of the above qualities. They say that the first three qualities (viz, their “hearts tremble when Allāh is mentioned... their ‘faith increases when His verses are recited to them and they trust only in their Lord...”) are all related to the heart and will earn the reward of attaining lofty ranks with Allāh.

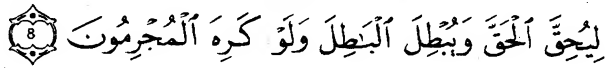
In the mention of “establish Salāh” all types of physical devotion are included, and will earn the reward of Allāh’s forgiveness. Normally physical forms of worship serve to expiate one’s sins. For spending one’s wealth in charity one will receive “bountiful sustenance” from Allāh. [“Ruhul Ma’āni” v.9 p.169]

## THE RANKS IN HEAVEN (JANNAH)

Sayyidina Ubāda bin Sāmīt رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, “There are a hundred ranks in Heaven (Jannah), the distance between each being the distance between the heavens and the earth. The highest of these is ‘Firdous.’ From here all four rivers of Heaven (Jannah) originate and above it is Allāh’s throne. So whenever you ask of Allāh, ask for Firdous.” [Mishkāt p. 496]

Sayyidina Abu Sa’id رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, “Heaven (Jannah) has a hundred ranks. If the entire universe were to be placed into any one of these ranks, it would be able to accommodate it.” [Mishkāt p. 497]

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ  
يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۖ وَإِذْ  
يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ عَيْرَ ذَاتِ الشُّوْكَةِ  
تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَائِرَ الْكَافِرِينَ ۖ



(5) Just as your Lord took you from your home with the truth while there was certainly a group of the believers who were unhappy. (6) They disputed with you regarding the truth after it was made clear to them, as if they were being driven to wards death while they looked on. (7) When Allāh promised you one of the two groups, that it will certainly be yours and you wished that the one without strength be yours. Allāh desired that the truth be established as the truth by His ordinances and that the roots of the disbelievers be severed... (8) That the truth be established as the truth and falsehood be established as falsehood, even though the disobedient ones detest it.

## THE BATTLE OF BADR

These verses mention the battle of Badr. Mention of this Battle was already made in verses 12, 13 and verses 121 to 129 of Surah Āl Imrān where Allāh had mentioned, *"Undoubtedly Allāh had assisted you at Badr when you were in a weak position."* [Surah 3, verse 123]

To understand the verses properly, it is necessary to recount the incident briefly. The Quraysh annually sent caravans to Syria on trade missions and these caravans always had to pass by Madinah which lay en route. In the second year after the migration (*Hijrah*), many people of the Quraysh invested large sums of money in this caravan and Abu Sufyān was appointed as the leader. The caravan consisted of some 30 or 40 people and a thousand camels.

When the Holy Prophet صلى الله عليه وسلم received intelligence of this caravan, he addressed the Muslims, telling them that they should join him to capture the caravan. The Holy Prophet صلى الله عليه وسلم did not issue an order for all to join, neither did he proclaim that they would engage in battle because no battle was expected. For this reason, many of the Companions (*Sahāba*) رضى الله عنهم did not participate.

Abu Sufyān apprehended an attack from the Muslims and continually enquired about the Muslims from people whom they passed. Eventually, he received the news that the Muslims were preparing to leave Madinah to waylay his caravan. He immediately altered his route and sent Dhamdham bin Amr Ghifāri ahead to Makkah to inform the Quraysh of the developments.

When Dhamdham reached Makkah, he incited the Quraysh to defend their caravan and a thousand men prepared to march against the Muslims. With Abu Jahl as their leader, they marched with much pomp and glory taking with them a great arsenal and much provisions. On the Rābigh road to Madinah, there is a place called Badr, which was less than a hundred miles away from Madinah. The Quraysh took songstresses with them to encourage them on their way and the army comprised of nearly all the leaders of the Quraysh. Only Abu Lahab could not participate and he sent Abu Jahl's brother Āsi bin Hishām in his place.

Apart from their weapons, the Quraysh army had 70 horses and 600 coats of armour. They also took with them large numbers of camels for eating in addition to the many that they had for transport. At their first camp outside Makkah, Abu

Jahl slaughtered ten camels to feed the army. Thereafter, at Usfān, Umayya bin Khalf slaughtered another nine. At Qudayd, Sahl bin Amr slaughtered a further nine and then Shayba bin Rabi'ah slaughtered another nine at their next camp.

When they reached Juhfa, Utba bin Rabi'ah slaughtered ten camels. In this way, they continued to slaughter many camels at every stop, until Abul Bakhtari slaughtered ten at Badr.

When the Muslims left Madinah, The Holy Prophet ﷺ appointed Sayyidina Abdullāh bin Ummul Maktūm رضى الله عنه as his khalifa and he led the Salāh in the absence of the Holy Prophet ﷺ. En route, at a place called Rawha, The Holy Prophet ﷺ sent Sayyidina Abu Lubaba رضى الله عنه back to Madinah as the leader.

There were 313 Companions (*Sahāba*) رضى الله عنهم with the Holy Prophet ﷺ and they had only 70 camels, which they rode in turns. Every three persons were given a camel to share and the Holy Prophet ﷺ himself shared a camel with Sayyidina Abu Lubaba and Ali رضى الله عنه. The Holy Prophet ﷺ walked when it was not his turn to ride. When they reached Rawha and Sayyidina Abu Lubaba رضى الله عنه was sent back, Sayyidina Marthad رضى الله عنه replaced him in sharing the camel with the Holy Prophet ﷺ and Sayyidina Ali رضى الله عنه.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه narrates that when the turn came for the Holy Prophet ﷺ to walk, both Sayyidina Abu Lubaba and Sayyidina Ali رضى الله عنه entreated him to continue riding while they walked the entire distance. In reply, The Holy Prophet ﷺ said, "You are not stronger than me, and I am just as needy for rewards as you are."

When they reached a place called Dhafrān, they were still under the impression that they were to attack the caravan. It was there that they received intelligence of the Quraysh army that was approaching them. By then Abu Sufyān and the caravan had already evaded attack and were well on their way to Makkah.

The Holy Prophet ﷺ consulted with the Companions (*Sahāba*) رضى الله عنهم and told them that the Quraysh were marching to attack them. Sayyidina Abu Bakr رضى الله عنه gave an excellent opinion, whereafter Sayyidina Umar رضى الله عنه also gave a good reply. Then Sayyidina Miqdād رضى الله عنه stood up and said, "O the Holy Prophet ﷺ! You proceed according to your wishes. We are with you. By Allāh! It will not be as the Bani Isrā'il had told Sayyidina Mūsa عليه السلام when they said, 'You and your Lord go and fight. We shall remain sitting here!' We will fight with you. I swear by Allāh that we will remain with you even if you take us to Barkul Ghamād and we will never desert you." (Barkul Ghamād is a place in Yemen, while according to others, it lies at a five days journey out of Makkah). [Al Bidāya wan Nihāyah]

Thereafter the Holy Prophet ﷺ told the Companions (*Sahāba*) رضى الله عنهم, "Present your opinions." By saying this, The Holy Prophet ﷺ intended to get a reply from the Ansār. Sayyidina Sa'd bin Mu'adh رضى الله عنه [who was from the Ansār] stood up and said, "O the Holy Prophet ﷺ! It seems that you want a reply from us?" When the Holy Prophet ﷺ

replied in the affirmative, he continued to say, "We have believed in you, attested to you and declared that whatever you have brought is the truth. We have pledged that we will accept what you say and obey you. You may proceed as you please. We are with you. I swear by the Being Who sent you with the truth! If the ocean has to come before us and you enter therein, we will enter with you and not a man from us will remain behind. We are people who will fight the enemy in earnestness. We wish that Allāh shows you something of us that will cool your eyes. Proceed with the blessings of Allāh!"

Upon hearing this, The Holy Prophet صلى الله عليه وسلم became very pleased and told the Companions (Sahāba) رضى الله عنهم, "Come! Accept the glad tidings that Allāh has promised me that we shall gain victory over one of the two groups (i.e. the caravan of Abu Sufyān or the Quraysh army). By Allāh! I can also picture exactly where the corpses of the enemy will lie."

The Muslims then set out for Badr. On the way, when they asked a person as to where the caravan of Abu Sufyān was, he replied, "I have no idea but Abu Jahl, Utbah and Umayyayh bin Khalf are on their way."

According to certain narrations, one or two days after leaving Madinah, The Holy Prophet صلى الله عليه وسلم convened with the Companions (Sahāba) رضى الله عنهم. He told them that Abu Sufyān had heard of their intentions and has escaped, but the Makkan army was approaching. He asked them what their opinions were since it appeared that they would have to engage in battle. Some Companions (Sahāba) رضى الله عنهم replied that the Muslims did not have the strength to combat the Quraysh army since they had only intended to waylay the caravan. When the Holy Prophet صلى الله عليه وسلم repeated the question, Sayyidina Miqdād رضى الله عنه gave the reply that has passed above.

With reference to the above reply of certain Companions (Sahāba) رضى الله عنهم [that they did not have the strength to combat the disbelievers (kuffār)], Allāh revealed the verse, ".....while there was certainly a group of the believers who were unhappy. They disputed with you regarding the truth after it was made clear to them, as if they were being driven towards death while they looked on."

When Abu Sufyān escaped from the Muslims, he sent a message to the Quraysh that their protection was no longer necessary and that they could return to Makkah. Upon receiving this message, Abu Jahl exclaimed, "By Allāh! We will not return until we reach Badr and stay there for three days. We shall slaughter camels, feast, drink and listen to the singing of the songstresses. Then the Arabs will know that the Quraysh marched to battle. Thereby, we will strike terror into their hearts and they will fear us. March on!"

Allāh had promised his Holy Prophet صلى الله عليه وسلم that the Muslims will gain victory over one of the two groups. When the Holy Prophet صلى الله عليه وسلم consulted with the Companions (Sahāba) رضى الله عنهم some of them mentioned that they should still pursue the caravan since they were on a trade mission and unprepared for battle. On the other hand, the Quraysh army was well prepared and facing them would be more difficult. Allāh refers to this in the following words, 'When Allāh promised you one of the two groups, that it will certainly be yours and you wished that the one without strength (i.e. the caravan) be yours.

After severe persecution from the people of Makkah, the Muslims were forced to leave Makkah. Now, after some time, they were suddenly pitched into combat against the same people. Naturally, they were unhappy about the situation, but the decree and ordinance of Allāh always reigns supreme. The disbelievers (*kuffār*) were convincingly defeated in the battle and their pride was shattered. In this regard Allāh says, "Allāh desired that the truth be established as the truth by His ordinances and that the roots of the disbelievers be severed. That the truth be established as the truth and falsehood be established as falsehood, even though the disobedient ones detest it."

The battle made evident who was on the truth and who was still clinging to falsehood. All could now judge who their enemies were. It is for this reason that the battle of Badr is referred to as the day of 'Furqān' (the day when the truth was distinguished from falsehood). The details of this battle are recorded in the book "Al Bidaya wan Nihayah" (v.3 p.256).

**Note 1:** "Just as your Lord took you from your home with the truth..." Commentators have interpreted this to mean that just as the Muslims differed with regard to the distribution of the booty, they differed with regard to engaging in battle. Some Companions (*Sahāba*) رضى الله عنهم were of the opinion that they were unprepared for the battle, while others wanted to fight. Other interpretations have been quoted in "Ruhul Ma'āni" (v.9 p.169) and Ibn Kathir (v.2 p.284.15).

**Note 2:** Certain narrations mention that the Holy Prophet صلى الله عليه وسلم consulted the Companions (*Sahāba*) رضى الله عنهم at a place that was one or two days outside Madinah. Other narrations say that this took place at Rawha, while others maintain that it was at Dhafrān. It is possible that the Holy Prophet صلى الله عليه وسلم consulted with them at all three places. Each time the Holy Prophet صلى الله عليه وسلم wanted to hear the opinion of the Ansār so that they could also be pleased with the course of action. The possibility also exists that certain narrators forgot the specific places. Allāh knows best.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

(9) When you sought help from your Lord and He accepted your plea saying, "I shall bolster you with a thousand angels who will appear in succession. (10) Allāh had granted this help as a glad tiding so that your hearts be contented by it. Help is only from Allāh. Verily Allāh is Mighty, the Wise.

**THE HOLY PROPHET'S صلى الله عليه وسلم PRAYER (DU'Ā) ON THE EVE OF THE BATTLE OF BADR**

"Ruhul Ma'āni" (v.9 p.172) reports from Muslim and Abu Dawūd a



narration of Sayyidina Abdullāh bin Abbās رضى الله عنه in which he says that Sayyidina Umar رضى الله عنه told him, "On the day of Badr, The Holy Prophet صلى الله عليه وسلم looked at the Companions (*Sahāba*) رضى الله عنهم, who were slightly more than 310 (313 as mentioned on page 564 of Bukhari). Thereafter he looked at the Polytheists, who numbered just over a thousand. He then turned to face the Qibla and supplicated, "O Allāh! Fulfill the promise that You have made to me.

O Allāh! If this small group of Muslims (*Muslimīn*) are destroyed, there shall be none to worship You on earth."

If the group of Companions (*Sahāba*) رضى الله عنهم were to be destroyed, then those in Madinah would be weakened and eventually they would also be destroyed. The Holy Prophet صلى الله عليه وسلم continued making this supplication (*du'ā*) with hands outstretched until his shawl fell off his shoulders. Then Sayyidina Abu Bakr رضى الله عنه placed the shawl back on his shoulders and, hugging the Holy Prophet صلى الله عليه وسلم, pleaded, "O Holy Prophet of Allāh! This is enough. You have entreated your Lord excessively. Indeed He will fulfill His promise." On this occasion, Allāh revealed the verse, "When you sought help from your Lord and He accepted your plea saying, 'I shall bolster you with a thousand angels who will appear in succession.

## THE DESCENT OF THE ANGELS AND CONSOLATION FOR THE BELIEVERS (*MU'MINĪN*)

The author of "Ruhul Ma'āni" reports from Ibn Jarīr رحمه الله the narration of Sayyidina Ali رضى الله عنه in which he says that Jibr'il السلام came with a thousand angels to the right of the Holy Prophet صلى الله عليه وسلم. Sayyidina Abu Bakr رضى الله عنه was also on the right of the Holy Prophet صلى الله عليه وسلم. Then Mika'il السلام arrived with another thousand angels who took their positions to the left of the Holy Prophet صلى الله عليه وسلم. Sayyidina Ali رضى الله عنه was then on the left of the Holy Prophet صلى الله عليه وسلم.

Surah Āl Imrān contains a verse which mentions that five thousand angels were sent. Sayyidina Qatādah رحمه الله states that initially Allāh sent a thousand angels. Thereafter more were sent until they numbered five thousand.

"Allāh had granted this help as a glad tiding so that your hearts be contented by it." The arrival of the angels was a good tiding for the believers (*Mu'minīn*), who were thus consoled and granted strength.

"Help is only from Allāh Verily Allāh is Mighty, the Wise." Allāh is able to grant victory without the agency of the angels, but He sent them in accordance with His divine wisdom. Although certain narrations report that the angels engaged in battle, most of them did not. Their purpose was to lend strength to the Muslims and give them encouragement. This explanation also answers the objection as to why were so many angels sent when one would have sufficed.

إِذْ يُغَشِّكُمْ النَّعَاسَ أَمَنَةً مِنْهُ وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ  
وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ



and He sent rain to you from the skies to purify you, to dispel the evil thoughts cast by Devil (Shaytān), to strengthen your hearts and to make your feet firm.

## SLUMBER OVERCOMES THE MUSLIMS AT BADR

As Allāh did on the occasion of the battle of Uhud, He alleviated the worry and anxiety of the Muslims by allowing slumber overcome to them. This has passed in verse 154 of Surah Al Imrān. The effect of the slumber was to make them forget the tension and difficulty at hand, as it is experienced with sleep. Sayyidina Ali رضى الله عنه reported that they were all overcome with sleep except for the Holy Prophet صلى الله عليه وسلم who was busy in worship the entire night. [Durrul Manthūr]

Ibn Kathīr (v.2 p.251) reports from Sayyidina Ali رضى الله عنه that when the Muslims arrived at Badr, the ground between them and the disbelievers (*kuffār*) army comprised of loose soil, making it difficult to fight. In addition to this, they had no water with them. Devil (*Shaytān*) cast the thought in their minds that although they thought that they were close to Allāh and had the Holy Prophet صلى الله عليه وسلم with them, the Polytheists had possession of the water while they were making Salāh in a state of impurity.

Then Allāh also caused rain to fall. The effect of the rain was twofold. Firstly, it provided the Companions (*Sahāba*) رضى الله عنهم with water to clean themselves and to drink. Secondly, it dispelled the evil thoughts which Devil (*Shaytān*) had polluted their minds with. The rain also served to compact the ground on which the Companions (*Sahāba*) رضى الله عنهم were camped, so that they were able to remain stable on it. On the other hand, it made the ground muddy where the disbelievers (*kuffār*) were camped, causing them to slip.

When Allāh sent a drenching rain, the Muslims received water, were able to purify themselves and the evil whispering of Shaytān was dispelled from their minds. They were now able to walk properly since the sand became like cement and their hearts were content with Allāh's assistance even before the actual battle.

إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأُلْقِي فِي قُلُوبِ  
الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاصْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

(12) When your Lord commanded the angels saying, "Indeed I am with you, so fortify the believers. Soon I shall cast terror into the hearts of the disbelievers, so strike their necks and their every fingertip."

## THE ANGELS PARTICIPATE IN THE BATTLE AND FORTIFY THE HEARTS OF THE BELIEVERS (MU'MINĪN)

In this verse, Allāh reminds the believers (*Mu'minīn*) of His favours to them. He invokes them to call to mind "When your Lord commanded the angels saying, 'Indeed I am with you, so fortify the believers. Soon I shall cast terror into the hearts of the disbelievers...' Allāh fulfilled the promise and the Polytheists were defeated.

“So strike their necks and their every fingertip.” The primary task of the angels was to fortify the stand of the Muslims. They therefore participated very little in the actual battle. They served only as aides in the battle, but it was the Companions (*Sahāba*) رضى الله عنهم who did the real fighting.

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the sign of the angels in the battle of Badr was that they wore white turbans, the tails of which hung to the back. Only Jibr’īl عليه السلام wore a yellow turban. Sayyidina Abdullāh bin Abbās رضى الله عنه has also reported that the last battle wherein the angels actually fought was in Badr. [*Al Bidāya wan Nihāyah* v.3 p.281]

Sayyidina Abdullāh bin Abbās رضى الله عنه has also narrated that a certain Sahābi رضى الله عنه was pursuing one of the enemy soldiers when he suddenly heard the sound of a whiplash and the sound of a rider spurring his horse saying, “Advance Hayzūm!” (Hayzūm was the name of the angel’s horse). Thereafter he saw that the enemy soldier was lying flat on the ground. Upon inspection he noticed that the nose of the person bore an injury and that his face was torn by the strike of a whip.

When this was reported to the Holy Prophet صلى الله عليه وسلم, he said that the Sahābi رضى الله عنه was truthful and that an angel from the third heaven had accomplished this. [*Muslim* v.2 p.93]

Sayyidina Abdullāh bin Abbās رضى الله عنه has also reported that the angels struck the disbelievers (*kuffār*) upon their necks and that the marks left on their fingertips appeared as if they had been burnt.

Sayyidina Abu Burda رضى الله عنه narrated that he brought the heads of three disbelievers (*kuffār*) to the Holy Prophet صلى الله عليه وسلم. He told the Holy Prophet صلى الله عليه وسلم that he had killed two of them and that an extremely tall person had killed the third. The Holy Prophet صلى الله عليه وسلم named the angel that he had seen.

Sayyidina Sā’ib bin Abi Hubaysh رضى الله عنه (who was taken prisoner by the Muslims in Badr and later accepted Islām) narrates that an extremely tall person with very long hair mounted on a white steed had caught him and tied him up. When Sayyidina Abdur Rahmān bin Auf رضى الله عنه saw him tied up, he took him to the Holy Prophet صلى الله عليه وسلم, who asked him who had captured him. He says that he told the Holy Prophet صلى الله عليه وسلم that he did not know because he did not want to disclose the fact of the matter to him. The Holy Prophet صلى الله عليه وسلم told him that it was an angel that captured him.

Some Companions (*Sahāba*) رضى الله عنهم have narrated that although the angels merely raised their swords to strike the enemy they were decapitated even before the swords struck them. [*Al Bidāya wan Nihāyah* v.3 p.281]

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that the phrase “... ..so strike their necks and their every fingertip,” refers to their entire bodies [“Ruhul Ma’āni”]. Many commentators are of the opinion that the above phrase was addressed to the angels. Others maintain that the command applied to the angels as well the Muslims.

The necks are specifically mentioned because no person can survive without

the head and the fingers are also mentioned because without these, a person is incapable of fighting.

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾

(13) This was because they opposed Allāh and His messenger. Whoever opposes Allāh and His messenger, then certainly Allāh is severe in punishment. (14) So taste of this punishment! Undoubtedly for the disbelievers shall be the punishment of the Fire.

### THE POLYTHEISTS WERE PUNISHED FOR THEIR OPPOSITION TO ALLĀH AND HIS PROPHET صلى الله عليه وسلم

The word "This" in the above verse refers to the striking of necks and fingers. The disbelievers (*kuffār*) were killed in this manner because of their opposition to Allāh and His Prophet صلى الله عليه وسلم. Thereafter, as a blanket rule, Allāh describes the lot of those who oppose them. He says, "Whoever opposes Allāh and His messenger, then certainly Allāh is severe in punishment."

Then Allāh addresses those disbelievers (*kuffār*) who died in the battle of Badr. He tells them, "So taste of this punishment! Undoubtedly for the disbelievers shall be the punishment of the Fire." This verse serves to remind the disbelievers (*kuffār*) that the punishment that they received in this world will not be all. The punishment of the Hereafter is still pending.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ ﴿١٥﴾  
وَمَنْ يُولِهِمْ يُوزِجْهُمُ اللَّهُ وَمَأْوَاهُ جَهَنَّمُ وَيَسْكُ الْمَصِيرُ ﴿١٦﴾

(15) O you who believe, when you meet the disbelievers in battle, do not turn your backs to them. (16) On such a day whoever will turn his back to them, except with the intention of altering the course of battle or to seek assistance from another group, then indeed he shall return with Allāh's wrath and his abode shall be Hell. What an evil place to return to!

### FIGHT WITH DETERMINATION WHEN FACING THE ENEMY

Bukhari and Muslim report that the Holy Prophet صلى الله عليه وسلم said, "Safeguard yourself from seven destructive things." When it was asked what these were, the Holy Prophet صلى الله عليه وسلم replied, "(1) Ascribing partners to Allāh. (2) Practising black magic. (3) Murdering a soul that Allāh has forbidden except with a warrant. (4) Indulging in usury. (5) Misappropriating the wealth of orphans. (6) Deserting the battlefield. (7) Slandering a chaste Muslim woman who does not even think of sinning." [Mishkāt p. 17]

The verse mentions that the Muslim who deserts the battlefield will earn Allāh's wrath and will enter Hell. There are, however, two exceptions.

## THE TWO EXCEPTIONS TO THE RULE OF NOT RETREATING

Fleeing the battlefield is permissible only in two cases. The first case is when the army pretends to retreat, but really intends to alter their battle strategy. They may then resume battle on another field that is more suitable for them, or they may attack another contingent of the enemy. All of these types of war manoeuvres are included in the purport of the verse *"with the intention of altering the course of battle..."*

The second exception is when the army retreats to join 'another army who will then act as reinforcements to launch a fresh attack at the enemy. This is referred to in the part of the verse that states, *...or to seek assistance from another group..."*

## AN INCIDENT THAT OCCURRED TO SOME OF THE COMPANIONS (SAHĀBA) رضى الله عنهم

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once sent a small party of them on an expedition. It transpired that the enemy attacked them and they were forced to retreat to Madinah. He says that they all thought that they were destroyed and remained inconspicuous. Eventually they gathered the courage to face the Holy Prophet صلى الله عليه وسلم and told him that they had deserted the battlefield. The Holy Prophet صلى الله عليه وسلم replied, "No! You people are those who 'seek assistance from another group' and I am your 'group.'" [Tirmidhi]

**Lesson:** The hadith quoted above with regard to the seven destructive sins and the above Qur'ānic verse makes it clear that deserting the battlefield is a major sin. Allāh says with regard to the deserter, *"indeed he shall return with Allāh's wrath and his abode shall be Hell. What an evil place to return to!"*

However, like any other sin, it can be forgiven by sincere repentance, as Allāh mentions about the participants of the battle of Hunayn, *"Then Allāh accepted the repentance of whomsoever He willed, and Allāh is Most Forgiving, Most Merciful."* [Surah Taubah (9), verse 27]

## AN ARMY OF TWELVE THOUSAND CAN NEVER BE DEFEATED

The jurists have stated that it is Unlawful (*Harām*) to desert the battlefield when the enemy is less than, equal to, or (at the most) double the number of the Muslims. If they number more than double the size of the Muslims, it will be permissible to leave the battlefield. This they have deduced from the verse where Allāh says, *"So if there be a hundred of you who are steadfast, they will overcome two hundred. If there be a thousand of you, they will overcome two thousand by the order of Allāh."* [Surah Anfāl (8), verse 66]

The author of "Ruhul Ma'āni" has quoted from Imām Muhammad bin Hasan رحمه الله عليه that it is Unlawful (*Harām*) to flee when the Muslim army numbers 12 000. This is because of the hadith in which the Holy Prophet صلى الله عليه وسلم

ﷺ stated that an army of 12000 can never be defeated because of dint of numbers. [Tirmidhi]

Since this promise has been made, it will be totally impermissible to desert the army of 12000 irrespective of the number of the enemy. It has been experienced many times that an army of 12000 was never defeated because of weakness of numbers. They may only have been defeated because of other reasons e.g. lack of sincerity, boastfulness, etc. In the battle of Badr, the disbelievers (*kuffār*) were three times more than the Muslims, yet they were not permitted to desert since the verse was not then revealed wherein Allāh says, "Now Allāh has lightened your burden and He knows that there is weakness within you. So if there be a hundred of you who are steadfast, they will overcome two hundred. If there be a thousand of you, they will overcome two thousand by the order of Allāh. Allāh is with the patient ones." [Surah Anfāl (8), verse 66]

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾  
كَيْدَ الْكَافِرِينَ ﴿١٨﴾

(17) You did not kill them but Allāh killed them and you did not throw when you threw but Allāh threw. So that He may grant the believers a grand reward from Himself Verily Allāh is All Hearing, All Knowing. (18) So it was. Indeed Allāh weakens the plots of the disbelievers.

## THE POLYTHEISTS WERE DEFEATED ONLY WITH THE HELP OF ALLĀH

Although the Muslims fought in the battle of Badr and the angels fought with them, everything happens only with the will of Allāh. It is for this reason that Allāh says, "You did not kill them but Allāh killed them..."

It occurred during the battle of Badr that Jibr'il عليه السلام told the Holy Prophet صلى الله عليه وسلم to throw a handful of sand at the disbelievers (*kuffār*). The effect of this was that Allāh made the sand enter the eyes, nostrils and mouth of every *kāfir*, thus making them confused and disorientated. The Muslims used the situation to attack them in earnest and many were killed and captured.

When throwing the sand the Holy Prophet صلى الله عليه وسلم prayed, "May the faces of the disbelievers (*kuffār*) be disfigured!" The disbelievers (*kuffār*) were then defeated. Referring to this Allāh says, "...and you did not throw when you threw but Allāh threw." It was only by the will of Allāh that the sand was made to reach every disbeliever (*kāfir*) in the army. [Ibn Kathīr v.2 p.295] A similar incident of throwing sand occurred during the battle of Hunayn.

"So that He may grant the believers a grand reward from Himself" The Arabic word "balā" has the dual meaning of 'reward' as well as 'test,' but the first meaning applies in this context. It refers to such a reward that does not present

any difficulties to a person. One of the rewards that they received in this world was their victory at Badr. Other commentators have translated the verse to mean that Allāh tested the believers (*Mu'minīn*) in the battle.

*"Verily Allāh is All Hearing, All Knowing."* Allāh heard the plea of the Muslims and granted them their request. He is well aware of every person's intentions and actions.

*"So it was."* i.e. Allāh has conferred these bounties upon His bondsmen. Allāh adds, *"Indeed Allāh weakens the plots of the disbelievers."* The other favour was that Allāh allowed the believers (*Mu'minīn*) to defeat the disbelievers (*kuffār*) in battle even though the disbelievers (*kuffār*) were superior in numbers and possessed more weapons. The Makkan army was eager to destroy the Muslims even though Abu Sufyān instructed them to return to Makkah. However, despite their plot to destroy the Muslims, Allāh saw to it that they were destroyed instead. They lost many men and many were captured.

Although the verse refers to the battle of Badr, the context applies to any situation and this serves to encourage the Muslims in all eras to anticipate Allāh's help.

إِنْ تَسْتَفِئْهُ فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْهَوْا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا  
نَعُدْ وَلَنْ تُغْنَى عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

(19) If you require a decision, then indeed a decision has already come to you. However, if you refrain, it will be best for you. If you repeat your action, We shall also repeat and then your parties will be of no avail to you even though they be many. Verily Allāh is with the believers.

## ALLĀH ANSWERS THE PRAYER OF THE POLYTHEISTS

Commentators mention that Abu Jahl prayed thus before the battle of Badr, "O Allāh! This morning destroy those from the two groups who are more actively severing family ties and who have introduced things that we have no knowledge of." According to other narrations he held on to the covering of the Ka'ba before leaving and prayed thus, "O Allāh! Assist the group who is more elevated and honourable in Your sight." [*Ibn Kathīr v.2 p.296*]

Another report states that when the two armies met, Abu Jahl made the following supplication, "O Allāh! Our Religion (*Dīn*) is old and the Religion (*Dīn*) of Muhammad صلى الله عليه وسلم is new. You assist the adherents of that Religion (*Dīn*) that is dearer to You and with which You are pleased." [*"Ruhul Ma'āni" v.9 p.187*]

The Polytheists also joined Abu Jahl in this pray (*du'ā*) and Allāh answered it by granting victory to the Muslims. This is referred to in the verses where Allāh says, *"If you require a decision, then indeed a decision has already come to you."* Allāh decided for them which Religion (*Dīn*) was best and who was following falsehood.

"However, if you refrain (from being antagonistic towards Islām), it will be best for you." This verse was addressed to the disbelievers (*kuffār*) who were taken captive after the battle and to those disbelievers (*kuffār*) who did not participate in the battle.

"If you repeat your action, We shall also repeat. ..." i.e. If they again tried to fight the Muslims, Allāh would again render His assistance to the Muslims and cause the disbelievers (*kuffār*) to be defeated.

"....and then your parties will be of no avail to you even though they be many. Verily Allāh is with the believers." This verse should have been sufficient for the Polytheists to realise that they cannot hope to face the Muslims in combat since Allāh's assistance would always be with them. However, they did not take heed and numerous tribes converged on Madinah for the battle of Ahzāb. Again, true to His promise, Allāh caused the Polytheists to suffer a defeat.

Allāh has always been an ally to the Believers (*Mu'minīn*) and the disbelievers (*kuffār*) have suffered tremendous losses whenever they encountered the Muslims in battle, despite their large armies and artillery. With the grace of Allāh, the message of Islām has prospered and flourished ever since. Even the disbelievers (*kuffār*) of today have been unsuccessful in their endeavours to combat Islām and Islām has entered their homes, as can be seen in Europe, America, Australia and all over the world.

Whenever the Muslims have suffered defeat, it was because of their own sinful manners and their lack of sincerity. The promise of Allāh will always be true; "Verily Allāh is with the believers."

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾  
وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾ إِنَّ شَرَّ الدَّوَابِّ  
عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ  
وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ  
وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ  
وَقَلْبِهِ وَأَنَّهُ إِلَٰهٌ مُّخَشَرُونَ ﴿٢٤﴾

(20) O you who believe, obey Allāh and His messenger and do not turn away from him while you are listening. (21) And do not be like those who say, "We hear!" but they do not hear." (22) Certainly the worst creatures in the sight of Allāh are the deaf and dumb who do not understand. (23) If Allāh knew of some good in them, He would have definitely allowed them to hear. If He allows them to hear, they would certainly turn away being averse. (24) O you who believe, hearken to Allāh and His messenger when they call you towards that which will give you life. Know that Allāh comes between a man and his heart and that you shall be gathered unto Him.



## THE COMMAND TO OBEY ALLĀH AND HIS PROPHET صلى الله عليه وسلم

Allāh say in these verses, *"O you who believe, obey Allāh and His messenger and do not turn away from him while you are listening."* i.e. Listen carefully to the Qur'ān and the advice of the Holy Prophet صلى الله عليه وسلم for then there is no cause to disbelieve.

*"And do not be like those who say, 'We hear!' but they do not hear."* These are the disbelievers (*kuffār*) and the Hypocrites (*Munāfiqīn*). They are adamant not to accept and have sealed off the ears to their hearts. Their listening and not listening is the same.

*"Certainly the worst creatures in the sight of Allāh are the deaf and dumb who do not understand."* Such people do not hear the truth and do not speak the truth. Worst of all is that they cannot understand when the truth is presented to them. Deaf and dumb people can understand when they are shown certain signs. However, if their faculty of understanding is lost, they cannot perceive what they are being told and will be totally lost. This describes the condition of the disbelievers (*kuffār*).

If the word "dawāb" is translated according to its second meaning of an animal, the verse will mean that the disbelievers (*kuffār*) behave just like the animals do. Allāh says in Surah Furqān, *"Have you seen the one who has taken his whims as a deity? Will you be a guardian over him? Or do you think that most of them hear or understand? They are merely like animals, but even more astray."* [Surah 25, verses 43,44]

Allāh continues, *"If Allāh knew of some good in them He would have definitely allowed them to hear. If He allows them to hear, they would certainly turn away being averse."* Since they do not want to seek the truth, they will not benefit even if they are allowed the opportunity.

*"O you who believe, hearken to Allāh and His messenger when they call you towards that which will give you life."* By adopting a life of Belief (*Imān*) and righteous deeds, the life of a person in this world becomes a worthwhile life and he is assured the bliss of eternal life in Heaven (*Jannah*). True life means conforming with the dictates of one's Master.

The Holy Prophet صلى الله عليه وسلم has mentioned, *"The example of one who remembers his Lord and one who does not remember is like the example of the living and the dead."* [Mishkāt p. 196]

Belief (*Imān*) is a precondition for the acceptance of any action and good actions allow the light and potency of Belief (*Imān*) to be strengthened. These will allow a person to attain the boon of Heaven (*Jannah*). With regard to the life in Heaven (*Jannah*), Allāh says in Surah Ankabūt [Surah 29, verse 64], *"The life of this world is mere futility and play. Without doubt, the life of the Hereafter is true life. If only they knew."* With regard to the disbelievers (*kuffār*) in Hell Allāh says in Surah A'la [Surah 87, verse 13], *"They will not die therein, nor will they live."* A life of punishment is no life at all.

*"Know that Allāh comes between a man and his heart..."* The author of "Ruhul Ma'āni" (v.9 p. 191) has written that this refers to the fact that Allāh is closer to a

person than his own heart. Allāh says in Surah Qāf, "We are closer to him than his jugular vein." [Surah 50, verse 16]

Other commentators mention that the verse implies that Allāh has complete control over a person's heart. He can manipulate the heart as He pleases and is able to alter the intentions and resolutions of man. Allāh can divert the heart to the straight path or cause it to wander very far from it. He can instil fear into a contented heart and cause a vigilant heart to be forgetful.

Sayyidah Umm Salamah رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم used to make the following pray (*du'ā*) very often viz. 'O the Changer of hearts! Keep my heart steadfast upon Your Religion (*Dīn*).'" When she enquired from him the reason for repeating this pray (*du'ā*) so Often, he replied, "O Umm Salamah! There is no person whose heart is not in Allāh's control. He keeps firm on guidance whomsoever He wills and averts whomsoever He wills from guidance." ["*Ruhul Ma'āni*" and *Ibn Kathīr* v.2 p.298]

A similar hadith has been narrated from Sayyidina Abdullāh bin Umar رضى الله عنه by Mishkāt (p.20).

"..... and (know) that you shall be gathered unto Him." This serves to remind people that their ultimate destination is the Hereafter. By keeping this in mind, a person will be encouraged to perform good deeds and abstain from sins.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ

(25) Beware of a chastisement that will not affect the oppressive ones from you exclusively! Know that surely Allāh is severe in punishment.

## BEWARE OF A PUNISHMENT THAT WILL AFFECT NOT ONLY THE SINNERS

Allāh warns in this verse that His punishment for people's sins will envelop the guilty and innocent alike. This will occur, according to the Ahadith, when people stop practising "*Amr Bil Ma'rūf Wan Nahy Anil Munkar*" (enjoining good and forbidding evil).

## THE WARNING AGAINST NOT PREVENTING EVIL

Sayyidina Jarīr bin Abdullāh رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When the people of a community, despite possessing the ability, do not restrain an open sinner, then Allāh shall afflict them with a widespread punishment before their deaths." [Mishkāt p. 437]

Sayyidina Nu'mān bin Bashīr رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم described the example of sinners and those who do not prevent them. He said that a ship has two decks. The people drew lots to determine who will occupy the upper deck and who would occupy the lower deck. When they were all assigned to their quarters, the occupants of the lower deck would go to the

upper deck to get water for themselves.

Eventually those of the lower deck sensed that their fellow companions of the upper deck were unhappy that they were being disturbed. They then took hold of an axe and began to make a hole at the bottom of the ship. When the people of the upper deck came down to ask what was happening, they were told, "We need water and you people used to be annoyed with our frequent requests (so we decided to get our own water from the hole we intend making)."

The Holy Prophet صلى الله عليه وسلم continued to say that if the occupants of the upper deck stop the others from making the hole all of them would be rescued from disāster. However, if they do not prevent them, all will be destroyed. [Bukhari v.1 p.339 and v.2 p.369]

Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh commanded Jibr'il عليه السلام to overturn a certain town along with its inhabitants. Jibr'il عليه السلام submitted, 'O Lord! There is a servant of Yours in that town who has not disobeyed You the duration of even the wink of an eye. Allāh told him, 'Overturn the town upon that person as well as the rest of them because his face did not even change expression for My sake.'" (i.e. He was unaffected by the sins being committed around him and did not attempt to forbid them). [Mishkāt p. 438]

Sayyidina Hudhaifa رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم told them, "Continue to practise *Amr Bil Ma'rūf Wan Nahy Anil Munkar*, (enjoining good and forbidding evil) otherwise Allāh will soon afflict you with His punishment. Then you will make supplication (*du'ā*) to Him and He will not accept them." [Tirmidhi]

Some commentators have mentioned that the verse refers to the punishment that will afflict people who neglect Jihād. This is because 'the protection and preservation of Religion (*Dīn*) and the Muslims lies in Jihād. It is sufficiency obligation (*Fardh Kifāyah*) (a compulsion that will be waived from others if some fulfil it) for Muslims to wage Jihād even though the disbelievers (*kuffār*) do not initiate the aggression. If they attack the Muslims, then none shall be excused from repulsing their onslaught.

It is because of the negligence of the Muslims towards Jihād that the disbelievers (*kuffār*) have become so bold in their attitude towards the Muslims. Eventually, when the disbelievers (*kuffār*) gain the upper hand, everyone will be affected and the Muslims will need to safeguard their women and children from them. Maintaining the system of Jihād will avert this situation.

Sayyidina Abu Bakr رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh will punish the nation that neglects Jihād." [Majma'uz Zawā'id v.5 p.284]

Allāh concludes the verse by reminding men that "Know that surely Allāh is severe in punishment."

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَفَكُمْ النَّاسُ  
فَتَأْوِيَكُمْ وَيَأْتِدَكُمْ بِصُرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

(26) Recall the time when you were few and regarded as weak on earth. You feared that people would annihilate you, then Allāh granted you a station, bolstered you with His assistance and sustained you with pure things so that you could be grateful.

## A REMINDER OF AN EXTREMELY GREAT FAVOUR TO THE MUSLIMS

The victory at Badr was indeed an exceptionally great favour of Allāh to the Muslims. By virtue of this victory, the strength of the Muslims became renowned and the Arabs developed an awe and respect for the Muslims in their hearts. The Quraysh still traded with the people of Syria and the news of Badr travelled via them to the emperors of Rome and Persia. While the Muslims were never considered a force to be reckoned with before that, they were now the talk of the world.

With regard to this great boon, Allāh tells the believers (*Mu'minīn*), "Recall the time when you were few and regarded as weak on earth." During the early days, the Muslims had no territories and were given no consideration. "You feared that people (the Quraysh of Makkah) would annihilate you, then Allāh granted you a station (in Madinah), bolstered you with His assistance (at Badr) and sustained you with pure things..." Some commentators have mentioned that this refers to all pure and tasty foods, while others say that it refers to the booty that they acquired.

Allāh then mentions the underlying purpose behind these bounties. They were conferred upon the Muslims "so that you could be grateful."

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأنتُمْ تَعْلَمُونَ ﴿٢٧﴾

(27) O you who believe, do not betray Allāh and the messenger and do not knowingly betray your mutual trusts.

## THE PROHIBITION AGAINST BETRAYING ALLĀH, THE HOLY PROPHET صلى الله عليه وسلم AND MUTUAL TRUSTS

Durrul Manthūr (v.3 p. 178) reports from Sayyidina Jābir رضى الله عنه that when Abu Sufyān left Makkah, Jibr'il عليه السلام informed the Holy Prophet صلى الله عليه وسلم of his exact whereabouts and ad led that the imminent attack be kept secret. However, some Hypocrites (*Munāfiqīn*) informed him by letter that the Holy Prophet صلى الله عليه وسلم was planning to attack his caravan. It was on this occasion that Allāh revealed the above verse.

Another narration by Ibn Shihāb Zuhri رحمه الله states that when the Banu Quraizah broke the pledge that they made with the Muslims, the Companions (*Sahāba*) رضى الله عنهم laid siege to their fort. The Jews of the Bani Quraizah decided that they would be content with the decision made by Sayyidina Sa'd bin Mu'ādh رضى الله عنه. In accordance with the injunctions of the Jewish Torah, he decided that all their mature males be executed and that their women and children be taken prisoner.

When Sayyidina Abu Lubaba رضى الله عنه, who was an acquaintance of the

Jews, found out about this decision he informed the Jews about it by drawing his finger across his neck. The above verse was consequently revealed. When Sayyidina Abu Lubaba رضى الله عنه realised his folly of betraying Allāh and the Holy Prophet صلى الله عليه وسلم he tied himself to a pillar of the mosque (*Masjid*). He then swore never to taste anything, nor drink anything until he dies or Allāh accepts his repentance.

When the Holy Prophet صلى الله عليه وسلم heard about this he said, "If he had come to me first, I would have sought forgiveness on his behalf. Now since he has committed himself, I can only leave him until Allāh accepts his repentance (*Taubā*)."

So he did not eat or drink for seven days, until he fell unconscious. When Allāh forgave him, The Holy Prophet صلى الله عليه وسلم untied him from the pillar. [*"Ruhul Ma'āni" v.9 p.190*]

Whatever the circumstances of revelation are, the implication of the verse is general. For this reason, Sayyidina Abdullāh bin Abbās رضى الله عنه mentioned that the verse means that people should not betray Allāh by neglecting the obligations (*Farā'idh*), and they should not betray the Holy Prophet صلى الله عليه وسلم by neglecting his Sunnah. [*Durrul Manthūr v.3 p.178*]

It is therefore understood that disobedience to Allāh and the Holy Prophet صلى الله عليه وسلم amounts to betraying them. Divulging secrets also falls into this category.

After prohibiting the betrayal of Allāh and the Holy Prophet صلى الله عليه وسلم, Allāh adds, "*and do not knowingly betray your mutual trusts.*" Since the word "*trusts*" is very general and broad in meaning, every type of trust should be upheld with utmost care.

In the monetary sense, trusts are easily understood. People place their wealth in the possession of others as a trust expecting to receive the same back upon demand. Betraying such a trust would mean that the person in whose custody the trust is placed does not return the trust at all or does not return it in full. There are various other examples of this and each trust should be returned to the rightful owner. Allāh should be feared in this regard and it is regrettable that even visibly pious people are negligent in these matters.

Kings, statesmen and rulers also have a very burdensome responsibility, which falls under the ambit of trusts. They are dutibound to fulfil their tasks in accordance with the Shari'ah, without betraying the trust of the masses in any way. Tradesmen, neighbours, relatives, spouses, etc are all entrusted to fulfil their respective responsibilities. Whoever is found lacking in the fulfilment of his trust will have to answer before Allāh on the Day of Judgement. A detailed discussion on this subject is to be found in the commentary of verse 58 of Surah Nisā, where Allāh says, "*Verily Allāh instructs you to restore trusts to their rightful owners and that you judge between people with justice.*" [*Surah 4, verse 58*]

The word "*knowingly*" is added in this verse, meaning that although betrayal should never take place, it is especially worse when one is aware of the consequences.

وَأَعْلَمُوا أَنَّمَا آمَاؤُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ  
وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

(28) Know that verily your wealth and your children are a test and that indeed a grand reward is with Allāh. (29) O you who believe, if you fear Allāh, He will grant you something decisive, will expiate your sins and forgive you. Allāh is extremely Bountiful.

### ONE'S WEALTH AND CHILDREN ARE A TEST

The first of the above verses states that a person's wealth and children are a test for him. Involvement with one's wealth and children causes one to be neglectful of one's duties to Allāh. They do not permit him to participate in Jihād, to perform his Salāh properly and he is then even hesitant to pay Zakāh in full. Some people delay performing their hajj for many years because of their family and business commitments. In fact, many have died without performing Hajj for the same reason. In a like manner, people are hindered from many obligations (*Farā'idh*) and compulsories (*Wājibāt*) because of their wealth and families.

Commentators say that wealth has been mentioned before children because the test of wealth is greater. Sayyidina Ka'b bin Ayādh رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, Every Ummah has a test and the test of my Ummah is in wealth." [*Mishkāt* p. 442]

Firstly, a person has to consider how to earn his wealth and ensure that Allāh's laws are not broken in the process. Thereafter, the concern is to spent it in the correct way.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The feet of the son of Ādam will not move on the Day of Judgement until he answers five questions. (1) How he spent his life? (2) How he spent his youth? (3) How he earned his wealth? (4) How did he spend it? (5) Did he practise his knowledge?" [*Ibid*]

It is commonly seen that many people are negligent about how they earn their wealth. Thereafter, in pleasing their wives and children they violate the injunctions of Allāh when spending the same wealth. Lawful (*Halāl*) wealth is then squandered in Unlawful (*Harām*) pursuits. Eventually they often have to resort to various illegal ways to acquire more wealth. They steal, gamble, accept bribes, indulge in usury, swindle others, commit fraud and embezzle funds from wherever they are able to exploit. People then think that they are affluent in terms of worldly possessions as they continue to indulge in these activities. They should rather think that they are destroying their Hereafter with their ill-gotten wealth. However, their love for wealth blinds them to this fact.

In pleasing their children, some people involve themselves in many dark deeds. Huge sums of money are squandered in lavish wedding receptions and in

building huge mansions in preparation for their future. In doing this, many sins are committed while the injunctions of the Religion (*Dīn*) are openly transgressed.

A believer (*Mu'min*) should always be concerned that he does not fail in these two great tests. Just as the punishment for failure is so great, the rewards for success are tremendous. Allāh says, "indeed a grand reward is with Allāh."

### THE PRIZE FOR PIETY (TAQWA)

"O you who believe, if you fear Allāh, He will grant you something decisive, will expiate your sins and forgive you." Certain commentators mention that the "decisive" thing mentioned in the verse is guidance and a special light in the heart by which a person can distinguish between right and wrong. Others maintain that it refers to the assistance that Allāh grants to the believers (*Mu'minin*) so that they may acquire honour and so that the disbelievers (*kuffār*) are disgraced. Yet another opinion is that it refers to the victory of the believers (*Mu'minin*) whereby the Religion (*Dīn*) receives favourable publicity. ["*Ruhul Ma'āni*" v.9 p. 196]

In conclusion Allāh says, "Allāh is extremely Bountiful."

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ  
وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾

(30) When the disbelievers schemed against you to imprison you, kill you or exile you. They plan and Allāh plans, and Allāh is the best of planners.

### THE PLOTTING OF THE MAKKAN POLYTHEISTS BEFORE THE MIGRATION (HIJRAH)

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that when the Ansār of Madinah accepted Islām, the Polytheists of Makkah grew very concerned and convened a meeting in the Dārūn Nadwa (a courthouse). Devil (*Shaytān/Iblīs*) assumed the form of an old man and presented himself at this meeting. When they asked him who he was, he replied that he was the Sheikh of Najd and that he decided to avail himself when he heard of their meeting so that they are not deprived of his valuable advice.

A person by the name of Abul Bakhtari said that the Holy Prophet صلى الله عليه وسلم should be locked in his home with all doors and windows sealed. He added that only a small vent should be left open and some grain and water be passed through it. They should all then wait for him to perish, as was done with many other poets before. Upon hearing this, the Sheikh of Najd screamed and told them that if this were done, the followers of the Holy Prophet صلى الله عليه وسلم would march in battle against them and force them to release him. Everyone agreed.

Thereafter a person called Hishām bin Amr mentioned, "This person [the Holy Prophet صلى الله عليه وسلم] should be put on a camel and sent out of town. It will not matter to you thereafter where he goes and then you will be in peace."

Upon hearing this, the accursed Devil (*Iblīs*) objected and told them, "You are all well aware of how sweet is the speech of this person. You also know how infatuated people become with he talks. I swear by Allāh that if you carry out this opinion, he will influence many others and they will march on you and exile you from your town." Everyone agreed to what he said.

### THE OPINION OF ABU JAHL AND THE ENDORSEMENT OF DEVIL (*SHAYTĀN*)

Thereafter Abu Jahl presented his opinion saying, "By Allāh I shall tender such a proposal besides which there is no alternative. I propose that a burly person from every tribe of the Quraysh be selected and each be given a sword. They should then collectively kill Muhammad صلى الله عليه وسلم. In this way his blood will be on the hands of all the tribes and the Bani Hāshim [the tribe of the Holy Prophet صلى الله عليه وسلم] will be unable to take retaliation (*Qisās*) from all of them. They will be forced to accept the blood money (*Diyah*) which will be contributed by all the tribes."

Upon hearing this, Iblis said, "That person has given an excellent opinion! He is the best of you in his opinions. I also feel that there is no alternative to what he has proposed." Everyone agreed and they left the meeting.

### JIBR'ĪL عليه السلام INFORMS THE HOLY PROPHET صلى الله عليه وسلم AND HE LEAVES FOR THE MIGRATION (*HIJRAH*)

While the Polytheists dispersed, Jibr'īl عليه السلام informed the Holy Prophet صلى الله عليه وسلم about what they had planned and told him not to spend the night in his home. The Holy Prophet صلى الله عليه وسلم put Sayyidina Ali رضي الله عنه in his place at home and assured him that he would be safe. The Holy Prophet صلى الله عليه وسلم left him to return the valuables of the Makkans to them since they used to entrust these to him for safekeeping.

As the assassins surrounded the house, The Holy Prophet صلى الله عليه وسلم left with a handful of sand which he threw at them so that they did not see him. He then recited the following verse of Surah Yāsin [Surah 36, verse 9], "We have placed a barrier in front of them and a barrier behind them, and We have enveloped them so they cannot see." That night the Holy Prophet صلى الله عليه وسلم and his companion Sayyidina Abu Bakr رضي الله عنه reached the cave of Thaur.

### THE FAILURE OF THE POLYTHEISTS

When morning dawned, the Polytheists (*Mushrikīn*) were stunned to see that Sayyidina Ali رضي الله عنه emerged from the house instead of the Holy Prophet صلى الله عليه وسلم. When they asked Sayyidina Ali رضي الله عنه where the Holy Prophet صلى الله عليه وسلم was, he replied that he did not know.

They then followed the footprints of the Holy Prophet صلى الله عليه وسلم until it led to the cave of Thaur. Seeing a spider's web at the entrance, they thought that none could have entered, so did not even look further. After remaining in the cave for three days, the Holy Prophet صلى الله عليه وسلم left for Madinah and reached there safely. It is with regard to this incident that Allāh says, "They plan and Allāh plans, and Allāh is the best of planners." [Al Bidaya wan Nihayah p.175 to 181]



وَإِذَا نُتِلَّ عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا  
 أَسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذَا حَقًّا مِنْ عِنْدِكَ  
 فَامْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اقْتُلْنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾ وَمَا كَانَتْ  
 اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَتْ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

(31) When Our verses are recited to them they say, "We have heard! We could say the same things if we wished to. These are no more than the fables of the old people." (32) When they said, "O Allāh! If this really is the truth from You, then shower on us stones from the skies, or afflict us with a painful punishment." (33) Allāh shall not punish them while you are among them and Allāh will not punish them when they are seeking forgiveness.

## THE OBSTINACY OF THE POLYTHEISTS AND THEIR CLAIM THAT THEY CAN ALSO PRODUCE THE LIKE OF THE QUR'ĀN

A person from the Banu Abdid Dār tribe called Nadhr bin Hārith was a staunch enemy of the Holy Prophet صلى الله عليه وسلم. The Arabs were unable to meet the challenge of the Qur'ān to produce anything like it since it is the summit of eloquence. To undermine the Qur'ān, he used to say, "We have heard! We could say the same things if we wished to." He wished to impress on the people that he could also say the things mentioned in the Qur'ān, but thought it futile to do so.

He also added, "These are no more than the fables of the old people." By this he meant to tell the people that the preaching of the Holy Prophet صلى الله عليه وسلم was not from Allāh, but that the Holy Prophet صلى الله عليه وسلم was merely relating the incidents that are found documented in books.

Besides Nadhar, other Polytheists also said similar things. Allāh says in Surah An'ām, "..... to the point that they will come to debate with you, the disbelievers saying, 'This is only the fables of the men of old.'" [Surah 6, verse 25]

They said these things because of their obstinacy since they all knew that the Holy Prophet صلى الله عليه وسلم was unlettered and that no books were available to him.

## THE SUPPLICATION (DU'Ā) OF NADHR BIN HĀRITH FOR ALLĀH'S PUNISHMENT

When Nadhr bin Hārith used to make the above statements, Sayyidina Uthmān bin Madh'ūn رضى الله عنه told him to fear Allāh because the talks of the Holy Prophet صلى الله عليه وسلم were all true. He responded by saying that what he said was also true. Sayyidina Uthmān bin Madh'ūn told him that the Holy Prophet صلى الله عليه وسلم said "Lā ilāha illallāh." Nadhr retorted by saying, "I also say 'Lā ilāha illallāh' but these idols are Allāh's daughters."

It was then that he prayed to Allāh as mentioned in the verse viz. "O Allāh! If this (Islām) really is the truth from You, then shower on us stones from the skies, or afflict us with a painful punishment."

The Jews also made a similar supplication, as mentioned in Surah Mujādalah [Surah 58, verse 8], "Why does Allāh not punish us for what we say?" Even today many people who stand for falsehood make similar statement. They do not realise that the affliction of a punishment does not determine the error of claim. The truth is established by the Qur'ān, the Ahadīth and logical reasoning.

Allāh sends His punishment as and when He pleases. It often occurs that he punishes people when they request for punishment, but it also occurs that he sends the punishment later. Some commentators have mentioned that the opening verse of Surah Ma'arij [Surah 70, verses 1,2] was also revealed with reference to Nadhr bin Hārith. Allāh says in that verse, "The questioner asks you about the pending punishment..." Allāh answered his supplication and he was killed in the battle of Badr. [Jalālain and footnote p. 473]

Sayyidina Anas رضى الله عنه reports that the supplication (du'ā) in the above verse (i.e. "O Allāh! If this really is the truth from You, then..." ) was made by Abu Jahl. He requested for a general punishment to afflict all the Polytheists, but Allāh did not grant this, the reason for which He gives in the next verse viz. "Allāh shall not punish them while you [the Holy Prophet صلى الله عليه وسلم] are among them and Allāh will not punish them when they are seeking forgiveness." [Bukhari v.2 p.670]

It is the principle with Allāh that He will never punish the inhabitants of any place until He has ensured that His messenger has left them first. When all the previous Prophets (Anbiya) عليهم السلام were instructed to leave their towns before the descent of Allāh's chastisement, how could it be possible that the final and most beloved messenger of Allāh صلى الله عليه وسلم be allowed to be punished with his people?

It was only when the Holy Prophet صلى الله عليه وسلم left Makkah and migrated to Madinah that 70 disbelievers (kuffār) were slain in the battle of Badr, among them were Abu Jahl and Nadhr bin Hārith.

## ISTIGHFĀR IS A GUARANTEE OF SAFETY

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that two factors saved of the people of Makkah. One was the presence of the Holy Prophet صلى الله عليه وسلم and the other was Istighfār (seeking forgiveness from Allāh). When the Holy Prophet صلى الله عليه وسلم left Makkah, the people of Makkah were left with only Istighfār and when Makkah was conquered by the Muslims, only a few exceptionally evil persons were killed, while the rest accepted Islām. Thereafter they were secured from being punished.

Sayyidina Abdullāh bin Abbās رضى الله عنه has also mentioned, "Undoubtedly Allāh has granted the Ummah two securities. As long as the two (or one of them) remains within the Ummah, they will be saved from Allāh's chastisement. Although Allāh has removed one viz. The Holy Prophet صلى الله عليه وسلم, the other is still with them viz. Istighfār.

Sayyidina Fudhāla bin Ubayd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "People will be saved from punishment as long as they continue to seek His forgiveness." (It is apparent from this that people who have been punished had stopped making Istighfār). The commentary of the above verse has

been extracted from Ibn Kathīr (v.2 p.303 to 305).

وَمَا لَهُمْ آلَا يَعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا  
أَوْلِيَاءَهُ ۖ إِنَّا أَوْلِيَ الْأُمُشْقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ  
صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ  
تَكْفُرُونَ ﴿٣٥﴾

(34) What do they have that Allāh should not punish them when they prevent (others) from the Masjidul Harām while they are not its guardians? Its guardians are only those who possess piety (taqwa), but most of them do not know. (35) Their prayer by the House (Ka'ba) is merely whistling and clapping. "So taste the punishment because you used to disbelieve!"

### THE POLYTHEISTS USED TO PRAY AT THE KA'BA BY CLAPPING THEIR HANDS AND WHISTLING

In this verse Allāh tells the Polytheists that they really deserve to be punished because of their actions, although the previous verse stated that they will not be punished because of the two reasons mentioned above. Their first crime was that they forced the Holy Prophet صلى الله عليه وسلم and the Companions (Sahāba) رضى الله عنهم to leave Makkah, thereby preventing them from the Masjidul Harām. Then, when the Muslims came to Makkah after six years, they prevented them from performing Umrah in the Masjidul Harām. Although Allāh did not punish all of them simultaneously, their leaders were killed at Badr.

Allāma Baghawī رحمه الله عليه writes in "Ma'ālimut Tanzīl" (v.2 p.246) that the verse "Allāh shall not punish them while you are among them and..." refers to a punishment that would affect all of them at once. The above verse ("What do they have that Allāh should not punish them when..." ) refers to the punishment that they received when they were killed in battle.

According to other commentators, the first verses refers to the punishment of this world, while the second refers to their punishment in the Hereafter which is inevitable. This interpretation makes it easy to understand the relationship between these verses and the last one viz. "So taste the punishment because you used to disbelieve!"

"What do they have that Allāh should not punish them when they prevent (others) from the Masjidul Harām while they are not its guardians?" This verse states that the Polytheists were never the rightful custodians and trustees of the Masjidul Harām. The rightful custodians of the Ka'ba can only be those who attest to Oneness of Allāh (Tawhīd), as Allāh says, 'its guardians are only those who possess piety (taqwa), but most of them do not know.' When the Muslims conquered Makkah, they became the custodians of the Ka'ba. ["Ruhul Ma'āni" v.9 p.203]

The Polytheists thought that they were entitled to be the guardians of the Ka'ba because they worshipped there. Alluding to the frivolous nature of their worship, Allāh says, "Their prayer by the House (Ka'ba) is merely whistling and

clapping." All actions inspired by Devil (*Shaytān*) must include activities like clapping, whistling, singing and dancing. Allāh therefore dispelled their claim to be worshippers by indicating that their worship was linked to Devil (*Shaytān*).

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُفْثِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾  
 لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

(36) Verily the disbelievers spend their wealth to forbid from Allāh's path. They will soon spend their wealth, then this wealth shall be a source of regret for them where after they will be defeated. The disbelievers shall be gathered towards Hell... (37) "....so that Allāh may separate the impure ones from the pure. And He will combine the impure ones and pile them a top each other, then place them all in Hell. These are the losers.

## THOSE WHO FORBID PEOPLE FROM ALLĀH'S PATH WILL BE DEFEATED

Ibn Kathīr (v.2 p.307) reports that when the survivors of Badr returned to Makkah, they confronted Abu Sufyān. They told him that they had marched to defend him and his caravan and many of their fathers, sons and brothers were killed, while he returned safely with the caravan. They demanded that the people now contribute towards the preparation of another army that will avenge their defeat at Badr. They therefore collected funds for this. Sayyidina Abdullāh bin Abbās رضي الله عنه reports that the above verse was revealed with regard to this collection of theirs.

"Ma'alimut Tanzil" (v.2 p.247) reports that this verse was revealed with reference to those people who spent on the Makkan army while they were marching to Badr by slaughtering numerous camels to feed them. Sayyidina Hakam bin Uyaynah رحمه الله عليه mentioned that the verse was revealed with reference to Abu Sufyān, who spent 40 Awqiya of silver on the army that marched to Uhud. (One Awqiya is equivalent to 40 Dirhams).

Allāma Ibn Kathīr رحمه الله عليه says that the purport of the verse is general even though it may have been revealed with specific reference to certain incidents. He says that whoever will spend to forbid others from Allāh's path shall be a loser in both worlds, while Allāh's Religion (*Dīn*) will still flourish. They will then regret that they were defeated in this world and will also be made to suffer in the Hereafter.

"The disbelievers shall be gathered towards Hell so that Allāh may separate the impure ones from the pure." The pure and pious people will enter into Heaven (*Jannah*). On the other hand, Allāh "will combine the impure ones and pile them atop each other, then place them all in Hell. These are the losers." Just like the disbelievers

(*kuffār*) all combined and pooled their resources to combat Islām, they will all be combined in Hell, where they will suffer until eternity.

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ  
سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾

(38) Tell the disbelievers that if they desist, they will be forgiven for the past. However, if they continue, then the ways of the previous nations have passed.

### THE DISBELIEVERS (*KUFFĀR*) ARE ENCOURAGED TO ACCEPT ISLĀM AND WARNED AGAINST CLINGING TO THEIR WAYS

In this verse, Allāh commands the Holy Prophet صلى الله عليه وسلم, "Tell the disbelievers that if they desist they will be forgiven for the past." By repenting and accepting Islām, they will be forgiven for all their previous transgressions against Islām and the Muslims.

Sayyidina Amr bin Al Ās رضى الله عنه, who was once an arch enemy of Islām, said to the Holy Prophet صلى الله عليه وسلم when he accepted Islām, "O the Holy Prophet صلى الله عليه وسلم I shall pledge allegiance to you on condition that I be forgiven." The Holy Prophet صلى الله عليه وسلم replied, "O Amr! Do you not know that Islām destroys whatever preceded it, that migration destroys whatever sins were committed prior to it, and that Hajj also annihilates all sins committed prior to it?" [Muslim v.1 p.72]

The commentators of the Ahadith, with substantiation from numerous proofs have written that migration (Hijrah) and Hajj expiate all minor sins. However, they do not serve to secure forgiveness from the clues and rights owed to other people.

"However, if they continue, then the ways of the previous nations have passed." If the disbelievers (*kuffār*) chose to remain adamant and adhere to their erroneous ways, the same punishment and defeat will come to them as afflicted the disbelievers (*kuffār*) of previous nations.

The author of "Ma'ālimut Tanzīl" interprets the verse to mean that if they remain disbelievers (*kuffār*), Allāh shall continue to assist His Prophets (*Anbiya*) عليهم السلام and the believers (*Mu'minīn*) against them as He did in the past. Eventually they will be vanquished and destroyed.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنَّ أَمْتَهُمْ  
فَاتِ اللَّهِ بِمَا يَفْعَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ نَعَمْ  
الْمَوْلَى وَيَعَمْ النَّصِيرُ ﴿٤٠﴾

(39) Fight them until no anarchy exists and all Religion (Dīn) is for Allāh. So if they desist, then indeed Allāh is Watchful over what they do. (40) If they turn

away, then know that Allāh is your Protecting Friend. What a terrific Friend and what a terrific Helper!

## FIGHT THE DISBELIEVERS (KUFFĀR) UNTIL ALL RELIGION (DĪN) IS FOR ALLĀH

Allāh says, "*Fight them [the disbelievers (kuffār)] until no anarchy [disbelief (kufr) and polytheism (shirk)] exists and all Religion (Dīn) is for Allāh.*" i.e. Until all the disbelievers (kuffār) accept Islām and believe in the Oneness of Allāh.

Certain commentators have interpreted the verses to mean that the disbelievers (kuffār) of Arabia should be fought until they all accept Islām, since Atonement (Jizya) is not accepted from them. Others have interpreted it to mean that every disbeliever (kāfir) should be made to accept either one of two things viz. Islām or payment of the Atonement (Jizya). In each of the two circumstances, Islām will reign supreme over disbelief (kufr).

The Companions (Sahāba) رضى الله عنهم and those after them maintained the practice of Jihād, but when they neglected this duty, they were overcome by the enemies and subdued as is witnessed today,

"So if they desist, then indeed Allāh is Watchful over what they do." The Muslim is only charged with what he can visibly assess. If any disbeliever (kāfir) accepts Islām merely to be safe from the Muslims, then they cannot kill him in battle merely because of their suspicions. Allāh is the One who knows the inner condition of hearts. He shall take such people to task and protect the believers (Mu'minīn) from their evil.

The Holy Prophet صلى الله عليه وسلم once sent Sayyidina Usāma bin Zaid رضى الله عنه as the commander of military detachment to fight the tribe of Bani Juhaynah. During the battle, when he was about to kill one of the enemy, the person exclaimed, "Lā ilāha IllAllāh!" Despite this declaration of Islām, Sayyidina Usāma رضى الله عنه killed him.

When the incident was reported to the Holy Prophet صلى الله عليه وسلم, he told Sayyidina Usāma رضى الله عنه, "Did you kill him despite the fact that he attested 'Lā ilāha IllAllāh?'" Sayyidina Usāma رضى الله عنه replied, "He only said so to save his life." The Holy Prophet صلى الله عليه وسلم said, "Then why did you not cut open his heart to see?"

The Holy Prophet صلى الله عليه وسلم intended to impress upon him that people can only judge by that which is apparent to them. Only Allāh knows the true condition of a person's heart and man cannot be aware of this even though he may cleave open a person's heart. If they intend to harm the Muslims by their false attestation of Islām, Allāh will protect the Muslims from them.

"If they turn away, then know that Allāh is your Protecting Friend." If the disbelievers (kuffār) do not submit to Islām and are determined to fight the Muslims, then the Muslims should not be afraid because Allāh is always there to assist them. When He is there to assist, none should refrain from 'ihād, because Allāh is the best of allies. Allāh concludes by saying, "*What a terrific Friend and what a terrific Helper!*"

## PART TEN

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِن كُنتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ  
الْفُرْقَانِ يَوْمَ التَّلَاقِ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

(41) Know that from whatever spoils of war that you acquire, a fifth of it shall be for Allāh, His messenger, the relatives, the poor, the orphans and the travellers; if you believe in Allāh and what We have revealed to Our slave on the day of the decision, the day when the two parties clashed. And Allāh has power over everything.

### THOSE DESERVING OF THE SPOILS OF WAR

As has already passed, the wealth and property of the enemy that are captured in battle are referred to as the spoils of war and are to be distributed among the Muslims according to Allāh's decree. The above verses states that one fifth of the sum of all the booty should be separated and then the remaining four fifths must be distributed among the Mujāhidīn (those Muslim soldiers who fought in that particular battle).

Allāh says with regard to the recipients of the one fifth, 'a fifth of it shall be for Allāh, His messenger, the relatives [of the Holy Prophet صلى الله عليه وسلم] the poor, the orphans and the travellers...' Commentators mention that Allāh is stated to be one of the recipients merely for the sake of blessings. Allāh is not in need of anything and His name is mentioned because the booty is distributed according to His injunctions.

The shares of the Holy Prophet صلى الله عليه وسلم and his relatives no longer apply after his demise. However, those living relatives of the Holy Prophet صلى الله عليه وسلم who fall into the categories of "the poor, the orphans and the travellers" may receive a share from the booty as one of these. In fact, they will be given preference over all the others in their respective categories. The Leader of the Believers (Amīr al Mu'minīn) will not be obliged to distribute the spoils among each and every poor, orphaned or travelling person, but will grant shares to whomsoever of these he pleases, according to his discretion. The above ruling is according to the Hanafi school of jurisprudence.

After stipulating the recipients of the fifth, Allāh goes on to say, "...if you believe in Allāh and what We have revealed to Our slave on the day of the decision, the

day when the two parties clashed." The Muslims should distribute the booty according to the decree of Allāh if they really believe in Allāh and the victory at Badr, where Allāh assisted them through unseen avenues. The booty was, therefore, also acquired by His assistance and should therefore be distributed according to His decree.

## THE DAY OF THE DECISION

"the day of the decision" refers to the battle of Badr. This battle conclusively proved that Islām was the true Religion (*Dīn*) since the Muslims, although far inferior to the disbelievers (*kuffār*) in terms of resources, decisively defeated the disbelievers (*kuffār*) army. It proved that the assistance of Allāh was with the believers (*Mu'minin*).

Many Arab tribes doubted the strength of the Muslims and feared the dominance of the Makkans. When the Muslim were victorious at Badr, the Arab tribes opened their eyes and they realised that the Polytheists were wrong in their beliefs.

"And Allāh has power over everything." Allāh was the One who conferred on the Muslims their victory and the booty. If He had not willed that they receive these things, they should still be content. Therefore, since He had granted them the larger portion of the booty (i.e. four fifths), they should happily spend the remaining fifth on those deserving of it. Then too, this one fifth will be spent on none other but their very own people and the wealth will still remain within the ranks of the Muslims.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾ إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَادَكُمُ كَثِيرًا لَفُشِنْتُمْ وَلَنَنْزَعْنَهُ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي آعِينِكُمْ قَلِيلًا وَقَلِيلُكُمْ فِي آعِينِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾

(42) When you were on the near bank and they were at the far bank and the caravan was below you. If you had promised to meet each other, you would have differed with regard to the appointment, but Allāh decides a matter that was destined to pass. So that he who was to be destroyed may be destroyed after the establishment of a clear proof and so that he who was to live may live after the establishment of a clear proof. Without doubt Allāh is All Hearing, All Knowing. (43) When Allāh showed them to you in your dream as few in



number. If He had showed them to you as many in number you (people) would have lost courage and disputed about the issue. However Allāh saved you. Undoubtedly He has profound knowledge of what is in the hearts. (44) And when you clashed with them, We made them appear as few in number in your eyes and We diminished your number in their eyes so that Allāh may conclude a matter that was destined to pass. All matters return only to Allāh.

## THE SCENE AT BADR AND ALLĀH'S UNSEEN ASSISTANCE

The Polytheists camped at a place in Badr that was further from Madinah and which was more conducive to fighting. When the Muslims arrived, they were forced to camp in an area that was sloping and covered with loose sand. Their position was closer to Madinah. In comparison to them, the caravan was lower in altitude since they were travelling along the coast, approximately three miles from Badr.

The Muslims never anticipated a battle with the disbelievers (*kuffār*), but had intended only to attack the caravan of Abu Sufyān. However, they were gradually drawn into battle because it was the intention of Allāh that they defeat the disbelievers (*kuffār*) in battle and it becomes known that the Muslims were a force to be reckoned with.

Before the battle, the Holy Prophet صلى الله عليه وسلم saw in a dream that the disbelievers (*kuffār*) were few in number, and the Companions (*Sahāba*) رضى الله عنهم were encouraged by this. If Allāh had shown the Holy Prophet صلى الله عليه وسلم that the disbelievers (*kuffār*) were many in number, the Companions (*Sahāba*) رضى الله عنهم would have lost courage to fight and they would have disputed among themselves whether they should advance to fight or retreat instead.

Referring to this, Allāh says, *"When Allāh showed them to you in your dream as few in number. If He had showed them to you as many in number, you (people) would have lost courage and disputed about the issue. However Allāh saved you. Undoubtedly He has profound knowledge of what is in the hearts."* Allāh knows exactly whose heart is imbued with His love and is devoted to the Hereafter. He is also well aware of those who entertain love only for this world, have no inclination for the Hereafter and are cowardly.

Thereafter, Allāh makes mention of yet another favour to the Muslims during the battle. He says, *"And when you clashed with them, We made them appear as few in number in your eyes and We diminished your number in their eyes so that Allāh may conclude a matter that was destined to pass."* In this way, the Muslims fought with fervour and the disbelievers (*kuffār*) fought with complacency. Consequently Allāh brought to a conclusion the victory of the Muslims and the disbelievers (*kuffār*) were left vanquished.

"Ma'ālimut Tanzīl" (v.2 p.253) reports from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه who said, *"During the battle of Badr, the Polytheists seemed so few that I asked a companion whether he thought that they numbered even '10. He replied that he estimated them to be only a hundred. When we captured one of the enemy soldiers and asked him how many they were, he informed us that they were a thousand strong."*

“So that he who was to be destroyed may be destroyed after the establishment of a clear proof and so that he who was to live may live after the establishment of a clear proof” After the battle of Badr, the truth of Islām became manifest, as did the falsehood of idolatry. After this, if any person died as a disbeliever (*kāfir*), he would have died after this clear proof of Badr and will have none but himself to blame. Similarly, the one who accepts Islām and lives accordingly, he will have done so after this truth had become manifest. The paths to the truth and falsehood had now become clear and people could choose the one or the other.

**Lesson:** Verse 13 of Surah Āl Imrān states, “Indeed there was a sign for you in the two groups which met. One group fought in the way of Allāh and the other were disbelievers, who saw them as twice their number with their very eyes. Allāh strengthens with His aid whomsoever He wills. Truly in this is a lesson for those of foresight.” The apparent contradiction between the underlined portion of this verse and the verse of Surah Anfāl under discussion has been clarified in the commentary of this verse of Surah Āl Imrān.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِشَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ يَمَّا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

(45) O you who believe, when you lock in combat with an army, then be resolute and remember Allāh abundantly so that you may be successful. (46) Obey Allāh and His messenger and do not fall into dispute with each other, for then you will become cowardly and your strength will be lost. Be patient, for verily Allāh is with the patient ones. (47) 'Do not be like those who leave their homes pompously to show people and they forbid (others) from Allāh's path. Allāh encompasses all that they do.

## BE STEADFAST WHEN ENCOUNTERING THE ENEMY AND REMEMBER ALLĀH IN ABUNDANCE

Allāh instructs the Muslims in the above verse saying, “O you who believe, when you lock in combat with an army, then be resolute...” Sayyidina Abdullāh bin Abi Awfa رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, “Never hope to meet the enemy and ask Allāh for safety. When you do face them in combat, then fight with fortitude.” [Bukhari v.2 p.424]

An identical hadith has been reported in the “Musnad” of Dārmi (v.2 p.135) from Sayyidina Abdullāh bin Umar رضى الله عنه with the addition, .... When you do face them in combat, then fight with fortitude and remember Allāh profusely. If the enemy scream and shout, you should remain silent.”

The hadith teaches that although Muslims should ask Allāh that they live in peace, they should not show any signs of weakness and cowardice. They should fight with determination and remain absorbed in the remembrance (*Dhikr*) of

Allāh. They should also abstain from screaming and shouting. Sayyidina Zaid bin Arqam رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh loves silence on three occasions. When the Qur'ān is being recited, when fighting in battle and at a funeral." [Ibn Kathīr v.2 p.3 16]

"...and remember Allāh abundantly..." This is especially important at the time of battle and entails making supplication (*du'ā*), praying for assistance, reciting *Allāhu Akbar*, *SubhānAllāh*, etc. Since the believer (*Mu'min*) fights, lives and dies only for Allāh, he cannot afford to forget Allāh at this most crucial time. Although he appears to be engrossed in fighting, his heart is attached to Allāh. Dhikr is highly rewarded on this occasion.

Sayyidina Sahl bin Mu'ādh narrates from his father رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, "Indeed the rewards for *Salāh*, fasting and remembrance (*Dhikr*) are multiplied seven hundred fold in comparison to spending in Allāh's path." [Abu Dawūd v.1 p.338] The reward for spending in Allāh's path is itself multiplied a minimum of seven hundred fold. [At Targhīb wat Tarhīb v.2 p.253]

The same person also narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh shall record that person among the *Siddiqīn* (righteous), martyrs and Prophets (*Anbiya*) عليهم السلام, who recites a thousand verses of the Qur'ān while in the path of Allāh." [At Targhīb wat Tarhīb v.2 p.267]

".....so that you may be successful." The recipe for success in both worlds is fighting with fortitude and engaging in Allāh's remembrance.

## MUSLIMS LOSE THEIR STRENGTH WHEN THEY DISPUTE WITH EACH OTHERS

"Obey Allāh and His messenger and do not fall into dispute with each other, for then you will become cowardly and your strength will be lost." By falling into mutual disputes and conflicts the Muslims lose their credibility in the eyes of the disbelievers (*kuffār*), who then grow bold in their attitude towards the Muslims. They then lose their fear and respect for the Muslims and the Muslims gradually weaken in the face of the mounting aggression against them.

Unity can be attained only when hearts are united. It is in unity that the onslaughts of the disbelievers (*kuffār*) can be thwarted and victory can be gained over them.

"Be patient, for verily Allāh is with the patient ones." Patience is a most effective weapon of the Muslims and is required in every sphere of their lives, be it personal, social or international. By exercising patience, every problem can be solved. By being content and patient with Allāh's decrees, a person earns tremendous rewards and this allows one to successfully overcome the obstacles of life.

The instruction of patience follows the mention of mutual disputes. This alludes to the fact that patience is necessary to maintain cordial relations and to avoid disputes. It is inevitable that people will fall into controversy and disputes, even when they are members of the same family. Only will be hurt by the words or actions of the other since all are of different temperaments. These should all be

tolerated for cordial relations to prevail.

It is learnt from this that when people get together for the purpose of consultation, none should insist on his opinion. If anyone does this, it will lead to a quarrel and the object of consultation will be lost. Every person must be content with the final decision of the leader and be perseverant and composed if one's opinion is not accepted. This should be exercised to the extent that even if the decision of the leader led to some harm befalling the party, one should not reproach him for not accepting one's opinion instead.

When Sayyidina Umar رضى الله عنه, in his term of Caliphate (*Khilāfah*), relieved Sayyidina Khālīd bin Walīd رضى الله عنه of his post, the latter did not contest the issue and resumed fighting in Jihād as he always did. True obedience is when one is submissive despite being displeased with the instruction. There can never be unity if every person desires that his opinion must always be selected.

*"Do not be like those who leave their homes pompously to show people and they forbid (others) from Allāh's path."* The diseases of haughtiness and boastful behaviour affect those who consider the world to be everything.

Allāma Baghawi رحمه الله writes in "Ma'ālimut Tanzīl" (v.2 p.254) that this verse refers to the polytheists of Makkah when they left for Badr in pomp and glory. The Holy Prophet صلى الله عليه وسلم then made supplication (*du'ā*) to Allāh saying, "O Allāh! These people have come in pomp and show. They wish to combat You and they deny Your messenger. Assist us with the assistance that You have promised."

Abu Sufyān and the caravan had by then already escaped, so some people advised the Quraysh army that they return to Makkah since their objective was to protect the caravan. Thereupon Abu Jahl said, "By Allāh! We will not return from Badr until we spend three days there, slaughter camels, eat, drink and listen to the singing of the songstresses. Then the Arabs be aware of us and will fear us forever."

In this way they were boastful and arrogant. As a result, Allāh made them then drink from the cups of death and their songstresses mourned instead of singing.

Allāh instructs the believers (*Mu'minīn*) not to be like them and not to be boastful even though they may be superior in number. During the battle of Hunayn, the Muslims were boastful about their superior numbers and initially suffered a temporary defeat. Allāh says with regard to this, *".....as well as on the day of Hunayn when your superior numbers elated you, but these were of no avail to you."* [Surah Taubah (9), verse 25]

Sayyidina Abu Mūsa رضى الله عنه narrates that a person once asked the Holy Prophet صلى الله عليه وسلم "A person fights to acquire booty, another fights for fame, while another fights so that his bravery be displayed. Which of these is in the path of Allāh?" The Holy Prophet صلى الله عليه وسلم replied, "The person who fights so that the word of Allāh is elevated is in the path of Allāh." [Mishkāt p. 33]

The believers (*Mu'minīn*) should fight solely for Allāh's pleasure and they should rely only on Him for assistance. They will then be imbued with humility and will not be arrogant and boastful on the battlefield. Even if they appear

boastful to instil fear in the hearts of the disbelievers (*kuffār*), they are humble at heart. This type of pretentious haughtiness is encouraged in the Ahadīth. [*Mishkāt* p. 287]

The polytheists never accepted Islām, nor did they permit others to do so. In reference to this Allāh described them as people who “forbid from Allāh’s path.” At the end Allāh says, “Allāh encompasses all that they do.” He will punish them for their misdeeds.

وَاذْرَيْنَ لَهُمُ الشَّيْطَانَ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَأَتْهُ الْفِئَتَانِ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

(48) When Devil (Shaytān) beautified their actions for them and told them, “None from man can overpower you today and I am your ally.” But when the two armies faced each other, he took flight and said, “Indeed I am exonerated from you! Without doubt I can see what you cannot see. I am truly afraid of Allāh, and Allāh is severe in punishment.”

## DEVIL (SHAYTĀN) ENTICED THE POLYTHEISTS TO FIGHT BUT THEN FLED FROM THEM ON THE BATTLEFIELD OF BADR

Devil (*Shaytān*) always tries to mislead people into remaining as disbelievers (*kuffār*) and to continue fighting against Islām. It was seen in a previously related incident (when he appeared in the form of the Sheikh of Najd) how he advised the polytheists with regard to the assassination of the Holy Prophet ﷺ.

The polytheists were initially hesitant to leave for Badr because they feared an attack from the tribe of Bani Bakr. While they were consulting about this matter, Iblis appeared to them in the form of Surāqa bin Mālik bin Ju’thum, who was one of the leaders of the Bani Kinana tribe. Addressing them, he told them to proceed in battle against the Muslims and added, “None from man can overpower you today and I am your ally.”

He accompanied them to Badr and he was holding the hand of Hārith bin Hishām when the two armies were settling into their rows to do battle. It was then that he saw Jibr’īl عليه السلام mounted on a steed in front of the Holy Prophet ﷺ. He left the hand of Hārith and began to flee. Hārith told him, “You are fleeing even before the battle?” He then hit Hārith on the chest and told him, “Indeed I am exonerated from you! Without doubt I can see what you cannot see. I am truly afraid of Allāh, and Allāh is severe in punishment.”

When the polytheists returned crestfallen to Makkah, they began to say that Surāqa had caused their defeat. When Surāqa learnt of this, he swore that he was not even aware of the fact that they had even left for battle. When they told him that he was with them, he again swore that he was totally unaware of it. It was only after Surāqa and the others became Muslims that they learned that this was the ploy of Iblis. [*“Ma’ālimut Tanzīl”* v.2 p.255, and *“Ruhul Ma’āni”* v.10 p.15]

Sayyidina Atā رحمه الله عليه has interpreted the statement "I am truly afraid of Allāh" to mean that Devil (*Shaytān*) was afraid that Allāh would destroy him along with them. Other commentators have interpreted it to mean that he warned the disbelievers (*kuffār*) that he was afraid that Allāh would destroy them. He added by warning them that "Allāh is severe in punishment."

Certain other commentators have mentioned that the sentence "and Allāh is severe in punishment" is a new sentence and not related to the warning he sounded to the polytheists. They say that this additional sentence is with reference to the punishment of the Hereafter and not with regard to their defeat and suffering at Badr. This is a statement from Allāh and warns Devil (*Shaytān*) and his supporters that they should not think that by fleeing the battlefield they will be saved from the punishment of the Hereafter. Allāh has mentioned in another verse to devil (*Shaytān*), "Indeed I shall fill Hell with you and with all those who follow you."

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ عَرَّ هَؤُلَاءِ دِينَهُمْ وَمَنْ يَتَوَكَّلْ  
عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

49. When the hypocrites and those in whose hearts there is a disease said "Their Religion (Dīn) has deluded these people." Whoever trusts in Allāh, then indeed Allāh is Mighty, the Wise.

## THE EVIL THOUGHTS AND REMARKS OF THE HYPOCRITES (MUNĀFIQĪN)

The Hypocrites (*Munāfiqīn*) were always trying to harm Islām and the Muslims and made various malicious remarks against them. When the Muslims prepared to face the polytheists who were thrice their number, the hypocrites (*Munāfiqīn*) scoffed, "Their Religion (Dīn) has deluded these people." They meant to say that the Muslims were foolish to face such a large enemy in battle merely on the strength of their faith. Allāh replies to their qualm by saying, "Whoever trusts in Allāh, then indeed Allāh is Mighty, the Wise." Allāh possesses the might to assist the believers (*Mu'minīn*) to victory even though they be fewer in number. He shall render assistance to them according to His wisdom.

Some commentators have mentioned that "those in whose hearts there is a disease" also refers to the hypocrites (*Munāfiqīn*). Others have stated that it refers to those who accompanied the Quraysh in battle. Their hearts were diseased with doubts regarding Islām.

## SOME IMPORTANT DETAILS ABOUT THE BATTLE OF BADR

The following details about the battle are mentioned in the books of history and the biography of the Holy Prophet صلى الله عليه وسلم. These have not been mentioned in the verses of the Qur'ān.

1. The battle took place on the 17th of Ramadhān.
2. Of the 313 Muslims, 76 were from the Muhājirīn (immigrants)

from Makkah) and the rest were of the Ansār (Madinite) tribes of the Aws and Khazraj. [Al Bidāya wan Nihāyah from Sayyidina Abdullāh bin Abbās رضى الله عنه.

3. The Makkan army consisted of between 900 and 1000 warriors. According to certain narrations, they were 950, while others place their figure at more than a thousand.

4. Before the battle, the Holy Prophet صلى الله عليه وسلم pointed out to the Companions (Sahāba) رضى الله عنهم exactly where certain persons of the Quraysh will be killed. They were killed in precisely the same places.

5. Seventy disbelievers (kuffār) were killed and another seventy were taken to Madinah as prisoners of war.

6. Of the 70 disbelievers (kuffār) killed was Abu Jahl, who incited the Polytheists to fight and who displayed great arrogance. Two boys from the Ansār killed him and, while some life was left in him, Sayyidina Abdullāh bin Mas'ūd رضى الله عنه severed his head from his body. The head was presented to the Holy Prophet صلى الله عليه وسلم, who exclaimed, 'Alhamdu Lillāh! (All praise is for Allāh!)"

Another of those killed was Umayyah bin Khalaf. He was the person who severely tortured Sayyidina Bilāl رضى الله عنه when he accepted Islām. On the occasion of Badr, Sayyidina Bilāl رضى الله عنه pointed him out and told the Ansār that he should not be allowed to escape. They then surrounded him and killed him.

7. 'The corpses of polytheists were thrown into a disused well except for the corpse of Umayyah bin Khalaf. His body began to swell and, when they tried to remove it from its armour, the flesh started to fall to pieces. It was then left where it was and covered with sand and stones.

8. 'When their bodies were cast into the well the Holy Prophet صلى الله عليه وسلم addressed them and, calling each one name, said would it now not have pleased you If you had obeyed Allāh and His Prophet صلى الله عليه وسلم? 'We have realised the truth of what our Lord had promised us. Have you realised the truth of what your Lord had promised you?"

Thereupon Sayyidina Umar رضى الله عنه asked, "O the Holy Prophet صلى الله عليه وسلم. You are addressing Lifeless corpses?" The Holy Prophet صلى الله عليه وسلم replied, 'By the Being in 'Whose control is my life! You do not hear what I say better than what they hear." (i.e. They hear as well as you do).

Sayyidina Qatādah رحمه الله mentioned that Allāh granted them life so that they may hear the words of the Holy Prophet صلى الله عليه وسلم and regret their ways.

9. Six Muhājirīn (immigrants) and eight Ansār (inhabitants of Madinah) were martyred at Badr.

10. 'The Muslims remained at 'Badr for three days after the battle and the Holy Prophet صلى الله عليه وسلم sent Sayyidina Abdullah bin Rawāha and Zaid bin Hāritha رضى الله عنه to inform the people of Madinah about their victory.

Sayyidina Usāma bin Zaid رضى الله عنه narrated that they received the news of the victory just as they were returning from burying the daughter of the Holy Prophet صلى الله عليه وسلم Sayyidah Ruqayya رضى الله عنها. She passed away while she was married to Sayyidina Uthmān bin Affān رضى الله عنه, who missed the Battle of Badr because the Holy Prophet صلى الله عليه وسلم had instructed him to attend to his ailing wife in Madinah.

11. During the battle, an eye of Sayyidina Qatādah bin Nu'mān رضى الله عنه was displaced from its socket and hung on his cheek, The Companions (Sahāba) رضى الله عنهم felt that it should be severed, but first referred the matter to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم called for Sayyidina Qatādah رضى الله عنه and placed the eye back, into its socket, where after he could see better with that eye than he could with the other.

'The eye of another companion of the Prophet (Sahabi) رضى الله عنه was struck, by an arrow. The Holy Prophet صلى الله عليه وسلم applied some of his sputum on it, after which the eye functioned once again. [Bukhari and Al Bidāya wan Nihāyah]

12. Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said; "A person who participated in Badr and Hudaibiyyah will never enter Hell." [Al Bidāya wan Nihāyah v. 3 p.29]

Bukhari (Vo.1 p.568) reports that when Sayyidina Hāritha bin Suraqa رضى الله عنه was martyred in the battle of Badr, his mother enquired, "O the Holy Prophet صلى الله عليه وسلم! You are aware of the special relationship I had with my son Hāritha. If he is in Heaven (Jannah), I will be content. but if he is elsewhere (Hell), you will see what I do i.e. I will cry relentlessly." The Holy Prophet صلى الله عليه وسلم replied, 'Shame on what you say! There is not only one Heaven (Jannah), but many. Your son is in the highest Firdous."

Hāfiz Ibn Kathīr رحمه الله writes that this particular Hāritha رضى الله عنه was drinking water from a pond away from the battle and away from the sentries when a stray arrow killed him. It can well be imagined that if he was accorded this high position, what will be the status of those who were martyred while actually fighting?

13. Bukhari (v.2 p.569) reports a hadith in which Jibr'il عليه السلام asked the Holy Prophet صلى الله عليه وسلم, "How do you rate those who participated in the battle of Badr?" The Holy Prophet صلى الله عليه وسلم replied; "We regard them as the best of all Muslims. "Jibr'il عليه السلام said, "In the same way we regard those angels who Participated in Badr as the best of the angels."



وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ  
 وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ  
 لِلْعَبِيدِ ﴿٥١﴾ كَذَّابِ ۖ آلِ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ  
 اللَّهُ بِذُنُوبِهِمْ ۚ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾ ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكْ مُغَيِّرًا نِّعْمَةً  
 أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾ كَذَّابِ ۖ آلِ  
 فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ  
 فِرْعَوْنَ ۖ وَكُلُّ كَانُوا ظَالِمِينَ ﴿٥٤﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا  
 يُؤْمِنُونَ ﴿٥٥﴾

(50) If only you could see how the angels claim the souls of the disbelievers, smiting their faces and backs saying, "Taste the punishment of the Blaze!" (51) "This is because of what your own hands have sent forward and surely Allāh is not oppressive to His bondsmen. (52) Like the ways of the people of Pharaoh (Fir'aun) and those before them, they rejected the verses of Allāh, so Allāh seized them on account of their sins. Verily Allāh is Powerful, severe in punishment. (53) This is because Allāh will not change any favour that He bestowed upon a nation until they change their own actions. Indeed Allāh is All Hearing, All Knowing. (54) Like the ways of the people of Pharaoh (Fir'aun) and those before them. They denied the verses of their Lord, so We destroyed them on account of their sins and We drowned the people of Pharaoh (Fir'aun). They were all oppressors. (55) Without doubt the worst of creatures in Allāh's sight are those who adopt disbelief, so they will never believe.

## THE DISBELIEVERS (KUFFĀR) ARE BEATEN AT THE TIME OF DEATH

Certain commentators mention that the first verse above describes the deaths of those disbelievers (*kuffār*) who were killed at Badr. The angels of death strike them on their faces and their backs and then cast them into the punishment of Hell. Ibn Kathīr رحمه الله عليه and other commentators are of the opinion that the verse applies to the death of all disbelievers (*kuffār*).

Allāh says in Surah Muhammad [Surah 47, verse 27], "What will be their condition when the angels shall claim their souls while smiting their faces and backs?" The second opinion is thus more appropriate. The angels will then address them saying, "Taste the punishment of the Blaze! This is because of what your own hands have sent forward and surely Allāh is not oppressive to His bondsmen." The punishment meted out to people will be solely because of their own misdeeds.

"Like the ways of the people of Pharaoh (Fir'aun) and those before them, they rejected the verses of Allāh..." The "verses" refers to the verses of the divine scriptures as well as all the natural signs of Allāh's power. If people were to

ponder and contemplate deeply over these phenomena, they would realise Allāh's power, believe in His Prophets (*Anbiya*) عليهم السلام and Books and carry out all His injunctions. The punishment that comes to people is nothing new and had afflicted all those in the past who behaved as disbelievers (*kuffār*).

## THE PREVIOUS NATIONS WERE DESTROYED BECAUSE OF THEIR REJECTION OF ALLĀH'S SIGNS

Allāh declares that He will treat the disbelievers (*kuffār*) of every era in the way that He dealt with the disbelievers (*kuffār*) of previous times. He says that their behaviour is *"Like the ways of the people of Pharaoh (Fir'aun) and those before them. They rejected the verses of Allāh, so Allāh seized them on account of their sins. Verily Allāh is Powerful, severe in punishment."*

Thereafter Allāh states a blanket rule when He says, *"This is because Allāh will not change any favour that He bestowed upon a nation until they change their own actions."* When people resort to disbelief (*kufr*) and polytheism (*shirk*), disobey the orders of Allāh and commit evil deeds, only then does Allāh snatch away the favours that He bestowed upon them.

*".....because Allāh will not change any favour that He bestowed upon a nation until they change their own actions. "When people resort to disbelief (kufr) and polytheism (shirk), disobey the orders of Allāh and commit evil deeds, only then does Allāh snatch away the favours that He bestowed upon them. They are then afflicted with His punishment."*

*"Indeed Allāh is All Hearing, All Knowing."* He hears everything that people say and is Aware of their conditions and changes in their attitudes and practices.

Thereafter Allāh repeats the statement that *"Like the ways of the people of Pharaoh (Fir'aun) and those before them, they denied the verses of their Lord, so We destroyed them on account of their sins..."* Unlike the previous verse, Allāh says in this verse that they denied the verses of *"their Lord."* This indicated that they did not even consider the fact that Allāh is their Sustainer and Nurturer. They are ungrateful to Him despite the fact that He provides for them, fulfils their needs and sees to their every comfort.

*"... and We drowned the people of Pharaoh (Fir'aun). They were all oppressors."* Each of the previous nations oppressed themselves by committing sins which caused their destruction.

## THE DISBELIEVERS (KUFFĀR) ARE THE WORST OF CREATURES

*"Without doubt the worst of creatures in Allāh's sight are those who adopt disbelief..."* The Arabic word *"Dawāb"* is the plural of *"Dāba"* and although it refers to all types of creatures, it is normally used for four legged animals. The author of *"Ruhul Ma'āni"* (v.10 p.21) writes that Allāh did not state that they are the worst of people but the worst of all creatures. This denotes that they are not even regarded as part of the human race. They are therefore the worst of creation.

*".....so they will never believe."* They are so deeply plunged into disbelief that they are now unable to emerge from it. Some commentators mention that this

verse serves to console the Holy Prophet صلى الله عليه وسلم not to overexert himself in trying to change the people. He was to fulfill his responsibility of propagation and leave the rest to Allāh.

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾  
فَإِمَّا تَثَقَفَنَّاهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدْعُرُونَ ﴿٥٧﴾ وَإِمَّا  
تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْدِرْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٨﴾

(56) These are the ones with whom you had taken a pledge, then they contravene it at every opportunity and they do not fear. (57) So if you ever encounter them in battle, then use them to disperse those behind them so that they may learn a lesson. (58) Should you ever really fear betrayal from any nation, then throw back the treaty that you have contracted with them so that the two of you are on an equal footing. Verily Allāh does not like those who betray.

### TEACH THE DISBELIEVERS (KUFFĀR) AN EFFECTIVE LESSON IF THEY BREACH A TREATY

The author of "Ruhul Ma'āni" writes that the verse "These are the ones with whom you had taken a pledge..." refers to the Jews of the Bani Qurayzah. The Holy Prophet صلى الله عليه وسلم made a treaty with them that they were not to assist the enemy against the Muslims. However, they supplied weapons to the polytheists to fight the Muslims. When confronted, they claimed that they had forgotten.

Thereafter, another pact was made with them, which they broke by assisting the polytheists in the battle of Ahzāb. Their leader Ka'b bin Ashraf instigated the polytheists to attack Madinah and promised them his assistance. Allāh says about them, *then they contravene it at every opportunity and they do not fear.*"

"So if you ever encounter them in battle, then use them to disperse those behind them..." i.e. They should be fought with such veracity that they are annihilated and the other enemies lose courage to attack the Muslims thereafter.

".....so that they may learn a lesson." In this way they will learn that the price for breaching a treaty and remaining in disbelief (*kufṛ*) is indeed very high.

### THE BELIEVERS (MU'MINĪN) ARE NOT ALLOWED TO BREACH THEIR TREATIES

The situation may arise where the Muslims fear that they will be attacked by the disbelievers (*kuffār*) with whom they have entered into a pact. The remedy for this situation is not that the Muslims themselves break the agreement and attack the disbelievers (*kuffār*) instead. They should inform the Disbelievers (*kuffār*) that they wish to terminate the treaty before taking any offensive action. This is referred to in the verse where Allāh says, "Should you ever really fear betrayal from any nation, then throw back the treaty that you have contracted with them so that the two of you are on an equal footing." Now each of the two parties know that the other is not bound by the treaty and may attack at any time. As a result, they will

both be prepared for war.

If the enemy is not duly informed of the termination of the treaty and they are attacked, the Muslims will be guilty of betrayal, about which Allāh warns, "Verily Allāh does not like those who betray."

This verse dispels the thought from people who think that it makes no difference if the disbelievers (*kuffār*) are attacked since they are enemies and they are prone to break the treaty themselves. Even if it appears that it is in the best interests of the Muslims to do so, this is not allowed until the enemy is informed of the termination of the treaty. Muslims are bound by their word in all circumstances.

The Holy Prophet صلى الله عليه وسلم said, "That person is a genuine hypocrite in whom four traits are found. The one in whom one of these is present, in him is one trait of hypocrisy until he discards it:

1. He misappropriates something placed in his trust.
2. He lies whenever he speaks.
3. He deceives when making a promise.
4. He swears when involved in a dispute." [‘Bukhari v.1 p.4 51]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh says, 'I shall be the plaintiff against three classes of people on the Day of Judgement. The first is the person who made a pledge using My name and then breached it. The other is he who sold a free person and then consumed the profit. The third is he who extracted labour from another and then did not pay him his dues.'" [Bukhari v.1 p.302]

The Holy Prophet صلى الله عليه وسلم also said, "He who kills someone with whom he has made a treaty will not smell the fragrance of Heaven (*Jannah*)."

[Bukhari v.1 p.448]

**Lesson:** It will not be necessary to inform the enemy of the termination of the treaty if they first contravene any of the stipulated regulations of it. Should they be informed of the imminent termination, it will suffice to inform their leader only. Thereafter he should be granted enough time in which he is able to inform all his commanders and territories. [Hidayat]

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ. عَدُوُّ اللَّهِ وَعَدُوُّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا نَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ. وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

(59) The disbelievers should never think that they have advanced and escaped. They cannot escape. (60) Prepare against them with whatever forces of strength you can muster, and trained horses as well, with which you may strike fear into

Allāh's enemies, your enemies and others besides them. You do not know them but Allāh knows them. Whatever you may spend in Allāh 's way will be given to you in full and you will not be oppressed.

## BE PREPARED FOR THE ENEMY AND KEEP STRIKING FEAR INTO THEM

Referring to those disbelievers (*kuffār*) who escape being killed or imprisoned in the world, Allāh says, *"The disbelievers should never think that they have advanced and escaped. They cannot escape."* They can never escape from Allāh and He will punish them in the Hereafter.

*"Prepare against them with whatever forces of strength you can muster..."* This verse is general in its context and includes every type of military preparation and weapon throughout the ages. It also refers to the conglomeration of forces and pooling the opinions and support of various allies. Allāh then also instructs that *"trained horses"* also be included in these preparations.

In explaining this verse, The Holy Prophet صلى الله عليه وسلم said, *"Behold the 'forces of strength' is archery. Behold the 'forces of strength' is archery. Behold the 'forces of strength' is archery."* [Muslim v.1 p. 1431]

The Holy Prophet صلى الله عليه وسلم referred to archery in this manner because it is a method to keep the enemy at bay. Of course, when they draw very close, spears and swords are used. In the battle of Badr, the Holy Prophet صلى الله عليه وسلم instructed the Companions (*Sahāba*) رضى الله عنهم to fire their arrows only when the enemy was close and to do so sparingly. [Bukhari p.567]

This instruction was given so that they do not waste their arrows while the enemy is still out of range.

## THE EMPHASIS ON ARCHERY MAY WELL APPLY TO MODERN DAY BOMBS

The statement of the Holy Prophet صلى الله عليه وسلم that *"Behold the 'forces of strength' is archery,"* may refer to anything that is thrown since the Arabic word *"rainy"* is used. Therefore, any weapon that entails throwing (or launching) will be included in the meaning of this hadith e.g. missiles, rockets, mortars, etc.

Muslim are therefore bound by the verse *"Prepare against them whatever forces of strength you can..."* They will have to acquire the means to manufacture or purchase such weapons that are required in their age. The disbelievers (*kuffār*) are presently the leaders in military technology and they are all allies of each other. They will sell to other disbelievers (*kuffār*) and will seldom sell to the Muslims. If they do, they will sell in extremely limited quantities and the price will be highly inflated.

It is because of the negligence of the Muslims that they did not spearhead the race for the production of military weapons. They continued to buy from the disbelievers (*kuffār*) and are now subservient to them. The disbelievers (*kuffār*) now demand to be shown what the Muslims manufacture in this regard. The Muslims have been degraded to this level because of this oversight in the beginning. Muslims should never pander to the wishes of the disbelievers (*kuffār*)

and make them their confidants.

Allāh continues to say, "...with which you may strike fear into Allāh's enemies, your enemies..." When the enemies realise the military strength of the Muslims, they will shrink from being antagonistic and will not raise a finger against them.

".....and others besides them." Sayyidina Mujāhid رحمه الله عليه says that these are the Jews of the Bani Quraizah. Sayyidina Hasan رحمه الله عليه stated, that they are the hypocrites (*Munāfiqīn*) who pretended to be Muslims and would never incite anyone against the Muslims if they learnt of the strength of the Muslims.

In the opinion of other commentators, the verse refers to the Romans, the Persians and other disbelievers (*kuffār*) who did not attack the Muslims while the Qur'ān was being revealed. The Companions (*Sahāba*) رضى الله عنهم defeated them after the demise of the Holy Prophet صلى الله عليه وسلم. The next phrase of the verse alludes to this fact where Allāh says, "You do not know them but Allāh knows them."

"Whatever you may spend in Allāh's way will be given to you in full and you will not be oppressed." The preparation of a well-equipped army requires the spending of a great deal of wealth. For this reason Allāh assures the Muslim Ummah that they should never shy away from spending, for Allāh shall reward them in full and nothing will be put to waste.

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَبِهِمْ ۖ وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِصُورِهِ ۖ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾ وَآلَفَ بَيْنَ قُلُوبِهِمْ ۖ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾ اتَّبِعْكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

(61) If they are inclined towards making peace, then you should also incline yourselves to it and trust in Allāh.. Without doubt, He is All Hearing, All Knowing. (62) If they intend to betray you, then Allāh is sufficient for you. It is He Who bolstered you with His assistance and with the believers... (63). and created the bond of love between their hearts. If you spend whatever is in the earth, you will not be able to create that bond of love between their hearts, but Allāh created that bond between them. Verily He is Mighty, the Wise. (64). O the Holy Prophet صلى الله عليه وسلم Sufficient for you is Allāh and those believers who have followed you.

## PEACE MAY BE STRUCK WITH THE ENEMY IF THEY SO DESIRE

"If they (the enemy) are inclined towards making peace, then you should also incline yourselves to it..." This instruction is not binding and should be applied in the best interests of the Islāmic State. If it is suitable to enter into a peace treaty with them, then the Muslims may do so and may even stipulate the payment of Atonement (*Jizya*) if they wish. The benefit of this is that the disbelievers (*kuffār*)

will then be exposed to free interaction with the Muslims and the beautifully attractive culture of Islām will be apparent before them. In this way they will be more likely to accept Islām.

Some scholars have mentioned that the phrase *"If they (the enemy) are inclined towards making peace,"* denotes that the Muslims should not be the first to offer a peace accord. This is substantiated by the verse of Surah Muhammad [Surah 47, verse 35] where Allāh says, *"Do not weaken and call for a truce..."* However, if the Muslims are forced to offer the treaty because of certain compelling circumstances, then it will be permissible to do so.

The possibility does exist that the disbelievers (*kuffār*) do not honour the treaty and attack the Muslims unexpectedly. With reference to this Allāh adds, *"and trust in Allāh. Without doubt, He is All Hearing, All Knowing."* If entering into a peace treaty with the disbelievers (*kuffār*) is in the best interests of the Muslims, it should be contracted and the Muslims should not allow the possibility of betrayal to discourage them. Allāh then says with regard to this, *"If they intend to betray you, then Allāh is sufficient for you."* Allāh will ensure that the plotting of the disbelievers (*kuffār*) does not succeed.

Addressing the Holy Prophet صلى الله عليه وسلم Allāh says, *'it is He Who bolstered you with His assistance (including the sending of the angels) and with the believers..."* The Believers (*Mu'minīn*) fought tooth and nail with the Holy Prophet صلى الله عليه وسلم and never disappointed him.

Allāh also *"created the bond of love between their (the believers') hearts."* This bond caused them to stand firm against the disbelievers (*kuffār*) and to bear their onslaughts with fortitude. Some of the Companions (*Sahāba*) رضى الله عنهم were once arch enemies of each other when they were polytheists, but Allāh blessed them with the wealth of belief (*Imān*) and their hearts became united as one.

Allāh says in Surah Āl Imrān, *"Recall Allāh's bounty on you when you were enemies and He created love between your hearts and, by His grace, you became brothers thereafter."* [Surah 3, verse 103]

This bond of love was purely from the grace of Allāh and none other can produce the same. Allāh continues to say, *"If you spend whatever is in the earth, you will not be able to create that bond of love between their hearts, but Allāh created that bond between them. Verily He is Mighty, the Wise."*

*"O The Holy Prophet صلى الله عليه وسلم Sufficient for you is Allāh and those believers who have followed you."* True assistance is only from Allāh although the believers (*Mu'minīn*) were an apparent cause of support for the Holy Prophet صلى الله عليه وسلم. Those who follow the Holy Prophet صلى الله عليه وسلم are prepared to sacrifice their every resource in executing his instructions and they were always united. This caused them to be invincible before the enemy.

The author of "Ruhul Ma'āni" (v.10 p.30) reports from Sayyidina Ibn Musayyab رضى الله عنه that this verse was revealed when Sayyidina Umar رضى الله عنه accepted Islām. At that time, the Muslims numbered only 40. Thereafter their numbers kept increasing and they prospered from strength to strength.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا  
 مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا  
 يَفْقَهُونَ ﴿٦٥﴾ أَلَمْ تَرَ أَنَّ اللَّهَ خَفَّفَ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ  
 مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ  
 الصَّابِرِينَ ﴿٦٦﴾

(65) O The Holy Prophet صلى الله عليه وسلم, exhort the believers to fight! If there be twenty of you who are steadfast, they will overcome two hundred. If there be a hundred of you, they will overcome a thousand of the disbelievers because they are people who do not understand. (66) Now Allāh has lightened your burden and He knows that there is weakness within you. So if there be a hundred of you who are steadfast, they will overcome two hundred. If there be a thousand of you, they will overcome two thousand by the order of Allāh. Allāh is with the patient ones.

## IT IS NOT PERMISSIBLE TO DESERT THE BATTLEFIELD EVEN IF THE ENEMY ARE TWICE IN NUMBER

These verses begin with an instruction to the Holy Prophet صلى الله عليه وسلم. Allāh says, "O The Holy Prophet صلى الله عليه وسلم, exhort the believers to fight!" The Holy Prophet صلى الله عليه وسلم encouraged the Companions (*Sahāba*) رضى الله عنهم to fight in Jihād by expounding the virtues of Jihād.

"If there be twenty of you who are steadfast, they will overcome two hundred. If there be a hundred of you, they will overcome a thousand of the disbelievers..." Allāh promises His assistance to the believers (*Mu'minīn*) that He shall make them vanquish an enemy that is ten times their size. It was therefore not permissible to flee the battlefield when the enemy was ten times the strength off the Muslims.

Allāh adds that the disbelievers (*kuffār*) shall be defeated in this way "because they are people who do not understand." They do not perceive the unity of Allāh, the advent of Judgment day (*Qiyamah*) and do not fight for Allāh's pleasure. They fight for the sake of tribal vanity and in pursuit of fulfilling the whims of devil (*Shaytān*). The Muslims triumph over them because they fight for Allāh and the exaltation of His word. Allāh's assistance is therefore guaranteed for them. [*"Ruhul Ma'āni"*]

"Now Allāh has lightened your burden and He knows that there is weakness within you..." Regarding the circumstances of revelation, Imām Bukhari has recorded the following hadith of Sayyidina Abdullāh bin Abbās رضى الله عنه. He says that when the first verse (viz. "If there be twenty of you who are steadfast, they will overcome two hundred..." ) was revealed, the Muslims considered it difficult that they were not allowed to desert when the odds were ten to one against them. Thereafter Allāh lightened the instruction and ordained that they were not to flee unless the enemy was more than double their number.



Sayyidina Abdullāh bin Abbās رضى الله عنه also mentioned that when Allāh lessened the odds from ten-to-one to two-to-one, he also decreased the level of steadfastness and tolerance accordingly.

In interpreting the phrase "He knows that there is weakness within you," certain commentators have mentioned that although the Companions (*Sahāba*) رضى الله عنهم were few in number during the initial stages, they possessed a very high level of trust in Allāh (*Tawakkul*). They were therefore able to combat an army ten times their size. The Muslims after them were greater in number but possessed less trust in Allāh (*Tawakkul*) than their forebears. They also placed some of their trust in their superior numbers and were weakened by this as well. The reduction in the odds was a great favour from Allāh and suited their situation.

One should refer to the commentary of verse 16 of this same Surah, where Allāh says, "On such a day whoever will turn his back to them, except with the intention of altering the course of battle or to seek assistance from another group, then indeed he shall return with Allāh's wrath and his abode shall be Hell. What an evil place to return to!"

Although the ruling is that the Muslim cannot flee from an enemy that is double the size of his army, Allāh's help has always been with the Muslims. The books of history bear testimony to the fact the Muslims were victorious over the much larger armies of the Romans and the Persians.

"Allāh is with the patient ones." Allāh will always assist those who obey His orders and abstain from His disobedience. The believers (*Mu'minīn*) should always adhere to such a lifestyle so that they may be victorious over their enemies with Allāh's assistance and remain steadfast.

مَا كَانَتْ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يَشْخَبَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ  
الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ  
فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَآتُوا اللَّهَ إِنَّ اللَّهَ  
عَفُورٌ رَحِيمٌ ﴿٦٩﴾

(67) It does not behove the Holy Prophet that he take prisoners until he works bloodshed in the land. You desire the things of this world while Allāh desires the Hereafter. Allāh is Mighty, the Wise. (68) If it were not for an ordinance preordained by Allāh, a great punishment would have afflicted you on account of what you took. (69) So partake of the booty you have received lawfully and purely. Fear Allāh! Verily Allāh is Most Forgiving, Most Merciful.

## REBUKE FOR ACCEPTING RANSOM FOR THE RELEASE OF THE PRISONERS CAPTURED AT BADR

When the seventy prisoners of the Battle of Badr were brought to Madinah, the Companions (*Sahāba*) رضى الله عنهم consulted about what was to be done with them. Sayyidina Abu Bakr رضى الله عنه said, "O the Holy Prophet صلى الله عليه وسلم

these are all members of your tribe and your relatives. Allow them to live and perchance Allāh may grant them the guidance to accept Islām. We should now accept a ransom for their release."

Sayyidina Umar رضى الله عنه declared, "O the Holy Prophet صلى الله عليه وسلم! These people denied you and exiled you from Makkah. Permit us and we will sever the head of each one of them."

Sayyidina Abdullāh bin Rawaha رضى الله عنه said, "O the Holy Prophet صلى الله عليه وسلم! Locate a place with the most wood, place them there and burn them all." The Holy Prophet صلى الله عليه وسلم remained silent for a while and then opted for the suggestion of Sayyidina Abu Bakr رضى الله عنه. It was on this occasion that Allāh revealed the first two of the above verses reprimanding the Holy Prophet صلى الله عليه وسلم for opting for this settlement.

Sayyidina Umar رضى الله عنه narrates that the following day he saw the Holy Prophet صلى الله عليه وسلم and Sayyidina Abu Bakr رضى الله عنه weeping bitterly. He said, "O the Holy Prophet صلى الله عليه وسلم! Why are you and your companion weeping so? If I am informed of the reason, I too will weep and if I am unable to do so then I will adopt the appearance of a weeping person so as to be like you."

The Holy Prophet صلى الله عليه وسلم replied, "I am weeping because I sensed the punishment of Allāh come as close as the near side of this tree because I accepted the opinion of those who suggested the ransom." ["Ma'ālimui Tanzīl"]

Allāh disapproved of the suggestion to accept the ransom and revealed the reprimand. However, the punishment was restrained and the ransom money was declared lawful.

Allāh begins by saying, *'it does not behove the Holy Prophet that he take prisoners (and then allows them to live) until he works bloodshed in the land.'* They should all be slain so that the strength of the disbelievers (*kuffār*) is weakened and they take heed not to meddle with the Muslims in future.

Those Muslims who were in favour of accepting the ransom thought that the prisoners would later accept Islām and that the Muslims were in need of financial assistance at that time. It was for these reasons that they presented this suggestion. Referring to this motive, Allāh says, *"You desire the things of this world while Allāh desires the Hereafter."* By executing the prisoners, the disbelievers (*kuffār*) would have been totally shattered and distraught, not having the courage to launch another offensive. In this way, Islām would have spread even faster and the believers (*Mu'minīn*) would have earned greater rewards in the Hereafter.

*"Allāh is Mighty, the Wise."* Allāh granted the Muslims victory over the disbelievers (*kuffār*) and will continue to do so according to His divine wisdom. It was unfortunate that accepting the ransom hampered the spread of Islām.

*"If it were not for an ordinance preordained by Allāh, a great punishment would have afflicted you on account of what you took."* Sayyidina Abdullāh bin Abbās رضى الله عنه is reported to have said that since Allāh had (in the "*Lawhul Mahfūz*") decreed booty to be lawful for the Ummah of the Holy Prophet صلى الله عليه وسلم, and ransom as part of booty, He did not inflict any punishment on the Companions

(Sahāba) رضي الله عنهم. Ibn Kathir has reported this interpretation from Sayyidina Abdullāh bin Abbās رضي الله عنه, Sayyidina Abu Hurayra رضي الله عنه, Sayyidina Abdullāh bin Mas'ūd رضي الله عنه, as well as from Sayyidina Sa'id bin Jubair, Ata, Hasan, Qatadah, A'mash and Ibn Juraij رحمه الله عليه.

The author of "Ruhul Ma'āni" (v.10 p.34) narrates another interpretation. He says that the "ordinance" mentioned is that Allāh does not punish a nation for not carrying out an action that has not been clearly instructed in their Shari'ah. Allāh's punishment did not descend because Allāh has never formally forbidden the accepting of ransom money. This has also been reported from Sayyidina Abdullāh bin Abbās رضي الله عنه.

Others are of the opinion that the "ordinance" refers to Allāh's decree in this very same Surah [Surah Anfāl, verse 33] that He will not punish a nation as long as the Holy Prophet صلى الله عليه وسلم is with them.

According to another opinion the punishment did not afflict them because the Holy Prophet صلى الله عليه وسلم had already declared that Allāh forgave all those who participated on Badr.

The author of "Ruhul Ma'āni" then continues to quote another interpretation that they were not punished because Allāh had declared the ransom to be lawful for them. Thereafter he discusses a few questions and answers followed by his opinion that it would not be farfetched to say that all of these interpretations apply simultaneously.

## THE RULINGS PERTAINING TO PRISONERS OF WAR

The Leader of believers (Amīrul Mu'minīn) has the option to choose from four courses of action with regard to POW's. Here in Surah Anfāl, mention is made of killing them or accepting ransom. Surah Muhammad [Surah 47, verse 4] mentions another two alternatives viz, releasing them in good faith (without ransom), or releasing them in exchange of Muslim POW's held by the enemy.

The author of "Hidāya" writes that the Leader of believers (Amīrul Mu'minīn) may execute the POW's or he may allow them to live as Dhimmis in the Islāmic State. Arab polytheists and Murtads (former Muslims who turn apostate) will, however, have to be executed.

According to Imām Abu Hanifah رحمه الله عليه, it is not permissible to exchange prisoners as mentioned above, but his authoritative students [Imām Muhammad رحمه الله and Imām Abu Yusuf رحمه الله عليه] and Imām Shafi'i رحمه الله عليه permit this exchange.

According to the well-known ruling of the Hanafi school of jurisprudence, it is also not permissible to accept the ransom. Imām Muhammad رحمه الله عليه has written in "Siyarul Kabir" that the Muslims may resort to this only if they desperately require the funds.

Imām Abu Hanifah رحمه الله عليه is of the opinion that it will also not be permissible to free the POW's without an exchange, ransom or making them Dhimmis. This is permissible according to Imām Shafi'i رحمه الله عليه. Allāma Jassās رحمه الله writes in "Ahkāmul Qur'ān" that Surah Barā'ah was revealed after

Surah Muhammad صلى الله عليه وسلم Therefore, the verse of Surah Muhammad that permits freeing of prisoners in good faith was cancelled by the latter verses of Surah Barā'ah (Surah 9) that state, "Fight the Polytheists wherever you find them" [verse 5] and "Fight those who do not believe in Allāh and the Last Day" [verse 29]. It will therefore not be permissible to release POW's unconditionally and in exchange of other Muslim POW's.

"So partake of the booty you have received lawfully and purely." In His mercy, Allāh permitted the acceptance of the ransom after He had chided the believers (Mu'minīn) for their undue leniency.

"Fear Allāh!" by not contravening His orders. "Verily Allāh is Most Forgiving, Most Merciful." He forgave their sins and was Merciful enough to permit the ransom for the Muslims.

Ibn Kathīr رحمه الله عليه has written that initially the Muslims were reprimanded for deciding to accept the ransom, but when it was permitted, they took it.

"Ma'ālimut Tanzil" reports that the verse was revealed after the Muslims had already received some of the ransom monies. The Muslims then abstained from using the money until the subsequent verses were revealed which declared the money lawful. It is also possible that the remaining ransom money was collected thereafter.

Abul Ās bin Rabi رضي الله عنه, the son-in-law of the Holy Prophet صلى الله عليه وسلم was also among the prisoners and did not have any money to ransom himself. He was married to the eldest daughter of the Holy Prophet صلى الله عليه وسلم viz. Sayyidah Zaynab رضي الله عنها. The Holy Prophet صلى الله عليه وسلم requested permission from the Companions (Sahāba) رضي الله عنهم that he be released on condition that he sent Sayyidah Zaynab رضي الله عنها to Madinah when he returned to Makkah. He fulfilled the condition and later accepted Islām himself. [Al Isābah]

The uncle of the Holy Prophet صلى الله عليه وسلم, Sayyidina Abbās رضي الله عنه was also among the captives. He had taken twenty Awqiya of gold with him to the battle so as to feed his companions. When he reached Badr, he was still left with the twenty Awqiya and the Companions (Sahāba) رضي الله عنهم took this away from him at Badr.

When he was asked to ransom himself, he said that the twenty Awqiya taken from him should be accepted as his ransom. The Holy Prophet صلى الله عليه وسلم told him that the money that he brought to combat the Muslims cannot be accepted as ransom. When Abbās رضي الله عنه said that he was a Muslim, the Holy Prophet صلى الله عليه وسلم told him that only Allāh knows for sure whether he was a Muslim and if he were, then Allāh would reward him. As far as they were concerned, he was of those who intended to fight the Muslims.

The Holy Prophet صلى الله عليه وسلم told him that he was therefore liable to pay his ransom, as well as those of his two nephews, Naufal bin Hārith and Aqīl bin Abi Tālib, and his compatriot Utba bin Amr. Upon hearing this, he responded, "O Muhammad صلى الله عليه وسلم! You intend to leave me in a condition that I should beg from the Quraysh. I do not have enough wealth to pay all these ransoms."

The Holy Prophet صلى الله عليه وسلم asked him, "Then where is the wealth that

you and your wife, Ummul Fadl, buried together? You told her that if you were to be killed on the journey, the wealth would be of use to your sons, Abdullāh, Ubaydullah, Fadl and Quthm."

Abbās رضي الله عنه exclaimed, "By Allāh, oh the Holy Prophet صلى الله عليه وسلم None knew of this besides my wife and I! Who told you about it?" The Holy Prophet صلى الله عليه وسلم replied, "My Lord Allāh has informed me of this."

Abbās رضي الله عنه declared, "I bear witness that you are truthful!" He then repeated the plea that the twenty Awqiya be accepted as his ransom. The Holy Prophet صلى الله عليه وسلم refused his request and told him that the twenty Awqiya was part of the booty. Consequently he had to pay his ransom as well as that of the other three persons. [*"Ma'ālimut Tanzil"* v.2 p.263 and *Ibn Kathīr* v.2 p.327]

Although Sayyidina Abbās رضي الله عنه declared his acceptance of Islām on that occasion, he returned to Makkah and migrated to Madinah a short while before the conquest of Makkah.

**Note:** It is reported in "*Ma'ālimut Tanzil*" that the ransom stipulated for each prisoner was forty Awqiya, each Awqiya being equivalent to 40 Dirhams. Each person had to therefore pay 160 Dirhams. The author of "*Ruhul Ma'āni*" reports that the ransom was fixed at a hundred Awqiya. Other figures have also been reported.

**Lesson:** The decision to accept ransom was made after consultation with the Companions (*Sahāba*) رضي الله عنهم and they were also entitled to a share of it. For this reason the Holy Prophet صلى الله عليه وسلم did not grant any concession to his uncle and claimed the ransoms for his two cousins as well.

Bukhari (v.1 p.428) reports that some of the Ansār requested that Sayyidina Abbās رضي الله عنه be freed without compensation. The Holy Prophet صلى الله عليه وسلم refused and told them that not a single Dirham will be waived from his ransom. The Holy Prophet صلى الله عليه وسلم even requested permission from the Companions (*Sahāba*) رضي الله عنهم before releasing his son-in-law, Abul Ās رضي الله عنه. In this, the Holy Prophet صلى الله عليه وسلم displayed the sterling example of equality. People only talk of such behaviour, but forget it when their relatives and associated are involved. They regard themselves above the law, thinking that the rules only apply to others. This is against the dictates of the Laws of Islām (*Shari'ah*).

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

(70) O The Holy Prophet صلى الله عليه وسلم Tell the prisoners in your custody, "If Allāh is aware of any Belief (Imān) in your hearts, He shall grant you better than what was taken from you, and will forgive you. Allāh is Most Forgiving, Most Merciful. (71) If they intend to betray you, then they have already betrayed

Allāh before, after which Allāh gave (you) control over them. Allāh is All Knowing, the Wise.

## ALLĀH' S PROMISE TO THE PRISONERS OF BADR

Allāma Ibn Kathīr رحمه الله عليه narrates that after Sayyidina Abbās bin Abdul Muttalib رضى الله عنه claimed to be a Muslim and then finally paid his ransom and that of the others, Allāh revealed the above verse. Allāh says in the verse, "O The Holy Prophet صلى الله عليه وسلم! Tell the prisoners in your custody, 'If Allāh is aware of any Belief (Imān) in your hearts, He shall grant you better than what was taken from you, and will forgive you. Allāh is Most Forgiving, Most Merciful.'"

Sayyidina Abbās رضى الله عنه reports that Allāh subsequently granted him twenty slaves in lieu of the twenty Awqiya that was taken from him, and that every one of these slaves used to earn money for him. He added that he now hoped that Allāh would forgive him since that was the second promise made in the verse.

According to another narration, he received forty slaves, while yet another narration reports that he received hundred times the wealth that was taken from him. The author of "Ruhul Ma'āni" writes that although the verse seemed to refer to Sayyidina Abbās رضى الله عنه, it would apply to any person in similar circumstances.

"If they (the prisoners) intend to betray you (by returning to fight you at another opportunity, or assisting others against you), then they have already betrayed Allāh before..." They betrayed Allāh by not conforming to the pledge of "Alast" that was taken from all souls to the effect that- they will always recognise Allāh as their Lord. Notwithstanding this pledge, they were adamant to remain as disbelievers (kuffār) in this world.

Once they breached the covenant that they took with Allāh, "Allāh gave (the Muslims) control over them." They were killed and captured in the battle of Badr. If they were ever to repeat their behaviour, Allāh will assist the believers (Mu'minīn) against them again.

"Allāh is All Knowing, the Wise." Allāh is aware of the intentions of every person and will grant punishment and rewards according to His wisdom.

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا  
وَنَصَرُوا أَوْلِيَّكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلِيَّتِهِمْ مِنْ  
شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ  
وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا  
تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا  
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أَوْلِيَّكَ هُمْ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ

وَرَزَقَ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَجَرُوا وَجَّهَهُدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ وَأُولَٰئِ  
 الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

(72) Without doubt those who believed, migrated and strove in Allāh's way with their wealth and their lives; as well as those who granted shelter (to them) and assisted, they are all heirs to each other. As for those who believed and did not migrate, you do not have any share in their inheritance until they migrate. If they seek your assistance in Religion (Dīn), then it will be incumbent upon you to assist them, except against a nation with whom you have entered into a treaty. Allāh sees all that you do. (73) As for the disbelievers, they are heirs to each other. If you do not do so, there shall be strife and widespread anarchy on earth. (74) Those who believed, migrated and strove in Allāh's way, as well as those who granted shelter and assisted, these are the true believers. For them shall be forgiveness and bounty full sustenance. (75) As for those who believed afterwards, migrated and strove with you, they are from you, Those who are relatives are closer to each other in Allāh's Book. Undoubtedly Allāh knows everything.

## LAWS PERTAINING TO THOSE WHO STRIVE IN ALLĀH'S WAY AND THOSE WHO ASSIST THEM

These verses refer to the laws of inheritance according to the commentary of Sayyidina Abdullāh bin Abbās رضى الله عنه [Ibn Kathir]

Allāh says, "Without doubt those who believed, migrated (to Madinah) and strove in Allāh's way with their wealth and their lives; as well as those who granted shelter (to them) and assisted (referring to the Ansār), they are all heirs to each other."

The author of "Ruhul Ma'āni" quotes from Sayyidina Mujāhid رحمه الله عليه, Sayyidina Qatādah رحمه الله عليه and Sayyidina Hasan رحمه الله عليه that the Holy Prophet صلى الله عليه وسلم initiated a system of inheritance between the Muhājirīn (immigrants from Makkah) and the Ansār of Madinah. Those who did not migrate were not allowed to inherit from those who did migrate even though they were related.

The laws of inheritance between relatives has already been discussed in verses 11 and 12 of Surah Nisā.

Allāh then continues to say, "As for those who believed and did not migrate, you do not have any share in their inheritance until they migrate." The two preconditions for inheriting from another was belief (Imān) and migration. No inheritance was received if any of the two was absent.

However, Allāh adds, "If they seek your assistance in (the defence of) Religion (Dīn), then it will be incumbent upon you to assist them..." This assistance will be binding despite the fact that they did not migrate, "except against a nation with whom you have entered into a treaty." They cannot be assisted to fight against such a nation since the treaty has to be honoured. This highlights the importance that Islām attaches to the honouring of pledges.

"As for the disbelievers, they are heirs to each other." No Muslim can be an heir

of a disbeliever (*kāfir*) and no disbeliever (*kāfir*) can inherit from a Muslim. This injunction applies to this day. However, the injunction stating that inheritance depended upon migration has been cancelled and no longer applies. The precondition for inheritance is now family relations.

*"If you do not do so, there shall be strife and widespread anarchy on earth."* If the aforementioned injunctions are not applied and practised, the result will be devastating, as mentioned in this verse.

*"Those who believed, migrated and strove in Allāh's way, as well as those who granted shelter and assisted, these are the true believers. For them [the immigrants (Muhājirīn) and the Ansār] shall be forgiveness and bountiful sustenance."* This verse praises these two groups and gives them the glad tidings of Heaven (*Jannah*).

The final verse expresses three points. The first is *"As for those who believed afterwards, migrated and strove with you, they are from you."* Although those who accepted Islām later were not blessed with the privilege of being at the forefront, yet they will be equal in terms of belief (*Imān*) and the fulfillment of its requirements. Their ranks will, of course, vary.

In terms of inheritance all will be equal because the basis is family relations and not virtue.

The second injunction expressed in this verse is *"Those who are relatives are closer to each other in Allāh's Book."* For this reason they will all inherit from each other. This verse abrogated the previous one that stipulates migration as a precondition of inheritance. The details of inheritance were discussed in the verses 11 and 12 of Surah Nisā. Further details can be referred to in the books of jurisprudence.

The third point expressed is *"Undoubtedly Allāh knows everything."* This verse warns people that they should never think that Allāh is unmindful of their actions. He knows whatever they do, whether secretly or in public and will grant them the rewards or punishment for it.

The other name of this Surah is Surah Barā'ah (exoneration) since Allāh declares Himself and His Holy Prophet صلى الله عليه وسلم exonerated from the Disbelievers (*kuffār*). Since the Surah also includes mention of the Repentance (*Taubah*) of those Companions (*Sahāba*) رضى الله عنهم who stayed behind from the battle of Tabūk, it is also commonly referred to as Surah Taubah.

In the Uthmāni script of the Qur'ān, Surah Taubah appears between Surah Anfāl and Surah Yunus.

## WHY IS "BISMILLAH" NOT WRITTEN AT THE BEGINNING OF SURAH TAUBAH?

This is the only Surah in the Qur'ān that does not have Bismillah written at the beginning. Sayyidina Abdullāh bin Abbās رضى الله عنه once asked Sayyidina Uthmān رضى الله عنه, "Why is it that you have arranged Surah Anfāl, which is from the Mathāni (those Surahs that have less than a hundred verses) before Surah Barā'ah, whereas Surah Barā'ah has more than a hundred verses? You have also joined the two and have not written Bismillah between them. By joining the two, you have included them among the seven long Surahs. What is the reason for



this?"

Sayyidina Uthmān رضى الله عنه replied, "It was the practice of the Holy Prophet صلى الله عليه وسلم that whenever any verses were revealed, he would instruct the scribes to include them in a certain Surah containing similar subject matter. Surah Anfāl was revealed early in Madinah, while Surah Barā'ah was revealed towards the end. The Holy Prophet صلى الله عليه وسلم passed away without informing us whether Surah Barā'ah was part of Surah Anfāl or not. I have joined the two because their subject matter was alike and I did not write Bismillah between them (because it cannot be determined with conviction whether they are one or two Surahs). I have also included them among the seven long Surahs (because if they are one Surah, they belong with these six Surahs). [Tirmidhi]

The sequence of the Qur'ān is that after Surah Fātihā appears the long Surahs viz. Surahs Baqarah, Al Imrān, Nisā, Mā'idah, An'am, A'raf, Anfāl and Barā'ah. These are called the "Sab'u Tiwāl." Thereafter follow those Surahs that are called the 'Mi'ain." These are those Surahs that consist of a little more than a hundred verses. Then, from Surah Yunus onwards up to Surah Hujurāt, appear those Surahs called the "Mathāni." Thereafter, until the end of the Qur'ān come those Surahs termed the "Mufassal."

The Mufassal Surahs are further classified into three categories. The Surahs from Surah Hujurāt (49) until Surah Burūj (85) are called the "Tiwāl Mufassal." Those from Surah Tāriq (86) until Surah Bayyinah (98) are called the "Awsāt Mufassal," and from Surah Zilzāl (99) up to Surah Nās (114) at the end are called the "Qisār Mufassal."

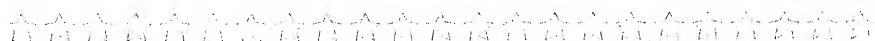
## BISMILLAH IS NOT RECITED AT THE BEGINNING OF SURAH TAUBAH

When a person is reciting Surah Anfāl and then commences with Surah Barā'ah, he will not recite Bismillah because it cannot be conclusively determined whether the two are separate Surahs or not.

It is best for the person who commences his recitation of the Qur'ān from Surah Taubah that he also does not recite Bismillah. He will, of course, recite the Tawwudh (*A'udhu Billahi Minash Shaytān Nir Rajīm*). This is the opinion of Allāma Jazari رحمه الله عليه and Allāma Shātbi رحمه الله عليه.

When beginning recitation of the Qur'ān from anywhere in Surah Taubah (except from the beginning), then the reciter has the option to either recite Bismillah or omit to do so.

**Lesson:** There is no proof for the recitation of the pray (*du'ā*) "*A'ūdhu billāhi Minan Nār Wa Min Ghadabil Jabbār Wa Min Sharril kuffār*" before Surah Taubah.



## سورة التوبة

Madinah

Surah At- Taubah

Verses 129

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ۖ فَسِيحُوا فِي الْأَرْضِ  
 أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُحْزِي الْكَافِرِينَ ۖ وَأَذِّنْ مِّن  
 اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ  
 بُيِّنْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ  
 كَفَرُوا بِعَذَابٍ أَلِيمٍ ۖ إِلَّا الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ  
 شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ  
 الْمُتَّقِينَ ۖ فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ  
 وَخُذُواهُمْ وَأَحْضَرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا  
 الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۖ وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ  
 اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

6

(1) Allāh and His messenger have exonerated themselves from those Polytheists with whom you have made a treaty. (2) So travel in the land for four months and know that you can never escape from Allāh, and that indeed Allāh shall disgrace the disbelievers. (3) The proclamation from Allāh and His messenger on the day of the greater Hajj is that verily Allāh and His messenger are exonerated from the Polytheists. If you repent, it will be best for you and if you turn back then know that surely you cannot escape Allāh. And give the disbelievers the glad tidings of an excruciating punishment... (4) Except those Polytheists with whom you have a treaty and they have not abated in the least, nor have they assisted any others against you. So fulfil their treaty to them for their stipulated term. Verily Allāh loves those who adopt piety (taqwa). (5) When the sacred months have passed, then fight the Polytheists wherever you may find them. Seize

them, besiege them and lay in ambush for them at every opportunity. If they repent, establish Salāh, and pay Zakāh, then leave their path free. Surely Allāh is Most Forgiving, Most Merciful. (6) If any of the Polytheists seeks immunity from you, then grant it to him until he hears the word of Allāh, then convey him to his place of safety. This is because they are a people who do not understand.

## ALLĀH AND HIS HOLY PROPHET ﷺ ARE EXONERATED FROM THE IDOLATERS

As an introduction to these verses, it will be necessary to understand that there were four categories of Polytheists at the time when Surah Taubah was revealed. The first category was of those who made the treaty with the Muslims during the sixth year after Hijrah at Hudaibiyyah. It was on that occasion that the Polytheists prevented the Holy Prophet ﷺ and the Companions (Sahābah) رضى الله عنهم from making Umrah and bound them to an extremely biased treaty for a period of ten years.

One of the clauses of the treaty was that neither party should attack the other nor any of their allies. It then transpired that the Bani Bakr tribe (who were an ally of the Quraysh) once attacked the Bani Khuzā'ah tribe (who were allies of the Muslims). The Quraysh supported the Bani Bakr with weapons and some members of the Quraysh participated in the attack. In this way the Quraysh were the first to breach the terms of the treaty.

When the Holy Prophet ﷺ received intelligence of this attack, he prepared an army that marched on Makkah in the eighth year after Hijrah. It was then that the Muslims conquered Makkah.

The second category of the Polytheists were those with whom the Muslims made a treaty for a stipulated period and they kept to the conditions of their treaties. The tribes that had entered into such treaties with the Muslims were the Bani Dhamra and the Bani Mudlaj. Both of these tribes had a few months remaining for their treaties to expire when Surah Barā'ah was revealed.

The third category were those whose treaties were not fixed for a specific period, and the fourth category were those who had not entered into any treaty with the Muslims.

With regard to the first category viz, the Polytheists of Makkah, they deserved no respite, but Allāh still granted them grace until the expiry of the sacred months. Allāh says, *"When the sacred months have passed, then fight the Polytheists wherever you may find them. Seize them, besiege them and lay in ambush for them at every opportunity, If they repent, establish Salāh, and pay Zakāh then leave their path free. Surely Allāh is Most Forgiving, Most Merciful."*

With regard to the second category, Allāh says, *"Except those polytheists with whom you have a treaty and they have not abated in the least, nor have they assisted any others against you. So fulfill their treaty to them for their stipulated term."*

When the disbelievers (kuffār) honour the terms of an agreement, it is only appropriate that the Muslims also do so since they are more cognisant of this. Muslim should always adopt piety (taqwa) for *"Verily Allāh loves those who adopt piety (taqwa)."*

With regard to the third and fourth categories Allāh tells them, "So travel in the land for four months and know that you can never escape from Allāh (no matter where you go), and that indeed Allāh shall disgrace the disbelievers. The proclamation from Allāh and His messenger on the day of the greater Hajj is that verily Allāh and His messenger are exonerated from the polytheists (Mushrikīn). If you repent, it will be best for you and if you turn back then know that surely you cannot escape Allāh. And give the disbelievers the glad tidings of an excruciating punishment."

### **SAYYIDINA ABU BAKR رضى الله عنه LEADS THE HAJJ IN 9 A.H AND THE DECLARATION OF EXONERATION IS PROCLAIMED**

"The proclamation from Allāh and His messenger on the day of the greater Hajj is that verily Allāh and His messenger are exonerated from the Polytheists." This proclamation is repeated in the verse. It was made when Sayyidina Abu Bakr رضى الله عنه and Sayyidina Ali رضى الله عنه were sent to Makkah for the Hajj of the ninth year after Hijrah. Sayyidina Abu Bakr رضى الله عنه instructed Sayyidina Abu Hurayra رضى الله عنه to sound this declaration.

Bukhari (v.2 p.27 1) reports a hadith of Sayyidina Abu Hurayra رضى الله عنه in which he says that he was with those sent by Sayyidina Abu Bakr رضى الله عنه to Mina to declare the proclamation on the day of Nahr (10th of Dhul Hijjah). The declaration included the words, "Behold! No Polytheist may perform the Hajj after this year and no naked person may make Tawāf of the Ka'ba!"

The Holy Prophet صلى الله عليه وسلم sent Sayyidina Ali رضى الله عنه after Sayyidina Abu Bakr رضى الله عنه because some Companions (Sahāba رضى الله عنهم) suggested that was customary among the Arabs that they required a person from the same clan to declare the annulment of a treaty. Although the Holy Prophet صلى الله عليه وسلم did not enter into the treaty with the Polytheists as an individual (but as the leader of the Muslims), it was possible that the Polytheists thought this. Therefore, the Holy Prophet صلى الله عليه وسلم thought it necessary that a member from his own clan i.e. the Banu Hāshim, should be sent to render the declaration of Surah Barā'ah. Since it was not possible for the message to reach every person in that large gathering, Sayyidina Abu Bakr رضى الله عنه appointed Sayyidina Abu Hurayra رضى الله عنه and others to assist him.

"Ma'ālimut Tanzil" (v.2 p.267) reports from Sayyidina Zaid bin Tabī رحمه الله عليه that he asked Sayyidina Ali رضى الله عنه what he announced on that day. He replied, "I was required to proclaim four things. (1) None should make Tawāf naked. (2) Those tribes with whom the Holy Prophet صلى الله عليه وسلم had entered into a treaty would have their treaties honoured only for the stipulated terms. Those with whom no treaty was made were allowed four months in which their safety was guaranteed. Thereafter, the guarantee would expire. (3) None besides Muslims will enter Heaven (Jannah). (4) The Polytheists and the Muslims will not again perform Hajj simultaneously i.e. no Polytheist will be allowed to perform Hajj in future."

The author of "Ma'ālimut Tanzil" mentions that the four month period began after the declaration on the 10th of Dhul Hijjah and expired on the 10th of Rabī ul Ākhir.

The "sacred months" referred to in the verse are the same four months grace

that was allowed to those with whom no treaty was made or whose treaties were unspecified. With regard to the Polytheists of Makkah, it entailed the remaining 20 days of Dhul Hijjah and the following month of Muharram. Thereafter they were no longer guaranteed safety. This is the opinion of Mujāhid, Ibn Is'hāq and Nasafi رحمه الله عليه and has been reported in "Ma'ālimut Tanzīl".

The author of "Ruhul Ma'āni" writes that the "sacred months" do not refer to those four sacred months that were observed by the Arabs (viz. Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab). This is so because at the time of the declaration, there remained only 20 days of Dhul Hijjah and then the month of Muharram. Thereafter another five months followed before Rajab started. If these four sacred months were implied, then the term would have been greatly extended, whereas none were allowed more than four months respite.

Allāh says, "*When the sacred months have passed, then fight the Polytheists wherever you may find them. Seize them, besiege them and lay in ambush for them at every opportunity.*" All the roads leading to Makkah were to be guarded so that they do not return to Makkah.

"If they repent, establish Salāh, and pay Zakāh, then leave their path free." If the Polytheists accept Islām and practise it, they should be left alone and allowed to enter Makkah. "Surely Allāh is Most Forgiving, Most Merciful." Allāh will forgive all that they perpetrated before accepting Islām and will not require them to answer for it.

The verse "*Seize them, besiege them and lay in ambush for them at every opportunity,*" indicates that the Muslim should always be on guard against the disbelievers (*kuffār*) and should protect their borders thoroughly.

With regard to the verse "*If they repent, establish Salāh, and pay Zakāh, then leave their path free,*" Allāma Jassās رحمه الله عليه writes in "Ahkāmul Qur'ān" (v.3 p.83) that a person may not be killed after he repents from disbelief (*kufr*) and polytheism (*shirk*). He may, however, be seized or besieged. If a Muslim purposely neglects to perform Salāh or pay Zakāh, the Leader of believers (*Amīrul Mu'minin*) may imprison him until he begins to practise accordingly.

"If any of the Polytheists seeks immunity from you, then grant it to him until he hears the word of Allāh..." Allāma Jassās رحمه الله عليه writes that whenever an enemy disbeliever (*kāfir*) pleads for safety, it should be granted to him and then he should be allowed to enter the Islāmic State, hear the Qur'ān and the details of Islāmic beliefs and practices should be explained to him.

He also writes that if a disbeliever (*kāfir*) requests to learn about the proofs and reasons to believe in Oneness of Allāh (*Tauhid*) and the Prophethood of the Holy Prophet صلى الله عليه وسلم to believe in them, then it will be incumbent upon the Muslims to furnish him with the details. It will not be permissible to kill him before these have been explained to him.

"..... then convey him to his place of safety." This verse outlines the responsibility of the Leader of believers (*Amīrul Mu'minin*) to ensure the safety of the disbeliever (*kāfir*) who has been granted immunity. None should harm him in any way while he is in the Islāmic State. The Dhimmis should also be granted perfect safety while they are residents of the Islāmic State.

This verse also denotes that a disbeliever (*kāfir*) from a disbelievers (*kuffār*) state cannot live permanently in the Islāmic State. According to the Hanafi school of jurisprudence, if he enters the Islāmic State with a valid *visā*, he will be allowed residence only for a year. If he stays longer, he will become a *Dhimmi* and will have to pay the Atonement (*Jizya*). [*Ahkāmul Qur'ān* v.3 p.83-84]

"This is because they are a people who do not understand." They should be granted the requested immunity because they do not understand the reality of Islām and have to be allowed to listen to the Qur'ān and teachings of Islām.

**Lesson:** "...on the day of the greater Hajj..." This refers to the days of Hajj in general and more specifically to the day of Mina. The "greater Hajj" (Hajjul Akbar) refers to the Hajj itself since the Umrah is regarded as the lesser Hajj (Hajjul Asghar). This has been stated by Sayyidina Zuhri رحمه الله عليه, Sayyidina Sha'bi رحمه الله عليه and Sayyidina Atā رحمه الله عليه. It does not refer to the commonly acclaimed meaning that it denotes the Hajj when the day of Arafah falls on a Friday.

It has been reported in certain narrations that the Hajj when the day of Arafah falls on a Friday is seventy times superior to any other Hajj. Mulla Ali Qāri رحمه الله عليه has written a treatise on this subject entitled "Al Hazul Awfar fil Hajjil Akbar."

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ  
عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ  
الْمُتَّقِينَ ﴿٧﴾ كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً  
يَرْضَوْنَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾  
اللَّهُ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا  
يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾ فَإِنْ تَابُوا  
وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ  
يَعْلَمُونَ ﴿١١﴾

(7) How can there be a treaty with Allāh and His messenger for the Polytheists (*Mushrikīn*), except for those with whom you have entered into a treaty near the Masjidul Harām? So as long as they remain true to you, remain true to them. Verily Allāh loves those who adopt piety (*taqwa*). (8) How can there be a treaty when they are such as do not regard any relations with you when they attain the upper hand over you, nor do they show regard for any pact. They please you with their mouths, while their hearts refuse. And most of them are sinners. (9) They have purchased a measly gain at the price of Allāh's verses, so they forbid (others) from His path. Evil indeed are the actions they perpetrate. (10) They do

not honour any relations, nor any pact with the believers. These are the ones who transgress. (11) So if they repent, establish Salāh and pay Zakāh, they are your brothers in Religion (Dīn). We expound the verses for the people who possess knowledge.

## THE POLYTHEISTS DO NOT HONOUR ANY RELATIONSHIP, NOR ANY PACT

Allāh mentions in these verses that He cannot have any regard for the pacts of the Polytheists because they have breached many treaties before and were prone to do so in future. Allāh then says, *"How can there be a treaty when they are such as do not regard any relations with you when they attain the upper hand over you, nor do they show regard for any pact. They please you with their mouths, while their hearts refuse."* They verbally attest to uphold their treaties but their hearts are filled with malice and dark thoughts. Their hearts do not correspond with the words on their tongues.

*"And most of them are sinners."* They never intend to obey Allāh's injunctions and cannot be expected to fulfill the clauses of their pledges since they show regard only for the things of the world. Their infatuation with the world presents an obstacle for them to accept Belief (Imān). They neither accept Islām nor allow others to do so. Allāh says, *"They have purchased a measly gain at the price of Allāh's verses, so they forbid (others) from His path. Evil indeed are the actions they perpetrate. They do not honour any relations, nor any pact with the believers. These are the ones who transgress."*

In the first verse Allāh says, *"How can there be a treaty with Allāh and His messenger for the Polytheists, except for those with whom you have entered into a treaty near the Masjidul Harām?"* Allāma Nasafi رحمه الله عليه writes that this verse refers to those tribes that made a treaty with the Muslims and then did not transgress the clauses. Their treaties were still valid for a stipulated period. These were the tribes of Bani Kinana and Bani Dhamra. With regard to them, Allāh says, *"So as long as they remain true to you, remain true to them."* Their treaties should be fulfilled until the stipulated term and should not be breached. Breaching the treaty will be against the dictates of piety (taqwa) and *"Verily Allāh loves those who adopt piety (taqwa)."* This is similar to a previous verse at the beginning where Allāh said, *"So fulfil their treaty to them for their stipulated term."*

Towards the end Allāh says, *"So if they repent, establish Salāh and pay Zakāh, they are your brothers in Religion (Dīn). We expound the verses for the people who possess knowledge."* These are the people who would appreciate and understand Allāh's injunctions and practise them.

**Lesson:** *"How can there be a treaty when they are such as do not regard any relations with you when they attain the upper hand over you, nor do they show regard for any pact. They please you with their mouths, while their hearts refuse."* This is the behaviour of the disbelievers (kuffār) to this day. In the name of nationalism and unity, the disbelievers (kuffār) attempt to dissuade the Muslims from Jihād, calling for religious harmony. They even enter into agreements and pacts with the Muslims, but are not hesitant to break these and perpetrate open genocide.

Similar is the condition of those sects who claim to be Muslims, but do not

conform to the beliefs of Islām. In fact, their objective is to stab the Muslims in the back and call for unity to deceive the Muslims. They harbour enmity for the Muslims and will spare no energy to harm the Muslims at every given opportunity.

وَأِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَتَلُوا أَيْمَةَ  
الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾ أَلَا تَقْتُلُونَ قَوْمًا  
نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أَوَّلَ  
مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾ قَتَلُوهُمْ  
يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَصْرِكُمْ عَلَيْهِمْ وَيُشْفِ صُدُورَ قَوْمٍ  
مُؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ  
يَسْخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

(12) If they break their promises after entering into a pact and they revile your Religion (Dīn), then slay the leaders of infidels. Indeed they are such that they have no regard for promises that they should refrain. (13) Will you not fight such a nation who break their promises and resolve to exile the messenger. They are those who initiated hostilities against you the first time around. Do you fear them? Allāh is more worthy that He be feared, if you are believers. (14) Fight them Allāh will punish them by your hands, humiliate them, assist you against them, heal the hearts of the believers... (15) ...and remove the fury in their hearts. Allāh accepts the repentance of whoever He wills and Allāh is All Knowing, the Wise. (16) Do you think that you will be left to be, whereas Allāh has not yet determined those of you who strive and who do not take as friends anyone besides Allāh, His messenger and the believers? Allāh is Informed of what you do.

### SLAY THE DISBELIEVERS (KUFFĀR) LEADERS BECAUSE THEIR PROMISES HOLD NO WEIGHT

At Hudaibiyyah during the sixth year after Hijrah, the Polytheists prevented the Holy Prophet صلى الله عليه وسلم and the Companions (Sahāba) رضى الله عنهم from making Umrah and bound them to an extremely biased treaty for a period of ten years.

One of the clauses of the treaty was that neither party should attack the other or any of their allies during this period. It then transpired that the Bani Bakr tribe (who were an ally of the Quraysh) attacked the Bani Khuzā'ah tribe



(who were allies of the Muslims). The Quraysh supported the Bani Bakr with weapons and some members of the Quraysh participated in the attack. In this way the Quraysh were the first to breach the terms of the treaty. Besides breaking the pledge, they used to vilify and revile Islām.

Allāh says, *"If they break their promises after entering into a pact and they revile your Religion (Dīn), then slay the leaders of infidels."* Allāh instructs that the Quraysh be fought because they were the ones who prevented the other tribes from accepting Islām since all the Arabs looked up to them as their leaders. They were all awaiting the conversion of the Quraysh so that they may follow suit.

*"the leaders of infidels"* could also refer more specifically to the leaders of the Quraysh like Abu Jahl, Suhayl bin Amr, Ikrama bin Abi Jahl and Abu Sufyān. This is the opinion of Sayyidina Abdullāh bin Abbās رضى الله عنه. He says that they were the ones who broke the treaty and suggested that the Holy Prophet صلى الله عليه وسلم be exiled from Makkah when they convened in the House of Nadwa.

*"....Indeed they are such that they have no regard for promises that they should refrain."* They should be fought so that they refrain from reviling Islām and fighting the Muslims. Other commentators have interpreted it to mean that they will desist from disbelief (*kufr*) if they are fought. [*"Ma'ālimut Tanzīl"* v.2 p.272]

The question arises that if the disbelievers (*kuffār*) had already broken the treaty, why does Allāh state the breaking of the treaty as a precondition when He says, *"If they break their promises..."*? The author of *"Ruhul Ma'āni"* interprets the verse to mean that if the disbelievers (*kuffār*) remain as disbelievers and fail to uphold their treaties, they should be fought. In my humble opinion, the verse is phrased as a precondition so as to denote that should any of the Disbelievers (*kuffār*) break their treaty in future, they should be dealt with in the same manner.

Allāma Nasafi رحمه الله عليه has written in *"Madarikut Tanzīl"* that a *Dhimmi* (non-muslim who reside in the muslim state and pay tax) may be executed if he blasphemes Islām since this will constitute a breach of his pledge as a resident of the Islāmic State.

*"Will you not fight such a nation who break their promises and resolve to exile the messenger? They are those who initiated hostilities against you the first time around."* i.e. They were the first to break the conditions of the treaty when the Bani Bakr attacked the Bani Khuzā'ah.

Allāh asks the believers (*Mu'minīn*), *"Do you fear them (that you do not fight them)? Allāh is more worthy that He be feared, if you are believers."* If people feared Allāh instead of the disbelievers (*kuffār*), they would hasten to carry out His instruction to wage Jihād.

*"Fight them! Allāh will punish them by your hands, humiliate them, assist you against them, heal the hearts of the believers..."* The believers (*Mu'minīn*) were hurt by the betrayal of the disbelievers (*kuffār*) when they failed to uphold the treaty, but Allāh promises to eliminate this from their hearts as well. Together with this, Allāh says that He will even *"remove the fury in their hearts."* This tells of the happiness and contentment that Allāh filled into the hearts of the believers (*Mu'minīn*), and serves to emphasise what was mentioned previously.

The author of "Ruhul Ma'āni" quotes certain Scholars (Ulema) that the healing of hearts was attained by the promise of Makkah's conquest and that by the actual conquest itself, the fury from their hearts was removed.

"Allāh accepts the repentance of whoever He wills..." The Muslims have to fulfill their obligation of fighting in Jihād and Allāh's divine plan will come to pass when He shall grant whomsoever He wills the guidance to repent and to accept Islām. In this way people like Ikrama bin Abi Jahl, Suhail bin Amr and Abu Sufyān رضى الله عنهم all became Muslims.

".....and Allāh is All Knowing, the Wise." He knows who will remain as Disbelievers (kuffār) and who will become Muslim. According to His wisdom, He will grant guidance to whomsoever He wills.

**Note:** The question arises that if the conquest of Makkah took place in the 8th year after Hijrah and Surah Barā'ah was revealed in the 9th year after Hijrah, what Jihād is encouraged in the verse that states: "Fight them! "?

In reply, the author of "Ruhul Ma'āni" (v.10 p.62) writes that although Surah Barā'ah was revealed after the conquest of Makkah, these verses were revealed before. Another reply is that the verse is addressed to all the Muslims until the day of Judgment. The verse tells them that Allāh will assist them in their fights against the disbelievers (kuffār). Allāh promises them that He "will punish them by your hands, humiliate them, assist you against them, heal the hearts of the believers and remove the fury in their hearts."

Allāh intends to inform the Muslims throughout the ages that they are also prone to suffer the treatment received by the Holy Prophet صلى الله عليه وسلم and the Companions (Sahāba) رضى الله عنهم. When such situations do arise, they should fight the disbelievers (kuffār) just as their forebears in the Religion (Dīn) had done.

Still encouraging the Muslims to wage Jihād, Allāh continues, "Do you think that you will be left to be, whereas Allāh has not yet (put you to test. He will certainly put you on trial until He has) determined those of you who strive and who do not take as friends anyone besides Allāh, His messenger and the believers." In Jihād, Allāh will reveal the true colours of those who truly love Him and it will be known who was not sincere in their claims and who befriended the disbelievers (kuffār).

Allāh mentions in a verse of Surah Āl Imrān, "Allāh does not wish to leave the believers in the same condition that you are in till he separates the pure from the impure." [Surah 3, verse 179]

Allāh says in Surah Ankabūt, "Do people think that they will be left to say, 'We believe!' without being tested?" [Surah 29, verse 2]

At the end of the verse Allāh declares, "Allāh is Informed of what you do." Accordingly, He will grant the appropriate retribution.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ  
أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾ إِنَّمَا يَعْمُرُ مَسْجِدَ

اللَّهُ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَحْشَسْ  
 إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ  
 وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ اللَّهِ لَا  
 يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾ الَّذِينَ ءَامَنُوا وَهَاجَرُوا  
 وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ  
 ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَّتَ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾  
 خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

(17) It is not befitting of the Polytheists that they tend Allāh 's places of worship while they attest to their own disbelief. They are those whose actions are wasted and they shall abide forever in the Fire. (18) Only those should tend Allāh 's places of worship who believe in Allāh, and the Last Day, establish Salāh, pay Zakāh and fear Allāh only. It is hoped that these people will be of those who are rightly guided. (19) Do you equate the giving of water to the pilgrims and the tending of the Masjidul Harām to the person who believes in Allāh and the Last Day and strives in Allāh's path? They can never be equal according to Allāh! Allāh does not guide the oppressive folk, (20) Those who believe, migrate and strive in Allāh's way with their wealth and their lives are of much superior ranking according to Allāh. These are the successful ones. (21) Their Lord confers to them the glad tidings of His mercy, pleasure and such gardens wherein they shall have everlasting bounties. (22) They will abide therein until eternity. Undoubtedly with Allāh is a great reward.

## THE POLYTHEISTS ARE NOT WORTHY OF TENDING ALLĀH'S MASĀJID

"Ma'ālimut Tanzil" (v.2 p.273) narrates from Sayyidina Abdullāh bin Abbās رضى الله عنه that when Sayyidina Abbās رضى الله عنه was brought as a prisoner to Madinah, the Muslims taunted him by saying that he was still a disbeliever (*kāfir*) and that he did not maintain his family ties (by compelling his nephew, The Holy Prophet صلى الله عليه وسلم and others to leave Makkah). Sayyidina Ali رضى الله عنه also added some strong words.

Thereupon Sayyidina Abbās رضى الله عنه asked them why were they not mentioning all his good attributes instead of only the negative ones. Sayyidina Ali رضى الله عنه asked in surprise, "Do you have any good to your credit?" Sayyidina Abbās رضى الله عنه replied, "Yes! We tend the Masjidul Harām and are the custodians of the Ka'ba. We also give water to the Hajjis (*pilgrims*)."  
 It was then that Allāh revealed the above verses.

Allāh says, "It is not befitting of the Polytheists that they tend Allāh's places of worship while they attest to their own disbelief" The Ka'ba was built by the enemy of polytheism (*shirk*) viz. Sayyidina Ibrahīm عليه السلام. The mosques (*Masājid*) (plural

of Masjid) have been established so that Oneness of Allāh (*Tauhid*) is expressed, so these can never be tended by those who attribute partners to Allāh. It is therefore meaningless that they tend to the upkeep of the Masjidul Harām when all they do is whistle and clap hands (as mentioned in verse 35 of Surah Anfāl).

*"They are those whose actions are wasted (because no action is accepted from a kaafir even if it seems good) and they shall abide forever in the Fire."* Their actions will be of no avail to them in the Hereafter.

## TENDING THE MOSQUES (MASĀJID) IS THE DUTY ONLY OF THE BELIEVERS

*"Only those should tend Allāh's places of worship who believe in Allāh, and the Last Day, establish Salāh, pay Zakāh and fear Allāh only."* The rightful custodians of the Masājid are those who carry out all Allāh's commandments and do not fear the reproach of the their relatives, nations or the disbelievers (*kuffār*).

With regard to them, Allāh continues to say, *"it is hoped that these people will be of those who are rightly guided."* Allāh will guide them to Heaven (*Jannah*) by granting them the guidance to carry out all righteous actions.

Tending to the Masājid entails all actions like attending to the maintenance and renovations of the Masājid, as well as seeing to the needs of those Muslims who attend them. However, the other aspect of tending to the Masājid is more important. This is to ensure that people always attend the Masājid for Salāh; that remembrance (*Dhikr*) of Allāh takes place there and that the teachings of the Qur'ān and religion (*Dīn*) are imparted there. These are the actions for which the Masājid are established.

Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When you see a person who cares for the mosque (*Masjid*), then you may attest to his Belief (*Imān*), because Allāh says, *"Only those should tend Allāh's places of worship who believe in Allāh, and the Last Day..."* [Mishkāt p. 69]

## ACTIONS THAT ARE PROHIBITED IN THE MOSQUE (MASJID)

Many actions are forbidden in the mosque (*Masjid*) because they contradict its sanctity. In the mosque (*Masjid*) a person may not recite such poetry that is not concerned with religion (*Dīn*). One may also not buy and sell anything in a mosque (*Masjid*), nor eat, drink or smoke anything that has an offensive smell before entering the mosque (*Masjid*) (this includes all types of cigarettes, tobacco and "pān"). It is also forbidden to speak of worldly matters in the mosque (*Masjid*) or to spit. One may not announce any lost item nor beg in the mosque (*Masjid*).

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When you hear anyone announcing a lost item in the Masjid, then tell him, 'May Allāh not return it to you!' because the mosque (*Masjid*) was not built for such things." [Muslim v.1 p.2 10, and Abu Dawūd v.1 p.68]

Sayyidina Abu Hurayra رضى الله عنه has also reported that the Holy Prophet صلى الله عليه وسلم said, "When you see any person buying or selling in the Masjid, then tell him, 'May Allāh not grant you a profit in your transaction.'" [Mishkāt p.

70]

The Holy Prophet صلى الله عليه وسلم has also mentioned, "There shall come a time when people will discuss their worldly matters in the mosque (*Masjid*). So do not sit with such people, for Allāh has no need for them." [*Mishkāt p. 71*]

Sayyidina Hakīm bin Hizām رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم forbade the execution of legal penalties and retaliation (*Qisās*) in the mosque (*Masjid*), and (irreligious) poetry. [*Abu Dawūd v.2 p.261*]

Sayyidina Mu'āwiya bin Qurra رضى الله عنه reports from his father that the Holy Prophet صلى الله عليه وسلم prohibited eating from two trees viz, onion and garlic. He said, "Whoever eats from them should not approach our *Masājid*. If he wants to eat them, he should cook it first, for then the odour will be killed." [*Abu Dawūd v.2 p. 179, and Muslim v.1 p.209*]

Included in tending the *Masājid* is for a person to remain sitting in the *Masjid* after one *Salāh* in anticipation of the next. Sayyidina Uthmān bin Madh'ūn رضى الله عنه narrates that they asked the Holy Prophet صلى الله عليه وسلم permission to castrate themselves. The Holy Prophet صلى الله عليه وسلم replied, "He is not from us who castrates another or has himself castrated. The castration of my Ummah is to fast (which will reduce the passions)."

He continues to narrate, "We then asked permission to travel (on holiday)." The reply was, "The travelling of my Ummah is in the path of Allāh." When they then requested permission to practise monasticism, The Holy Prophet صلى الله عليه وسلم replied, "The monasticism of my Ummah is in waiting for *Salāh* in the *Masjid*." [*Mishkāt p. 69*]

## THE REWARDS FOR KEEPING THE MASJID CLEAN

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The rewards of my Ummah were shown to me to the extent that even the reward of removing anything unsightly from the *Masjid* was shown to me (even if it be a tiny speck of dirt). Then the sins of my Ummah were shown to me and I never found any sin greater than when a person forgot any Surah or verse of the *Qur'ān* that he was taught." [*Abu Dawūd v.1 p.66*]

Nowadays attention is given only to the beautification of the *Masājid*. They are adorned with exquisite carpets, decorations and frames. The walls and ceilings are covered with fine carvings and calligraphy. People compete with these things, while no attention is given to remembrance (*Dhikr*), recitation of *Qur'ān* and waiting for the *Salāh*. These elaborate decorations are not endorsed by the Shari'ah since they are distracting and affect humility and concentration in *Salāh*.

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "One of the signs of Judgment day (*Qiyamah*) is that people will compete and boast in building *Masājid*." [*Abu Dawūd v.1 p.65*]

With regard to those who pay attention only to the decoration of the *Masājid*, The Holy Prophet صلى الله عليه وسلم mentioned, "Their *Masājid* will be occupied but will be bereft of guidance." [*Mishkāt p. 38*]

## SERVING THE PILGRIMS AND TENDING THE MASJIDUL HARĀM CANNOT COMPARE WITH BELIEF (IMĀN) AND JIHĀD

Allāh says, "Do you equate the giving of water to the pilgrims and the tending of the Masjidul Harām to the person who believes in Allāh and the Last Day and strives in Allāh's path? They can never be equal according to Allāh! Allāh does not guide the oppressive folk."

There are two circumstances of revelation with regard to this verse. The first has already been discussed and concerns the incident of Sayyidina Abbās رضي الله عنه. The verse tells people that the actions of the believer (Mu'min) who strives in Allāh's way are much superior than those who merely tend to the Masjidul Harām and give water to the pilgrims. When such people are not believers (Mu'minin), then their actions are wasted in the Hereafter.

The second circumstance of revelation is related by Sayyidina Nu'mān bin Bashīr رضي الله عنه. He reports that he was sitting at the pulpit of the Holy Prophet صلى الله عليه وسلم when a person said, "I do not care if I were granted only the opportunity to give water to the Hujjaj (pilgrims) and do no other good deed." Thereafter a second person exclaimed, "I do not care to leave out all other actions if I were afforded the opportunity to tend to the Masjidul Harām!"

Thereupon a third person said, "Jihād in Allāh's path is superior to the actions that the two of you have mentioned." Sayyidina Umar رضي الله عنه reprimanded them and told them not to raise their voices near the pulpit of the Holy Prophet صلى الله عليه وسلم. It was the day of Friday (Jumu'ah), and Sayyidina Umar رضي الله عنه told them that he would enquire from the Holy Prophet صلى الله عليه وسلم about their quarrel after the Salāh. The above verse was revealed in reply to this dispute after Sayyidina Umar رضي الله عنه asked the Holy Prophet صلى الله عليه وسلم ["Ma'ālimut Tanzīl" v.2 p.275]

Allāh's reply is succinct when He says, "They can never be equal according to Allāh! Allāh does not guide the oppressive folk."

## GLAD TIDINGS FOR THOSE WHO MIGRATE AND STRIVE IN ALLĀH'S WAY

"Those who believe, migrate and strive in Allāh's way with their wealth and their lives are of much superior ranking according to Allāh. These are the successful ones." Further elucidating the virtue of the immigrants (Mujāhirīn) (those who participate in Jihād) and the immigrants (Muhājirīn), Allāh says, "Their Lord confers to them the glad tidings of His mercy, pleasure and such gardens where they shall have everlasting bounties. They will abide therein until eternity. Undoubtedly with Allāh is a great reward."

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا  
الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَاُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾ قُلْ  
إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا

وَتَجَرَّةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ  
وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

(23) O you who believe, do not take your fathers and your brothers as friends if they prefer disbelief to Belief (Imān). Whosoever of you will befriend them, then these are the oppressors. (24) Say, "If your fathers, your sons, your brothers, your spouses, your families, your wealth that you have earned, your businesses in which you fear a loss, and your home that you love so dearly are more beloved to you than Allāh, His messenger and striving in His path; then wait for Allāh's order to come. Allāh does not guide the sinful folk."

### THE LOVE FOR ALLĀH MUST SUPERCEDE THE LOVE FOR ONE'S FATHERS, BROTHERS, TRIBE, FAMILIES, SPOUSES, CHILDREN, BUSINESSES AND HOMES

"Ma'ālimut Tanzīl" (v.2 p.276) reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that when Allāh issued the order to migrate, certain Muslims intended to do so but were told by their families that they (the families) would be destroyed if they were left alone in Makkah. For this reason they did not migrate (although it was then incumbent for all Muslims to migrate to the sole Islāmic State of Madinah). It was then that Allāh revealed the first of the above verses.

Allāh says, "O you who believe, do not take your fathers and your brothers as friends if they prefer disbelief to Belief (Imān)." These people do not deserve to be listened to since they choose to remain as disbelievers (*kuffār*). It is incumbent for them also to accept Islām and migrate with their Muslim children and brothers. They refuse to accept Islām, yet pretend to express their sympathies when any of their family want to migrate.

If a Muslim is influenced by his relatives not to perform an obligatory action, it will constitute oppression on himself because he will be subjecting himself to Allāh's wrath. Allāh says, "Whosoever of you will befriend them, then these are the oppressors." When a person becomes a Muslim, he has submitted to Allāh and cannot prefer to listen to the dissuading remarks of his family, especially when they are disbelievers (*kuffār*).

When this verse was revealed, those who did not yet migrate said that if they were to migrate, their wealth would be lost, their businesses would be ruined, their homes would be deserted and their family ties severed. It was then that Allāh revealed the following verse declaring, "Say, 'If your fathers, your sons, your brothers, your spouses, your families, your wealth that you have earned, your businesses in which you fear a loss, and your home that you love so dearly are more beloved to you than Allāh, His messenger and striving in His path then wait for Allāh's order to come. - ["Ma'ālimut Tanzīl" v.2 p.277]

Neglecting to migrate would incur Allāh's punishment. This could be in both the worlds and the person dying without migrating would not be deemed a

Muslim. Concerning those who without excuse failed to migrate when the order was given, Allāh says, "*The abode of such folk is Hell (Jahannam), and it is the worst of destinations.*" [Surah Nisā (4), verse 97]

"Allāh does not guide the sinful folk." Such will be the plight of those who disobey Allāh and who chose to give preference to the things of this world over the pleasure of Allāh.

**Lesson:** After accepting Belief (*Imān*), a person is required to practise the requisites of Belief (*Imān*). These are sometimes difficult, such as Hijrah (migration), Jihād and sacrificing one's wealth and relations. However, when a person realises that Allāh is his Creator and Master and that He has conferred one's wealth and relatives to one, one will not find it difficult to carry out Allāh's injunctions. One will then give preference to the love of Allāh and the Holy Prophet صلى الله عليه وسلم over all other things.

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person possessing three qualities shall taste the sweetness of Belief (*Imān*). The first is that he loves Allāh and His Prophet صلى الله عليه وسلم more than anything else. The second is that he loves others solely for the pleasure of Allāh. The third is that once Allāh has rescued him from disbelief (*kufr*), he detests returning to it just as much as he detests being cast into a fire." [Bukhari v.1 p.7]

The meaning of the "sweetness of Belief (*Imān*)" is that the person derives pleasure when engaging in Allāh's obedience and worship. He then finds it easy to undertake all types of difficulties to please Allāh and His Prophet صلى الله عليه وسلم.

Sayyidina Anas رضى الله عنه also narrates that the Holy Prophet صلى الله عليه وسلم said, "None can possess true Belief (*Imān*) until I am more beloved to him than his parents, children and the entire humanity." [Ibid]

**Lesson:** Love is of two types. The first is an involuntary and instinctive love, while the other is voluntary and acquired. The love required in the above Ahadith is of the second type because the Shari'ah does not demand from a person something over which he has no control.

Allāh will not hold a person responsible for the instinctive love that he bears for his family and wealth, unless this instinctive love overpowers his involuntary and acquired love for Allāh and the Holy Prophet صلى الله عليه وسلم. This will be noticed when his love for the worldly things provokes him to disobey the commands of Allāh and to regard these as difficult to practise.

To please their wives and children people buy pictures of animate objects for them, have a TV in their homes and allow them to wear clothes that do not conform with the dictates of the Shari'ah. They resort to all sorts of Unlawful (*Harām*) ventures involving usury and bribery just so that they can earn more wealth to satiate the whims of their families and to maintain their extravagant lifestyles.

To please their friends and associates, they shave their beards, wear the clothes of the West and eat from the Unlawful (*Harām*) food served to them at parties and social gatherings. In all of these cases, their instinctive love overpowers their love for Allāh and the Holy Prophet صلى الله عليه وسلم.



There are many chosen servants of Allāh who, with their conviction in Heaven (*Jannah*) and carrying out of good deeds, have an overpoweringly instinctive love for Allāh and His Holy Prophet صلى الله عليه وسلم This is an extremely blessed condition.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ  
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا  
رَحَبَتْ ثُمَّ وَلَيْتُمْ مُدِيرِينَ ﴿٢٥﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى  
الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ  
الْكَافِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ  
رَحِيمٌ ﴿٢٧﴾

(25) Without doubt Allāh has assisted you on numerous occasions, as well as on the day of Hunayn when your superior numbers elated you, but these were of no avail to you. The earth became straitened for you despite its vastness and you turned away in flight. (26) Then Allāh caused His tranquility to descend upon His messenger and upon the believers. Allāh sent an army that you could not see and punished those who disbelieved. Such is the punishment of the disbelievers. (27) Then Allāh accepted the repentance of whomsoever He willed, and Allāh is Most Forgiving, Most Merciful.

## THE MUSLIMS WERE SUPERIOR IN NUMBER IN THE BATTLE OF HUNAYN, SUFFERED A TEMPORARY DEFEAT, TOOK FLIGHT AND WERE THEN ASSISTED BY ALLĀH

*"Without doubt Allāh has assisted you on numerous occasions, as well as on the day of Hunayn when your superior numbers elated you, but these were of no avail to you. The earth became straitened for you despite its vastness and you turned away in flight."* Hunayn is a place between Makkah and Tā'if. After the conquest of Makkah, the Holy Prophet صلى الله عليه وسلم marched with a large army of the Companions (*Sahāba*) رضى الله عنهم to the Bani Hawāzin tribe who lived in that vicinity.

Some of the Companions (*Sahāba*) رضى الله عنهم said that they could not be defeated because of their superior numbers. As a result Allāh caused the enemy to gain the upper hand in the beginning and the Muslims were thrown in turmoil. Thereafter Allāh restored His assistance and they were victorious.

## THE BATTLE OF HUNAYN

When the Bani Hawāzin tribe heard of the conquest of Makkah, their leader, Mālik bin Awf Nasri, gathered all the surrounding tribes. These included the Bani Thaqif, Bani Nasr, Bani Jushm, Bani Sa'd bin Bakr and some of the Bani Hilāl. After unanimously deciding that they would attack the Muslims, they

converged with all their wealth and families at Hunayn.

When the Holy Prophet صلى الله عليه وسلم received intelligence of this attack, he sent Sayyidina Abdullāh bin Abi Hadūd Aslami رضى الله عنه to stay with them and gather information about them. When he returned, he informed the Holy Prophet صلى الله عليه وسلم that they truly intended to fight.

There were already ten thousand Companions (*Sahāba*) رضى الله عنهم with the Holy Prophet صلى الله عليه وسلم when he left Madinah for Makkah.

When he marched to Hunayn, another two thousand people from Makkah joined them.

Sayyidina Sahl bin Hanzala رضى الله عنه reports that they were marching with the Holy Prophet صلى الله عليه وسلم when the time for Zuhr arrived. At that time a horseman approached the Holy Prophet صلى الله عليه وسلم saying that he had ridden ahead, climbed up a certain mountain and saw that the Bani Hawāzin were camped at Hunayn with their women, wealth and all their livestock. The Holy Prophet صلى الله عليه وسلم smiled and said, "Insha Allāh, these will all be booty for the Muslims tomorrow.

That night Sayyidina Anas bin Abi Marthad رضى الله عنه kept watch and patrolled the various valleys around the Muslims. As was previously mentioned, some Muslims said that they could not be defeated that day because of their superior numbers.

The Bani Hawāzin were renowned for their proficiency in archery and, when the armies clashed, their shower of arrows was so fast and furious that the Muslims panicked and began to disperse in flight.

Only the Holy Prophet صلى الله عليه وسلم and a few Companions (*Sahāba*) رضى الله عنهم remained facing the enemy. With him were Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه, Sayyidina Ali رضى الله عنه and Sayyidina Abbās رضى الله عنه. The Holy Prophet صلى الله عليه وسلم called out to the Muslims, "O people! Come to me! I am the messenger of Allāh! I am Muhammad bin Abdullah!"

Mounted on his white mule, the Holy Prophet صلى الله عليه وسلم recited the following couplets of poetry which meant, "I am a Prophet without a lie. I am the son of Abdul Mutallib." Then he made a supplication (*du'ā*) to Allāh saying, "O Allāh! Allow Your assistance to descend.

The Holy Prophet صلى الله عليه وسلم instructed Sayyidina Abbās رضى الله عنه to make the proclamation, "O party of the Ansār! Come forward! O those of the tree (referring to those who pledged their allegiance to the Holy Prophet صلى الله عليه وسلم beneath a tree at Hudaibiyyah)! Come forward!" Hearing the summon, the Companions (*Sahāba*) رضى الله عنهم replied "Labbayk! (At your service!)" and they gradually returned, until a hundred resumed the battle with the Holy Prophet صلى الله عليه وسلم.

The Holy Prophet صلى الله عليه وسلم cast a handful of stones at the enemy saying, "May their appearances be effaced." Allāh caused these to reach the eyes of every single soldier in the enemy ranks and within a short space of time, the Muslims attained victory over the entire conglomeration of tribes.

Many of the enemy were killed and all their families and wealth became booty for the Muslims according to the prediction of the Holy Prophet صلى الله عليه وسلم. Many people who had not yet accepted Islām went with the Muslims to Hunayn and accepted Islām after witnessing Allāh's assistance to the Muslims. The Holy Prophet صلى الله عليه وسلم appointed Sayyidina Mas'ud bin Amr Ansāri رضي الله عنه to take all the booty to a place called Jī'irrānah.

## THE DEFEAT OF THE POLYTHEISTS AT AWTĀS

Those Polytheists who escaped from Hunayn regrouped at a place called Awtās and seemed ready to launch another attack. The Holy Prophet صلى الله عليه وسلم dispatched Sayyidina Abu Āmir رضي الله عنه with a contingent of the Companions (*Sahāba*) رضي الله عنهم to fight them. In the battle, Sayyidina Abu Āmir رضي الله عنه was martyred and his cousin Sayyidina Abu Mūsa رضي الله عنه assumed command. Allāh granted the Muslims victory and the person who martyred Sayyidina Abu Āmir رضي الله عنه was also killed. Included in the large booty attained on this occasion were many of the enemy's women.

## THE SIEGE OF TĀ'IF

After the battle of Hunayn, the Holy Prophet صلى الله عليه وسلم marched on to Tā'if where Mālik bin Awf (the leader of the Hawāzin) and some of his accomplices locked themselves in a fort. They refused to emerge from there and continued, to shower arrows upon the Muslims, causing many Muslims to be injured. The Muslims laid siege to the fort for 17 or 20 days (according to differing narrations).

The Muslims used a catapult to throw rocks over the fort walls. Sayyidina Salmān رضي الله عنه suggested the use of the catapult and built it himself. However, the enemy was adamant not to emerge and it seemed useless to continue the siege. Consequently the Holy Prophet صلى الله عليه وسلم returned to Makkah with the Muslims. En route, he made supplication (*du'ā*) to Allāh saying, "O Allāh grant them guidance and You suffice for us." Allāh accepted the supplication (*du'ā*) and the following year, in Ramadhān, a delegation of the Bani Thaqif from Tā'if came to Madinah and accepted Islām. Thereafter the entire tribe became Muslim.

## THE BOOTY IS DISTRIBUTED AT JI'IRRĀNAH

As was mentioned, the Holy Prophet صلى الله عليه وسلم sent all the booty to a place called Jī'irrānah. On his return from Tā'if, he arrived at Jī'irrānah to distribute the booty among the Muslims. The booty included six thousand captives, including many women and children. There was an extremely large number of camels and many goats as well.

These were all distributed among the Muslims. However, the Bani Hawāzin accepted Islām and requested that their women and children be released from slavery. Consequently all the Companions (*Sahāba*) رضي الله عنهم released the Bani Hawāzin who were in their custody upon the request of the Holy Prophet صلى الله عليه وسلم.

The Holy Prophet صلى الله عليه وسلم sent a message to Mālik bin Awf (who had locked himself in the fort at Tā'if) that if he accepted Islām and came to the Holy

Prophet صلى الله عليه وسلم all the members of his family would be released, their wealth returned and Mālik himself would receive a hundred camels. He acceded to the offer and the Holy Prophet صلى الله عليه وسلم fulfilled his promise. Thereafter the Holy Prophet صلى الله عليه وسلم donned the Ihram for Umrah from Jī'rānah, performed the Umrah and returned safely to Madinah. [Al Bidāya wan Nihāyah v.4 p.322 to 368]

## THE DESCENT OF ANGELS AT HUNAYN

Because of the misguided words of certain Muslims, they were temporarily suffering a defeat, but then Allāh restored His assistance to them. Thereafter Allāh says, *"Then Allāh caused His tranquillity to descend upon His messenger (whereupon he summoned them to himself) and upon the believers (after which they resumed fighting)."*

Thereafter Allāh adds, *"Allāh sent an army that you could not see..."* The author of *"Ma'ālimut Tanzīl"* (v.2 p.281) writes that the angels were not sent to fight, but to give courage to the Muslims and to cause the disbelievers (*kuffār*) to lose courage and become cowardly. This interpretation is made because it is commonly understood that the angels fought only on the occasion of Badr.

The author of *"Ruhul Ma'āni"* (v.10 p.75) has recorded this and also quotes an opinion that states that the angels actually fought at Hunayn. However, he adds that this narration has no source.

*".....and punished those who disbelieved (by causing many of them to be killed and others to be captured). Such is the punishment of the disbelievers."* This was their punishment in this world, and in the Hereafter they will suffer an even greater punishment if they die as disbelievers (*kuffār*).

*"Then Allāh accepted the repentance of whomsoever He willed, and Allāh is Most Forgiving, Most Merciful."* Those who were killed in battle were dispatched straight to the doom of the Hereafter, while some of those who survived were granted the guidance by Allāh to repent from disbelief (*kufr*) and accept Islām. Of these fortunate ones were Mālik bin Awf, who was appointed the leader of his tribe by the Holy Prophet صلى الله عليه وسلم. In a similar manner many of the Bani Hawāzin accepted Islām and became worthy of entering Heaven (*Jannah*) even though they were arch enemies of Islām.

A translation of a few couplets composed by Mālik bin Awf رضى الله عنه are reproduced hereunder: He said,

*"Of all mankind I have never seen nor heard of any like Muhammad صلى الله عليه وسلم"*

*"He confers excessive amounts of wealth in his generosity and, when you please to know, he will inform you of what will happen tomorrow"* (referring to the time when the Holy Prophet صلى الله عليه وسلم said that Insha Allāh tomorrow all the amassed wealth of the Bani Hawāzin will be booty for the Muslims).

*"When the enemy ground their teeth, using their spears and every sword, he was like a lion protecting his young amidst the dust of every valley."* [Al Bidāya wan Nihāyah v.4 p.361]

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ  
بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِن شَاءَ  
إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

(28) O you who believe, verily the Polytheists are impure and should not approach the Masjidul Harām after this year. If you fear poverty, then soon Allāh shall make you wealthy by His grace if He wills. Surely Allāh is All Knowing, The Wise.

### THE IDOLATORS ARE IMPURE AND SHOULD NEVER APPROACH THE MASJIDUL HARĀM

This verse was also part of the declaration that was made on the 9th year after migration (Hijrah) by Sayyidina Ali رضي الله عنه.

“O you who believe, verily the Polytheists are impure and should not approach the Masjidul Harām after this year.” Imām Abu Hanīfah رحمه الله states that this verse means that the polytheists should not be allowed to make Hajj and enter the Masjidul Harām. However, he says that it will be permissible for a disbeliever (kāfir) to enter the Masjidul Harām or any other Masjid.

He interprets the impurity stated in the verse as inner spiritual impurity caused by their disbelief (kufr) and incorrect beliefs. He maintains that physical impurity is not implied in the verse. Of course, if there is any physical impurities on the body of a disbeliever (kāfir) or if the disbeliever (kāfir) is in the state of “junābah”, he will not be allowed to enter any Masjid, just like any Muslim will also not be permitted to enter in this case.

“Ruhul Ma’āni” quotes the opinions of Imām Shafi’ī رحمه الله, Imām Mālik رحمه الله and Imām Ahmad رحمه الله that disbelievers (kuffār) will not be permitted to enter the Masjidul Unlawful (Harām) under any circumstances. This will apply even if he is a Dhimmī (non-Muslim residing in a Muslim state on pay tax.) or another disbeliever (kāfir) who has entered the Islāmic State with a valid visā. If any disbeliever (kāfir) emissary comes with a message, the Leader of Believers (Amīrul Mu’minīn) must meet him outside the Masjidul Harām. However, Imām Shafi’ī رحمه الله permits the entry of Disbelievers (kuffār) into other Masājid besides the Masjidul Harām. Imām Mālik رحمه الله, according to one narration, says that they may not enter any Masjid whatsoever.

Durrul Manthūr (v.3 p.226) reports from the compilation of Abdur Razzāq that Sayyidina Jābir رضي الله عنه mentioned, “The Polytheists (Mushrikīn) are impure and should not approach the Masjidul Harām after this year’ except if they be slaves or Dhimmis.” This narration substantiates the view of Imām Abu Hanīfah رحمه الله since all disbelievers (kuffār) and polytheists are equal in status to the non-Muslim slaves and Dhimmis.

In his book “Ahkāmul Qur’ān” (v.3 p.89), Allāma Jassās رحمه الله has quoted the above narration from both the Holy Prophet صلى الله عليه وسلم himself and Sayyidina Jābir رضي الله عنه. It is possible that Sayyidina Jābir رضي الله عنه sometimes

narrated the hadith without taking the name of the Holy Prophet صلى الله عليه وسلم. It should be noted that although the disbelievers (*kuffār*) and polytheists may be allowed inside the Masjidul Harām, they will not be permitted to perform Hajj and Umrah.

It is reported in the "Marāsīl" of Abu Dawūd that when the delegation of the Bani Thaḳīf came to Madinah, the Holy Prophet صلى الله عليه وسلم had a tent pitched for them at the back of the Masjid so that they could observe the Salāh and worship of the Muslims. When some of the Companions (*Sahāba*) رضى الله عنهم took exception because they were Polytheists, The Holy Prophet صلى الله عليه وسلم said, "Surely the earth does not become impure, but the son of Ādam عليه السلام becomes impure."

Imām Tahāwī رحمه الله عليه has narrated the same hadith in the words, "The earth does not have any of the impurities of man upon it. The impurities of man are upon themselves."

The incident of Thumama bin Athāl also indicates that disbelievers (*kuffār*) can enter the mosque (*Masjid*). He was brought to Madinah as a disbeliever (*kāfir*) and was bound to a pillar of the mosque (*Masjid*). It was only a few days after his capture that he accepted Islām. [Bukhari v.1 p.66]

*"If you fear poverty, then soon Allāh shall make you wealthy by His grace if He wills. Surely Allāh is All Knowing, The Wise."*

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that when the polytheists used to come for Hajj, they used to bring with them grains and food to sell. When they were banned from Hajj, the Muslims feared that they would now be unable to acquire the produce of the disbelievers (*kuffār*). The above verse was revealed with regard to this and Allāh promised them that he would make them independent of the disbelievers (*kuffār*).

This narration has been reported from Sayyidina Mujāhid رحمه الله عليه and Sayyidina Sa'īd bin Jubair رحمه الله عليه. Allāh fulfilled this promise and the Muslims were no longer in need of the disbelievers (*kuffār*) and polytheists.

فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ  
وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا  
الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

(29) Fight those who do not believe in Allāh and the Last Day, who do not accept as unlawful those things that Allāh and His messenger have declared unlawful, and who do not accept the true Religion (Dīn). They are the ones who have been given the Book. Fight them until they subserviently pay the Atonement (Jizya) with their own hands in humiliation.

## THE INSTRUCTION TO WAGE JIHĀD AGAINST THE PEOPLE OF BOOK (AHLUL KITĀB)

While the previous verses commanded the Muslims to fight the Polytheists,

this verse instructs them to fight the People of the Book (*Ahlul Kitāb*). The principle of Jihād (as discussed before) is that the enemy be invited first to accept Islām. If they do, then it will not be permissible to wage Jihād against them. They will then be educated with regard to the teachings of Religion (*Dīn*) and they will be akin to the believers (*Mu'minīn*), all holding firmly to Allāh's rope.

If they refuse to accept Islām, they will be granted the option to pay the Atonement (*Jizya*) and live in the Islāmic State as Dhimmis. The Atonement (*Jizya*) will ensure their safety and protection in the Islāmic State. They will, however, be required to defend the State if attacked by enemy forces. If they opt to pay the Atonement (*Jizya*) they cannot be fought. It is only when they refuse this second option as well that the Muslim are instructed to fight them.

Allāh says, *"Fight them (the Jews and Christians) until they subserviently pay the Atonement (Jizya) with their own hands in humiliation."* The verse does not necessarily apply solely to the Jews and the Christians, but to all disbelievers (*kuffār*). The Holy Prophet صلى الله عليه وسلم took Atonement (*Jizya*) from the Polytheists of Hajar as well.

The verse makes mention of fighting and Atonement (*Jizya*) but does not mention the invitation to Islām. This is so because it is not necessary that those people be given the invitation who have already received the message of Islām. The Jews and Christians were well aware of Islām and even recognised the Holy Prophet صلى الله عليه وسلم as the final Prophet.

Allāh describes them as *"those who do not believe in Allāh and the Last Day"* because they flouted Allāh's commandments and remained adamantly in disbelief (*kufr*) despite their knowledge of Allāh and the Hereafter. Their boldness in spite of their knowledge of the resultant eternal punishment indicates that they were just like those who did not believe in Allāh and in the Last Day.

The Jews and Christians are described as *"those who do not believe in Allāh and the Last Day"* because they entertained the belief that there is no real Heaven (*Jannah*) and Hell. They believed that Heaven (*Jannah*) was a metaphorical expression of the happiness of a soul and that Hell was a mere depiction of the soul's grief.

Allāh describes them further as those who *"do not accept as unlawful those things that Allāh and His messenger have declared unlawful..."* Since they do not accept Islām, they do not accept the things declared Unlawful (*Harām*) as Unlawful (*Harām*). The author of *"Ruhul Ma'āni"* has quoted certain commentators who interpret the phrase to mean that they do not even regard as Unlawful (*Harām*) those things declared Unlawful (*Harām*) by the very same Prophets that they claim to follow. They modified and altered their respective Religion (*Dīn's*) as they pleased. The consumption of usury and bribes is common among them even though these have been forbidden by their religion (*Dīn's*).

*"...and who do not accept the true Religion (Dīn)." i.e. They do not accept Islām.* It is because of all of the above that the Muslims should wage Jihād against these people if they do not opt to pay the Atonement (*Jizya*).

"....with their own hands..." Certain commentators have interpreted this to mean that each person who is liable to pay Atonement (*Jizya*) should come forward himself to pay. It will not be permissible for him to send the money with another, for then they will retain some pride and not suffer the humiliation that they should. It is for this reason that they have translated it as "until they subserviently pay the Atonement (*Jizya*) with their own hands..."

Others have interpreted it to mean that they should pay the money hand to hand i.e. in cash.

"..... in humiliation." Certain commentators have interpreted this to mean that they should pay the Atonement (*Jizya*) standing, while the Muslim receiver should be sitting. Sayyidina Abdullāh bin Abbās رضى الله عنه is reported to have said that the Dhimmis should be grabbed by the collar and told to give the Atonement (*Jizya*). Other commentators have stated that the Dhimmis should be told, "Give the right of Allāh, oh you enemy of Allāh!" Imām Shafi'ī رحمه الله عليه has mentioned that the meaning of this phrase is that they suffer humiliation by being subject to the authority of the Muslims. [*"Ruhul Ma'āni"* v.10 p.79]

The author of "*Ruhul Ma'āni*" writes further that nowadays these injunctions are not practised because of the weakness of the Muslims. He says that the Dhimmis now send the Atonement (*Jizya*) via their agents, whereas they should be compelled to bring it walking.

The author of "*Ruhul Ma'āni*" was complaining of the situation in his time many centuries ago. In today's times, the system of Atonement (*Jizya*) is not practised at all by the Muslims. It is indeed unfortunate that not only are the Muslim States afraid to impose Atonement (*Jizya*) on the disbelievers (*kuffār*) living in their countries, but they grant them more rights than they grant the Muslims and respect them more. They fail to understand that Allāh desires that the Muslims show no respect to any disbeliever (*kāfir*) and that they should not accord any special rights to them.

The jurists have written that the Islāmic State should not build a new place of worship for any of the disbelievers (*kuffār*), but may, at the most, reconstruct one that has been destroyed. They have also written that the conveyances, the dress and the headgear of the Dhimmis should be different from that of the Muslims so that they can be differentiated. Furthermore they state that the Dhimmis should not be allowed to ride horses and that they should not be permitted to carry weapons.

The Muslim countries of today do not practise any of these injunctions and the situation is so grave that disbelievers (*kuffār*) missionaries are allowed to freely spread their missions in Muslim states. They are actively converting many poor and ignorant Muslims to their Religion (*Dīns*) and no Muslim political leader seems to be concerned in the least. Instead, they are afraid of the reaction of the disbelievers (*Kuffār*) who they seem to fear so much. (May Allāh guide them all. Āmin).

## THE AMOUNT OF ATONEMENT (*JIZYA*) TO BE PAID

One type of Atonement (*Jizya*) is that which is fixed after consulting with the



Dhimmi themselves. This does not have to be paid by every individual Dhimmi but is due according to what the person responsible for collection decides. This will be collected in accordance to their agreement, which may be annually, monthly, weekly, etc.

The Holy Prophet صلى الله عليه وسلم fixed for the Christians of Najrān the amount of two thousand sets of clothing per annum. Each set was to consist of an upper and a lower garment and each set was to be worth the equivalent of one Awqiya of silver (an Awqiya being equal to 40 Dirhams).

In another form of Atonement (*Jizya*), the Muslims allow the disbelievers (*kuffār*) to remain on their land, but stipulate a fixed amount that each person has to pay. Sayyidina Umar رضى الله عنه stipulated an annual amount of 48 Dirhams on the wealthy, which was paid in instalments of four Dirhams per month. The middle class were required to pay 36 Dirhams per year in instalments of two Dirhams a month. The poor had to pay 12 Dirhams annually at the rate of one Dirham per month.

**Ruling:** No Atonement (*Jizya*) is due on women, children, disabled, poor people who are unable to earn and those who remain confined to their monasteries and do not mix with others.

**Ruling:** Atonement (*Jizya*) may be imposed on all disbelievers (*kuffār*), Polytheists and fire worshippers except from Arab polytheists. They will be given the option of either accepting Islām or face execution.

**Ruling:** Atonement (*Jizya*) will also not be imposed on those former Muslims who turn apostate. They will also be presented with the two options of Islām or execution.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ  
ذَٰلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ  
فَنَلَّهِمُ اللَّهُ أَنْ يُوَفَّكَوْا ﴿٣٠﴾ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ  
أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا  
إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

(30) The Jews say, "Uzair is the son of Allāh" and the Christians say, "Masīh is the son of Allāh!" These are mere words that emerge from their mouths. They imitate the statements of those who passed before them. May Allāh destroy them! Where are they wandering astray? (31) They take their rabbis and their monks as gods besides Allāh, and Masīh, the son of Maryam as well. However, they were commanded to worship only the One Deity. There is no deity besides Him. He is sanctified above all that they ascribe to Him.

## A REBUTTAL TO THOSE WHO CLAIMED THAT SAYYIDINA UZAIR عَلَيْهِ السَّلَام AND SAYYIDINA ISĀ عَلَيْهِ السَّلَام ARE THE SONS OF ALLĀH

These verses make it clear that the Jews and the Christians were also involved in polytheism (*shirk*) just as the other Polytheists did. They all left the teachings of their Prophets (*Anbiya*) عَلَيْهِمُ السَّلَام and made statements of polytheism (*shirk*). Allāh says, "The Jews say, 'Uzair is the son of Allāh!' and the Christians say, 'Masīh is the son of Allāh!' These are mere words that emerge from their mouths." Their mere words have no bearing on the truth and will not affect the truth of the matter in any way.

"They imitate the statements of those who passed before them." Sayyidina Abdullāh bin Abbās رَضِيَ اللَّهُ عَنْهُ is reported to have said that the verse refers to their imitation of what the polytheists said when they claimed that the angels are Allāh's daughters. They also adhered to the beliefs of those Jews and Christians who preceded them. ["*Ruhul Ma'āni*" v.10 p.83]

"May Allāh destroy them!" According to Sayyidina Abdullāh bin Abbās رَضِيَ اللَّهُ عَنْهُ this is a curse on them. "Where are they wandering astray?" They were invited to Oneness of Allāh (*Tauhid*), yet they chose to wander into the abyss of disbelief (*kufr*) and polytheism (*shirk*).

## ONLY ALLĀH RESERVES THE RIGHT TO DECLARE THINGS LAWFUL (*HALĀL*) OR UNLAWFUL (*HARĀM*)

"They take their rabbis and their monks as gods besides Allāh, and Masīh, the son of Maryam as well." Sayyidina Adi bin Hātim رَضِيَ اللَّهُ عَنْهُ who was previously a Christian, narrates that once the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw him wearing a gold cross on his neck. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him, "O Adi! Throw that idol away!" He complied with the command and then returned to the presence of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while the latter was reciting the verse, "They take their rabbis and their monks as gods besides Allāh..."

He submitted, "O the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ We never worshipped the rabbis and monks, so why is it said that 'They take their rabbis and their monks as gods besides Allāh?'" The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Was it not so that when they used to declare something Unlawful (*Harām*), you people used to consider it Unlawful (*Harām*) and when they declared something Lawful (*Halāl*), you would consider it Lawful (*Halāl*)?" When Sayyidina Adi رَضِيَ اللَّهُ عَنْهُ replied in the affirmative, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "That is worship." ["*Ma'ālimut Tanzil*" v.2 p.285]

According to a narration of Tirmidhi, Sayyidina Adi bin Hātim رَضِيَ اللَّهُ عَنْهُ reports that he came into the presence of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was reciting the verse of Surah Barā'ah, "They take their rabbis and their monks as gods besides Allāh?" Then the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "These people never worshipped them, but they used to consider all those things as Lawful (*Halāl*) that these (rabbis and monks) declared Lawful (*Halāl*) and used to declare all the things Unlawful (*Harām*) that they declared Unlawful (*Harām*)." [Durrul Manthūr v.3 p.230]

## IT IS POLYTHEISM (SHIRK) TO OBEY ANY OTHER BESIDES ALLĀH IN MATTERS OF LAWFUL (HALĀL) AND UNLAWFUL (HARĀM)

The reality of the matter is that Allāh created all things as well as those who use these things. He therefore reserves the right to declare whatever He wills to be Unlawful (*Harām*) or Lawful (*Halāl*) for whomsoever He wills. The person who declares anything Lawful (*Halāl*) or Unlawful (*Harām*) from his own whims shall be guilty of trying to assume Allāh's authority.

Allāh says in Surah Yunus, "Say, 'Tell me about the sustenance that Allāh has provided for you, some of which you make Unlawful (*Harām*), and others Lawful (*Halāl*).' Say, 'Has Allāh permitted you or are you inventing lies against Allāh?'" [Surah 10, verse 59]

It will constitute worship of the person who declares anything Lawful (*Halāl*) or Unlawful (*Harām*) if he has to be obeyed. This is so because the obedience of Allāh is part of His worship, so when one obeys another in matters that are exclusively Allāh's right, one will be guilty of ascribing that being as a partner to Allāh.

Allāh then sets the record straight by saying, "However, they were commanded to worship only the One Deity. There is no deity besides Him. He is sanctified above all that they ascribe to Him."

**Note:** When Sayyidina Adi رضى الله عنه told the Holy Prophet صلى الله عليه وسلم that they never worshipped their rabbis and monks, he did not mean that they did not commit polytheism (*shirk*) since there were many of them who actually worshipped Sayyidina Isā عليه السلام and believed in the doctrine of trinity.

The phrase "and Masīh, the son of Maryam as well," has been mentioned separately because, unlike their devotion to the monks and rabbis, the Christians actually worshipped Sayyidina Isā عليه السلام.

**Lesson:** Many verses of the Qur'ān speak of the fact that only Allāh has the right to declare things Lawful (*Halāl*) and Unlawful (*Harām*). There are many people today who claim to be Muslims but hold the belief that their Imāms or jurists possess the authority to declare things Unlawful (*Harām*) and Lawful (*Halāl*) as they please. They claim that these Imāms are themselves not bound to the Qur'ān and the Ahadīth but can enforce their own legislation in the Shari'ah. They accept only what their Imāms tell them and have no regard for the Qur'ān and the Ahadīth of the Holy Prophet صلى الله عليه وسلم.

Their Imāms taught them these erroneous beliefs. The Imām of the Rawāfidh enforces Jumu'ah when he desires and cancels it when he pleases. In this way they treat other facets of Religion (*Dīn*) as well. The Bahā'ī group have also instituted certain penalties of their own and made these a part of the Shari'ah legislation. A member of those who reject the Ahadīth has even formulated his own method of performing Salāh. All these people are guilty of disbelief (*kufur*).

**Note:** Nowadays there are those who have been influenced by the Disbelievers (*kuffār*) and claim to be free thinkers. They call for the

Scholars (Ulema) to convene and change certain aspects of Religion (Dīn), which they find too difficult to practise. They even want certain Unlawful (Harām) things to be made Lawful (Halāl). This is sheer ignorance and foolishness on their part. Even if all the Scholars (Ulema) declare something to be Lawful (Halāl) it will still remain Unlawful (Harām).

There have been groups in recent times who have altered many aspects of the Religion (Dīn), by declaring usury, insurance and photography to be Lawful (Halāl) along with many other prohibitions. Irrespective of their lengthy journals and declarations, these things will still remain Unlawful (Harām) to the Muslim followers (Ummah).

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ  
كَرِهَ الْكَافِرُونَ ﴿٣٢﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ  
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

(32) They try to extinguish the light of Allāh with their mouths, but Allāh will tolerate only that His light be completed even though the disbelievers detest it.

(33) It is He Who sent His messenger with guidance and the true Religion (Dīn) so that He may make it overcome all other Religions (Dīns) even though the Polytheists detest it.

## ALLĀH'S LIGHT WILL NOT BE EXTINGUISHED BY MERE BLOWING

"They try to extinguish the light of Allāh with their mouths..." i.e. The disbelievers (kuffār) and Polytheists try to destroy Islām by raising futile objections and criticism against Islām. They try to prevent others from accepting Islām in this manner, but their efforts are all in vain. Allāh has ordained that "His light (will) be completed even though the disbelievers detest it."

"It is He Who sent His messenger with guidance and the true Religion (Dīn) so that He may make it overcome all other Religion (Dīns) even though the polytheists (Mushrikīn) detest it." The polytheists are also disbelievers (kuffār) because of their disbelief in many aspects of Religion (Dīn). Both these parties have been mentioned in these two verses. Even their combined efforts will not deter Islām from spreading according to Allāh's decree.

The dominance of Islām can take place in three ways. As far as the proofs and arguments of Islām are concerned, these can never ever be disproved by any person, and will always be dominant.

Allāh mentions the perfection of this Religion (Dīn) when He says, "This day I have perfected for you your Religion (Dīn), completed My bounty upon you and chosen Islām as your Religion (Dīn)." Islām provides details for every facet of a person's life, while this is not found in any other Religion (Dīn). Others have formulated their own guidelines with regard to a myriad of matters

governing their lives. The Qur'ān and Ahadīth provide a complete code of conduct for every aspect of one's life.

Another manifestation of Islām's dominance will be close to Judgment (*Qiyāmah*) when every person will be a Muslim and there will be no trace of disbelief (*kufr*) and polytheism (*shirk*). Islām will be widespread in the time of Sayyidina Mahdi رَحْمَةُ اللَّهِ عَلَيْهِ and Sayyidina Isā عَلَيْهِ السَّلَام when the earth will be filled with justice and equity.

Sayyidah Aysa رَضِيَ اللَّهُ عَنْهَا narrates that she heard the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, "Before the lapse of a day and a night, Lāt and Uzza (two idols) will definitely be worshipped." She asked, "O the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! I thought that Allāh will surely fulfil His promise when He revealed the verse, 'It is He Who sent His messenger with guidance and the true Religion (Dīn) so that He may make it overcome all other Religion (Dīns) even though the Polytheists (Mushrikīn) detest it.'" The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "When Allāh wills, He will fulfill this promise. Thereafter Allāh will send a fresh wind, whereby every person will die who will have faith (*Inuān*) even equivalent to the amount of a mustard seed. Then only those people will survive who will have no good in their hearts and they will return to the Religion (Dīn) of their forefathers." [Muslim v.2 p.394]

Sayyidina Abu Hurayra رَضِيَ اللَّهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned with regard to the return of Sayyidina Isā عَلَيْهِ السَّلَام to the world, "He will falsify all Religion (Dīns) until Allāh effaces all Religion (Dīns) in his time from the earth except Islām." [Ahmad v.2 p.437]

The third manifestation of Islām's dominance already took place when the Muslims attained political authority over all others by waging Jihād. They fought for Allāh's pleasure and conquered nation after nation including the superpowers of the Romans and the Persians. They remained dominant over large areas of Europe, Asia and Africa for many centuries. (These were the only continents known then).

Even today the Muslims dominate large areas and will be able to dominate the rest if they unite, separate from the disbelievers (*kuffār*) and wage Jihād for Allāh's pleasure.

Sayyidina Miqdād رَضِيَ اللَّهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allāh shall enter the Kalima of Islām into every home of brick and tent made of skin. For those of honour it will be with honour and with disgrace for those who are disgraced." After narrating the hadith, Sayyidina Miqdād رَضِيَ اللَّهُ عَنْهُ said, "Now all of Religion (Dīn) will be only for Allāh." [Mishkāt p. 16]

Those whom He wishes to honour, Allāh will grant guidance to accept Islām. Those whom He intends to disgrace, will be killed or forced to pay the non Muslim tax in a Muslim state (*Jizya*).

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَجْبَارِ وَالرُّهْبَانِ لِيَآكُلُونَ أَمْوَالَ  
النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْزُرُونَ الذَّهَبَ

وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾  
 عَلَيْهِمَا فِي نَارِ جَهَنَّمَ فُتْكُوفٌ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا  
 كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْزِبُونَ ﴿٣٥﴾

(34) O you who believe, verily many of the rabbis and monks falsely devour the wealth of people and forbid from the path of Allāh. Those who hoard gold and silver and do not spend it in the way of Allāh, then convey to them the tidings of a painful punishment... (35) The day when it will be heated in the fire of Hell and their foreheads, their sides and their backs will be branded with it. "This is what you used to hoard for yourselves, so taste what you hoarded."

## THE JEWS AND THE CHRISTIANS FORBID OTHERS FROM ALLĀH'S WAY

The first verse tells how the scholar's and elders of the Jews and the Christians devoured the wealth of people when they altered the injunctions and command of the Torah and the Injil. Allāh says that "many" of them were such, denoting that there were also those who did not perpetrate this crime.

Allāh addresses the believers (Mu'minīn) saying "O you who believe, verily many of the rabbis and monks falsely devour the wealth of people..."

By addressing the Muslims, Allāh intends to warn them that they should also be wary because there may be many from the ranks of this Ummah who may also perpetrate the same vice.

There are many so-called saints who appear to be very spiritually devoted, but who care only for their own welfare. They know nothing of spiritualism and Religion (Dīn), being devoid of Allāh's fear and the concern for the Hereafter.

Imām Ghazālī رحمه الله عليه has written that it is not permissible for a person to accept any gifts given to him on account of his apparent piety when he knows that he is spiritually bankrupt. This is when he knows that the giver would not give him if he were aware of his true inner condition.

The second trait mentioned by Allāh is that these people "...forbid from the path of Allāh." Although they recognised the Holy Prophet صلى الله عليه وسلم to be the Holy Prophet of Allāh, they never admitted their belief nor did they permit others to believe. They changed the description of the Holy Prophet صلى الله عليه وسلم in their Books and told the people that he was not the promised messenger they awaited. This they practise up to today.

They attempt to use all types of methods to lure Muslim youth to their Religion (Dīns). They use money and women to achieve these ends, but, with the grace of Allāh, they are not as successful as they expect to be. Once faith (Imān) takes root in a person's heart, he cannot waver, irrespective of the efforts directed at him.

They tirelessly try to stem the tide of Islām, but they have been totally unsuccessful. On the contrary, Islām is spreading even faster and is reaching

every person, be he in Europe, America, Africa, Asia or Australia. Insha Allāh, it will soon reach every heart and home in the world. Āmin.

They intensify their efforts even though they witness before them how many people are turning to Islām. They hear the Adhān in their midst, see the Muslims buying their churches to convert them into Masājid, yet their eyes do not open to the reality that their efforts doing no damage to Islām.

The leaders of the various nations attempt to prevent their people from accepting Islām and utilise the media to realise their aims. However, despite these extensive measures, the people are dissatisfied with their Religion (*Dīn*) and cannot ignore the truth of Islām. It will be to their immense benefit to rather turn people to Islām, thereby saving the people as well themselves from the eternal destruction of Hell.

Thereafter Allāh sounds a warning to those who are miserly with their wealth. He says, *"Those who hoard gold and silver and do not spend it in the way of Allāh, then convey to them the tidings of a painful punishment..."* Tidings are usually given for matters of a pleasant nature. It is used here for punishment because the people who hoard their wealth think that their actions will be good for them. However, these will bring them only doom and everlasting punishment.

Allāh then describes their punishment when He says, *"The day when it (the gold and silver) will be heated in the fire of Hell and their foreheads, their sides and their backs will be branded therewith. This is what you used to hoard for yourselves, so taste what you hoarded."*

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The gold and silver hoarded by a person who does not pay Allāh's due from it (Zakāh) will be made into plates on the Day of Judgement. Then these will be heated in the fire of Hell and used to brand his sides, forehead and back. They will be reheated when they cool and used over and over again to brand him on that day the length of which is equivalent to fifty thousand years. Thereafter, he will be shown the paths to Heaven (*Jannah*) and to Hell." After this the Holy Prophet صلى الله عليه وسلم continued to mention the punishment of those people who did not pay the dues on their livestock. [Muslim v.2 p.3 18]

Scholars (*Ulema*) have mentioned that specifically these three parts of the body have been mentioned because when a beggar approaches such miserly people, a frown appears on their forehead. Then they turn either to the right or to the left to shun him and finally they turn their backs to him. Therefore, these three parts will be branded on the Day of Judgement.

**Note:** Islām has stipulated gold and silver to be actual wealth since these are commonly used by all nations of the world. All forms of currency are therefore expressed in terms of gold and silver because these notes and coins are able to purchase gold and silver. When a person pays the Zakāh liable on his wealth, he will not be considered to be hoarding the rest of his money.

It is reported in a hadith, "When wealth reaches the amount whereupon Zakāh is due and the Zakāh is paid, it will not be regarded as a hoarded treasure." [Abu Dawūd v.1 p.2 18]

Zakāh is one of the pillars of Islām and is repeated often in the Qur'ān along with Salāh. Allāh says in Surah HāMim Sajdah [Surah 41, verses 6,7], "Destruction be to the polytheists who do not pay Zakāh and who disbelieve in the Hereafter." This verse indicates that non-payment of Zakāh is a trait of those who are polytheists and do not believe in the Hereafter. Together with Zakāh other forms of charity should also be borne in mind, such as charity of Fitr (*Sadaqatul Fitr*), spending on one's parents, etc. All of these will draw a great reward from Allāh.

**Lesson:** Although the beginning of the verse mentions gold and silver, the latter part of the verse ("do not spend it") denotes the spending of silver only in the Arabic context. Commentators have mentioned that this is so because gold and silver are actually one and the same thing since both are regarded as forms of currency.

For this reason they maintain that when the gold and silver of a person do not individually reach the Nisāb, then their sum should be added to be compared to the amount of Nisāb. The details regarding the Nisāb will follow shortly, Insha Allāh.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ  
وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ  
الْمُتَّقِينَ ﴿٣٦﴾ إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ  
عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِعُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ زَيْتٌ لَهُمْ  
سَوْءُ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

(36) Indeed the number of months according to Allāh is twelve months in the Book of Allāh, the day He created the heavens and the earth. Of these four are sacred. This is the straight religion (Dīn), so do not oppress yourselves in these months. Fight all the idolaters just as they fight all of you, and know that indeed Allāh is with those who possess piety (taqwa). (37) Postponing the sacred months is only an excess in disbelief whereby the disbelievers go astray. During some years they declare these months lawful while during other years they declare them sacred so as to complete the count of the months that Allāh made sacred. Then they permit what Allāh had forbidden. Their evil actions have been beautified for them. And Allāh does not guide the disbelieving folk.

## POSTPONING AND ADVANCING THE SACRED MONTHS CONSTITUTE EXCESS IN DISBELIEF (KUFR)

"Indeed the number of months according to Allāh is twelve months in the Book of Allāh, the day He created the heavens and the earth. Of these four are sacred." These are the months of Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab, wherein fighting was initially prohibited. However, it was made lawful later on, as was discussed



in Surah Baqarah where Allāh stated, *"They question you (O Muhammad ﷺ) with regard to warfare in the sacred months."* [Surah 2, verse 217]

Allāh continues to say, *"This is the straight Religion (Dīn)."* i.e. The stipulation of 12 months by Allāh is a fixed injunction in Allāh's Religion (Dīn). This Religion (Dīn) is straight, unlike that of the Polytheists, who altered and adjusted them as they pleased.

*".....so do not oppress yourselves in these months."* i.e. Do not sin during these months and neglect to obey Allāh's commandments. In this way you would be oppressing yourself. According to Muhammad bin Is'hāq رحمه الله عليه, the verse means that people should not oppress themselves by breaching the sanctity of the sacred months.

Thereafter Allāh instructs, *"Fight all the idolaters just as they fight all of you, and know that indeed Allāh is with those who possess piety (taqwa)."*

*"Postponing the sacred months is only an excess in disbelief whereby the disbelievers go astray."* The Arabs were the progeny of Sayyidina Ibrahim and Ismā'il عليهما السلام. They therefore preserved some of the practices of their forefathers. They made Hajj and observed the sacred months. However, they were so accustomed to fighting each other, that they used to postpone the sacred months so that their wars may be completed e.g. If they were fighting when the month of Muharram began, they would say that the month is not Muharram, but rather it will be Safar. They would then observe Muharram the following month.

Sometimes they would also declare a normal month to be sacred. In this manner they permitted what Allāh has prohibited and prohibited what Allāh has permitted. In their alterations to the months, the months of Hajj were also disrupted and eventually Hajj was not even performed during the correct months. However, in the 10th year after Hijrah the months returned to their original positions. It was in this year that the Holy Prophet صلى الله عليه وسلم performed the farewell Hajj.

On the day of Nahr (10th of Dhul Hijjah) the Holy Prophet صلى الله عليه وسلم addressed the people saying, *"Indeed time has rotated and returned to where it was the day Allāh created the heavens and the earth."*

*"During some years they declare these months lawful while during other years they declare them sacred so as to complete the count of the months that Allāh made sacred."* The Arabs saw to it that four of the 12 months were sacred, not considering which of these they were. In this way *"they permit what Allāh had forbidden."* According to their whims and needs, they altered and modified the months and their sanctity, only bothering to keep eight normal and four sacred. As was explained before, they changed what Allāh had ordained.

*"Their evil actions have been beautified for them [by Devil (Shaytān)]. And Allāh does not guide the disbelieving folk."* This is because they do not want to be guided.

Certain nations have 13 months every three years. This is against the system of Allāh. It is also not advisable to use any other calendar besides the Islāmic lunar calendar although it will be permissible to do so. This is so because these have been invented by the disbelievers (kuffār) and Muslims should not honour

their ways when they do not honour the ways of the Muslims.

**Lesson:** As was already discussed in the commentary of verse 217 of Surah Baqarah, it should be noted that it is extremely important that the lunar Islāmic months be properly recorded. This is so because many injunctions of Religion (*Dīn*) depend on the months, like Hajj, fasting, Zakāh, etc.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْخُذْتُمْ إِلَى  
الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا  
فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ  
قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ إِلَّا  
نَضُرُّهُ فَقَدْ نَضَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا  
فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا بِكَ اللَّهُ مَعَنَا فَاَنْزَلَ اللَّهُ  
سَكِينَتَهُ عَلَيْهِ وَأَيَّدُوهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ  
الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ  
حَكِيمٌ ﴿٤٠﴾

(38) O you who believe, why is it that when you are told, "Go forth in Allāh's path," you drop heavily to the ground? Are you pleased with the life of the world instead the Hereafter? The pleasure of this worldly life is but minute compared to the Hereafter. (39) If you do not go forth, Allāh shall punish you severely and replace you with another nation. You will not be able to harm Allāh in the least. Allāh has power over all things. (40) If you do not assist him [the Holy Prophet صلى الله عليه وسلم] then indeed Allāh had assisted him when the disbelievers exiled him. He was the second of the two when they were in the cave and he told his companion, "Do not grieve. Verily Allāh is with us." So Allāh caused His tranquility to descend upon him, assisted him with an army that you had not seen and placed the word of the disbelievers bottommost. And the word of Allāh is uppermost. Allāh is Mighty, The Wise.

**WHEN THE CALL IS MADE FOR JIHĀD, THEN PROCEED, OTHERWISE ALLĀH WILL PUNISH YOU AND REPLACE YOU WITH ANOTHER NATION**

"Ma'ālimut Tanzīl" (v.2 p.292) mentions that the first of the above verses was revealed to encourage the Muslims to fight in the battle of Tabūk. The details of this battle will now follow.

After the Holy Prophet صلى الله عليه وسلم returned from the expedition to Tā'if, he received intelligence that the Romans were preparing for an offensive against

the Muslims and were converging on the border of Syria (which was part of their territory). The Holy Prophet صلى الله عليه وسلم therefore instructed the Companions (*Sahāba*) رضى الله عنهم to mobilise to counteract this attack. It was the practice of the Holy Prophet صلى الله عليه وسلم that he would never disclose the destination of the army until they were well on their way, so that the news does not leak out to the enemy. However, on this expedition, he made his intentions clear. The reason was so that the Muslims could fully equip themselves for the tough journey ahead.

At that time, the dates in Madinah were ready for harvesting, poverty was threatening, the journey was long, the scorching heat and the enemy was formidable and gigantic. For these reasons some of the Muslims were reluctant to fight. It was then that Allāh revealed the verse. *"O you who believe, why is it that when you are told, 'Go forth in Allāh's path,' you drop heavily to the ground? Are you pleased with the life of the world instead the Hereafter? The pleasure of this worldly life is but minute compared to the Hereafter."*

Allāh continues, *"If you do not go forth, Allāh shall punish you severely and replace you with another nation. You will not be able to harm Allāh in the least. Allāh has power over all things."* Allāh does not require anyone to fight the disbelievers (*kuffār*) and is perfectly able to destroy them without the Muslims. By fighting in Allāh's path, Muslims are benefiting only themselves.

Many commentators have stated that the punishment mentioned in the verse refers to the punishment of the Hereafter. Sayyidina Abdullah bin Abbās رضى الله عنه says that it refers to droughts in this world. [*"Ma'ālimut Tanzil"*] This interpretation of Sayyidina Abdullah bin Abbās رضى الله عنه seems appropriate because at the time of Tabūk, the harvesting season had set in. Allāh intended to tell them that if they feared the loss of their crops by proceeding for Jihād and they remained behind, Allāh would afflict them with droughts in the future. Then they would be totally deprived of any produce even though they may reap large quantities in the year of Tabūk.

Although it was only a small group of the Companions (*Sahāba*) رضى الله عنهم who expressed some reluctance to fight, Allāh addressed all the believers (*Mu'minīn*) in the above verses so that all the believers (*Mu'minīn*) Until the Day of Judgment take heed and learn a lesson from it.

As a result of this encouragement, thirty thousand Companions (*Sahāba*) رضى الله عنهم prepared to march with the Holy Prophet صلى الله عليه وسلم. This was the largest army that the Muslims had ever mobilized and they were so impressive that the enemy lost all courage and did not even show up to fight. The Muslims camped at Tabūk for a few days and then returned to Madinah.

## ALLĀH ASSISTED HIS MESSENGER صلى الله عليه وسلم WHEN HE WAS WITH HIS COMPANION IN THE CAVE

*"If you do not assist him..."* i.e. If the believers (*Mu'minīn*) do not assist the Holy Prophet صلى الله عليه وسلم, then this will not affect Allāh, nor His Prophet صلى الله عليه وسلم nor the Religion (*Dīn*) in any way. Allāh is perfectly capable of assisting the Holy Prophet صلى الله عليه وسلم by Himself as He had done on so many previous occasions, such as when *"Allāh had assisted him when the disbelievers exiled him. He*

*was the second of the two when they were in the cave..."*

When the Holy Prophet صلى الله عليه وسلم left for his journey to Madinah (the Hijrah), he left Sayyidina Ali رضى الله عنه in his place at home and safely passed all the Polytheists who waited outside to assassinate him. He then left with Sayyidina Abu Bakr رضى الله عنه and they reached the cave of Mount Thaur that night. When the Polytheists realised in the morning that the Holy Prophet صلى الله عليه وسلم was not at home, they set out to search for him.

Some of the polytheists arrived right at the mouth of the cave and could have easily stumbled upon the pair. Sayyidina Abu Bakr رضى الله عنه grew worried and he said, "O the Holy Prophet صلى الله عليه وسلم If Allāh allows any of them to just look down, they would certainly see us." The Holy Prophet صلى الله عليه وسلم reassured him saying, "Do not grieve. Verily Allāh is with us."

Allāh kept them safely in the cave and they remained there for three nights. Sayyidina Āmir bin Fuhayra رضى الله عنه, the slave of Sayyidina Abu Bakr رضى الله عنه, used to bring milk to them daily. Thereafter they left for Madinah, and they reached Quba after ten days.

It is reported that a spider spun its web across the mouth of the cave and the polytheists thought that it was impossible for anyone to be there since then the web would have been broken. [Mishkāt p. 543]

"Allāh caused His tranquility to descend upon him..." It was because of this tranquility and peace of mind that the Holy Prophet صلى الله عليه وسلم was able to reply to Sayyidina Abu Bakr رضى الله عنه with such conviction and composure.

".....assisted him with an army that you had not seen..." The author of "Ma'ālimut Tanzil" quotes three interpretations of this part of the verse. The first is that Allāh sent some angels to turn the gazes of the polytheists away from the mouth of the cave. The second is that Allāh cast fear into the hearts of the polytheists, because of which they beat a hasty return. The third interpretation is that this part of the verse is not related to the previous part and it refers to the descent of the angels during the battle of Badr.

".....and placed the word of the disbelievers [i.e. polytheism (shirk)] bottommost. And the word of Allāh is uppermost." Sayyidina Abdullāh bin Abbās رضى الله عنه says that "the word of Allāh" refers to the Kalima viz. "Lā Ilāha Illallāh". This will remain dominant until the Day of Judgment.

Other commentators say the "word of the disbelievers" refers to their consultation when they decided that the Holy Prophet صلى الله عليه وسلم should be assassinated by the morning. They say that "the word of Allāh" refers to Allāh's promise of assistance. ["Ma'ālimut Tanzil" v.2 p.296]

"Allāh is Mighty, The Wise." Allāh's decree always reigns supreme and, according to His wisdom, the believers (Mu'minīn) sometimes undergo difficulties. However, He is always there to deliver them from these when they rely on Him and place their trust in Him.

**Lesson:** There is no difference of opinion with regard to the fact that it was Sayyidina Abu Bakr رضى الله عنه who accompanied the Holy Prophet صلى الله عليه وسلم on the journey for Hijrah. Therefore, the Qur'ān refers to him when it speaks

about "his companion." For this reason, the person who rejects the fact that Sayyidina Abu Bakr رضى الله عنه was a companion (Sahabi) of the Holy Prophet صلى الله عليه وسلم will be a disbeliever (*kāfir*) because he will be rejecting a verse of the Qur'an.

Even the despised Rawāfidh, who express hatred for Sayyidina Abu Bakr رضى الله عنه, admit that it was he who accompanied the Holy Prophet صلى الله عليه وسلم in the cave at Thaur. He was the one whom the Holy Prophet صلى الله عليه وسلم address when he said, "Do not grieve. Verily Allāh is with us."

These despised people do not give Sayyidina Abu Bakr رضى الله عنه any credit for the fact that he sustained so many difficulties for the sake of the Holy Prophet صلى الله عليه وسلم during the Hijrah. He arranged for their transport, had his slave bring them food and his son Abdur Rahman رضى الله عنه would come to see them every night to inform them of what was happening in Makkah. Just as an enemy finds fault in a person's virtue, they still resort to calling him a disbeliever (*kāfir*). (Allāh forbid!). They give credence only to Sayyidina Ali رضى الله عنه. It is indeed strange that they say this, since it would be insulting to the Holy Prophet صلى الله عليه وسلم himself that he took a disbeliever (*kāfir*) along with him on this momentous journey and left a true believer (*Mu'min*) at his home.

These vile people ask why was Sayyidina Abu Bakr رضى الله عنه afraid of the disbelievers (*kuffār*) when they were in the cave? They fail to realise that fear is a natural instinct in man and is experienced even by the Prophets (*Anbiya*) عليهم السلام. When Sayyidina Mūsa عليه السلام saw his staff turn into a snake, he also expressed fear and was consoled by Allāh. Thereafter, when he and his brother Sayyidina Hārūn عليه السلام were sent to Pharaoh (*Fir'aun*), Allāh told them, "Do not fear. Surely I am with you, seeing and hearing." [Surah TāHā (20), verse 46]

Even when the magicians cast their staffs and ropes, a certain fear overcame him. These were all natural emotions that affect every human being. It will not be surprising that Sayyidina Abu Bakr رضى الله عنه was also overcome with a natural concern for themselves in the cave.

Next, these ignorant people state that Allāh mentioned the descent of His tranquility upon "him" viz. the Holy Prophet صلى الله عليه وسلم only. They ask why did Allāh not send this to Sayyidina Abu Bakr رضى الله عنه as well? In saying this, they mean to say that Sayyidina Abu Bakr رضى الله عنه was not a believer (*Mu'min*) because Allāh's tranquility descends only on believers (*Mu'minīn*). The reply is quite simple. Allāh sent His tranquility directly to the Holy Prophet صلى الله عليه وسلم and reassured the heart of Sayyidina Abu Bakr رضى الله عنه via the Holy Prophet صلى الله عليه وسلم when he said, "Do not grieve. Verily Allāh is with us."

It is surprising that the Rawāfidh do not consider the plural pronoun "us" in his verse, but have noticed the singular pronoun in the other part of this verse viz. "him." In fact, as other commentators have stated, the pronoun "him" may refer to Sayyidina Abu Bakr رضى الله عنه. This is so because in Arabic grammar a pronoun will refer to the closest noun, which is, in this case, the word "companion." Another reason for the fact that the pronoun refers to Sayyidina Abu Bakr رضى الله عنه is that he was in need of the tranquility because of his apprehension. The Holy Prophet صلى الله عليه وسلم was composed from the beginning. If they do not accept this reasoning, it would mean that they think

that the Holy Prophet صلى الله عليه وسلم was afraid (and this is impossible according to them).

The author of "Ma'ālimut Tanzil" has written that Sayyidina Abu Bakr رضى الله عنه was not afraid for his own safety but he was concerned about the safety of the Holy Prophet صلى الله عليه وسلم. It is because of this that he said to the Holy Prophet صلى الله عليه وسلم, "If I am killed, then I am just a mere man. But if you are killed, the entire Ummah will be destroyed"

Durrul Manthūr (v.1 p.241) reports that when they were ascending the mount, Sayyidina Abu Bakr رضى الله عنه sometimes walked in front of the Holy Prophet صلى الله عليه وسلم, sometimes behind him, at times to his right and at times to his left. This he did so that he would be the first target should any harm come their way.

He writes further that Sayyidina Abu Bakr رضى الله عنه was so concerned that the disbelievers (*kuffār*) should trace their footprints that he carried the Holy Prophet صلى الله عليه وسلم and walked on the tips of his toes. In this way, all the skin of his toes peeled off.

When they reached the cave, he told the Holy Prophet صلى الله عليه وسلم to wait outside as he entered first so that he would be the first to encounter it if any harm should come to them. He cleaned the cave and filled all the holes in the cave by tearing off pieces of his clothing. Eventually there was only one hole left that he could not fill. He placed his heel on it and called the Holy Prophet صلى الله عليه وسلم inside.

Later a snake bit him from inside the hole but he did not show any expression, nor did he move his foot from the hole, so that the Holy Prophet صلى الله عليه وسلم would not be disturbed. However, he could not restrain a few tears that inadvertently fell from his eyes. These happened to fall on the cheek of the Holy Prophet صلى الله عليه وسلم causing him to wake up.

When the Holy Prophet صلى الله عليه وسلم asked Sayyidina Abu Bakr رضى الله عنه what the matter was, he replied, "May my parents be sacrificed for you. Something has bitten me." the Holy Prophet صلى الله عليه وسلم put some of his blessed sputum upon the bite and the pain immediately vanished. [Durrul Manthūr v.2 p.241, Mishkāt p.556]

The Rawāfidh also say that the verse "when he told his companion" refers to the fact that he was only the associate of the Holy Prophet صلى الله عليه وسلم and not a Sahābi i.e. a person who saw the Holy Prophet صلى الله عليه وسلم in the state of belief (*Imān*). Praising those who participated in the pledge at Hudaibiyyah, Allāh says in Surah Fatah, "Allāh was well pleased with the believers when they pledged their allegiance to you beneath the tree. Allāh knew what was in their hearts, sent tranquility onto them and rewarded them with a victory close at hand." [Surah 48, verse 18]

Sayyidina Abu Bakr رضى الله عنه was also present at the pledge of Hudaibiyyah. The above verse therefore attests to the fact that Sayyidina Abu Bakr رضى الله عنه was a believer (*Mu'min*). Then too, if we accept the argument of the Rawāfidh that Allāh's tranquility descends only upon believers (*Mu'minīn*), the above verse of Surah Fatah proves that he was a Believer (*Mu'min*) because

he was of those upon whom this tranquility did descend. Added to this, Allāh has declared His pleasure for them. However, the Rawāfidh still express their hatred for him.

Instead of concerning themselves with Sayyidina Abu Bakr's رضى الله عنه Belief (*Imān*), they should worry of their own since they are the ones who are rejecting the verses of the Qur'ān. Allāh says, "Surely it is not the eyes that go blind, but the eyes of the heart become blinded." [Surah Hajj (22), verse 46]

A person once asked Sayyidina Umar رضى الله عنه if he was better than Sayyidina Abu Bakr رضى الله عنه. Sayyidina Umar رضى الله عنه began to weep and said, "The actions of Sayyidina Abu Bakr رضى الله عنه in a single day and a single night are superior than the entire life's actions of Umar. The night was the one that he spent with the Holy Prophet صلى الله عليه وسلم in the cave at Thaur. The day was that day when the Holy Prophet صلى الله عليه وسلم passed away. Certain Arab tribes turned apostate. Some said that they would perform Salāh, but would not pay Zakāh. Others said that they would pay Zakāh, but would not perform Salāh. It was then that Sayyidina Abu Bakr رضى الله عنه declared Jihād on all of them."

Sayyidina Umar رضى الله عنه continues to say, "I approached Sayyidina Abu Bakr رضى الله عنه and advised him saying, 'O Caliphate (*Khalifa*) of the Holy Prophet صلى الله عليه وسلم. Be lenient with the people.' He replied, 'O Umar! You were very brave during the period of ignorance, but have become cowardly in Islām? The Holy Prophet صلى الله عليه وسلم has passed away and divine revelation has ceased. By Allāh! If they even refuse me a single rope that they used to give to the Holy Prophet صلى الله عليه وسلم, I shall wage Jihād against them!' We then fought against these people and, I swear by Allāh, his opinion was correct. This one day of his was better than the actions of my entire life." [Durrul Manthūr v.3 p.242]

When the Rawāfidh are asked whether they accept Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه as being believers (*Mu'minin*) they say that they do regard them as Muslims (i.e. people who observed the duties of Islām). In this statement they practise Taqiyya (holy lying) and their Taqiyya is also veiled in Taqiyya because they actually mean to say that although Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه seemed to carry out all the actions of Islām, they never really possessed Belief (*Imān*). The Rawāfidh will therefore not admit that Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه were believers (*Mu'minin*). May Allāh save the entire Ummah from their evils. Amin.

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَا تَبْغُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

(41) Proceed when heavy or light, and strive with your wealth and lives in Allāh's way. This is best for you if you but knew. (42) Had the profits been near

at hand and the journey an easy one, they would have definitely followed you, but the journey appeared too lengthy for them. They will soon swear by Allāh, "If we were able to would have left with you." They destroy themselves, and Allāh knows that they truly are liars.

## PARTICIPATION OF THE SINCERE BELIEVERS IN TABŪK AND THE DISCLOSURE OF THE HYPOCRITES' DISBELIEF

A large number of the believers (*Mu'minīn*) left with the Holy Prophet ﷺ for Tabūk and even those who were initially hesitant joined them. Some Companions (*Sahāba*) رضى الله عنهم were forced to remain behind in Madinah because of illness or some other handicap. There were two groups among the hypocrites (*Munāfiqīn*) in this regard. The first were those who presented a false excuse to the Holy Prophet ﷺ so that they be exempted from participation. Their hypocrisy soon became manifest. The other group were those who accompanied the Muslim army with the objective of spying and to create problems for the Muslims. Mention of the second group will be made later in this Surah.

*"Proceed when heavy or light, and strive with your wealth and lives in Allāh's way. This is best for you if you but knew."* This verse enjoins the believers (*Mu'minīn*) to strive in Allāh's way irrespective of whether they are sick or healthy. According to other commentators it means that they should strive whether rich or poor, young or old, lean or fat. All of these may be intended by the verse since the context is general.

However, it will be incorrect to imply that sickly people also go out in Allāh's path since they are excused. Allāh has mentioned in verse 122 of this Surah, *"All the believers should not proceed simultaneously"*. For this reason certain commentators have mentioned that the verse *"Proceed when heavy or light"* refers only to the battle of Tabūk when every man (with the exception of the sick) was required to march with the Muslim army. They say that the general meaning of the verse has been abrogated by the above verse (122) which advises that all the Muslims should not proceed in Jihād simultaneously.

Allāh exempts the sickly from Jihād in certain verses such as verse 91 of this Surah where Allāh says, *"There shall be no sin on the weak, the ill and, those who do not find the means to spend, if they present themselves with sincere hearts before Allāh and His messenger."* It is therefore not necessary to say that the above verse was abrogated since the ill and the aged were always excused from battle. The verse therefore applies only to those who are not excused because of illness.

Then, referring to the first group of the hypocrites (*Munāfiqīn*), Allāh says, *"Had the profits been near at hand and the journey an easy one, they would have definitely followed you, but the journey appeared too lengthy for them."* The hypocrites (*Munāfiqīn*) always claimed to be Muslims and even bore some degree of hardship with the Muslims. However, when the battle of Tabūk became imminent, they gauged that they would not be able to bear the extremely hostile climate and journey. Their true colours shone through and their hypocrisy became apparent.

Allāh then informs the Holy Prophet ﷺ of their behaviour when



he will return to Madinah. Allāh says, "They will soon swear by Allāh, 'If we were able to, we would have left with you.'" Their excuses will soon follow in later verses.

"They destroy themselves..." By remaining hypocrites (*Munāfiqīn*) and not fighting with the Holy Prophet صلى الله عليه وسلم they were leading themselves to Hell.

"..... and Allāh knows that they truly are liars." Allāh is aware of the fact that they would never have joined the Holy Prophet صلى الله عليه وسلم even if they did possess the capability.

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ  
الْكَاذِبِينَ ﴿٤٣﴾ لَا يَسْتَغْنِيكَ الَّذِينَ يُولُونَا بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ  
يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَغْنِيكَ الَّذِينَ لَا  
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ  
﴿٤٥﴾ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ  
فَتَبَطَّهَتْمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا  
خَبَالًا وَلَا وُضِعُوا لِلنَّاسِ كَيْفَ يَعْنُونَ كُمْ الْفِتْنَةَ وَفِيكُمْ سَمْعُونُ لَهُمُ وَاللَّهُ عَلِيمٌ  
بِالظَّالِمِينَ ﴿٤٧﴾ لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ  
الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَهُ ﴿٤٨﴾ وَمِنْهُمْ مَنْ يَقُولُ أَتَذُنَ لِي  
وَلَا تَقْتَتِي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾

(43) Allāh has forgiven you. Why did you exempt them before the true ones became manifest before you and you became aware of the liars? (44) Those who believe in Allāh and the Last Day will not request you for exemption from striving with their wealth and lives in Allāh's path. Allāh is well aware of those who possess piety (*taqwa*). (45) Only those who do not believe in Allāh, nor in the Last Day will request you for exemption. Their hearts feel doubts, so they will remain wavering in their doubts. (46) If they intended to proceed with you, they would have surely made some preparations, but Allāh disliked them to proceed. So He withheld them and they were told, "Remain with those who remain behind!" (47) Had they proceeded with you they would have only added strife and would have hurried to and fro among you, seeking to cause anarchy. Among you there are their spies. Allāh is well aware of the oppressors. (48) Indeed they sought to cause anarchy from before and used to overturn matters for you until the truth arrived and Allāh's order appeared to their dismay. (49)

Of them is he who says, "Exempt me and do not expose me to strife." Behold.' In strife did he slump! Verily Hell shall surround the disbelievers.

## THE HYPOCRITES MADE FALSE EXCUSES TO AVOID PARTICIPATION IN TABŪK

The hypocrites (*Munāfiqīn*) presented all sorts of false excuses before the Holy Prophet صلى الله عليه وسلم and he accepted all of these, exempting them from participating. Allāh chides His Prophet صلى الله عليه وسلم for this by saying, "Allāh has forgiven you. Why did you exempt them before the true ones became manifest before you and you became aware of the liars?" This was the perfect opportunity to distinguish the true from the false.

Sayyidina Amr bin Maymūn رحمه الله عليه has mentioned that Allāh chided the Holy Prophet صلى الله عليه وسلم for two things because he did something not commanded by Allāh. The one was where he exempted the hypocrites (*Munāfiqīn*) from participating in Tabūk and the other was when he accepted the suggestion to release the prisoners of Badr in exchange for ransom. ["Ma'ālimut Tanzīl" v.2 p.297]

The author of "Ruhul Ma'āni" writes that the reprimand of Allāh was for opting for something that was not the best solution. It would have been best for him to postpone the decision until Allah revealed a command about it.

"Those who believe in Allāh and the Last Day will not request you for exemption from striving with their wealth and lives in Allāh's path. Allāh is well aware of those who possess piety (taqwa). Only those who do not believe in Allāh, nor in the Last Day will request you for exemption. Their hearts feel doubts, so they will remain wavering in their doubts." They doubted whether to participate or not. At times they thought that if they participated, then it would be best because their secret hypocrisy would not be exposed. At other times, they thought that it would be best to stay behind so that they would not be exposed to the difficulties and hazards of the journey.

"Ruhul Ma'āni" reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that this verse was revealed with regard to those hypocrites (*Munāfiqīn*) who falsely presented excuses to the Holy Prophet صلى الله عليه وسلم so that they may be excused from participating. They were 39 in number.

Next Allāh emphasises that these hypocrites (*Munāfiqīn*) never intended to proceed with the Muslims because "if they intended to proceed with you, they would have surely made some preparations..." However Allāh never ordained that they should participate. Allāh says, "but Allāh disliked them to proceed. So He withheld them and they were told, 'Remain with those who remain behind!'" i.e. it was their fate that they should remain with the sickly, the aged and the paralysed people in Madinah.

Thereafter Allāh says that their non-participation was in fact best for the Muslims because "Had they proceeded with you, they would have only added strife and would have hurried to and fro among you, seeking to cause anarchy." They would have attempted to cause disputes between the Muslims, to spread false rumours and to scare the Muslims with false accounts of the enemy's numbers and strength.

"Among you there are their spies. Allāh is well aware of the oppressors." These were those hypocrites (*Munāfiqīn*) who joined the expedition for the purpose of spying on the Muslims, but Allāh was well aware of them and shall punish them for their evils.

Recounting their previous crimes Allāh says, "Indeed they sought to cause anarchy from before..." when a large group of them returned from the battle of Uhud. Furthermore, they "used to overturn matters for you..." This was all to harm the Holy Prophet صلى الله عليه وسلم and the Muslims. However, they were compelled to desist when "the truth arrived and Allāh's order appeared to their dismay." Allāh comforts the Holy Prophet صلى الله عليه وسلم by telling him that the hypocrites (*Munāfiqīn*) always tried to harm him, but Allāh was always there to protect him. In future the same shall prevail because Allāh shall always be there for him.

In the next verse Allāh describes one of the hypocrites (*Munāfiqīn*). Allāh says, "Of them is he who says, 'Exempt me and do not expose me to strife.'" "Ma'ālimut Tanzil" (v.2 p.299) reports that when the Holy Prophet صلى الله عليه وسلم asked a person by the name of Jadd bin Qais to participate, he said, "O the Holy Prophet صلى الله عليه وسلم. I have a great love for women and I cannot control myself when I see them. If I have to see the beautiful, fair Roman women, I fear that I will be beside myself. 'Exempt me and do not expose me to strife.' I will assist the expedition financially."

Sayyidina Abdullah bin Abbās رضى الله عنه reports that this person's only excuse was his hypocrisy. The Holy Prophet صلى الله عليه وسلم however granted him permission, where after Allāh revealed the verse, "Behold! In strife did he slump!" He has fallen into the worst of strife by adopting disbelief (*kufir*) and hypocrisy.

"Verily Hell shall surround the disbelievers." This will be the punishment for their behaviour.

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٥٠﴾ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾ قُلْ هَلْ تَرْتَضُونَ بِنَا إِلَّا أَحَدَى الْحُسَيْنِيِّ وَنَحْنُ نَرْتَضِي بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ يَأْتِيَنَا فَتَرْتَضَوْا إِنَّآ مَعَكُمْ مُتَرْتَضُونَ ﴿٥٢﴾

(50) If any good comes your way, It displeases them. However, when any calamity befalls you, they say, "We have already taken control over our affairs from before." They then turn away, gloating. (51) Tell them, "Only what Allāh had ordained for us will affect us. He is our Protecting Friend and the believers should only trust in Him." (52) Tell them, "Do you await only that one of two good things come our way. We are waiting for Allāh to afflict you with a punishment from Himself, or by our hands. So wait.' Indeed we are waiting with you."

## THE CORRUPTION OF THE HYPOCRITES

Allāh tells the Holy Prophet صلى الله عليه وسلم that although the Hypocrites (*Munāfiqīn*) seem to be cordial with the Believers (*Mu'minīn*), they conceal great malice for them. Their inner condition is such that "If any good comes your way, it displeases them. However, when any calamity befalls you, they say, 'We have already taken control over our affairs from before.' They then turn away, gloating." They boast of the fact that they were prudent enough not to join the Muslims. A true Believer (*Mu'min*), on the other hand, will remain with the Holy Prophet صلى الله عليه وسلم through every condition.

"Ruhul Ma'ānī" (v.10 p.1 14) reports from Ibn Adi Hātim the narration of Sayyidina Jābir رضى الله عنه in which he says that those Hypocrites (*Munāfiqīn*) who remained behind in Madinah told the other people, "Muhammad صلى الله عليه وسلم and his companions have subjected themselves to great difficulty. They have undertaken a most torturous journey and will be destroyed." When they heard that the Muslims were returning safely, they were extremely upset and the above verse was revealed with regard to this.

"Tell them, 'Only what Allāh had ordained for us will affect us.'" All situations are from Allāh and none can escape these. However, "He is our Protecting Friend..." For this reason the Believers (*Mu'minīn*) are content with Allāh's decree. Allāh will place some good in His every decree for the Muslims, even if it seems bad. His rewards for bearing difficulties are tremendous indeed.

"... and the believers should trust only in Him." They should entrust all their affairs to Allāh and always expect the best from Him.

Although adopting means is necessary and allowed by the Shari'ah, a believer (*Mu'min*) should never place his trust in these. Despite possessing the means, he should always put his trust in Allāh.

"Tell them, 'Do you only await that one of two good things come our way?' A person is either affected by good or by adverse conditions. However, for the believer (*Mu'min*) both of these are good because he anticipates the immense rewards of Allāh when he endures the adverse conditions. Even when the believers (*Mu'minīn*) are martyred in battle it is best for them because they shall acquire the everlasting bliss of Heaven (*Jannah*).

The hypocrites (*Munāfiqīn*) should be made to understand that just as they are eager for evil to befall the Muslims, "We are waiting for Allāh to afflict you with a punishment from Himself or by our hands. So wait! Indeed we are waiting with you." It shall be revealed in the Hereafter, if not sooner, who will be successful.

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾  
وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا  
يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُفْقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٤﴾ فَلَا

تُعْجِبَكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا  
وَيَزْهَقَ أَنْفُسَهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾ وَخَلِفُونَ بِاللهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ  
مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبًا أَوْ  
مَدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

(53) Say, "Spend happily or reluctantly. It will never be accepted from you. Indeed you were a disobedient people." (54) The only thing that barred their spending from being accepted was that they disbelieved in Allāh and His messenger, they performed their Salāh lazily and spent only reluctantly in charity. (55) So do not let their wealth and their children impress you. Allāh intends to punish them with these in this worldly life and that their souls depart while they are disbelievers. (56) They swear by Allāh that they are definitely with you. They are with you, but they are a people in fear. (57). If they find any sanctuary, cave or any place to enter, they would hurry to it in great haste.

## THE CHARITY OF THE HYPOCRITES WILL NOT BE ACCEPTED EVEN THOUGH THEY SWEAR LOYALTY TO YOU

"Ruhul Ma'āni" reports that the first verse (viz. "Say, 'Spend happily or reluctantly. It will never be accepted from you.'") was revealed with reference to the hypocrite Jadd bin Qais who was mentioned earlier. He offered to contribute financially to the expedition but was not prepared to participate physically. There are two interpretations for this verse. The first is that the Holy Prophet صلى الله عليه وسلم will not accept the contribution when presented, and the second is that it will be used, but will earn no rewards in the Hereafter.

"Indeed you were a disobedient people." This phrase indicates that the verse applies to all hypocrites (*Munāfiqīn*) and not specifically to one.

"The only thing that barred their spending from being accepted was that they disbelieved in Allāh and His messenger..." Without Belief (*Imān*), no deed is accepted, even though people feign to be believers (*Mu'minīn*).

Further describing the hypocrites (*Munāfiqīn*), Allāh says, "they performed their Salāh lazily..." The are even reluctant to perform Salāh, which is the most important pillar of Islām. They treat it as if it were a burden to them. Their reluctance is expressed by the fact that they are late for Salāh, do not perform the postures correctly, and complete their Salāh very hastily.

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "It is the Salāh of a hypocrite that he waits until the sun turns yellow and is poised between the horns of Devil (*Shaytān*). He then gets up and performs four pecks on the ground." [Muslim]

Continuing with their description, Allāh says that they "spent only reluctantly in charity." Once a person has no Belief (*Imān*) and conviction in the Hereafter, he will not be happy to part with his wealth because he does not anticipate any rewards for spending in Allāh's way.

"So do not let their wealth and their children impress you." Allāh did not grant them these favours because He is pleased with them. On the contrary, 'Allāh intends to punish them with these in this worldly life... "Their wealth becomes a punishment for them because they have to undergo various difficulties in acquiring it. Then too, they are forced to spend this in Zakāh and Jihād although they do not want to.

Their punishment with regard to their children is that they also have to endure many difficulties in bringing up their children and anticipate no rewards for this from Allāh. It also happens that their children are killed in Jihād, which adds to their grief since they do not believe in the great merits of martyrdom.

".....and that their souls depart while they are disbelievers." They did not believe in Allāh and His Prophet صلى الله عليه وسلم despite being present with him, listening to the Qur'ān and witnessing his miracles. Since they were unaffected even by this, Allāh decided not to grant them guidance and that they should die as disbelievers (*kuffār*). In this way they would be further subjected to the torments of the Hereafter.

"They swear by Allāh that they are definitely with you." A true believers (*Mu'minīn*) never has to swear to these things since all are aware of their true condition. However, the believers (*Mu'minīn*) could sense the hypocrisy in the hearts of the hypocrites (*Munāfiqīn*) from their behaviour. For this reason they were compelled to repeatedly convince the Muslims of their loyalty by taking oaths.

Allāh declares their lie by saying, "They are not with you, but they are a people in fear." They feared that they would receive the treatment meted out to the polytheists and the Jews if they did not appear to be Muslims. They could go nowhere since Madinah had become an Islāmic State. They therefore swore to be Muslims to be safe and reap the benefits that all the other Muslims received. This was because of their cowardly nature.

Allāh then tells the Muslims that the hypocrites (*Munāfiqīn*) remained with them only because they had no other choice. Otherwise, "If they find any sanctuary, cave or any place to enter, they would hurry to it in great haste." For this reason, the Muslims should pay no heed to these people and should not maintain any relations with them.

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسَخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا ءَاتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

(58) Of them are those who ridicule you concerning charity. If they are given from it, they are pleased and if they are not given, they become annoyed. (59) If only they were pleased with what Allāh and His messenger gave them and said, "Allāh suffices for us. Soon Allāh and His messenger shall grant us from His grace. Surely, we are enthusiastic about Allāh."

## THE HYPOCRITES MOCK THE MUSLIMS ABOUT THEIR CHARITY

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that when the Holy Prophet صلى الله عليه وسلم was distributing the booty of Hunayn, he [Sayyidina Abdullāh bin Mas'ūd رضى الله عنه] heard a person saying, "This is such a distribution in which Allāh's pleasure is not intended!" When he reported the incident to the Holy Prophet صلى الله عليه وسلم the latter said, "May Allāh have mercy on Mūsā عليه السلام. He was troubled more than this, but he was patient." On this occasion the first of the above verses was revealed viz. "Of them are those who ridicule you concerning charity..."

Those who live only to acquire the things of this world do not want to be blessed with Belief (*Imān*) since they would then have to sacrifice some portion of their worldly possessions in good deeds. Allāh says about them "If they are given from it (charity), they are pleased and if they are not given, they become annoyed."

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "May the slave of the Dinār, the Dirham and cloth be destroyed. If he is given something, he is pleased, and when he is not given anything, he becomes annoyed. May such a person be destroyed and fall on his face! If a thorn has to prick him, may Allāh never remove it." [Bukhari]

"If only they were pleased with what Allāh and His messenger gave them and said, 'Allāh suffices for us. Soon Allāh and His messenger shall grant us from His grace. Surely, we are enthusiastic about Allāh.' The believer (*Mu'min*) is satisfied with whatever little he receives from Allāh, while the hypocrites (*Munāfiqīn*) are not. They do not understand the meaning of blessings in wealth and think that they have received nothing.

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي  
الرَّقَابِ وَالْغَدِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ



(60) Alms are only for the poor, the destitute, the orphans, those appointed to collect them, those whose hearts have to be reconciled, for the freedom of slaves, for those in debt, for the path of Allāh and for the traveller. This is ordained by Allāh. Allāh is All Knowing, The Wise.

## THE RECIPIENTS OF ZAKĀH

"Alms" in this verse refers to Zakāh and the plural has been used because Zakāh is due on various types of wealth e.g. gold, silver, merchandise, livestock, etc. The verse stipulates the word "only, meaning that Zakāh is restricted to these categories of people and cannot be given to any other.

When someone asked the Holy Prophet صلى الله عليه وسلم for some Zakāh money, he replied, "Allāh has not accepted the decision of any Prophet or non-Prophet with regard to Zakāh. Allāh has Himself stipulated eight categories of recipients for Zakāh. If you fall into any of these categories, only then may you

receive Zakāh.” [Mishkāt p. 161]

The first group of recipients mentioned are the “fuqara” (the poor). Jurists have written that these are those people have some wealth with them but this wealth is not equal to the Nisāb. The second category of recipients are the “masākīn” (the destitute) who are those who have absolutely no wealth.

With regard to receiving Zakāh, the poor (*fuqara*) and the masākīn are on par. However, if a person bequests that his wealth be given to the poor (*fuqara*), only the poor (*fuqara*) may receive this, not the masākīn. Although it will be permissible for the masākīn to beg from people, the poor (*fuqara*) may not do so as long as they have enough food to sustain them for a day and enough clothing to conceal their private parts.

It was once asked of the Holy Prophet صلى الله عليه وسلم what was necessary for a person to possess for begging not to be permissible for him. The Holy Prophet صلى الله عليه وسلم replied, “When a person possesses enough food to sustain him for the morning and evening, he cannot beg.” [Abu Dawūd v.1 p.230]

The masākīn may beg only to satisfy their temporary needs. When they receive something, they will no longer remain masākīn and will not be allowed to beg any more.

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, “Zakāh money is not lawful for the rich nor for those who are healthy and strong.” According to another narration, he said, “There is no share in Zakāh for those who are wealthy and for those healthy people who are able to earn.” [Mishkāt p. 161]

The next recipient mentioned is “the orphans” when they are also needy or destitute.

Thereafter Allāh mentions “those appointed to collect them...” “The person employed by the Amīrul Mu’minīn (leader of the believers) to collect Zakāh and all those who work under him may be paid from the Zakāh a salary that is proportionate to their effort. The only restriction is that they cannot be paid more than half of the total amount collected.

“those whose hearts have to be reconciled...” These were those leaders of tribes whom the Holy Prophet صلى الله عليه وسلم gave Zakāh so that they accept Islām together with their tribes. The Holy Prophet صلى الله عليه وسلم also gave Zakāh to such people so that the Muslims may be saved from their evil. He also gave Zakāh to Muslims who had newly entered the fold of Islām so that they could become firm in their belief. These are the three types of people who fall in this category according to Allāma Ibn Humām رحمه الله in his book Fat’hul Qadir.

Certain Scholars (Ulema) maintain that the Holy Prophet صلى الله عليه وسلم never gave Zakāh to any disbeliever (*kāfir*). According to Imām Abu Hanīfah رحمه الله, all the three types of people in this category cannot be given Zakāh anymore because Allāh had granted Islām dominance and Islām no longer requires these people. According to other jurists, they may still be given from Zakāh with certain conditions.

“for the freedom of slaves...” When a slave has contracted an agreement with



his master that he will be freed when he pays a stipulated amount of money, then this slave is called a 'Mukātab.' This Mukātab may be given money from the Zakāh funds to facilitate his payment.

*"for those in debt..."* This refers to those people whose are unable to pay their debts. They may be given from Zakāh funds even though others may be owing them, when they cannot collect these debts.

"Fatawa Ālamgiri" (v.1 p. 188) mentions that it will be better to give Zakāh to people in debt rather than to the average poor person. The book "Bahrur Rā'iq" mentions that Zakāh should be given to the person who, after settling his debts, will not have money equivalent to the Nisāb. Therefore, Zakāh cannot be given to those people who will be left with more than the Nisāb after settling their debts.

*"....for the path of Allāh..."* According to Imām Abu Yusuf رحمه الله عليه, this refers to those people who had left their homes for Jihād and were separated from the rest of the army. They may be given Zakāh if they do not have the means to sustain themselves and to reach their homes.

Imām Muhammad رحمه الله عليه mentions that it refers to those people who have left for Hajj and are separated from their companions without any means of eating and returning home. Other jurists have written that it refers to needy students of Religion (Dīn). Some are of the opinion that all persons engaged in the service of Religion (Dīn) may be given Zakāh as long as they are needy. (Bahrur Rā'iq v.2 p.260]

*"and for the traveller."* When travellers do not have the means to return home, they may be given Zakāh to facilitate their return, even though they may have sufficient wealth at home. They should be given only that much which will suffice for their return journey.

**Ruling:** Zakāh cannot be given to a person when he possesses any wealth that exceeds the amount of any Nisāb. It cannot also be given to him if he possesses any articles that are beyond his needs and can be sold to attain money exceeding Nisāb.

## GIVING ZAKĀH TO THE RELATIVES OF THE HOLY PROPHET صلى الله عليه وسلم

Zakāh cannot be given to people belonging to the tribe of the Banu Hāshim (termed the 'Sādāt'- plural of 'sayyid') even though they may be needy. The Banu Hāshim are the descendants of Sayyidina Ali, Abbās, Ja'far, Aqīl and Hārith bin Abdil Muttalib رضى الله عنهم اجمعين.

If they are needy, they should be assisted with wealth that is not from Zakāh. Many people are too stingy to spend from the remaining 97.5% of their wealth left after Zakāh and wish to assist the Sādāt from their Zakāh contributions. This is not permissible. It is disrespectful to these people, and the Zakāh of such people will not be discharged thereby.

Some members of the Sādāt are dissatisfied with the fact that they cannot receive Zakāh. However, they should realise that their great forefather the Holy Prophet صلى الله عليه وسلم had prescribed this so that they do not consume the filth of

peoples' wealth. Herein lies their honour, which is much more superior than the measly pittances of worldly wealth.

**Ruling:** It will be better to give Zakāh to one's own needy relatives than to others since this will earn a double reward. One reward will be for Zakāh and the other will be for the maintenance of family ties. They do not have to be told that the money is from Zakāh, but the giver should make the intention within his heart.

However, it should be borne in mind that Zakāh may not be given to one's ascendants (maternal and paternal) and descendants.

**Ruling:** Zakāh cannot be given to one's spouse.

**Ruling:** A person who possesses wealth in excess of the Nisāb is considered to be rich by the Shari'ah. Although he may not be liable to pay Zakāh, he will have to pay the charity of Fitr (*Sadaqatul Fitr*) and also slaughter an animal on the day of Eidul Adhā if he has the means. People generally think that Zakāh can be given to a person who is not liable to pay Zakāh. This is not always the case.

## THE NISĀB FOR ZAKĀH

If a person possesses any gold equal to or more than 87.48g, or silver equal to or more than 612.36g, then he has to pay Zakāh on these if they were in his possession for one lunar year. He will also have to pay Zakāh when the sum of the two, or the two added to some merchandise, is equal to, or in excess of the value of 612.36g silver. Cash equal to, or in excess of the value of 612.36g of silver will be necessitate the payment of Zakāh. One will have pay Zakāh if one only has gold that is equal to, or in excess of 87.48g of gold even though one does not possess any cash at all.

The Nisāb of gold and silver is derived from the Ahadīth. They stipulate that the Nisāb of gold is 20 Mithqāl and that of silver is 200 Dirhams.

**Note:** The belief of people is incorrect who they think that if a person possesses more than the Nisāb, he does not have to pay for the extra. When a person possesses the amount of Nisāb, he will have to pay Zakāh on all the wealth for which Zakāh is incumbent (*Fardh*).

**Ruling:** Zakāh must also be paid on crops and produce harvested, the details of which can be found in the books of jurisprudence. This was discussed in Surah Baqarah [Surah 2, verse 267] under the commentary of the verse, "O you who believe! Spend of the good things that you have earned, and of that which We produce for you from the earth." Zakāh will also be paid on livestock.

**Ruling:** It is permissible for Zakāh to be given to a Madrasa (*Islāmic Institution*) and distributed among needy students as pocket money. The needy students may also be given food bought with Zakāh money, but the food should be made their property so that they can do as they please with it.

It is not permissible for Zakāh to be used to purchase books for a library even if needy students borrow them. In a similar manner, beds, bedding, clothing, etc cannot be purchased for needy students with Zakāh money when

these are merely loaned to them. The condition for Zakāh to be duly discharged is that the recipient is made the owner of the item or the money. A separate collection will have to be made if these items are required for students.

**Ruling:** Zakāh money may not be used to pay for medical expenses of a person when he is not made the owner of the money first.

**Ruling:** Zakāh can be used to purchase medicines for a hospital and given to needy persons who require them. It should be seen to that these medicines are not given to people who are not deserving of Zakāh.

**Ruling:** If a needy person requests that his debts be settled, it will be correct for Zakāh money be paid directly to his creditor. However, if the money was paid to the creditor without the request of the debtor, then the Zakāh will not be discharged, though the debt will be settled.

**Ruling:** It is not permissible for a creditor to discharge his Zakāh by writing off the debt of a needy debtor. He may give the Zakāh money to the debtor and then take it back from him in settlement of the debt. He may take the money back by force because the creditor has the right to claim his debt at any time.

**Ruling:** It is necessary that a person intends Zakāh when handing the money over to the poor person. If this intention is not made, his Zakāh will not be discharged. However, if someone gradually takes out money specifically for Zakāh and keeps it separate from his other money, he does not have to make the intention when actually paying out the Zakāh to the needy. The original intention at the time of separating the money will suffice.

**Ruling:** Zakāh cannot be given to a poor person in remuneration of his services. The only exception is *"those appointed to collect them..."*

**Ruling:** Besides *"those appointed to collect them,"* Zakāh cannot be given to a person who possesses wealth equal to the Nisāb.

**Note:** Although the purport of *'for the path of Allāh'* is very general and broad, the Scholars (*Ulema*) have restricted it to refer to only those (as mentioned before) Mujāhidin and Hajjis who have been separated from their companions.

A question has been posed that if only these two types of persons are meant by people who are *"in the path of Allāh's"* it is not necessary to mention them separately because they already fall into the ambit of poor (*fuqara*). Although they may have their wealth at home, they are really poor (*fuqara*) when receiving the Zakāh. Therefore, in reality there should have only been seven categories of persons in the list of recipients. Why did Allāh specifically mention people *"in the path of Allāh"* as a separate group of recipients?

The reply is that these two types of people have been mentioned specifically because they deserve special attention when Zakāh is being distributed. This is so because the Mujāhid is striving to uphold Allāh's Religion (*Dīn*) and the pilgrim (*Hajji*) is Allāh's guest. They are therefore not ordinary poor (*fuqara*).

There are many people today who feel that they know more about the Qur'ān and Ahadīth than the pious predecessors who have elucidated these

rulings. These people feel that since the implication of “for the path of Allāh” is general, they can utilise Zakāh funds for the construction of Masajid, hospitals, roads, wells, bridges, madrassahs, etc. They say that it will be permissible to render burial services and ambulance facilities to the public with Zakāh funds since all of these are also “for the path of Allāh.”

The opinion of these people holds no weight when compared to that of the Muhaddithīn (*commentators*), Mufasssirin (*exegesis*) and the jurists who had an in-depth knowledge of the Qur’ān and the Ahadith. These new “jurists” do not even know any Arabic, nor can they recite properly a single Surah of the Qur’ān.

In their ignorance, they think that Zakāh can be given to whomsoever they please. This is against the practice and rulings of all the schools of jurisprudence. If Zakāh could be given to any person, the Qur’ān would not have restricted the number of recipients to eight.

When the Holy Prophet صلى الله عليه وسلم dispatched Sayyidina Mu’adh bin Jabal رضى الله عنه as governor to Yemen, he told him, “Verily Allāh has ordained Zakāh on the people. It is taken from the wealthy and returned to the poor.” [Mishkāt p. 155]

This hadith makes it clear that Zakāh must be given to the poor and needy, not to anyone whom one pleases.

**Ruling:** Zakāh should be given after the expiry of a lunar year, when one fortieth part (2.5 %) of the wealth must be given.

**Ruling:** The Zakāh of a person should be given to the poor and needy in his vicinity. However, if the people of another region are in greater need, or they are related to him, it will be correct for him to send the money to them instead.

**Ruling:** Some people collect Zakāh from others so that they may perform Hajj and receive Zakāh as well. This is incorrect because these collectors already possess the Nisāb and Hajj is not even incumbent (*Fardh*) upon them in the first place. This is indeed a shameful practice.

**Ruling:** Some people carry out the grossly incorrect action of collecting Zakāh for wedding ceremonies. A mere proposal and acceptance can contract a marriage when two witnesses are present. There is no need for elaborate weddings functions, which are contrary to the Sunnah of the Holy Prophet صلى الله عليه وسلم. After the inexpensive marriage contract, the girl’s parents give her what they can afford and leave her with her husband. The marriage is as simple as this and in doing so none are inconvenienced in any way.

Neither the father of the girl nor the daughter can be given Zakāh if they possess the Nisāb. Even if they do not possess the Nisāb, they will surely have that much when a few people donate to them.

**Ruling:** It is a common practice for Zakāh to be collected and then placed in a bank account, where it lies dormant for some time. People do not realise that the Zakāh of all the donors will not be discharged until the money reaches the poor.

These monies must be paid as soon as possible because the possibility

always exists that the bank can go insolvent or their assets frozen for some reason. In these, and other possible circumstances, the Zakāh of many people will be left unpaid.

**Ruling:** Extreme caution should be exercised when giving Zakāh to beggars because many of them possess the Nisāb and cannot be given Zakāh.

Bukhari (v.1 p.200) reports the Holy Prophet صلى الله عليه وسلم as having said, "A poor person is not he who goes begging from door to door, for whom one or two morsels of food or dates will suffice. The truly destitute person is the one who can find nothing for himself. None knows of his condition so that alms may be given to him, neither is he prepared to beg."

This hadith makes it clear that the truly deserving recipients of Zakāh have to be searched for. Just like Salāh is incumbent (*Fardh*), Zakāh is the same. A person has to educate himself with regard to its finer injunctions and rulings. He has to know precisely how to calculate Zakāh, exactly who are the rightful recipients and when to give it to them.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ  
بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ  
لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾ يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ  
يَرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٢﴾ أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ  
قَاتِلَ لَهُ نَارَ جَهَنَّمَ خَلِيدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾

(61) Of them there are those who harass the messenger saying, "He is but all ears!" Tell them, "He is all ears of good for you." He believes in Allāh, believes in the believers and is a mercy to those of you who believe. There is a painful punishment for those who harass the messenger. (62) They swear by Allāh for you so as to please you. Allāh and His messenger are more worthy of pleasing if you are believers. (63) Do they not know that whoever opposes Allāh and His messenger, for him shall be the fire of Hell wherein he shall abide forever? That is the extreme disgrace.

### THE HYPOCRITES USED TO ANNOY THE HOLY PROPHET صلى الله عليه وسلم

The hypocrites (*Munāfiqīn*) used to say many things that were hurtful to the Holy Prophet صلى الله عليه وسلم. When they were told that their statements hurt the Holy Prophet صلى الله عليه وسلم they said that it mattered not since they would easily be able to please and convince him. They said, "He is but all ears!" i.e. He would listen to anything they said and accept it. They would then take oaths that they did not say anything like the message that reached the Holy Prophet صلى الله عليه وسلم, and that it was all a lie.

"Ruhul Ma'āni" narrates from Muhammad bin Is'hāq رحمه الله عليه that a

particular hypocrite (*Munāfiq*) by the name of Nabtil bin Hārith, who was hideous in appearance, used to sit in the gatherings of the Holy Prophet ﷺ and convey the news to the other hypocrites (*Munāfiqīn*), informing them what the Muslims were saying about them. When he was advised not to behave in this manner, he said about the Holy Prophet ﷺ that "He is but all ears! He just listens and does not think further."

Allāh replies by saying, "Tell them, 'He is all ears of good for you.'" i.e. the Holy Prophet ﷺ only listens to and accepts the truth. They are fooled by thinking that he accepts what they have to say. The Holy Prophet ﷺ was merely honouring them by accepting their excuses so that they would not be disgraced.

"He believes in Allāh, believes in the believers..." The Holy Prophet ﷺ knew who the true believers (*Mu'minīn*) were and only listened to and accepted what they had to say.

".....and is a mercy to those of you who believe." The author of "Ruhul Ma'āni" writes that this part of the verse refers to the hypocrites (*Munāfiqīn*) and not to the true believers (*Mu'minīn*). He interprets it to mean that, because of his compassion and mercy, The Holy Prophet ﷺ gave a hearing to the hypocrites (*Munāfiqīn*) who feigned to be believers. It was because of his mercy that he did not expose them and reveal their true identities.

"There is a painful punishment for those who harass the messenger." This verse does not stipulate the punishment they will receive. They were punished in this world when, in humiliation, they were banned from attending the gatherings of the Holy Prophet ﷺ. Thereafter, in the Hereafter, they will be subjected to the terrible tortures reserved for all disbelievers (*kuffār*).

"They swear by Allāh for you so as to please you." To maintain their relationship with the Muslims, the Hypocrites (*Munāfiqīn*) had to resort to taking oaths so that the believers (*Mu'minīn*) could be reassured of their loyalty

"Allāh and His messenger are more worthy of pleasing if you are believers." If they were sincere in their Belief (*Imān*), they would have made attempts rather to please Allāh and the Holy Prophet ﷺ. In doing so, they would have automatically attained the pleasure of the Muslim masses. However, since they were only interested in the world, they directed their efforts only to pleasing those with whom they had to live.

"Do they not know that whoever opposes Allāh and His messenger, for him shall be the fire of Hell wherein he shall abide forever? That is the extreme disgrace." Although they may escape humiliation in this world, they can never escape the disgrace of the Hereafter.

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهِزُّوْا  
إِنِ اللَّهُ يُخْرِجُ مَا تَحْذَرُونَ ﴿٦٤﴾ وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا  
نُحَاوِزُ وَلَنَعْبُدُ قُلُوبَ آبَائِنَا وَإِنَّا لَنَعْبُدُكُمْ وَرَسُولَهُ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْنَدُوا قَدْ

كَذَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ نَعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا  
مُجْرِمِينَ ﴿٦٦﴾

(64) The hypocrites fear that a Surah will be revealed concerning them, exposing what is in their hearts. Tell them, "Jeer (as you please)!" Surely Allāh will expose that which you fear most. (65) If you have to ask them they will say, "We were only talking and joking." Say, "Were you jeering at Allāh, His verses and His messenger? (66) Do not make excuses. You have surely disbelieved after believing. If We forgive a party of you, We shall certainly punish another party because they were culprits.

## FURTHER EVILS OF THE HYPOCRITES

The hypocrites (*Munāfiqīn*) left no stone unturned to harass and harm the Muslims. Mention has already been made of how they joined the expedition of Tabūk with the sole intent of harming the Holy Prophet صلى الله عليه وسلم and the Muslims. Surah Taubah recounts many incidents that reveal their true identities. It is for this reason that Sayyidina Qatādah رحمه الله عليه has mentioned that one of the names of Surah Taubah is Surah Fādiha (the Surah that humiliates).

In all their efforts to revile the religion (*Dīn*), the Hypocrites (*Munāfiqīn*) always feared that Allāh would expose them for what they were. Therefore Allāh says, "The hypocrites fear that a Surah will be revealed concerning them, exposing what is in their hearts. Tell them, 'Jeer (as you please)! Surely Allāh will expose that which you fear most.'"

During the expedition of Tabūk, some of the hypocrites (*Munāfiqīn*) said, "This person thinks that he will be able to conquer the palaces and forts of the Romans. He will never succeed!" When the Holy Prophet صلى الله عليه وسلم was informed of this, he asked them whether they had made these statements or not. They were forced to admit, but made the excuse, "We were only talking and joking."

Allāh says, "Say, 'Were you jeering at Allāh, His verses and His messenger?'" Making excuses for a sin is worse than the sin itself. Allāh continues to say that they should be told, "Do not make excuses. You have surely disbelieved after believing." Jeering at Allāh and the Holy Prophet صلى الله عليه وسلم constituted disbelief (*kufr*) even if was done jokingly and to pass time. Their disbelief (*kufr*) now became manifest.

"If We forgive a party of you (by granting them the guidance to accept Islām), We shall certainly punish another party because they were culprits." There will always be those who will never accept Islām and suffer the punishment of the Hereafter.

One of the hypocrites (*Munāfiqīn*) who accepted Islām was Muhansa bin Himyar. He changed his name to Abdur Rahmān and made supplication (*du'ā*) to Allāh to grant him martyrdom and that none should know of his death. Consequently, he was martyred in the battle of Yamamah. None knew who killed him, where he lay or anything else about him. [Durrul Manthūr v.3 p.254]

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ  
 الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ هُمُ  
 الْفَاسِقُونَ ﴿٦٧﴾ وَعَدَ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ  
 خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ كَذَلِكَ مِنْ  
 قَبْلِكَ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأُولَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ  
 فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ  
 كَالَّذِي خَاضُوا أُولَئِكَ حِطَّةُ آَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ  
 هُمُ الْخَاسِرُونَ ﴿٦٩﴾ أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ  
 وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ  
 فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

(67) The hypocrite men and women all proceed from one another. They enjoin evil, forbid good and withhold their hands. They forget Allāh, and He forgets them. Indeed the hypocrites are the disobedient ones. (68) Allāh promises for the hypocrite men and women, as well as for the disbelievers (kuffār), the fire of Hell, wherein they shall abide forever. It is sufficient for them. Allāh has cursed them and for them shall be a perpetual punishment. (69) Just like those before them. They were more powerful than you and possessed more wealth and children than you. They enjoyed their share and you enjoyed your share just as those before you enjoyed theirs and you indulged just as those who indulged. It was they whose deeds were destroyed in this world and in the Hereafter. It is they who are the losers. (70) Did the news of those before them not reach them? (i.e. the news of) The nation of Nūh, the Ād, the Thamūd, the people of Ibrāhīm, the inhabitants of Madyan and the overturned cities? Their messengers came to them with clear proofs. It does not behove Allāh to oppress them, but they oppressed themselves.

## THE HYPOCRITE MEN AND WOMEN FORBID GOOD, ARE MISERLY AND FORGET ALLĀH

Allāh says, "The hypocrite men and women all proceed from one another." i.e. they are all alike. "They enjoin evil, forbid good..." The greatest evil that they perpetrate is that they encourage others to deny the Holy Prophet صلى الله عليه وسلم and prevent them from doing good deeds [the greatest of which is the declaration of Oneness of Allāh (Tauhīd)].

".....and withhold their hands." They withhold their hands from spending in Allāh's way and are extremely miserly.

"They forget Allāh, and He forgets them." By turning away from the religion



(Dīn) and disregarding the orders of Allāh, they act as if they have forgotten Him. In turn, Allāh deprives them of His grace and compassion as if to forget them. Allāh adds, "Indeed the hypocrites are the disobedient ones."

## THE HYPOCRITES LOVE THE WORLD AND SHALL SUFFER PUNISHMENT IN THE HEREAFTER

"Allāh promises for the hypocrite men and women, as well as for the disbelievers (kuffār), the fire of Hell, wherein they shall abide forever. It is sufficient for them." Whereas they thought that the world was everything for them, Allāh tells them that now Hell will be everything for them since the world has perished. Allāh adds, "Allāh has cursed them and for them shall be a perpetual punishment."

Allāh then says that the hypocrites (Munāfiqīn) are "Just like those before them. They were more powerful than you and possessed more wealth and children than you. They enjoyed their share and you enjoyed your share just as those before you enjoyed theirs and you indulged (in sin and vice) just as those who indulged." The previous nations behaved exactly like the hypocrites (Munāfiqīn) and also considered the world to be the all and end all of existence.

It is therefore necessary that the plight of both these groups be the same. Allāh says, "It was they whose deeds were destroyed in this world and in the Hereafter. It is they who are the losers."

## LESSONS FROM THE DESTRUCTION OF PREVIOUS NATIONS

"Did the news of those before them not reach them? (i.e. the news of) The nation of Nūh, the Ād, the Thamud, the people of Ibrāhīm, the inhabitants of Madyan and the overturned cities (the cities of Sayyidina Lūt عليه السلام) These people are well aware of what happened, to the disobedient nations of the past, yet they imitated their behaviour!

"Their messengers came to them with clear proofs. It does not behove Allāh to oppress them, but they oppressed themselves" by subjecting themselves to the torments of the Hereafter as a result of their sinful ways.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾ وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٌ طَيِّبَةٌ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

(71) The believing men and the believing women are auxiliaries to each other. They enjoin good, forbid evil, establish Salāh, pay Zakāh, and obey Allāh and His messenger. These are the ones on whom Allāh shall soon shower mercy. Verily Allāh is Mighty, The Wise. (72) Allāh promises the believing men and

the believing women such gardens beneath which rivers flow, wherein they shall abide forever. And promises them magnificent mansions in eternal gardens. The pleasure of Allāh is greatest! This is the ultimate success.

## THE SPECIAL ATTRIBUTES OF THE BELIEVERS AND THE PROMISE OF MERCY AND HEAVEN (JANNAH) FOR THEM

*"The believing men and the believing women are auxiliaries to each other [especially in matters of Religion (Dīn)]. (Contrary to the hypocrites) They enjoin good, forbid evil, establish Salāh, pay Zakāh, and obey Allāh and His messenger." They do not hesitate to fulfill the injunctions of Religion (Dīn).*

Concerning their reward in this world, Allāh says, *"These are the ones on whom Allāh shall soon shower mercy."* By receiving the guidance to believe in this world, they will also receive mercy in the Hereafter in the form of Heaven (Jannah) and all the related bounties. None can prevent Allāh from doing so as He pleases because *"Verily Allāh is Mighty, The Wise."*

Hereafter Allāh makes specific mention of the bounties they will receive in the Hereafter. He says. *"Allāh promises the believing men and the believing women such gardens beneath which rivers flow, wherein they shall abide forever. And promises them magnificent mansions in eternal gardens."* This verse describes Heaven (Jannah) with great emphasis so that it is known that it is truly the place to be. None of the pleasures of Heaven (Jannah) shall ever be changed and none of its inhabitants will ever be removed

Surah Saff [Surah 61, verse 12] also mentions, *...and magnificent mansions in eternal gardens (Jannatul Adan)."* These verses do not indicate to a special part of Heaven (Jannah) that is called Jannatul Adan. but refer to the eternity of life in Heaven (Jannah).

Allāh says in Surah Hijr, *"No difficulty shall afflict them there, neither will they be removed from there."* [Surah 15, verse 48]

Says Allāh in Surah Kahf [Surah 18, verse 108], *"They will abide therein forever and will never want to leave it."* Such will be the bounties of Heaven (Jannah)!

Allāh continues to say, *"The pleasure of Allāh is greatest!"*

Sayyidina Abu Sa'īd Khudri رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"Without doubt, Allāh shall call to the people of Heaven (Jannah) saying, 'O dwellers of Heaven (Jannah)!' They will reply, 'O our Lord, we are present and ready to carry out Your orders. All good is in Your control.'" Allāh shall ask them, 'Are you happy?' How can we not be,' they will submit, 'when You have bestowed on us what You have not given any of Your creation?' Allāh will tell them, 'Should I not grant you something superior to all of this?'* They will exclaim, *'What can be superior to this?'* Allāh will say, *'I shall confer My pleasure on you and I will never be angry with you again.'* [Bukhari v.2 p.1121]

*"This is the ultimate success."* This part of the verse serves to reproach the hypocrites (Munāfiqīn) who thought that the pleasures and entertainment of this world are everything. Allāh tells them that the things of this world are temporary whereas those of the Hereafter will never come to an end. They should not be foolish by neglecting to acquire the success of the Hereafter.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَيَسَّرَ  
 الْمَصِيرَ ﴿٧٣﴾ يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ  
 إِسْلَامِهِمْ وَهُمْ لَا يُنَالُونَ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ  
 يَتُوبُوا يَكْ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا  
 لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

(73) O The Holy Prophet صلى الله عليه وسلم! Strive against the disbelievers and the hypocrites and be stern with them. Their abode is Hell. What an evil abode indeed! (74) They swear by Allāh saying, "We never said!" Certainly, they uttered the word of disbelief, disbelieved after being Muslims and resolved that which they could not attain. They sought revenge only because Allāh and His messenger had made them wealthy out of their grace. If they repent, it would be better for them. And if they turn back, Allāh shall inflict an agonising punishment upon them in the world and in the Hereafter. There shall be no friend for them on earth, nor any helper.

## THE COMMAND TO FIGHT THE DISBELIEVERS (KUFFĀR) AND THE HYPOCRITES (MUNĀFIQĪN)

The disbelievers (*kuffār*) and hypocrites (*Munāfiqīn*) always harmed Islām and the Holy Prophet صلى الله عليه وسلم. Allāh initially enjoined the Muslims to be patient, until He finally gave the command to wage Jihād. Allāh says in a verse of Surah Hajj, "Permission has been granted to those who are under attack because they have been oppressed." [Surah 22, verse 39]

Allāh says in the above verses, "O The Holy Prophet صلى الله عليه وسلم! Strive against the disbelievers and the hypocrites..." The word 'Jihād' entails all manners of striving for the upliftment of the religion (*Dīn*). Waging war is just one of the many methods.

Commentators mention that in this verse Allāh instructs the Muslims to do battle against the disbelievers (*kuffār*) and to fight the hypocrites (*Munāfiqīn*) with the tongue. The hypocrites (*Munāfiqīn*) should be invited to Islām and the proofs of the religion (*Dīn*) should be explained to them. For this reason, the Holy Prophet صلى الله عليه وسلم did not wage war against them.

".....and be stern with them." It is easy to understand the meaning of being stern when fighting the disbelievers (*kuffār*). With regard to the hypocrites (*Munāfiqīn*), the verse means that the laws of Islām should be enforced on them. Since they claim to be Muslims, they should be made to abide by all the injunctions of religion (*Dīn*). If they are ever found guilty of perpetrating a crime, they should be punished accordingly. ["Ma'ālimut Tanzīl" and "Ruhul Ma'āni"]

"Their abode is Hell." This will be their plight in the Hereafter. Hell should not be taken lightly because Allāh Himself says "What an evil abode indeed!"

## THE DECEIT OF THE HYPOCRITES (MUNĀFIQĪN) AND THEIR FALSE OATHS

"Ma'ālimut Tanzil" (v.2 p.311) narrates from Sayyidina Abdullāh bin Abbās رضي الله عنه that the Holy Prophet صلى الله عليه وسلم once told them, "Shortly, a person will come who will see with the eyes of Devil (*Shaytān*). Do not speak to him." After a little while a blue-eyed person appeared. The Holy Prophet صلى الله عليه وسلم called him and asked, "Why do you and your friends speak ill of me?" He immediately left to bring his friends and they all swore that they had never said anything nasty.

According to another narration, the Holy Prophet صلى الله عليه وسلم addressed the Companions (*Sahāba*) رضي الله عنهم in a sermon while they were on the Tabūk expedition. In the sermon, he recounted the evil ways of the hypocrites (*Munāfiqīn*) and termed them to be "impure." Upon hearing this, a person by the name of Jalās bin Suwaid said, "If what Muhammad صلى الله عليه وسلم says is true, then we are worse than donkeys."

One of the Companions (*Sahāba*) رضي الله عنهم, Sayyidina Āmir bin Qais رضي الله عنه, heard what was said and, when they returned to Madinah, he reported the statement to the Holy Prophet صلى الله عليه وسلم. Jalās defended himself by swearing that he said no such thing. The Holy Prophet صلى الله عليه وسلم told the two of them to take oaths by the pulpit.

After Asr Salāh, Jalās stood by the pulpit and swore, "By Allāh I said no such thing and Āmir has lied!" Thereafter Sayyidina Āmir رضي الله عنه stood up and swore, "By Allāh, he said it and I have not lied!" He then raised his hands to the heavens and made the pray (*du'ā*), "O Allāh! Expose the truth of whoever of us is truthful by revealing a verse to Your Prophet صلى الله عليه وسلم." Thereupon, The Holy Prophet صلى الله عليه وسلم and all the Muslims present said, "Āmin!" The gathering had hardly dispersed when Allāh revealed the verse, "They swear by Allāh saying, 'We never said!' Certainly, they uttered the word of disbelief, disbelieved after being Muslims..." i.e. after feigning to be Muslims.

"....and resolved that which they could not attain." With regard to this part of the verse, the following incident is narrated. There were 12 hypocrites (*Munāfiqīn*) who decided to attack and assassinate the Holy Prophet صلى الله عليه وسلم one night while on the way to Tabūk. Jibr'il السلام عليه informed the Holy Prophet صلى الله عليه وسلم of this and instructed him to send one of the Companions (*Sahāba*) رضي الله عنهم ahead to distract their attention. The Holy Prophet صلى الله عليه وسلم sent Sayyidina Hudhaifa رضي الله عنه. "Ma'ālimut Tanzil" (v.2 p.3 12) narrates the incident up to this point only.

"Ruhul Ma'āni" (v.10 p.139) has reported from Bayhaqi that Sayyidina Hudhaifa رضي الله عنه narrated, "When we were returning from Tabūk, I was leading the camel of the Holy Prophet صلى الله عليه وسلم while Ammār رضي الله عنه was walking behind. When we approached a valley, I noticed 12 people mounted on conveyances. They were blocking the path. When I informed the Holy Prophet صلى الله عليه وسلم about them, he shouted to them, whereupon they turned and fled."

He continued, "The Holy Prophet صلى الله عليه وسلم asked us if we recognised them. We replied that we did not recognise them because their faces were

covered. We added that we had recognised their conveyances. The Holy Prophet صلى الله عليه وسلم said, 'They are hypocrites and will remain as such until the Day of Judgement.' He then asked us, 'Do you know what they intended?' When we replied in the negative, he said, 'They intended to drop the messenger of Allāh صلى الله عليه وسلم to the bottom of this valley.'

"We said, 'Why do you not command their tribes to behead each one of them?' The Holy Prophet صلى الله عليه وسلم replied, 'I do not want people to say the Muhammad صلى الله عليه وسلم takes people into battle and when Allāh grants him victory, he kills the people who went with him.' With regard to this incident, Allāh revealed the part of the verse that reads, ..... and resolved that which they could not attain."

## THE HYPOCRITES REPAY A FAVOUR WITH EVIL

"They sought revenge only because Allāh and His messenger had made them wealthy out of their grace." In this verse Allāh mentions that the polytheists (*Mushrikīn*) had no cause to be antagonistic towards the Holy Prophet صلى الله عليه وسلم and the Muslims since they were never harmed by them. It appeared that the only reason for their antagonism is that Allāh and His Holy Prophet صلى الله عليه وسلم made these people wealthy. Initially they were very poor, but benefited tremendously by the blessings that accompanied the coming of Islām.

Instead of rewarding a favour with a reciprocal favour and gratitude, they did the opposite and attempted rather to harm the Holy Prophet صلى الله عليه وسلم and the Muslims. "Ma'ālimut Tanzil" reports that the slave of the same Jalās was killed, for which the Holy Prophet صلى الله عليه وسلم paid the blood money (*diyah*) of twelve thousand Dirhams. According to a narration of "Ruhul Ma'ānī" reported by Ibn Abi Hātim, once the Holy Prophet صلى الله عليه وسلم settled the debt of Jalās.

"If they repent, it would be better for them." "Ma'ālimut Tanzil" reports that when this verse was revealed, Jalās said, "O The Holy Prophet صلى الله عليه وسلم! It seems that Allāh is offering me a chance to repent. I admit that I did say what Āmir has reported. I now repent." The Holy Prophet صلى الله عليه وسلم accepted his word and his repentance was sincere. (May Allāh be pleased with him).

"And if they turn back, Allāh shall inflict an agonizing punishment upon them in the world and in the Hereafter. There shall be no friend for them on earth, nor any helper." With regard to their punishment in this world, some commentators have mentioned that they will be humiliated time after time. They will fall from the esteem of the Muslims and none will have any respect for them.

Others have mentioned that they will be punished at the time of their deaths. They have mentioned this because the hypocrites (*Munāfiqīn*) are also treated as Muslims in this world and are not put to death.

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾  
فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا  
فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٧﴾

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(75) Of them are those who make the pledge with Allāh saying, "If He grants us from His bounty then we will definitely give charity and we will certainly be of the pious ones." (76) However, when Allāh grants them from His bounty, they are miserly and turn away in aversion. (77) So Allāh entrenched hypocrisy in their hearts until the Day when they will meet Him, because they had breached the pledge which they made with Him, and because they used to lie. (78) Do they not know that Allāh knows the secrets of their hearts and their secret meetings and that verily Allāh is the Knower of the unseen?

### THOSE HYPOCRITES WHO FALSELY MADE THE PLEDGE WITH ALLĀH THAT THEY WOULD SPEND IN CHARITY IF ALLĀH GRANTED THEM WEALTH

"Ma'ālimut Tanzīl" (v.2 p.312) and Ibn Kathīr (Vo12. p.374) have both narrated that a person by the name of Thalaba bin Abi Hātib once requested the Holy Prophet صلى الله عليه وسلم "Pray that Allāh grants me wealth." The Holy Prophet صلى الله عليه وسلم told him, "A little wealth that you are grateful for is better than a great deal of wealth that you will not be able to handle."

However, he repeated the request for the pray (*du'ā*) and the Holy Prophet صلى الله عليه وسلم prayed for him. He began to breed goats until Allāh granted him an abundance of goats. Their numbers were so great that he had to move out of Madinah. He could then offer only his Zuhr and Asr Salāh in the Masjid. Soon the time came when he was unable to perform any Salāhs in Madinah, and he even neglected to perform the Jumu'ah Salāh.

When the collectors of Zakāh came to him to collect what was due on his flock, he told them, "This is a tax or the sister thereof. Give me a while to decide what and how much I want to give." When the two collectors returned to the Holy Prophet صلى الله عليه وسلم he said, even before they could inform him of the situation, "Shame on Tha'laba!" Thereupon Allāh revealed the verse, "Of them are those who make the pledge with Allāh saying, 'If He grants us from His bounty then we will definitely give charity and we will certainly be of the pious ones.'"

When the relatives of Tha'laba informed him of the revelation of this verse, he immediately brought the Zakāh to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم told him, "Allāh has forbidden me from accepting your Zakāh."

Thereupon Tha'laba threw sand on his head. The Holy Prophet صلى الله عليه وسلم told him, "Did I not tell you before ("A little wealth that you are grateful for is better than a great deal of wealth that you will not be able to handle.")? You failed to heed my advice."

He then left with his Zakāh. Later on, after the Holy Prophet صلى الله عليه وسلم had passed away, he presented his Zakāh to Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه and Sayyidina Uthmān رضى الله عنه, but they all refused

to accept. He finally passed away during the khilāfah of Sayyidina Uthmān رضي الله عنه.

He breached the promise that he had made to the Holy Prophet صلى الله عليه وسلم when he said that he would surely spend in charity and be pious. Allāh says, "However, when Allāh grants them from His bounty, they are miserly and turn away in aversion.

As a result, "So Allāh entrenched hypocrisy in their hearts until the Day when they will meet Him, because they had breached the pledge which they made with Him, and because they used to lie."

Allāh continues, "Do they not know that Allāh knows the secrets of their hearts and their secret meetings and that verily Allāh is the Knower of the unseen?" This verse warns people that Allāh is well aware of their breaches of promise and He will surely punish them for it.

**Note:** "Ma'ālimut Tanzīl" and Ibn Kathīr have reported the above incident as referring to a person named Tha'laba bin Hātīb. However, Hāfidh Ibn Hajar رحمه الله عليه has written that he was one of the participants at Badr, while Ibn Kalbi has mentioned that he participated at Uhud as well. Thereafter he mentions that a person by the name of Tha'laba bin Hātīb or Tha'laba bin Abi Hātīb refused to pay Zakāh. Since all the participants of Badr were promised forgiveness, the person indicated in the incident cannot be the same person who participated in the battle of Badr. This was either someone with another name, or someone with the same name, but not the same person.

In reply to the question as to why was his repentance not accepted, Hakimul Ummah Thanwi رحمه الله عليه says that his apparent repentance was not sincere. He merely seemed to repent to show others and so that they do not think poorly of him. Allāh mentions that he "... entrenched hypocrisy in their hearts until the Day when they will meet Him." Therefore, he was a disbeliever (kāfir), meaning that his repentance could never have been sincere.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا  
يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (79) أَسْتَغْفِرُ  
لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ  
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (80)

- (79) (The hypocrites are) those who taunt the believers about their charity when they spend of their own will. And they taunt those who find only their efforts (to spend). Allāh shall taunt them and for them will be a painful punishment.  
(80) Seek forgiveness for them or do not seek forgiveness for them. Even if you seek forgiveness for them seventy times, Allāh will never forgive them. That is

because they disbelieved in Allāh and His messenger. Allāh does not guide the disobedient.

## THE HYPOCRITES (*MUNĀFIQĪN*) JIBE AND MOCK THE SINCERE MUSLIMS

Bukhari (v.2 p.673) reports from Sayyidina Abu Mas'ud Ansari رضى الله عنه that when the Holy Prophet صلى الله عليه وسلم instructed the Muslims to spend in charity, they carried loads on their backs to earn something which they spent in charity.

Ibn Kathīr reports that once the Holy Prophet صلى الله عليه وسلم invoked the Companions (*Sahāba*) رضى الله عنهم to spend in charity. Upon his request, Sayyidina Abdur Rahman bin Auf رضى الله عنه contributed four thousand Dirhams and Sayyidina Āsim bin Adi رضى الله عنه gave a hundred wasaq of dates. Seeing this, the hypocrites (*Munāfiqīn*) sneered, saying that these two were merely boasting.

Another Sahabi by the name of Sayyidina Abu Aqīl رضى الله عنه contributed one sā of dates. Considering this a paltry amount, the hypocrites (*Munāfiqīn*) again jibed and said that Allāh does not require a mere sā of dates.

According to another narration, Sayyidina Abu Aqīl رضى الله عنه made a great effort to earn two sās of dates. He gave the one to his family as their food and presented the other as charity to the Holy Prophet صلى الله عليه وسلم. He informed the Holy Prophet صلى الله عليه وسلم as to how he had earned it, whereupon the Holy Prophet صلى الله عليه وسلم instructed the Companions (*Sahāba*) رضى الله عنهم to include it in the collected charities. The hypocrites (*Munāfiqīn*) laughed and jeered at this contribution saying that Allāh does not require the charity of this pauper. On this occasion the above verses were revealed as a warning to the hypocrites (*Munāfiqīn*). [Ibn Kathīr v.2 p.375/6]

The verse refers to Sayyidina Abu Aqīl رضى الله عنه when it says, "*those who find only their efforts (to spend).*" The verse praises those who make efforts to earn so that they may give charity and tells that charity is not only for the wealthy. Those who possess the fervour to serve the religion (*Dīn*) by physical and financial means can do so even if circumstances seem an obstacle to them.

Since the hypocrites (*Munāfiqīn*) are disbelievers (*kuffār*) by heart, Allāh announces the same punishment for them viz. "...for them will be a painful punishment.

Thereafter Allāh says that if they do not accept Islām, they will never be forgiven. Addressing the Holy Prophet صلى الله عليه وسلم Allāh says, "*Seek forgiveness for them or do not seek forgiveness for them. Even if you seek forgiveness for them seventy times, Allāh will never forgive them.*" It makes no difference who seeks forgiveness on their behalf, nor how many times he does so.

Allāh says in Surah Munāfiqīn, "*It is the same for them whether you seek forgiveness for them or not. Allāh will never forgive them.*" [Surah 63, verse 6]

In conclusion Allāh says, "*That is because they disbelieved in Allāh and His messenger. Allāh does not guide the disobedient.*"



فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلَفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
 فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾  
 فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَإِنْ رَجَعَكَ اللَّهُ إِلَى  
 طَائِفَةٍ مِنْهُمْ فَاسْتَعِذْكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا  
 إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾

(81) Those who were left behind the messenger of Allāh are pleased with their staying behind him. They detest striving in Allāh's path with their wealth and their lives, saying, "Do not proceed in the heat!" Tell them, "The fire of Hell is much more intense in heat, if only you understood." (82) So they should laugh less and cry more in compensation for the deeds that they perpetrate. (83) If Allāh returns you to a group of them and they seek permission to proceed (in Jihād), then tell them, "You shall never proceed with me ever, nor will you ever fight an enemy with me! You were pleased to remain behind the first time, so now you remain with those who remain behind!"

### THE HYPOCRITES ARE PLEASED NOT TO FIGHT WITH THE HOLY PROPHET صلى الله عليه وسلم

These verses continue to expose the deeds of the hypocrites (*Munāfiqīn*) who did not participate in the expedition to Tabūk. When the Holy Prophet صلى الله عليه وسلم and the Companions (*Sahāba*) رضى الله عنهم returned from Tabūk, these hypocrites (*Munāfiqīn*) expressed no remorse at their failure to participate, but were happy that they did not have to spend their wealth and efforts.

There were those of them who told the people, "Do not proceed in the heat!" While they were determined to avert the heat of this world, they disregarded their plight in the Hereafter. Therefore, Allāh instructs, "Tell them, 'The fire of Hell is much more intense in heat, if only you understood.'" The Companions (*Sahāba*) رضى الله عنهم who proceeded to Tabūk were not melted by the heat nor did they die. Allāh returned them safely with only a little difficulty afflicting them. However, Hell will be entirely different. None will be able to escape it and it will totally annihilate them.

The Holy Prophet صلى الله عليه وسلم once mentioned that the fire of Hell is seventy times more intense than the fire of this world. The Companions (*Sahāba*) رضى الله عنهم said that this was more than enough to burn. The Holy Prophet صلى الله عليه وسلم then told them, "The fire of Hell has been intensified 69 stages above the fire of this world, each stage being equivalent to the intensity of this world's fire." [Bukhari v.1 p.462]

Those who do not like to proceed in Allāh's path will be made to stay behind by Allāh, as He mentioned previously, "...Allāh disliked them to proceed. So He withheld them and they were told, 'Remain with those who remain behind!'"

Thereafter Allāh says, "So they should laugh less and cry more in compensation

for the deeds that they perpetrate." If people contemplate their plight in the Hereafter, they will forget their worldly pleasures, especially mocking at the sincere ones.

Sayyidina Abu Mūsa رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The people of Hell will cry so much that ships will be able to sail in their tears. In place of tears (when their tears dry), they will cry blood." [Mustadrak of Hākim v.4 p.605]

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Two eyes will not be touched by the fire of Hell: those eyes that cried out of the fear of Allāh and those eyes that remained awake guarding the Muslims in the path of Allāh." [Tirmidhi]

Sayyidina Uqba bin Āmir رضى الله عنه says that he asked the Holy Prophet صلى الله عليه وسلم where did salvation lie. He replied, "Control your tongue so that it does not harm you, your home should contain you (i.e. one should remain there to be saved from evil) and cry over your sins." [Tirmidhi]

"If Allāh returns you to a group of them and they seek permission to proceed (in Jihād on another occasion), then tell them, 'You shall never proceed with me ever, nor will you ever fight an enemy with me! You were pleased to remain behind the first time (without an excuse), so now you remain with those who remain behind!'"

Certain commentators have interpreted this verse to mean that they will falsely seek permission on another occasion, but they will not join and will again "remain with those who remain behind."

وَلَا تَصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا نَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ  
وَمَاتُوا وَهُمْ فَسِيفُونَ ﴿٨٤﴾ وَلَا تَعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَن يُعَذِّبَهُمْ  
بِمَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾

(84) Do not ever perform Salāh for any of them who die and do not stand over their graves. Undoubtedly they disbelieved in Allāh and His messenger and died as disobedient people. (85) Their wealth and their children should not impress you. Allāh only intends to punish them thereby in this worldly life and that their souls leave them while they are disbelievers.

## THE FUNERAL PRAYER (JANĀZAH SALĀH) MUST NOT BE PERFORMED FOR THE HYPOCRITES, NOR SHOULD ANYONE STAND OVER THEIR GRAVES

Bukhari (v.2 p.673/4) reports that when Abdullāh bin Ubay [the leader of the hypocrites (Munāfiqīn)] died, his son, Abdullāh رضى الله عنه [who was a sincere believer (Mu'min)] came to the Holy Prophet صلى الله عليه وسلم. He informed the Holy Prophet صلى الله عليه وسلم of his father's death and requested that the Holy Prophet صلى الله عليه وسلم give his upper garment as a funeral shroud. When the Holy Prophet صلى الله عليه وسلم acceded to the request, he further requested the Holy

Prophet صلى الله عليه وسلم to perform the funeral prayer (*Janāzah Salāh*).

When the Holy Prophet صلى الله عليه وسلم stood up to perform the Salāh, Sayyidina Umar رضى الله عنه restrained him by grabbing hold of his clothing. Sayyidina Umar رضى الله عنه said, "Will you perform the Salāh for him when he was a hypocrite (*Munāfiq*)?" However, the Holy Prophet صلى الله عليه وسلم proceeded to perform the Salāh. Thereupon Allāh revealed the above verses. "Fat'hul Bārī" reports that the Holy Prophet صلى الله عليه وسلم never performed any Salāh of a hypocrite (*Munāfiq*) thereafter.

It is written in "Fat'hul Bārī" that the Holy Prophet صلى الله عليه وسلم performed the Salāh for Abdullāh bin Ubay to please his son and to reconcile the hearts of the Khazraj tribe to whom he belonged. It is also reported in "Fat'hul Bārī" that the Holy Prophet صلى الله عليه وسلم said, "What benefit will my upper garment give him? I did this only because a thousand of his tribesmen accepted Islām."

"Ruhul Ma'ānī" (v.10 p.154) reports that the Holy Prophet صلى الله عليه وسلم said, "I did this only so that more than a thousand of the Khazraj tribe become Muslims." Consequently, this wish of the Holy Prophet صلى الله عليه وسلم was realised.

The commentators of Ahādith have written that when the uncle of the Holy Prophet صلى الله عليه وسلم Sayyidina Abbās رضى الله عنه was brought as a captive of Badr, he had no upper garment to wear. Because of his large frame and extraordinary height, no clothes could fit him. On that occasion Abdullāh bin Ubay donated his clothing to him. It was in repayment of this that the Holy Prophet صلى الله عليه وسلم donated his own garment as a funeral shroud. ["Ruhul Ma'ānī" v.10 p.154]

"Their wealth and their children should not impress you. Allāh only intends to punish them thereby in this worldly life and that their souls leave them while they are disbelievers." The commentary of an almost identical verse has been given before. (verse 55 of this Surah).

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أَُولُوا الطَّوْلِ مِنْهُمْ  
وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى  
قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

(86) Whenever a Surah is revealed saying, "Believe in Allāh and strive with His messenger", the wealthy ones from them seek exemption from you saying, "Leave us to be with those who remain behind. (87) They are pleased to be with those who remain in their homes. Their hearts have been sealed, so they cannot understand.

## DESPITE THEIR AFFLUENCE, THE HYPOCRITES SEEK TO BE EXEMPTED FROM BATTLE

"Whenever a Surah is revealed saying, 'Believe in Allāh and strive with His messenger', the wealthy ones from them seek exemption from you saying, 'Leave us to be

with those who remain behind.\* This verse reveals their lack of self-esteem and their cowardice. "They are pleased to be with those who remain in their homes." They are not ashamed to remain behind with the women, children and aged people.

Allāh says that the reason for this is, "Their hearts have been sealed, so they cannot understand."

لَكِنَّ الرُّسُولَ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَّتِهِمْ  
لَهُمُ الْخَيْرَاتُ وَأُولِيَّتِهِمْ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

(88) However, the messenger and those who believe strive with their wealth and their lives. For these people shall be all goodness and they will be the successful ones. (89) Allāh has prepared for them such gardens beneath which rivers flow, wherein they shall abide forever. This is the ultimate success.

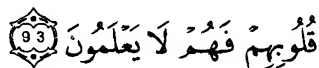
### GLAD TIDINGS TO THE PROPHET صلى الله عليه وسلم AND THOSE WHO STRIVE WITH HIM

After mentioning the condition of the hypocrites (*Munāfiqīn*), Allāh speaks of the believers (*Mu'minīn*). He says, "However, the messenger and those who believe strive with their wealth and their lives. For these people shall be all goodness..." i.e. the good things of both worlds. They will receive Allāh's assistance and booty in this world, while in the Hereafter, they will receive the blessings of Heaven (*Jannah*).

".....and they will be the successful ones." This verse alluded to the hypocrites (*Munāfiqīn*) who thought that they were successful when they escaped the heat of the expedition.

Allāh concludes by saying, "Allāh has prepared for them such gardens beneath which rivers flow, wherein they shall abide forever. This is the ultimate success."

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ  
سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى  
الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ  
مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا  
أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَحِجُّ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ  
مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ  
يَسْتَنْذِرُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى



(90) Some of the villagers make excuses so that they may be exempted. Those who lied to Allāh and His messenger remain behind. A tormenting punishment shall soon afflict those of them who disbelieve. (91) There shall be no sin on the weak, the ill and those who do not find the means to spend, if they present themselves with sincere hearts before Allāh and His messenger. There is no blame on those who do good. Allāh is Most Forgiving, Most Merciful. (92) Nor will there be any sin on those who, when they come to you to provide transport for them, you tell them, "I do not have any transport for you." They then turn away with their eyes flowing with tears, despondent that they could not find anything to spend. (93) Blame is only on those who seek exemption when they are wealthy. They are pleased to be with those who remain behind, and Allāh has placed a seal upon their hearts, so they will know nothing.

### THOSE WHO DID NOT HAVE TRANSPORT WEPT BECAUSE THEY COULD NOT PARTICIPATE IN TABŪK

When the Holy Prophet صلى الله عليه وسلم summoned the Muslims to participate in the expedition of Tabūk, the call applied to the people of Madinah, as well as those living in the nearby villages. Allāh speaks of those villagers who tried to evade participation. Allāh says, *"Some of the villagers make excuses so that they may be exempted. Those who lied to Allāh and His messenger [about their Belief (Imān), i.e. the Hypocrites (Munāfiqīn)] remain behind. A tormenting punishment shall soon afflict those of them who disbelieve."*

Some commentators write that this verse refers to the tribe of Banu Asad and Banu Ghitfān tribes, while others say that they were the Banu Ghifār tribe.

Thereafter Allāh makes mention of those who were really excused. He says, *"There shall be no sin on the weak, the ill and those who do not find the means to spend, if they present themselves with sincere hearts before Allāh and His messenger."* These people were truly sincere in their intentions to participate, but they were forced to remain behind on account of their handicap. Had they not been hampered, they would certainly have participated.

Allāh then says, *"There is no blame on those who do good. Allāh is Most Forgiving, Most Merciful."* Allāh will forgive the shortcomings.

Allāh continues to speak of those who are exempted when he says, *"Nor will there be any sin on those who, when they come to you to provide transport for them, you tell them, 'I do not have any transport for you.'" Al Bidāya wan Nihāyah (v.5 p.5) reports that seven Companions (Sahāba) رضى الله عنهم came to the Holy Prophet صلى الله عليه وسلم. They were Sayyidina Sālim bin Umair, Alaba bin Zaid, Abu Layla Abdur Rahman bin Ka'b, Amr bin Al Hammām, Abdullāh bin Mughaffal, Harmi bin Abdullāh and Irbādh bin Sāriya رضى الله عنهم.*

They said, *"O The Holy Prophet of Allāh صلى الله عليه وسلم! We truly desire to accompany you on this expedition, but have no transport. Could you please provide us with some."* The Holy Prophet صلى الله عليه وسلم was forced to tell them, *"I do not have any transport for you."*

Allāh describes their sadness by saying, “They then turn away with their eyes flowing with tears, despondent that they could not find anything to spend.”

They were truly exempted from participation, but they did not regard their handicap as a strong enough excuse. After requesting the Prophet صلى الله عليه وسلم, they were still not satisfied when he exempted them. They were so sincere that they wept bitterly over their non-participation. They were totally unlike those who fabricated excuses and were pleased to be exempted from the expedition.

Thereafter, The Holy Prophet صلى الله عليه وسلم managed to arrange transport for some of them, while Allāh made arrangements for the rest as well. While Sayyidina Abu Layla Abdur Rahman bin Ka'b and Abdullāh bin Mughaffal رضى الله عنه were weeping, they met Sayyidina Yāmīn bin Umair رضى الله عنه. He asked them why they were crying and they related the incident to him. He took pity on them and gave them his camel and some dates as provisions for their journey.

Another of these persons, Sayyidina Alaba bin Zaid رضى الله عنه, cried to Allāh in Salāh at night saying, “O Allāh! You have commanded that we strive in Your way and have encouraged us to do so. However, You have not granted me any wealth with which I can participate. At this time, You have not even granted Your Holy Prophet صلى الله عليه وسلم the means to assist me. Now, in exchange for my inability to participate, I forgive any harm caused to me by any Muslim, and any right that they may owe me.”

The following morning, The Holy Prophet صلى الله عليه وسلم asked the Companions (Sahāba) رضى الله عنهم who of them had given any charity. None replied. Thereafter the Holy Prophet صلى الله عليه وسلم requested that the person who had given charity that night should stand up. Thereupon, Sayyidina Alaba bin Zaid رضى الله عنه stood up and narrated his account. The Holy Prophet صلى الله عليه وسلم said, “Accept this glad tiding from me. By the Being in Whose control is my life, you have received the reward of accepted Zakāh.”

On the occasion of Tabūk, a few tribesmen of Sayyidina Abu Mūsā رضى الله عنه also requested the Holy Prophet صلى الله عليه وسلم for some means of transport and he managed to arrange six camels for them. [Al Bidaya wan Nihayah v.5 p.6]

“Blame is only on those who seek exemption when they are wealthy (and have no legitimate excuses). They are pleased to be with those who remain behind, and Allāh has placed a seal upon their hearts, so they will know nothing.” They do not know that they will achieve bounteous rewards in the Hereafter for just a little effort in this world.



## PART ELEVEN

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَأَنَا  
 اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ  
 الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ  
 إِذَا أَنْقَلَبْتُمْ إِلَيْهِمْ لَنُغْضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآوَاهُمْ جَهَنَّمُ  
 جَزَاءُ يَمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لَنَرْضُوا عَنْهُمْ فَإِنْ  
 تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

(94) They will make excuses to you when you return to them. Tell them, "Do not make excuses, we shall never believe you. Allāh has already informed us about your condition. Soon Allāh and His messenger will see your deeds. Then you will be referred to the Knower of the unseen and the seen, and He will inform you of the things that you did." (95) Shortly they will swear before you by Allāh, when you return to them, so that you may overlook them. Disregard them! They are impure! Their abode shall be Hell as a punishment for the works that they earned. (96) They swear before you so that you be pleased with them. Even if you are pleased with them, indeed Allāh is not pleased with disobedient people.

### THE REPLY TO THOSE WHO MADE EXCUSES UPON THE RETURN FROM TABŪK

Before the holy prophet صلى الله عليه وسلم returned from Tabūk, Allāh forewarned him of those who will present their excuses to him. Allāh says, "They will make excuses to you when you return to them. Tell them, 'Do not make excuses, we shall never believe you. Allāh has already informed us about your condition. Soon (in future as well) Allāh and His messenger will see your deeds.'" Allāh and the Holy Prophet صلى الله عليه وسلم are not beguiled by the deception of these people. In the Hereafter, "you will be referred to the Knower of the unseen and the seen, and He will inform you of the things that you did." All a person's sins will then be made apparent to the whole of mankind.

Addressing the believers (Mu'minīn), Allāh says further, "Shortly they will swear before you by Allāh, when you return to them, so that you may overlook them. Disregard them! (because) They are impure!" i.e. Their beliefs and deeds are impure

and vile. As a result of this, "Their abode shall be Hell as a punishment for the works that they earned."

Allāh continues to say, "They swear before you so that you be pleased with them. Even if you are pleased with them, indeed Allāh is not pleased with disobedient people." "Ma'ālimut Tanzīl" reports that this verse refers to Jadd bin Qays, Ma'tab bin Qushayr and their associates. They were 80 in number who did not participate in Tabūk because of their hypocrisy. The Holy Prophet صلى الله عليه وسلم instructed the Companions (Sahāba) رضى الله عنهم to sever all ties with them when the Muslims returned from Tabūk.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكَرِّ  
الدَّوَائِرِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾ وَمِنَ الْأَعْرَابِ مَنْ  
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَوَاتُ  
الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٩٩﴾

(97) The villagers are extremely staunch in disbelief and hypocrisy and are more likely to be ignorant of the limits that Allāh has revealed to His messenger. Allāh is All Knowing, The Wise. (98) Of the villagers are those who consider what they spend as a tax and they await the ill-fortunes of fate to befall you. May ill fortune befall them! Allāh is All Hearing, All Knowing. (99) Of the villagers there are also those who believe in Allāh and the Last Day. They consider what they spend as a means of gaining proximity to Allāh and (of gaining) the prayers of the messenger. Behold! It will be a means of gaining proximity for them. Allāh will shortly enter them in His mercy. Undoubtedly Allāh is Most Forgiving, Most Merciful.

### AMONG THE VILLAGERS ARE STAUNCH HYPOCRITES AS WELL AS SINCERE BELIEVERS (MU'MINĪN)

"The villagers are extremely staunch in disbelief and hypocrisy and (because of their remoteness from the centres of learning) are more likely to be ignorant of the limits that Allāh has revealed to His messenger. Allāh is All Knowing, The Wise." Because of the fact that the villagers were distant from the majority of the believers (Mu'minīn) and the main centres of learning, they were also more prone to be staunch in their disbelief (kufr) and hypocrisy.

Abu Dawūd reports a hadith in which the Holy Prophet صلى الله عليه وسلم has mentioned, "Those who live in the rural areas become hard-hearted. Those who hunt become negligent and those who frequent the kings, fall into strife." Rustic people tend to be deprived of good deeds as well because of their hard-heartedness and harsh behaviour.

Thereafter, Allāh makes mention of two types of village people. Regarding



the first type, He says, "Of the villagers are those who consider what they spend (in Jihād and charity) as a tax..." This is because they do not anticipate any rewards therefore, and are miserly by nature.

In addition to this, they harbour enmity for the Muslims. Allāh says that "they await the ill-fortunes of fate to befall you. May ill fortune befall them!" This occurred when the Muslims gained victory after victory, and the hypocrites (*Munāfiqīn*) and disbelievers (*kuffār*) were humiliated and defeated.

"Allāh is All Hearing, All Knowing." Allāh is aware of their actions and intentions and will punish them accordingly.

With regard to the second group, Allāh says, "Of the villagers there are also those who believe in Allāh and the Last Day. They consider what they spend as a means of gaining proximity to Allāh and (of gaining) the prayers of the messenger." These people spend in Allāh's way solely to please Him and to acquire the supplications (*du'ā's*) of the Holy Prophet صلى الله عليه وسلم

They are happy to spend. Allāh declares, "Behold! It will be a means of gaining proximity for them. Allāh will shortly enter them in His mercy. Undoubtedly Allāh is Most Forgiving, Most Merciful."

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ  
 اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
 أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

(100) The first to lead the way, from the immigrants (*Muhājirīn*), the *Ansār*, and those who followed them with sincerity; Allāh is pleased with them and they are pleased with Him He has prepared for them such gardens beneath which rivers flow, in which they shall abide forever. This is the ultimate success.

**ALLĀH IS PLEASED WITH THOSE IMMIGRANTS (MUHĀJIRĪN) AND ANSĀR WHO LED THE WAY, AS WELL AS THOSE WHO FOLLOWED THEM SINCERELY**

Allāh declares, "The first to lead the way, from the immigrants (*Muhājirīn*), the *Ansār*, and those who followed them with sincerity; Allāh is pleased with them and they are pleased with Him."

Thereafter Allāh mentions the eternal bounties that they will be blessed with. He says, "He has prepared for them such gardens beneath which rivers flow, in which they shall abide forever. This is the ultimate success."

This verse praises all the early Companions (*Sahāba*) رضى الله عنهم as well as those Companions (*Sahāba*) رضى الله عنهم who came after them. All those people who followed the way of these pious Companions (*Sahāba*) رضى الله عنهم after them also fall into the ambit of this verse. They will also receive the bounties mentioned here.

## THE DEVIATION OF THE RAWĀFIDH

The Rawāfidh have rejected this verse of the Qur'ān by claiming that all the Companions (*Sahāba*) رضى الله عنهم, except a few, turned apostate after the demise of the Holy Prophet صلى الله عليه وسلم. In doing so, they have themselves become disbelievers (*kuffār*). In their claim, they are actually saying that Allāh was wrong in His declaration that He is pleased with all of them. When they are told that Allāh has declared His pleasure for all the Companions (*Sahāba*) رضى الله عنهم, they say that Allāh had no knowledge at that time regarding their pending disbelief (*kufr*).

Allāh says in Surah Fatah [Surah 48, verse 18], "Allāh was well pleased with the believers when they pledged their allegiance to you beneath the tree. Allāh knew what was in their hearts, sent tranquillity onto them and rewarded them with a victory close at hand." Included among those who pledged their allegiance in Hudaibiyyah were Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه.

Towards the end of Surah Fatah, Allāh praises the Companions (*Sahāba*) رضى الله عنهم saying, "Muhammad صلى الله عليه وسلم is Allāh's messenger and those with him are stern against the disbelievers and compassionate between themselves. You will see them sometimes bowing (in Ruku), sometimes prostrating seeking Allāh's bounty and His pleasure. Their hallmark is the mark of prostration on their faces. This is their description in the Torah. Their portrayal in the Injil (Bible) is like that of a plantation that sprouts its shoots and strengthens it after which it becomes thick and stands on its own stem, pleasing the farmer. (Allāh has nurtured the Companions (*Sahāba*) رضى الله عنهم in this manner) so that the disbelievers may be enraged by them. Allāh has promised forgiveness and a grand reward for those of them who believe and do good deeds." [Surah 48, verse 29]

All these verses refute the belief of the Rawāfidh. They attribute disbelief (*kufr*) to the illustrious Companions (*Sahāba*) رضى الله عنهم, but are not concerned with the disbelief (*kufr*) that they themselves perpetrate when they reject the verses of the Qur'ān.

## THE IMMIGRANTS (MUHĀJIRĪN), THE ANSĀR AND THOSE WHO FOLLOWED THEM WILL ENTER HEAVEN (JANNAH)

".... those who followed them with sincerity..." This part of the verse includes all the believers (*Mu'minīn*) until Judgment (*Qiyāmah*) who will follow the Companions (*Sahāba*) رضى الله عنهم with sincerity viz, the Ahlus Sunnah wal Jama'ah. All the groups who claim to be Muslims but do not follow the Companions (*Sahāba*) رضى الله عنهم are astray. It was the Companions (*Sahāba*) رضى الله عنهم who brought the Qur'ān, the Ahadīth and the religion (*Dīn*) from the Holy Prophet صلى الله عليه وسلم to us. Those who call them disbelievers (*kuffār*) should ponder about the veracity of their Qur'ān and religion (*Dīn*).

Allāh says in Surah Nisā [Surah.4, verse 115] that the person is destroyed who 'follows a path other than that of the believers' i.e. a path that is different from that of the Companions (*Sahāba*) رضى الله عنهم. After mentioning that people will witness many disputes in later times, the Holy Prophet صلى الله عليه وسلم advised the Muslims, "You should adopt my way and the way of my rightly guided successors. Hold on to it with your teeth." [Mishkāt p. 20]

The Holy Prophet صلى الله عليه وسلم also mentioned that his Ummah will be

divided into 73 sects, all of which will be destined for the fire of Hell; except one. When the Companions (*Sahāba*) رضى الله عنهم asked who the one group will be, he replied, "Those who follow my path and the path of my Companions (*Sahāba*) رضى الله عنهم." [Mishkāt p. 30]

All these statements regard the Companions (*Sahāba*) رضى الله عنهم as the yardstick to measure success.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُتَفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَىٰ الْإِنْفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَعَدَ لَهُمْ سَاعِدَتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

(101) From those villagers around you are hypocrites. And from the people of Madinah as well, there are those who persist in hypocrisy. You do not know them, but We know them. Soon We shall punish them twice, then they will be returned to a monstrous punishment.

## THE HYPOCRITES IN AND AROUND MADINAH

"From those villagers around you are hypocrites. And from the people of Madinah as well there are those who persist in hypocrisy." The author of "Ma'ālimut Tanzil" writes that this verse refers to the village tribes of Banu Muzaynah and Banu Juhayna. Those "from the people of Madinah" refer to the Hypocrites (*Munāfiqin*) of the Khazraj tribe.

Even today there are a large number of Rawāfidh in Madinah. The Holy Prophet صلى الله عليه وسلم has mentioned that when Dajjāl will approach Madinah, he will not be able to enter the city and will camp near Mount Uhud. Thereafter, three earthquakes will shake Madinah, and all the *Munāfiqin* will flee to join him.

"You do not know them, but We know them. Soon We shall punish them twice, then they will be returned to a monstrous punishment." Certain commentators have translated the verse as: "Soon We shall punish them many times over". This means that they will first receive punishment in this world and then again in the Hereafter. Consequently, The Holy Prophet صلى الله عليه وسلم stood on the pulpit one Jumu'ah and declared the names of the hypocrites (*Munāfiqin*), instructing that they be removed from the mosque (*Masjid*). This humiliation was their punishment in this world. [“Ma'ālimut Tanzil” v.2 p.223]

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۚ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ ۚ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾ وَقُلْ أَعْمَلُوا

فَسِيرَىٰ اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ  
 بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾ وَءَاخِرُونَ مَرَجُونَ لِأَمْرِ اللَّهِ إِنَّمَا يُعَذِّبُهُمْ وَإِنَّمَا يَتُوبُ عَلَيْهِمْ  
 وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

(102) There are others who admit to their sins. They have mixed their deeds, some being good, while the others are evil. Soon Allāh will accept their repentance. Undoubtedly Allāh is Most Forgiving, Most Merciful. (103) Take alms from their wealth, purifying and cleansing them thereby, and pray for them. Indeed your prayer for them is a source of comfort for them. Allāh is All Hearing, All Knowing. (104) Do they not know that surely Allāh accepts repentance from His bondsmen, accepts alms and that indeed He Most Relenting, the Most Merciful. (105) Say, "Keep acting." Allāh, His messenger and the believers will soon behold your actions. Shortly, you will be returned to the Knower of the unseen and the seen, when He will inform you of what you used to do. (106) There are some whose matter has been postponed for the order of Allāh. He will either punish them or accept their repentance. Allāh is All Knowing, The Wise.

### THE REPENTANCE (TAUBA) OF THOSE BELIEVERS IS ACCEPTED WHO FAILED TO JOIN THE TABŪK EXPEDITION

There were many sincere Muslims who failed to join the Tabūk expedition because of laziness. They later regretted that they were like the women, while the Holy Prophet صلى الله عليه وسلم and the Companions (Sahāba) رضى الله عنهم were enduring the heat and hardships of the journey. When they heard that the Holy Prophet صلى الله عليه وسلم was returning, they bound themselves to pillars swearing that they will remain there until the Holy Prophet صلى الله عليه وسلم sets them free.

When the Holy Prophet صلى الله عليه وسلم saw them, he enquired about them, and was informed about their condition. The Holy Prophet صلى الله عليه وسلم said, "By Allāh! I shall also not free them until Allāh commands me to. They did not accompany me and did not strive with the Muslims. I shall await the command of Allāh and act accordingly." He freed them when Allāh revealed the verse, "There are others who admit to their sins. They have mixed their deeds, some being good, while the others are evil."

Announcing the acceptance of their repentance (Tauba), Allāh says, "Soon Allāh will accept their repentance. Undoubtedly Allāh is Most Forgiving, Most Merciful."

When they were forgiven, they came to the Holy Prophet صلى الله عليه وسلم and offered their wealth to him in charity since it was their wealth that prevented them from Jihād. The Holy Prophet صلى الله عليه وسلم said that he was not commanded to accept anything from them. Thereupon Allāh revealed the verse, "Take alms from their wealth, purifying and cleansing them thereby, and pray for them. Indeed your prayer for them is a source of comfort for them."

"Allāh is All Hearing, All Knowing." He knows who are the sincere believers (Mu'minīn) and who are the hypocritical ones.

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that those who bound themselves to pillars were ten in number. Sayyidina Sa'id bin Jubayr رحمه الله عليه and Sayyidina Zaid bin Aslam رحمه الله عليه say that they were eight while according to Sayyidina Qatadah رحمه الله عليه they were seven. Another narration of Sayyidina Abdullāh bin Abbās رضى الله عنه states that they were five and he specifically includes the name of Sayyidina Abu Lubaba رضى الله عنه among them. However, it is commonly believed that Sayyidina Abu Lubaba رضى الله عنه bound himself to the pillar of the Masjid because he had committed a sin by forewarning the Banu Quraizah tribe about their pending execution.

"Ma'alimut Tanzil" (v.2 p.32314) and "Ibn Kathir" (v.2 p.385) mention that although this verse was revealed with regard to these people, it applies to any person who has sinned. He should not omit to perform good deeds despite his sins. These good deeds will serve to expiate his sins and he will receive the guidance to repent.

When these people were forgiven, they again freely associated with the other Muslims. The Hypocrites (*Munāfiqīn*) expressed surprise that these people were ostracized a short while back, now they were associating with the Muslims, whereas they [the Hypocrites (*Munāfiqīn*)] were still boycotted. Thereupon Allāh revealed the verse, "Do they not know that surely Allāh accepts repentance from His bondsmen, accepts alms and that indeed He Most Relenting, the Most Merciful."

Allāh then says, "Say, 'Keep acting.' Allāh, His messenger and the believers will soon behold your actions." Sayyidina Mujāhid Tābi'i رحمه الله عليه says that this verse warns people that Allāh is aware of all their actions. The Holy Prophet صلى الله عليه وسلم and the believers (*Mu'minīn*) will also be aware of their actions if these are carry them out in front of them. In this way, they will be disgraced in this world.

"Shortly, you will be returned to the Knower of the unseen and the seen, when He will inform you of what you used to do." Therefore all disbelievers (*kuffār*) should repent and the Muslims should also do the same before they all have to face Allāh on the Day of Judgement.

"There are some whose matter has been postponed for the order of Allāh. He will either punish them or accept their repentance. Allāh is All Knowing, The Wise." This verse refers to the three Companions (*Sahāba*) رضى الله عنهم who also missed the expedition to Tabūk without excuse, but were not forgiven with those who tied themselves to pillars. They were Sayyidina Ka'b bin Mālik رضى الله عنه, Sayyidina Hilāl bin Umayyah رضى الله عنه and Sayyidina Murāra bin Rabī رضى الله عنه. Their story will follow soon.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّخِذُوا اللَّهَ وَرَسُولَهُ حُجَّةً لِّأَنْ يُظَاهَرُوا بِأَعْيُنِنَا ذُرِّيَّتُكَ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ بِمَا عَمِلُوا ذَكَّىٰ ۚ وَمِنْكُمْ قَوْمٌ لَا يَعْلَمُونَ

﴿١٠٨﴾ أَفَمَنْ أَتَسَسَ بُيُوتَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَتَسَسَ  
 بُيُوتَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَاتَهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
 الظَّالِمِينَ ﴿١٠٩﴾ لَا يَزَالُ بُنْيَتُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ  
 قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

(107) Those who built a mosque (Masjid) to harm, for disbelief, to create division between the believers, and in anticipation for him who fought against Allāh and His messenger before. They will most certainly swear, "We only intended good." Allāh testifies that they are definitely liars. (108) Never stand therein ever! Surely the mosque (Masjid) that was founded on piety (taqwa) from the first day is worthier for you to stand in. Therein are men who love to be extremely pure. Allāh loves those who are exceptionally pure. (109) Is he better who established his foundation on piety (taqwa) from Allāh and His pleasure, or he who established his foundation upon the collapsing brink of a precipice, so he tumbles with it into the fire of Hell? Allāh does not guide the oppressive nation. (110) The foundation that they established will always be a source of doubt in their hearts, except if their hearts are split into pieces. Allāh is All Knowing, The Wise.

## A GREAT CONSPIRACY OF THE HYPOCRITES AND THE ERECTION OF THE MASJID DIRĀR

"Ibn Kathir" (v.2 p.387) reports that a person from the Khazraj tribe of Madinah, by the name of Abu Āmir, converted to Christianity before the arrival of the Holy Prophet صلى الله عليه وسلم. He was a monk, extremely devoted to worship and proficient in knowledge regarding Christianity. The people of the Khazraj held him in high esteem.

He was extremely displeased with the arrival of the Holy Prophet صلى الله عليه وسلم in Madinah and left for Makkah. He instigated the Polytheists to fight the Muslims, as a result of which the battle of Uhud transpired. It is said that he dug a few pits in Uhud and the Holy Prophet صلى الله عليه وسلم fell into one of these, as a result of which his blessed face was injured and he broke some of his teeth.

When the battle started, Abu Āmir tried to win back the confidence of some of the Ansār tribesmen, but they called him the enemy of Allāh and rejected his parley to join him.

"Ibn Kathir" and "Ma'ālimut Tanzil" (v.2 p.326) report that Abu Āmir [who was the father of Sayyidina Hanzala "Ghasilul Malā'ikah" رضى الله عنه] was a monk who used to wear clothes of coarse cloth. When the Holy Prophet صلى الله عليه وسلم arrived in Madinah, he asked the Holy Prophet صلى الله عليه وسلم what religion (Dīn) he had brought. The Holy Prophet صلى الله عليه وسلم replied, "The religion (Dīn) of Hanīfiyah i.e. the Religion (Dīn) of Sayyidina Ibrahīm عليه السلام."

Abu Āmir said, "May the one who is false from the two of us die alone in a distant, far flung place." The Holy Prophet صلى الله عليه وسلم said, "Āmin!" As a result, Abu Āmir died in Shām, where none knew him.

“Ma’ālimut Tanzīl” also reports that he told the Holy Prophet صلى الله عليه وسلم, “I shall join whoever fights you in battle.” So he fought in every battle against the Holy Prophet صلى الله عليه وسلم until the battle of Hunain.

Thereafter, he fled to Shām. From there, he sent a message to the hypocrites of Madinah, telling them to collect weapons and to build a Masjid for him. He said that he was on his way to meet the Caesar of Rome and would bring his army to annihilate the Holy Prophet صلى الله عليه وسلم. Consequently, they built a Masjid near Quba.

Since the Muslims were dominant over Madinah, the hypocrites (*Munāfiqīn*) were forced to call their headquarters a Masjid. They requested the Holy Prophet صلى الله عليه وسلم to perform Salāh there so that people would no longer doubt their intentions. They told the Holy Prophet صلى الله عليه وسلم that they had built the Masjid so that the weak and aged people would not have to go far when it was very cold or rainy. The Holy Prophet صلى الله عليه وسلم told them that he would accede to their request when he returned from Tabūk.

The Holy Prophet صلى الله عليه وسلم was returning from Tabūk and was less than a day’s journey away from Madinah when Jibrīl عليه السلام came to him. He informed the Holy Prophet صلى الله عليه وسلم that the Masjid was built “to harm, for disbelief to create division between the believers, and in anticipation for him (viz. Abu Āmir) who fought against Allāh and His messenger before.”

The Holy Prophet صلى الله عليه وسلم then sent Sayyidina Mālik bin Dukhshum رضي الله عنه and Sayyidina Ma’n bin Adi رضي الله عنه to burn the Masjid. According to other narrations, the brother of Sayyidina Ma’n رضي الله عنه by the name of Sayyidina Āmir bin Adi رضي الله عنه was sent with them. The Holy Prophet صلى الله عليه وسلم instructed the Muslims to use the site as a rubbish dump.

“Ibn Kathīr” reports that 12 persons built the Masjid. When they were confronted, they (as usual) swore on oath, “We only intended good.” Allāh falsified them by saying, “Allāh testifies that they are definitely liars.”

Allāh commanded the Holy Prophet صلى الله عليه وسلم saying, “Never stand therein ever!” So that no other may Muslim follow suit.

“Surely the Masjid that was founded on piety (*taqwa*) from the first day is worthier for you to stand in.” This refers to the Masjid at Quba, which the Holy Prophet صلى الله عليه وسلم had built when he resided in Quba just before entering Madinah during the Hijrah. This was the first Masjid built in Islāmic history. The Holy Prophet صلى الله عليه وسلم would often go there walking or mounted. [Bukhari and Muslim]

Nowadays, the city of Madinah extends beyond Quba and the entire area seems to be one. When the Holy Prophet صلى الله عليه وسلم had it built, Jibrīl عليه السلام showed them the direction of Qibla. The Holy Prophet صلى الله عليه وسلم has mentioned that the reward for a single Salāh in the Masjid of Quba will be equal to the reward of an Umrah. [Tirmidhi v.1 p.74]

“Therein are men who love to be extremely pure. Allāh loves those who are exceptionally pure.” Sayyidina Abu Ayub رضي الله عنه, Sayyidina Jābir رضي الله عنه and Sayyidina Anas رضي الله عنه report that when this verse was revealed, The Holy

Prophet صلى الله عليه وسلم said, "O Ansār! Allāh has praised you with regard to cleanliness. Tell me what means of cleanliness you adopt." They replied, "We perform ablution (*wudhu*) for Salāh, bath when impure, and purify ourselves with water after relieving ourselves in the toilet." The Holy Prophet صلى الله عليه وسلم said, "This is the reason. Be steadfast with this practice." [*Mishkāṭ* p. 44 and *Abu Dawūd*]

Hāfidh "Ibn Kathīr" رحمه الله عليه quotes the narration of Bazzār in which they replied, "We first cleanse ourselves with stones after relieving ourselves and then use water also." It was common among the other Arabs to use only stones, which was sufficient to obtain purity. The people of Quba were different in this regard because they used water as well.

Sayyidina Abul Āliya رحمه الله عليه has mentioned that although attaining purity with water is beloved to Allāh, those who abstain from sins (achieving internal purity) are described as the beloved of Allāh also. This is even more important than physical purity.

*"Is he better who established his foundation on piety (taqwa) from Allāh and His pleasure, or he who established his foundation upon the collapsing brink of a precipice, so, he tumbles with it into the fire of Hell?"* Certain places have been eroded with water and seem firm and stable from the surface. However, they are hollow within and cannot be built upon. The verse symbolises those who built the Masjid on the foundations of their evil motives. It could never last because of its hollow foundation. As a result, the building collapsed along with its founders.

*"Allāh does not guide the oppressive nation."* They adopted disbelief (*kufr*) instead of Belief (*Imān*) because they established the Masjid for ulterior motives, when it was to be a sign of Islām.

*"The foundation that they established will always be a source of doubt in their hearts..."* The mosque (*Masjid*) was demolished before their aims could be realised and was a disgrace to them. This thorn would always prick their hearts.

*".....except if their hearts are split into pieces (when they die). Allāh is All Knowing, The Wise."* He will punish them for their misdeeds making them forget all their misgivings of this world.

**Note:** Although *"the Masjid that was founded on piety (taqwa)"* referred to the Masjid at Quba, other narrations mention that it refers to the Masjidun Nabawi.

Muslim (*v.1 p.447*) reports from Sayyidina Abu Sa'īd Khudri رضى الله عنه that he once met the Holy Prophet صلى الله عليه وسلم at home. He asked the Holy Prophet صلى الله عليه وسلم which was *"the Masjid that was founded on piety (taqwa)?"* The Holy Prophet صلى الله عليه وسلم took some stones in his hand and, casting them on to the ground said, *"The 'Masjid founded on piety (taqwa)' is my Masjid here."*

Scholars of Ahadith have mentioned that both these two Masjids could be implied in the verse since the Holy Prophet صلى الله عليه وسلم had both built.

**Lesson:** If any person builds a Masjid with incorrect intentions, he will not receive the reward for it. However, since only Allāh is aware of people's intentions, it will not be permissible to demolish such a Masjid. Allāh will take



him to task.

The etiquette of such a Masjid will be the same as those for any other Masjid. Although Salāh will be valid in such a Masjid, it will be best not to perform Salāh there.

**Note:** Devil (*Shaytān*) is extremely wise in misleading people. To deviate people he uses methods that seem Islāmic so that no one may uncover its guise. This was the ploy used by the hypocrites (*Munāfiqīn*) when they built the Masjid. They beguiled people into thinking that they had built a Masjid for the benefit of Islām and the Muslims. They even tried to get the Holy Prophet صلى الله عليه وسلم to perform Salāh there so that their evil intentions may be concealed.

When the Jews saw that Islām was spreading rapidly, they devised a plot to curb it. Using the same ideology as mentioned above, they gave rise to the sect called the Shias and, more specifically, the Rawāfidh. Under the guise of Islām, these people attempt to sever the ties of the Ummah with the Companions (*Sahāba*) رضى الله عنهم, especially with Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه.

They first tried to incite the sympathies of the Ummah by sounding the alarms that Sayyidina Abu Bakr رضى الله عنه deprived the daughter of the Holy Prophet صلى الله عليه وسلم, viz. Sayyidah Fātima رضى الله عنها, from her inheritance. Unaware of the reality of the situation, many ignorant people fell for their ploy and began reviling the remarkable personality of Sayyidina Abu Bakr رضى الله عنه.

Still stirring the emotions of the Muslims, they then resorted to claiming that the cousin of the Holy Prophet صلى الله عليه وسلم viz. Sayyidina Ali رضى الله عنه, was deprived by the other Companions (*Sahāba*) رضى الله عنهم from his rightful post of being the first Caliph (*Khalīfa*) after the Holy Prophet صلى الله عليه وسلم. Just as the Hypocrites (*Munāfiqīn*) made their destructive machine the Masjid, these enemies of Islām used the family of the Holy Prophet صلى الله عليه وسلم as their weapon.

The Jews have since disassociated themselves from this group, since they were already able to influence countless Muslims and have split them into many groups. They have succeeded to such an extent that a group of the Shias even claim that Sayyidina Ali رضى الله عنه is Allāh. In this manner, every group of them has adopted a belief to attract attention to themselves.

Then there is the sect nowadays who call themselves the Ahlul Qur'ān ('people of the Qur'ān'). Claiming that they have more knowledge than the commentators of the Qur'ān, these ignorant people do not even know a single law of Arabic grammar or syntax. They disregard the Ahadīth and do not even believe in the compulsion of Salāh. In this way they perpetrate disbelief (*kufṛ*) under the guise of Islām.

Another misguided group is the one that attracts people by claiming that they love the Holy Prophet صلى الله عليه وسلم. With this claim they reject even the Qur'ān by saying that the Holy Prophet صلى الله عليه وسلم was not a human being. This belief even contradicts the Ahadīth of the Holy Prophet صلى الله عليه وسلم whom they claim to love, because he made it clear that he was a human being.

The Orientalists have also fabricated many beliefs in the name of Islāmic

research and lead many Muslims astray with their preposterous claims.

When the British in India feared that the Muslims could not be overcome because of their firm faith and practice of Jihād, they decided to uproot Jihād from Islām. They then persuaded a Muslim to claim that he was Holy Prophet, after which he could tell people that Jihād was now not part of Islām. Although he fooled many people, the majority disclaimed him as a fraud and a disbeliever (*kāfir*).

There are also many today who, in the name of honouring the saints, resort to polytheism (*shirk*). The many rituals that they perform at the graves of their saints are clearly prohibited by the Shari'ah. Using the name of Religion (*Din*), they are busy filling their coffers with the wealth of the ignorant Muslims. Besides the above there are many more of these groups prevalent today.

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِشِرُوا بِهِ ۚ إِنَّ الَّذِي بَايَعْتُمْ بِهِ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (111) ﴿الَّذِينَ يَتَّبِعُونَ الْحَدِيثَ الَّذِينَ اتَّبَعُوا الْحَدِيثَ الْفَكْرِ وَالْحِفْظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ﴾ (112)

(111) Indeed Allāh has purchased from the believers their lives and wealth so that they may have Heaven (Jannah). They fight in Allāh's path, slaying and being slain. This is Allāh's promise that is binding in the Torah, the Injil and the Qur'ān. Who fulfils their promise better than Allāh? So rejoice with your bargain that you have made. This is the supreme success. (112) Those who repent, those who worship, those who praise (Allāh), those who fast, those who bow (in ruku), those who prostrate (in sajdah), those who enjoin good, those who forbid evil and those who maintain the limits set by Allāh. Convey the glad tidings to the believers.

## ALLĀH HAS PURCHASED THE LIVES AND WEALTH OF THE BELIEVERS (MU'MINĪN) IN EXCHANGE FOR HEAVEN (JANNAH)

"Ma'ālimut Tanzīl" (v.2 p.329) and "Ibn Kathīr" (v.2 p.391) have reported from Muhammad bin Ka'b Qurazi رضى الله عنه that when the Ansār (70 of them) pledged their allegiance to the Holy Prophet صلى الله عليه وسلم on the night of Aqaba, Sayyidina Abdullāh bin Rawaha رضى الله عنه asked, "O The Holy Prophet صلى الله عليه وسلم! You may stipulate the conditions of your Lord and those of your own." The Holy Prophet صلى الله عليه وسلم said, "The condition with regard to my Lord is that you do not worship any besides Him and that you do not ascribe any other as partner to Him. For myself, I make the condition that you protect me just as you

would protect your own lives and wealth."

They asked, "What will we receive if we fulfill these conditions?" The Holy Prophet صلى الله عليه وسلم replied, "You will receive Heaven (*Jannah*).<sup>1</sup>" They all exclaimed, "This is indeed a bargain. We shall never cancel this transaction." Thereupon Allāh revealed the above verse.

Allāh says, "Indeed Allāh has purchased from the believers their lives and wealth so that they may have Heaven (*Jannah*). They fight in Allāh's path, slaying and being slain." It is indeed a great favour of Allāh that He has given man his life and all the wealth he possesses. If Allāh willed, He did not have to recompense man for spending these in His way, since they are from Him. However, in His munificence, He is prepared to confer the priceless reward of Heaven for it.

"This is Allāh's promise that is binding in the Torah, the Injīl and the Qur'ān. Who fulfils their promise better than Allāh?" Allāh keeps to His promises and has the power to fulfill them.

Whatever a person may have to sacrifice for Allāh in this world is nothing compared to the bounty of Heaven (*Jannah*). Therefore Allāh says, "So rejoice with your bargain that you have made. This is the supreme success."

Sayyidina Qatādah رحمه الله عليه has mentioned that Allāh has transacted a deal with His bondsmen and is paying an extremely handsome price. Sayyidina Hasan رحمه الله عليه has stated, "Hasten to this exceptionally profitable bargain."

"They fight in Allāh's path, slaying and being slain." In both of these acts, a believer (*Mu'min*) will profit and there have also been many who have achieved both. They kill many disbelievers (*kuffār*) in battle and are then martyred. Allāh says in Surah Nisā, "Whoever fights in Allāh's way and is martyred or attains victory, soon We shall grant him a magnificent reward." [Surah 4, verse 74]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who proceeds from his home to fight in Allāh's way only for Allāh's pleasure and believing in His messenger, then Allāh guarantees to enter him into Heaven (*Jannah*) or return him to his home with rewards and booty." [Mālik]

**Lesson:** "This is Allāh's promise that is binding in the Torah, the Injīl and the Qur'ān." This part of the verse denotes that the Ummah of Sayyidina Isā عليه السلام were also commanded to wage Jihād. The belief is therefore incorrect that they were never commanded to fight in Jihād. This is one of the fabrications of the Christians.

## THE DESCRIPTION OF THE BELIEVERS (MU'MINĪN)

"Those who repent, those who worship, those who praise (Allāh), those who fast, those who bow (in *ruku*), those who prostrate (in *sajdah*), those who enjoin good, those who forbid from evil and those who maintain the limits set by Allāh. Convey the glad tidings to the believers." Commentators have interpreted this verse to mean that all these people will also be entered into Heaven (*Jannah*) just like the Mujāhidīn have been promised Heaven (*Jannah*).

The reason for this is that Jihād is not generally compulsory (*Fardh*) on every

person. Muslims engage in numerous other religious activities other than Jihād. They too will enter Heaven (*Jannah*) even if they do not participate in Jihād.

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh has taken the responsibility of entering into Heaven (*Jannah*) that person who believes in Allāh, establishes Salāh, pays Zakāh and fasts in Ramadhān. This will be whether he wages Jihād or remains in the place where he was born." The Companions (Sahāba) رضى الله عنهم asked, "Should we not pass this on to others?" The Holy Prophet صلى الله عليه وسلم said, "Undoubtedly there are a hundred stages in Heaven (*Jannah*) reserved for those who strive in Allāh's path, the distance between each one of them being the distance between the heavens and the earth. When you ask from Allāh, ask for Jannatul Firdous, for it is the highest and best of all the Heavens (*Jannahs*). Above it is the throne of Rahmān and all the rivers of Heaven (*Jannah*) have their source there." [Bukhari v.1 p.391]

Although a person will attain Heaven (*Jannah*) by remaining at home without engaging in Jihād, he should aspire for the great stages which the Mujāhidin (*those who fight for the sake of Allāh*) will achieve. He should therefore attempt to join them in their efforts wherever possible.

**Note:** The Arabic word "As Sa'ihūn" (translated above as "*those who fast*") has been translated by Sayyidina Ata رحمه الله عليه as "*those who fight in Jihād*." The first translation has been made by Sayyidina Abdullah bin Mas'ūd رضى الله عنه and Sayyidina Abdullah bin Abbās رضى الله عنه. Sayyidina Ikrama رحمه الله عليه has mentioned that "As Sa'ihūn" refers to the students of Religion (*Dīn*).

### "THOSE WHO MAINTAIN THE LIMITS SET BY ALLĀH"

This is indeed an exemplary trait of the believer (*Mu'min*). Muslims always regard the limits set by Allāh in their own practices and beliefs, as well as when dealing with others. They do not omit the compulsory actions, do not involve themselves in innovations and do not show disregard for the optional acts.

Allāh says in Surah Baqarah, "*These are the limits imposed by Allāh, so transgress them not, for those who transgress Allāh's limits are indeed oppressors.*" [Surah 2, verse 229]

**Note:** For a more detailed commentary of "*Those who repent, those who worship...*" one may refer to the commentary of verse 124 of Surah Baqarah.

مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ  
مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾ وَمَا كَانِ اسْتَغْفَارُ  
إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ  
مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

(113) It does not behove the Holy Prophet, nor the believers that they should seek forgiveness for the idolaters, even if they be their relatives, after it became clear to them that they are to be dwellers of the Blaze. (114) Ibrāhīm عليه السلام sought forgiveness for his father only because of a promise that he had made to him. When it became clear to him that his father was Allāh's enemy, he exonerated himself from him. Indeed Ibrāhīm عليه السلام was extremely soft-hearted and tolerant.

## THE PROHIBITION AGAINST SEEKING FORGIVENESS FOR THE POLYTHEISTS

Bukhari (v.1 p. 181 and v.2 p.674) records that the Holy Prophet صلى الله عليه وسلم came to see his uncle Abu Tālib when he latter was about to die. Seated there were also Abu Jahl and Abdullāh bin Abi Umayya. The Holy Prophet صلى الله عليه وسلم told him, "O my uncle! Say ". I shall present this before Allāh (as intercession for you)." He continued repeating this to his uncle.

However, the two Polytheists present kept telling Abu Tālib, "Will you forsake the Religion (*Dīn*) of Abdul Muttalib?" Finally, instead of reciting the Kalimah "Lā ilāha IllAllāh", Abu Tālib said, "I am upon the Religion (*Dīn*) of Abdul Muttalib." The Holy Prophet صلى الله عليه وسلم said, I will continue seeking forgiveness from Allāh on your behalf until Allāh forbids me." On this occasion, Allāh revealed all of the above verses.

Tirmidhi adds that when the Holy Prophet صلى الله عليه وسلم entreated his uncle to recite the Kalimah "Lā ilāha IllAllāh," he said, "If it were not for the fact that the Quraysh would taunt me that I recited this out of fear, I would surely have recited "Lā ilāha IllAllāh" and cooled your eyes.' He died in this manner.

The Holy Prophet صلى الله عليه وسلم was extremely desirous that his uncle accept Islām, because of which Allāh revealed the verse, "Verily you cannot guide those whom you love, but Allāh guides whomsoever He wills." [Surah Qasas (28), verse 56]

Sayyidina Abu Hurayra رضى الله عنه narrated that the Holy Prophet صلى الله عليه وسلم said, "I sought permission from Allāh to seek forgiveness on behalf of my mother, but He refused. I sought permission to visit her grave and the permission was granted. So visit the graves. It will remind you of death." [Mishkāt p. 154]

## SAYYIDINA IBRAHĪM عليه السلام SEEKS FORGIVENESS FOR HIS FATHER AND THEN DESISTS

"Ibrāhīm عليه السلام sought forgiveness for his father only because of a promise that he had made to him." Sayyidina Ibrāhīm عليه السلام invited his father to accept Oneness of Allāh (*Tauhid*) and even expounded the reasons for it. Eventually his father said, "O Ibrahim ? If you do not desist, I shall stone you. Leave me forever." Eventually Sayyidina Ibrāhīm عليه السلام said to his father; "Peace be on you. I shall shortly seek forgiveness from my Lord on your behalf He has always been compassionate towards me." [Surah Maryam (19), verses 45,46]

In Surah Shu'arā Allāh quotes his supplication (*du'ā*) in the following words: "Forgive my father, for he is among those who have deviated." [Surah 26, verse 86]

وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

(115) Allāh will not cause people to be sent astray after He has guided them until He expounds to them the things that they abstained from. Allāh has knowledge of all things. (116) To Allāh belongs the kingdoms of the heavens and the earth. He gives life and causes death. You have no Protecting Friend, nor any ally besides Allāh.

## ALLĀH DOES NOT CAUSE ANY NATION TO GO ASTRAY AFTER GUIDING THEM

The author of "Ruhul Ma'āni" writes that this verse consoles those believers (Mu'minīn) who may have sought forgiveness for any polytheists before the prohibition was revealed. Allāh tells them that He will not take them to task for this since they were not prohibited from it at that time. Their action will not be deemed to be misguidance and deviation. They will be held responsible only when they contradict the injunction that prohibits them.

"Allāh has knowledge of all things." He knows who perpetrated the action before the prohibition and who did so afterwards.

"To Allāh belongs the kingdoms of the heavens and the earth. He gives life and causes death. You have no Protecting Friend, nor any ally besides Allāh." "Ibn Kathīr" (v.2 p.396) reports from Ibn Jarīr رحمه الله عليه that the last sentence (i.e. "You have no Protecting Friend, nor any ally besides Allāh." serves to encourage the Muslims to fight in Jihād with the reassurance that Allāh will always be their ally.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ  
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ  
بِهِمْ رءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ  
بِمَا رَجَبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ  
عَلَيْهِمْ لِتَوْبَتِهِ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

(117) Allāh has certainly turned in mercy towards the Holy Prophet, the immigrants (Muhājirīn) and the Ansār who followed him in the hour of difficulty after the hearts of a part of them were almost shaken. Without doubt, He is Most Compassionate and Most Merciful unto them. (118) And Allāh (has turned in mercy towards) the three whose matter was postponed until the earth straitened for them despite its vastness, their own souls straitened for them and they were convinced that there was no safety from Allāh except towards Him. Then Allāh turned unto them so that they turn to Him. Indeed Allāh is Most Clement, Most Merciful.

## ALLĀH HAS TURNED IN MERCY TOWARDS THE IMMIGRANTS (MUHĀJIRĪN) AND THE ANSĀR WHEN THEY SUPPORTED THE HOLY PROPHET صلى الله عليه وسلم IN THE HOUR OF DIFFICULTY

The true meaning of the Arabic word 'Tauba' is 'to turn towards Allāh after sinning.' When attributed to Allāh, it means that Allāh turns towards a person in mercy. It is for this reason that the first of the above verses has been translated as, "Allāh has certainly turned in mercy towards..." In this way Allāh grants people the guidance to repent, and then accepts their repentance. The word does not always refer to Allāh's forgiveness but may also mean that Allāh makes matters easy for people. In understanding this, one does not have to wonder what sin did the Holy Prophet صلى الله عليه وسلم and the Companions (Sahāba) رضى الله عنهم commit for Allāh to forgive them.

Allāh says, "Allāh has certainly turned in mercy towards the Holy Prophet, the immigrants (Muhājirīn) and the Ansār who followed him in the hour of difficulty..." Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that once someone asked Sayyidina Umar رضى الله عنه what "the hour of difficulty" was? He replied, "We left with the Holy Prophet صلى الله عليه وسلم to Tabūk. The heat was extremely unbearable. When we reached a certain place, we were overcome by thirst. We were so thirsty that we felt our heads would fall off our necks."

"Because of the severity of thirst, some people drank the liquids squeezed out of the innards of a slaughtered camel. To gain some moisture, they then placed these upon their backs. Sayyidina Abu Bakr رضى الله عنه requested the Holy Prophet صلى الله عليه وسلم to make supplication (du'ā) for them, whereupon he raised his hands in supplication. The Holy Prophet صلى الله عليه وسلم had hardly put his hands down when rain began to pour. Everyone filled their utensils with water. When we went ahead to see up till where the rain had fallen, we realised that it fell no further than the area in which the army was camped." [Majma'uz Zawā'id v.6 p.194]

"Ma'alimut Tanzil" reports that the Muslims were extremely short of transport during the Tabūk expedition. Ten Companions (Sahāba) رضى الله عنهم had to ride a single camel in turns. The only provisions they had were old dates that were infested with little worms, but this was also soon finished. They also had some wheat with them, but this began to decay and gave off an odour. Eventually when this also depleted, they sucked on the date stones and drank water to satisfy themselves.

Added to this, the heat was extreme and the journey arduous, spanning a distance of 700 km. Despite all these hardships, the Companions (Sahāba) رضى الله عنهم prepared to accompany the Holy Prophet صلى الله عليه وسلم at the slightest bidding and never deserted him throughout.

## THE DETAILS OF THE THREE SAHĀBA رضى الله عنهم WHO DID NOT ACCOMPANY THE MUSLIMS TO TABŪK

In an earlier verse, Allāh referred briefly to them when He said, "There are some whose matter has been postponed for the order of Allāh. He will either punish them or accept their repentance. Allāh is All Knowing, The Wise." This verse refers to three Companions (Sahāba) رضى الله عنهم who missed the expedition to Tabūk without

excuse, but admitted this to the Holy Prophet صلى الله عليه وسلم. They were Sayyidina Ka'b bin Mālik رضى الله عنه, Sayyidina Hilāl bin Umayyah رضى الله عنه and Sayyidina Murāra bin Rabī رضى الله عنه.

Here Allāh repeats mention of them by saying, "*And Allāh (has turned in mercy towards) the three whose matter was postponed until the earth straitened for them despite its vastness, their own souls straitened for them...*" i.e. Life became extremely difficult for them because they faced the displeasure of the Holy Prophet صلى الله عليه وسلم and of all the Muslims.

Bukhari (v.2 p.634) narrates the entire episode from Sayyidina Ka'b bin Mālik رضى الله عنه himself. He mentioned that when the Holy Prophet صلى الله عليه وسلم approached Madinah, he [Sayyidina Ka'b bin Mālik رضى الله عنه] grew concerned about what excuse to offer. He thought of fabricating an excuse to escape the displeasure of the Holy Prophet صلى الله عليه وسلم and even consulted with his family in this regard.

However, when the Holy Prophet صلى الله عليه وسلم was close to Madinah, he decided that he would speak the truth. According to his habit, The Holy Prophet صلى الله عليه وسلم proceeded first to the Masjid where he performed two Rakāhs Salāh. Thereafter approximately 80 people took oaths before the Holy Prophet صلى الله عليه وسلم that they were legitimately excused from participation. The Holy Prophet صلى الله عليه وسلم seemed to accept their excuses and even renewed their pledges of allegiance and made Istighfār (*Seeking forgiveness*) for them.

He continues to narrate that he then came before the Holy Prophet صلى الله عليه وسلم, whereupon the Holy Prophet صلى الله عليه وسلم smiled at him the smile of an angry person. The Holy Prophet صلى الله عليه وسلم asked him, "What prevented you from participating? Did you not purchase transport?" He replied, "Indeed, I did have transport. By Allāh! If I were before any person of the world, I would have escaped his wrath by making some excuse because I have the gift of the gab. I have come to understand that if I swear some excuse on oath and please you now, Allāh will soon make you displeased with me (by revealing the truth). If I speak the truth, you will be displeased with me, but I aspire for Allāh's forgiveness. By Allāh! I have no excuse to offer. In terms of wealth and strength, I was never in such a fortunate position as I was at the time I stayed away from the expedition."

Hearing this, the Holy Prophet صلى الله عليه وسلم said, "This person has spoken the truth. You may leave, until Allāh decides your matter." He says that when he left the presence of the Holy Prophet صلى الله عليه وسلم the people of the Bani Salma tribe reproached him for not lying to the Holy Prophet صلى الله عليه وسلم and securing his forgiveness. Sayyidina Ka'b bin Mālik رضى الله عنه says that he was almost on the verge of accepting their advice and falsifying what he said earlier to the Holy Prophet صلى الله عليه وسلم when he asked them if there were others in the same predicament as his. When they named the other two, Sayyidina Ka'b bin Mālik رضى الله عنه resolved to stick to his story thinking that the other two were pious persons and worthy of emulating.

The Holy Prophet صلى الله عليه وسلم later banned the Muslims from associating with the three. This they did until, according to Sayyidina Ka'b bin Mālik رضى الله عنه, the land seemed totally foreign to him. He performed Salāh in the Masjid and



walked about in the market, but none breathed a word to him. He used to deliberately greet the Holy Prophet صلى الله عليه وسلم and watch his lips for a response. He performed Salāh near the Holy Prophet صلى الله عليه وسلم and noticed that the Holy Prophet صلى الله عليه وسلم looked at him while he [Sayyidina Ka'b رضي الله عنه] was performing Salāh, but would divert his gaze when he completed his Salāh.

The other two Companions (Sahāba) رضي الله عنهم did not leave their homes because of their intense grief. Sayyidina Ka'b رضي الله عنه mentioned that he once climbed the wall of the house of his most beloved cousin, Sayyidina Abu Qatādah رضي الله عنه. When he greeted his cousin, Sayyidina Abu Qatādah رضي الله عنه did not reply. Sayyidina Ka'b رضي الله عنه asked, "I ask you by Allāh! Do you not know that I love Allāh and His Holy Prophet صلى الله عليه وسلم He still did not reply.

When he repeated the question taking Allāh's name, he received the response, "Allāh and His Holy Prophet صلى الله عليه وسلم know best." When he heard this, he became extremely distressed and, with tears in his eyes, climbed back over the wall.

Sayyidina Ka'b bin Mālik رضي الله عنه also related another incident that occurred during this period. He says that he was once in the marketplace when people directed a farmer from Shām to him. The person brought a letter to him from the king of Ghassān. The letter read, "The news has reached us that your master has been very harsh with you. Allāh has not made you a wasted person, so come to us and we will honour you." After reading this letter, he told himself that this was another test and flung it into a burning oven.

During this period, The Holy Prophet صلى الله عليه وسلم issued the order that the three of them be separated (not divorced) from their wives. The wife of Hilāl bin Rabī رضي الله عنه requested permission for the Holy Prophet صلى الله عليه وسلم to remain with him because he was very old and had no servant. The Holy Prophet صلى الله عليه وسلم permitted her to remain with him on condition that the couple do not engage in any close contact.

Finally, when fifty nights had passed in this way, Sayyidina Ka'b رضي الله عنه was sitting on the roof of his house after Fajr Salāh) He says that at this point the earth and his own soul had really straitened for him, as mentioned in the verse. It was then that he heard a caller proclaim from atop the Mount of Sa'la, "O Ka'b bin Mālik! Rejoice!" When he heard this, he fell into prostration and knew that their trial was now over. The Holy Prophet صلى الله عليه وسلم had announced their forgiveness that morning after the Fajr Salāh.

With regard to them the following Verses were revealed. "And Allāh (has turned in mercy towards) the three whose matter was postponed until the earth straitened for them despite its vastness, their own souls straitened for them and they were convinced that there was no safety from Allāh except towards Him. Then Allāh turned unto them. so that they turn to Him. Indeed Allāh is Most Clement, Most Merciful."

People rushed to inform the three of the good news, a person but from the Bani Aslam tribe was the one whose voice reached Sayyidina Ka'b رضي الله عنه first. He therefore gave the only cloth in he possessed to this person. He then borrowed some clothes from his cousin Abu Qatādah رضي الله عنه and came to the

Holy Prophet صلى الله عليه وسلم.

On the way to the Masjid large groups of Companions (*Sahāba*) رضى الله عنهم rushed to welcome him. When he reached the Masjid, many people were sitting with the Holy Prophet صلى الله عليه وسلم. The first of these to congratulate him was Sayyidina Talha bin Ubaidillah رضى الله عنه. None of the other immigrants (*Muhajirīn*) came to him because they did not want to disrupt the gathering, of the Holy Prophet صلى الله عليه وسلم. One person represented them all.

When he greeted the Holy Prophet صلى الله عليه وسلم, he noticed that the blessed face was gleaming with joy. The Holy Prophet صلى الله عليه وسلم told him, "Accept the glad tidings. No better day has dawned upon you than this day (except, of course, the day he accepted Islām)."

He says that they all recognised that when the Holy Prophet صلى الله عليه وسلم was overcome with joy, his face shone like the full moon. Sayyidina Ka'b رضى الله عنه then told the Holy Prophet صلى الله عليه وسلم that he wished to donate all his wealth in charity to please Allāh and His Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم advised him to keep some for himself; therefore he kept the share of booty that he received at Khaybar.

Sayyidina Ka'b bin Mālīk رضى الله عنه told the Holy Prophet صلى الله عليه وسلم that since he had been forgiven on account of his truthfulness, he would never resort to lying as long as he lived. He adds that he does not know of any person who was tried so heavily on account of truthfulness. He states that he never lied after that day and that it was the greatest boon after the day in which he accepted Islām. Recounting the incident, he mentioned that he would also have been destroyed like the others if he has lied to the Holy Prophet صلى الله عليه وسلم.

## CERTAIN IMPORTANT LESSONS

⇒ It is necessary for a believer (*Mu'min*) to always speak the truth. The hypocrites (*Munāfiqīn*) will certainly be destroyed in the hereafter because of their lies, even though they may have escaped in this world by lying. 'The person who lies to his religious leaders will certainly be exposed at some time or another and will then be humiliated.

⇒ If there is some need, then the Leader of the believers (*Amīrul Mu'minīn*) has the authority to ban the Muslims from associating with certain individuals. This ban may be lifted whenever he deems fit.

⇒ At times a person may be tested within a test, like how Sayyidina Ka'b رضى الله عنه was tested with the letter from the king of Ghassān while undergoing the trial of ostracism. Allāh granted him the stability of Belief (*Imān*) to pass this test successfully. Had he succumbed to the temptation, he would have been deprived of the wealth of Belief (*Imān*) and be subjected to eternal damnation in the Hereafter. A person should always pray for steadfastness during times of trial and tribulation.

⇒ Despite the ostracism, Sayyidina Ka'b رضى الله عنه still performed

Salāh in the Masjid and frequented the gatherings of the Holy Prophet صلى الله عليه وسلم, greeting him and the Muslims. He did not resort to the tit-for-tat ideology, which would have been detrimental for him. This shows the sincere love that he bore for the Holy Prophet صلى الله عليه وسلم

⇒ Although Sayyidina Abu Qatādah رضى الله عنه was the closest person to Sayyidina Ka'b رضى الله عنه he did not break the command of Allāh by speaking to him. This shows that the command of Allāh and His Holy Prophet صلى الله عليه وسلم was of paramount importance to the Companions (Sahāba) رضى الله عنهم even though it be against their relatives and loved ones.

⇒ The Companions (Sahāba) رضى الله عنهم all rushed to congratulate Sayyidina ka'b رضى الله عنه when he was forgiven. This shows that people should be congratulated on their Religion (Dīn) achievements.

⇒ When Sayyidina Ka'b رضى الله عنه entered the mosque Sayyidina Talha رضى الله عنه rushed to shake hands with him. This shows that together with verbal congratulation, a person should be congratulated physically as well.

⇒ For repentance (Tauba) to be accepted, a person has to be sincere in his repentance and resolve never to repeat the sin. Together with this, it is best that some other good action be carried out as an expression of gratitude. It is for this reason that the prayer for repentance (Salātut Tauba) has been ordained as optional. This will allow the person a better chance to have his repentance (Taubah) accepted by Allāh.

⇒ Sayyidina Ka'b رضى الله عنه wanted to donate all his wealth as charity but was advised by the Holy Prophet صلى الله عليه وسلم to keep some for himself. This is best so that a person is not forced to beg thereafter. However, when a person vows to give all his wealth in Sadaqah, he will have to fulfill this vow. In this case, he is also advised to retain some wealth to suffice for him and his family. Thereafter, when he acquires that much extra wealth equal to the amount that he retained, he should repay this as charity.

⇒ When a person resolves never to commit any particular sin he will be continuously tested with situations in which he will be tempted to commit the same sin. Sayyidina Kab رضى الله عنه resolved to always speak the truth and was therefore tested tremendously with regard to lying.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ ﴿١١٩﴾

## THE COMMAND TO FEAR ALLĀH AND TO ASSOCIATE WITH THE TRUTHFUL

According to a narration of Bukhari, this verse was also revealed with those that concerned Sayyidina Ka'b bin Mālīk رضى الله عنه and his two companions. The verse emphasises the importance of truthfulness, which was the factor that saved the three. Allāh instructs the believers (*Mu'minīn*) to adopt piety (*taqwa*) and then points out the method to acquire it. Allāh says that it can be obtained by remaining in the company of those who are truthful.

Truthfulness should be applied to one's words, actions and beliefs. The believer (*Mu'min*) must be truthful in all his promises and statements to people. Allāh says in Surah Zumar, *"The one who brings the truth and confirms it, these are the people who are abstinent."* [Surah 39, verse 33]

Allāh says in Surah Hujurāt [Surah 49, verse 15], *"The believers are those who believe in only Allāh and His messenger and then have no doubts; and they strive with their wealth and lives in Allāh's path. These are the ones who are true."* This verse indicates that a person must be truthful in his beliefs and Belief (*Imān*) as well.

Those who have doubts in their beliefs are not proper believers (*Mu'minīn*) according to this verse because of the absence of truthfulness in their faith. Thereafter truthfulness should be expressed in deed by striving in Allāh's path with one's wealth and life.

Truthfulness in deed begins with truthfulness in intention i.e. carrying out all actions solely for Allāh's pleasure. No action should be mixed with ostentation, like some people who perform their Salāh with great care when watched by others. However, when they perform Salāh in seclusion, they hastily perform the Salāh without proper care for the postures.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"When a person performs his Salāh properly in public and then performs it just as meticulously when in seclusion, Allāh says, 'This is My true servant.'"* [Mishkāṭ p. 455]

Sheikh Sādi رحمه الله has recorded an incident of a saint in his book, *"Gulistān"*. He says that the saint was accompanied by his son to a feast sponsored by the king. There he performed an extremely long Salāh and ate very little. When they returned home, the saint asked his wife to bring some food. His son asked him, *"Why do you not repeat the Salāh as well. Just as your abstention from eating was not for Allāh, your Salāh was also not for Allāh."*

When the servant of Allāh says, *"Only You do we worship and only Your assistance do we seek,"* his claim should be accompanied by the sincerity of his heart. He should also be Allāh's servant in matters of the heart, not a servant of the world and his passions.

When making supplication (*du'ā*), one's heart should be attentive and one's mind should not wander to other thoughts. It is against the demands of truthfulness that a person asks from Allāh in his supplications (*du'ā*), but does not focus his heart to his supplications (*du'ās*). It is for this reason that Sayyidah Rāb'ah Basriyyah رحمه الله used to say, *"Our Istighfār requires Istighfār"* i.e. our

seeking forgiveness is so lacking that we need to seek Allāh's forgiveness for this. [Hisnul Hasin]

The uncle of Sayyidina Anas رضى الله عنه, whose name was Anas bin Nadhr رضى الله عنه, could not participate in the battle of Badr. He was extremely grieved at this loss and vowed to display his prowess if ever the Muslims were faced with another battle.

The following year when the battle of Uhud took place and the Muslims were temporarily defeated, he said, "O Allāh! I am absolved of what the disbelievers (*kuffār*) have done and I seek to be excused from what the other Muslims have done (by forsaking their posts). I smell the fragrance of Heaven (*Jannah*) coming from the Mount of Uhud." He then rushed into the thick of the battle and fought until he was martyred. After the battle it was discovered that his body bore 80 sword and spear wounds.

Upon his sacrifice Allāh revealed the verse, "Amongst the believers there are men who are true to the covenant they make to Allāh." [Surah Ahzāb (33), verse 23]

Sayyidina Abu Dharr رضى الله عنه reports that after the battle of Uhud, the Holy Prophet صلى الله عليه وسلم passed the martyred body of Sayyidina Mus'ab bin Umayr رضى الله عنه. The Holy Prophet صلى الله عليه وسلم recited the verse, "Amongst the believers there are men who are true to the covenant they make to Allāh." ["Durrul Manthūr"]

A person who is not an Ālim (Scholar) should not fool people by speaking like one neither should an Ālim attempt to explain a ruling when he does not know the answer. Doing so will harm himself and the questioner as well.

Sayyidah Asmā bint Abi Bakr رضى الله عنها narrates that a woman once asked the Holy Prophet صلى الله عليه وسلم, "Is it a sin if I tell my husband's other wife that he had given me certain things that he did not give me?" The Holy Prophet صلى الله عليه وسلم said, "People who make it known that they have certain things which they do not have are like those who don the garments of lies." [Mishkāt p. 281]

The purport of this hadith is general and refers to all similar situations. It refers to speech, dress and conduct that may fool others into getting the wrong impression about a person.

Sayyidina Ubāda bin Sāmīr رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "I shall guarantee Heaven (*Jannah*) for you if you guarantee me six things. (1) That you speak the truth, (2) fulfil promise, (3) return the trusts placed in your custody, (4) protect your private parts, (5) keep your gazes lowered and (6) save your hands (from oppression)." [Mishkāt p. 415]

Sayyidina Abdullāh bin Āmir رضى الله عنه narrates that his mother once happened to call him while the Holy Prophet صلى الله عليه وسلم was sitting in their home. She told him that she would give him something if he came to her. When the Holy Prophet صلى الله عليه وسلم asked her what she intended to give the child, she replied that she would give him a date. The Holy Prophet صلى الله عليه وسلم said, "If you did not intend to give him something, then a lie would have been recorded in your record of deeds." [Mishkāt p. 416]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, Always adopt the truth because it leads to all virtue and,

undoubtedly, virtue leads to Heaven (*Jannah*). When a person is always truthful, acts only on the truth and worries only about being truthful, Allāh shall record him among the truthful (*Siddiqīn*). Abstain from lies for lies lead to vice, which, in turn, leads to Hell. When a person lies and worries only about lying, Allāh records him among the great liars."

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When four traits are in you, you will not be bothered even if the entire world is lost to you. (1) Safeguarding of trusts. (2) Truthfulness in speech. (3) Excellence in character. (4) Purity of morsels (food)." [*Mishkāt* p. 445]

## THE COMPANY OF THE TRUTHFUL

"...associate with the truthful." Certain commentators have interpreted this verse to mean that one should be like these people in truthfulness. This meaning is most befitting with the story of the three Companions (*Sahāba*) رضى الله عنهم.

The general context of the verse indicates that it could also denote remaining in the company of the those who are truthful in every facet of their lives. Company has a tremendous influence on a person. Good company has a good effect and bad company has a bad effect on a person.

The Holy Prophet صلى الله عليه وسلم has mentioned, "Do not associate with anyone except a believer (*Mu'min*), and none should eat of your food except the pious." [*Tirmidhi*]

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "A person will be upon the Religion (*Dīn*) of his friends, so each of you should consider who his friends are." [*Tirmidhi*]

This hadith denotes that the person in good company is good and the person in bad company is bad. A person should therefore remain in the company of the pious so that their good influence may rub onto him.

Every person should also consider who are the friends of his children. Their friends should be good so that his children are not misled. Books are also excellent companions, so these should also be good for one not to be adversely affected.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ. ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾ وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

(120) It does not behove the people of Madinah and those villagers around them that they remain behind the messenger of Allāh, nor that they leave him so as to remain by themselves. This is because a good deed will be recorded for them for every bit of thirst, weariness and hunger that afflicts them in the path of Allāh; as well as for every step that they take by which the disbelievers are incensed and anything that they take from the disbelievers. Certainly, Allāh does not put the reward of the righteous ones to waste. (121) Every small and large expenditure they spend in Allāh's way and every valley that they cross will be recorded for them so that Allāh rewards them better than that which they do.

## THE REWARD FOR TRAVELLING AND SPENDING IN ALLĀH'S PATH

Although the Holy Prophet صلى الله عليه وسلم was the beloved of Allāh and His chosen Prophet, he never left the Companions (*Sahāba*) رضى الله عنهم to venture alone in Jihād and endure the hardships and sufferings by themselves. He joined them and exerted himself even more than they did. Therefore Allāh says, "*It does not behove the people of Madinah and those villagers around them that they remain behind the messenger of Allāh, nor that they leave him so as to remain by themselves.*"

It was not possible that the Muslims desert the Holy Prophet صلى الله عليه وسلم to fight the battles by himself. All were required to join him except those whom the Holy Prophet صلى الله عليه وسلم himself excused. These were those whom he appointed as Amīr in his absence, being Sayyidina Muhammad bin Muslamah رضى الله عنه or Sayyidina Sibā bin Urfuta رضى الله عنه during the Tabūk expedition.

Also excused were those with some disability and those exempted to care for their families, like Sayyidina Ali رضى الله عنه. Some commentators have mentioned that this verse proves that it was obligation (*Fardh*) for all Muslims to fight in Jihād during the time of the Holy Prophet صلى الله عليه وسلم. Others say that this was so because the Muslims were few in number at that time. When the numbers of the Muslims increased, this law was cancelled. [*"Ruhul Ma'āni"*]

Some of the hypocrites (*Munāfiqīn*) left the expedition while they were still proceeding to Tabūk. Because of the unbearable heat, one of the sincere believers (*Mu'minīn*) by the name of Abu Khaythama رضى الله عنه also turned back en route. When he returned he saw that his two wives had prepared food and were waiting beneath two marquees. They had sprinkled water on the ground to cool it and were waiting for him.

He was still at the door when he said, "The Holy Prophet صلى الله عليه وسلم is in the intense heat while Abu Khaythama is in the cool shade with delicious foods and two beautiful wives. Is this just? By Allāh! I will not enter any of these marquees and will join the Holy Prophet صلى الله عليه وسلم. His wives prepared the camels and the provisions and he left for Tabūk.

The Companions (*Sahāba*) رضى الله عنهم had already reached Tabūk when they informed the Holy Prophet صلى الله عليه وسلم of an approaching rider. The Holy Prophet صلى الله عليه وسلم told them that it was Abu Khaythama رضى الله عنه. When he arrived and greeted, the Holy Prophet صلى الله عليه وسلم told him, "O Abu Khaythama, this is better for you." When he narrated his story, The Holy Prophet صلى الله عليه وسلم prayed for him.

The camel of Sayyidina Abu Dharr رضى الله عنه was very slow and he was left lagging behind the rest of the army. He then carried all the luggage upon his back and walked, catching up with the army while they camped at a certain place. [Al Bidaya wan Nihayah v.5 p.855]

Allāh then mentions the rewards for striving in Allāh's path. He says, "This is because a good deed will be recorded for them for every bit of thirst, weariness and hunger that afflicts them in the path of Allāh; as well as for every step that they take by which the disbelievers are incensed and anything that they take from the disbelievers. Certainly, Allāh does not put the reward of the righteous ones to waste."

In addition to these immense rewards Allāh says, "Every small and large expenditure they spend in Allāh's way and every valley that they cross will be recorded for them so that Allāh rewards them better than that which they do." These verses make it clear that swaying the sword and the actual fighting are not the only Jihād. A person will be rewarded for every bit of inconvenience that he experiences on the way. Although no fighting took place at Tabūk, the efforts of Companions (Sahābā) رضى الله عنهم were not in vain.

The verse also mentions that the Mujāhidīn (soldiers of Islām) should also make the intention that they want to incense and infuriate the disbelievers (kuffār) by marching in Jihād. They will be rewarded for this as well.

**Lesson:** Sayyidina Anas رضى الله عنه reports that when the Holy Prophet صلى الله عليه وسلم was close to Madinah on his return from Tabūk, he said, "There are many people in Madinah who were with you all the way. They were with you in every road that you traversed and every plain that you crossed. (They shared in the rewards therefore)." The Companions (Sahābā) رضى الله عنهم enquired, "O The Holy Prophet صلى الله عليه وسلم! They were with us even though they remained in Madinah?" The Holy Prophet صلى الله عليه وسلم replied, "Yes! They were with you even though they remained in Madinah. They were prevented by some handicap." [Bukhari v.2 p.637]

وَمَا كَانُوا الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

(122) All the believers should not proceed simultaneously. Why does a small group from every large party not proceed to attain a deep understanding in Religion (Dīn) so that they may warn their people when they return to them, that they may beware?

## THE NECESSITY AND IMPORTANCE OF JIHĀD AND UNDERSTANDING THE RELIGION (DĪN)

The Religion (Dīn) of Islām encompasses every facet of a person's life, be it personal, social, financial, etc. One of the most important aspects of Islām is Jihād, which is a means to eradicate disbelief (kufr) and to elevate the Kalimah of Allāh. Ahadith terms it to be the pinnacle of all actions. However, if every person has to engage in Jihād, there will be none to learn the injunctions of religion (Dīn)



so that all the other aspects of religion (*Dīn*) may also be practised.

## THE TYPES OF JIHĀD

Jihād will only be incumbent (*Fardh*) on every individual when the Disbelievers (*kuffār*) attack an area and the Muslim army cannot repel them without the assistance of everyone. When the study of Religion (*Dīn*) is incumbent and Jihād is not incumbent (*Fardh*) on every person, everyone will not have to proceed in Jihād. Allāh says in this regard, *"All the believers should not proceed simultaneously. Why does a small group from every large party not proceed to attain a deep understanding in Religion (Dīn) so that they may warn their people when they return to them, that they may beware?"*

## THE NECESSITY TO PROMOTE A DEEP UNDERSTANDING OF RELIGION (DĪN)

While others proceed in Jihād, there should always be a group who will engage in the study of Religion (*Dīn*). They should not restrict themselves to the basics of Religion (*Dīn*), but must endeavour to develop a deep understanding of Religion (*Dīn*). They should be proficient in interpreting the laws of Religion (*Dīn*) and know exactly what law is derived from which verse and hadith. This is referred to in the part of the verse that states, *"attain a deep understanding in religion."*

Those who proceed in Jihād should also study the Religion (*Dīn*) when they return from their Jihād engagements. If they do not do so, they will be ignorant of the laws pertaining to Jihād. Allāh refers to this when He says, *"so that they may warn their people when they return to them, that they may beware?"* Those who had thus far remained behind to study Religion (*Dīn*) will then proceed to wage Jihād when the others return since the perpetuation of Jihād is necessary to uphold Islām. In this way, the system will continue.

It is the responsibility of a part of the Ummah (if not upon all) that they preserve the knowledge of the Qur'ān and the Ahadith. Together with these, all sciences related to the study of the Qur'ān and Ahadith should also be preserved. These include memorization of the Qur'ān, its commentary, the science of jurisprudence and even the Arabic language. If these branches of knowledge are not preserved, the ignorant will interpret the Qur'ān and the Ahadith as they please and totally destroy the Religion (*Dīn*).

It is incumbent (*Fardh*) upon every single Muslim that he knows the laws pertaining to those aspects of Religion (*Dīn*) that he practises daily e.g. beliefs, the laws of purity, Salāh, etc. People involved in trade should know the necessary laws pertaining to trade and, in a like manner, every person should be well versed with the laws that pertain to his particular occupation. This is the only way in which Muslims will be able to abstain from Unlawful (*Harām*).

It is indeed unfortunate that so many Muslims consider themselves to be free like the disbelievers (*kuffār*) and do not care to educate themselves with regard to these laws and the rights because of others. This is contrary to the practice of Muslims. Imām Abu Hanifah رحمه الله عليه has described Fiqh (Islāmic jurisprudence) as the recognition every soul should have with regard to what

responsibilities are due from him and what responsibilities are because of him.

Every Muslim should be aware of matters pertaining to his welfare in both the worlds. These include the matters that relate to the heart and the purification of the soul as well.

When Sayyidina Hasan رحمه الله عليه once replied to a question, the questioner said that the other jurists differed in the matter. Sayyidina Hasan رحمه الله عليه asked him if he ever seen a jurist [one who possessed a deep understanding of Religion (*Dīn*)]. Then he described what a true jurist should be. He said, "A jurist is one who is abstinent from the world, eager for the Hereafter, possesses insight into the Religion (*Dīn*), is engrossed in Allāh's worship, refrains from dishonouring Muslims, stays clear of their wealth and is their well-wisher." [*Ruhul Ma'āni* v.11 p.48]

Sayyidina Mu'āwiya رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh grants the understanding of Religion (*Dīn*) to the one for whom He wishes well." [*Bukhari* v.1 p.16]

Making supplication (*du'ā*) for Sayyidina Abdullāh bin Abbās رضى الله عنه, the Holy Prophet صلى الله عليه وسلم prayed, "O Allāh, grant him the understanding of Religion (*Dīn*)."

Sayyidina Umar رضى الله عنه said, "Develop an understanding of Religion (*Dīn*) before you are entrusted to a post of leadership." [*Bukhari* v.1 p. 17]

People who have derived rulings and laws from the Qur'ān and Ahadith (like the four famous Imāms) were people involved in attaining a proficient understanding of Religion (*Dīn*). Those who engage themselves in the reformation of the Ummah, whether on an individual or a general level, are also involved in imparting this deep understanding.

There are many people who disregard the necessity for acquiring this Fiqh (deep understanding) of Religion (*Dīn*), saying that it is sufficient to derive laws by merely browsing through the Qur'ān and the Ahadith. Least do they understand that an in-depth knowledge of Religion (*Dīn*) is required to extract laws and rulings of Religion (*Dīn*) from these sources. One is required to correlate between many Ahadith and distinguish which laws have been abrogated from those that have not been. Besides this there are innumerable other decisions to be made that will be impossible without first attaining a deep understanding of Religion (*Dīn*).

**Lesson:** From the Arabic word "tafaqqu" (attain a deep understanding), the author of "*Ruhul Ma'āni*" has written that its acquisition can only be had by applying oneself diligently.

Commenting on the phrase "so that they may warn their people," he writes that it is understood from this that the purpose of acquiring the knowledge of Religion (*Dīn*) is to propagate and teach it to others. Scholars should teach people the things that they should abstain from and what they should be doing. At the same time, the educator himself should be one who is pious and abstinent. The intention of the student should be to please Allāh and not to acquire the things of this world.

Sayyidina Hasan Basri رحمه الله عليه reports that the Holy Prophet صلى الله عليه وسلم said, "The person who passes away while acquiring the knowledge of Religion (*Dīn*) with the intention of reviving Islām, there will only be a single rank between his and that of the Prophets (*Anbiya*) عليهم السلام." [Dārmi v.1 p.85]

Addressing the Companions (*Sahāba*) رضي الله عنهم, The Holy Prophet صلى الله عليه وسلم said, "Indeed people are your followers. Many people will flock to you from the far ends of the globe to acquire understanding of the Religion (*Dīn*). When they come to you, then treat them well. This is my bequest unto you." The narrator of this hadith, Sayyidina Abu Sa'īd Khudri رضي الله عنه, would tell the students who learned from him, "I welcome you upon the bequest of the Holy Prophet صلى الله عليه وسلم." [Tirmidhi]

Sayyidina Abu Hurayra رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "You will find people to be like mines (Allāh has placed different qualities in every individual). Those who are the best in the period of ignorance will be the best in Islām if they acquire the understanding of Religion (*Dīn*)."

[Muslim v.1 p.307]

Sayyidina Abdullāh bin Abbās رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "A single person possessing the understanding of Religion (*Dīn*) is harder for Shaytān than a thousand worshippers." [Tirmidhi]

A person who engages only in worship without developing an understanding of Religion (*Dīn*), will be unable to recognise the ploys of Shaytān and is prone to succumb to them. By acquiring the understanding of Religion (*Dīn*), a person will be able to safeguard himself from the plots of Devil (*Shaytān*) and will also warn others of the same.

Sayyidina Abdullāh bin Mas'ūd رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "May Allāh always keep that person fresh who hears my speech, memorises it and passes it on to others. There are many bearers of knowledge who pass it on to others who have a deeper understanding than them." [Mishkāt p. 35]

It is understood from this hadith that there are many finer points in the Ahadīth that are understood only by those blessed with a deep understanding of Religion (*Dīn*).

Unfortunately there are many excesses and deficiencies with regard to the attitude of people towards the acquisition of a deep understanding of Religion (*Dīn*). There are those who believe that there is absolutely no necessity for this. They learn a few Ahadīth and then explain intricate rulings from these, equating themselves with the likes of Imām Shafi'ī رحمه الله عليه and Imām Bukhari رحمه الله عليه. This is sheer ignorance.

The other group of people are those who have studied in some detail by themselves [though hardly enough to develop a perfect understanding of Religion (*Dīn*)], but then deem themselves fit enough to extract various rulings of Religion (*Dīn*). These people have also gone astray since they are totally unaware of the various details of deriving rulings from the Qur'ān and the Ahadīth. They claim that the doors of Ijtihād (derivation of Islāmic rulings) are not closed, call themselves Mujtahids (those who practise Ijtihād) but have no idea what Ijtihād

is all about.

They will be totally speechless if asked about the grammatical and linguistic rules pertaining to various Qur'ānic words. A student of Arabic should ask them a few of these and he will learn of their ignorance in the matter.

The author of "Ruhul Ma'āni" has written that "attain a deep understanding in religion (D'in)..." and "so that they may warn their people," both refer to the group that proceeds from their homes. Therefore, the verse will mean that there should always be a group from the Muslims who will proceed from their homes to study the religion (Dīn), just as people leave their homes for Jihād. When they have acquired the necessary knowledge, they should return to their homes and educate others.

The author of "Ruhul Ma'āni" has also written that a few of the Companions (Sahāba) رضى الله عنهم went to the villages and, in addition to benefiting from living there, they involved the villagers in activities of religion (Dīn). When people started to ask them why they had left their companions to live there, they were grieved and decided to return to Madinah. The above verse was revealed on this occasion.

Whatever the interpretation of the verse, it is understood from it that there should always be a group of the Muslims who engage in the in-depth study of religion (Dīn). As mentioned before, it is the binding duty of the Muslims to ensure that the religion (Dīn) and all the branches of religion (Dīn) knowledge are well preserved and propagated.

Certain educational institutions avoid the study of Jihād and Itāq (freedom of slaves) because they believe that these are unnecessary. This notion is incorrect because the possibility does exist that these branches of knowledge will be required in time to come. The Muslims have to see to it that all the sciences related to religion (Dīn) are well preserved and taught. It should also be understood that it is because of the weakness of the Ummah that many aspects of religion (Dīn) are not practised, not because the practices are obsolete.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قِنِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً. وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾ وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَيْنَكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا صَرَفَ اللَّهُ

قُلُوبِهِمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

(123) O you who believe, fight those disbelievers in your proximity and they should feel your sternness. Know that indeed Allāh is with the abstinent. (124) When a Surah is revealed, some of them say, "Which of you does this increase in Belief (Imān)?" As for the believers, it increases them in Belief (Imān) and they rejoice thereby. (125) As for those in whose hearts there is a disease, it adds impurity upon their impurity and they die as disbelievers. (126) Do they not see that they are afflicted with a calamity once or twice every year, but they neither repent, nor do they take heed? (127) Whenever a Surah is revealed, they look at each other (saying) "can anyone see you?" Then they turn away. Allāh has turned their hearts away because they are a nation who do not understand.

## FIGHT THOSE DISBELIEVERS (KUFFĀR) WHO ARE NEAREST TO YOU

Allāh says, "O you who believe, fight those disbelievers in your proximity and they should feel your sternness. "They should feel this in the intensive preparations of the Muslims so that they never regard the Muslims as soft targets.

According to the geographical situation of the time, Sayyidina Abdullāh bin Abbās رضى الله عنه interpreted the verse to mean that the Muslims should fight the Jews of the Bani Nadhīr, Bani Quraizah and those at Khaibar. Others mention that it refers to the Romans, since their kingdom was nearer to Madinah (in Shām) than the Persians in Iraq.

However, as the Muslim empire grew, the verse applied to fighting all the disbelievers (*kuffār*) who were nearest to the Muslims. Only when the nearest enemies are subdued, will it be possible to exert an influence over those who are further off.

"...they should feel your sternness." The author of "Ma'ālimut Tanzīl" writes that the disbelievers (*kuffār*) should be made to feel the uncompromising resoluteness of the Muslims and their strength. Sayyidina Hasan رحمه الله عليه says that this refers to the steadfastness with which the Muslims should face the enemy in battle. The disbelievers (*kuffār*) should never sense any weakness or hesitancy from the Muslims.

"Know that indeed Allāh is with the abstinent." When the Muslims adhere to Allāh's commands and abstain from being disobedient, Allāh will always assist them against their enemies.

## THE BLASPHEMY OF THE HYPOCRITES

"When a Surah is revealed, some of them [the Hypocrites (*Munāfiqīn*)] say (in jest), 'Which of you does this increase in Belief (Imān)?"

Allāh replies to their mockery by saying, "As for the believers, it increases them in Belief (Imān) and they rejoice thereby. As for those in whose hearts there is a disease (hypocrisy), it adds impurity upon their impurity and they die as disbelievers." They reject all the Surahs of the Qur'ān. Therefore, whenever another Surah is revealed, they reject this as well. Thus, every new Surah adds to the impurity of

their rejection and their mockery. As a result of their incessant rejection and ill behaviour "they die as disbelievers."

Allāh continues to say, "Do they [the Hypocrites (Munāfiqīn)] not see that they are afflicted with a calamity (in the form of illnesses or humiliation when their hypocrisy is exposed) once or twice ever year but they neither repent, nor do they take heed."

"Whenever a Surah is revealed, they look at each other (saying) 'Can anyone see you?' Then they turn away." In this way they quietly exited from the gatherings held by the Holy Prophet صلى الله عليه وسلم. They think that they were stealthy enough, but Allāh deprived them of Belief (Imān) thereby. Allāh says, 'Allāh has turned their hearts away..' The author of "Ma'ālimut Tanzīl" writes that the Hypocrites (Munāfiqīn) did this when some verses were revealed pertaining to the hypocrites (Munāfiqīn) themselves.

"..... because they are a nation who do not understand." If they understood the truth, they would not have practised hypocrisy and would not have been subjected to the punishment of Allāh.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ  
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ (128) فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ  
لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (129)

(128) Undoubtedly a messenger from yourselves has come to you. The difficulties that afflict you are very distressing to him. He is anxious for you and extremely forgiving and merciful unto the believers. (129) If they turn away, then say, "Allāh is sufficient for me. There is none worthy of worship besides Him. Upon Him only do I rely and He is the Lord of the glorious throne.

## THE PRAISEWORTHY TRAITS AND NOBLE CHARACTER OF THE HOLY PROPHET صلى الله عليه وسلم

The first of these two concluding verses states that an extremely high ranking Prophet صلى الله عليه وسلم has come to man. He was from mankind i.e. a human, an Arab and someone whom the Arabs were well aware of.

"Ibn Kathīr" (v.2 p.403) has reported that Sayyidina Ja'far bin Abi Tālib رضى الله عنه told Najashi, and Sayyidina Mughiera bin Shu'ba رضى الله عنه told the Caesar that a Prophet صلى الله عليه وسلم was sent among them. They knew his lineage, his qualities, the places he frequents, as well as his truthfulness and trustworthiness.

The Holy Prophet صلى الله عليه وسلم remained with the people he grew up with and spoke their language. They were therefore perfectly able to understand him and practise what he taught them. It would have been very difficult for the people to benefit from him if he were not human or unable to speak their language. Similar would have been the case had he lived in such a remote place where they could not easily reach him.

Allāh says in Surah Āl Imrān, "Allāh has undoubtedly favoured the believers by

sending in their midst a messenger from among them." [Surah 3, verse 164]

Explaining the qualities of the Holy Prophet صلى الله عليه وسلم, Allāh says, "The difficulties that afflict you are very distressing to him. He is anxious for you and extremely forgiving and merciful unto the believers." This verse emphasises that fact that the relationship the Holy Prophet صلى الله عليه وسلم had with his Ummah was not merely superficial and was not confined merely to his conveyance of the message. He possessed a heartfelt relationship with them and was truly affected by their conditions.

Allāh has commanded the Holy Prophet صلى الله عليه وسلم, "Lower your wings for the believers." [Surah Hijr (15), verse 88]

There was a once a frightening sound that came from outside Madinah during the night. When some of the Muslims went out to investigate, they found the Holy Prophet صلى الله عليه وسلم already there. As they were approaching, he was already returning and consoled them by saying, 'Do not worry.' [Bukhari v.1 p.4 17]

The Holy Prophet صلى الله عليه وسلم would be affected by the difficulties of the Muslims. He would visit the sick, comfort them and taught the Muslims how to do this as well. He warned the Muslims against situations that could be harmful for them. For this reason he prohibited people from sleeping on roofs that have no walls surrounding them, so that none may fall off and injure himself. [Mishkāt p. 404]

The Holy Prophet صلى الله عليه وسلم said, "When a person sleeps without washing the stickiness (of some food) off his hands, he will only have himself to blame if any harm comes to him." (e.g. some insect bites him). [Mishkāt p. 366]

For purposes of hygiene, the Holy Prophet صلى الله عليه وسلم also advised the Muslims that they should not immerse their hands into water after awakening, for they cannot say where their hands have been that night (the hands may have come into contact with some impurity which would contaminate the water). [Bukhari and Muslim]

He taught people to wear shoes saying that it was like riding a conveyance. Just as a person is protected from dangerous creatures and harmful objects by riding, so will he be protected when wearing shoes. [Muslim]

The Holy Prophet صلى الله عليه وسلم also advised the Ummah to always repair the straps of their sandals if one broke and never to walk with only one shoe or sock [Muslim]. This will disrupt one's balance when walking.

In this way, the Holy Prophet صلى الله عليه وسلم advised the Ummah like how affectionate parents advise their children because of his immense concern for them.

The Holy Prophet صلى الله عليه وسلم once told the Companions (Sahāba) رضى الله عنهم, "I am like a father unto you and I teach you. When ever you relieve yourselves in the toilet, then do not face the Qibla, nor face your backs thereto." The Holy Prophet صلى الله عليه وسلم also instructed the Ummah to make Istinjā (Laving) with three stones and not to use dung for this purpose, nor the right hand. [Mishkāt p. 42]

He also advised that a person should look carefully where he is relieving himself e.g. It should not be a hard place that causes the urine to splash back onto him, nor a place where the wind blows against the direction of the urine. [Mishkāt p. 42]

In a similar manner, he advised that a person should not urinate in a hole for fear of it being occupied by a snake or another poisonous creature. [Mishkāt]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "My example and yours is like a person who lit a fire. When it began to light all around him, moths began to fall into the fire. He tries to prevent them from flying into the fire, but they overcome him and continue to fall therein. This is my example. I am saving you from falling into the fire of Hell (Jahannam) by grabbing hold of your waists. However, you are overcoming me and falling therein." [Bukhari and Muslim]

However, despite the efforts of the most compassionate the Holy Prophet صلى الله عليه وسلم if people still refuse to believe and they continue to harm and harass him, Allāh says, "If they turn away, then say, 'Allāh is sufficient for me. There is none worthy of worship besides Him. Upon Him only do I rely and He is the Lord of the glorious throne.

Reliance (Tawakkul) on Allāh is the most effective weapon of the Prophets (Anbiya) عليهم السلام and the believers (Mu'minin). Using this, they can overcome any problem."

Sayyidina Abu Darda رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Whoever recites seven times in the morning and evening, (the Arabic of the verse) 'Allāh is sufficient for me. There is none worthy of worship besides Him. Upon Him only do I rely and He is the Lord of the glorious throne,' then Allāh will suffice for him with regard to all his worries." ["Ibn Kathīr' v.5 p.405]



## سورة يونس

Makkan

Surah Yunus

Verses 109

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ  
 أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِדْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّكَ  
 هَذَا لَسِحْرٌ مُبِينٌ ﴿٢﴾ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ  
 اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ  
 فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ  
 ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ  
 مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

In the name of Allāh, the Most Beneficent, the Most Merciful.

(1) Alif Lām Rā. These are the verses of the wise Book. (2) Are people surprised that We sent revelation to a man from among them that, "Warn people and convey glad tidings to the believers that there shall surely be a great position for them by their Lord."? The disbelievers say, "Indeed this is a manifest magician. (3) Undoubtedly your Lord is that Allāh Who created the heavens and the earth in six days, then focused on to the throne. He plans every matter. There shall only be intercessors after, His permission. That Allāh is your Lord, so worship Him. Do you not take heed? (4) To Him shall all of you return. Allāh 's promise is true. Without doubt, He initiated the creation, then He will repeat it to reward with justice those who believe and carry out good deeds. As for the disbelievers, theirs shall be a drink of boiling water and an excruciating punishment because they disbelieved.

**THE ESTABLISHMENT OF ONENESS OF ALLĀH (TAUHĪD), THE HOLY PROPHETHOOD AND RESURRECTION**

This Surah begins with the letters of *Muqatta'āt*. The discussion of the letters

of Muqatta'āt has been given in the beginning of Surah Baqarah. Thereafter Allāh says. *"These are the Verses of the wise Book."* Another translation of the word 'hakīm' (translated above as "wise") is something that is either well grounded or something that has not been cancelled. However, this meaning would not be correct because, although no verse in Surah Yunus was cancelled, there were many in the "Book" that were. "Ma'alimut Tanzil" (v.2 p.342) has mentioned that the word 'hakīm' means a book, the verses of which are all decisive.

*"Are people surprised that We sent revelation to a man from among them..."* The disbelievers (*kuffār*), especially the Quraysh of Makkah were surprised that an orphan could be Prophet of Allāh. There is, of course, no surprise because it makes sense that a human from the people should be a messenger to them so that the affinity exists between them. One may refer to the commentary of verse 9 of Surah An'am for a more detailed commentary on this subject.

Because most people have regard only for the rich, they felt that a wealthy person should have received the mantle of Prophethood. People always wish that the wealthy prosper. In Allāh's sight, wealth is not a criterion for virtue and excellence. This objection of the disbelievers (*kuffār*) is therefore based on ignorance. Allāh confers the mantle of Prophethood on whomsoever He wishes. The wealthy are often devoid of noble and upright character and will never qualify for the post of apostleship.

Allāh granted the Holy Prophet صلى الله عليه وسلم the servitude of the world despite his humble upbringing. The great empires fell at the feet of his Ummah and all the previous divine scriptures were cancelled by the Qur'an revealed to him.

The purpose of his mission was to *"Warn people and convey glad tidings to the believers that there shall surely be a great position for them by their Lord."* In his progress, man uses his feet to advance. It is for this reason that the literal meaning of the word "Qadam Sidq" ('foot of truth') has been translated as *"a great position."*

Allāh says in Surah Qamar. *"Verily the abstinent ones shall be in gardens and rivers in a grand place (of truth) by the Powerful Sovereign."* In this verse the elevated position of the righteous has been described as the *"grand place of truth"* ("Maq'ad Sidq"). Those who are truthful in their speech and deeds will attain the "Qadam Sidq" and the "Maq'ad Sidq."

*"The disbelievers say, 'Indeed this is a manifest magician.'" They said this when they were totally awestruck by the beauty and eloquence of the Qur'an. It was their only reply to the challenge of the Qur'an.*

Allāh says in Surah Dhāriyāt, *"In a like manner, whenever the Holy Prophet came to those before them, they said that he is a magician or a madman."* [Surah 51, verse 52]

*"Undoubtedly your Lord is that Allāh Who created the heavens and the earth in six days..."* In Surah Furqān, Surah HāMim Sajdah and Surah Qāf, Allāh adds that He created with the heavens and the earth, everything between them as well in six days. Despite having the ability to do it in the blink of an eye, Allāh took six days to teach man that he should do things with ease and care.

"...then focused the throne." The commentary of this phrase has passed under verse 54 of Surah A'raf.

"He plans every matter." Surah Alif Lām Mīm Sajdah [Surah 32, verse 5] states, "He ordains every affair from the heavens to the earth." This means that everything functions according to His divine plan and fate.

"There shall only be intercessors after His permission." None would dare intercede without His permission on the Day of Judgement. The privilege to intercede will only be given to the believers (Mu'minīn). Allāh says in Surah Mu'min, "The oppressors Shall have no friend, nor any intercessor who will be obeyed." [Surah 40, verse 18]

"That Allāh is your Lord, so worship Him. Do you not take heed? To Him shall all of you return. Allāh's promise is true." The long wait for Judgment day (Qiyāmah) should not deceive anyone into thinking that it will not come. Allāh has promised its advent and His promise will never fail. The Holy Prophet صلى الله عليه وسلم said, "Without a shadow of doubt, the promise of Judgment day (Qiyāmah) is true. Therein, the Just and Powerful Sovereign shall pass judgement." [Mishkāt p. 445]

"Without doubt, He initiated the creation, then He will repeat it..." This is the reply to those who are surprised that Allāh can resurrect people after they have been decomposed. Allāh says that resurrecting them from decomposed material is easier than creating them from nothing, like He did the first time.

Allāh says in Surah Rūm, "it is Him Who initiated the creation and will recreate it, which will be easier for Him." [Surah 30, verse 27]

Allāh then says that the Day of Judgment (Qiyāmah) has been appointed "..... to reward with justice those who believe and carry on good deeds. As for the disbelievers, theirs shall be a drink of boiling water and an excruciating punishment because they disbelieved."

Allāh says in Surah Muhammad صلى الله عليه وسلم that the people of Hell will be "given boiling water to drink, which tears their innards to shreds?" [Surah 47, verse 15]

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ  
وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ إِنَّ فِي  
أَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ



(5) Allāh is the One Who created the sun as a light, the moon as a glow and ordained stages for it so that you may know the count of the years and calculation. Allāh has created these only with the truth. He elucidates the signs for people of knowledge. (6) Indeed in the alternation of the night and the day and in whatever Allāh has created in the heavens and the earth are signs for people who fear.

## ALLĀH CRÉATED THE SUN AND THE MOON AND PREDETERMINED THEIR STAGES SO THAT PEOPLE MAY DETERMINE THE YEARS

These verses depict the power of Allāh so that people may realise His power by these signs. Allāh says, *'Allāh is the One Who created the sun as a light, the moon as a glow...'* The Arabic word to describe the light of the sun is used only for large and intense light sources. However, the word used for the moon ('Nūr') may be used for any light source.

Allāh has made the sun emit a bright and radiant light so that people may easily engage in their activities. Moonlight is soft and subtle so that people are not disturbed in their sleep. Allāh says in Surah Qasas, *"Because of His mercy, He has created the day and the night for you so that you may find peace therein, seek from His bounty, and express your gratitude to Him."* [Surah 28, verse 73]

Allāh continues, *"...and ordained stages for it so that you may know the count of the years and calculation."* The stages referred to here are the stages of the moon and, according to other commentators, the stages of the sun and the moon. Allāh has predetermined these and these two celestial bodies do not fall out of their stages at all. The moon completes its orbit in 29 or 30 days and hails the beginning of the new month when it rises from the west.

Allāh says in Surah Yāsīn, *"The sun travels towards its destination. This is the decree of the Mighty, the All Knowing. We have stipulated phases for the moon, till it returns like a branch of a old date palm. It is not possible for the sun to catch up with the moon, nor is it possible for the night to precede the day. They all swim within their orbits."* [Surah 36, verses 38-40]

Besides the light provided by these two celestial bodies, they allow man to determine time as well. While only astronomers will be able to calculate the months and years with the sun, any person may do so using the moon. It is for this reason that the Shari'ah of Islām uses the lunar calendar. Many important practices of Religion (*Dīn*) (like fasting, Hajj, Zakāh, etc) are determined by it. The jurists have therefore written that it is Sufficient obligation (*Fardh Kifāyah*) that the lunar calendar always be preserved.

*"Allāh has created these only with the truth."* i.e. Allāh has not created all this in vain. There are reasons for every creation. *"He elucidates the signs for people of knowledge."* Those who do not possess knowledge cannot perceive these signs.

*"Indeed in the alternation of the night and the day and in whatever Allāh has created in the heavens and the earth are signs for people who fear."* If Allāh willed, He could have made the day perpetual, or the night perpetual. However, because of His mercy and for the welfare of man, He causes the day and the night to alternate. None but He can possibly do this. Indeed Allāh's power can be witnessed in this phenomenon.

Similarly, His grandeur can be witnessed when studying every single individual creature that He created. His Oneness can be determined by all of these. Only those who fear Him will take heed from all these signs.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ  
 آيَاتِنَا غَافِلُونَ ﴿٧﴾ أُولَٰئِكَ مَأْوَهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾ إِنَّ  
 الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرَى مِنْ تَحْتِهِمُ  
 الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾ دَعْوَتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ  
 وَءَاخِرُ دَعْوَتُهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾

(7) Indeed those who do not aspire for Our meeting, are pleased with the life of the world, are contented with it and those who are negligent of Our signs... (8) These are the ones whose abode shall be the Fire because of what they earn. (9) Surely those who believe and do good deeds, their Lord shall guide them because of their Belief (Imān). Theirs shall be rivers flowing beneath them in the gardens of bliss. (10) Their call therein shall be, "O Allāh! You are Pure!" and their greeting will be Salām. Their final call shall be, "All praise be for Allāh, the Lord of the universe.

### THE PUNISHMENT OF THE DISBELIEVERS (KUFFĀR) AND THE REWARDS OF THE BELIEVERS (MU'MINĪN)

The first of the above verses sounds a warning to "those who do not aspire for our meeting, are pleased with the life of the world, are contented with it and those who are negligent of Our signs." Allāh says with regard to their plight, "These are the ones whose abode shall be the Fire because of what they earn."

Thereafter Allāh speaks of the believers (Mu'minīn). He says, "Surely those who believe and do good deeds, their Lord shall guide them because of their Belief (Imān)." Just as Allāh guided them towards Islām in this world, in the Hereafter He will guide them to their abodes in Heaven (Jannah). Allāh says, "Theirs shall be rivers flowing beneath them in the gardens of bliss."

The Holy Prophet صلى الله عليه وسلم mentioned that the people of Heaven (Jannah) will recognise their abodes in Heaven (Jannah) better than they recognised their homes in this world.

"Their call therein shall be, 'O Allāh! You are Pure!' and their greeting will be Salām. Their final call (after dispersing from their meeting) shall be, 'All praise be for Allāh, the Lord of the universe.'"

The people of Heaven (Jannah) shall always hymn the glories kind praises of Allāh. Muslim (v.2 p.379) reports that Tahmid (saying "Alhamdu Lillāh") and Tasbih (saying "Subhā NAllāh") will be on their tongues just as they breath in this world. They will be perpetually engaged in Allāh's remembrance (Dhikr) while enjoying all the bounties of Heaven (Jannah).

"Ibn Kathīr" (v.2 p.408) reports from Ibn Juraij رحمه الله that when a person of Heaven (Jannah) will desire to eat a particular bird that he sees flying overhead, he will say, "O Allāh! You are Pure!" Thereupon, saying "Salām!" to him, an angel shall present the bird to him. After relishing the delicacy, the

person will then say, 'All praise be for Allāh, the Lord of the universe.'

Commentators have translated the Arabic word "da'wa" used in this verse as 'a statement,' 'a call' (when one wants something) and 'a supplication.' All of these are associated with the meaning of this word. Although the people of Heaven (*Jannah*) will not be short of anything, they will supplicate to Allāh because of the pleasure they derive from supplication as a result of their love and reverence for Him.

In Heaven (*Jannah*), Allāh will also greet the people with Salām. Allāh says in Surah Yāsīn, "They will have a greeting of peace from the Most Merciful Lord." Even the angels will greet in this manner. Allāh says in Surah Ra'd, "(The angels will be saying) 'Peace be upon you due to the patience that you exercised. How blissful is the outcome of the Hereafter!'"

Heaven (*Jannah*) is also called 'the home of Salām.' Allāh says in Surah Wāq'ah, "They will not hear any noise there nor any foolish talk. Instead they will hear the resonant call of 'Peace', 'Peace'." [Surah 56, verses 25,26]

When people enter Heaven (*Jannah*) they will say, "All praise be to Allāh, Who has removed grief from us. Undoubtedly our Lord is Most Forgiving, Appreciative. Our Lord has settled us in an eternal home by His grace. Herein, no difficulty will ever afflict us, nor shall any tiredness touch us." [Surah Fātir (35), verses 34, 35]

﴿ وَلَوْ يَعْجَلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفُضِيَ إِلَيْهِمْ أَجَلُهُمْ ۚ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُوتَ ﴿١١﴾ وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ ۚ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾ ۝

(11) If Allāh rushes evil to people like how they want good to rush their way, their term would have expired for them. We shall leave those who do not aspire to meet Us to flounder blindly in their rebellion. (12) When any adversity afflicts man he supplicates to Us lying down, sitting or standing. When We avert the adversity from him, he continues as if he has never supplicated to Us for the adversity that afflicted him. Thus are their actions beautified for the transgressors. (13) Without doubt, We destroyed many generations before you when they oppressed. Our messengers came to them with clear signs, but they were not prepared to believe. Thus do We punish the criminal nation. (14) Thereafter We made you vicegerents of the earth after them to see how you behave.

## MAN IS HASTY HE SUPPLICATES TO ALLĀH IN TIMES OF DIFFICULTY, BUT FORGETS ALLĀH IN TIMES OF PROSPERITY

Allāh says in Surah Anbiya [Surah 21, verse 37], *"Man has been created with haste (i.e. it is ingrained within him)."* When the Holy Prophet صلى الله عليه وسلم warned the people about Allah's punishment, they asked why was it not coming to them. Allāh says in Surah Ra'd, *"They seek to hasten the evil before the good, whereas the incidents of punishment have passed before them."* [Surah 13, verse 6]

The disbelievers (*kuffār*) never believed in the punishment and their call for it to be inflicted upon them was made in mockery. This call of theirs would, of course, not cause the punishment to be hurried to them. Allāh sends His punishment when He decides. In the above verse Allāh says, *"If Allāh rushes evil to people like how they want good to rush their way, their term would have expired for them."* Then the prescribed time of their punishment would have been rushed to them, annihilating them.

Allāh delays His punishment until people increase in their sins and become deserving of an even greater punishment. Allāh says in Surah Ankabūt, *"They seek to rush you with punishment. If it were not for a prescribed term, the punishment would have certainly come to them. It will definitely come to them suddenly when they do not perceive."* [Surah 29, verse 53]

Allāh mentions in Surah Sād [Surah 38, verse 16], *"They say, 'O our Lord! Hurry with our share (of punishment) before the Day of Reckoning.'"* They meant to say that it was not necessary to wait for the Day of Judgement and that they should be reckoned with in this world and given their punishment. People bereft of belief (*Imām*) are prone to make such foolish statements.

Mentioning another of man's evil traits, Allāh says, *"When any adversity afflicts man, he supplicates to Us lying down, sitting or standing. When We avert the adversity from him, he continues as if he has never supplicated to Us for the adversity that afflicted him."*

The same subject is mentioned in a verse of Surah Zumar, where Allāh says, *"When any adversity afflicts man, he supplicates to Allāh, turning to Him only. Then, when Allāh confers a bounty upon him, he forgets for what he supplicated to Allāh before. He then ascribes partners to Allāh, thereby misleading (others) from Allāh's path."* [Surah 39, verse 8]

Sins appear good to sinners because they perpetrate these so often. Allāh says with regard to this, *"Thus are their actions beautified for the transgressors."*

**Lesson 1:** It is learned from these verses that although supplications (*du'ās*) for evil are not replied to quickly, a person should not make such supplications (*du'ās*).

Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"Do not curse yourselves, your children or your wealth. It should not be that you make this curse in the Hour of Acceptance and the curse is accepted."* [Muslim]

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"The supplication (du'ā) of a person is accepted as long as it is not a supplication (du'ā) for the severing of family ties or for any sin. This will be as*

long as he is not hasty." Someone asked, "O The Holy Prophet صلى الله عليه وسلم What is the meaning of being hasty?" The reply was, "Being hasty is when a person says, 'I have made supplication (du'ā), but I do not see it being accepted.' He then becomes despondent and stops making supplication (du'ā)." [Muslim v.2 p.352]

**Lesson 2:** It is learnt from the verse that a person should supplicate to Allāh in all conditions, favourable and adverse. One should not be like those described in the verse who make supplication (du'ā) only at times of need. Thereafter they forget Allāh completely. After Allāh delivers them from their predicament, they attribute their good fortune to their own doings.

Allāh says in Surah Zumar, "When any adversity afflicts man, he supplicates to Us. Thereafter, when We confer a bounty upon him, he says, 'I have been granted this because of (my) resourcefulness.' Rather, it is a test, but most of them do not know." [Surah 39, verse 49]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Whoever wants Allāh to assist him in times of need, should make supplication (du'ā) in abundance during times of ease." [Tirmidhi]

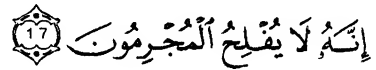
"Without doubt, We destroyed many generations before you when they oppressed. Our messengers came to them with clear signs, but they were not prepared to believe. Thus do We punish the criminal nation." This verse warns the disbelievers (kuffār) not to be fooled into thinking that Allāh's punishment will not seize them because it is delayed.

They should learn a lesson from past occurrences. "Thereafter We made you vicegerents of the earth after them to see how you behave." Past civilizations were annihilated together with all their advancements and achievements. Those who came after them were their successors so that they may be tested after their predecessors. If they follow the evil ways of the previous people, they too will be destroyed in a like manner.

Sayyidina Abu Sa'id Khudri رضى الله عنه narrated that the Holy Prophet صلى الله عليه وسلم said, "Indeed this world is flourishing and green. Allāh placed you after those before you so as to see how you behave. So beware of the world and beware of the evil of women because the first trial that afflicted the Bani Isrā'il was that of women." [Muslim]

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَأْتِنَا بِشُرَٰهٍ غَيْرِ  
هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ مِّلْقَائِي نَفْسِي إِنْ أَتَيْتُ إِلَّا مَا يُوحَىٰ  
إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا  
تَلَوْتُمْ عَلَيْهِمْ وَلَا أَذْرَبُكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا  
تَعْقِلُونَ ﴿١٦﴾ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ





(15) When Our verses are recited to them, those who do not aspire to meet Us say, "Bring us another Qur'ān besides this one or alter it." Tell them, "It does not behove me to alter it of my own accord. I follow only what has been revealed to me. If I disobey my Lord I fear the punishment of a momentous day." (16) Say, "If Allāh willed, I would not have recited it to you, nor would I have informed you about it. I have already lived a great portion of my life among you. Do you not understand?" (17) Who can be more oppressive than he, who invents lies against Allāh or denies His verses? The fact is that the criminal ones will never be successful.

### THE REPLY TO THE POLYTHEISTS WHEN THEY CALLED FOR ANOTHER QUR'ĀN OR THAT IT BE CHANGED

"Ma'alimut Tanzil" (v.2 p.347) reports from Sayyidina Qatādah رحمه الله عليه that five Makkans approached the Holy Prophet صلى الله عليه وسلم and told him, "If you want us to believe then bring another Qur'ān that does not forbid the worship of Lāt, Manāt and Uzzah. It should be a Qur'ān that does not speak ill of these idols. If Allāh has not revealed such verses, then you should make some yourself, or alter those of the Qur'ān. Write verses denoting mercy in place of those that mention punishment." On this occasion Allāh revealed the above verses.

The five persons were Abdullāh bin Abi Umayyah, Walid bin Mughiera, Makar bin Hafs, Amr bin Ubaydillah bin Abi Qais and Ās bin Āmir bin Hishām.

Allāh says, "When Our verses are recited to them, those who do not aspire to meet Us say, 'Bring us another Qur'ān besides this one or alter it.' Tell them, 'It does not behove me to alter it of my own accord. I follow only what has been revealed to me.'" Altering the Book of Allāh is an extremely terrible sin and will invoke severe punishment from Allāh.

The Holy Prophet صلى الله عليه وسلم is commanded to tell the disbelievers (*kuffār*) that just as he fears Allāh punishment if he alters the Qur'ān, he also fears "the punishment of a momentous day."

The task of the Holy Prophet صلى الله عليه وسلم was the propagation of the Qur'ān and the Shari'ah, not to fabricate his own commands. Allāh tells him, "Say, 'If Allāh willed, I would not have recited it to you, nor would I have informed you about it.'" However, he had done so because this was his task.

"I have already lived a great portion of my life among you." The Holy Prophet صلى الله عليه وسلم had lived with the Makkans for a period of 40 years before he announced his Prophethood. If he were one who sought fame from his claim, he would have told them a long while before that he was the Prophet. The fact that the Holy Prophet صلى الله عليه وسلم did not do this should have made them realise that he was definitely a true Prophet of Allāh. A true Prophet of Allāh can never alter the revelation sent to him. Therefore, Allāh asks them, "Do you not understand?"

"Who can be more Oppressive than he who invents lies against Allāh or denies His verses?" The Holy Prophet صلى الله عليه وسلم could never fabricate verses and alter

the Qur'ān. It was the disbelievers (*kuffār*) that oppressed themselves by denying Allāh's verses. Allāh says, "The fact is that the criminal ones will never be successful."

**Note:** "I have already lived a great portion of my life among you." Herein the polytheists are reminded that they were well aware of the fact that the Holy Prophet صلى الله عليه وسلم lived a very long time with them and he never lied to any of them. How could it then be possible that he could invent lies against Allāh?

This verse alludes to the pure and morally upright life of the Holy Prophet صلى الله عليه وسلم. He had lived with the Arabs for a long period, and they had complete knowledge of his behaviour. He was always true to them, yet they resorted to insulting him after he proclaimed Prophethood.

It is learnt from this verse that it is necessary to view the past behaviour of a person when he is nominated for a post. This may influence the appointment.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾ وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَفُضِّى بَيْنَهُمْ فِي مَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

(18) They worship besides Allāh what does not harm them nor benefits them, and they say, "These are our intercessors with Allāh." Say, "Are you informing Allāh of what He does not know in the heavens and in the earth? He is pure and exalted above what they ascribe unto him." (19) Mankind was but a single nation, then they differed. If it were not for a decree that issued forth from your Lord, the matter would have been decided between them with regard to what they differed in. (20) They say, "Why is a sign not revealed to him from his Lord?" Tell them, "The knowledge of the unseen is only with Allāh. So wait! Indeed I am waiting with you."

## THE DEVIATION OF THE POLYTHEISTS AND A REFUTATION OF THEIR DEEDS AND STATEMENTS

Allāh speaks of the foolishness of the polytheists who worship lifeless objects like idols. He says, "They worship besides Allāh what does not harm them nor benefits them.."

When they are told of their foolishness, they say that they realise that Allāh is their Deity but they worship these idols only because "These are our intercessors with Allāh."

However, common sense would tell them that they should worship and please the One whose pleasure they wish to attain. They should act in accordance with the commands of Allāh and Allāh has ordained via all His Prophets (*Anbiya*) عليهم السلام that one should abstain from polytheism (*shirk*). They instituted the practice of polytheism (*shirk*) from their own whims, whereas they should be following the injunctions of that Allāh Who they claim to really worship.

Their belief that the idols will intercede for them has been a product of their own doings, not a command of Allāh as they claim. Therefore Allāh instructs the Holy Prophet صلى الله عليه وسلم "Say, 'Are you informing Allāh of what He does not know in the heavens and in the earth?'" Whereas Allāh has complete knowledge of everything in the universe, why is it that He seems to have no knowledge of the fact that these idols will intercede? The reason is obvious i.e. this belief is totally incorrect.

*"He is pure and exalted above what they ascribe unto him."*

*"Mankind was but a single nation, then they differed."* All of mankind were believers in Oneness of Allāh (*Tauhid*), but later some people begin to commit polytheism (*shirk*). This caused the difference and split among man.

"Durrul Manthūr" (v.1 p.243) narrates from Sayyidina Qatādah رحمه الله عليه that all the people after Sayyidina Ādam عليه السلام were believers (*Mu'minīn*). Thereafter, when they started committing polytheism (*shirk*), Allāh sent Sayyidina Nūh عليه السلام to them. Although people commit polytheism (*shirk*) for a long time, Allāh does not send His punishment immediately. Allāh has fixed a term for them, where after the punishment comes to them. In this regard Allāh says, "If it were not for a decree that issued forth from your Lord, the matter would have been decided between them with regard to what they differed in."

With regard to the "decree" mentioned in this verse, certain commentators mention that it refers to the fixed term to which Allāh allows the people to continue. Thereafter, he sends His punishment to them, and all but the believers are destroyed.

Sayyidina Hasan رضي الله عنه says that Allāh has decided that retribution will only take place in the Hereafter. Therefore, none is really punished, nor rewarded in this world. One may refer to Surah Baqarah, where the commentary of the verse "Mankind was one community" will prove beneficial in this regard.

*"They say, 'Why is a sign not revealed to him from his Lord?'"* Since they were unwilling to accept the truth, they would ask to see miracles upon their demand. The insincerity of their demands can be ascertained by the fact that they never believed until then although numerous miracles were already shown to them.

*"Tell them, 'The knowledge of the unseen is only with Allāh. So wait! Indeed I am waiting with you.'" Only Allāh knows whether their demands would be fulfilled and when.*

Other commentators have interpreted this verse to mean that they should wait for Allāh's punishment because they refused to believe in the miracles that were displayed until then. Only Allāh knows when He will send the punishment.

وَاِذَا اَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ اِذَا لَهُمْ مَكْرٌ فِيْ ءَايَاتِنَا قُلِ اللّٰهُ اَسْرَعُ  
 مَكْرًا اِنَّ رُسُلَنَا يَكْتُبُوْنَ مَا تَمْكُرُوْنَ ﴿٢١﴾ هُوَ الَّذِى يُسَيِّرُكُمْ فِى الْبَرِّ وَالْبَحْرِ حَتّٰى اِذَا  
 كُنْتُمْ فِى الْفُلِكِ وَجَرَبَ عَلَيْهِمْ رِيْجٌ طَيِّبٌ وَفَرَحُوْا بِهَا جَاءَتْهَا رِيْجٌ عَاصِفٌ وَجَاءَهُمُ  
 الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُوْا اَنْهُمْ اُحِيطَ بِهِمْ دَعَوْا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ لَئِنْ اَنْجَيْنَا  
 مِنْ هٰذِهِ لَنَكُوْنَنَّ مِنَ الشَّاكِرِيْنَ ﴿٢٢﴾ فَلَمَّا اَنْجَيْنَاهُمْ اِذَا هُمْ يَبْغُوْنَ فِى الْاَرْضِ بِغَيْرِ  
 الْحَقِّ يَتَّبِعُهَا النَّاسُ اِنْمَّا بَعْضُكُمْ عَلَىٰ اٰفْسُكُمْ مُّتَعٍ الْحَيٰوةِ الدُّنْيَا ثُمَّ اِلَيْنَا مَرْجِعُكُمْ  
 فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٣﴾

(21) When We let people taste of mercy after a difficulty has afflicted them, they suddenly have a plot against Our verses. Say, "Allāh is swifter in planning. In deed Our messenger angels record whatever you plot." (22) It is He Who allows you to travel on land and sea, until the time comes when you are in a ship and it sails with them by a fair wind. They are happy therein, when a strong wind strikes them and the waves come to them from every side. They think that they are surrounded and supplicate to Allāh having sincere faith in Him. (They say) "If You rescue us from this we will certainly be from among the grateful ones." (23) When He rescues them, they suddenly start wreaking havoc in the land without warrant. O people! Your anarchy is only to your detriment. You enjoy the pleasures of this world, then you shall return to Us, when We will inform you of what you used to do.

## ALLĀH TRANSPORTS PEOPLE ON LAND AND SEA AND RESCUES THEM WHEN IN DESPERATION

"Ruhul Ma'āni" (v.11 p.93) reports that a severe seven year drought afflicted the people of Makkah. They told the Holy Prophet صلى الله عليه وسلم that they would accept Islām if the drought was removed from them because of his supplications (*du'ās*). However, when Allāh accepted the supplication (*du'ā*) of the Holy Prophet صلى الله عليه وسلم and caused the drought to end, they resumed their former ways and continued to harass the Holy Prophet صلى الله عليه وسلم and the Muslims.

Allāh says, "When We let people taste of mercy after a difficulty has afflicted them, they suddenly have a plot against Our verses" (they taunt, tease and make attempts to harm Islām and the Muslims).

"Say, 'Allāh is swifter in planning.'" He shall punish them for their misdeeds. "Indeed Our messenger angels record whatever you plot."

Coupled with Allāh's knowledge, the records of the angels will testify against them to condemn them to Hell.

Although the verse may refer specifically to the above incident, the purport is general and applicable to all situations. Man always forgets the favours of Allāh upon Him after being relieved from his difficulties. Little does he realise

that he is prone to fall into many similar situations in the future, when he will once again require Allāh's assistance. He also fails to realise that he will have to face Allāh personally on the Day of Judgement.

*"It is He Who allows you to travel on land and sea."* Allāh has allowed man to devise many modes of transport with which he is able to travel great distances and even cross the vast oceans. This facilitates his acquisition of many things which he requires.

The great ships of the past were unable to move without the help of the wind, which is from Allāh only. Allāh says, *"If Allāh wills, He could stop the winds, whereby the ships would stand stationary on the surface of the sea."* [Surah Shura (42), verse 33]

Allāh says, *"until the time comes when you are in a ship and it sails with them by a fair wind. They are happy therein, when a strong wind strikes them and the waves come to them from every side. They think that they are surrounded and supplicate to Allāh having sincere faith in Him. (They say) 'If You rescue us from this we will certainly be from among the grateful ones.'"*

However, as all disbelievers (*kuffār*), they fail to uphold their promises. Allāh says, *"When He rescues them, they suddenly start wreaking havoc in the land without warrant."* They then continue to sin and harm people relentlessly. Added to the despicable act of breaching their pledge, they still add fuel to fire by sinning.

Allāh warns them, *"O people! Your anarchy is only to your detriment. You enjoy the pleasures of this world (that are insignificant in respect of the things of the Hereafter), then you shall return to Us, when We will inform you of what you used to do."* Because of these crimes, they will be punished in Hell (*Jahannam*).

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أُنْزِلَتْهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ  
النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازِيدَتْ وَطَرَهَا أَهْلُهَا أَنَّهُمْ  
قَدْ زُورُوا عَلَيْهَا أَتْنَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبْ بِالْأَمْسِ  
كَذَلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

(24) The similitude of the worldly life is like the water that We send from the sky, with which the plants of the earth that man and animals eat mingle. Until the earth adopts her splendour, becomes beautified, and her inhabitants think that they are her masters, Our command comes to her by night or by day, turning her into a pile of harvest; as if it had not existed before. Thus do We expound the verses for those who ponder.

## THE TRANSITORY NATURE OF THE WORLD

In this verse Allāh warns those who attach importance to this world that they should not be so engrossed therein at the expense of their life in the

Hereafter. This is so since this world is extremely short-lived and will perish very soon.

Allāh says, "The similitude of the worldly life is like the water that We send from the sky, with which the plants of the earth that man and animals eat mingle." As a result of this interaction between the rain and the plants, vegetation begins to flourish. Referring to the thriving of vegetation Allāh says, "Until the earth adopts her splendour, becomes beautified, and her inhabitants think that they are her masters, Our command comes to her by night or by day, turning her into a pile of harvest; as if it had not existed before."

It is the same with people. They think that their civilisations and dynasties will last forever. However, the time comes when the individuals of these kingdoms die and gradually the entire empire crumbles, never to rise again. Flourishing businesses and plantations have so often failed and have fallen to bits. Thereafter everyone shall be ushered before Allāh. All their wealth and riches will be wasted if they are to be led to Hell. In comparison to Heaven (Jannah), they will realise that everything of this world was absolutely insignificant.

"Thus do We expound the verses for those who ponder." Only these people take heed and desist from sins.

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾ لِلَّذِينَ أَحْسَنُوا  
الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا  
خَالِدُونَ ﴿٢٦﴾ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۚ مَا لَهُمْ مِنَ اللَّهِ  
مِنْ عَاصِمٍ ۖ كَانَمَا أَغَشِيَتْ وَجُوهَهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا  
خَالِدُونَ ﴿٢٧﴾

(25) Allāh calls towards the Home of Peace. He guides whom He wills to the straight path. (26) For those who do righteous deeds shall be The Best and more. Neither darkness, nor any disgrace will cross their faces. These are the inhabitants of Heaven (Jannah), in which they will abide forever. (27) As for those who earn evil deeds, the retribution for evil will be the like thereof and their faces will be covered in disgrace. There shall be no protector for them from Allāh. It will be as if their faces are covered by a part of an extremely dark night. These are the inhabitants of the Fire, in which they shall abide forever.

## THE PEOPLE OF HEAVEN (JANNAH) AND THE EVIL PLIGHT OF THE DISBELIEVERS (KUFFĀR)

'Allāh calls towards the Home of Peace heaven (Jannah).'' The Religion (Dīn) of Islām guarantees peace for the Muslim in both the worlds. Heaven (Jannah) is referred to as the "Home of Peace" because there shall be absolutely no difficulty and hardship there. As mentioned in Surah Mā'idah [Surah 5, verse 16], the beliefs

and actions that lead a person towards Heaven (*Jannah*) are called the "Paths of Peace" and the people of Heaven (*Jannah*) will greet each other with Salām (invocations of peace), as mentioned earlier in verse 10 of this Surah, "Their call therein shall be, 'O Allāh! You are Pure!' and their greeting will be Salām."

Allāh says in Surah Yāsīn, "They will have a greeting of peace from the Most Merciful Lord." Even the angels will greet the people of Heaven (*Jannah*) with words of Salām. Allāh says in Surah Ra'd, "The angels will enter upon them [the people of Heaven (*Jannah*)] from every door saying, 'Peace be upon you because of the patience that you exercised. How blissful is the outcome of the Hereafter!'"

Inviting the Caesar of Rome to Islām, The Holy Prophet صلى الله عليه وسلم wrote, "Accept Islām. You will be left in peace and you will receive your reward twice." [Bukhari v.1 p.5]

"He guides whom He wills to the straight path." This is the path that will lead to Heaven (*Jannah*) and comprises of correct beliefs and good deeds.

"For those who do righteous deeds shall be The Best and more." Commentators have mentioned that "Husna" ("The Best") refers to Heaven (*Jannah*). The people there will not be short of any blessing or bounty. However, they will receive an extra boon (referred to as "and more"), which will be seeing Allāh Himself. This has been reported from the Holy Prophet صلى الله عليه وسلم by many Companions (*Sahāba*) رضى الله عنهم, as recorded in "Durrul Manthūr" (v.2 p.305).

Muslim reports from Sayyidina Suhayb رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, "When the people of Heaven (*Jannah*) will enter Heaven (*Jannah*), Allāh will ask them what more they require. They will submit, '(What more can we want) Have You not illuminated our faces and entered us into Heaven (*Jannah*)?' Thereafter the veils will be lifted and they will behold Allāh. They cannot be given anything more beloved than the sight of their Lord." Thereafter, the Holy Prophet صلى الله عليه وسلم recited the verse, "For those who do righteous deeds shall be The Best and more." [Muslim v.1 p. 100]

Further enumerating their rewards Allāh says, "Neither darkness, nor any disgrace will cross their faces." Allāh says in Surah Qiyāmah, "Many faces on that Day will be resplendent, beholding the sight of their Lord." [Surah 75, verses 22,23]

Says Allāh in Surah Mutaffifin, "You will recognise the resplendence of bounties on their faces." [Surah 83, verse 24]

The Holy Prophet صلى الله عليه وسلم has mentioned, "I shall recognise my Ummah from the others by the brilliance of their faces, hands and feet because of ablution (*wudhu*)."

 [Mishkāt p. 40]

"These are the inhabitants of Heaven (*Jannah*), in which they will abide forever."

Thereafter Allāh makes mention of the people of Hell. He says, "As for those who earn evil deeds, the retribution for evil will be the like thereof.." None will be oppressed and their punishment will be because of their own doings. "...and their faces will, be covered in disgrace. There shall be no protector for them from Allāh. It will be as if their faces are covered by a part of an extremely dark night."

Allāh says in Surah Zumar, "On the Day of Judgment (*Qiyāmah*), you will see

that the faces of those who lied about Allāh will be dark. Is there not an abode in Hell for the arrogant?" [Surah 39, verse 60]

Says Allāh in Surah Abas, "On that Day many faces will be covered in dust and hideousness. These will be the sinful disbelievers." [Surah 80, verse 40-42]

Allāh concludes by saying, "These are the inhabitants of the Fire, in which they shall abide Forever."

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائُكُمْ فَرَلَيْنَا بَيْنَهُمْ  
وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ ﴿٢٨﴾ فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا  
عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ ﴿٢٩﴾ هُنَاكَ تَبْلُوا كُلُّ نَفْسٍ مِمَّا آسَفَتْ وَرُدُّوْا إِلَى اللَّهِ  
مَوْلَاهُمُ الْحَقِّ وَصَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾

(28) The day when We will gather them all together, We shall then tell those who constituted polytheism (shirk), "You and your partners remain where you are!" Then We will separate them and their partners will say, "You never worshipped us!" (29) "Allāh suffices as Witness between us and you. The fact of the matter is that we were unaware of your worship." (30) At that instance every soul will analyse what it had done before. They will be returned to Allāh, their True Master and whatever lies they invented will be lost to them.

## FALSE GODS WILL DISCLAIM THEIR WORSHIPPERS

Describing the Day of Judgment Allāh says, "The day when We will gather them all to gether, We shall then tell those who committed polytheism (shirk), 'You and your partners remain where you are!'" This will be so that they can see how they will be dealt with.

"Then We will separate them and their partners will say, 'You never worshiped us!' When the worshippers will insist that they did worship them, the false deities will say, "Allāh suffices as Witness between us and you. The fact of the matter is that we were unaware of your worship."

The polytheists and disbelievers (*kuffār*) will blatantly lie on the Day of Judgment, as was discussed in verses 22 to 24 of Surah An'am (Surah 6) where Allāh says, "The day when We shall gather them all together and then ask those who ascribe partners, 'Where are the partners that you laid claim to?' Then their only ploy will be to swear, 'By Allāh? our Lord, we never perpetrated polytheism (shirk)! See how they lie against themselves, and that which they fabricated shall be lost to them.'" On this day all relationships will be severed and there shall be none to assist. Those gods that the polytheists thought would intercede for them will also be in the Fire with them. Allāh says in Surah An'am, "We do not see your intercessors whom you claimed as partners with you. Indeed your relations have been severed and what you claimed has been lost to you." [Surah 6, verse 94]

At the end Allāh says, "At that instance every soul will analyse what it had done



before." People will then realise the error of their ways and the light will dawn upon them that the hopes that they pinned in their gods were wasted.

"They will be returned to Allāh, their True Master and whatever lies they invented will be lost to them." While the word "Mawla" is translated here as "Master," in Surah Muhammad it is translated as "Protecting Friend" Helper when Allāh says, "As for the disbelievers, there shall be no Protecting Friend for them." [Surah 47, verse 11]

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالَةُ فَأَنَّى تُصْرَفُونَ

32

(31) Say, "Who provides for you from the sky and the earth? Or who is in control of the ears and eyes? Or who extracts the living from the dead and the dead from the living? And who plans all matters?" They will shortly reply, Allāh! Tell them, "Do you then not fear?" (32) So that Allāh is your True Lord! After the truth there is only deviation. So where are you wandering off to?

### THE POLYTHEISTS ARE ASKED WHO PROVIDES FOR THEM, WHO CONTROLS THEIR EARS AND EYES AND WHO PLANS ALL MATTERS?

Allāh instructs that all those who commit polytheism (*shirk*) should be asked, "Who provides for you from the sky and the earth? Or who is in control of the ears and eyes (by giving these to you or taking them away if He pleases)? Or who extracts the living from the dead and the dead from the living? And who plans all matters?"

Unable to find another answer "They will shortly reply, 'Allāh!' Tell them, 'Do you then not fear?'" i.e. Do you not fear that despite knowing this, you still do not accept Him as your Sustainer and Master?

By worshipping these false gods while accepting Allāh as the True Deity, these people are in manifest deviation. Allāh says, "So that Allāh is your True Lord! After the truth there is only deviation." Besides these two options there is no third. Allāh then says that once the truth has been made apparent to you, "where are you wandering off to?"

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوَ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَسْبُدُّ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ ﴿٣٤﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى

الْحَقُّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا  
يُنْبِئُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

(33) Thus the word of your Lord is justified against the disobedient that they will definitely not believe. (34) Say, "Are there any of your partners who can create from nothing and then reproduce it? Say, "Allāh creates from nothing and then reproduces. So where are you wandering astray?" (35) Say, "Allāh guides to the truth! So is He Who guides to the truth more worthy of following or he who cannot find guidance unless he is shown the way? So what ails you? How do you judge?" (36) Most of them only follow speculation. Indeed speculation is of no significance before the truth. Without doubt Allāh has perfect knowledge of what you do.

### FURTHER QUESTIONS FOR THE POLYTHEISTS AND INVITING THEM TO ONENESS OF ALLĀH (TAUHĪD)

Allāh says with regard to those Polytheists who refuse to yield to the truth, "Thus the word of your Lord is justified against the disobedient that they will definitely not believe." Herein is consolation for the Holy Prophet صلى الله عليه وسلم, telling him that he need not grieve excessively over the disbelief of the disbelievers (*kuffār*) because their fate has been predetermined.

"Say, 'Are there any of your partners who can create (a thing) from nothing and then reproduce it (after death)?' Say, 'Only Allāh creates from nothing and then reproduces them. So (after receiving this news) where are you wandering astray?'"

Thereafter Allāh says, "Say, 'Allāh guides to the truth! So is He Who guides to the truth (i.e. Allāh) more worthy of following or he who cannot find guidance unless he is shown the way? So what ails you? How do you judge?'" i.e. Why do you worship these false deities instead of Allāh when they have no clue about the truth?

Then, describing the Polytheists, Allāh says, "Most of them only follow speculation." In their lopsided speculation, they resort to polytheism (*shirk*).

Therefore Allāh warns, "Indeed speculation is of no significance before the truth." Doing something without proof and justification is sheer ignorance.

Concerning the idols of the Polytheists, Allāh says in Surah Najm, "These are merely names which you and your forefathers have kept, for which Allāh has not revealed any warrant. They follow only assumptions and what their whims fancy whereas guidance has already come to them from their Lord." [Surah 53, verse 23]

"Without doubt Allāh has perfect knowledge of what you do." He will give the recompense accordingly.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ  
الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ

وَادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّابٌ كَذَّابٌ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَتْ عَقِبَةُ الظَّالِمِينَ ﴿٣٩﴾ وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾

(37) This Qur'ān is not such as could be fabricated and from another besides Allāh. However, it verifies those Books that preceded it and is an exposition of necessary injunctions. There is no doubt in it and it proceeds from the Lord of the universe. (38) Do they say that he fabricated it? Tell them, "Then produce a single Surah the like thereof and call whoever you can besides Allāh, if you are truthful." (39) However, they deny that, the knowledge of which they could not encompass, and the outcome of which has not yet come to them. Thus did those before them deny. So see what will be the plight of the oppressors. (40) Of them is he who believe in it and he who does not believe in it. Your Lord is best aware of those who spread corruption. (41) If they deny, then say (to them), "For me is my deeds and for you is your deeds. You are absolved of what I do and I am absolved of what you do."

## THE TRUTH OF THE QUR'ĀN AND THE CHALLENGE TO PRODUCE A SURAH LIKE THOSE IN THE QUR'ĀN

After elucidating the proofs of Oneness of Allāh (*Tauhīd*), Allāh now establishes the veracity of the Qur'ān. This further emphasises the truthfulness of the Holy Prophet صلى الله عليه وسلم.

Allāh says, "This Qur'ān is not such as could be fabricated and from another besides Allāh. However, it verifies those Books that preceded it and is an exposition of necessary injunctions. There is no doubt in it and it proceeds from the Lord of the universe."

Thereafter, in establishing the truth of the Qur'ān, Allāh offers the challenge to those who doubt its veracity. Allāh says, "Do they say that he fabricated it? Tell them, 'Then produce a single Surah the like thereof and call whoever you can besides Allāh, if you are truthful.'" The commentary of this was given in Surah Baqarah under the verse, "If you are in doubt with regard to what We have revealed upon our slave, then produce a Surah the like thereof And call your allies besides Allāh if you are truthful." [Surah 2, verse 23]

The first challenge was to produce ten Surahs like those of the Qur'ān, as mentioned in Surah Hūd, where Allāh says, "Or do they say, 'He has fabricated it.' Say, 'Produce ten fabricated Surahs the like thereof and, besides Allāh, call whomsoever you can if you are truthful.'" Thereafter, the challenge was lightened to one Surah. Allāh says in Surah Bani Isrā'īl, "Say, 'If mankind and Jinn combine to produce the like of this Qur'ān, they would not be able to produce its example even if they are

assistants to each other.'" None has produced the like of even a small Surah of the Qur'ān until today, and none will ever be able to do so in future.

Once the truthfulness of the Qur'ān has been proven, the truth of the apostleship of the Holy Prophet صلى الله عليه وسلم is also automatically established.

Thereafter Allāh says, "However, they deny that, the knowledge of which they could not encompass, and the outcome of which has not yet come to them." They do not even attempt to understand the Qur'ān, yet they deny it. However, they will soon see the outcome of their denial when they will be humiliated and destroyed even in this world. Otherwise, if they die in disbelief (*kufr*), they will certainly see their punishment in the Hereafter. Allāh reminds them, "Thus did those before them deny. So see what will be the plight of the oppressors."

"Of them is he who believes in it and he who does not believe in it. Your Lord is best aware of those who spread corruption." Allāh consoled the Holy Prophet صلى الله عليه وسلم that he should not be overly concerned about those who do not believe in him. There will always be such people. They will have to suffer the consequences thereof.

Then Allāh instructs the Holy Prophet صلى الله عليه وسلم saying, "If they deny, then say, 'For me is my deeds and for you is your deeds. You are absolved of what I do and I am absolved of what you do.'" They will receive their punishment, while the Holy Prophet صلى الله عليه وسلم and the believers (*Mu'minīn*) will receive their rewards, In the Here after.

وَمِنْهُمْ مَّن يَسْتَعِينُ إِلَيْكَ أَفَأَنْتَ تَسْمِعُ الصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾ وَمِنْهُمْ مَّن يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الصُّمَّ وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَسُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾ وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ فَاِلْتِنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَعِزُّونَ سَاعَةً وَلَا يَسْتَقِيمُونَ ﴿٤٩﴾ قُلْ أَرَأَيْتُمْ إِنِ اتَّخَذْتُمْ عِزَابَهُ بَيْنَتًا أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾ أَتَمَّ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ءَأَلْتُمْ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

﴿ 53 ﴾ وَيَسْتَبِشِرُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ

(42) Of them are those who listen intently to you. Can you make the deaf hear when they can not even understand? (43) Of them is he who looks at you. Can you show the way to the blind when they cannot see? (44) Undoubtedly Allāh does not oppress people in the least, but people oppress their own selves. (45) The Day when We will gather them it will be as if they had only stayed a little while of a day, and they will recognise each other. Verily those people have lost who denied the meeting with Allāh and were not rightly guided. (46) If We were to show you a part of what We have promised them, or We were to claim your soul, then unto Us shall be their return. Then Allāh shall be Witness over what they do. (47) For every nation there was a messenger. So since their messenger came to them, their matter will be decided with justice and they will not be oppressed. (48) They say "When shall this promise materialise if you are truthful. (49) Say, "I do not possess the power to hurt myself, nor to benefit myself except what Allāh wills. There is an appointed term for every nation. When their term approaches they cannot postpone it for even a little while, nor can they bring it forward." (50) Say, "Tell me. If His punishment comes to you at night or during the day, then what was it that the criminal ones sought to hurry?" (51) Will it be that you believe when it occurs? "Do you believe now, when you used to seek to hasten it?" (52) Then it will be told to those who oppress, "Taste the everlasting punishment! You will only be punished in accordance to what you used to earn." (53) They ask you, "Is it really the truth?" Tell them, "Yes! By my Lord! It is the truth! And you will not be able to escape."

## THE IGNORANCE OF THOSE WHO DENY, A SCENE OF JUDGMENT DAY (QIYĀMAH) AND THE PROMISE OF PUNISHMENT IN THIS WORLD

These verses further emphasise the rebellion and obstinacy of the disbelievers (*kuffār*) and polytheists. Allāh begins by saying, "Of them are those who listen intently to you (they hear without the slightest intention of practising). Can you make the deaf hear when they cannot even understand?" Not only do they behave like deaf people when listening to the Holy Prophet صلى الله عليه وسلم but they seem to have lost their faculty of understanding as well. It is therefore impossible to convince them of anything.

A similar discussion has passed in Surah Anfāl, where Allāh said, "And do not be like those who say, 'We hear,' but they do not hear." [Surah 8, verse 21]

Thereafter Allāh continues on a similar note, "Of them is he who looks at you. Can you show the way to the blind when they cannot see?"

"Undoubtedly Allāh does not oppress people in the least, but people oppress their own selves." Part of their oppression is that they do not utilise their faculty of thought and their senses. Even if they understand, they behave obstinately and refuse to submit.

Then Allāh depicts the Day of Judgement. He says, "The Day when We will gather them it will be as if they had only stayed a little while of a day, and they will

recognise each other." Because of the severity of the Day of Judgment, people will forget all the years and centuries that they spent in this world and in the grave. They will think that they spent only a short while in the world.

Although they will recognise each other, this recognition will not benefit them at all. Not only will they refuse to assist each other, they will curse each other instead.

Allāh says in Surah Rūm, "*The day when Judgment day (Qiyāmah) will dawn, the criminals will swear on oath saying, 'We never tarried more than a moment.' In this manner were they ever retrogressing.*" [Surah 30, verse 55]

"*Verily those people have lost who denied the meeting with Allāh and were not rightly guided.*" They have destroyed themselves by not adopting the path of Belief (Imān) in this world.

"*If We were to show you a part of what (punishment) We have promised them, or We were to claim your soul, then unto Us shall be their return.*" It makes no difference if the disbelievers (kuffār) are punished in this world or not because Allāh will still punish them when they all return to Him on the Day of Judgment. Punishment in this world is not necessary. Allāh is at liberty to punish the disbelievers (kuffār) either before the demise of the Holy Prophet صلى الله عليه وسلم or after he had left the world. In any event, the disbelievers (kuffār) will have to reach the Ākhirah (Hereafter) Where they will be punished.

"*Then Allāh shall be Witness over what they do.*" Allāh knows everything, and none will be able to escape Him on the Day of Judgment, even though they feel they have escaped by not being punished in this world.

"*For every nation there was a messenger. So since their messenger came to them, their matter will be decided with justice and they will not be oppressed.*" On the Day of Judgement, all the Prophets (Anbiya) عليهم السلام will testify before Allāh regarding their Ummahs. They will say who were the believers and who were not.

Allāh says in Surah Nisā, "*How will it be when We shall bring forth from every nation a witness and call you [Oh Muhammad صلى الله عليه وسلم] to witness over all of them?*" [Surah 4, verse 41]

Similarly Allāh say in Surah Zumar, "*The earth will illuminate with the light of her Lord, the records of deeds will be placed, and the Prophets and witnesses will be brought. Judgement will be passed between them with the truth (justice), and they will not be oppressed.*" [Surah 39, verse 69]

Other commentators interpret the verse to mean that when every Prophet صلى الله عليه وسلم came to his nation, many of them denied him and refused to accept his message. When this happened, the decision of Allāh was passed with justice that they should be punished. Consequently they were destroyed in this world. This was not oppressive since they rejected after they were already forewarned.

"*They say 'When shall this promise materialise if you are truthful?'*" They asked the Prophets (Anbiya) عليهم السلام to bring the punishment to them. Instead of deriving benefit from the grace Allāh granted them and repenting, they foolishly used the opportunity to fall deeper into rejection and disbelief (kufr).

"Say, 'I do not possess the power to hurt myself; nor to benefit myself; except what Allāh wills.'" i.e. If I cannot harm nor benefit myself, how can I bring the punishment to you?

"There is an appointed term? for every nation. When their term approaches they cannot postpone it for even a little while, nor can they bring it forward." The punishment will come at its fixed hour. Those who are destined to be punished in both the worlds will receive their punishment accordingly, while the others will definitely be punished in the Hereafter. There incessant foolish requests for punishment will not affect the predetermined hour that Allāh has fixed.

"Say, 'Tell me. If His punishment comes to you at night or during the day, then what was it that the criminal ones sought to hurry?' When all are aware of the fact that Allāh's punishment is extremely severe, what prompts them to ask for it? What is so desirable in it that they seek to hasten it? Since there is nothing desirable in the punishment, it means that they merely asked for the punishment sarcastically.

"Will it be that you believe when it occurs?" Then it will be too late and not accepted from them. They will then be told, "Do you believe now, when you used to seek to hasten it?" Belief (Imān) is only accepted before the arrival of Allāh's punishment.

"Then it will be told to those who oppress, 'Taste the everlasting punishment! You will only be punished in accordance to what you used to earn.'" None will be oppressed by having to suffer punishment in excess of his sins.

"They ask you, 'Is it really the truth?' Tell them, 'Yes! By my Lord! it is the truth! And you will not be able to escape.'" No matter where people will try to escape they will not be able to, since everything is within Allāh's dominion.

Allāh says in Surah Ankabūt, "You can never escape (from Allāh's punishment) on earth, nor in the sky. You have no protecting friend, nor any helper besides Allāh." [Surah 29, verse 22]

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ. وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ  
وَفُضِيَ بَيْنَهُم بِالْقِسْطِ. وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ

56

(54) If only every oppressive soul possessed whatever is in the earth, it would offer it in ransom. They will hide their remorse when they see the punishment. The matter will be decided between them with justice and they will not be oppressed. (55) Behold! To Allāh belongs whatever is in the heavens and the earth. Behold! Indeed the promise of Allāh is true, but most of them do not know. (56) He gives life and death and to Him shall you return.

## THE OPPRESSORS WILL WANT TO OFFER THE CONTENTS OF THE EARTH AS RANSOM FOR THEIR SOULS AND THEIR MATTER WILL BE DECIDED WITH JUSTICE

By rejecting the truth in this world, the disbelief (*kuffār*) and polytheists oppressed themselves because they were subjecting themselves to the punishment of the Hereafter. When they will witness the great punishment awaiting them in the Hereafter, they will be so scared that they will be prepared to offer in ransom for their souls the contents of the entire world if they possessed it. However, even if they could, it would be rejected.

Allāh says in Surah Āl Imrān, "Verily those who disbelieve and die as disbelievers, the earth full of gold shall never be accepted from any of them if they ever wish to offer it as ransom. Theirs shall be a painful punishment and they shall have no helpers." [Surah 3, verse 91]

Allāh says in Surah Mā'idah, "Indeed those who disbelieve, if they possessed all within the earth and the like thereof in addition to ransom themselves from the punishment of the Day of Judgement, it will not be accepted from them. Theirs shall be a painful punishment. They will try to escape from the fire, but they will not be able to escape and theirs will be a permanent chastisement." [Surah 5, verses 36, 37]

"They will hide their remorse when they see the punishment. The matter will be decided between them with justice and they will not be oppressed." Then they will regret that they were never believers (*Mu'minīn*), but it will be too late.

"Behold! To Allāh belongs whatever is in the heavens and the earth." Allāh controls everything and is perfectly able to grant due retribution to all.

"Behold! Indeed the promise of Allāh is true, but most of them do not know." They still doubt the matter.

"He gives life and death and to Him shall you return." This fact is apparent before every person. Therefore one cannot doubt the fact that Allāh has the ability to resurrect people after their deaths.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

58

(57) O people! Indeed an Advice has come to you from your Lord, a Cure for what is in the breasts, Guidance and a Mercy to the believers. (58) Say, "With the grace of Allāh and His mercy, with this you should rejoice! It is better than what they accumulate.

## THE QUR'ĀN IS AN ADVICE, A CURE, A GUIDANCE AND A MERCY

After addressing the disbelievers (*kuffār*), Allāh now addresses the believers



(*Mu'minīn*). However, He uses the words, "O people!" because the Qur'ān has been revealed for the benefit of the whole of mankind. Allāh says those who have been blessed with Allāh's grace and mercy (by way of the Belief (*Imān*) that He granted them), should be joyous about this because it is superior to all the wealth that the disbelievers (*kuffār*) amass.

The Qur'ān is described as an "Advice" because it contains detailed guidelines regarding those things that should be abstained from, as well as the various injunctions and points of noble morals and character. It also advises people about the matters of the Hereafter.

It is further described as a "Cure for what is in the breasts" because it cures illnesses of the heart like pride, jealousy, greed, love of the world, arrogance, etc. A person can rid himself of these by practising the injunctions of the Qur'ān.

Although the Qur'ān is a "Guidance and a Mercy" for the whole of mankind, Allāh specifies 'for the believers.' This has been mentioned because the believers (*Mu'minīn*) are the ones who truly benefit from the Qur'ān. This is similar to the opening verse of Surah Baqarah where Allāh mentions, "guidance for those who possess piety (*taqwa*)." [Surah 2, verse 2]

"Say, 'With the grace of Allāh and His mercy, with this 'you should rejoice! - The author of "Madārikut Tanzīl" writes that this verse refers to the Qur'ān and the Religion (*Dīn*) of Islām. Through His grace, Allāh revealed the Qur'ān and was then Merciful enough to grant people the guidance to accept Islām so that they could benefit from the Qur'ān.

These are bounties that are truly worthy of gratitude since they accord a person success and salvation in both the worlds. Happiness should be expressed for such things. Being boastful with regard to the bounties conferred in this world has been prohibited in the Shari'ah. This will cause a person to forget Allāh and look down on others.

Allāh says in Surah An'ām, "When they forgot the advice given to them, We opened to them the doors to all things. Until the time came that they rejoiced (gloatingly) over what was given to them, We suddenly gripped hold of them, leaving them confounded." [Surah 6, verse 44]

Says Allāh in Surah Qasas with regard to the haughty Qārūn, "When his people told him, 'Do not be boastful, for verily Allāh does not like the boastful.'" [Surah 28, verse 76]

One is encouraged to rejoice about the boons of the Hereafter because the love of this world has no bearing on these. In fact, doing so will also cause one to express gratitude to Allāh.

"It is better than what they accumulate." The bounties of Islām and the Qur'ān far excel the temporary riches and wealth that the disbelievers (*kuffār*) amass in this world.

قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ إِنَّ اللَّهَ

أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾ وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ  
يَوْمَ الْقِيَمَةِ إِنْ اللَّهُ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

(59) Say, "Tell me about the sustenance that Allāh has provided for you, some of which you make Unlawful (*Harām*), and others Lawful (*Halāl*).” Say, "Has Allāh permitted you or are you inventing lies against Allāh?" (60) What do those who invent lies against Allāh think about the Day of Judgment (*Qiyāmah*)? Undoubtedly Allāh is Most Gracious with people but most of them do not know.

### MAKING SOMETHING LAWFUL (*HALĀL*) OR UNLAWFUL (*HARĀM*) OF ONE’S OWN ACCORD IS EQUIVALENT TO ATTRIBUTING LIES TO ALLĀH

Allāh has created mankind and provides their sustenance for them. He then sent the Prophets (*Anbiya*) عليهم السلام and the various divine scriptures to inform man about what was Lawful (*Halāl*) and what was Unlawful (*Harām*) from all that He has provided. Only Allāh reserves the authority to make things Lawful (*Halāl*) and Unlawful (*Harām*). These injunctions have been clearly elucidated in the Qur’ān and the Ahādīth of the Holy Prophet صلى الله عليه وسلم

Allāh says in the above verses, "Say, 'Tell me about the sustenance that Allāh has provided for you, some of which you make Unlawful (*Harām*), and others Lawful (*Halāl*).' Say, 'Has Allāh permitted you (to make things Lawful (*Halāl*) and Unlawful (*Harām*)) or are you inventing lies against Allāh?" By making things Lawful (*Halāl*) and Unlawful (*Harām*), these people actually attribute the ruling to Allāh. Nothing becomes Lawful (*Halāl*) and Unlawful (*Harām*) by their legislation.

Details of the evil practices of the polytheists in this regard has passed in Surah Mā'idah, where Allāh says, 'Allāh did not ordain the "*Bahīrah*," nor the "*Sā'ibah*," nor the "*Wasīlah*" nor the "*Hām*," but the disbelievers (*kuffār*) had invented a lie about Allāh. And most of them have no understanding." [Surah 5, verse 103]

Mention is also made of the same in evil practice in Surah An'ām, where Allāh says, "They say of their assumption, 'These are livestock and crops that are restricted. Only those people whom we approve of may eat from it..." [Surah 6, verses 138, 139]

Among the Ummah of the Holy Prophet صلى الله عليه وسلم there are many people who refrain from certain permissible things as if they were Unlawful (*Harām*). They also carry out various customs in which certain foods are declared Unlawful (*Harām*) for men. These are all reminiscent of the practices of the polytheists.

"What do those who invent lies against Allāh think about the Day of Judgment (*Qiyāmah*)?" Because of their disbelief in the Day of Judgement, they act the way they do. This is because they have no fear of Allāh's punishment in the Hereafter.

"Undoubtedly Allāh is Most Gracious with people but most of them do not know"

It is because of Allāh's grace that He has conferred on man the faculty of understanding. Using this, man is able to discern between right and wrong and is also able to interpret the injunctions of Allāh concerning Lawful (*Halāl*) and Unlawful (*Harām*). However, there are still those who do not value this faculty and fail to utilise it. They continue to commit disbelief (*kufr*) and stray further from Allāh's Religion (*Dīn*).

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ  
شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي  
السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

(61) We are Witnesses to whatever condition you [O Muhammad صلى الله عليه وسلم] are in, to whatever portion of the Qur'ān you are reciting and to every action that you (O people) may be doing, when you are engaged therein. Not an atom's weight in the earth and in the sky escapes the knowledge of your Lord. And there is nothing smaller or larger than this that is not in the clear Book.

### ALLĀH'S KNOWLEDGE ENCOMPASSES EVERYTHING

This verse describes the complete knowledge of Allāh. Allāh says, "We are Witnesses to whatever condition you [O Muhammad صلى الله عليه وسلم] are in, to whatever portion of the Qur'ān you are reciting and to every action that you (O people) may be doing, when you are engaged therein." No action is hidden from Allāh.

He says further, "Not an atom's weight in the earth and in the sky escapes the knowledge of your Lord." This refers to the knowledge of everything, even what is beyond the sky and beneath the earth. Allāh has only mentioned the things in the heavens and the earth because these are visible before everyone.

"And there is nothing smaller or larger than this that is not in the clear Book." i.e. All of this is recorded in the Protected tablet (*Lowhul Mahfūz*). Allāh has knowledge of everything that has been created, that will be created and that has not yet been created.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا  
وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلُ  
لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

(62) Lo! Verily for the friends of Allāh there shall be no fear, nor shall they grieve. (63) Those who believe and adopt piety (*taqwa*). (64) For them shall be glad tidings in the life of this world and in the Hereafter. There is nothing to change the words of Allāh. This is the greatest success.

## THE AWLIYA (FRIENDS) OF ALLĀH WILL NEITHER EXPERIENCE FEAR NOR GRIEF

"Lo! Verily for the friends of Allāh there shall be no fear, nor shall they grieve." The Arabic word 'Awliya' is the plural of the word 'Wali' (friend or companion). Allāh then describes who the Awliya are. He says that they are "Those who believe and adopt piety (taqwa)."

No person can possibly be a 'Wali' of Allāh without Belief (*Imān*), no matter how many acts of devotion and spiritual exercises he may carry out. The Awliya are also of various ranks according to the level and amount of devotional acts that they carry out. Since only Allāh has knowledge of the spiritual condition of every person, only He can determine to which rank every Wali belongs.

A true Wali has to be an embodiment of numerous characteristics including being meticulous with regard to the obligations (*Farāidh*), Compulsories (*Wājibāt*), adherence to the Sunnah, excelling in performance of mandatory prayers (*Nawāfil*), remembrance of Allāh (*Dhikr*) of Allāh, humility, sincerity, noble character and worshipping Allāh "as if they see Him or with the conviction that He is watching them." As they excel and advance in their devotions, they continue to attain higher ranks and draw ever closer to Allāh.

Muslim (v.1 p.47) reports that the Holy Prophet صلى الله عليه وسلم said, "Belief (*Imān*) comprises of over seventy branches. The highest of these is 'Lā ilāha illallāh' and the least is to remove something bothersome from the road. Modesty is a (fundamental) branch of Belief (*Imān*)."

All these branches of Belief (*Imān*) draw a person closer to Allāh and acquire His pleasure.

The phrase "those who believe" includes all the injunctions of religion (*Dīn*), from the obligation (*Farāidh*) up to the mandatory prayers (*Nawāfil*). All these actions will take a person closer to Allāh. Thereafter the phrase "and adopt piety (taqwa)" includes everything that people have to abstain from. These will entail abstaining from everything Unlawful (*Harām*) as well as those actions that are reprehensible (*Makrūh*) *Tanzīhi*. Abstaining from all of these will draw a person closer to Allāh and attain His pleasure.

The Holy Prophet صلى الله عليه وسلم has mentioned, "Abstain from those things that are Unlawful (*Harām*) and you will become the most devoted worshipper." [*Mishkāt* p. 440]

Proximity to Allāh can be acquired by following the guideline of the verse where Allāh says, "Say (Oh Muhammad صلى الله عليه وسلم, 'If you love Allāh then Follow me, Allāh will love you and forgive you your sins.'" Therefore, adherence to the Sunnah of the Holy Prophet صلى الله عليه وسلم is also extremely important when seeking Allāh's pleasure. The more a person devotes himself to Allāh's worship and the more he frees his mind from the concern of this world, the closer he will draw to Allāh.

Bukhari reports the hadith in which the Holy Prophet صلى الله عليه وسلم said, "Allāh says, 'Whoever harms a friend of mine, then I declare war upon him. A servant does not draw closer to Me by doing anything that I love more than the things that I have made incumbent (*Fardh*) upon him. My servant continues to draw closer to Me by carrying out the mandatory prayers (*Nawāfil*) until I begin

to love him. When I love him, I become his ears by which he hears, his eyes by which he sees, his hands by which he holds and his feet by which he walks."

It is apparent from this hadith that a person draws closest to Allāh by carrying out the obligations (*Farā'idh*). However, the mandatory prayers (*Nawāfil*) are also a means of gaining His love. Some people foolishly think that a person is a "*wali*" just because he displays some miracle, is from the family of Holy Prophet صلى الله عليه وسلم or is attached to a line of mysticism. They do not care what the deeds of the person are and whether he is meticulous about adhering to the Shari'ah. Those who do not practise the Shari'ah can never be Allāh's friends.

Concerning the rewards the '*Awliya*' (friends of Allāh) will receive, Allāh says that for them "*shall be no fear, nor shall they grieve.*" Allāh says in Surah Baqarah, "*Surely those who believe, do good deeds, establish Salāh and pay Zakāh, their reward is with their Lord and no fear shall come upon them nor shall they grieve.*" The true meaning of being a '*wali*' (singular of '*Awliya*') can be determined by combining the above two verses.

Sayyidina Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "There shall be many people on the Day of Judgement who will neither be Prophets عليهم السلام nor martyrs yet. The Prophets عليهم السلام and the martyrs will envy them because of their closeness to Allāh." When the Companions (*Sahāba*) صلى الله عليه وسلم asked who these people will be, The Holy Prophet صلى الله عليه وسلم replied, "They are those who love each other for the sake of the Qur'ān. Their relationship will not be because of family relations, nor because of business interests (but solely for Allāh's pleasure). By Allāh! Their faces will be illuminated with celestial light and they will be seated on celestial light. On the Day when all people will be overcome with fear, they will have not fear. On the Day when all will grieve, they will not grieve. Thereafter, The Holy Prophet صلى الله عليه وسلم recited the verse, "*Lo! Verily for the friends of Allāh there shall be no fear, nor shall they grieve.*" [*Mishkāt* p. 426]

This hadith makes it clear that the '*Awliya*' will be in this condition on the Day of Judgement. One should not object by saying that one sometimes notices that the '*Awliya*' experience fear and grief in this world. It is in the Ākhirah (*Hereafter*) that they will be saved from fear and grief. Even the Prophets عليهم السلام experienced fear in this world.

The fact that the Prophets عليهم السلام and the Shuhadā (martyrs) will envy them does not mean that the Prophets عليهم السلام and martyrs (*Shuhadā*) will experience fear and grief. It means that while these two classes of people will be busy interceding for others, they will envy those people who will be at ease and comfort without any worries. Other commentators have mentioned that the envy means that they will praise these people.

Every believer (*Mu'min*) is the friend of Allāh to some extent, because of which he will enter Heaven (*Jannah*). However, by committing sins, this friendship is contaminated. The contamination will then have to be removed by remaining a while in Hell. Thereafter, this friendship will enter him into Heaven (*Jannah*).

Allāh continues, "*For them shall be glad tidings in life of this world and in the*

Hereafter." Sayyidina Ubāda bin Sāmīt رضى الله عنه reports that he recited the above verse to the Holy Prophet صلى الله عليه وسلم and then enquired what was the meaning of these "glad tidings?" The Holy Prophet صلى الله عليه وسلم replied, "None has ever asked me this question before. Good dreams are meant in this verse, that are seen by a person, or seen about him." [Musnad of Ahmad v.5 p.3 15]

This refers to dreams in which people see themselves or others in good stead after their deaths, indicating their entry into Heaven (Jannah).

Sayyidina Abu Dharr رضى الله عنه narrates that he once asked the Holy Prophet صلى الله عليه وسلم, "A person does some good deed and people praise him for it (does not his rewards diminish when he carried out the deed solely for Allāh)?" The Holy Prophet صلى الله عليه وسلم replied, "This is a glad tidings for a believer (Mu'min), which he receives in this world." [Muslim v.2 p.332]

This hadith indicates that when the believer (Mu'min) is praised and adored by people because of his good deeds, it indicates the acceptance of the deeds by Allāh.

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that the glad tidings in this world refer to the angels bringing the person the good news of Allāh's pleasure at the time of his death. In the Hereafter, the glad tidings will be of Allāh's pleasure as his soul is being lifted towards the heavens. In a lengthy hadith of Sayyidina Barā bin Āzib رضى الله عنه in Mishkāt (p. 142) mention is made of the glad tidings of Allāh's pleasure being given to a person at the time of his death and in the grave.

Sayyidina Hasan رحمه الله عليه says that the glad tidings refer to the promise Allāh made that He will enter the believers (Mu'minīn) into Heaven (Jannah) and grant them an excellent reward for their good deeds. This is as mentioned in the verse of Surah Baqarah (Surah 2, verse 25), "And convey glad tidings to those who believe and do good deeds, that theirs shall be gardens beneath which rivers flow." Allāh say in verse 155 of Surah Baqarah, "Convey glad tidings to the patient ones..." He says in verse 223 of Surah Baqarah, "Convey glad tidings to the believers..."

Allāh then says, "There is nothing to change the words of Allāh. This is the greatest success." Nothing will change Allāh's promises and He will reward people accordingly.

وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْفِئْرَةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾ أَلَا إِنَّ لِلَّهِ  
مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ  
شُرَكَاءَ إِنْ يَسْتَعِثُّوْنَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ الَّذِي جَعَلَ  
لَكُمْ آيَاتٍ لَتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ  
يَسْمَعُونَ ﴿٦٧﴾ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا

لَا تَعْلَمُونَ ﴿٦٥﴾ قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٦﴾ مَتَّعْنَا فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٦٧﴾

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(65) Let not their speech grieve you. All honour belongs to Allāh. He is All Hearing, All Knowing. (66) Lo! Verily only to Allāh belongs whomsoever is in the heavens and whomsoever is in the earth. Who do those people follow who call upon partners besides Allāh? They only follow conjecture and they speculate. (67) Allāh is He Who made the night so that you may rest and the day as a means of seeing. Indeed therein are signs for those who listen. (68) They say, "Allāh has taken a son." He is Pure! He is Independent and to Him belongs whatever is in the heavens and whatever is in the earth. You have no proof for this. Do you say about Allāh what you do not know? (69) Say, "Surely those who invent lies about Allāh will not succeed." (70) There is only a brief enjoyment in this world. Then your return will be to Us and then We will let you taste a dreadful punishment because you used to disbelieve.

## THE POLYTHEISTS LIE ABOUT ALLĀH BY ATTRIBUTING CHILDREN TO HIM

The first verse consoles the Holy Prophet صلى الله عليه وسلم when it says, "Let not their speech grieve you. All honour belongs to Allāh." All honour and might belong to Allāh and He will confer the same to his Prophets عليهم السلام. Allāh says in Surah Mujādalah, "Most definitely Me and My messengers will be victorious." [Surah 58, verse 21]

"He is All Hearing, All Knowing." Allāh is well aware of their deeds and statements and will punish them accordingly.

"Lo! Verily only to Allāh belongs whomsoever is in the heavens and whomsoever is in the earth." He has the authority to do as He pleases in the universe. Since everyone belongs to Him, how can they be regarded as His partners?

"Who do those people follow who call upon partners besides Allāh? They only follow conjecture and they speculate." They have no proof for the beliefs they hold and only guess, whereas guesswork cannot suffice when it comes to belief in a deity. The only legitimate proof in this regard is that which proceeds from Allāh.

Utilising one's intelligence will also allow one to arrive at the conclusion that there can be only one deity. In addition to this, Allāh sent the Prophets عليهم السلام to remind man about it. However, the disbelievers (*kuffār*) neither use their intelligence, nor do they respond to the preaching of the Prophets عليهم السلام. They still prefer rather to guess about these matters.

Thereafter Allāh speaks of a few signs by which people may realise His greatness. Allāh says, "Allāh is He Who made the night so that you may rest and the day as a means of seeing. Indeed therein are signs for those who listen." i.e. Those who listen with the intention to practise.

The night and the day are such phenomena that are witnessed by every person. In every part of the world, one of the two must prevail. People therefore cannot help to notice the importance of these two. They will realise that it can only be Allāh who causes the alternation between the two.

Allāh has created the night for people to rest and replenish their strength for the next day. Then the day follows in which they are able see everything clearly and accomplish their tasks with ease and satisfaction. It is tragic that the Polytheists fail to realise Allāh's greatness with these phenomena staring them in the face.

*"They say, 'Allāh has taken a son.' He is Pure! He is Independent and to Him belongs whatever is in the heavens and whatever is in the earth."* Allāh has no necessity for an assistant in accomplishing His tasks. Since everything is Allāh's creation, He cannot possibly have any relationship with them besides that of a Creator. For a person to be a relative of another, the two must be of the same species. Since none are akin to Allāh in any way, they can never be His relatives; let noone His children.

The Holy Prophet صلى الله عليه وسلم has mentioned that Allāh says, "Man has slandered me.. He says that Allāh has children whereas I am Independent. I beget not, nor am I begotten. None are equal to Me." [Bukhari v.2 p.744]

Allāh then tells the polytheists, "You have no proof for this. Do you say about Allāh what you do not know?"

*"Say, 'Surely those who invent lies against Allāh will not succeed. There is only a brief enjoyment in this world. Then your return will be to Us and then We will let you taste a dreadful punishment because you used to disbelieve."* This verse is a reply to the misconception that the disbelievers (*kuffār*) and polytheists seem to be successful because of their wealth in this world. Allāh says that this is only temporary, but the real result of their disbelief will be apparent in the Hereafter, when they will suffer terribly in Hell. All the wealth in this world is of no significance when the torment of Hell is borne in mind. How can anyone be successful when he is heading for Hell?

﴿٧١﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَنْقُورُ إِن كَانَ كِبَرُ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧٢﴾ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجِرْتُ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٣﴾ فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي الْفَلَاحِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَعْرَفْنَا الَّذِينَ كَذَبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَكِبِينَ

(71) Recite to them the incident of Nūh. When he said to his people, "O my people! If my stay and my reminders of Allāh's signs are difficult upon you,



then only upon Allāh do I trust. So you all may join forces with your partners to plot your course of action. Then do not make your plot a secret and do not grant me any respite." (72) If you turn away, then I have never asked any recompense from you. My recompense shall be from Allāh and I have been commanded to be from those who submit. (73) They denied him, so We rescued him and those with him in the ark and made them successors to the earth. And We drowned those who denied Our signs. So see what was the plight of those who were warned!

### SAYYIDINA NŪH عليه السلام ADDRESSES HIS NATION WITH COURAGE AND THEIR EVENTUAL DROWNING BECAUSE OF THEIR DISOBEDIENCE

These verses briefly cite the incident of Sayyidina Nūh عليه السلام. The detailed incident was discussed in Surah A'raf [Surah 7, verses 59-64] and will also follow in Surah Hūd [Surah 11, verses 25-49] and the whole of Surah Nūh (Surah 71).

Sayyidina Nūh عليه السلام lived with his people for 950 years and continuously preached to them about Oneness of Allāh (*Tauhid*) and the evils of idolatry.

They refused to accept his preaching and told him, "If you do not desist, O Nūh, you will definitely be of those who are stoned to death."

He told them, "O my people! If my stay and my reminders of Allāh's signs are difficult upon you, then only upon Allāh do I trust. So you all may join forces with your partners to plot your course of action. Then do not make your plot a secret and do not grant me any respite."

He addressed them further saying, "If you turn away, then I have never asked any recompense from you. My recompense shall be from Allāh and I have been commanded to be from those who submit."

Despite this challenge, they continued to deny him and asked, "Bring to us the punishment if you are indeed truthful!" Thereafter Sayyidina Nūh عليه السلام constructed the ark, which all the believers boarded. Then the floods came and drowned all the disbelievers (*kuffār*). Allāh says in this regard, "They denied him, so We rescued him and those with him in the ark and made them successors to the earth. And We drowned those who denied Our signs. So see what was the plight of those who were warned!"

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْغِي عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٧٦﴾ قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾ قَالُوا أَجِئْتَنَا لِنَأْفِكَنَّ عَمَّا وَجَدْنَا عَلَيْهِ

٧٤ مَآبَاءَنَا وَتَكُونُ لَكُمْ الْكَرْبَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ﴿٧٤﴾ وَقَالَ فِرْعَوْنُ  
 أَتَأْتُونِي بِكُلِّ سِحْرِ عَلِيمٍ ﴿٧٥﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ  
 مُلْقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ  
 لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

(74) Thereafter We sent after him many messengers to their nations. They came to them with clear signs, but the people were unlikely to believe in what they denied earlier. Thus do We seal the hearts of those who transgress. (75) Then We sent after them Mūsa and Hārūn with clear signs to Pharaoh (Fir'aun) and his governors. However, they were arrogant and were a nation of criminals. (74) When the truth came to them from Us, they said, "This is definitely manifest magic!" (77) Mūsa said, "Do you say with regard to the truth when it comes to you, 'Is this magic?' Magicians cannot be successful." (78) They said, "Have you come to us to displace us from that upon which we found our forefathers, and so that the two of you attain may sovereignty on earth? We shall never believe in you two." (79) Pharaoh (Fir'aun) said, "Bring every learned magician to me." (80) Then, when the magicians came, Mūsa told them, "Throw that which you throw." (81) When they threw Mūsa told them, "You have displayed magic. Allāh shall soon negate it. Surely Allāh does not allow the actions of corrupters to materialise." (82) And Allāh establishes the truth according to His promises, even though the criminals detest it.

### SAYYIDINA MŪSA عَلَيْهِ السَّلَام IS SENT TO PHARAOH (FIR'AUN), THE MAGICIANS CHALLENGE HIM AND HE DEFEATS THEM

Allāh briefly mentions that the Prophets عليهم السلام who came between Sayyidina Nūh and Mūsa عليه السلام were also rejected by their people. Because of their persistence on disbelief (*kufri*), Allāh sealed their hearts and they never submitted to the truth.

Allāh says, "Then We sent after them Mūsa and Harūn with clear signs to Pharaoh (Fir'aun) and his leaders." These two Prophets عليهم السلام called them to Oneness of Allāh (*Tauhid*), but "they were arrogant and were a nation of criminals." According to a verse in Surah Mu'minūn, they said, "Should we believe in two humans like ourselves when their people are our slaves?" [Surah 23, verse 47]

They then asked Sayyidina Mūsa عليه السلام to show them a sign of his apostleship, whereupon he demonstrated his shining hand and his staff that transformed into a serpent. Upon seeing this they said, "This is definitely manifest magic!"

"Mūsa عليه السلام said, 'Do you say with regard to the truth when it comes to you, 'Is this magic?' Magicians cannot be successful.'" Magicians will be disgraced in both the worlds, especially if they claim Prophethood. Sayyidina Mūsa عليه السلام impressed on the people that he would always be successful, and that those who opposed him would fail in their attempts.

"They said, 'Have you come to us to displace us from that upon which we found our forefathers, and so that the two of you may attain sovereignty on Earth We shall never believe in you two.' Because they were people who sought the fame and fortune of this world, they accused Sayyidina Mūsa عليه السلام and Sayyidina Hārūn عليه السلام of the same.

Thereafter, Pharaoh (Fir'aun) decided to challenge Sayyidina Mūsa عليه السلام to a contest of magic. Describing this, Allāh says, "Pharaoh (Fir'aun) said, 'Bring every learned magician to me. Then, when the magicians came, Mūsa told them, 'Throw that which you throw.' Their staffs and their ropes appeared to the people as snakes. The staff of Sayyidina Mūsa عليه السلام became a serpent and consumed those of the magicians.

Thereafter, "Mūsa told them, 'You have displayed magic. Allāh shall soon negate it.' Everyone saw that the magicians failed in their challenge to Sayyidina Mūsa عليه السلام. Thereafter, all the magicians accepted the Religion (Dīn) of Sayyidina Mūsa عليه السلام.

Sayyidina Mūsa عليه السلام also told them, "Surely Allāh does not allow the actions of corrupters to materialise. And Allāh establishes the truth according to His promises, even though the criminals detest it." This refers to the promise Allāh made to Sayyidina Mūsa عليه السلام, that "You shall definitely remain high."

فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ  
وَأَنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾ وَقَالَ مُوسَىٰ يَقُومُ إِن كُنتُمْ  
ءَامِنُونَ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا  
فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَبَنَّا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾ وَأَوْحَيْنَا  
إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا  
الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

(83) Only a few people from his nation believed in Mūsa عليه السلام while fearing that Pharaoh (Fir'aun) and his governors would put them to trial. Undoubtedly Pharaoh (Fir'aun) was in a position of superiority in the land, and he was certainly of the transgressors. (84) Mūsa عليه السلام said, "O my people! If you believe in Allāh, then rely on Him only; if you are obedient." (85) They said, "We rely on Allāh only. O our Lord! Do not make us a test to the oppressive ones... (86) ..... And rescue us with Your mercy from the disbelieving folk." (87) We revealed to Mūsa عليه السلام and his brother, "Establish homes for your people in Egypt, make your homes places of worship, establish Salāh and give glad tidings to the believers."

## SAYYIDINA MŪSA عليه السلام ENCOURAGES THE BANI ISRĀ'ĪL TO PIN THEIR RELIANCE IN ALLĀH

Sayyidina Mūsa عليه السلام was sent as a messenger to the Bani Isrā'il as well as

to the people of Pharaoh (*Fir'aun*) (the Copts). From the Coptic Egyptians, only a few believed in him. These were a person mentioned in verse 28 and several other verses of Surah Mu'min, the wife of Pharaoh (*Fir'aun*) (as mentioned in Surah Tahrim), a slave girl called Māshta (who use to comb the hair of Pharaoh's (*Fir'aun's*) daughter, Pharaoh's (*Fir'aun's*) treasurer and his wife.)

Allāh says about the believers of the Bani Isrā'il, "Only a few people from his nation believed in Mūsa عليه السلام while fearing that Pharaoh (*Fir'aun*) and his governors would put them to trial. Undoubtedly Pharaoh (*Fir'aun*) was in a position of superiority in the land, and he was certainly of the transgressors." The believers feared that Pharaoh (*Fir'aun*) would punish them for their belief. One of the forms of punishment metted by him was that he used to hammer nails into their hands [as mentioned in verse 10 of Surah Fajr (Surah 89)].

Encouraging his people in the face of Pharaoh's (*Fir'aun's*) oppression, "Mūsa عليه السلام said, 'O my people! If you believe in Allāh, then rely on Him only; if you are obedient.'"

"They said, 'We rely on Allāh only. O our Lord! Do not make us a test to the oppressive ones...' i.e. They should not use us in their experimental tests at punishment. They continued to supplicate, "...And rescue us with Your mercy from the disbelieving folk."

The author of "Ruhul Ma'āni" writes that these verses teach that the person who makes supplication (*du'ā*) to Allāh should rely on Him. Thereby, their supplications (*du'ā's*) are more likely to be accepted. Tawakkul (reliance on Allāh) means that a person does not place his trust in any physical resources, but trusts only in Allāh to fulfill his needs. This is the same concept that a person has in mind when he makes supplication (*du'ā*) to Allāh. Therefore, reliance (Tawakkul) and supplication (*du'ā*) do not conflict with each other.

Allāh says further, "We revealed to Mūsa عليه السلام and his brother, 'Establish homes for your people in Egypt, make your homes places of worship, establish Salāh...' They were instructed to do this because Pharaoh (*Fir'aun*) prohibited them from performing their prayers openly. This verse emphasises the importance of Salāh, which cannot be forsaken even in the face of oppression.

Allāh then further commands Sayyidina Mūsa and Harūn عليه السلام saying, "and give glad tidings to the believers." This refers to the glad tidings of Allāh's assistance and His acceptance of their supplication (*du'ā*).

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوهُ عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي

ءَامَنَّا بِهٖ بَنُوۡا۟ اِسْرَءِیۡلَ وَاَنَا مِنَ الْمُسْلِمِیۡنَ ﴿٩٠﴾ ؤَا۟لَکُنْ وَفَدَّ عَصٰیۡتَ فَبَلَّ وَاَنْتَ مِنَ  
 الْمُفْسِدِیۡنَ ﴿٩١﴾ فَاَلِیۡوَمَ تُنۡجِیۡکَ بِدَنۡکَ لِتَکُوۡنَ لِمَنۡ خَلَفَکَ ؤَا۟یَہٗ وَاِنَّ کَیۡدَکَ مِنَ  
 النَّاسِ عَنۡ ؤَا۟یِّنَا لَغَفْلُوۡتٌ ﴿٩٢﴾

(88) Mūsa said, "O our Lord! Indeed you have granted to Pharaoh (Fir'aun) and his governors splendour and riches in this worldly life. O our Lord! This (they use) to lead (others) astray from Your path. O our Lord! Destroy their wealth and harden their hearts so that they never believe until they witness a painful punishment." (89) Allāh said, "The prayer made by the two of you have been accepted. So remain upright and never follow the path of those who have no knowledge." (90) We made the Bani Isrā'īl cross the sea, and Pharaoh (Fir'aun) and his army rebelliously and transgressingly pursued them. Until (the time came when) Pharaoh (Fir'aun) began to drown, he said, "I believe that there is no deity except Him in Whom the Bani Isrā'īl believe, and I am from those who surrender." (91) "Do you believe now? When you were disobedient before and among the corrupters?" (92) Today We shall preserve you with your body to be sign for those after you. Indeed many people are negligent of Our signs.

### SAYYIDINA MŪSĀ عَلَيْهِ السَّلَام CURSES PHARAOH (FIR'AUN) AND HIS PEOPLE AND PHARAOH (FIR'AUN) IS EVENTUALLY DROWNED

The Bani Isrā'īl arrived in Egypt during the time of Sayyidina Yusuf عليه السلام and were always considered to be aliens. They were therefore undermined in the country and forced to carry out menial tasks. The Copts, on the contrary, were extremely wealthy and powerful.

Sayyidina Mūsa عليه السلام made the following supplication to Allāh, "O our Lord! Indeed you have granted to Pharaoh (Fir'aun) and his governors splendour and riches in this worldly life. O our Lord! This (they use) to lead (others) astray from Your path. O our Lord! Destroy their wealth and harden their hearts so that they never believe until they witness a painful punishment."

Upon this supplication (du'ā), Sayyidina Harūn عليه السلام said, "Āmin (O Allāh! Accept this supplication (du'ā))!" He was therefore also a participant in this supplication (du'ā). It is for this reason that Allāh addressed them both when He said, "The prayer made by the two of you has been accepted. So remain upright and never follow the path of those who have no knowledge." i.e. Do not be like those who panic and grow despondent when Allāh's help seems delayed because they have no knowledge of Allāh's promises. ["Ruhul Ma'aani"]

Sayyidina Abdullāh bin Abbās رضى الله عنه, Sayyidina Ibn Juraij رحمه الله عليه and Sayyidina Mujāhid رحمه الله عليه report that this supplication (du'ā) was accepted after 40 years. It was only then that Pharaoh (Fir'aun) was destroyed and the Bani Isrā'īl saved.

When Sayyidina Mūsa عليه السلام was commanded to leave Egypt with the Bani Isrā'īl, they encountered the sea before them. Allāh instructed him to strike

the sea with his staff, causing it to part into roads for them to pass through. When Pharaoh (Fir'aun) and his army pursued them, the sea closed up and drowned all of them. Reference to this episode is made in Surah TāHā, Surah Shu'arā and Surah Dukhān. Reminding the Bani Isrā'il of His favours on them, Allāh says in Surah Baqarah, "When We split the seas for you and drowned the people of Pharaoh (Fir'aun) while you watched." [Surah 2, verse 50]

Allāh continues to describe the incident by saying, "Until (the time came when) Pharaoh (Fir'aun) began to drown, he said, 'I believe that there is no deity except Him in Whom the Bani Isrā'il believe, and I am from those who surrender.'" He now wanted to be saved as the Bani Isrā'il were saved from drowning. However, Allāh's law is that Belief (Imān) is not accepted at the time of death.

Allāh then told him. "Do you believe now? When you were disobedient before and among the corrupters?" According to the author of "Ruhul Ma'āni", the above statement was made by Jibr'il عليه السلام or Sayyidina Mikā'il عليه السلام.

Allāh then told him, "Today We shall preserve you with your body to be sign for those after you." His body was not washed away in the ocean with the rest so that people may see the evil plight of those who are haughty and rebellious.

"Indeed many people are negligent of our signs." Such people will fail to benefit from these portents. Such was the end of Pharaoh (Fir'aun) and all those who dared to follow his ways. By witnessing the corpse of Pharaoh (Fir'aun), the Bani Isrā'il were also reassured of his death and they had no more cause to worry.

No mention is made in the above verse as to how long after his death his corpse will be preserved. It is therefore not possible to accurately fix a time period for this. According to various researchers, one of the mummies on display in the Cairo museum is that of Pharaoh (Fir'aun) himself. However, this fact cannot be proven conclusively in the Shari'ah. Allāh knows best.

**Note:** "O our Lord! Destroy their wealth and harden their hearts so that they never believe until they witness a painful punishment." An objection has been raised that how could Sayyidina Mūsa عليه السلام make this supplication (du'ā) for them to die without Belief (Imān) when he was sent to guide people? The reply is simply that he made this supplication (du'ā) when he grew despondent about them believing after had he preached to them for a very long time. This supplication (du'ā) was similar to that of Sayyidina Nūh عليه السلام when he said, "O my Lord! Do not leave a single disbeliever on earth." [Surah Nūh (71), verse 26]

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبُوءًا صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ  
الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾ فَإِنْ كُنْتَ فِي شَكٍّ  
مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ  
رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ

فَتَكُونُ مِنَ الْخَاسِرِينَ ﴿٩٥﴾ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ  
 وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٦﴾

(93) Indeed We allotted to the Bani Isrā'īl a pleasant abode and provided them with pure things. They never differed until knowledge came to them. Surely your Lord shall decide between them on the Day of Judgment concerning that in which they differed. (94) If you are in doubt regarding what We have revealed, then ask those who were reciting the Book before you. Undoubtedly the truth has come to you from your Lord, so do not be of the doubtful. (95) And never be of those who deny Allāh's verses, for then you will be of the losers. (96) Without doubt those upon whom the decree of your Lord has passed will not believe... (97) even though every proof comes to them, until they see the agonising punishment.

### THE BANI ISRĀ'ĪL ARE ALLOTTED A PLEASANT ABODE AND RECEIVE PURE SUSTENANCE

After being rescued from Pharaoh (Fir'aun), the Bani Isrā'īl left for their promised land. In the interim they were banished to the endless valley of Tih because of their misdeeds. However, they eventually reached their destination. Because of Allāh's bounties to them, they were supposed to be grateful to Allāh, but they resorted rather to differing among themselves. Allāh says, "Surely your Lord shall decide between them on the Day of Judgement concerning that in which they differed."

Although it seems that Allāh is addressing the Holy Prophet صلى الله عليه وسلم in the two subsequent verses, the address is really to all those people who are doubtful of Allāh's revelation. This is similar to verses such as, "O The Holy Prophet! Fear Allāh!" and "O The Holy Prophet! When you divorce your wives..."

Allāh says, "If you are in doubt regarding what We have revealed, then ask those who were reciting the Book before you." i.e. Ask the Jews and the Christians whether their scriptures speak of the advent of the Holy Prophet صلى الله عليه وسلم, and whether the description given therein corresponds to Muhammad صلى الله عليه وسلم himself? Is the Qur'ān really from Allāh then?

Other commentators maintain that these verses are addressed to humanity at large. The verses tell people that if they doubt the revelation coming to Muhammad صلى الله عليه وسلم they should consult the Jews and the Christians. They should ask them whether the previous Prophets عليهم السلام or their scriptures had prophesied the advent of the Holy Prophet صلى الله عليه وسلم. This interpretation seems better.

Allāh adds, "Undoubtedly the truth has come to you from your Lord, so do not be of the doubtful. And never be of those who deny Allāh's verses, for then you will be of the losers."

Allāh then says, "Without doubt those upon whom the decree of your Lord has passed (i.e. the fact that they are not destined to believe) will not believe, even though every proof comes to them, until they see the agonising punishment." At this juncture

their Belief (*Imān*) will be of no avail to them, just as it was futile to Pharaoh (*Fir'aun*).

فَلَوْلَا كَانَتْ قَرْيَةً ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ  
الْخُرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

(98) There was no nation who believed, then their belief profitted them, except the nation of Yunus عليه السلام. When they believed, We averted from them a punishment of disgrace in this worldly life and We granted them enjoyment for a while.

### THE NATION OF SAYYIDINA YUNUS عليه السلام BELIEVED WHEN THEY SAW THE PUNISHMENT AND THEIR BELIEF PROFITTED THEM

With regard to Pharaoh (*Fir'aun*), Allāh says in Surah Hūd [Surah 11, verse 98], "He will lead his people on the Day of Judgement and enter them into the Fire. It is an evil place indeed wherein they shall be entered." Also concerning him, Allāh says in Surah Nāzi'āt, "Allāh seized him with punishment in the Hereafter and in this world." [Surah 79, verse 25]

Allāh says in Surah Qasas, "So We seized Pharaoh (*Fir'aun*) and his armies, and cast them into the sea. See what was the plight of the oppressors! We made them leaders who called towards the Fire. They will not be assisted in the Hereafter. We set a curse after them in this world, and, on the Day of Judgment (*Qiyāmah*), they shall be amongst the hateful." [Surah 28, verses 40-42]

Says Allāh in Surah dhāriyāt, "So We seized him and his army and cast them into the ocean as he perpetrated lamentable acts." [Surah 51, verse 40]

Allāh says in Surah Mu'min, "However, their belief could not benefit them when they saw Our punishment. (This is) Allāh's practice, which has passed over His bondsmen. The disbelievers shall be at a loss here." [Surah 40, verse 85]

It is clear from many verses of the Qur'ān that there is no escape from Allāh's punishment once it arrives and belief at that stage will be of no avail. The verse under discussion exempts the nation of Sayyidina Yunus عليه السلام from this established practice of Allāh. They were saved from Allāh's punishment after believing when they saw it.

Sayyidina Yunus عليه السلام was sent as a messenger to the town of Ninevah, which formed part of Mawsil (in Iraq). After preaching to the people for a long time, they refused to accept. Eventually, he warned them that they would be afflicted with punishment after three days. They discussed among themselves that he was a person who never spoke a lie and, should they find him absent after the third night, the warning must be true.

On the third morning, they began witnessing the signs of punishment. The sky was extremely dark and a smoke enveloped their settlement. They then searched for Sayyidina Yunus عليه السلام, but could not find him. Allāh then



granted them the guidance to turn to Him in repentance. They took all their animals, women and children to an open plain and, wearing coarse clothing, sincerely begged Allāh for forgiveness. Allāh showed mercy to them and forgave them.

In the meantime, Sayyidina Yunus عليه السلام felt ashamed to return to the people after seeing that the punishment was averted. He left for the coast and boarded a ship. When the ship was in danger of sinking, the sailors exclaimed that there must be a slave on board who had fled from his master. When they thrice drew lots to determine who the person was, the name of Sayyidina Yunus عليه السلام emerged each one of the three times. Consequently, he cast himself overboard to avert disaster to the ship.

He was swallowed by a large fish and remained alive in its stomach. There he engaged himself in Allāh's remembrance and Allāh finally rescued him. It is for this reason that he is referred to as the 'person of the fish' in the Qur'ān. His detailed incident is narrated in Surah Anbiya [Surah 21, verses 87, 88], Surah Sāffāt [Surah 37, verses 139-147] and Surah Nūn Wal Qalam [Surah 68, verse 48-50].

None may question Allāh for not punishing the nation of Sayyidina Yunus عليه السلام since He reserves the right to do as He pleases.

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا  
 مُؤْمِنِينَ ﴿٩٩﴾ وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمَرَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى  
 الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ  
 وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ آيَاتِ الَّذِينَ خَلَوْا مِنْ  
 قَبْلِهِمْ قُلْ فَانظُرُوا إِلَى مَعَكُمْ مِنَ الْمُنْظَرِينَ ﴿١٠٢﴾ ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ  
 ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نَجِّ الْمُؤْمِنِينَ ﴿١٠٣﴾

(99) If your Lord willed, all those on earth would surely believe. Will you force people until they become believers? (100) No soul is able to believe without Allāh's order. Allāh has set impurity upon those who do not possess intelligence. (101) Say, "Look at whatever is in the heavens and the earth. Arguments and warnings are of no avail to those people who do not believe. (102) Are they only waiting for the times of those before them to come to them? Say, "You wait. I shall be of those who wait with you. (103) Then We rescue Our messengers and the believers likewise. It is Our bounden duty to rescue the believers.

## IF ALLĀH WILLED, ALL WILL BELIEVE

"If your Lord willed, all those on earth would surely believe." The fact that believers and non-believers co-exist on earth is part of Allāh's divine wisdom. None may insist that all people become believers (*Mu'minīn*), for Allāh knows

best why He does not bring this to pass, despite possessing the ability to do so. Allāh says, "Will you force people until they become believers?"

It should be understood that "No soul is able to believe without Allāh's order." However, "Allāh has set impurity [disbelief (kufr)] upon those who do not possess intelligence."

Thereafter Allāh says, "Say, 'Look at whatever is in the heavens and the earth.'" Hereby a person will be able to ascertain the Oneness and greatness of Allāh. However, "Arguments and warnings are of no avail to those people who do not believe." Since they will not believe despite the abundance of proofs expounded by the Prophets عليهم السلام and the divine scriptures, what more do they await Allāh asks, "Are they only waiting for the times of those before them to come to them?" i.e. Are they waiting for Allāh's punishment to overtake them? "Say, You wait. I shall be of those who wait with you."

When Allāh's punishment afflicts a nation and wipes out the disbelievers (kuffār), "Then We rescue Our messengers and the believers likewise. It is Our bounden duty to rescue the believers." This verse contains immense glad tidings and encouragement for the believers.

قُلْ يٰٓأَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلٰكِن  
 أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّكُم وَأُمِرْتُ أَن أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَن أَقِمَّ وَجْهَكَ لِلدِّينِ  
 حَنِيفًا وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾ وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا  
 يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذَا مِن الظَّالِمِينَ ﴿١٠٦﴾ وَإِن يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ  
 لَهُ إِلَّا هُوَ وَإِذَا يَرْزُقُكَ فَيَخِّرْ لَا رَادَّ لِضَرْبِهِ يَصِيبُ بِهِ مَن يَشَاءُ مِّن عِبَادِهِ وَهُوَ  
 الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

(104) Say, "O people! If you are in doubt about my Religion (Dīn), then I do not worship what you worship besides Allāh. However, I worship that Allāh Who shall take your lives. I have been commanded to be of the believers... (105) ...And (I have been commanded) 'Focus your attention towards the Religion (Dīn) in such a way that you are averse to all other religion's (D'īn's), and never be among the idolaters... (106) And, besides Allāh, do not call on any who cannot benefit nor harm you. If you do so, then you will surely be of the oppressors.'" (107) If Allāh afflicts you with harm, none can avert it besides Him. If He intends good for you, then none can thwart his grace. He bestows His grace upon whomsoever of His bondsmen He pleases. And He is the Most Forgiving, the Most Merciful.

**ONLY ALLĀH IS WORTHY OF WORSHIP AND THE MASTER OF ALL HARM AND GOOD**

The Holy Prophet صلى الله عليه وسلم is commanded, "Say, 'O people! If you are in

doubt about my Religion (Dīn), then (I am unaffected by your doubts and) I do not worship what you worship besides Allāh. However, I worship that Allāh Who shall take your lives." Each disbeliever (kāfir) should concern himself with his plight after he dies.

They should make the necessary amendments to their lives so that they be saved from the punishment of the Hereafter.

The verse reads "your lives" and not "my life" so that the disbelievers (kuffār) are reminded that they shall not live forever. The fact is brought to their attention that they will be required to render an account of their deeds and to suffer the punishment for their disbelief (kufr).

Thereafter, the Holy Prophet صلى الله عليه وسلم is commanded to tell them further, "I have been commanded to be of the believers and (I have been commanded) 'Focus your attention towards the Religion (Dīn) in such a way that you are averse to all other religion's (Dīn's), and never be among the idolaters.'" For these reasons, the disbelievers (kuffār) could never influence him.

These verses are similar to the verse of Surah An'ām, where Allāh says, "Say, 'I have been prohibited from worshipping those that you call upon besides Allāh.' Say, 'I do not follow your whims, for then I shall go astray and will not be of the rightly guided ones:'" [Surah 6, verse 56]

Thereafter, alluding to the foolishness of those who commit polytheism (shirk), Allāh says, "And, besides Allāh, do not call on any who cannot benefit nor harm you. If you do so, then you will surely be of the oppressors." The polytheists oppress their souls by subjecting themselves to the eternal punishment of the Hereafter. They also oppress their minds by blindly following their forefathers and not pausing to think about the helplessness of their gods. They insult their intelligence by worshipping something that they make with their own hands and which cannot harm nor benefit them in the least.

Allāh says, "If Allāh afflicts you with harm, none can avert it, besides Him. if He intends good for you, then none can thwart his grace. He bestows His grace upon whomsoever of His bondsmen He pleases." The author of "Ruhul Ma'āni" writes that whatever a person acquires is from Allāh and that Allāh owes nothing to anyone. It is purely because of His grace that he confers things to people.

"And He is the Most Forgiving, the Most Merciful." Allāh's forgiveness among the greatest bounties of Allāh by which a person attains salvation. Allāh is also Most Merciful and removes even the slightest worry and difficulty from people. This alludes to the polytheists and tells them that instead of worshipping Allāh Who is Most Forgiving and Most Merciful, they foolishly choose to worship those who can do no good for them.

قُلْ يَتَّيِبُهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ  
وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ  
وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾

(108) Say, "O people.' Certainly the truth has come to you from your Lord. So whoever will be guided shall receive guidance only for himself. Whoever will go astray shall only go astray to his own detriment. I have not been commissioned over you. (109) Follow what has been revealed to you and persevere until Allāh passes decision. He is the Best of the deciders.

## THE HARMS OF MISGUIDANCE AND THE BENEFITS OF GUIDANCE ARE RESERVED FOR THE INDIVIDUAL

In these concluding verses of Surah Yunus, The Holy Prophet صلى الله عليه وسلم is instructed, "Say, 'O people! Certainly the truth has come to you from your Lord (so accept it). So whoever will be guided shall receive guidance only for himself (i.e. he will benefit from it in both the worlds). Whoever will go astray shall only go astray to his own detriment. I have not been commissioned over you. "'i.e. I cannot force you to take any particular course of action. The choice is your own.

Thereafter Allāh commands His Holy Prophet صلى الله عليه وسلم saying, "*Follow what has been revealed to you...*" This refers to the propagation of the message. By doing this, people will surely harm and offend one. Therefore, Allāh advises, *and persevere until Allāh passes decision. He is the Best of the deciders.*"

In His wisdom, Allāh will decide who will receive the radiance of Belief (*Imān*) and who will not be guided. He will also decide who will be punished and when they will be punished.



## سورة هود

Makkan

Surah Hud

Verses 123

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ كِتَابٌ أَحْكَمْتُ ءَايَاتُهُ ثُمَّ فَصَّلْتُ مِنْ لَدُنِّ حَكِيمٍ خَيْرٍ ﴿١﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي  
لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَإِنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمِيعْكُمْ مَنَّاعًا حَسَنًا إِلَى  
أَجَلٍ مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ  
﴿٣﴾ إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾ أَلَا إِنَّهُمْ يَتَوَنَّصِدُونَ صُدُورَهُمْ لِيَسْتَخْفُوا  
مِنْهُ أَلَا جِئِن يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُمْ عَلَيْهِمْ يَذَاتِ  
الصُّدُورِ ﴿٥﴾

In the name of Allāh, the Most Beneficent, the Most Merciful.

(1) Alif Lām Rā. This is a Book, the verses of which have been consolidated and then expounded (coming from) The Wise, The Informed. (2) Worship only Allāh. Indeed I am unto you a warner and a bearer of glad tidings. (3) And seek forgiveness from your Lord, then turn to Him. He will then grant you a comfortable life until an appointed hour and grant His respect to every respectable person. If you turn away, then I truly fear for you the punishment of a serious day. (4) Unto Allāh shall you be returned. And He has power over all things. (5) Behold! Verily they turn their chests so that they may hide from Him. Behold! When they wear their clothes, He knows what they hide as well as what they disclose. Undoubtedly, He has knowledge of the secrets of their hearts.

## THE REWARD FOR WORSHIPPING ALLĀH AND TURNING TO HIM

The bulk of this Surah concerns the incidents of various Prophets عليهم السلام and people are warned by these narratives against adopting the ways of disbelief (kufr) and polytheism (shirk). In the beginning of the Surah, Allāh makes mention of Oneness of Allāh (Tawhīd) and His attributes. Allāh says, "This is a Book, the verses of which have been consolidated and then expounded (coming from) The Wise, The informed."

Thereafter the contents of the Qur'ān are briefly mentioned. Allāh says that this Book enjoins, *"Worship only Allāh."* Thereafter the responsibility of the Holy Prophet صلى الله عليه وسلم is declared when he says, *"Indeed I am unto you a warner and a bearer of glad tidings."*

Further contents of the Qur'ān are then discussed. These are, *"And seek forgiveness from your Lord, then repent to Him."* This means that people should discard disbelief (*kufr*) and turn to Allāh as believers. They should then perform virtuous deeds and never fail to repent if they happen to sin.

The result of this behaviour will be that *"He will grant you a comfortable life until an appointed hour.."* At the time of death, this good life will give way to an even better existence in Heaven (*Jannah*).

*"and grant His honour to every honourable person."* Allāh will reward people for their good deeds. None should think that he cannot possibly increase his deeds. Allāh will grant greater rewards for every extra deed that a person performs.

A *"comfortable life"* does not mean abundant wealth. True contentment is peace of mind, with which Allāh blesses every believer (*Mu'min*). The believers (*Mu'minin*) experience joy in the difficulties they suffer because they realise that they will be rewarded for this. For this reason, some people may object to this verse. However, the verse does not guarantee this *"comfortable life"* for every person in every era. Therefore, if any believer (*Mu'min*) has to suffer any difficulty, it will not be contradictory to this verse. With regard to rewards however, the word *"every"* is mentioned in the verse *"and grant His honour to every honourable person."*

*"If you turn away (by not believing), then I truly fear for you the punishment of a serious day."* This day refers to the day of Judgement according to the author of *"Ruhul Ma'āni"*, while others say that it refers to the day the disbelievers (*kuffār*) are punished in this world.

Allāh then reminds them, *"Unto Allāh shall you be returned. And He has power over all things."*

*"Behold! Verily they turn their chests so that they may hide from Him..."* *"Ma'ālimut Tanzīl"* (v.2 p.373) reports from Sayyidina Abdullāh bin Shaddād رضي الله عنه that this verse was revealed with reference to certain hypocrite (*Munāfiq*). Whenever he passed the Holy Prophet صلى الله عليه وسلم he would turn his chest away, sway his hips and cover his face so that he could not be recognised.

Sayyidina Qatādah رحمه الله says that the hypocrites (*Munāfiqin*) used to turn their chests away so that the words of the Qur'ān do not fall on their ears. Other commentators mention that the verse refers to certain disbelievers (*kuffār*) who would close the curtains of their homes and then lie on their beds with all their clothes on and their chests turned. They would then ask whether Allāh still knew what was in their hearts.

Allāh tells them, *"Behold! When they wear their clothes, He knows what they hide as well as what they disclose. Undoubtedly, He has knowledge of the secrets of their hearts."* Allāh has perfect knowledge of every thought and deed of every person.



## PART TWELVE

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾ وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِصُهُمْ إِلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨﴾

(6) The responsibility for sustaining every creature on earth rests with Allāh, and He knows their long-term abode and their temporary abode. Everything is in the clear book. (7) It is He Who created the heavens and the earth in six days when His throne was upon water, to test who of you performed better deeds. Surely if you say, "Indeed you will be resurrected after death," the disbelievers will definitely reply, "This is merely manifest magic." (8) Indeed, if We have to postpone the punishment from them for a little while, they will certainly say, "What holds it back?" Behold! The day when it will afflict them, it will not be averted from them and their mockery will engulf them.

### ALLĀH HAS UNDERTAKEN THE RESPONSIBILITY TO PROVIDE SUSTENANCE TO EVERY CREATURE ON EARTH

Whereas the previous verses discussed Allāh's knowledge, these verses speak of His ability to sustain and create. Allāh says, "*The responsibility for sustaining every creature on earth rests with Allāh...*" Be the creature large or small, an insect or anything else, Allāh shall sustain it. Allāh owes nothing to anyone, but He provides for all out of His mercy.

"...and He knows their long-term abode and their temporary abode." Allāh is aware of the whereabouts and the habitats of all His creation and feeds them wherever they may be. This part of the verse indicates that Allāh's creation have two types of habitats; one temporary, and the other being occupied for a longer period of time. Allāh provides for them in both of these places. It is witnessed daily that people of one continent consume food that is imported from another continent.

"Ruhul Ma'āni" has reported from the "Mustadrak" of Hākim that Sayyidina Abdullāh bin Mas'ūd رضى الله عنه interpreted the word "Mustaqarr" (translated above as 'long-term abode') as the womb of the mother, while the second word viz. "Mustawda" meant the circumstances of death. Allāh is aware of the necessity of every member of His creation from its inception until its very end, when it will no longer require any food. Only Allāh knows when and where every person will die and will ensure that he receives his sustenance until then, and at the predetermined place.

## NONE WILL DIE WITHOUT RECEIVING THEIR APPORTIONED SUSTENANCE

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه has reported that the Holy Prophet صلى الله عليه وسلم said, "Indeed Jibr'il عليه السلام has cast this in my heart that no soul will die until it has completed the sustenance apportioned to it. So fear Allāh-and seek your sustenance in a proper manner. If sustenance is delayed, then do not seek it in a manner that entails disobedience to Allāh because Allāh's bounty cannot be acquired by any means that constitute disobedience to Him. [At Targhib wat Tarhīb v. 2 p.5 35]

Sayyidina Abu Darda رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Without doubt, the sustenance of a person follows him like his death follows him." [Ibid]

Sayyidina Abu Sa'īd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "If any of you tries to flee from his sustenance, it will find him just as his death will." [At Targhib wat Tarhīb v. 2 p.536]

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once found a date and picked it up. A beggar then appeared and the Holy Prophet صلى الله عليه وسلم gave the date to him saying, "Behold! If you had not come to it, it would have come to you." [Ibid]

Because of His infinite mercy, Allāh even sustains the disbelievers (*kuffār*) and the sinners. The question is often raised about where is the sustenance of those who die of starvation? The reply is simply that they died after depleting their apportioned sustenance. At the time of their deaths, the pre-ordained sustenance because of them was already finished.

Every person receives his full due in this world without stint. It is often seen that people die while eating their final meals. Many people are also given their final sips of water before their deaths. These were part of their sustenance that they had to receive before their deaths.

"It is He Who created the heavens and the earth in six days." This subject was discussed in verse 54 of Surah A'rāf (Surah 7) and in the third verse of Surah Yunus (Surah 10).

"....when His throne was upon water..." It is evident from this that Allāh's throne and water were created before the heavens and the earth.

".....to test who of you performed better deeds." The creation of the heavens and the earth are sufficient to convince a person of Allāh's greatness. Yet Allāh also



provides people with assistance in times of dire need and such circumstances that add to his conviction in Allāh's presence and majesty. Once a person recognises Allāh, he is spurred on to worship Allāh and devote himself to Allāh. The ranks and stages of people in this regard are varied. Some will, of course, excel others by performing better actions.

By understanding the above paragraph, one will understand the relationship between the two parts of the above verse viz. *"It is He Who created the heavens and the earth in six days..."* and *"- to test who of you performed better deeds."*

In brief, Allāh impresses upon people that He created everything and provided for man on earth. Man should therefore be grateful to Him for all of this and excel in his devotions towards Allāh. The creation of the heavens and the earth is, therefore, a test for man in this way. [*"Ruhul Ma'āni" v. 12 p.10*]

## QUALITY OF ACTIONS TAKE PRECEDENCE OVER THEIR QUANTITY

The verse mentions, *"...to test who of you performed better deeds."* It does not say, *"who of you perform more deeds."* Many Scholars (Ulama) have deduced from this that, when performing deeds, the emphasis should be on the quality, of the deeds instead of mere quantity.

To perfect the quality of deeds, two aspects should be noted. The first is that of sincerity i.e. the deed should be performed solely for Allāh's pleasure. The second is that it should be in accordance with the Qur'ān and the Sunnah of the Holy Prophet صلى الله عليه وسلم the absence of either of the two will result in the actions being deficient, irrespective of the quantity.

When Sayyidina Mu'adh bin Jabal رضى الله عنه was sent by the Holy Prophet صلى الله عليه وسلم as governor to Yemen, he requested the Holy Prophet صلى الله عليه وسلم for some parting advice. He was told, "Be sincere in your religion (D'in), for then even a few actions will suffice." [*At Targhib wat Tarhib v. 1 p.54*]

Sayyidina Abu Hurayra رضى الله عنه has reported that the Holy Prophet صلى الله عليه وسلم said, "The worst thief is he who steals from his Salāh." When someone asked how it was possible to steal from Salāh, the Holy Prophet صلى الله عليه وسلم replied, "When a person does not perform his bowing (Ruku) and prostration (Sajdah) properly." [*At Targhib wat Tarhib v. 1 p.338*]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh does not pay any attention to the Salāh in which the back is not straightened between the bowing (Ruku) and the prostration (Sajda) (i.e. in Qaumah)." [*Ibid*]

These Ahadith make it clear that the beauty of Salāh lies in its proper performance without haste. This ruling applies to the obligatory (Fardh) and the mandatory (Nafl) Salāh. This type of performance is better than Performing many rakāhs of Salāh in haste.

The Holy Prophet صلى الله عليه وسلم has prescribed certain guidelines for the proper performance of Salāh. Of these is that one should not perform Salāh while suppressing the need to relieve oneself, nor while one is extremely hungry and

food has been prepared. The person performing Tahajjud Salāh should not do so when sleep is overpowering him. These needs should be attended to first so that one may perform the Salāh in peace. All other acts of Islām should also be performed in a perfect manner.

Allāh continues to say in the following verse, "Surely if you say, 'Indeed you will be resurrected after death,' the disbelievers will definitely reply, 'This is merely manifest magic.'" Although the disbelievers (*kuffār*) were impressed by the beauty and eloquence of the Qur'ān, they refused to believe in it and brushed it off by saying that it was magic.

"Indeed, if We have to postpone the punishment from them for a little while, they will certainly say, 'What holds it back?'" By making this statement, they meant to deny the warnings of punishment in this world. In addition, they also meant to say that the punishment of the Hereafter will also be a farce, since the punishment of this world did not appear.

Allāh tells them, "Behold! The day when it will afflict them, it will not be averted from them and their mockery will engulf them." When the punishment will overtake them at the hour appointed by Allāh, then they will have no escape. It will be then that they will realise the folly of their ways and see the result of their mockery.

وَلَيْنَ أَذْقَنَا الْإِنْسَانَ مِمَّا رَحِمَهُ ثُمَّ نَزَعْنَهَا مِنْهُ إِنَّهُ لَيَشُورُ كَفُورٌ ﴿٩﴾  
وَلَيْنَ أَذْقَنَهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ  
فَخُورٌ ﴿١٠﴾ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ  
كَبِيرٌ ﴿١١﴾

(9) Undoubtedly, if We allow man to taste of Our mercy and then snatch it away from him, he will certainly be despondent and ungrateful (10) Undoubtedly, if We allow him to taste of any bounty after an adversity has afflicted him, he will certainly say, "All difficulties have left me!" Indeed he then becomes boastful and arrogant. (11) Except those who adopt patience and do good deeds. For them shall be forgiveness and an immense reward.

## DESPONDENCY, INGRATITUDE, CONCEIT AND ARROGANCE ARE PART OF MAN'S PSYCHE

Allāh says, "Undoubtedly, if We allow man to taste of Our mercy and then snatch it away from him, he will certainly be despondent and ungrateful." Instead of being grateful for the bounty that was once his and looking forward to another spate of good fortune, man loses hope of ever receiving another good turn. He neither shows gratitude for the favour that he has just lost, nor of any others that he may be enjoying at the time. He bewails and laments what he has lost and is never patient.

Describing another aspect of man's behaviour, Allāh says, "Undoubtedly, if

We allow him to taste of any bounty after an adversity has afflicted him, he will certainly say, 'All difficulties have left me!' Indeed he then becomes boastful and arrogant." In his revelry, he forgets that every bounty can be lost. He boasts of these to others and considers himself superior to them, as if these bounties were attained through his own efforts.

There are exceptions to every situation. Allāh then mentions those people who are exceptions to the above by saying, "Except those who adopt patience and do good deeds." They patiently bear the loss of any fortune and face any difficulty with the same fortitude and tolerance. Instead of mourning and lamenting, they occupy themselves in righteous deeds, thereby expressing gratitude to Allāh.

Such people never lose hope in Allāh's mercy, never boast about their fortunes and never look down upon those who are less fortunate. Allāh promises them, "For them shall be forgiveness and an immense reward."

فَلَعَلَّكَ تَارِكُ بَعْضِ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ  
كُتْرٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾ أَمْ  
يَقُولُونَ أَفْتَرَدُّهُ قُلُوبًا فَأَتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيْنَ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ  
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾ فَإِنْ لَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ  
وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾

(12) It should not be that you ignore some of the commands that have been revealed to you, nor that your heart grieves because they say, "Why is a treasure not sent down to him or an angel not accompany him?" You are but a warner, and Allāh has control over all things. (13) Or do they say, "He has fabricated it." Say, "Produce ten fabricated Surahs the like thereof and, besides Allāh, call whomsoever you can if you are truthful" (14) If they do not respond to you, then be assured that this has been revealed according to Allāh's knowledge, and that there is no deity besides Allāh. So will you accept Islām?

## THE REJECTERS ARE CHALLENGED TO PRODUCE TEN SURAHS LIKE THOSE OF THE QUR'ĀN

The beginning of the Surah describes the attributes of Allāh, followed by a brief discussion of resurrection. Allāh also describes the psychology of man, as well as invitations to oneness of Allāh (*Tauhid*) and the Prophethood of Holy Prophet صلى الله عليه وسلم. However, the disbelievers (*kuffār*) refuse to accept and continue to make absurd statements to defend their stance. One of these is mentioned in the above verses.

Allāh says, 'it should not be that you ignore some of the commands that have been revealed to you [to please the disbelievers (*kuffār*)], nor that your heart grieves because they say, 'Why is a treasure not sent down to him or an angel not accompany him?'" Allāh tells the Holy Prophet صلى الله عليه وسلم that these people should not affect him,

because "You are but a Warner, and Allāh has control over all things."

The responsibility of the Holy Prophet صلى الله عليه وسلم was to convey the message. Allāh would decide whether He wished to comply with the demands of the disbelievers (*kuffār*) when they requested certain miracles to be displayed. The greatest miracle (viz, the Qur'ān) has already been manifested before their eyes. However, they say regarding the Qur'ān, "He has fabricated it."

Allāh replies by saying, "Say, 'Produce ten fabricated Surahs the like thereof and, besides Allāh, call whomsoever you can (to assist you) if you are truthful.'" Allāh challenges them to reproduce the like of just ten chapters of the Qur'ān. If they claim that the Holy Prophet صلى الله عليه وسلم fabricated the Qur'ān, they should then naturally be able to write a Qur'ān of much better content since they were regarded to be the most eloquent and lucid linguists. This challenge has not been met until today.

The challenge was then simplified to reproducing one Surah (as has passed in verse 23 of Surah Baqarah), but this too remains unchallenged. The truth of the matter is that the Qur'ān is a living miracle and none can ever match it.

Allāh then says, "If they do not respond to you (i.e. to the challenge), then be assured that (their claim to the fabrication of the Qur'ān is false and that) this has been revealed according to Allāh's knowledge, and that there is no deity besides Allāh. So (after the truth has been made manifest before you) will you accept Islām?"

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ  
 ﴿١٥﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا  
 كَانُوا يَعْمَلُونَ ﴿١٦﴾ أَفَمَنْ كَانَ عَلَىٰ يَتِيمَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن  
 قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَن يَكْفُرْ بِهِ مِّنَ الْأَحْزَابِ  
 فَالْتَأَرْ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
 يُؤْمِنُونَ ﴿١٧﴾

(15) Whoever desires the life of this world and its splendour, We shall grant them the full recompense for their deeds in this very world and they will not be wronged. (16) They are the ones who shall have only the Fire for themselves in the Hereafter. Whatever they did in the world will be lost to them and all their deeds will be in vain. (17) Whoever is steadfast on the Qur'ān from his Lord, that is followed by a witness from it and preceded by the Book of Mūsa as a leader and a mercy. These people believe in it. Whoever rejects it from the groups, then the Fire is his promised abode. So do not be in doubt about it. It is indeed the truth from your Lord, but most people do not know.

## THE DISBELIEVERS (KUFFĀR) WILL BE GRANTED REWARDS FOR THEIR DEEDS IN THIS WORLD NO REWARD IN THE HEREAFTER

The first of the above verses describes the condition of those people who desire only the life of this world. All their actions and motives are centred around the acquisition of this world, and they have no consciousness of the Hereafter. Allāh says, *"We shall grant them the full recompense for their deeds in this very world and they will not be wronged."*

As far as their plight in the Hereafter is concerned, Allāh says, *"They are the ones who shall have only the Fire for themselves in the Hereafter. Whatever they did in the world will be lost to them and all their deeds will be in vain."* This will be the end of all their deeds, even though these seemed virtuous in this world.

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"No deed of a believer (Mu'min) will be reduced in reward. Allāh will grant him the reward for it in this world as well as in the Hereafter. However, whatever deeds the disbeliever (kāfir) does for Allāh's pleasure, will be rewarded only in this world. In the Hereafter he will have no deeds left to be rewarded."* [Muslim]

Many disbelievers (kuffār) carry out extremely worthy actions in this world such as building hospitals and other beneficial institutions. When they hear from Muslims that they will not be rewarded and will still be subjected to eternal punishment in the Hereafter, they say that they also accept a god for whom they carry out these actions. Therefore, they ask, why should they be punished? The reply is given very simply that their rewards will be granted in this world and the punishment in the Hereafter will be because of their disbelief (kufr).

## A REPLY TO AN IGNORANT QUESTION

Certain unwary Muslims complain that all Muslims are suffering, while the disbelievers (kuffār) all seem to be enjoying themselves. At the outset one may comment that all Muslims are not suffering, while all the disbelievers (kuffār) are not enjoying good fortune. Secondly, it should be understood that no disbeliever (kāfir) will enjoy any good fortune in the Hereafter, while the rewards of Muslims will be stored for them there. Then too, the believer (Mu'minin) are rewarded for the patience they exercise during every difficulty.

All these factors must be understood. Only then will Muslims be saved from making the ludicrous statement that the disbelievers (kuffār) have all the luxuries, while the Muslims have only promises to console themselves. Such statements constitute objections against Allāh, and will lead one to disbelief (kufr).

Once Sayyidina Umar رضى الله عنه came to the Holy Prophet صلى الله عليه وسلم while the Holy Prophet صلى الله عليه وسلم was lying on a straw mat, which left impressions on his body. He was resting his head against a leather pillow filled with the bark of date palms. Sayyidina Umar رضى الله عنه commented, *"O The Holy Prophet صلى الله عليه وسلم, make supplication (du'ā) to Allāh that He grants your Ummah affluence. The Romans and the Persians enjoy abundant wealth whilst they do not worship Allāh."*

The Holy Prophet صلى الله عليه وسلم replied, *"O son of Khattāb! Are you still*

deceived? These are the people who are granted luxuries only in this world." According to another narration, The Holy Prophet صلى الله عليه وسلم said, "Do you not prefer that they receive these luxuries in this world and we receive them in the Hereafter?" [Mishkāt p.447]

Thereafter Allāh says, "Whoever is steadfast on the Qur'ān from his Lord, that is followed by a witness from it..." The eloquence of the Qur'ān is in itself a witness to the miraculous nature of the Qur'ān. Another witness is the previous scripture given to Sayyidina Mūsā عليه السلام which foretold the advent of the Qur'ān.

Allāh says, "and preceded by the Book of Mūsā as a leader and a mercy." Many of the injunctions contained in the Qur'ān were also present in the Torah, informing people of the rewards of various deeds and instructing them in religion (D'in). For this reason it was also a mercy to them. The verse tells us that the person who is steadfast on this perfect Qur'ān, is steadfast upon a great truth and can never be equated to a person who rejects the Qur'ān.

"These people believe in it." According to certain commentators, this part of the verse refers to the companion رضى الله عنهم, while others are of the opinion that all believer (Mu'minīn) are implied.

Allāh explains further, "Whoever rejects it from the groups, then the Fire is his promised abode. So do not be in doubt about it. It is indeed the truth from your Lord, but most people do not know." This explains that all other groups besides the Muslims will be entered into the fire of Hell, irrespective of their deeds in this world.

The Holy Prophet صلى الله عليه وسلم said, "I swear by the Being in Whose control is the life of Muhammad صلى الله عليه وسلم! Any person, be he a Jew or a Christian, who dies without believing in the religion (D'in) with which I have been sent, will be of the dwellers of Hell if the knowledge of my Prophethood had reached him." [Muslim]

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ  
 الْأَشْهَدُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۖ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾  
 الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾  
 أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ  
 يُضَعِّفْ لَهُمُ الْعَذَابَ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾  
 أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَصَلَّٰ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾ لَا جَرَءَ أَنَّهُمْ  
 فِي الْآخِرَةِ هُمْ الْآخْسَرُونَ ﴿٢٢﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا  
 إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾ ﴿٢٤﴾ مَثَلُ الْفَرِيقَيْنِ  
 كَالْأَعْمَىٰ وَالْأَبْصِرِ وَالْبَصِيرُ وَالسَّمِيعُ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

(18) Who can be more unjust than he who invents lies against Allāh? These people will be presented before their Lord, and the witnesses will say, "These are the ones who attributed lies to their Lord!" Behold! The curse of Allāh be on the liars... (19) Those who prevented from Allāh's path, sought crookedness in it, and disbelieved in the Hereafter. (20) Such people are not likely to escape on earth, and they shall not have any allies besides Allāh. Their punishment will be doubled. They have neither the ability to hear, nor can they see. (21) These are the ones who have ruined themselves and whatever (goods) they fabricated will be lost to them. (22) Without doubt, they will be the worst losers in the Hereafter! (23) Surely those who believe, do righteous deeds and bow to their Lord, these are the dwellers of Heaven (Jannah), in which they shall abide forever. (24) The example of the two groups is like that of the (person who is) blind and the deaf and he who can see and hear. Can the two be equated? Will you not take heed?

### ALLĀH'S CURSE IS ON THE OPPRESSORS, WHILE THE BELIEVERS WILL BE REWARDED WITH HEAVEN (JANNAH)

The Polytheists attributed partners to Allāh and, when they were admonished, they said, "*These are our intercessors with Allāh.*" Sometimes they replied, "*We only worship them so that they may draw us close to Allāh*". In fact, these beliefs were in diametrically opposed to what Allāh taught them via His Prophets عليهم السلام. Therefore, they actually invented lies against Allāh by claiming to hold these beliefs as part of their religion (D'in).

In this regard Allāh says, "*Who can be more unjust than he who invents lies against Allāh?*" Thereafter, explaining their humiliation on the Day of Judgement, Allāh says, "*These people will be presented before their Lord, and the witnesses will say, 'These are the ones who attributed lies to their Lord.'*" Commentators mention that the witnesses will be the Prophets عليهم السلام, the angels and the believers (Mu'minin). Others are of the opinion that these will be the limbs of the disbelievers (kuffār).

The witnesses will add further, "*Behold! The curse of Allāh be on the liars. Those who prevented (others) from Allāh's path, sought crookedness (i.e. tried to find faults) in it, and disbelieved in the Hereafter.*"

Regarding their plight Allāh says, "*Such people are not likely to escape on earth...*" They can never escape Allāh nor death wherever they may hide on earth, and certainly they cannot escape from Him in the Hereafter. Allāh adds, "*and they shall not have any allies besides Allāh.*" Those whom they thought would intercede for them will not be able to come to their aid.

"*Their punishment will be doubled.*" They will be punished for remaining disbelievers (kuffār), as well as for preventing others from accepting Islām.

"*They have neither the ability to hear, nor can they see.*" They exert themselves to escape listening to the discourses of the Holy Prophet صلى الله عليه وسلم and turn a blind eye to the signs of Allāh's greatness present in themselves and in other creation.

"*These are the ones who have ruined themselves...*" They have bartered guidance for the despicable price of deviation and the bliss of the Hereafter for

the pittance of this world.

The question arises that personal ruin would mean destruction of the soul, but the disbelievers (*kuffār*) are seen to be existing in this world, and will be existing in the Hereafter as well. What is then the meaning of ruination? The reply is that the existence of the disbelievers (*kuffār*) in the Hereafter will be worse than death. The soul that is subjected to the eternal damnation of the Hereafter will be thoroughly ruined, and cannot be termed as a soul. This is why Allāh says, "Then he will not die therein (in Hell), nor will he live." [Surah A'lā (87), verse]

Thereafter Allāh says, ".....and whatever (gods) they fabricated will be lost to them." Their false gods will not be able to intercede for them, nor assist them in any way whatsoever.

Allāh then declares, "Without doubt, they will be the worst losers in the Hereafter!"

After mentioning the plight of the disbelievers (*kuffār*), Allāh speaks of the believers (*Mu'minīn*). He says, "Surely those who believe, do righteous deeds and bow to their Lord, these are the dwellers of Heaven (*Jannah*), in which they shall abide forever."

"The example of the two groups is like that of the (person who is) blind and the deaf and he who can see and hear." The first person is the disbeliever (*kāfir*) and the second is the believer (*Mu'min*). Allāh asks, "Can the two be equated?" The reply is that they can obviously never be the same.

"Will you not take heed?" Just as all consider the blind and deaf person to be unfortunate in this world, they should consider the disbelievers (*kuffār*) just as unfortunate in both the worlds.

**Note:** Just as the disbeliever (*kāfir*) will be humiliated in the Hereafter, the believer (*Mu'min*) will be honoured. Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The believer (*Mu'min*) will be drawn close to Allāh on the Day of Judgement. Allāh will conceal his sins and he will admit to them all. He will think that he would be destroyed (on account of his sins). Allāh will then tell him, 'I have concealed your sins in the world. Today I will forgive them all.' He will then receive his record of deeds [in his right hand, as a sign of entering Heaven (*Jannah*)]. As for the disbeliever (*kāfir*) and the hypocrite (*Munāfiq*), "the witnesses will say, 'These are the ones who attributed lies to their Lord.' Behold! The curse of Allāh be on the liars." [Bukhari v. 1 p.330]

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِتَىٰ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَن لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْيَوْمِ ﴿٢٦﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ أَتْبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِادِّى الرَّأْيِ



وَمَا زَيْ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَذِبِينَ ﴿٢٥﴾ قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى يَنْبَغٍ مِنْ رَبِّي وَءَاَنَّنِي رَحْمَةً مِنْ عِنْدِهِ فَعَمِيتَ عَلَيْكُمْ أَنْذَرْتُكُمْ هَا وَأَنْتُمْ لَهَا كَاهُونَ ﴿٢٦﴾ وَيَقَوْمِ لَا آسَأُكُمْ عَلَيْهِ مَا لَآ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلَقُوا رَبِّهِمْ وَلَكِنِّي أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٧﴾ وَيَقَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٢٨﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ ﴿٢٩﴾

(25) Indeed We sent Nūh to his nation. (He told them) "Undoubtedly I am unto you a clear warner... (26) .... That you worship only Allāh. I truly fear for you the punishment of a torturous day." (27) The disbelieving leaders of his nation said, "We consider you to be a mere human like ourselves and we see that only those people follow you who are of low class and who are simple minded. We see no superiority in you over us. In fact, we deem you to be liars." (28) Nūh replied, "O my people! Tell me. (What) If I am upon a proof from my Lord and He has granted me a mercy from Himself that is not shown to you? Can we force it onto you when you disapprove of it?" (29) "O my people! I do not ask you for any wealth. My reward is with my Lord, and I cannot discard those who believe. Surely, they will meet their Lord, but I deem you all to be ignorant." (30) "O my people! Who will assist me against Allāh if I discard them? Will you not take heed?" (31) "I do not say to you that I possess the treasures of Allāh, nor do I have knowledge of the unseen, nor do I say that I am an angel and I cannot say concerning those whom you look down upon that Allāh will never grant them good. Allāh knows best what is in their hearts. If I do so, then I will certainly be of the oppressors."

### SAYYIDINA NŪH عَلَيْهِ السَّلَام PREACHES TO HIS NATION AND THEY STUBBORNLY OPPOSE HIM

Sayyidina Nūh عَلَيْهِ السَّلَام appeared a thousand years after Sayyidina Ādam عَلَيْهِ السَّلَام. His people were idolaters and he pleaded with them to stop. His story was discussed in Surah A'rāf [Surah 7, verses 59-64], where the commentary quoted several verses related to his episode. The above verses cite additional facts.

In the above verses Allāh says that he told the people, "Undoubtedly I am unto you a clear warner. That you only worship Allāh. (If you do not accept, then) I truly fear for you the punishment of a torturous day."

Instead of accepting what he said, "The disbelieving leaders of his nation (the leaders are normally in the forefront of opposition in any nation) said, 'We consider you to be a mere human like ourselves...' They argued that he was just like the rest of them and, therefore, they saw no reason why he should be considered to be the Prophets عَلَيْهِمُ السَّلَام.

In addition to this they protested, "..... we see that only those people follow you who are of low class and who are simple minded." They argued that his followers simply followed him without thought. Therefore, their following provided no incentive for the rest of the people to follow.

The third argument they tendered was "We see no superiority in you over us. In fact, we deem you to be liars."

In response to their allegations, "Nūh عليه السلام replied, 'O my people! Tell me, (What) If I am upon a proof from my Lord and He has granted me a mercy (The Prophethood) from Himself that is not shown to you (then what can I do?). Can we force it onto you when you disapprove of it?' The responsibility of the Prophet is merely to convey the message, not to compel people into submission.

He continued to impress upon their minds that the objective of his preaching was not to attain the wealth of this world. Therefore, he told them, "O my people! I do not ask you for any wealth. My reward is with my Lord..." They ought to realise that if a person is exerting himself so tirelessly without any worldly objective, there should be some virtue in his responsibility.

The leaders of his nation desired that Sayyidina Nūh عليه السلام disassociate himself from those followers who belonged to the low social class. For this reason he told them, "... and I cannot discard those who believe. Surely, they will meet their Lord..." Because of their Belief or faith (Imān), they have been accepted in the presence of Allāh and He will reward them in the Hereafter.

He then told them, "but I deem you all to be ignorant." Instead of believing in the truth and acquiring the eternal success of the Hereafter, they chose the paltry gains of this world.

"O my people! Who will assist me against Allāh if I discard them? Will you not take heed?" Disassociating from those close to Allāh will draw His wrath, from which none can offer any security. The author of "Ruhul Ma'āni" (v. 12 p.41) writes that they wanted him to disassociate from those followers who belonged to a lower social class, even though they never mentioned this directly. They prescribed this as a precondition for their belief (Imān).

The people thought that it was necessary that the Prophets عليهم السلام possess abundant wealth-as a sign of his Prophethood. However, excessive wealth is not a sign of acceptance and proximity to Allāh. Similarly possessing knowledge of the unseen is also not a condition for a person to be the Prophet of Allāh. For this reason Sayyidina Nūh عليه السلام told the people, "I do not say to you that I possess the treasures of Allāh, nor do I have knowledge of the unseen..."

When they said earlier, 'We consider you to be a mere human like ourselves,' they meant to say that the Prophet should be someone better than a human. In reply to this objection, he told them, "nor do I say that I am an angel..." Apostleship is not dependant on any of the above conditions. Therefore, it will be foolish to reject the Prophet on any of these grounds.

When the disbelievers (kuffār) of his nation referred to Sayyidina Nūh's عليه السلام followers as "simple minded" they indicated that these people were not staunch in their belief. In reply to this, Sayyidina Nūh عليه السلام told them, "and I cannot say concerning those whom you look down upon that Allāh will never grant them

good. Allāh knows best what is in their hearts." Allāh will grant them the reward for their Belief (*Imān*) because the criterion is sincerity and not social standing and wealth.

"If I do so, then I will certainly be of the oppressors." In this way he would be oppressing himself as well as these believers (*Mu'minīn*) by according precedence to worldly positions.

## WORLDLY WEALTH AND POSITION ARE NOT INDICATIONS OF PROXIMITY TO ALLĀH

It is the general misconception of people that they regard those of affluence and noble worldly standing to be superior to the rest even though they may be deficient in morals, character, knowledge and beliefs. This type of behaviour is indeed reprehensible because the wealth of this world is temporary and a person may lose it at any time.

It has been the trend with all the Prophets عليهم السلام that the poor and the lower classes were always the first to follow them. The affluent always considered their own opinion to be worthy of being heeded. They would think that something cannot be true if it were accepted by the poor people as such. Allāh says in Surah Ahqāf, "The disbelievers say to the believers, 'If this (faith) were good, you people would have never beaten us to it.'" [Surah 46, verse 11]

The same situation prevailed with the Holy Prophet صلى الله عليه وسلم. Initially, the nobles of the Quraysh opposed him and refused to accept him. The poor Companions رضى الله عنه like Sayyidina Bilāl رضى الله عنه, Sayyidina Khabbāb رضى الله عنه and Sayyidina Suhaib رضى الله عنه were among the first to accept his message. When the Holy Prophet صلى الله عليه وسلم sent a letter to the Caesar of Rome, he summoned those Arabs who were then present in Rome. Of those who were ushered to his court was Abu Sufyan (who was not yet a Muslim at that time).

One of the many questions that the Caesar posed to them was whether the followers of the Holy Prophet صلى الله عليه وسلم were the nobles or those of more humble status. When Abu Sufyān replied that they were generally people of the poorer class, the Caesar said, "This is what normally happens with the Holy Prophets عليهم السلام. (Their initial followers are generally those of the lower class)."

Another question was whether any of the followers of the Holy Prophet صلى الله عليه وسلم turned apostate after accepting Islām. When Abu Sufyan replied in the negative, the Caesar said, "This is what happens once the magnificence of Belief (*Imān*) enters the heart."

This situation prevails even today. Leaders and statesmen who call themselves Muslims look down upon those who are engaged in the services of religion (*D'in*), like the Imām, Mu'adhdhins (*Adhān caller*) and poor worshippers. This is because they consider them to belong to an inferior class. They consider themselves to be superior despite the fact that they are sinners and oppressors. May Allāh guide them all. Āmin.

قَالُوا يَنْتُحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدْلَنَا فَأَيْنَا بِمَا نَعِدُنَا إِنْ كُنْتَ مِنَ

الصّٰدِقِيْنَ ﴿٣٢﴾ قَالَ اِنَّمَا يَأْتِيْكُم بِهٖ اللّٰهُ اِنْ شَاءَ وَمَا اَنْتُمْ بِمُعْجِزِيْنَ ﴿٣٣﴾ وَلَا يَنْفَعُكُمْ  
نُصْحِيْ اِنْ اَرَدْتُ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ  
تُرْجَعُوْنَ ﴿٣٤﴾

(32) They said, "O Nūh.' You have disputed with us and disputed to a great extent. So bring forth what you promise us if you are of the truthful ones." (33) He said, "Only Allāh will bring it if He wills, and you will be unable to escape." (34) "My advice to you shall not benefit you if I intend to advise you while Allāh intends to send you astray. He is your Lord and to Him shall you be returned."

### THE REPLY OF SAYYIDINA NŪH عَلَيْهِ السَّلَام WHEN HIS PEOPLE GREW MORE REBELLIOUS AND DEMANDED ALLĀH'S PUNISHMENT

Sayyidina Nūh عَلَيْهِ السَّلَام preached to his people for 950 years, but they refused to accept. Once they even told him, "O Nūh! You have disputed with us and disputed to a great extent. So bring forth what you promise us if you are of the truthful ones."

"He said, 'Only Allāh will bring it if He wills, and you will be unable to escape.'" The Holy Prophets عَلَيْهِمُ السَّلَام only warns people of the imminent punishment, but cannot cause it to come. Only Allāh can bring the punishment.

He also told them, "My advice to you shall not benefit you if I intend to advise you while Allāh intends to send you astray. He is your Lord and to Him shall you be returned." Eventually, Sayyidina Nūh عَلَيْهِ السَّلَام invoked Allāh to afflict them with a punishment, and they were destroyed by a great flood. The details will soon follow.

اَمْ يَقُوْلُوْنَ اَفْتَرٰنَهٗ قُلْ اِنْ اَفْتَرَيْتُهُ فَعَلٰى اِجْرَامِيْ وَاَنَا بَرِيْءٌ مِّمَّا يُشْحَرِمُوْنَ ﴿٣٥﴾

(35) Or do they say that he fabricated it? Say, "If I had fabricated it, then the crime is mine and I am absolved of the crime that you perpetrate."

### THE REPLY TO THOSE WHO CLAIMED THAT THE QUR'ĀN WAS A FABRICATION OF THE HOLY PROPHET صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

Certain commentators are of the opinion that this verse is part of the allegations that the nation of Sayyidina Nūh عَلَيْهِ السَّلَام made against him. Allāh instructed him to reply to them by saying, "If I had fabricated it, then the crime is mine and I am absolved of the crime that you perpetrate." The author of "Ruhul Ma'āni" maintains this view and "Ma'ālimut Tanzil" has also reported it from Sayyidina Abdullāh bin Abbās رَضِيَ اللّٰهُ عَنْهُ.

Other commentators state that the verse refers to the allegation made by the polytheists of Makkah that the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ fabricated the Qur'ān.

Allāh instructs the Holy Prophet صلى الله عليه وسلم to tell them that "If I had fabricated it, then the crime is mine and I am absolved of the crime that you perpetrate." They will have to suffer the consequences of their disbelief (kufr). Allāma Ibn Kathīr رحمه الله has preferred this interpretation and writes (v. 2 p.444) that this verse appears incidentally within the discussion of Sayyidina Nūh عليه السلام.

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا  
 يَفْعَلُونَ ﴿٣٦﴾ وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا تَخْطُبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ  
 مُّعْرِضُونَ ﴿٣٧﴾ وَيَصْنَعِ الْفُلَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ  
 تَسَخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ  
 يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٣٩﴾

(36) It was revealed to Nūh, "None shall ever believe from your people besides those who have already believed, so do not be grieved by what they do." (37) "Build an ark before Us and by Our command and do not address Me regarding the oppressors. They shall certainly be drowned." (38) He continued to build the ark. Whenever the leaders of his people passed by him, they mocked him. He said, "If you mock us, then we shall also mock you, just as you do to us... (39) Soon you shall come to know who will be afflicted by a humiliating punishment and to whom shall an eternal punishment come."

### SAYYIDINA NŪH عليه السلام IS COMMANDED TO BUILD AN ARK AND THE LEADERS OF HIS NATION MOCK HIM

Eventually, only a few people believed in Sayyidina Nūh عليه السلام. Before sending the punishment, Allāh instructed him to construct an ark in to rescue the believers. Allāh says, 'It was revealed to Nūh, 'None shall ever believe from your people besides those who have already believed, so do not be grieved by what they do.' One should not grieve over something that cannot be expected.

Allāh instructed him further, "Build an ark before Us and by Our command and do not address Me regarding the oppressors. They shall certainly be drowned."

Hence according to Allāh's command, "He continued to build the ark." He constructed the ark from planks of wood and nails. Allāh says in Surah Qamar, "We carried him [Sayyidina Nūh عليه السلام] on an ark of planks and nails." [Surah 56, verse 13]

"Whenever the leaders of his people passed by him, they mocked him." They laughed and told him, "Will you be rescued with this?" At times they teased him saying, "How will this move on land?" They also teased him by saying, "You were once the Holy Prophets عليهم السلام, but have now become a carpenter?"

"He said, 'If you mock us, then (the day will dawn when) we shall also mock you, just as you do to us. Soon you shall come to know who will be afflicted by a humiliating

*punishment and to whom shall an eternal punishment come.*

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ  
إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾ وَقَالَ ارْكَبُوا  
فِيهَا بِسْمِ اللَّهِ جَمْعُهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤١﴾ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ  
كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَبْنَىٰ أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ  
الْكَافِرِينَ ﴿٤٢﴾ قَالَ سَتَأَوَىٰ إِلَىٰ جِبَلٍ يَفْصِلُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ  
أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾

(40) Until (the time came when) Our command came and water began to gush from the oven. We said, "Load upon the ark a pair (male and female) from every species and your family; except him against whom the decision has been passed. (And also load) whoever has believed. Only a few believed in him." (41) He said, "Embark thereupon. With the name of Allāh shall it travel and anchor. Surely my Lord is the Most Forgiving, the Most Merciful" (42) And it travelled with them and waves the size of mountains. Nūh عليه السلام called unto his son who was standing detached from them saying, "O my, beloved son! Board with us and do not be of the disbelievers!" (43) He replied, "I shall shortly take refuge on a mountain that will rescue me from the water." Nūh عليه السلام said, "Today none can rescue from the command of Allāh except him whom Allāh has mercy upon." Then a wave separated the two and he became of those who were drowned.

## THE FLOODS, THE DESTRUCTION OF THE DISBELIEVERS AND SALVATION OF THE BELIEVERS

When the ark was completed and the floods were imminent, Allāh commanded Sayyidina Nūh عليه السلام thus, "Load upon the ark a pair (male and female) from every species (so that they may later reproduce and continue their species) and your family; except him against whom the decision has been passed." One of the sons of Sayyidina Nūh عليه السلام and one of his wives did not believe him and were destined to be drowned along with the rest of the disbelievers (*kuffār*).

"(And also load) whoever has believed. Only a few believed in him." None of the accounts stating their number is established from conclusive sources. It has been reported from Sayyidina Abdullāh bin Abbās رضى الله عنه that they numbered 70, males and females included. Of these were three sons of Sayyidina Nūh عليه السلام and their wives. One of the wives of Sayyidina Nūh عليه السلام was among the disbelievers (*kuffār*) and was destined to enter Hell (*Jahannam*), as mentioned in verse 10 of Surah Tahrīm (Surah 66).

According to some, Sayyidina Nūh عليه السلام had two wives. The one was a disbeliever and was drowned, while the other was a believer and was rescued

with them on the ark. Intercession was not permitted for any of the disbelievers (*kuffār*), because Allāh had already instructed Sayyidina Nūh عليه السلام, "Do not address Me regarding the oppressors."

Certain commentators mention that the sign which indicated to Sayyidina Nūh عليه السلام that the floods were about to begin was when "water began to gush from the oven." Of course, all the floodwaters did not come from the oven because Allāh says in Surah Qamar, "So We opened up the doors of the sky to torrential rains. And We cleaved springs in the earth so that the waters met for a matter preordained. The waters of the skies and the earth thus destroyed the disbelievers (*kuffār*).

Allāh says in Surah Hāqqa, "Certainly, when the floodwaters surged, We carried you on a boat so as to make it a reminder for you and so that attentive ears may remember it." [Surah 69, verses 11, 12]

Sayyidina Nūh عليه السلام told the believers, "Embark thereupon! With the name of Allāh shall it travel and anchor. Surely my Lord is the Most Forgiving, the Most Merciful." Certain commentators have mentioned that whenever Sayyidina Nūh عليه السلام wished to stop the ark while sailing, he would say, "Bismillah! (With the name of Allāh!)" and he would repeat this when he wished to resume the journey.

Also as a reminder of Allāh's remembrance (*dhikr*), Allāh advised Sayyidina Nūh عليه السلام by saying, "When you and those with you have settled on board the ark, then say, 'All praise be to Allāh Who has saved us from the oppressive folk.

Further encouraging them to supplicate to Him, Allāh also told them, "And say, 'My Lord! Settle me on a blessed settlement and You are the best of those who settle (others).

## ONE OF THE SONS OF SAYYIDINA NŪH عليه السلام IS TRAPPED IN THE WAVES

"And it travelled with them and waves the size of mountains. Nūh called unto his son who was standing detached from them saying, 'O my beloved son! Board with us and do not be of disbelievers!'"

Thinking that the flood was like any other, "He replied, 'I shall shortly take refuge on a mountain that will rescue me from the water.'" Since he was not a believer, he failed to understand that none could escape Allāh's punishment.

Sayyidina Nūh عليه السلام said to him, "Today none can rescue from the command of Allāh except him whom Allāh has mercy upon."

However, Allāh does not show His mercy to the disbelievers (*kuffār*). Consequently, "a wave separated the two and he became of those who were drowned."

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَنَسَمَاءَ أَقْلِي وَغِيضَ الْمَاءِ وَفُصِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى  
الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾ وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ  
أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾ قَالَ يَنْتَوِخُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ

إِنَّكُمْ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْتَأْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّيْ أَعْطُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ  
 ﴿٤٦﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي  
 وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴿٤٧﴾ قِيلَ يَنْتُحِ أَهْطِ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ  
 وَعَلَى أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

(44) The order was issued, "O Earth! Swallow your water and O sky! Stop!" The water subsided, the decision was passed and the ark settled on the Mount of Judi. It was announced, "May the oppressive nation be distanced." (45) Nūh عليه السلام called unto his Lord saying, "O my Lord! Surely my son is from my family and indeed Your promise is true and You are the Best of Judges." (46) Allāh said, "O Nūh! Indeed he was not from your family. His actions were certainly incorrect, so do not ask Me regarding that which you have no knowledge. I advise you not to be of the ignorant." (47) Nūh عليه السلام said, "O my Lord! I seek refuge with You that I ask You concerning that which I have no knowledge. If You do not forgive me and have mercy on me, I will be of the losers." (48) It was commanded, "O Nūh! Disembark with peace from Us and blessings upon you and upon those parties with you. And there are many such parties to whom We will grant enjoyment and then subject them to a torturous punishment thereafter."

## THE STORM ABATES AND THE ARK SETTLES ON THE MOUNTAIN OF JUDI

The floodwaters were so powerful that they swept above the peaks of the highest mountains. None were saved except those aboard the ark. According to certain reports, the ark remained afloat for 150 days, whilst other reports indicate that the period was six months. Only Allāh knows what was the exact period. Nevertheless, when Allāh decreed the end of the flood "The order was issued, 'O Earth! Swallow your water and O Sky! Stop!' The water subsided, the decision was passed (that the disbelievers (kuffār) were to be destroyed) and the ark settled on the Mount of Judi. It was announced (from Allāh), 'May the oppressive nation be distanced (from Allāh's mercy).'"

According to certain commentators, the ark rested on the mountain for a month before Sayyidina Nūh عليه السلام felt it was safe to permit anyone to disembark. The names of his three sons whose progenies spread on earth after the flood were Sām, Hām and Yāfith.

Thereafter, with regard to the fourth son who drowned, "Nūh called unto his Lord saying, 'O my Lord! Surely my son is from my family and indeed Your promise is true and You are the Best of Judges.'" He said this because Allāh had promised him that his family would be rescued from the punishment.

Keeping in mind proper etiquette, he did not directly ask Allāh to save his son, but phrased the supplication differently. At this juncture, the question is raised that why did Sayyidina Nūh عليه السلام make this request for his disbeliever (kāfir) son when he knew well that Allāh's promise was to rescue only the



believers? Among the various replies given, Hakimul Ummah Thanwi رحمه الله عليه has mentioned that Sayyidina Nūh عليه السلام made supplication (*du'ā*) in words similar to, "O Allāh! I realise that my son was not worthy of being rescued because of his disbelief (*kufṛ*). However, my plea to You is that You make him a believer so that he may be rescued."

In response to his supplication, 'Allāh said, 'O Nūh! Indeed he was not from your family." In the eternal knowledge of Allāh, he was not destined to be of those family members who were to be rescued. Allāh said further, "His actions were certainly incorrect..." He was of those people whose actions denoted that they will remain steadfast upon disbelief (*kufṛ*) and die in the same condition.

Allāh continues to chide him by saying, "so do not ask me regarding that which you have no knowledge." i.e. While you may think that he could have believed, the eternal fate predetermined by Allāh dictated otherwise. Therefore, "I advise you not to be of the ignorant."

Realizing his folly, "Nūh said, 'O my Lord! I seek refuge with You that I ask You concerning that which I have no knowledge. If You do not forgive me and have mercy on me, I will be of the losers."

At this juncture another question is raised. The question is that if this supplication of Sayyidina Nūh عليه السلام and Allāh's reply took place after the son was drowned, why did he supplicate? It is obvious that after his death he cannot possibly be saved. Another question is that if the supplication was made before the son died and Sayyidina Nūh عليه السلام has already then received Allāh's reply that the boy would die as a disbeliever (*kāfir*), why did he still summon his son to believe and board the ark?

In my humble opinion, the above discourse between Sayyidina Nūh عليه السلام and Allāh took place after his son said "I shall shortly take refuge on a mountain that will rescue me from the water," but before he was washed away by a wave. During that period, Sayyidina Nūh عليه السلام had no knowledge that his son would be drowned. In this case, the command "Do not address Me regarding the oppressors" would mean that none should request for the salvation of such an infidel (*kāfir*) who was destined to die upon infidelity (*kufṛ*). And Allāh knows best.

## THE BELIEVERS DISEMBARK IN PEACE

After the ark had settled on the mountain of Judi, "It was commanded, 'O Nūh! Disembark with peace from Us and blessings upon you and upon those parties with you. And there are many such parties (who will forsake their Belief (*Imān*) and) to whom We will grant enjoyment and then subject them to a torturous punishment thereafter." The believers (*Mu'minin*) with Sayyidina Nūh عليه السلام were informed from then that although all of them were believers, there will soon appear such people who will forsake their belief and resort to disbelief (*kufṛ*) once again.

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ  
 إِنَّ الْعَقِيبَ لِلْمُتَّقِينَ

(49) This narrative is from the accounts of the unseen that We inspire you with. You and your people were unlikely to have knowledge about this from before. So be patient.' Indeed the final outcome will be in favour of the pious.

## THE INCIDENT OF SAYYIDINA NŪH عَلَيْهِ السَّلَام AND HIS NATION IS A LESSON FOR OTHERS AND A PROOF OF THE APOSTLESHIP OF THE HOLY PROPHET صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

After narrating the incident of Sayyidina Nūh عَلَيْهِ السَّلَام, Allāh says, "This narrative is from the accounts of the unseen that We inspire to you [O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with. You and your people were unlikely to have knowledge about this from before." The fact that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never studied matters such as these, nor was he able to read indicates to any thinking person that the news of these events could have come only from Allāh.

Allāh then tell the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the moral of the above incident should give him courage. Allāh exhorts him to, "be patient (because) Indeed the final outcome will be in favour of the pious." The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Companions رَضِيَ اللَّهُ عَنْهُمْ were soon to gain victory over the disbelievers (*kuffār*) and polytheists.

## A FEW IMPORTANT LESSONS

1. The majority of Scholars (*Ulama*) are of the opinion that the flood of Sayyidina Nūh عَلَيْهِ السَّلَام engulfed the entire world. This is indicated by the prayer that he made. He prayed to Allāh saying, "O my Lord! Do not leave a single disbeliever on earth." [Surah Nūh (71), verse 26].

Another verse indicative of the same is that of Surah Qamar, where Allāh says, "And We caused springs to gush forth from the earth..." Very few Scholars (*Ulama*) state that the flood was confined to the area in which Sayyidina Nūh عَلَيْهِ السَّلَام's nation lived. They interpret the word "earth" in the above two verses to mean a particular area of the earth, not the entire earth. Whatever the case, the fact of the matter is that a lesson should be derived from the episode.

Even if the flood were confined to a particular region, it can still be referred to as a universal flood because it affected all the people living on the earth at that time. There were no other people living on earth at that time besides the nation of Sayyidina Nūh عَلَيْهِ السَّلَام.

2. The statement of Allāh regarding the son of Sayyidina Nūh عَلَيْهِ السَّلَام, that "He is not of your family" indicates that a Muslim and a disbeliever (*kāfir*) can never really be related, even though they may be related biologically. The immigrants (*Muhajirīn*) from among the Sahāba رَضِيَ اللَّهُ عَنْهُمْ truly understood this concept. In numerous battles their blood relatives confronted them, but they never hesitated to fight them to the death.

At the beginning of the battle of Badr, when the Ansār advanced to fight the polytheists, they said, "We do not want to fight these people. We wish to fight our cousins, the children of Abdul Muttalib." Upon this challenge, Sayyidina Ali رَضِيَ اللَّهُ عَنْهُ advanced to fight Walid bin Utba, Sayyidina Hamzah رَضِيَ اللَّهُ عَنْهُ tackled Shaybā and Sayyidina Ubaydah bin Hārith رَضِيَ اللَّهُ عَنْهُ fought Utba. While Walid

and Shayba were killed, Utba mortally injured Sayyidina Ubaydah رضى الله عنه, who subsequently passed away on the return to Madinah. Sayyidina Ali and Hamzah رضى الله عنه then killed Utba. [Al Bidaya wan Nihayah]

When the disbelievers (*kuffār*) possess the fervour to deal first with their relatives in battle, why should the Muslims not display the same courage? No disbeliever (*kāfir*) can be related to a Muslim on account of his disbelief (*kufir*).

3. According to the book "Ma'jma'ul Buldān", the Mount of Judi is situated east of the Tigris river surrounding the island of Ibn Umar. It now forms part of the city of Mawsil (in Iraq). The famous persons Bar Qa'badi and Imām Jazari رحمه الله are from the island of Ibn Umar.

4. The verse "O Earth! Swallow your water" is so replete with finer points of Arabic eloquence that Imām Jazari رحمه الله has compiled a book based purely on this subject. The title of the book is "Kifāyatul Al Ma'iy Fi Ayati Yā Ardub La'iy." In it he quotes the treatise of Imām Sakkaki رحمه الله عليه. [Kash'fuz Zunūn].

وَالِى عَادِ أَخَاهُمْ هُودًا قَالَ يَنْفِقُمْ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ إِن أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَنْفِقُمْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِن أَجْرِي إِلَّا عَلَى الَّذِى فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾ وَيَنْفِقُمْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدَّكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مَجْرِمِينَ ﴿٥٢﴾ قَالَُوا يَهُودُ مَا جِئْنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِ هَارُونَ عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِن نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوِّهِ قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِّنْ دُونِهِ فَكِدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونَ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِن رَّبِّي عَلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٦﴾ فَإِن تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْخَلِفُ رَّبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِن رَّبِّي عَلَى كُلِّ شَيْءٍ حَفِیظٌ ﴿٥٧﴾ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَأَتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَغْوَةً وَيَوْمَ الْقِيَمَةِ أَلَا إِن عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾

(50) And to the Ād We sent their brother Hūd. He said, "O my people! Worship Allāh. There is no deity besides Him. You people are only lying." (51) "O my people! I do not ask you any recompense for this. My recompense is the

responsibility of that Being Who created me. Do you not understand?" (52) "And O my people! Seek forgiveness from your Lord, then turn to Him. He will then send abundant rains to you and add strength to your strength. And do not turn away as criminals." (53) They replied, "O Hūd! You have not brought forth a proof and we will not leave our gods on your word, nor shall we believe in you." (54) All we have to say is that one of our gods has afflicted you with evil." He said, "I call Allāh to Witness and you people be witness that I am absolved of the partners that you ascribe... (55) ...besides Allāh. So all of you may plot against me and do not grant me any respite." (56) "Undoubtedly I rely only on Allāh, Who is my Lord and your Lord. He has control of the forelocks of every creature. In deed, my Lord is upon the straight path." (57) "So if you turn away, then I have certainly conveyed to you that with which I have been sent to you and my Lord will substitute you with a another nation. Then you will not be able to harm Him in the least. Without doubt, my Lord is cognisant of all things." (58) When Our order came, We saved Hūd and those with him by Our mercy. And We rescued him from a severe punishment. (59) This was the Ād.' They rejected the signs of their Lord, disobeyed His messengers, and followed the instruction of every obstinate tyrant. (60) Curse was made to pursue them in this world and in the Hereafter as well. Behold! The Ād disbelieved in their Lord. Behold! May the Ād, the people of Hūd be distanced!

### SAYYIDINA HŪD عليه السلام PREACHED TO THE ĀD BUT THEY ARE FINALLY DESTROYED BECAUSE OF THEIR DISOBEDIENCE

The Ād were extremely powerful and mighty people. Allāh says in Surah Fajr, "Have you not seen how your Lord dealt with the Ād, the people of Iram? Whose stature was like that of pillars? Those the like of which were never created in the lands." [Surah 89, verses 6-8]

Allāh says in Surah HāMim Sajdah, "As for the Ād, they were arrogant on earth without reason, and said, 'Who can be more powerful than us?' Do they not see that Allāh, Who has created them, is more powerful than them?" [Surah 41, verse 15]

Sayyidina Hūd عليه السلام was from the same nation of Ād and was sent as the Holy Prophets عليهم السلام to them. He enjoined them to believe in Oneness of Allāh (Tauhid) and to forsake their idols. He told them, "O my people! Worship Allāh. There is no deity besides Him. You people are only lying (when you refer to these gods as being true deities)."

In verse 69 of Surah A'rāf (Surah 7), he told them, "Recall the time when He made you successors after the nation of Nūh and increased you considerably in stature. Call to mind the bounties of Allāh so that you may be successful."

Allāh continues to say in the above verses, "They replied, 'O Hūd! You have not brought forth a proof (to attest to your Prophethood) and we will not leave our gods on your word, nor shall we believe in you." They continued to say, "All we have to say is that one of our gods has afflicted you with evil." i.e. They have afflicted you with a malady which has made you insane.

Sayyidina Hūd عليه السلام replied, "I call Allāh to Witness and you people be witness that I am absolved of the partners that you ascribe besides Allāh." He told them that since their enmity was now apparent, "So all of you may plot against me and do

not grant me any respite. Undoubtedly I rely only on Allāh, Who is my Lord and your Lord." Although he was alone against all of them, he was convinced that Allāh was more than adequate for him against them.

Stressing this point, he added, "He has control of the forelocks of every creature." Allāh controls the affairs of all His creation. Therefore, He would avert the plots of the disbelievers (*kuffār*) against His messenger, He added, 'indeed, (in pleasing) my Lord (a person will be) upon the straight path'

Sayyidina Hūd عليه السلام advised his people saying, "And O my people! Seek forgiveness from your Lord [adopt Belief (*Imān*)], then turn to Him. He will then (forgive you and) send abundant rains to you and add strength to your strength. And do not turn away as criminals.

"Ma'ālimut Tanzīl" reports that the Ād had not had any rain for three years and their women had become barren. As a result, their strength began to deplete. Sayyidina Hūd عليه السلام therefore gave them the above advice so that they may regain their lost might.

He then warned them, "So if you turn away, then I have certainly conveyed to you that with which I have been sent to you and my Lord will substitute you with another nation. Then you will not be able to harm Him in the least. Without doubt, my Lord is cognisant of all things. "...No disbeliever (*kāfir*) shall be able to escape Allāh's punishment.

Allāh says in Surah A'rāf that the people said to Sayyidina Hūd عليه السلام, "Have you come to us so that we worship only Allāh and leave what our forefathers used to worship? Bring what you have promised us if you are of the truthful!" [Surah 7, verse 70]

He replied to them by saying, "The punishment and wrath of Allāh has already afflicted you." [Surah A'rāf ('7), verse '11]

Allāh says, "When Our order came, We saved Hūd and those with him by Our mercy. And We rescued him from a severe punishment."

Describing the punishment, Allāh says in Surah Hāqqa, "As for the Ād, they were destroyed by an icy tempest. Allāh ordered it upon them for seven nights and eight days. You would have seen them felled as if they were hollow palm trunks. Do you see any of them existing?" [Surah 69, verses 6-8]

Allāh says in Surah Ahqāf, "When they observed it as a cloud approaching their valleys they exclaimed, 'This is cloud that will bring us rain.' Rather, it was the thing they sought to hasten; a fierce wind bearing a painful punishment. It demolished everything by the command of its Lord and it transpired that only their homes could be seen. Thus do We punish the sinful nation." [Surah 46, verses 24, 25]

Verses 41 and 42 of Surah Dhāriyāt (Surah 51) also contain a similar account of the punishment where Allāh says, "And (there is also a lesson) in (the story) of the Ād when we sent a wind to them that was devoid of any good. It reduced everything it passed to smithereens." Allāh then concludes the episode by saying, "This was the Ād! They rejected the signs of their Lord, disobeyed His messengers, and followed the instruction of every obstinate tyrant."

Describing their plight Allāh says, "Curse was made to pursue them in this

world and in the Hereafter as well (they were accursed in both the worlds). Behold! The Ād disbelieved in their Lord. Behold! May the Ād, the people of Hūd be distanced!"

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَفْقَوْمَ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿٦١﴾ قَالُوا بَصَلِحْ فَدَكَّنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٢﴾ قَالَ يَفْقَوْمَ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَءَاتَنِي مِنْهُ رَحْمَةً فَمَنْ يَضُرَّنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾ وَيَفْقَوْمَ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أََرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾ فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٥﴾ فَلَمَّا جَاءَ أَمْرُنَا بَنَيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيٍ يُومِيذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيارِهِمْ جَثِيمٍ ﴿٦٧﴾ كَأَن لَّمْ يَفْنَوْا فِيهَا آلَا إِنَّ ثَمُودًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّثَمُودَ ﴿٦٨﴾

(61) To the Thamūd We sent their brother Sālih. He said, "O my people! Worship Allāh. There is no deity for you besides Him. He created you from the earth and settled you therein. So seek forgiveness from Him, then turn to Him. Undoubtedly, my Lord is Near, Responsive. (62) They said, "O Sālih! Certainly we entertained high hopes in you from before. Do you forbid us from worshipping what our forefathers worshipped? Surely we are in such doubt with regard to what you call us to, that it has cast us into uncertainty." (63) He said, "O my people! Tell me. If I am upon a clear proof from my Lord and He has granted me a mercy from Himself, who will assist me against Allāh if I disobey Him? You only increase me in loss." (64) "And O my people! This is Allāh's camel as a sign for you. So leave it to graze in Allāh's land and do not touch it with evil intent, for then a nigh punishment shall afflict you." (65) So they killed it, whereupon he said, "Enjoy yourselves in your homes for three days. This is a promise that will not be falsified." (66) When Our order came, We saved Sālih and those with him by Our mercy and (saved them) from the humiliation of that day. Indeed your Lord is Powerful, the Mighty. (67) A scream seized the oppressors and they were left lying face down in their homes... (68) "... as if they never existed there. Behold! The Thamud disbelieved in their Lord. Behold! May the Thamud be distanced.

## SAYYIDINA SĀLIH عليه السلام PREACHED TO THE THAMŪD BUT THEY ARE FINALLY DESTROYED BECAUSE OF THEIR DISOBEDIENCE

A detailed account of Sayyidina Sālih عليه السلام and the Thamūd has been discussed in Surah A'rāf (verse 73 to 79). One may refer to it for the details. Here Allāh mentions, "To the Thamūd We sent their brother Sālih. He said, 'O my people! Worship Allāh. There is no deity for you besides Him.

In Surah A'rāf, he reminded them of Allāh's favours on them when he said, "Recall when Allāh made you successors after the Ād and granted you a station on earth. You build palaces on the soft portion thereof and carve homes from the mountains. Call to mind Allāh's bounties and do not spread anarchy in the lands." [Surah 7, verse 73]

In the above verses Allāh mentions, "He created you from the earth and settled you therein. So seek forgiveness from Him [by accepting Belief (Imān)], then turn to Him. Undoubtedly, my Lord is Near (He can hear all prayers), Responsive (He accepts prayers)."

Refusing to accept, "They said, 'O Sālih! Certainly we entertained high hopes in you from before." They told him that they were prepared to make him their leader and to refer to him in all matters. They added, "Do you forbid us from worshipping what our forefathers worshipped? Surely we are in such doubt with regard to what you call us to, that it has cast us into uncertainty."

"He said, 'O my people! Tell me. If I am upon a clear proof from my Lord and He has granted me a mercy from Himself (i.e. The Prophethood), who will assist me against Allāh if I disobey Him? You only increase me in loss (if I were to follow you)."

Allāh mentions in Surah A'rāf that they said, "O Sālih! Bring upon us that which you threaten us with if you are really from the messengers." [Surah 7, verse 77]

They also demanded that he cause a pregnant camel to emerge from a mountain as a miracle. They claimed that they would then accept his message. This he did by Allāh's command and he told them, "And O my people! This is Allāh's camel as a sign for you. So leave it to graze in Allāh's land and do not touch it with evil intent, for then a nigh punishment shall afflict you."

According to verse 155 of Surah Shu'arā (Surah 26), Sayyidina Sālih عليه السلام told the people, "This is the camel. It will have a day to drink and your animals will have an appointed day to drink."

However, they consulted among themselves and someone prepared to kill the camel by hamstringing it. Allāh says, "So they killed it, whereupon he said, 'Enjoy yourselves in your homes for three days. This is a promise that will not be falsified."

Allāh continues, "When Our order came, We saved Sālih عليه السلام and those with him by Our mercy and (saved them) from the humiliation of that day. Indeed your Lord is Powerful, the Mighty." Any nation that is punished is also made to suffer humiliation.

Describing the punishment Allāh says, "A scream seized the oppressors and they were left lying face down in their homes as if they never existed there. "They were

totally annihilated.

“Behold! The Thamud disbelieved in their Lord. Behold! May the Thamūd be distanced.” In both worlds they were far flung from Allāh’s mercy.

Note: Surah A’rāf [Surah 7, verse 78] mentioned that an earthquake struck them, while this Surah mentions a scream. There is no disparity between the two verses because it is very possible that both these took place. Some commentators say that a scream sounded from the sky and an earthquake ruptured from beneath them. Both these destroyed them. “Ma’ālimut Tanzīl” (v.2 p.391) records that it was Jibr’īl عليه السلام who sounded the scream from above.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ  
 حَنِيدٍ ﴿٦٩﴾ فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا  
 تَخَفْ إِنَّا أَرْسَلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾ وَأَمْرَانَهُ قَائِمَةٌ فَضَحِكَتْ فَبَسَّرْنَاهَا بِإِسْحَاقَ  
 وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَوْلَيْكَ أَلَدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ  
 هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوا أَنْتَعْجِبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهُ وَبَرَكْنَاهُ عَلَيْكُمْ أَهْلَ  
 الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾ فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجْدِلُنَا فِي  
 قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّهٌ مُنِيبٌ ﴿٧٥﴾ يٰإِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ  
 أَمْرُ رَبِّكَ وَإِنَّهُمْ لَانْتِهَىٰ عَذَابٍ غَيْرَ مَرْدُودٍ ﴿٧٦﴾

(69) Indeed Our messenger angels came to Ibrāhīm with glad tidings and greeted him with “Salām” (peace). He replied to their Salām and did not hesitate to present a roasted calf. (70) When he noticed that their hands were not reaching towards it, he grew fearful of them. They said, “Do not fear. We have been sent to the nation of Lūt.” (71) His wife, standing by, laughed as We conveyed to her the glad tidings of Is’hāq, and Ya’qūb after Is’hāq. (72) She said, “Woe is me! Shall I bear a child when I am an old woman and my husband here is an old man? This is indeed a strange event!” (73) They said, “Are you surprised at the command of Allāh? May Allāh’s mercy and blessings be on you, O members of the household. Verily He is Worthy of all praise, The Exalted.” (74) When the fear left Ibrāhīm and the good news reached him, he debated with Us regarding the nation of Lūt. (75) Surely Ibrāhīm was forbearing, compassionate and penitent. (76) “O Ibrāhīm refrain from it. Without doubt the command of your Lord has come to pass. There shall surely come to them a punishment that cannot be averted.”

**ANGELS VISIT SAYYIDINA IBRAHĪM عليه السلام TO CONVEY TO HIM THE GLAD TIDINGS OF A SON AND GRANDSON**

Sayyidina Ibrāhīm عليه السلام preached to a nation of idolaters under the



leadership of the tyrant Nimrūd. They opposed him vehemently until even his own father warned him, "Are you averse to my gods, O Ibrāhīm? If you do not desist, I shall stone you. Leave me forever." His people even threw him in a fire, but Allāh rescued him. Eventually, he was compelled to leave his land and he migrated to Shām, and lived in Palestine.

His nephew, Sayyidina Lūt عليه السلام, also left with him and Allāh made both of them Prophets عليهم السلام. The nation of Lūt عليه السلام (who lived where now the Dead Sea is) perpetrated gross sins and were depraved to the extent that Allāh finally decided to punish them. Before the angels informed Sayyidina Lūt عليه السلام about the pending punishment, Allāh first sent them in the form of humans to Sayyidina Ibrāhīm عليه السلام.

Recounting this episode Allāh says, "Indeed Our messenger angels came to Ibrāhīm with glad tidings and greeted him with Salām. 'He replied to their Salām and did not hesitate to present a roasted Calf' Surah dhariyāt [Surah 51, verse 26] mentions that he presented "a fat calf." The Holy Prophet صلى الله عليه وسلم has mentioned that the first person to ever entertain guests was Sayyidina Ibrāhīm عليه السلام. [Mishkāt p. 385]

However, angels do not eat or drink. Therefore, they did not reach towards the food to partake therefrom. Referring to this Allāh says, "When he noticed that their hands were not reaching towards it, he grew fearful of them." He feared their intentions since they behaved very strangely by not eating. According to verse 52 of Surah Hijr (15), Sayyidina Ibrāhīm عليه السلام said to them, "We are afraid of you."

They reassured him by saying that they intended to inform him of the birth of a son to him, by the name of Is'hāq who would beget a son by the name of Ya'qūb. Hearing this he exclaimed, "Do you give me these glad tidings whereas old-age has afflicted me? What glad tidings can you deliver?" They said, 'We convey to you the glad tidings of a reality, so do not become of the despondent.' He said, 'Only the deviant are despondent of Allāh's mercy.' [Surah Hijr (15), verses 54-56]

In addition to this "They said, 'Do not fear. We have been sent to (punish) the nation of Lūt."

Allāh says, "His wife, standing by, laughed as We conveyed to her the glad tidings of Is'hāq, and Ya'qūb after Is'hāq." "Ma'ālimut Tanzīl" mentions that according to some commentators she laughed because the guests were not partaking of the meal that they presented to them. According to others, she laughed out of amazement that the people of Lūt عليه السلام can continue to enjoy themselves when Allāh's punishment was so close to them.

When she heard that she was soon to expect a child "She said, 'Woe is me! Shall I bear a child when I am an old woman and my husband here is an old man? This is indeed a strange event!'"

The angels said, "Are you surprised at the command of Allāh? May. Allāh's mercy and blessings be on you, O members of the household. Verily He is Worthy of all praise, The Exalted."

According to the tidings, it later transpired that this wife (Sārah) gave birth to Sayyidina Is'hāq عليه السلام. Sayyidah Sarah رضى الله عنها was the daughter of the

paternal uncle of Sayyidina Ibrahīm عليه السلام. His other wife was Sayyidah Hājah رضي الله عنها, to whom Sayyidina Isma'īl عليه السلام was born. The incident of Sayyidah Hājah رضي الله عنها and Sayyidina Isma'īl عليه السلام was discussed in the commentary of verse 158 of Surah Baqarah, where Allāh mentions, "Indeed Safa and Marwa are from the signs of Allāh..."

"When the fear left Ibrahīm and the good news reached him, he debated with Us regarding the nation of Lūt." This verse refers to the supplication that he made to Allāh not to destroy the people of Sayyidina Lūt عليه السلام because Sayyidina Lūt عليه السلام was still among them. The term "debated with Us" has been used because, according to some commentators, he pleaded to the angels not to punish them.

Allāh mentions in Surah Ankabūt that when the angels informed Sayyidina Ibrahīm عليه السلام that they were to punish the nation of Lūt عليه السلام, he told them, "Lūt is amongst them." They replied, "We know best who is present therein. We shall definitely rescue him and his family, except for his wife. She will be amongst those left behind." [Surah 29, verse 32]

Referring to the concern of Sayyidina Ibrahīm عليه السلام in this matter, Allāh says, "Surely Ibrahīm was forbearing, compassionate and penitent."

However, the decision was already taken and his pleas could not be answered. The angels told him, "Without doubt the command of your Lord has come to pass. There shall surely come to them a punishment that cannot be averted."

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾  
 وَجَاءَهُمْ قَوْمُهُ يَمْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْقُومِ هَؤُلَاءِ بِنَاتِي  
 هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزَوْا فِي ضَيْفِي ۖ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾ قَالُوا  
 لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَنَعْلَمُ مَا تُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ  
 آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا يَلُوطُ إِنَّا رُسلُ رَبِّكَ لَنْ يَصْلُوا إِلَيْكَ فَأَسْرِ  
 بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَنْفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَانَا إِنَّهُ مُصِيبُهَا مَا  
 أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾ فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا  
 عَلَيْهِمَا سَافِلَهُمَا وَأَمَظَرْنَا عَلَيْهِمَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ ﴿٨٢﴾ مُسَوَّمَةً عِنْدَ  
 رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بَعِيدٌ ﴿٨٣﴾

(77) When Our messenger angels came to Lūt, he became distressed because of their presence and his heart tightened. He said, "This is a day of misfortune."

(78) His people came running to him. Before this they were engaged in evil works. He said, "O my people! These daughters of mine are purer for you, so do fear Allāh and do not disgrace me before my guests. Is there not a righteous man

among you?" (79) They replied, "You know very well that we have no interest in your daughters. You are well aware of our intentions. (80) He said, "If only I had some might against you or I could take refuge unto a strong pillar." (81) The angels said, "O Lūt! We are the messengers of your Lord. They will never be able to reach you. So leave with your family during a portion of the night, and none should turn to look back. Excepting your wife (i.e. do not take her with you). She will be afflicted with the same punishment that shall afflict them. The morning has been fixed for the punishment. Is the morning not soon enough?" (82) When Our order came, We made the upper portion of the land the lower portion and We rained down on the land continuously falling stones of pottery clay ... (83) ... that were marked by your Lord. These cities are not far from the oppressors.

## THE ANGELS COME TO SAYYIDINA LŪT عَلَيْهِ السَّلَام AND HIS IMMORAL NATION IS DESTROYED

After leaving Sayyidina Ibrahim عَلَيْهِ السَّلَام, the angels came to Sayyidina Lūt عَلَيْهِ السَّلَام. His nation was accustomed to engaging in the lewd act of homosexuality. He tried his level best to prevent them, but they were stubborn and refused to desist. Instead of hearkening, they said, "Remove them from your town. They are people who wish to be pure." [Surah A'rāf (7), verse 82]

When the angels came to him in the form of young and handsome men "he became distressed because of their presence and his heart tightened. He said, 'This is a day of misfortune.' " He felt this because he anticipated that the people would be quickly attracted to these angels and will want to perpetrate their vile and immoral acts with them.

According to his expectations, "His people came running to him. Before this they were engaged in evil works. He said, 'O my people! These daughters of mine (i.e. the women of my nation) are purer for you (for you to take them into marriage to satisfy your desires), so do fear Allāh and do not disgrace me before my guests. Is there not a righteous man among you?"

"They replied, 'You know very well that we have no interest in your daughters. You are well aware of our intentions.'" When Sayyidina Lūt عَلَيْهِ السَّلَام realised that were not going to listen, he said, "If only I had some might against you or I could take refuge unto a strong pillar." He referred to belonging to a strong tribe or family from whom he could seek assistance. Sayyidina Abdullāh bin Abbās رَضِيَ اللَّهُ عَنْهُ has mentioned that after Sayyidina Lūt عَلَيْهِ السَّلَام, Allāh always caused the Prophets عَلَيْهِمُ السَّلَام to be members of a strong clan. [Durrul Manthūr v. 3 p.343]

Sayyidina Abu Hurayra رَضِيَ اللَّهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "May Allāh have mercy on Lūt عَلَيْهِ السَّلَام. He sought refuge onto a strong pillar." [Bukhari v. 1 p.478]

When the angels saw the distress of Sayyidina Lūt عَلَيْهِ السَّلَام, they reassured him by saying, "O Lūt! We are the messengers of your Lord. They will never be able to reach you." Instead they will be destroyed. Therefore, since only your family are believers, "leave with your family during a portion of the night, and none should turn to look back."

However, they made one exception when they said, *"Excepting your wife (i.e. do not take her with you). She will be afflicted with the same punishment that shall afflict them. The morning has been fixed for the punishment."* Durrul Manthūr has reported from Sayyidina Abdullah bin Abbās رضي الله عنه that Sayyidina Lūt عليه السلام was so distraught with his people that he expressed the desire to leave immediately. Thereupon the angels asked, *"Is the morning not soon enough?"*

*"When Our order came, We made the upper portion of the land the lower portion..."* The angels turned the entire city upside down, crushing everyone between. In addition to this, *"We rained down on the land continuously falling stones of (hardened) pottery clay that were marked by your Lord."* Commentators mention that each stone bore the name of the person whom it was to strike.

Certain commentators have stated that the people present in the cities were killed when the cities were overturned, while the stones struck those in the nearby vicinity.

Someone once asked Sayyidina Mujāhid رحمه الله whether everyone from the nation of Lūt عليه السلام was killed. He replied in the affirmative with the exception of one person who was on a trade journey in Makkah at the time. He was saved for 40 days because of his presence in the Haram. However, as soon as he emerged from there, a falling stone also killed him.

The author of "Ma'ālimut Tanzil" writes that the stones struck all those people who were on journey and outside the city. He mentions that, according to some, the stones were rained down upon the cities after they were overturned. This opinion corresponds to the sequence mentioned in the Qur'ān and does not contradict the version that says the stones struck those in the nearby vicinity.

The Arabic word "Sijil" (*"stones of pottery clay"*) is derived from a Persian word according to Sayyidina Abdullah bin Abbās رضي الله عنه. Hakīmul Ummah Thanwi رحمه الله عليه has translated it to mean pumice stones that were hardened by baking.

Commentators have mentioned that the cities destroyed were named Mī'ah, Sa'ra, Āsra, Dawma and Sadūm, the last being the largest. The area where all these cities were annihilated is marked today by the Dead Sea, the waters of which do not pass out of the boundaries of these cities. The water of the Dead Sea is tainted and is of no use to man and animal.

Allāh says in Surah Hijr, *"A scream seized them at sunrise."* It is learnt from this that the nation of Lūt عليه السلام were afflicted by three types of punishment. (1) A scream, (2) the overturning of their cities and (3) the shower of stones.

The wife of Sayyidina Lūt عليه السلام was a disbeliever and, according to certain commentators, she remained behind with the rest of the people in the city. There she was also killed. Other commentators have mentioned that she left with the believers, but turned back to look when she heard the punishment. She then exclaimed grief at the destruction of her nation, whereupon a stone struck her as well. The details of this episode can be referred to in verses 80-84 of Surah A'rāf (Surah 7).

Allāh concludes by saying, *"These cities are not far from the oppressors."* They

may all derive lessons from this incident. Allāh says in Surah Hijr [Surah 15, verse 76], 76. "These towns are along an accessible thoroughfare." The people of Makkah passed that way on their road to Syria.

Allāh says in Surah Saffāt, 137. "You pass by them in the mornings and at nights. Do you not understand?" [Surah 37, verse 137, 138]

❖ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَتَقَوَّمُ عِبَادُوا اللَّهِ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ وَلَا  
تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَبُكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ  
يَوْمٍ مُّحِيطٍ ﴿٨٤﴾ وَيَتَقَوَّمُ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا  
النَّاسَ أَشْيَاءَهُمْ وَلَا تَتَعَوَّا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ بَقِيَتْ اللَّهُ خَيْرٌ لَّكُمْ إِن  
كُنْتُمْ مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾ قَالُوا يَشْعِبُ أَصْلَوْتُكَ  
تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ  
الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

(84) To Madyan We sent their brother Shu'ayb. He said, "O my people! Worship Allāh. There is no deity for you besides Him. Do not reduce in weight and measure. Indeed I see you in fortunate circumstances but I fear for you the punishment of a day that will engulf all." (85) "O my people! Weigh and measure in full with justice; do not decrease for people their things and do not spread havoc on earth." (86) "The leftovers given by Allāh, is better for you if you are believers. I am not a guardian unto you. (87) They said, "O Shu'ayb! Does your Salāh instruct you that we leave what our forefathers worshipped or that we do with our wealth as we please. Surely you are forbearing and sensible."

### SAYYIDINA SHU'AYB عَلَيْهِ السَّلَام IS SENT TO THE PEOPLE OF MADYAN AND THEY RAISE ABSURD OBJECTIONS

Surah Shu'arā mentions that Sayyidina Shu'ayb عَلَيْهِ السَّلَام was sent to the people of Aykah, while Surah A'rāf, Surah Hūd and Surah Ankabūt state that he was sent to the people of Madyan. They were Polytheists and used to cheat people in weight and measure when transacting.

Sayyidina Shu'ayb عَلَيْهِ السَّلَام preached to them saying, "O my people! Worship Allāh. There is no deity for you besides Him. Do not reduce in weight and measure. Indeed I see you in fortunate circumstances but I fear for you the punishment of a day that will engulf all."

He pleaded with them saying, "O my people! Weigh and measure in full with justice; do not decrease for people their things and do not spread havoc on earth. The leftovers given by Allāh is better for you if you are believers." Whatever is earned lawfully contains much more blessings even though it be little. Wealth acquired

by unlawful (*Harām*) means will be bereft of blessings even though it be in large quantities.

Insolently "They said, 'O *Shu'ayb*! Does your *Salāh* instruct you that we leave what our forefathers worshipped or that we do with our wealth as we please." In making these statements they intended to mock at the fact that *Sayyidina Shu'ayb* عليه السلام was very particular about his *Salāh*. They also added mockingly, "Surely you are forbearing and sensible."

Even in today's times, when people are reminded to be wary of how they earn, they also argue that they can do with their wealth as they please. They criticize the Scholars (*Ulama*) and the religious preachers for "interfering" in their affairs. They fail to realise that all their wealth is from Allāh and, as the Master of all, He reserves the right to dictate exactly how and where this wealth must be earned and spent. The preachers are only conveying Allāh's message to them.

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ  
أُخَالِفَكُم إِلَىٰ مَا أَنهَكُم عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي  
إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ وَيَقَوْمِ لَا تَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ  
مِثْلَ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ مِّنكُمْ بِبَعِيدٍ  
﴿٨٩﴾ وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾

(88) *Shu'ayb* عليه السلام said, "O my people! Tell me. If I am upon a clear proof from my Lord and He provides for me a bountiful provision, (then how can I stop preaching to you?). I do not wish to oppose you in a manner that I perpetrate the same things that I forbid you from. I only wish reformation as far as I am able. My ability is only from Allāh. Only on Him do I rely and to Him do I turn." 89. "O my people! Let not your opposition for me cause the same punishment to afflict you as afflicted the nation of *Nūh* عليه السلام or the nation of *Hūd* عليه السلام or the nation of *Sālih* عليه السلام. And the nation of *Lūt* عليه السلام were not far off from you." (90) Seek forgiveness from your Lord then turn to Him. Indeed my Lord is Most Merciful, Most Loving.

### SAYYIDINA SHU'AYB عليه السلام TELLS HIS NATION THAT HE SEEKS TO REFORM THEM AND THAT THEIR ANIMOSITY FOR HIM SHOULD NOT LEAD TO THEIR OWN DESTRUCTION

When the people refused to hearken to his message "*Shu'ayb* عليه السلام said, 'O my people! Tell me. If I am upon a clear proof (the truth) from my Lord and He provides for me a bountiful provision (in the form of apostleship), (then how can I stop preaching to you?).'"

He further impressed upon their minds that they would only be justified in their opposition to him if his personal practice contradicted his preaching. He told them, 'I do not wish to oppose you in a manner that I perpetrate the same things

that I forbid you from." He only preached to them what he himself understood to be right and beneficial.

He told them that he was a well wisher to them because, he said, "I only wish reformation as far as I am able. My ability (to perform all good deeds) is only from Allāh. Only on Him do I rely and to Him do I turn."

He then warned them, "O my people! Let not your opposition for me cause the same punishment to afflict you as afflicted the nation of Nūh عليه السلام or the nation of Hūd عليه السلام or the nation of Sālih عليه السلام. And the nation of Lūt were not far off from you (in time and in geographical location)."

He then advised them saying, "Seek forgiveness from your Lord (i.e. become believers) then turn to Him. Indeed my Lord is Most Merciful, Most Loving." Allāh will be merciful and loving to the person who turns to him.

**Note:** "He provides for me a bountiful provision..." One of the interpretations is that this refers to the Prophethood. Other commentators have mentioned that this refers to Lawful (Halāl) wealth that Allāh had given him without him having to resort to the illegal methods that the people employed.

قَالُوا يَشْعِيبُ مَا نَفَقَهُ كَثِيرًا مِمَّا نَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ  
لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾ قَالَ يَنْقُورِ آرْهَطِيْ أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ  
وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرًا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾ وَيَنْقُورِ أَعْمَلُوا  
عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلٌ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ  
كَذِبٌ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَاءَ أَمْرُنَا بِجَنَّتِنَا شَعِيبًا وَالَّذِينَ  
ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَاتَّخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِئَرِهِمْ جَثِيمِينَ  
﴿٩٤﴾ كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا بُعْدًا لِّمَدِينٍ كَمَا بَعَدَتْ ثَمُودُ ﴿٩٥﴾

(91) They said, "O Shu'aib! We do not understand much of what you say, and we consider you to be a weakling among us. If it were not for your tribe we would have stoned you. You are not deserving of honour in our opinion." (92) He said, "O my people! Is my tribe more honourable to you than Allāh and you have cast Him behind your backs? Verily my Lord encompasses all that you do." (93) "And O my people! Perform your deeds where you are. I am performing too. Soon you shall come to know to whom will such a punishment come that will disgrace him, and who is a liar. Keep waiting. Indeed I am waiting with you." (94) When Our command came, We rescued Shu'ayb and those who believed with him by Our mercy. A scream seized the oppressors and they lay face down in their homes... (95) ... as if they never existed there. Behold! May Madyan be distanced just as the Thamūd were distanced.

## THE PEOPLE OF MADYAN REPLY IN A MOST INSOLENT MANNER AND ARE FINALLY DESTROYED

Sayyidina Shu'ayb عليه السلام tirelessly strove to reform the people but they were obstinate. One of the insolent statements that they made was that "They said, 'O Shu'ayb! We do not understand much of what you say. . .'" In saying this they meant to say that his talks were not worthy of comprehension. It is also possible that they really did not understand some of his talks because they did not pay attention to what he said.

They also told him, "we consider you to be a weakling among us. If it were not for your tribe (who are adherents to our faith) we would have stoned you. You are not deserving of honour in our opinion."

Sayyidina Shu'ayb عليه السلام told them, "O my people! Is my tribe more honourable to you than Allāh and you have cast Him behind your backs?" He indicated that they did not respect the fact that he was the Holy Prophet from Allāh but rather respected the fact that he belonged to a certain tribe. It was only this respect that caused them to desist from attacking him, rather than the fear of Allāh.

"Verily my Lord encompasses all that you do." Allāh. will soon punish you for your deeds and "Soon you shall come to know to whom will such a punishment come that will disgrace him, and who is a liar."

He told them, 'And O my people! Perform your deeds where you are. I am performing too.' In this manner "Keep waiting: Indeed I am waiting with you." Soon when the punishment will come and it is seen whom it will afflict, it will be clear who were the ones in error.

Consequently, "When Our command came, We rescued Shu'ayb and those who believed with him by Our mercy. A scream seized the oppressors and they lay face down in their homes as if they never existed there. Behold! May Madyan be distanced (from Allāh's mercy) just as the Thamūd were distanced."

A detailed account of Sayyidina Shu'ayb عليه السلام was discussed in Surah A'rāf [Surah 7, verses 85-93], where certain extra facts have been mentioned. It should also be noted that in Surah A'rāf mention is made of an earthquake, while here a scream is mentioned. Both could very well have taken place.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾ إِلَٰكُ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ  
فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ  
وَبِئْسَ الْوَرْدُ الْمَرْوُودُ ﴿٩٨﴾ وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَمَةِ بِئْسَ الرَّفْدُ  
الْمَرْفُودُ ﴿٩٩﴾

(96) Verily We sent Mūsa with Our signs and a clear proof... (97).... To pharaoh (Fir'aun) and his governors. However, they followed the orders of pharaoh (Fir'aun), and the orders of pharaoh (Fir'aun) were improper. (98) He will lead



his people on the Day of Judgement and enter them into the Fire. It is an evil place indeed where they shall be entered. (99) Curse has been made to pursue them in this world and in the Hereafter as well. It will be an evil prize that they will receive.

## SAYYIDINA MŪSA عَلَيْهِ السَّلَام IS SENT. PHARAOH (FIR'AUN) AND HIS PEOPLE ARE REBELLIOUS AND THEY ARE ACCURSED IN BOTH WORLDS

Allāh says, "Verily We sent Mūsa with Our signs (miracles) and a clear proof (the staff or the shining hand) to pharaoh (Fir'aun) and his governors." Mention of the miracles of Sayyidina Mūsa عَلَيْهِ السَّلَام was made in Surah A'rāf. Although Sayyidina Mūsa عَلَيْهِ السَّلَام was sent to all the people of pharaoh (Fir'aun), the governors are mentioned here because they were the first priority. If their leaders accept, the masses are soon to follow. If they do not accept, the masses will also not accept because of two reasons. The first is that these leaders will not allow them to accept and will complicate matters for them if they do. The second is that people generally look up to their leaders for guidance and will not follow something that their leaders do not recommend.

Although it always occurs that the first followers of the Prophets عَلَيْهِمُ السَّلَام are the poorer people, their numbers are always small. The Prophets عَلَيْهِمُ السَّلَام have always tried to win over the leaders so that the masses can be easily influenced.

"However, they followed the orders of pharaoh (Fir'aun), and the orders of pharaoh (Fir'aun) were improper." Pharaoh (Fir'aun) was their leader in this world and even in the Hereafter. Allāh says, "He will lead his people on the Day of Judgement and enter them into the Fire. it is an evil place indeed where they shall be entered."

Stating the fact that they will be cursed in both the worlds, Allāh says, "Curse has been made to pursue them in this world and in the Hereafter as well, It will be an evil prize that they will receive."

The destruction of pharaoh (Fir'aun) and his people is mentioned in Surah Baqarah [Surah 2, verse 50], Surah A'rāf [Surah 7, verses 136, 137] and Surah Yunus [Surah 10, verse 90-92]

ذَٰلِكَ مِنْ أَنْبَاءِ الْفَرَىٰ نَقَضُ عَلَيْهِ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْنِيبٍ ﴿١٠١﴾ وَكَذَٰلِكَ أَخَذْنَا مِنْهُمُ الْفَرَىٰ وَهِيَ ظَلِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

(100) This is from the narratives of the cities that We relate to you. Some of them are still standing, while others have been annihilated. (101) We did not oppress them, but they oppressed themselves. Their gods, which they called upon

besides Allāh were of no avail at all to them when the command of your Lord came. They only increased them in destruction. (102) Such is the grasp of your Lord when He seized a town that is oppressive. Indeed His grasp is painful and severe.

## THE RETRIBUTION OF ALLĀH IS SEVERE AND PAINFUL WHEN HE SEIZES A CITY

From verse 25 of this Surah to this point, the narratives of seven Prophets عليهم السلام have been given. Allāh now says with regard to these, "This is from the narratives of the cities that We relate to you. Some of them are still standing..." These may be either in ruins, or other nations have built over them. Allāh says in another verse, "We have settled you in the dwellings of those who oppressed themselves i.e. the destroyed nations.

"...while others have been annihilated." These were the likes of the people of Sayyidina Lūt عليه السلام. People had heard of these event before the coming of the Holy Prophet صلی اللہ علیہ وسلم and they also passed the sites of these destroyed places. The lessons were therefore extremely emphasised for them.

Allāh then says, "We did not oppress them, but they oppressed themselves. Their gods, which they called upon besides Allāh were of no avail at all to them when the command of your Lord came. They only increased them in destruction." They were all eventually destroyed.

Allāh concludes by saying, "Such is the grasp of your Lord when He seized a town that is oppressive, indeed His grasp is painful and severe." None is able to escape Allāh's punishment.

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِي لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا الَّذِينَ شَقُوا فَمِنَ النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾ وَأَمَّا الَّذِينَ سَعَدُوا فَمِنَ الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَّجْدُورٍ ﴿١٠٨﴾ فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْْبُدُ آبَاؤُهُمْ مِن قَبْلُ وَإِنَّا لَمُوفُونَ نَصِيبُهُمْ غَيْرَ مَنْقُوصٍ ﴿١٠٩﴾

(103) Surely in it are signs for him who fears the punishment of the Hereafter. This shall be such a day when people will be gathered, and that will be the day when all will be present. (104) We shall only postpone it for a little while. (105) When that day will dawn, a soul will speak only with His permission. Some of

them will be unfortunate, while others will be fortunate. (106) As for those who will be unfortunate, they will certainly be in the Fire, where they will scream and shout... (107) They will abide therein forever as long as the skies and the earth exist, except when your Lord wills. Undoubtedly your Lord can perfectly accomplish whatever He wills. (108) As for those who shall be fortunate, they will certainly be in Heaven (Jannah), where they will abide forever, as long as the skies and the earth exist, except when your Lord wills. This prize will never end. (109) So do not be in doubt with regard to what these people worship. They merely worship as their forefathers worshipped before. Verily We shall grant them their full share without deduction.

## ALL WILL BE GATHERED ON THE DAY OF JUDGMENT (QIYĀMAH) AND NONE WILL SPEAK WITHOUT ALLĀH'S PERMISSION

Allāh begins by saying that in the narratives of the past nations. *"are signs for him who fears the punishment of the Hereafter."*

Describing the Day of Judgement, Allāh says, *"This shall be such, a day when people will be gathered, and that will be the day when all will be present."* None will be able to escape being present on that day.

*"We shall only postpone it for a little while."* The Day of Judgement will dawn when Allāh determines. However, it has not yet taken place and Allāh has postponed it to its appointed time. The fact that it has not yet dawned does not mean that it will not come.

*"When that day will dawn, a soul will speak only with His permission."* Allāh says in Surah Ibrahim, *"He is only granting them respite until a day when gazes will be fixed upwards. They will be running with their heads fixed upwards, their gazes never returning to them. And their hearts will be air."* [Surah 14, verses 42, 43]

Initially none will speak. However, when the reckoning will begin, people will be permitted to talk. They will then either admit their sins or make excuses. The Prophets عليهم السلام, the Scholars (Ulama) and the martyrs will be permitted to intercede on behalf of others. Thereafter people will be divided into two groups viz. *"Some of them will be unfortunate, while others will be fortunate."*

*"As for those who will be unfortunate, they will certainly be in the Fire, where they will scream and shout..."* The Arabic words used in this verse for "scream and shout" actually denote the beginning and ending sounds of a "donkey's bray." Such will be the cries of the people of Hell. *"...They will abide therein forever as long as the skies and the earth exist, except when your Lord wills. Undoubtedly your Lord can perfectly accomplish whatever He wills."*

Allāh then says, *"As for those who shall be fortunate, they will certainly be in Heaven (Jannah), where they will abide forever, as long as the skies and the earth exist, except when your Lord wills. This prize will never end."*

In conclusion Allāh reassures the Holy Prophet صلی اللہ علیہ وسلم saying, *"So do not be in doubt with regard to what these people worship. They merely worship as their forefathers worshipped from before. Verily We shall grant them their full share (in this*

*world for their good deeds) without deduction."*

## NOTEWORTHY POINTS

1. The above verses make it clear that there will be only two groups on the Day of Judgement viz, the disbelievers (*kuffār*) and the believers (*Mu'minīn*). Allāh says in Surah Shura, "A group shall be in Heaven (*Jannah*), while another shall be in the Blaze." [Surah 42, verse 7]

From the believers (*Mu'minīn*) there will be those who will have to suffer a while in Hell for their sins, but will eventually be removed from there. Others will be pardoned without having to suffer in Hell, either through the intercession of another, or by Allāh's sheer grace. These facts have been mentioned in the Ahadith.

However, the disbelievers (*kuffār*) will suffer forever in Hell. Allāh says in Surah Nisā, "The abode of these people is Hell and they will not find an escape from there." After the believers (*Mu'minīn*) enter Heaven (*Jannah*), they will also not be removed from there. Allāh says in Surah Hijr with regard to the people of Heaven (*Jannah*), "No difficulty shall afflict them there, nor will they be removed from there." [Surah 15, verse 48]

Says Allāh in Surah Kahf, "They will abide therein forever and will never want to leave it." in the Hereafter, death will be slaughtered in the form of a sheep between Heaven (*Jannah*) and Hell. An announcement will then be made saying, "O people of Heaven (*Jannah*)! There will now be no death. O people of Hell! There will now be no more death." [Bukhari v. 2 p.691 and Muslim v. 2 p.382]

The Qur'ān has mentioned that the dwellers of Hell will also abide there forever. Verses to this effect are found in verse 121 of Surah Nisā (Surah 4), verse 65 of Surah Ahzāb (Surah 33) and verse 23 of Surah Jinn (Surah 72). It is unfortunate that some people seek to refute these verses of the Qur'ān by claiming that Hell will come to an end and that the disbelievers (*kuffār*) will emerge at some time. May Allāh grant them the proper understanding. Amin.

2. "As long as the skies and the earth exist" Some commentators have explained that, in the Arabic language, this term refers to anything that is everlasting. Others state that the phrase refers to the skies and the earth of Heaven (*Jannah*) and Hell, which are eternal, like Heaven (*Jannah*) and Hell themselves.

This interpretation seems acceptable because verse 74 of Surah Zumar (Surah 39) does refer to Heaven (*Jannah*) as "earth," and anything that is above one's head is generally referred to as the 'sky.' The only difficulty in accepting this interpretation will be the fact that the plural is used for the word "skies." Therefore, the point will remain controversial until it is proven that Heaven (*Jannah*) and Hell have a multitude of skies.

3. In both verses that contain the phrase "as long as the skies and the earth exist," the condition "except when your Lord wills" appears. The commentators have entered into lengthy discussions with regard to this exception. In my humble opinion, the best interpretation is that which has been tendered by Farra رحمة الله عليه, as quoted in "Ma'ālimut Tanzil" (v. 2 p.402). He mentions that Allāh has made this exception, but He will not exercise it i.e. If Allāh so willed, He could

remove the people of Heaven (*Jannah*) and Hell from their respective abodes, but He will not do so, because He has decreed that they will all abide therein forever.

“Ruhul Ma’āni” quotes some notable scholars as saying that the reason for the addition of this exception is that none should think that Allāh is obliged to punish the people of Hell and give enjoyment to the people of Heaven (*Jannah*). Nothing is binding on Allāh, because He has power over everything. None can force Him to do anything.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ  
بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١١٠﴾ وَإِنْ كُنَّا لَيُوفِّيهِمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُمْ  
بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُمْ بِمَا  
تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمُ  
مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ  
وَرُكْعًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١١٤﴾ وَاصْبِرْ  
فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾

(110) Indeed We had granted Mūsa the Book, after which differences arose about it. If it were not for a decree that proceeded from your Lord, the decision would have been passed between them. Surely they are in such doubt about it, that they have been cast into uncertainty. (111) Without doubt your Lord will certainly grant the full recompense for the actions of every person there may be. Indeed He is Informed of whatever they do. (112) So remain steadfast as you have been commanded and those who repent with you (should also remain steadfast), and do not transgress the limits. Surely He sees what you do. (113) And do not be inclined towards those who oppress, for then the Fire shall reach you, and you will not have any allies against Allāh and you will not be assisted. (114) And establish Salāh at the two ends of the day and during portions of the night. Verily good deeds obliterate evil deeds. This is an advice to those who will take heed. (115) Be patient, for undoubtedly Allāh does not put to waste the reward of those who do good.

**THE TORAH IS GIVEN TO SAYYIDINA MŪSA عَلَيْهِ السَّلَام. THE HOLY PROPHET صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ AND HIS UMMAH (FOLLOWERS) ARE COMMANDED TO BE STEADFAST**

Allāh begins by mentioning Sayyidina Mūsa عَلَيْهِ السَّلَام. He says, “Indeed We had granted Mūsa the Book (the Torah), after which differences arose about it.” i.e. Some people accepted it as the truth, while others rejected it. This verse offers consolation to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It tells him that he should not be too distressed that some people refuse to accept the Qur’ān because the same happened to Sayyidina Mūsa عَلَيْهِ السَّلَام and the Torah.

"If it were not for a decree that proceeded from your Lord, the decision would have been passed between them." i.e. If Allāh had not already ordained when they will be punished, they would have certainly received their punishment immediately. Concerning these rejecters, Allāh says, "Surely they are in such doubt about it that they have been cast into uncertainty."

Thereafter Allāh continues to say, "Without doubt your Lord will certainly grant the full recompense for the actions of every person there may be. Indeed He is Informed of whatever they do." Allāh will grant every person the full reward for his deeds and may also punish him for his sins, because no deed is hidden from Allāh.

Allāh then addresses the Holy Prophet صلى الله عليه وسلم and the believers (Mu'minīn). He says, "So remain steadfast as you have been commanded and those who repent with you (should also remain steadfast)..." It is necessary for every believer (Mu'min) to adhere to the straight path. The straight path (Siratul Mustaqīm) is the way that Allāh showed the Prophets عليهم السلام to teach to the people, whereby they can attain Allāh's pleasure. They should remain fixed upon this path until their last breaths.

".....those who repent with you..." Refers to the believers (Mu'minīn), since they have repented from disbelief (kufr) and polytheism (shirk) when they entered into the fold of Islām. This instruction to the Holy Prophet صلى الله عليه وسلم and his Ummah entails carrying out all the commands of Allāh and abstaining from all the things that He has forbidden.

In reality, this instruction to remain steadfast is extremely difficult, but Allāh assists the person who sincerely attempts to abide by it. Sayyidina Sufyān bin Abdillāh Thaqafi رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once advised him in such a manner that he did not require to seek advice from any other. The Holy Prophet صلى الله عليه وسلم told him, "Say, *"Lā ilāha illallāh"* and then remain steadfast." [i.e. Declare your belief in Allāh as a Muslim and then remain steadfast upon the religion (D'īn)]. [Muslim]

"Durrul Manthūr" (v. 3 p.351) reports from Sayyidina Hasan رحمه الله عليه that when the above verse was revealed (i.e. "So remain steadfast as you have been commanded..."), The Holy Prophet صلى الله عليه وسلم said, "Prepare yourselves! Prepare yourselves!" He has also reported that after this the Holy Prophet صلى الله عليه وسلم was not seen laughing.

Tirmidhi reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that Sayyidina Abu Bakr رضى الله عنه once asked, "O The Holy Prophet صلى الله عليه وسلم! You have grown old? (The signs of old age are visible?)" The Holy Prophet صلى الله عليه وسلم replied, "Surah Hūd, Surah Wāq'ah, Surah Wal Mursalāt, Surah Amma Yata Sā'alūn and Surah Idhash Shamsu Kuwwirat have made me old" [Mishkāt p. 458]. This was so because these Surahs contain detailed accounts of the Day of Judgement.

"Ruhul Ma'āni" reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that the above verse ("So remain steadfast as you have been commanded...") was the most difficult for the Holy Prophet صلى الله عليه وسلم.

Certain pious people have reported seeing the Holy Prophet صلى الله عليه وسلم in

a dream. When he was asked what was it in Surah Hūd that made him old, he replied that it was the instruction to remain steadfast. This verse and all those referring to judgment day (*Qiyāmah*) collectively contributed to ageing the Holy Prophet صلى الله عليه وسلم. Although the Holy Prophet صلى الله عليه وسلم was steadfast as no other person could be, yet he feared that he was not complying with Allāh's command perfectly.

## PROHIBITION AGAINST TRANSGRESSING THE LIMITS

*"..... and do not transgress the limits."* This verse prohibits all *bid'ah* (innovations), be they in belief or in practice. At the same time, it prohibits all forms of 'ghulū' [excesses in religion (*Dīn*)]. This same excesses (*ghulū*) has prompted the Christians to call Sayyidina Isā عليه السلام the son of Allāh, and it has goaded many Muslims to deny the fact that the Holy Prophet صلى الله عليه وسلم was a human (although the Qur'ān attests to this fact).

*"Surely He sees what you do."* Allāh will reward those who are steadfast and will punish those who transgress the limits.

## THE PROHIBITION AGAINST INCLINING TOWARDS THE DISBELIEVERS (*KUFFĀR*) AND THE IRRELIGIOUS

*"And do not be inclined towards those who oppress, for then the Fire shall reach you..."* This verse prohibits all forms of inclining towards the ways of the disbelievers (*kuffār*) and sinners. Therefore, the person who adopts any of the practices or beliefs of these people will be punished by Allāh in Hell (unless he repents).

Associating with disbelievers (*kuffār*), sinners and irreligious people will make a person just like them. It is for this reason that it is prohibited to associate with them. Remaining in their company will cause one to join them in Hell as well. Copying their dress, modes and mannerisms also indicates inclining towards them.

Allāh says further with regard to the plight of those who are inclined towards these people, *"and you will not have any allies against Allāh and you will not be assisted."*

*"And establish Salāh at the two ends of the day and during portions of the night."* Commentators have mentioned that this verse contains all the five Salāh. Sayyidina Mujāhid رحمه الله عليه says that the Salāhs 'at the two ends of the day' refers to Fajr, Zuhr and Āsr, while Maghrib and Ishā are implied by those Salāhs performed *"during portions of the night."*

According to other commentators, Fajr and Zuhr are at one end of the day, while Āsr and Maghrib are implied by the other end. Isha is then referred to as the Salāh performed *"during the portions of the night."* Another opinion states that only Fajr and Āsr are referred to in the verse because they are especially difficult to perform. Fajr is difficult because of the effort required to wake up, and Āsr is difficult because people are generally engrossed in trade during this time. It may also be said that Isha is especially referred to as the Salāh performed *"during the portions of the night,"* because it falls during the time when people wish to sleep. It

is therefore also difficult.

The possibility also exists that the Tahajjud Salāh is referred to as the Salāh performed "during the portions of the night," because it may be performed during any portion of the night until dawn. Some commentators have mentioned that the five Salāh are contained in verse 17 of Surah Rūm (Surah 30), where Allāh says, "So glorify Allāh's purity during the evenings and mornings."

Some commentators say that "the ends of the day" refer to Fajr and Āsr, while Maghrib and Isha are referred to as the Salāhs performed "during the portions of the night." They say that Zuhr is mentioned in the verse of Surah Isrā, where Allāh says, "Establish Salāh when the sun passes the meridian..." [Surah 17, verse 78]

"Verily good deeds obliterate evil deeds:" Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that a person told the Holy Prophet صلى الله عليه وسلم that he had a relation with a woman in the far end of Madinah, but they had not committed adultery. He told the Holy Prophet صلى الله عليه وسلم to pass whatever judgement he deemed appropriate. Sayyidina Umar رضى الله عنه told the person that it would have been better if he had concealed his sin as Allāh had thus far concealed it. The Holy Prophet صلى الله عليه وسلم, however, remained silent.

Thereafter the person left. The Holy Prophet صلى الله عليه وسلم then sent someone to call him. When he arrived, the Holy Prophet صلى الله عليه وسلم recited the above verse to him viz. "And establish Salāh at the two ends of the day and during portions of the night. Verily good deeds obliterate evil deeds." When someone asked the Holy Prophet صلى الله عليه وسلم whether this verse referred specifically to that person, he replied that it was for everyone. [Mishkāt p. 58]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه has mentioned that any good deeds serves to nullify sins. Therefore, he mentioned, one should perform any good deed that one possibly can.

Sayyidina Abu Dharr رضى الله عنه has narrated that the Holy Prophet صلى الله عليه وسلم told him, "Fear Allāh wherever you may be. Perform a good deed after a sin for it will obliterate it. Display good character before people." [Mishkāt p. 432]

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that a person asked the Holy Prophet صلى الله عليه وسلم, "I have committed a major sin. How can I be forgiven?" The Holy Prophet صلى الله عليه وسلم asked him whether he had a mother. When he replied in the negative, The Holy Prophet صلى الله عليه وسلم asked him whether he had a maternal aunt. When he replied in the affirmative, The Holy Prophet صلى الله عليه وسلم told him to treat her well. [Mishkāt p. 420]

Together with the conditions of repentance (Tauba), good deeds also aid in the forgiveness of all sins. Although all good deeds may serve to secure forgiveness, certain specific deeds have been mentioned in the Ahadīth with reference to the expiation of sins. Some of these are cited below.

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Tell me if any of you have a river running in front of his home and he baths therein five times daily, will there be any dirt left on his body?" The Sahāba رضى الله عنهم submitted that there cannot be any dirt left. The Holy Prophet صلى الله عليه وسلم then told them, "Such is the example of the five daily Salāh. Allāh annuls all



sins by their performance." [Bukhari v. 1 p.76]

Sayyidina Abu Hurayra رضى الله عنه has also narrated that the Holy Prophet صلى الله عليه وسلم said, "Whoever stands in devotion on the night of Qadr, in the state of Imān and with conviction, all his previous sins will be forgiven. Whoever observes the fasts of Ramadhān in the state of Imān and with conviction, all his previous sins will be forgiven." [Bukhari v. 1 p.255]

The Holy Prophet صلى الله عليه وسلم has also mentioned the person who stands in devotion during the nights of Ramadhān in the state of Imān and with conviction, all his previous sins will be forgiven. [Bukhari v. 1 p.269]

Sayyidina Abu Hurayra رضى الله عنه has narrated that the Holy Prophet صلى الله عليه وسلم said, "Whoever performs hajj for Allāh without perpetrating any act of lewdness and without committing any sin, will return like the day his mother gave birth to him (i.e. sinless)." [Bukhari v. 1 p.206]

Sayyidina Abu Hurayra رضى الله عنه also reported that the messenger of Allāh صلى الله عليه وسلم said that all the sins performed between two Umrahs are forgiven and that only Heaven (Jannah) can be the reward for an accepted Hajj. [Bukhari v. 1 p.238]

He has also reported from the Holy Prophet صلى الله عليه وسلم that the five Salāh, one Jumu'ah until the next Jumu'ah and one Ramadhān until the next Ramadhān expiates all the sins committed in between, on condition that major sins are abstained from. [Muslim v. 1 p.122]

Sayyidina Uthman bin Affān رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the person who performs ablution (wudhu), ensuring that the water reaches all the parts and then performs the obligatory (Fardh) Salāh in congregation, Allāh will forgive all his previous sins. [Ibid]

Sayyidina Uthman رضى الله عنه has also narrated from the Holy Prophet صلى الله عليه وسلم that when the time of Salāh dawns on any person and he performs ablution (wudhu) properly, performs the bowing (Ruku) and prostration (Sajdah) of Salāh properly, this will be expiation for his sins; on condition that he abstains from major sins. He added that this reward will apply for every Salāh. [Muslim v. 1 p.121]

He has also reported from the Holy Prophet صلى الله عليه وسلم that when a person performs ablution (wudhu) properly, his sins fall away from all his limbs, to the extent that even the sins that may be beneath his fingertips will fall away. [Muslim v. 1 p.125]

Sayyidina Abu Hurayra رضى الله عنه has reported that the Holy Prophet صلى الله عليه وسلم said, "When a person performs ablution (wudhu) well and then proceeds to the Masjid only for the purpose of Salāh, he will be raised a rank for every step that he takes and a sin will be forgiven for every step. This will be his reward until he enters the Masjid." [Muslim v. 1 p.234]

Sayyidina Abu Qatādah رضى الله عنه reports that with reference to the fast of the day of Arafah (9th of Dhul Hijjah), the Holy Prophet صلى الله عليه وسلم said that it is strongly hoped that Allāh will forgive the sins of the past year and the sins of the following year. With regard to the fast of the day of Āshura (10th of

Muharram) he said that it is strongly hoped that Allāh will forgive the sins of the previous year. [Muslim v. 1 p.3 67]

Sayyidina Anas bin Mālik رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Whoever sends ten durūds (salutations) to me, Allāh will confer ten mercies on him, forgive ten of his sins, and raise him by ten ranks." [Nasai v. 1 p.191]

**Note:** The Ahadith mentioning the expiation of sins refer to minor sins. Certain narrations of Muslim contain the clause, "As long as major sins are abstained from." This indicates that major sins are not forgiven by good deeds.

**Lesson:** Scholars (Ulama) have mentioned that if a person's good deeds are greater in number than his minor sins, his major sins may be lessened by the surplus of good deeds. If there is still an excess thereafter, his ranks in the Hereafter will be elevated thereby.

"This is an advice to those who will take heed." i.e. The Qur'an gives advice to those who will accept the advice. The verse could also imply that this Surah and all its contents are an advice to them. However, it will not serve to advise those who do not accept it and prefer to argue about it.

"Be patient (continue to fulfil your obligation and you will continue to be rewarded), for undoubtedly Allāh does not put to waste the reward of those who do good."

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَنَهُونَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا  
 قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ  
 وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٦﴾ وَلَوْ شَاءَ  
 رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٧﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلَئِنَّكَ  
 خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٨﴾

(116) Besides a few of them whom We had rescued (from punishment), why were there no more wise men from the nations of the past, who would forbid corruption in the land? The oppressors followed the luxuries they enjoyed and were criminals. (117) It does not behove your Lord to destroy cities unjustly when their inhabitants engaged in reformation. (118) If your Lord had willed, He would have made all people a single nation, but they will always be disputing... (119) .... except those upon whom your Lord has mercy. Allāh had created them for this. The decree of your Lord shall certainly be fulfilled that "I will definitely fill Hell with the multitude of man and Jinn."

## THERE WERE FEW WISE MEN FROM THE PAST NATIONS WHO PREVENTED CORRUPTION

Allāh poses a rhetorical question when He says, "Besides a few of them whom

We had rescued (from punishment), why were there no more wise men from the nations of the past, who would forbid corruption in the land?" Other commentators have translated the verses as "Besides a few of them whom We had rescued (from punishment), there were no more wise men from the nations of the past, who would forbid corruption in the land." In the second instance, the verse is not a question, but a statement of fact.

"The oppressors followed the luxuries they enjoyed and were criminals." The disbelievers (*kuffār*) adhered to their beliefs of disbelief (*kufr*) because of the riches they possessed. They continued to sin because of their intoxication with these worldly possessions. As a result of their crimes, Allāh finally destroyed them. The only ones who were saved from Allāh's punishment were those few who forbade evil and corruption.

This verse warns the Ummah of the Holy Prophet صلى الله عليه وسلم that they also should not be carried away by their wealth. All of them, especially the leaders, should make every attempt to forbid evil.

Allāh then says, "It does not behove your Lord to destroy cities unjustly when their inhabitants engaged in reformation." Allāh never oppresses anyone. When He decides to punish a nation, it is purely on account of their disbelief (*kufr*), polytheism (*shirk*) and sins. One of these sins is that they fail to reform themselves and others i.e. they do not prevent evil despite possessing the ability to do so. Allāh will not punish them as long as they are making attempts to reform.

Sayyidina Jarīr bin Abdullāh رضى الله عنه narrates that he heard the Holy Prophet صلى الله عليه وسلم say, "When a person commits sins and the people do not prevent him despite having the ability to do so, Allāh will inflict a punishment on them even before their deaths." [Abu Dawūd v. 2 p.240]

Sayyidina Abu Bakr رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that Allāh will inflict widespread punishment on the nation that does not prevent sins being perpetrated in their midst despite having the ability to do so. [ibid]

The above interpretation is the most comprehensive in my humble opinion, although commentators have cited numerous other interpretations.

"If your Lord had willed, He would have made all people a single nation..." Allāh will not force all to become Muslims. Rather, He has set the system that people are granted the choice to either accept Islām or remain as disbelievers (*kuffār*). Both ways have been outlined for them.

Allāh says in Surah Kahf, "Speak the truth from your Lord. Whomsoever is willing, should believe, and whoever is unwilling should remain as a disbeliever. We have surely prepared for the oppressors a Fire, the walls of which will encompass them." [Surah 18, verse 29]

".....but they will always be disputing, except those upon whom your Lord has mercy." The believers and the non-believers will always be at loggerheads. Only those whom Allāh wishes to shower with His mercy will be guided to accept the truth and remain firm on it.

"Allāh had created them for this." i.e. Allāh had created them so that they participate in this dispute. The result of this is that they will eventually be classified into one of two groups. These groups are, as Allāh says in Surah Shura, "A group shall be in Heaven (Jannah), while another shall be in the Blaze." [Surah 42, verse 7]

"The decree of your Lord shall certainly be fulfilled that 'I will definitely fill Hell with the multitude of man and Jinn. "' The disbelievers (*kuffār*) and sinners of these two creations will fill Hell. This verse is similar to that in Surah Alif Lām Mim Sajdah, where Allāh says, "If We willed, We would have granted every soul its guidance. However, the decree has issued from Me that I will surely fill Hell with a collection of man and jinn." [Surah 32, verse 13]

This being the case, the presence of disbelieving (*kuffār*) humans and disbelieving (*kuffār*) Jinn in the world will be inevitable. Allāh mentions in Surahs A'rāf that He told Iblis, "Get away from here Heaven (Jannah) disgraced and banished. Whoever of them will follow you, I shall fill Hell with the lot of you." In Surah Sād, Allāh tells him, "I shall certainly fill Hell with yourself and all those of them who follow you." [Surah 38, verse 85]

وَكَلَّا نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ  
وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾ وَانظُرُوا إِنَّا مُنظِرُونَ ﴿١٢٢﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ  
الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

(120) We narrate to you all the narratives of the messengers so that your heart may be strengthened by them. In these narratives the truth has come to you, as well as advice and a reminder for the believers. (121) Tell those who do not believe, "Continue to perform deeds where you are. We are also performing... (122) ...And wait. We are also waiting." (123) To Allāh belongs the unseen things of the heavens and the earth and unto Him alone will all matters return. So worship Him and rely on Him only. Your Lord is not unaware of what you do.

THE INCIDENTS OF THE PROPHETS عَلَيْهِمُ السَّلَامُ SERVED TO  
STRENGTHEN THE RESOLVE OF THE HOLY PROPHET صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Since most of Surah Hūd deals with the narratives of various Prophet عَلَيْهِمُ السَّلَام, Allāh concludes the Surah by saying, "We narrate to you all the narratives of the messengers so that your heart may be strengthened by them. In these narratives the truth has come to you, as well as advice and a reminder for the believers." The object of all these narratives is not mere story-telling; the believers (*Mu'minīn*) should derive lessons from them and take heed not to commit the same errors as the previous nations.

"Tell those who do not believe, 'Continue to perform deeds where you are. We are

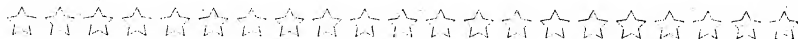
also performing. The Holy Prophet صلى الله عليه وسلم had fulfilled his task of propagation. If the disbelievers (*kuffār*) do not respond, then they may do as they please. Allāh's punishment is imminent. If it does not afflict them in this world, it surely will in the Hereafter. Therefore, "wait! We are also waiting."

"To Allāh belongs the (knowledge of all) unseen things of the heavens and the earth and unto Him alone will all matters return." Only then will the disbelievers (*kuffār*) realise the folly of their ways. Allāh says in another verse that they will then exclaim, "If only we were given the chance to return. Then we would have been from the believers." However, it will then be too late.

In conclusion, Allāh addresses the Holy Prophet صلى الله عليه وسلم. Allāh says, "So worship Him and rely on Him only." Then Allāh addresses all of mankind when He says that they should always bear in mind that, "Your Lord is not unaware of what you do." He will reward and punish all according to their actions.

### RECITING SURAH HŪD ON A FRIDAY

Sayyidina Ka'b رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Recite Surah Hūd on Fridays." [Mishkāt p. 189]



## سورة يوسف

Makkan

Surah Yusuf

Verses 111

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَفْلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾ قَالَ يَبْنَئُ لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَنِ عَدُوٌّ مُبِينٌ ﴿٥﴾ وَكَذَلِكَ يَجْنِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Alif Lām Rā. These are the verses of the clear Book. (2) Undoubtedly We have revealed it as an Arabic Qur'ān so that you may understand. (3) We narrate to you a most beautiful story in this Qur'ān that We reveal to you. Before this you were of the unwary. (4) When Yusuf said to his father, "O my father! Indeed I have seen eleven stars, the sun and the moon all prostrating to me." (5) His father said, "O my beloved son! Do not relate this dream to your brothers; otherwise they will plot against you. Undoubtedly Devil (Shaytān) is a manifest enemy unto man." (6) "In this manner has your Lord chosen you, taught you the interpretation of dreams, and completed His bounty upon you and the family of Ya'qūb, just as He had completed it upon your two forefathers, Ibrāhīm and Is'hāq. Indeed your Lord is All Knowing, The Wise,

THE DREAM OF SAYYIDINA YUSUF عَلَيْهِ السَّلَام THE INTERPRETATION OF HIS FATHER AND HIS WARNING TO HIS SON

This Surah relates the detailed story of Sayyidina Yusuf عَلَيْهِ السَّلَام. Allāh

describes this intriguing narrative as "most beautiful story." The first people to be addressed by the Qur'ān were the Arabs, for which reason Allāh revealed the Qur'ān in the Arabic language. If it were in any other language they could have argued that they cannot understand it, and therefore cannot accept it. Allāh says, "Undoubtedly We have revealed it as an Arabic Qur'ān so that you may understand." Only the obstinate ones denied the Qur'ān.

This story, as well as many others, indicate that the Holy Prophet صلى الله عليه وسلم was indeed the true Prophet of Allāh صلى الله عليه وسلم because, being unlettered, it was not possible that he could have learnt of these incidents from anyone but Allāh. Even the Jews and the Christians realised this fact. However, most of them still refused to accept, although some of them did accept Islām after the revelation of Surah Yusuf.

"Durrul Manthūr" (v. 4 p.2) records from Bayhaqi a narration of Sayyidina Abdullāh bin Abbās رضى الله عنه in which he says that a certain Jewish scholar heard the Holy Prophet صلى الله عليه وسلم reciting Surah Yusuf. Then he asked the Holy Prophet صلى الله عليه وسلم who had taught him this, the Holy Prophet صلى الله عليه وسلم replied that Allāh had taught it to him.

He left and went to some other Jews, telling them that the Holy Prophet صلى الله عليه وسلم was reciting what was revealed in the Torah. He then took them all to the Holy Prophet صلى الله عليه وسلم, where they recognised him to be the final the Prophet according to what they read in their scriptures. The Holy Prophet صلى الله عليه وسلم recited for them Surah Yusuf, whereupon they were all taken aback and accepted Islām.

Sayyidina Yusuf عليه السلام was the son of Sayyidina Ya'qūb عليه السلام, whose other name was Isra'īl. Sayyidina Ya'qūb عليه السلام was the son of Sayyidina Is'hāq عليه السلام and the grandson of Sayyidina Ibrahim عليه السلام.

Sayyidina Yusuf عليه السلام and his brother Bin Yamīn were from the same mother, while the other ten children of Sayyidina Ya'qūb عليه السلام were from another wife.

One day, Sayyidina Yusuf عليه السلام narrated his dream to his father saying, "O my father! Indeed I have seen eleven stars, the sun and the moon all prostrating to me." His father realised the interpretation to be that Sayyidina Yusuf عليه السلام would ascend to great heights and that his eleven brothers, father and mother would all prostrate to him at some time.

Sayyidina Ya'qūb عليه السلام therefore warned his son saying, "O my beloved son! Do not relate this dream to your brothers, otherwise they will plot against you. Undoubtedly Devil (Shaytān) is a manifest enemy unto man." He feared that the brothers may try to harm Sayyidina Yusuf عليه السلام so that he does not attain to the height that Allāh wished to elevate him to. Although he realised that Allāh's decree would always prevail and that the brothers could not prevent this, he feared the harm they could cause to Sayyidina Yusuf عليه السلام. Allāh would elevate whom He willed.

He further told his son, "In this manner has your Lord chosen you, taught you the interpretation of dreams, and completed His bounty upon you (i.e. the bounty of the Prophethood) and the family of Ya'qūb, just as He had completed it upon your two

forefathers, Ibrahīm and Is'hāq. Indeed your Lord is All Knowing, The Wise." Allāh's decisions are based on His divine knowledge and wisdom.

﴿لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّائِلِينَ﴾ إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ  
أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾ أَقْتُلُوا يُوسُفَ أَوْ  
اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَيُّكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾ قَالَ قَائِلٌ  
مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْقَاهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ  
فَاعِلِينَ ﴿١٠﴾

(7) Surely in the story of Yusuf and his brothers are many signs for the questioners. (8) When the brothers said, "Verily Yusuf and his brother are more beloved to our father than us, even though we are a large group. Indeed our father is in manifest error." (9) "Kill Yusuf or throw him in a distant land, after which the attention of your father will be reserved for you only. Thereafter you can be fortunate people." (10) One of them said, "Do not kill Yusuf, but throw him in a dark well so that some travellers may take him away; if you really intend doing something."

### THE BROTHERS OF SAYYIDINA YUSUF عَلَيْهِ السَّلَام CONSULT WHETHER TO KILL HIM OR TO BANISH HIM TO ANOTHER LAND

Allāh says, "Surely in the story of Yusuf and his brothers are many signs for the questioners." Commentators have mentioned that some Jews asked the Holy Prophet صلى الله عليه وسلم about the story of Sayyidina Yusuf عَلَيْهِ السَّلَام to test whether he really was Allāh's Prophet. After the Holy Prophet صلى الله عليه وسلم recited the Surah to them, they could witness ample signs that he was truly Allāh's Holy Prophet صلى الله عليه وسلم.

Thereafter Allāh continues with the story. He says, "When the brothers said, 'Verily Yusuf and his (real) brother (Bin Yamīn) are more beloved to our father than us, even though we are a large group (and therefore more useful to our father). Indeed our father is in manifest error.' They then decided that Sayyidina Yusuf عَلَيْهِ السَّلَام will have to be removed if they were to enjoy their father's attention, since he was most-beloved of their father.

They therefore resolved, "Kill Yusuf or throw him in a distant land, after which the attention of your father will be reserved for you only. Thereafter you can be fortunate people." They thought that this will earn them their father's favour.

"One of them said, 'Do not kill Yusuf but throw him in a dark well so that some travellers (when searching for water) may take him away; if you really intend doing something.'" In this way their objective would have been attained and the life of Sayyidina Yusuf عَلَيْهِ السَّلَام would be spared. Ibn Kathīr reports from Sayyidina Qatādah رحمه الله عليه and Muhammad bin Is'hāq رحمه الله عليه that this was the opinion of the eldest brother, whose name was Rubil. Since Allāh had intended great



things for Sayyidina Yusuf عليه السلام in the future, this opinion was accepted.

Another interpretation of the phrase, "Thereafter you can be fortunate people," has been forwarded by Ibn Kathīr رحمه الله عليه. He translates the sentence as "Thereafter you can be righteous people." This means that they had understood that they would be perpetrating a crime by doing as they planned, but they thought that they could always repent afterwards and mend their ways.

قَالُوا يٰٓأَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصْحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾ قَالُوا لَئِن أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَسِرُونَ ﴿١٤﴾

(11) They said, "O our Father! What ails you that you do not trust Yusuf with us whereas we are his well-wishers?" (12) "Send him with us tomorrow so that he may eat and play with us. We shall take good care of him." (13) He said, "Indeed it grieves me that he should go with you. I fear that you would be negligent of him and then a wolf would devour him." (14) They replied, "If a wolf should devour him while we are a strong group, then we would surely be at a loss."

### THE BROTHERS REQUEST SAYYIDINA YA'QŪB عليه السلام TO SEND SAYYIDINA YUSUF عليه السلام WITH THEM AND HE EXPRESSES THE FEAR THAT A WOLF MAY DEVOUR HIM

To set their sinister plan in motion, the brothers required to take Sayyidina Yusuf عليه السلام away from their father. However, they needed the father's permission to take him away. Therefore, "They said, 'O our Father! What ails you that you do not trust Yusuf with us whereas we are his well-wishers?'" They proposed, "Send him with us tomorrow so that he may eat and play with us. We shall take good care of him."

Sayyidina Ya'qūb عليه السلام gave them two reasons for his reluctance to send Sayyidina Yusuf عليه السلام with them. The first was that "He said, 'Indeed it grieves me that he should go with you'" He knew that he would not be able to rest in peace until Sayyidina Yusuf عليه السلام returned.

The second reason he gave was, "I fear that you should be negligent of him (while engaging in grazing or some sport) and then a wolf would devour him."

They could not reply to the first reason because it was a natural emotion that overcame every father. However, with regard to the second reason "They replied, 'If a wolf should devour him while we are a strong group, then we would surely be at a loss.'" i.e. We would be prepared to lose our lives in his defence. They impressed upon him that no wolf could attack Sayyidina Yusuf عليه السلام while all of them were present.

فَلَمَّا ذَهَبُوا بِوَيْهٍ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ  
 هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾ وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا  
 نَسْتَبِشُ وَتَرَكَنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ  
 كُنَّا صَادِقِينَ ﴿١٧﴾ وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ  
 أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

(15) When they took him and together resolved to throw him into a dark well, We sent revelation to him that you will certainly remind them of this matter when they will not realise. (16) They came weeping to their father that night. (17) They said, "O our father! We went racing and left Yusuf with our goods, when a wolf devoured him. But you will not believe us even though we are truthful" (18) They came with false blood on his shirt. Ya'qūb عليه السلام said, "But your souls have contrived this matter for you. However, I shall exercise patience without any complaint, and I shall seek Allāh's assistance against what you have devised."

### THE BROTHERS THROW YUSUF عليه السلام IN THE WELL AND SMEAR FALSE BLOOD ON HIS SHIRT. THEIR FATHER TELLS THEM THAT THEY HAVE DEVISED THIS SCHEME

The brothers finally convinced their father to sent Sayyidina Yusuf عليه السلام with them. Allāh says, "When they took him and together resolved to throw him into a dark well, We sent revelation to him that you will certainly remind them of this matter when they will not realise (that the person reminding them is the one whom they threw into the well)."

The time did finally come, as will be related towards the end of the Surah (verse 89), when he told them, "Do you know what you did to Yusuf and his brother when you were ignorant?" This revelation sent by Allāh consoled Sayyidina Yusuf عليه السلام because he realised that Allāh would rescue him from the well and eventually grant him an elevated position from which he could fearlessly remind his brothers of their deed.

Continuing with the story, Allāh says, "They came weeping to their father that night. They said, 'O our father! We went racing and left Yusuf with our goods, when a wolf devoured him. But you will not believe us even though we are truthful.'"

To substantiate their claim, they removed the shirt of Sayyidina Yusuf عليه السلام before throwing him into the well and smeared the blood of some animal on it. Referring to this Allāh says, "They came with false blood on his shirt."

However, they failed to rip up the shirt to indicate that the wolf devoured Sayyidina Yusuf عليه السلام. Therefore, when Sayyidina Ya'qūb عليه السلام saw the shirt in perfect order, he realised that they were lying. For this reason, he told them, "But your souls have contrived this matter for you. However (nothing can now be done to rectify the matter, therefore), I shall exercise patience without any complaint,

and I shall seek Allāh's assistance against what you have devised."

It is learnt from this that the believer (*Mu'min*) exercises patience and seeks Allāh's assistance at the same time.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبْشَرِي هَذَا غُلَامٌ وَأَسْفَضَ  
وَاللَّهُ عَلَيْهِ بِمَا يَفْعَلُونَ ﴿١٩﴾ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا  
فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾

(19) A caravan approached and they sent a person to fetch water. He lowered his bucket and exclaimed, "What luck! There is a boy here!" They hid him as trading stock, and Allāh had perfect knowledge of what they did. (20) They sold him at the meagre price of a few dirhams and they showed no interest in him.

### SAYYIDINA YUSUF عليه السلام IS REMOVED FROM THE WELL AND SOLD AS A SLAVE

While Sayyidina Yusuf عليه السلام was in the well, a caravan halted nearby and the travellers sent a person to get water for them. As he lowered his bucket into the well, Sayyidina Yusuf عليه السلام grabbed hold of it and the person was utterly surprised to see him hanging onto it. He shouted, "What luck! There is a boy here!"

When he took Sayyidina Yusuf عليه السلام to the rest of the group, they decided to sell him as a slave in Egypt. Therefore, "They hid him as trading stock, and Allāh had perfect knowledge of what they did."

The brothers of Sayyidina Yusuf عليه السلام looked for him when they did not find him in the well. When they found him with the caravan, they told the people that he was their escaped slave, but they now desired to sell him. So "They sold him at the meagre price of a few dirhams and they showed no interest in him." Although they could have asked a better price for him, they accepted a meagre amount because they merely wished to get rid of him.

Ibn Kathīr reports from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه that they sold him for 20 Dirhams. Sayyidina Mujāhid رحمه الله says that the figure was 22 Dirhams, while according to Sayyidina Ikrama رحمه الله, it was 40 Dirhams. Since no law of the Shari'ah is derived from this, it is not necessary to determine it accurately. However, two Ahadith will be quoted here in this regard.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh says, 'I shall be the plaintiff against three people on the Day of Judgement. (They are):

1. The one who made a pledge using My name and then breached it.
2. The one who sold a free person as a slave and then consumed the price.
3. "The person who extracted labour from another and then did not pay him his dues." [Mishkāt p. 258]

Sayyidina Abdullah bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The Salāh of three persons will not be accepted. (These are):

1. The person who leads people in Salāh while they dislike him.
2. The person who performs Salāh when the time is about to expire.
3. "The person who makes another a slave." [Abu Dawūd and Ibn Majah]

Therefore, in addition to their sin of taking Sayyidina Yusuf عليه السلام away from his father, the brothers earned the sin of making a slave of a free person.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ  
وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾ وَلَمَّا بَلَغَ أَشُدَّهُ  
ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾

(21) The person from Egypt who bought Yusuf عليه السلام told his wife, "Take proper care of him. Perchance he may be of use to us or we may take him as a son." In this manner We granted authority to Yusuf in that land so that We may teach him the interpretation of dreams. Allāh is Predominant over His affairs, but most people do not know. (22) When he came of age, We granted him wisdom and knowledge. Thus do We reward those who do good.

## A MINISTER OF EGYPT BUYS SAYYIDINA YUSUF عليه السلام AND CARES FOR HIM SAYYIDINA YUSUF عليه السلام RECEIVES THE PROPHETHOOD

The people of the caravan sold Sayyidina Yusuf عليه السلام to the minister who was in charge of the finances of Egypt. This was the first step for Sayyidina Yusuf عليه السلام to the kingship of Egypt. This minister instructed his wife saying, "Take proper care of him. Perchance he may be of use to us or we may take him as a son." It is reported that the minister made the above statement because he had no children.

According to certain commentators, the minister's name was Qitfir. They attribute this narration to Sayyidina Abdullah bin Abbās رضى الله عنه. His wife's name is famously known to be Zulaykha. Some say that her name was Rā'il. However, the same youth that was once in a dark well was now enjoying the luxuries of a minister's home. The people of Egypt also began to look up to him because he lived with the minister. Referring to this Allāh says, "in this manner We granted authority to Yusuf in that land..."

"...so that We may teach him the interpretation of dreams." This knowledge contributed to his becoming a minister himself, as will be seen later.

"Allāh is Predominant over His affairs, but most people do not know."! Allāh does as He pleases and none can prevent Him from doing so. Allāh willed that

Sayyidina Yusuf عليه السلام would receive the necessary education and proper upbringing in the home of the minister. Since he was to become the minister of Egypt's finances at a later stage, he was well trained in the field while staying with the minister.

"When he came of age, We granted him wisdom and knowledge." This refers to his receiving the position of the Prophethood. Therefore the revelation that he received in the well was not Prophetic revelation, but inspiration that occurs to non Prophets. The same occurred to the mother of Sayyidina Mūsa عليه السلام, about whom Allāh says in Surah Qasas, "We sent revelation (inspiration) to the mother of Mūsa to suckle him...." [Surah 28, verse 7]

"Thus We reward those who do good." This verses refers to those people who possess the quality of 'ihsān.' They are those who possess sincere intention when acting, and they perform their actions properly. Allāh will reward them well.

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَعَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ  
مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

(23) The woman in whose house he was, attempted to seduce him to achieve her objectives. She locked the doors and said, "I am telling you to come to me." He said, "I seek refuge with Allāh! Indeed my caretaker has treated me honourably. Surely the oppressors will never succeed."

## THE WIFE OF THE MINISTER ATTEMPTS TO SEDUCE SAYYIDINA YUSUF عليه السلام BUT HE REMAIN CHASTE

Since Sayyidina Yusuf عليه السلام was an extremely handsome youth, the wife of the minister became infatuated with him. In her attempts to seduce him, she locked all the doors of the house and then requested him to respond to her charms. The trial was indeed great for Sayyidina Yusuf عليه السلام. He was young and healthy and the woman was not just any low class person but the wife of the minister. He had been raised in her home and it was therefore difficult to refuse her.

Despite all of this, he declined by saying, "I seek refuge with Allāh!" He understood that only Allāh could protect him from falling into sin. He then added, 'indeed my caretaker (i.e. your husband) has treated me honourably.' He mentioned to her that it would be disloyal of him to respond to her desires, since her husband was the one who had treated him so well and cared for him so generously.

"Surely the oppressors will never succeed." If he were to accept her proposal to commit adultery, he would be oppressing himself by subjecting himself to the punishment of the Hereafter. In addition to this he would be betraying his benefactor viz, the minister.

Certain commentators have mentioned that the word 'Rabbi' (translated above as 'my caretaker') refers to Allāh. The Quranic word 'my Rabb (Lord)' may

also be literally translated as 'master,' 'caretaker,' and 'owner.' The prohibition in the Ahadith from calling a person "My Lord (My Rabb)," refers to usage of the term in general speech. This is so that none may abuse this term.

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ  
وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾ وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ  
دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ  
عَذَابٌ أَلِيمٌ ﴿٢٥﴾ قَالَ هِيَ رَوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَتْ  
قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾ وَإِنْ كَانَتْ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ  
فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾ فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ  
كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ  
إِنَّكَ كُنتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

(24) She was determined to achieve her objectives from him, and he also would have intended the same had he not seen the proof of his Lord. In this manner (Our fate had decreed the matter) so that We averted evil and lewdness from him. Indeed he was from Our sincere bondsmen. (25) They both raced for the door and she tore his shirt from the back. Then they encountered her master at the door. She said, "The only penalty for him who intended evil with your wife is that he be imprisoned, or some other torturous punishment." (26) Yusuf عليه السلام said, "It was she who tried to seduce me to attain her motives." A witness from her family testified by saying, "If his shirt is torn from the front, then she is truthful and he is from the liars. (27) However, if his shirt is torn from the back, then she is lying and he is from the truthful." (28) When he saw that his shirt was torn from the back, he said, "This is definitely from the trickery of you women. Your trickery is indeed very dangerous." (29) "O Yusuf! Overlook this. (O woman!) Seek forgiveness for your sin. You were truly of the sinners.

## THE TWO RACE FOR THE DOOR AND FIND HER HUSBAND THERE. HE ADMONISHES HER FOR BEING SINFUL AND ENJOINS HER TO REPENT

"She was determined to achieve her objectives from him (as can be seen by the fact that she locked all the doors), and he also would have intended the same had he not seen the proof of his Lord." Sayyidina Yusuf عليه السلام was the Holy Prophet of Allāh and the entire Ummah is unanimous that no Prophet عليه السلام could commit a sin. This being the case, the question then arises that what is the meaning of the phrase that he "intended the same?"

The simplest explanation is that which is understood from the translation of the verse i.e. "he also would have intended the same had he not seen the proof of his

Lord." Since he saw the "proof of his Lord", he did not even intend to commit the sin.

Certain commentators have interpreted the verse "intended the same," to mean that his natural human instincts intended to commit the act; however he restrained this when he saw the "proof of his Lord."

"Ruhul Ma'āni" (v. 12 p.214) reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that the "proof of his Lord" was a vision of Sayyidina Ya'qūb عليه السلام that he saw before him. In this vision Sayyidina Ya'qūb عليه السلام struck him on the chest. [Hākimi v. 2 p.346]

The "Hilya" Abu Nuaim reports from Sayyidina Ali رضي الله عنه that when she intended to see Sayyidina Yusuf عليه السلام, Zulaykha covered an idol that stood in the corner of the home. When Sayyidina Yusuf عليه السلام asked her why she was doing that, she replied that she was ashamed of committing the sin in front of her god. Thereupon he said, "If you are ashamed of an idol that can neither eat nor drink (i.e. it has no life), how can I not be ashamed of my Lord, Who is aware of every person and every action?" This incident was the "proof" that he saw.

Other commentators maintain that this "proof" was the "wisdom and knowledge" (verse 22) that Allāh gave to him when he attained the Prophethood. It was this that prevented him from succumbing to her charms.

Believers (Mu'minīn) are also reminded by Allāh when they intend to perpetrate a sin. The reminder is in the form of uneasiness and hesitance within the heart. Sayyidina Nawās bin Sam'ān رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم once cited an example to them. The example was of a straight road having two walls on either side, both of them having open doors with curtains drawn upon them. At the beginning of the road is another door from where a caller calls out, "O people! Travel the road, but do not be influenced by what is around you.

At the end of the road is another door. Whenever a person tries to open one of the doors at the side, a caller calls out from that door saying, "Shame on you! Do not open the door! If you open the door and enter into it (it will not be good for you)."

The Holy Prophet صلى الله عليه وسلم then explained that the example of the straight road is that of Islām. The walls on either side are the limits set by Allāh, and the open doors indicate Allāh's prohibitions. The caller at the beginning of the road is Allāh's Book and the caller at every door is the admonisher that is in the heart of every Muslim. [Bayhaqi in Shu'abul Imān v. 5 p.445]

If every Muslim has such a reminder, Sayyidina Yusuf عليه السلام must have also possessed the same.

"In this manner (Our fate had decreed the matter) so that We averted evil and lewdness from him. Indeed he was from Our sincere bondsmen." In his determination to escape, Sayyidina Yusuf عليه السلام raced for the door and Zulaykha ran after him. In an attempt to stop him, she grabbed hold of the back of his shirt. However, he still raced on and "she tore his shirt from the back."

Although the doors were locked, he still ran towards them in an earnest attempt to escape. Allāh assisted him by throwing the door open for him. The lesson is learnt that a person should do whatever is in his capability to escape sin, even though the odds are against him. Allāh will do the rest for him.

Certain commentators have mentioned that Sayyidina Yusuf عليه السلام raced for a door that had a window in it, from which he managed to escape. Whatever the case, Allāh allowed him an exit. As they exited the door *"they encountered her master (her husband) at the door."* Seizing the opportunity to absolve herself of blame, *"She said, 'The only penalty for him who intended evil with your wife is that he be imprisoned, or some other torturous punishment.'"*

*"Yusuf عليه السلام said, 'it was she who tried to seduce me to attain her motives.'"* It is learnt from this that defending one's honour is not against piety, even though it entails attributing the blame to the guilty party. A believer (Mu'min) should never labour under suspicion.

The minister lived many years with Sayyidina Yusuf عليه السلام and knew that he was upright and pious. It was for this reason that he did not immediately accept the word of his wife. It is possible that he believed that she was guilty from the very outset but did not say anything until the matter resolved.

Allāh resolved the matter by causing an infant child from her family to serve as witness to the incident. Allāh says, *"A witness from her family testified by saying, 'If his shirt is torn from the front, then she is truthful and he is from the liars. However, if his shirt is torn from the back, then she is lying and he is from the truthful.'"*

*"When he (the husband) saw that his shirt was torn from the back, he said, 'This is definitely from the trickery of you women. Your trickery is indeed very dangerous.'"*

Once, on the way to perform the Eid Salāh, the Holy Prophet صلى الله عليه وسلم addressed some women saying, *"I have not seen anything more destructive to the intelligence of a wise man than you women."* [Bukhari v. 1 p.197]

In another hadith the Holy Prophet صلى الله عليه وسلم said, *"The most destructive test to man that will be left after my demise will be that of women."* [Mishkāt p. 267]

The Holy Prophet صلى الله عليه وسلم also said, *"Fear Allāh and fear the trial of women, for verily the first cause of corruption among the Bani Isra'il was because of women."* [Muslim v. 2 p. 353]

The Holy Prophet صلى الله عليه وسلم also said, *"Women are the snares of Shaytān (i.e. Shaytān uses them to entrap man in sin and vice)."* [Mishkāt p. 444]

The witness did not testify that he saw what happened, but mentioned this fact in such a manner that it clearly exposed the guilt of the woman.

Hākimi reports in his "Mustadrak" from Sayyidina Abdullāh bin Abbās رضي الله عنه that the Holy Prophet صلى الله عليه وسلم narrated the following incident to them. He told them that when he ascended the heavens during the ascension (Mi'rāj), he smelt a most beautiful scent. When he asked the angels accompanying him from where the scent came, they said that it was from the woman who used to comb the hair of Pharaoh's (Fir'aun's) family.



Once she dropped the comb while combing the hair of Pharaoh's (Fir'aun's) daughter. Thereupon she said, "Bismillah!" The girl asked her whose name she had taken, and why did she not take the name of her father Pharaoh (Fir'aun) instead. She replied, "I have taken the name of the One Who is my Lord, your Lord and the Lord of your father." When Pharaoh's (Fir'aun's) daughter threatened to report that matter to her father, the lady permitted her to do so.

When Pharaoh (Fir'aun) learnt of the incident, he summoned the lady with her children. When she appeared before Pharaoh (Fir'aun), she asked that a request of hers be fulfilled. When Pharaoh (Fir'aun) asked what the request was, she replied that she wanted her bones and the bones of her children to be buried. Pharaoh (Fir'aun) acknowledged this.

Thereafter he began to kill every one of her children and cast their bodies in a pit or in a fire. Eventually only the smallest child was left. This child was still feeding off the breast of the mother. This little child spoke to the mother saying, "O my mother! Be patient because you are on the truth." This child was then disposed of with the mother.

After relating this account, The Holy Prophet صلى الله عليه وسلم said that throughout history there have been only four infants who spoke in their infancy. The first was this very child. The second was the witness for Sayyidina Yusuf عليه السلام. The third was the one who testified to the innocence of the monk Juraij, and the fourth was Sayyidina Isā عليه السلام. [Hākimi v. 2 p.496]

This hadith proves that the witness was an infant. According to certain commentators, the infant was the son of Zulaykha's maternal aunt, while others maintain that it was the son of her paternal uncle.

After learning of the truth, the minister said, "O Yusuf Overlook this." i.e. . Let the matter rest and do not disclose it to anyone.

Then, turning his attention to his wife, he said, "Seek forgiveness for your sin. You were truly of the sinners." Although she was unsuccessful in her attempt, she was still sinful for trying to seduce him and making the effort to achieve her aims.

The Holy Prophet صلى الله عليه وسلم said, "The adultery of the eyes is to look (at a non Mahram), the adultery of the ears is to listen (to one), the adultery of the tongue is to speak (to one), the adultery of the hands is to hold (to one), the adultery of the feet is to walk (to one), the adultery of the heart is to desire (one), and the private organs either accomplish the act (of adultery) or deny the same." [Mishkāt p. 20]

The question is raised how could she seek forgiveness when she was not a believer? In reply, the author of "Ruhul Ma'āni" writes that although the people there worshipped idols, they believed in the existence of a Creator. They acknowledged sin and that one would be punished for it. This belief is even prevalent among the Hindus of India.

❖ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا

إِنَّا لَنَرْنَهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا  
وَأَتَتْ كُلَّ وَجْدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتْ أَخْرِجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ  
وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي  
فِيهِ وَلَقَدْ رَودْنَاهُ عَنْ نَفْسِهِ فَاِسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيُسْجَنَ وَلَيَكُونَا مِّنَ  
الصَّاغِرِينَ ﴿٣٢﴾

(30) Some women of the town said, "The minister's wife attempts to seduce her slave to fulfil her motives. Love has certainly overwhelmed her. Indeed we deem her to be in manifest error." (31) When she heard of their plot, she sent for them and prepared a meeting place for them, setting cushions there. She gave each of them a knife and then told Yusuf, "Come out before them!" When they saw him, they were taken aback, cut their hands and exclaimed, "Allāh is Pure! This cannot be a human! He is surely a noble angel!" (32) She said, "This is what you were criticising me for. Indeed I attempted to seduce him to achieve my motives, but he escaped. If he does not do as I command him, he shall certainly be imprisoned and he will definitely become of those humiliated."

## THE WOMEN OF THE TOWN CRITICISE THE WIFE OF THE MINISTER, SHE INVITES THEM TO GIVE HER REPLY AND THEY CUT THEIR HANDS

Although the minister told Sayyidina Yusuf عليه السلام to keep the matter a secret, the news somehow reached the women of the town. They began to gossip among themselves and expressed disbelief that a married woman of noble class could become infatuated with a slave. Neither were they compatible in rank, nor in age. The only reason they saw was that they said, "Love has certainly overwhelmed her." Love has blinded her to all sense. They added, "Indeed we deem her to be in manifest error."

"When she (the minister's wife) heard of their plot..." The word "plot" is used because, although they seemed to be merely gossiping, their actual plan was that they wanted her to show Sayyidina Yusuf عليه السلام to them in an attempt to exonerate herself. ["Ruhul Ma'āni"]

So she, "sent for them? and prepared a meeting place for them, setting cushions there (to make it comfortable for them). She gave each of them a knife..." Certain commentators have mentioned that she gave them the knives to cut some meat that they could not eat by merely biting. Others state that the knives were to cut some fruit like oranges that also needed cutting. A rare form of Qur'ānic recitation supports this opinion because it contains the word "Mutaka'an," which is translated as 'citron' or 'orange.' "Ruhul Ma'āni" has reported this recitation from Sayyidina Abdullāh bin Abbās رضى الله عنه, Sayyidina Abdullāh bin Umar رضى الله عنه, Sayyidina Mujāhid عليه رضى الله عنه and Sayyidina Qatādah عليه رضى الله عنه.

At the precise moment when the women were cutting, the minister's wife

called to Sayyidina Yusuf عليه السلام saying, "Come out before them!" The result was "When they saw him, they were taken aback, (and, in their amazement, instead of cutting the food before them, they) cut their hands and exclaimed, 'Allāh is Pure! This cannot be a human! He is surely a noble angel!'"

They said this because it is commonly believed that angels possess beauty beyond comprehension and that devils are ugly. Allāh had bestowed Sayyidina Yusuf عليه السلام with exceptional beauty. The Holy Prophet صلى الله عليه وسلم met him when he went on ascension (Mi'rāj) and said, "Indeed he has been conferred half the beauty of the world."

When the women cut their hands, the minister's wife told them, "This is what you were criticising me for." She meant to express to them that just as they were unable to contain themselves when they saw him and cut their hands, she was unable to prevent herself from falling in love with him.

She continued to tell them, "Indeed I attempted to seduce him to achieve my motives, but he escaped." She now admitted to the women what she had previously denied before her husband. In this statement she exonerated Sayyidina Yusuf عليه السلام from blame. However, she was still not repentant and told them. "If he does not do as I command him, he shall certainly be imprisoned and he will definitely become of those humiliated."

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ  
وَأَكُنُّ مِنَ الْجَاهِلِينَ ﴿٣٣﴾ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ فَصَرَفَ عَنْهُمْ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ  
﴿٣٤﴾ ثُمَّ بَدَأْ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَجْنُهُمْ حَتَّىٰ حِينٍ ﴿٣٥﴾

(33) Yusuf عليه السلام prayed, "O my Lord! The prison is dearer to me than that towards which these women call me. If You do not avert their plot from me, I shall incline towards them and become of the ignorant." (34) So his Lord accepted his prayer and averted their plot from him. Undoubtedly, He is the All Hearing, All Knowing. (35) Then, after reviewing the signs, it occurred to them that they should imprison him for a while.

### SAYYIDINA YUSUF عليه السلام PRAYS TO ALLĀH TO RATHER HAVE HIM IMPRISONED INSTEAD OF ALLOWING HIM TO FALL PREY TO THE PLOT OF THE WOMEN

Sayyidina Yusuf عليه السلام was never safe from the plots of the minister's wife since they shared the same home and she was adamant to seduce him yet again, as she had mentioned. She threatened to have him imprisoned if he did not comply with her wishes, and she had also made mention of imprisonment to her husband when she said, "The only penalty for him who intended evil with your wife is that he be imprisoned, or some other torturous punishment."

Since the other women were now also awestruck by his beauty, the additional danger now existed that they would also attempt to seduce him. Apprehensive of this, he prayed to Allāh saying, "O my Lord! The prison is dearer

to me than that towards which these women call me. If You do not avert their plot from me, (being overcome by my natural instincts) I shall incline towards them and become of the ignorant."

Even though the Prophets عليهم السلام were protected by Allāh from committing sins Sayyidina Yusuf عليه السلام made this supplication (*du'ā*) because of his profound aversion to sins. He feared becoming of those who do not practise their knowledge.

"So his Lord accepted his prayer and averted their plot from him. Undoubtedly, He is the All Hearing, All Knowing." Allāh made it such that Sayyidina Yusuf عليه السلام eventually was sent to jail. The minister and his advisor were concerned about the situation. Although they realised that Sayyidina Yusuf عليه السلام was innocent, something had to be done to quell the growing speculation in the town since the women were carrying many tales to their husbands.

Therefore "after reviewing the signs [i.e. the innocence of Sayyidina Yusuf عليه السلام], it occurred to them that they should imprison him for a while (until the tumult subsided)."

The first of the "signs" was that his shirt was torn from the back. The other was that an infant spoke in his defence, and the third was that he had sustained some injuries in his attempt to escape. There could have been several others as well.

Allāma Qurtubi رحمه الله has reported (v. 9 p.184) that when Sayyidina Yusuf عليه السلام made the above supplication to Allāh, Allāh told him, "O Yusuf! You have yourself asked to be imprisoned. If you had asked for safety, I would have granted it to you." It is learnt from here that a person should never ask Allāh to resolve his problem in a specific manner. He should merely request Allāh to deliver him from the problem, and Allāh would do so in the most befitting manner. When a person presents the solution to Allāh, he could be placing himself in undue difficulty.

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once visited an ailing Muslim whose voice had become extremely weak and his body had become as frail as a fledgling. The Holy Prophet صلى الله عليه وسلم recommended that he continues making supplication (*du'ā*) to Allāh. Thereupon he said that he always prayed to Allāh to grant him the punishment for his sins in this world rather than in the next. Hearing this, the Holy Prophet صلى الله عليه وسلم exclaimed, "Subhān Allāh! What resistance do you have against punishment? Why did you rather not pray thus, 'O Allāh! Grant me the good of this world and the good of the Hereafter and save me from the punishment of the Fire.'" [Muslim v. 2 p.343]

Another Sahābi رضى الله عنه prayed to Allāh to grant him patience. Thereupon the Holy Prophet صلى الله عليه وسلم said, "You have prayed for difficulty (because patience is only needed then), so now pray for safety." [Mishkāt p. 214]

Sayyidina Abu Bakr رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Ask Allāh for forgiveness and 'Āfiyah' (safety, good health and well being) for after belief (*Imān*) there is no greater wealth than Āfiyah." [Mishkāt p. 219]

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي  
 أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبَأْنَا بِتَأْوِيلِهِ إِنَّا نَنْبَأُكَ مِنَ  
 الْمُحْسِنِينَ ﴿٣٦﴾

¶(36) Two youths entered the prison with him. One of them said, "Indeed I see myself (in a dream) squeezing wine." The other said, "I see myself carrying bread upon my head, from which birds are eating." (They requested) "Inform us of the interpretation. We truly deem you to be of the righteous."

## TWO CONVICTS ENTER THE PRISON AND REQUEST SAYYIDINA YUSUF عَلَيْهِ السَّلَام TO INTERPRET THEIR DREAMS

The convicts in the jail were impressed by the exceptional behaviour of Sayyidina Yusuf عليه السلام. The light of the Prophethood that he bore as well as his apparent beauty impressed them. Even the jailer admitted that he would have freed Sayyidina Yusuf عليه السلام if he had the authority. ["Ma'ālimut Tanzil" v. 2 p.426]

Thereafter two new captives entered the jail. Commentators mention that certain conspirators had used the two of them in an attempt to assassinate the king of Egypt. The one served drinks to the king, while the other baked his bread. They were both bribed to poison the king.

Initially they both accepted the offer, but the one who served drinks later decided to abandon the plot. When the baker served the bread, the one who served drinks warned the king not to eat it because it was poisoned. Thereupon the baker warned the king not to drink anything since it was also poisoned.

The king then asked the server of drinks to drink from what he had served. He did so without hesitation and was unaffected. When the king told the baker to eat the bread, he flatly refused. The bread was then given to an animal, and it died. The king then ordered that the two be arrested, pending investigation.

They both saw dreams "One of them (the one who served drinks) said, 'Indeed I see myself (in a dream) squeezing (grapes to make) wine.' The other (the baker) said, 'I see myself carrying bread upon my head, from which birds are eating.'" Relating their dreams to Sayyidina Yusuf عليه السلام, they asked him, "Inform us of the interpretation. We truly deem you to be of the righteous."

قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأَكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا  
 عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾  
 وَاتَّبَعْتُ مِلَّةَ آبَائِي ابْرَهِيمَ وَاسْحَقَ وَيَعْقُوبَ مَا كَانُوا لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ  
 ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾  
 يَصْدِحُّ السِّجْنَ ۖ أَزْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ

مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ  
 إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ  
 لَا يَعْلَمُونَ ﴿٤٠﴾

(37) Yusuf عليه السلام replied, "I shall inform you of the interpretation before the food provided for you arrives. This is from the knowledge that my Lord has taught me. I have discarded the religion (D'in) of those people who do not believe in Allāh and who reject the Hereafter." (38) "I have adopted the creed of my forefathers, Ibrāhīm, Is'hāq and Ya'qūb. It does not befit us to ascribe any partners to Allāh. This is from the favours upon us and upon all people, but most people are ungrateful." (39) "O my two prison companions! Are numerous gods better or Allāh, Who is The One and The Almighty?" (40) "Besides Him, you worship only names that you and your forefathers have named without any revealed warrant from Allāh. Decisions rest only with Allāh. He has commanded that only He be worshipped. This is the right religion (D'in), but most people know it not."

#### BEFORE PROVIDING THE INTERPRETATION, SAYYIDINA YUSUF عَلَيْهِ السَّلَام PREACHED ONENESS OF ALLĀH (TAUHĪD) TO THE TWO

When the two prisoners requested for an interpretation of their dreams, "Yusuf عليه السلام replied, 'I shall inform you of the interpretation before the food provided for you arrives.'" However, he wished first to tell them of his responsibility as the Holy Prophet. Any preacher understands that he requires to seek the perfect opportunity for his message. No occasion can be more opportune than when the addressee requires something from the preacher. At such a moment, he is willing to accept almost anything.

Although he seemed to be addressing the two new convicts, his message was directed at all those in the prison. Sayyidina Yusuf عليه السلام began by introducing himself as one who has "discarded the religion (D'in) of those people who do not believe in Allāh and who reject the Hereafter." He said, 'I have adopted the creed of my forefathers, Ibrāhīm, Is'hāq and Ya'qūb.'

Outlining the foolishness of polytheism (shirk), he said, 'it does not befit us to ascribe any partners to Allāh (Who created us and provides for us our every need).' He meant to impress upon their minds that one would be foolish then to worship things that have been created by Allāh.

Continuing his preaching, he said that the blessing of the belief in oneness of Allāh (Tauhid) and the knowledge conferred to him "is from the favours upon us and upon all people, but most people are ungrateful."

To provoke their thoughts, he asked "O my two prison companions! Are numerous gods better or Allāh, Who is The One and The Almighty?" He asked them whether they preferred to rather worship various idols of gold, silver, brass and stone, who are unable to do any good or cause any harm, instead of worshipping One Almighty Allāh?

"Besides Him, you worship only names that you and your forefathers have named without any revealed warrant from Allāh." Besides being referred to as gods, these idols have no ability to perform any act worthy of their title. They are not even aware of the fact that they are being worshipped.

"Decisions rest only with Allāh." Only what Allāh says will be accorded any consideration. The idols will be considered obsolete if Allāh so dictates. "He has commanded that only He be worshipped. This is the right religion (D'in), but most people know it not."

يَصْحَبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ  
الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾

(41) "O my two prison companions! As for one of you, he will serve wine to his master. As for the other, he will be crucified and birds will eat from his head. The decision has been passed regarding the matter you have inquired from me."

### SAYYIDINA YUSUF عليه السلام INTERPRETS THE DREAMS FOR THEM

Sayyidina Yusuf عليه السلام then provided the interpretation of their dreams. He said, "O my two prison companions! As for one of you (the one who used to serve drinks to the king), he will serve wine to his master. As for the other, he will be crucified and birds will eat from his head." He will be killed by crucifixion and his head will be devoured by birds of prey.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that when Sayyidina Yusuf عليه السلام interpreted the dreams for them, they said that they had not seen any dreams, claiming that they were merely jesting. Thereupon Sayyidina Yusuf عليه السلام told them, "The decision has been passed regarding the matter you have inquired from me." ["Ruhul Ma'āni" v. 12 p.242]

It is for this reason that Scholars (Ulama) warn that when a person has a false dream interpreted the dream will be realised according to the interpretation, and he will suffer punishment for his lie.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ  
ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

(42) Sayyidina Yusuf عليه السلام told the one whom he anticipated would be freed, "Mention me to your master." However, Devil (Shaytān) caused him to forget mentioning him to his master, and Yusuf عليه السلام remained in prison for a few years.

### SAYYIDINA YUSUF عليه السلام TELLS THE LIBERATED CONVICT TO MENTION HIM TO THE KING, BUT HE REMAINS IN PRISON FOR A FEW MORE YEARS

From the two convicts "Sayyidina Yusuf عليه السلام told the one whom he

anticipated would be freed, 'Mention me to your master.' He asked the person to mention to the king the entire episode of how he was imprisoned despite his innocence and that he was being made to suffer unnecessarily in prison.

He requested the person to do this because it was very possible that the king had no knowledge of the episode. If he were informed about it, he would learn that an innocent person had been imprisoned in his country. Although a believer (*Mu'min*) endures difficulties with patience and realises that he will be rewarded for it, there is no harm in attempting to alleviate oneself of the difficulty. It is for this reason that he told the person to inform the king of his condition.

"However, Devil (*Shaytān*) caused him to forget mentioning him to his master, and Yusuf عليه السلام remained in prison for a few years." "Ruhul Ma'āni" mentions that he remained there for seven or twelve years. The Arabic word "bidh'a" ("few") refers to figures that lie between three and nine. And Allāh knows best.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ  
 سُبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَةٍ يَأْتِيهَا الْمَلَأُ أَفْتُونٍ فِي رُءْيَايَ إِن كُنْتُمْ لِلرُّءْيَا  
 تَعْبُرُونَ ﴿٤٣﴾ قَالُوا أَضْغَتْ أَحْلَامٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعِلَالِينَ ﴿٤٤﴾ وَقَالَ  
 الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾ يُوسُفُ أَيُّهَا  
 الصِّدِّيقُ أَفْتِنَا فِي سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُبُلَاتٍ  
 خُضْرٍ وَأُخَرَ يَابِسَةٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ تَزْرَعُونَ سَبْعَ  
 سِنِينَ دَابًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا نَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ  
 ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ  
 عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾

(43) The king said, "I see (in a dream) seven fat cows being eaten by seven lean cows and seven green ears of corn and others that are dry. O my counsellors! Furnish an interpretation for my dream if you are indeed able to interpret dreams." (44) They replied, "These are only confused dreams. We have no knowledge concerning the interpretation of confused dreams." (45) The released of the two convicts, recalling after a considerable period, said, "I shall inform you of the interpretation, so send me (to fetch an interpreter)." (46) "O Yusuf! O most truthful! Inform us regarding seven fat cows being eaten by seven lean cows and of corn and others save it green ears that are dry, so that I may return to the people that they be enlightened." (47) He replied, "You will farm for seven consecutive years. Leave whatever crops you harvest in their ears, except what you require for eating." (48) "Thereafter seven difficult years will follow that will consume all you would have stored for them except the little that you leave." (49) "Thereafter a year will follow in which abundant rains will fall for



the people and they will distil juices."

## THE KING OF EGYPT SEES A DREAM AND SAYYIDINA YUSUF عَلَيْهِ السَّلَام INTERPRET IT

As a pretext to release Sayyidina Yusuf عَلَيْهِ السَّلَام from prison, Allāh showed a dream to the king of Egypt. Therein he saw *"seven fat cows being eaten by seven lean cows and seven green ears of corn and others that are dry."*

Recounting the dream to his ministers and advisors, the king told them. *"O my counsellors! Furnish an interpretation for my dream if you are indeed able to interpret dreams."* Unable to interpret the dream, they brushed it off as a meaningless jumble of thoughts. Therefore *"They replied, 'These are only confused dreams. We have no knowledge concerning the interpretation of confused dreams.'"*

Overhearing the discussion, the person who served drinks to the king recalled that Sayyidina Yusuf عَلَيْهِ السَّلَام was able to correctly interpret dreams. He therefore requested permission from the people to approach Sayyidina Yusuf عَلَيْهِ السَّلَام for the interpretation of the king's dream. This he did and returned to the king with the interpretation.

The interpretation of the dream was that people will harvest an abundance of crops for seven consecutive years, as represented by the seven fat cows and the seven green ears of corn. Thereafter, seven years of drought would follow, when all their reserved stores of grain would be depleted. This was indicated by the seven lean cows eating the seven fat ones, and by the dry ears of corn.

Together with the interpretation, Sayyidina Yusuf عَلَيْهِ السَّلَام also advised them concerning the measures they should take to prevent starvation. He told them that they should consume only what was necessary in the first seven years. He advised them that the rest of the crops should be preserved in their ears so that they are not eaten by vermin.

Thereafter he told them, *"Thereafter a year will follow in which abundant rains will fall for the people and (because of the abundance of crops) they will distil juices (from the various fruits)."* The extraction of juices refers to the distilling of wine as well as the extraction of oil from various crops like olives and sesame seeds.

وَقَالَ الْمَلِكُ أَتَأْتُونِي بِهٖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسَأَلَهُ مَا بَأْسَ النَّسْوَةِ  
الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾ قَالَ مَا خَطْبُكَ إِذْ رَوَدْتَن يُوْسُفَ عَنْ  
نَفْسِهِ قُلْتُ خَشِيَ اللَّهُ مَا عُلِّمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ أَكُنَّ حَصْحَصَ  
الْحَقِّ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾ ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ  
وَأَنَّ اللَّهَ لَا يَهْدِي الْخَائِبِينَ ﴿٥٢﴾

(50) The king said, "Bring him to me." When the messenger came to Yusuf عَلَيْهِ السَّلَام, he told him, "Return to your master and ask him what is the condition of

the women who cut their hands. Indeed my Lord is well aware of their plot." (51) The king asked, "What is your tale when you attempted to seduce Yusuf to appease your motives?" They replied, "Allāh is Pure! We do not know of any evil in him." The wife of the minister said, "The truth is now out. I attempted to seduce him to realise my motives and he is of the truthful." (52) "This was so that he may know that I did not betray him in his absence, and, without doubt, Allāh does not promote the plot of betrayers."

### THE KING SENDS FOR SAYYIDINA YUSUF عَلَيْهِ السَّلَام, BUT HE REFUSES TO BE RELEASED UNTIL HIS MATTER IS INVESTIGATED

When the king heard of the interpretation and the advice, he realised that Sayyidina Yusuf عَلَيْهِ السَّلَام was definitely a learned person and he desired to meet him. He therefore sent a messenger to fetch him from the prison. However, when the messenger arrived at the prison, Sayyidina Yusuf عَلَيْهِ السَّلَام refused to accompany him to the king until the king summoned the women who caused him to be imprisoned and learnt the truth from them.

Certain commentators have mentioned that the other women were also summoned because they used to encourage Sayyidina Yusuf عَلَيْهِ السَّلَام to comply with the bidding of the minister's wife. Other commentators maintain that they also tried to seduce him for themselves. Whatever the case, they were all summoned by the king. [*"Ruhul Ma'i" v. 12 p.335*]

When the king asked them to disclose the truth of the matter, they admitted that Sayyidina Yusuf عَلَيْهِ السَّلَام was innocent. By declaring, "Allāh is Pure!" they meant to say that if they lied about Sayyidina Yusuf عَلَيْهِ السَّلَام, it would mean that Allāh's knowledge of the incident was incorrect, since Allāh knew that he was innocent. Allāh is Pure from inaccurate knowledge.

They admitted that Sayyidina Yusuf عَلَيْهِ السَّلَام was 'from the truthful' when he made the statement to the minister, "It was she who tried to seduce me to attain her motives."

When Sayyidina Yusuf عَلَيْهِ السَّلَام learnt that he had been exonerated in the king's court, he said that he prompted the investigation so that the minister "may know that I did not betray him in his absence, and, without doubt, Allāh does not promote the plot of betrayers."

**NOTE:** There are two important points of wisdom behind the fact that Sayyidina Yusuf عَلَيْهِ السَّلَام did not come out of jail before his name was cleared. The first was that his purpose as a Prophet entailed propagation and preaching. It is obvious that none would have been influenced by the preaching of someone who has a stigma attached to his name. People would then scorn his teachings, thinking him to be unfaithful to the same teachings.

Every person should make an attempt to always clear his name of any suspicion, especially people who are known to be pious or holding some position in society. People are incorrect to merely brush off any suspicion on themselves by saying that the slanderers will be punished for their slander. They should

make a concerted effort to clear their names so that the stigma does not taint their reputation. If they do not do this they will be casting people into further sin by giving them a greater opportunity to backbite. In addition, they will be unable to preach to people.

The second wisdom was that Sayyidina Yusuf عليه السلام knew from the time that he saw the dream as a child that Allāh would be granting him a position of authority. It was therefore necessary that he remove all doubts about his reputation so that he could do justice to the post. In this way he could serve the people without them harbouring doubts against him.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "If I had remained in jail as long as Sayyidina Yusuf عليه السلام did, I would have immediately responded to the messenger." [Bukhari v. 1 p.47 8]

Commentators have mentioned that the Holy Prophet صلى الله عليه وسلم mentioned this out of humility, but would have done the same as Sayyidina Yusuf عليه السلام did. Others mention that even though the Holy Prophet صلى الله عليه وسلم would have immediately responded to the bidding of the messenger, this shows the virtue of Sayyidina Yusuf عليه السلام in this single regard. Otherwise, on a general basis, this hadith does not grant Sayyidina Yusuf عليه السلام superiority over the Holy Prophet صلى الله عليه وسلم.

Shah Is'hāq رحمه الله عليه has mentioned that the Holy Prophet صلى الله عليه وسلم would have left the prison immediately because of his excessive desire to continue the responsibility of propagation.

## PART THIRTEEN

وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ  
 رَحِيمٌ ﴿٥٣﴾ وَقَالَ الْمَلِكُ أَتُؤْثِرُ بِهِ ۖ اسْتَخْلَصَهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا  
 مَكِينٌ أَمِينٌ ﴿٥٤﴾ قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلَيْهَا ۚ وَكَذَلِكَ  
 مَكَّنَّا يُوسُفَ فِي الْأَرْضِ ۚ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا  
 نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٥﴾ وَلَاجِرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٦﴾

﴿٥٧﴾

(53) "I do not exonerate myself. Surely the soul insistently orders evil, except on whom Allāh showers mercy. Undoubtedly my Lord is Most Forgiving, Most Merciful." (54) The king said, "Bring him to me so that I may keep him exclusively for myself" When he spoke to him, he said, "Verily today you are a man of honour and trustworthiness with us." (55) Sayyidina Yusuf عليه السلام said, "Appoint me over the treasures of the land. Indeed I am protective and knowledgeable." (56) In this manner, We granted authority to Yusuf in the land. He could live wherever he willed. We shower Our mercy upon whomsoever We wish, and We do not put to waste the reward of those who do good. (57) Undoubtedly, the reward of the Hereafter is best for those who believe and adopt piety (taqwa).

### THE KING AGAIN CALLS FOR SAYYIDINA YUSUF عليه السلام AND MAKES HIM THE MINISTER OF THE TREASURY

After Sayyidina Yusuf عليه السلام was absolved of blame, he mentioned, "I do not exonerate myself Surely the soul insistently orders evil..." This is what the soul of man will always advocate. The only exceptional people who will not succumb to the guiles of the soul are those upon "whom Allāh showers mercy. Undoubtedly my Lord is Most Forgiving, Most Merciful."

He mentioned this because it is not proper that a person praises himself. Allāh says in Surah Najm, "So do not ascribe purity to yourselves (i.e. Do not proclaim your own piety). He (Allāh) knows best who is the most pious." [Surah 53, verse 32]

After the matter was resolved with the women, the king again sent for Sayyidina Yusuf عليه السلام. Being impressed by his intelligence, his piety and the fact that he took the pains to first exonerate himself, the king said, *"Bring him to me so that I may keep him exclusively for myself"* The king intended to appoint Sayyidina Yusuf عليه السلام as one of his counsellors and close advisors.

Sayyidina Yusuf عليه السلام then met the king. When the two had a discussion, the king who was even more impressed with Sayyidina Yusuf عليه السلام said, *"Verily today you are a man of honour and trustworthiness with us."*

Sayyidina Yusuf عليه السلام informed the king that the drought will also affect the neighbouring districts and that Egypt should assist those who came for provisions. He added that they could be asked to pay a nominal amount so that it could bolster the state treasury, while also assisting the other people.

The question then arose about who would administer the financial affairs of the state during this period. In reply to this, Sayyidina Yusuf عليه السلام said, *"Appoint me over the treasures of the land. Indeed I am protective and knowledgeable."* He added these two attributes because they are what is required from people in control of financial matters. They need to be protective and trustworthy so that they do not misappropriate the wealth. In addition to this they need to possess the relevant knowledge so that they do not squander the wealth and are able to keep proper records of profits and expenses.

Sayyidina Yusuf عليه السلام was thus appointed to the position. Allāh says, *"in this manner, We granted authority to Yusuf in the land (of Egypt). He could live wherever he willed. We shower Our mercy upon whomsoever We wish..."* None can prevent Allāh from elevating anyone to the highest of ranks even from the most humble of beginnings. As for these people of virtue, Allāh says, *"and We do not put to waste the reward of those who do good."*

*"Undoubtedly, the reward of the Hereafter is best for those who believe and adopt piety (taqwa)."* Although the good people will be amply rewarded in this world, their rewards in the Hereafter will be much better.

Although Sayyidina Yusuf عليه السلام was appointed to manage the finances of the country, commentators mention that the king also handed over other administrative matters to him. So much authority was vested in him that he was practically in control of the entire country.

Sayyidina Abdur Rahmān bin Samurah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"Do not ask to be appointed as a leader, because if you are appointed because of your request, then it will be given to you (and Allāh will not assist you in the least). However, if it is given to you without asking, then you will be assisted in the task."* [Bukhari]

Sayyidina Abu Mūsa رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"By Allāh! I will never appoint any person to a post who asks for it, nor anyone who desires it."* [Bukhari]

In view of these Ahadith, the question arises as to how could Sayyidina Yusuf عليه السلام ask for the position? Scholars (Ulama) explain that Sayyidina Yusuf عليه السلام knew that during the seven years of drought, people would be desperate

to assist only themselves. Since the king himself was a disbeliever (*kāfir*) and had only disbelievers (*kuffār*) as his ministers, one of them would be appointed to the post. If this were done, no mercy could be expected to be shown to the destitute.

Therefore, in the best interests of the public, Sayyidina Yusuf عليه السلام offered to accept the post. He was best qualified for the position, especially since he was the noble Prophet عليه السلام of Allāh as well. In circumstances where the fear exists that others would abuse the authority vested in them, it will be compulsory that a person who is capable offers himself for the post.

It was merely for the reassurance of the king that he added, 'Indeed I am protective and knowledgeable.' Appointment to the position would also prove to be conducive to his duty of propagation since people are inclined to following people in authority.

Another question is raised at this juncture. The question is that how could Sayyidina Yusuf عليه السلام accept a post in a infidel's (*kāfir*) country, where the laws are all based on disbelief (*kufr*)? Would he then also be required to enforce the laws of disbelief (*kufr*)? The reply is that Sayyidina Yusuf عليه السلام was granted the authority to administer the finances of the country and was given absolute liberty to do as he pleased. In this way he was not constrained to abide by the oppressive laws of the country.

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾ وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَّكُمْ عِندِي وَلَا تَقْرُبُونِ ﴿٦٠﴾ قَالُوا سَتَرُوْهُ عَنْهُ أَبَاهُ وَإِنَّا لَفَعْلُونَ ﴿٦١﴾ وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَاعَهُمْ فِي رِجَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانًا نَّكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾

(58) Yusuf's brothers came and entered into his presence. He recognised them, but they did not recognise him. (59) When he prepared their provisions he said, "Bring your brother to me from your father. Do you not see that I grant measure in full and that I am the best of hosts?" (60) "If you do not bring him to me you will have no measure from me, nor shall you draw close." (61) They said, "We shall request his father regarding him, and we will really do so." (62) Sayyidina Yusuf عليه السلام said to his attendants, "Place their funds back into their carriages so that they recognise it when they return to their families, and so that they may return." (63) When they returned to their father they said, "O our father! A measure shall be denied to us, so send our brother with us so that we may bring

grains. We shall certainly guard him well." (64) He said, "Should I trust you with him as I trusted you with his brother before? But Allāh is the best Protector and He is the Most Merciful of those who show mercy."

### YUSUF'S عَلَيْهِ السَّلَام BROTHERS ARRIVE IN EGYPT FOR GRAINS. HE TELLS THEM THAT THEY SHOULD BRING THEIR STEP-BROTHER AS WELL AND HE RETURNS THEIR MONEY

When the seven years of drought struck, it affected the countries neighbouring Egypt as well. The father of Sayyidina Yusuf عَلَيْهِ السَّلَام and his brothers were also affected in Palestine. When the brothers heard that Egypt had provisions, they arrived there to seek grains.

They were directed to Sayyidina Yusuf عَلَيْهِ السَّلَام to pay the price and have the grains given to them. When they arrived, in his presence, he immediately recognised them. They, however did not realise who he was. It never crossed their minds that this could be the same child whom they abandoned in a forest of Kan'an and then had him sold as a slave.

According to some commentators, Sayyidina Yusuf عَلَيْهِ السَّلَام got someone to find out about Bin Yāmin, whom they left at home. Others say that when Sayyidina Yusuf عَلَيْهِ السَّلَام had all the camels loaded, they requested that another also be loaded for their eleventh brother. They explained that their father did not permit him to accompany them because his other brother had been lost.

Sayyidina Yusuf عَلَيْهِ السَّلَام told them that it was against their law to provide for someone who was not himself present. However, he gave them the extra load. He then told them, (for the next time they came), *"Bring your brother to me from your father. Do you not see that I grant measure in full and that I am the best of hosts? If you do not bring him to me you will have no measure from me, nor shall you draw close."*

They understood that they would have to return for more provisions, so they promised, *"We shall request his father regarding him, and we will really do so."*

*"Sayyidina Yusuf عَلَيْهِ السَّلَام said to his attendants, 'Place their funds (the price which they paid for the grains) back into their carriages (without them knowing) so that they recognise it when they return to their families, and so that they may return.'" He knew that once they realised his generosity, they would soon return.*

Certain Scholars (Ulama) have stated that he returned their money to them because he feared that it was all the wealth they possessed. If it were not returned to them, the chances were that they would never return for more.

Others have mentioned that the wisdom behind returning the money was that Sayyidina Ya'qūb عَلَيْهِ السَّلَام would think that the money was returned by mistake, and that it should be returned to the Egyptian treasury. Thinking this he would definitely send his sons back with the money, and Sayyidina Yusuf عَلَيْهِ السَّلَام would be able to meet his real brother.

The objection arises that it seems incorrect of Sayyidina Yusuf عَلَيْهِ السَّلَام to return the money to his brothers when the king had instructed that everyone pay the price. Some Scholars (Ulama) say that it was possible that Sayyidina Yusuf عَلَيْهِ السَّلَام paid the price himself. Others say that Sayyidina Yusuf عَلَيْهِ السَّلَام knew that

his father would return the money at a later stage. The transaction was, therefore, a form of credit. Whatever the reason, it should be well understood that the Prophets عليه السلام were incapable of sinning and Sayyidina Yusuf عليه السلام would have never cheated.

*"When they returned to their father they said, 'O our father! A measure shall be denied to us (if we return without Bin Yāmīn in future), so send our brother with us so that we may bring grains. (You need not worry) We shall certainly guard him well.*

Sayyidina Ya'qūb عليه السلام said, "Should I trust you with him as I trusted you with his brother before? But Allāh is the best Protector and He is the Most Merciful of those who show mercy." He was adamant not to accede to their request.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ  
بِضْعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَاكَ كَيْلُ  
يَسِيرٍ ﴿٦٥﴾ قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنْ اللَّهِ لَأَتُنْتِي بِهِ إِلَّا أَنْ  
يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

(65) When they opened their provisions and found their funds returned to them, they said, 'O our father! What more can we want? Here are our funds returned to us. We shall bring for our family, protect our brother and have an extra camel load. These grains are inadequate.' (66) He said, "I shall never send him with you until you give me a solemn oath from Allāh that you will definitely return him to me unless you are surrounded." When they gave him the oath he said, "Allāh is Vigilant over what we say."

### THE BROTHERS FIND THE RETURNED MONEY AND REQUEST THEIR FATHER TO RETURN; PROMISING TO PROTECT THEIR YOUNG BROTHER

While the brothers were negotiating with their father about taking Bin Yāmīn with them on their next trip, they began to unpack their provisions. When they found that their money had been returned to them, they exclaimed, "O our father! What more can we want? Here are our funds returned to us. (We have to return to such a generous person, so send our brother with us so that we receive the full share of grains.) We shall bring for our family, protect our brother and have an extra camel load."

*"These grains are inadequate."* Soon the grains will be depleted and we will have to return for more.

Sayyidina Ya'qūb عليه السلام said, "I shall never send him with you until you give me a solemn oath from Allāh that you will definitely return him to me unless you are surrounded." By adding the clause at the end, Sayyidina Ya'qūb عليه السلام meant to say that they should make every effort to protect their brother. The only time when they would be absolved of this responsibility is when such circumstances prevail that are beyond their control.



Initially he never wanted to send Bin Yāmin, for he told them, *"Should I trust you with him as I trusted you with his brother before?"* However, he did realise that in the end it will be Allāh Who will safeguard him and not the brothers, even though they promise to do so. It was for this reason that he added, *"But Allāh is the best Protector and He is the Most Merciful of those who show mercy."*

Afterwards he still realised this, but took the oath from them because a person needs to adopt all the apparent means as well, together with relying on Allāh. Therefore, *"When they gave him the oath he said, 'Allāh is Vigilant over what we say."*

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ  
مِنْ اللَّهِ مِنْ شَيْءٍ إِنْ أَلْحَكُمُ إِلَّا اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ  
(67) وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ آبُوهُمْ مَا كَانُ يُعْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ  
إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَعْلَمُونَ (68)

(67) Sayyidina Ya'qūb عليه السلام said, "O my sons! Do not enter through one door, but enter from different doors. I cannot be of any avail to you against Allāh's order. Decisions rest with Allāh. Only on Him do I rely, and all those who pin their reliance should rely only on Him." (68) When they entered as their father had instructed them, it could not be of any avail to them against Allāh's order, except a need in the heart of Ya'qūb that he fulfilled. Indeed he was knowledgeable of that which We taught him, but most people do not know.

### SAYYIDINA YA'QŪB عليه السلام TELS HIS SONS TO ENTER THROUGH DIFFERENT DOORS, ADDING THAT HE STILL RELIED ON ALLĀH DESPITE THIS INSTRUCTION

When the brothers prepared to leave with Bin Yāmin, Sayyidina Ya'qūb عليه السلام advised them saying, *"O my sons! Do not enter through one door, but enter from different doors."* Commentators mention that he issued this instruction to avert anyone casting the 'evil eye' on them, since they were all handsome men. The effects of the 'evil eye' are a reality (as mentioned in the Ahadith), so Sayyidina Ya'qūb عليه السلام feared this from affecting his sons since eleven handsome men entering through one gate are sure to attract attention.

Together with the instruction, Sayyidina Ya'qūb عليه السلام told them, *"I cannot be of any avail to you against Allāh's order."* By saying this, he meant to impress upon their minds that the instruction was merely a means to avert evil befalling them. However, the decree of Allāh will still predominate. If Allāh still willed any evil to befall them, no plan and power could prevent it.

He added, *"Decisions rest with Allāh. Only on Him do I rely, and all those who pin their reliance should rely only on Him."*

"When they entered as their father had instructed them, it (i.e. his instruction) could not be of any avail to them against Allāh's order, except (that he instructed them only because of) a need the heart of Ya'qūb that he fulfilled." Although he knew that Allāh's decree will predominate, he issued the instruction because he felt the need for them to be protected.

Regarding Sayyidina Ya'qūb عليه السلام, Allāh says, "Indeed he was knowledgeable of that which We taught him..." He realised that the decree of Allāh will always predominate over everything. "....but most people do not know." Most people still think that their plans will prove beneficial to them over that which Allāh has ordained.

وَلَمَّا دَخَلُوا عَلَى يُسُفَ عَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا  
كَانُوا يَعْمَلُونَ ﴿٦٩﴾ فَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ  
أَذَّنَ مُؤَذِّنٌ أَتَتْهَا آلُيَرُ إِنَّكُمْ لَسَرِقُونَ ﴿٧٠﴾ قَالُوا وَأَقْبِلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ  
﴿٧١﴾ قَالُوا تَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾  
قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٣﴾ قَالُوا فَمَا  
جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤﴾ قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ  
كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾

(69) When they entered the presence of Yusuf, he took his brother unto himself saying, "I am indeed your brother, so do not grieve about what they do." (70) When he prepared their provisions for them, he placed a drinking cup in his brother's carriage. Thereafter an announcer announced, "Where to O caravan! Verily you are thieves!" (71) Advancing towards them, they said, "What have you lost?" (72) They replied, "We have lost the drinking cup of the king. There shall be camel's load for whoever brings it forth, and I stand guarantee for this." (73) They said, "By Allāh! You are well aware of the fact that we have not come to cause corruption in the land, nor are we thieves." (74) They said, "What will be the penalty for it if you are lying?" (75) They replied, "The penalty is this, that the very person in whose carriage it is found will be the penalty for it. This is how we penalise oppressors."

## THE BROTHERS ARRIVE IN EGYPT AND SAYYIDINA YUSUF'S عليه السلام PLAN TO KEEP HIS REAL BROTHER BACK

The brothers finally presented their step-brother to Sayyidina Yusuf عليه السلام. Commentators mention that Sayyidina Yusuf عليه السلام hosted two brothers in a room. Since they were eleven, and Bin Yāmīn was the odd one out, Sayyidina Yusuf عليه السلام told them that he would keep Bin Yāmīn with him. When they were alone, Sayyidina Yusuf عليه السلام told him, "I am indeed your brother, so do not grieve about what they do."

In a plan to keep his brother behind with him, when Sayyidina Yūsuf عليه السلام *"prepared their provisions for them, he placed a drinking cup in his brother's carriage."* This was the cup that was used to measure the quantity of grains distributed. When the attendants of Sayyidina Yūsuf عليه السلام found this missing, they were perplexed, since they did not know what Sayyidina Yūsuf عليه السلام had done.

*"Thereafter an announcer announced (to the brothers), 'Whereto O caravan! Verily you are thieves!'"*

Astonished at the accusation, the brothers asked, *"What have you lost? They replied, 'We have lost the drinking cup of the king. (As a reward) There shall be camel's load for whoever brings it forth..."* So that none could doubt the reward, the announcer added, *"and I stand guarantee for it."*

The brothers said, *"By Allāh! You are well aware of the fact that we have not come to cause corruption in the land, nor are we thieves."*

The attendants of Sayyidina Yūsuf عليه السلام then asked them if, after investigation, it was proven that one of them did steal the cup, *"What will be the penalty for it if you are lying (about your innocence)?"*

The brothers replied, *"The penalty is this... that the very person in whose carriage it is found will be the penalty for it."* i.e. The thief will be restrained and kept as a slave. They added, *"This is how we penalise oppressors."* In the Shari'ah that they followed, this was the penalty for stealing.

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

(76) Yūsuf عليه السلام began (looking at) their satchels before the satchel of his brother and then removed the cup from his brother's satchel. Thus did We inspire a plan for Yūsuf. He could not have kept back his brother according to the law of the king, except if Allāh willed. We elevate the ranks of whomsoever We will. Above every knowledgeable person is one who is more knowledgeable.

**THE CUP IS FOUND IN BIN YĀMĪN'S SATCHEL AND YUSUF عليه السلام IS ABLE TO USE THIS AS AN EXCUSE TO DETAIN HIM**

Sayyidina Yūsuf عليه السلام began searching the satchel's of the other brothers. If he had begun with that of Bin Yāmin, they may have suspected his plan instantly. Eventually, he extracted the measuring cup from Bin Yāmin's satchel and found the excuse to restrain him. Allāh says, *"Thus did We inspire a plan for Yūsuf He could not have kept back his brother according to the law of the king, except if Allāh willed."* The laws of Egypt did not allow for a thief to be restrained as a slave, so Sayyidina Yūsuf عليه السلام could not implement those laws in this case.

Allāh inspired Sayyidina Yūsuf عليه السلام to adopt this plan. Allāh says, *"We*

*elevate the ranks of whomsoever We will. Above every knowledgeable person is one who is more knowledgeable.*" No matter how knowledgeable a person may be, there is always someone with even more knowledge. Above even the most knowledge person, there is always Allāh. None can even draw close to His knowledge.

Another objection is raised. The objection is that why did Sayyidina Yusuf عليه السلام, by retaining Bin Yāmīn, cause additional difficulty to his father, Sayyidina Ya'qūb عليه السلام? Sayyidina Ya'qūb عليه السلام had already been pining over the loss of Sayyidina Yusuf عليه السلام for so many years, now the loss of Bin Yāmīn would distress him even further.

The reply is that Sayyidina Yusuf عليه السلام retained Bin Yāmīn because he felt confident that Sayyidina Ya'qūb عليه السلام would then send the brothers on a mission to find both lost brothers. In so doing, they would again return to him. If he sent them to search for Sayyidina Yusuf عليه السلام only, the chances were that they would refuse because they thought him to be dead. If Bin Yāmīn was also retained, they would, at least, attempt to bring him back.

Some people have raised a further objection that it was not proper that Bin Yāmīn be made a slave. This objection holds no weight because he was never made a slave. He was merely detained on this pretext. In addition to this, the Shari'ah that Sayyidina Yusuf عليه السلام followed allowed the enslavement of thieves.

Yet another question is raised. How could Sayyidina Yusuf عليه السلام accuse the innocent brothers of theft merely to fulfil his personal desires? The reply is that he never accused them. His attendants made the accusation.

However, the question may still be asked that Bin Yāmīn was still accused of something that he never did, causing him to be humiliated. Scholars (Ulama) have replied to this by saying that Bin Yāmīn had consented to this plan because he was greatly harassed by his brothers. Therefore, he preferred living with Sayyidina Yusuf عليه السلام despite the accusation, rather than returning with his brothers.

It may also be said that this accusation was such that it was soon to be dispelled when the brothers learnt the truth. Therefore, it was not a very serious matter. And Allāh knows best.

﴿قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانٍ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾ (77) قَالُوا يَكُونُ الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾ (78) قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعًا عَنْدَهُ إِنَّا إِذَا نَظَرْنَا لَهُمْ

(77) The brothers said, "If he has stolen then surely his brother before him must have also stolen." Yusuf concealed this matter in his heart and did not disclose it

to them. He said, "You are worse off Allāh knows best what you speak." (78) They submitted, "O minister! He has an extremely aged father, so take one of us in his place. Verily we deem you to be of the kind ones." (79) He said, "Allāh forbid that we take anyone besides the one with whom we found our article. If we do so, then we would certainly be of the oppressors."

## THE BROTHERS REQUEST THAT ONE OF THEM BE ARRESTED INSTEAD OF BIN YĀMĪN

In anger and because of being disgraced, the brothers said, "If he has stolen then surely his brother before him [Sayyidina Yusuf عليه السلام] must have also stolen."

Although this was an insult to his reputation, Sayyidina Yusuf عليه السلام never replied to them. In his heart, "He said, 'You are worse off'" "They perpetrated the much more serious crime of abducting a child from his father and selling him as a slave. However, he said, 'Allāh knows best what you speak.'"

Based on narrations from the Bani Isra'īl, commentators quote five incidents that mention what the brothers referred to when they accused Sayyidina Yusuf عليه السلام of theft. One of these is that he used to steal food from the table to feed the poor. However, one cannot rely on these narrations since they are not verified.

Allāma Qurtubi رحمه الله has mentioned (v. 9 p.339) that in all probability, there was no incident that they referred to. They were merely lying.

The brothers were now extremely worried as to how they were to answer their father. In an attempt to get Bin Yāmīn back, "They submitted, 'O minister! He has an extremely aged father (who would be devastated upon hearing the news), so take one of us in his place. (Please accede to our request for) Verily we deem you to be of the kind ones."

Sayyidina Yusuf عليه السلام replied that it was impossible to arrest an innocent person. "He said, 'Allāh forbid that we take anyone besides the one with whom we found our article. If we do so then we certainly be of the oppressors.'"

فَلَمَّا أَسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ  
أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ  
حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾ ارْجِعُوا إِلَى آبَائِكُمْ  
فَقُولُوا يَتَابَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ  
حَافِظِينَ ﴿٨١﴾ وَسَلِ الْقَرِيبَ الَّذِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا  
لَصَادِقُونَ ﴿٨٢﴾

(80) When they grew despondent of (convincing) Yusuf عليه السلام, they stood aside to consult. The eldest of them said, "Do you not know that your father had

taken from you a solemn oath from Allāh, and before you had erred with regard to Yusuf? Now I shall never leave this land until my father permits me or Allāh decides my matter. He is the best of deciders." (81) "Return to your father and say, 'O our father! Indeed your son has stolen. We are only testifying to what we know, and we have no knowledge of the unseen.'" (82) "You may ask the (inhabitants of the) town in which we were and the caravan whom we accompanied back. We are really truthful."

## THE BROTHERS CONVENE AND THE ELDEST REFUSES TO RETURN WITH THEM, TELLING THEM TO INFORM THEIR FATHER OF THE OCCURRENCE

The brothers finally realised that they could not convince Sayyidina Yusuf عليه السلام to accept any of them in place of Bin Yāmīn. They then gathered together to decide their plans. *"The eldest of them (whose name was either Yahūda, Sham'un or Rūbil) said, 'Do you not know that your father had taken from you a solemn oath from Allāh, and before you had erred with regard to Yusuf?'"* He was concerned that now they would have no face to show their father because they will be causing him double the grief.

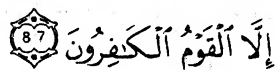
He told them, *"Now I shall never leave this land until my father (after learning of the situation) permits me or Allāh decides my matter (by may be returning the two brothers). He is the best of deciders."*

He advised them by saying, *"Return to your father and say, 'O our father! Indeed your son has stolen (because of which he has been retained in Egypt". We are only testifying to what we know (because we saw the cup in his satchel), and we have no knowledge of the unseen."* By saying this he referred to the fact that they had no knowledge of the fact that this incident would arise at the time of taking the oath.

In this way he impressed upon their minds that they were now in an impossible situation and the clause made in their oath applied viz, that they would return him *"unless you are surrounded."*

He advised them further that since their father would be reluctant to believe them, they should add, *"You may ask the (inhabitants of the) town in which we were and the caravan whom we accompanied back. We are really truthful."*

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ حَسْبٌ ۖ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾ وَتَوَلَّى عَنْهُمْ وَقَالَ يَأْسَفُ عَلَيَّ يُوسُفُ وَأَبِضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾ قَالُوا تَاللَّهِ تَفْتَوْا تَذْكُرُ يُوسُفَ حَتَّى تَكُونُ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾ قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾ يَبْنَئِي أَدْهَبُوا فَتَحَسَّبُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْتِسُوا مِنَ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ



(83) Sayyidina Ya'qub عليه السلام said, "But your souls have contrived this matter for you. However, I will exercise patience without any complaint. Perchance Allāh will bring them all to me. Without doubt, He is the All Knowing, The Wise." (84) He turned away from them and said, "O my grief for Yusuf." His eyes turned white with sorrow and he was suppressing it all the time. (85) His sons said, "By Allāh! You keep mentioning Yusuf until you waste away or become totally destroyed." (86) He replied, "I complain of my sorrow and my grief only to Allāh. And I have been granted such knowledge from Allāh that you do not know about." (87) "O my sons! Go and search for Yusuf and his brother. And do not become despondent of Allāh's mercy. Indeed only the disbelieving nation grows despondent of Allāh's mercy."

### THEIR FATHER DOES NOT BELIEVE THE BROTHERS WHEN THEY INFORM HIM ABOUT THE INCIDENT AND HE THEN INSTRUCTS THEM TO SEARCH FOR YUSUF عليه السلام

Sayyidina Ya'qub عليه السلام did not believe the brothers when they related the entire incident of Bin Yāmin to him. He repeated the same words that he used when they reported the death of Sayyidina Yusuf عليه السلام to him. He told them, "But your souls have contrived this matter for you. However, I will exercise patience without any complaint." Although this time the brothers were truthful, a person does lose confidence in those who have lied to him before.

He added, "Perchance Allāh will bring them all (Yusuf عليه السلام, Bin Yāmin and the eldest son) to me. Without doubt, He is the All Knowing, The Wise." He understood that Allāh caused everything to happen for good reason.

*"He turned away from them and said, 'O my grief for Yusuf'"*

Over the years, he cried so much that "His eyes turned white with sorrow and he was suppressing it all the time."

"His sons said, 'By Allāh! You keep mentioning Yusuf until you waste away or become totally destroyed.'" He did not pay heed to what they said because they could not understand his feelings. Therefore, he told them, "I complain of my sorrow and my grief only to Allāh. And I have been granted such knowledge from Allāh that you do not know about." He was sure that he would meet his lost children one day.

Then he instructed them saying, "O my sons! Go and search for Yusuf and his brother. And do not become despondent of Allāh's mercy. Indeed only the disbelieving nation grows despondent of Allāh's mercy."

Scholars (Ulama) have mentioned several explanations of the statement of Sayyidina Ya'qub عليه السلام when he said, "I have been granted such knowledge from Allāh that you do not know about." Some say that this meant that he was certain that the dream of Sayyidina Yusuf عليه السلام would be realised, and that all of them were to prostrate to him soon. Others say that he may have received revelation from Allāh informing him that he was soon to meet them.

Based on this knowledge, he commanded them to search for Sayyidina

Yusuf عليه السلام and his brother. He told them never to lose hope of finding them because Allāh would certainly join them again.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَتَّيْنَا الْعَزِيزُ مَسْنًا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُرَجَحَةٍ  
 فَأَوْفٍ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُمْ  
 مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾ قَالُوا أَتَاكَ لَانَتْ يُوسُفُ قَالَ  
 أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّكُمْ مِنْ يَتَّى وَيَصِيرَ فَإِنَّ اللَّهَ لَا  
 يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا  
 لَخَاطِئِينَ ﴿٩١﴾ قَالَ لَا تَثْرِبَ عَلَيْكُمْ أَلْيَوْمَ يَعْفُورُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ  
 الرَّاحِمِينَ ﴿٩٢﴾

(88) When they entered into the presence of Sayyidina Yusuf عليه السلام they said, "O minister! Calamity has befallen us and our family. We have come with a sum that is worthy of being returned, so grant us the full measure and be charitable towards us. Indeed Allāh rewards the charitable ones." (89) He said, "Do you know what you did to Yusuf and his brother when you were ignorant?" (90) They exclaimed, "Are you really Yusuf!" He replied, "I am Yusuf and this is my brother. Allāh has indeed favoured us. The fact is that whoever adopts piety (taqwa) and is patient, then Allāh surely does not put to waste the reward of those who do good." (91) They said, "By Allāh! Allāh has certainly preferred you above us and we were really among the wrong doers. (92) He said, "There shall be no reproach on you today. May Allāh forgive you. He is the Most Merciful of those who show mercy."

## THE BROTHERS ARRIVE IN EGYPT A THIRD TIME FOR GRAINS AND SAYYIDINA YUSUF عليه السلام DISCLOSES HIS IDENTITY TO THEM

Acting upon the instruction of their father, the brothers set out for Egypt, for they at least knew that Bin Yāmin and the eldest brother were there. They also required to collect some more grains. They did not have the required amount of money to pay for the full measure of grains and requested Sayyidina Yusuf عليه السلام to be lenient with them. According to Sayyidina Abdullāh bin Abbās رضي الله عنه they only had a few defective Dirhams that were not worth their complete value.

"... be charitable towards us..." Explaining this, certain commentators have mentioned that this was a request for Sayyidina Yusuf عليه السلام to accept the sum of money that they possessed despite its defective nature. Other commentators mention that this was a request for additional money, while others say that they meant to request for Bin Yāmin in addition to the grains. The author of "Ruhul Ma'āni" writes that in this case the translation would be, "be kind towards us."



*"Indeed Allāh rewards the charitable ones."* This sentence supports the first explanation.

Sayyidina Yusuf عليه السلام asked them, *"Do you know what you did to Yusuf and his brother when you were ignorant?"* Explaining the link between the question of Sayyidina Yusuf عليه السلام and the request for grain from the brothers, commentators have mentioned that Sayyidina Yusuf عليه السلام meant to draw their attention to the following fact. He meant to tell them that the calamity of the drought that they claimed had befallen them was something recent. It was also not so serious that nothing could be done about it. However, what they did by abducting Sayyidina Yusuf عليه السلام and causing grief to Bin Yāmin was even greater. The sorrow that they caused to their father was far worse and prolonged compared to what they considered a calamity.

The brothers were surprised by this question for they could not understand how the minister of Egypt could be aware of the entire episode. The mode of questioning, however, aroused their suspicions that this could be Sayyidina Yusuf عليه السلام himself. Therefore, they exclaimed, *"Are you really Yusuf!"*

*"He replied, 'I am Yusuf and this is my brother. Allāh has indeed favoured us. -It is the sterling quality of a believer (Mu'min) that he rather speaks of Allāh's favours upon himself instead of the difficulties. He is grateful to Allāh and expects more good from Him. Allāh says in Surah Ibrahim, 'When your Lord announced, 'If you show gratitude, then I will definitely give you more...' [Surah 14, verse 7]*

Sayyidina Yusuf عليه السلام continued to say, *"The fact is that whoever adopts piety (taqwa) and is patient, then Allāh surely does not put to waste the reward of those who do good."* He mentioned this sentence as a rule for them to remember and did not say that he adopted piety (taqwa) and patience, because of which Allāh favoured him. He also did not tell his brothers that they were not patient and not adherents of piety (taqwa).

Piety (taqwa) benefits a person greatly in the Hereafter. In this world it serves to alleviate one's difficulties as well. Allāh says in Surah Nahl, *"Undoubtedly Allāh is with those who adopt piety (taqwa) and those who adopt the path of good."* [Surah 16, verse 128]

Allāh says in Surah Talāq, *"For him who adopts piety (taqwa), Allāh shall create for him an exit (from difficulties) and provide for him from sources that he never anticipated."* Further in the same verse (verse 3), Allāh says, *"For him who adopts piety (taqwa), Allāh will expiate his sins and grant him an immense reward,"* and *"For him who adapts piety (taqwa), Allāh will create ease in his affairs."* (verse 4).

Patience is also a great aid. Allāh says in Surah Baqarah, *"O you who believe, seek assistance by means of patience and Salāh. Indeed Allāh is with the patient ones."* [Surah 2, verse 153]

Says Allāh in Surah Zumar, *"The patient ones shall be granted their reward without reservation."* [Surah 39, verse 10]

Sayyidina Abu Sa'īd رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"Allāh grants patience to the person who wants to be patient. None can be granted a gift better and more extensive than patience."* [Mishkāt p. 163]

Certain divines have mentioned that *"Patience is more bitter than aloes and sweeter than fruit."*

When the brothers realised that it was Sayyidina Yusuf عليه السلام before them, they cast their gazes down in shame and submitted, *"By Allāh! Allāh has certainly preferred you above us and we were really among the wrong doers."*

Although they did not directly ask to be forgiven, any noble person understands that an admission of guilt is equal to a plea for forgiveness. Therefore, Sayyidina Yusuf عليه السلام replied, *"There shall be no reproach on you today. May Allāh forgive you. He is the Most Merciful of those who show mercy."*

The difficulties and torment that the Holy Prophet صلى الله عليه وسلم suffered at the hands of the people of Makkah is well documented. Sayyidina Abu Hurayra رضى الله عنه reports when the Muslims conquered Makkah, the Quraysh were terrified about their plight. They thought they would certainly be executed. When the Holy Prophet صلى الله عليه وسلم came out of the Ka'ba, he made Tawāf, performed two Rakāh Salāh and, standing between the door frames of the Ka'ba, asked the Quraysh, *"What do you have to say, and what do you think (of me)?"*

They replied, *"You are the son of our brother and our uncle. You are forbearing and merciful."* Again, when the Holy Prophet صلى الله عليه وسلم repeated this question three times, the reply was the same. Thereafter the Holy Prophet صلى الله عليه وسلم said, *"I say exactly what Sayyidina Yusuf عليه السلام said, 'There shall be no reproach on you today. May Allāh forgive you. He is the Most Merciful of those who show mercy.'"*

According to a narration in the Holy Prophet's صلى الله عليه وسلم biography written by Ibn Hishām, when the Holy Prophet صلى الله عليه وسلم asked them what they thought of him, the Quraysh replied, *"We think that you would treat us well. You are our magnanimous brother, the son of our magnanimous brother."* He then told them, *"Go! You are all free."*

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ ﴿٩٤﴾ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾ فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا يَتَابَا أَنَا أَسْتَغْفِرُ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

(93) He said, "Take this shirt of mine and cast it upon the face of my father. He will regain his sight. And bring your entire family to me." (94) When the caravan left, their father said, "Verily, if it were not that you would say that I am babbling, (I would say that) I smell the fragrance of Yusuf." (95) They said, "By Allāh! You are in your old misconception." (96) When the bearer of glad tidings

arrived and cast the shirt upon his face, he regained his sight. He said, "Did I not tell you that I have such knowledge from Allāh that you do not know?" (97) They said, "O our father! Seek forgiveness for our sins. Indeed we were wrongdoers." (98) He said, "I shall shortly seek forgiveness for you from my Lord. Verily He is Most Forgiving, Most Merciful."

### SAYYIDINA YUSUF عليه السلام SENDS HIS SHIRT TO BE CAST ON HIS FATHER'S FACE AND HE REGAINS HIS SIGHT

When the brothers discovered Sayyidina Yusuf عليه السلام, their duty was accomplished and they began to leave for home. Sayyidina Yusuf عليه السلام told them, "Take this shirt of mine and cast it upon the face of my father. He will regain his sight (that he had lost because of excessive weeping). And bring your entire family to me."

"When the caravan (of the brothers') left (and were still in Egypt), their father said, 'Verily, if it were not that you would say that I am babbling (and that I was senile), (I would say that) I smell the fragrance of Yusuf.'"

The relatives of Sayyidina Ya'qūb عليه السلام who were present with him said, "By Allāh! You are in your old misconception."

However, "When the bearer of glad tidings (one of the brothers) arrived and cast the shirt upon his face, he regained his sight. He said, 'Did I not tell you that I have such knowledge from Allāh that you do not know?'" He was referring to the time when they told him, "By Allāh! You keep mentioning Yusuf until you waste away or become totally destroyed," which he replied, 'I only complain of my sorrow and my grief to Allāh. And I have been granted such knowledge from Allāh that you do not know about. O my sons! Go and search for Yusuf and his brother. And do not become despondent of Allāh's mercy. Indeed only the disbelieving nation grows despondent of Allāh's mercy.'"

Thereupon the brothers admitted, "O our father! Seek forgiveness for our sins. Indeed we were wrongdoers."

In reply, Sayyidina Ya'qūb عليه السلام said, "I shall shortly seek forgiveness for you from my Lord. Verily He is Most Forgiving, Most Merciful."

Sayyidina Abdullāh bin Abbās رضي الله عنه reports that someone asked the Holy Prophet صلى الله عليه وسلم why Sayyidina Ya'qūb عليه السلام did not seek forgiveness for them immediately? The Holy Prophet صلى الله عليه وسلم replied that du'ās are accepted in the last portion of the night. Therefore, Sayyidina Ya'qūb عليه السلام wished to repent on their behalf at that time.

Tirmidhi has also reported a hadith in which the Holy Prophet صلى الله عليه وسلم advised Sayyidina Ali رضي الله عنه to make a specific Salāh and supplication (du'ā) (for a strong memory) during the last portion of Friday night. The Holy Prophet صلى الله عليه وسلم told Sayyidina Ali رضي الله عنه that supplication's (du'ā's) are accepted during that time and that Sayyidina Ya'qūb عليه السلام was waiting for this time when he told his sons, "I shall shortly seek forgiveness for you from my Lord." [Durrul Manthūr v. 4 p. 36]

"Ruhul Ma'āni" has reported from Sayyidina Sha'bi رحمه الله that Sayyidina Ya'qūb عليه السلام did not immediately repent on their behalf because

they had oppressed Sayyidina Yusuf عليه السلام as well and Allāh would not forgive them unless Sayyidina Yusuf عليه السلام also forgave them. Therefore, he intended to first confirm forgiveness from Sayyidina Yusuf عليه السلام before seeking forgiveness for them.

**Note:** The miracles of the Prophets عليهم السلام (*Mu'jizāt*) and those of the pious divines (*Karamāt*) cannot take place without Allāh's will. Ever when the Polytheists of Makkah beseeched the Holy Prophet صلى الله عليه وسلم for miracles, he was unable to do them without Allāh's permission.

The incident of Sayyidina Ya'qūb عليه السلام clearly demonstrates this fact Sayyidina Ya'qūb عليه السلام, when Allāh willed it, could smell Sayyidina Yusuf عليه السلام from an exceptional distance. However, when Allāh did not will it he could not even smell him when he was in a well within the very same district.

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَابَتَ هَذَا تَأْوِيلُ رُءُوسِي مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَن نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾ رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾

(99) When they entered the presence of Yusuf, he took his parents unto him and said, "Enter Egypt in safety if Allāh wills." (100) He seated his parents upon a throne and they all fell prostrate before him. He said, "O my beloved father! This is the interpretation of my past dream. Allāh has surely made it come true. He had truly been kind to me when He removed me from the prison and brought you from the countryside after Devil (Shaytān) had caused strife between my brothers and me Verily my Lord subtly plans what He wills. Verily He is All Knowing, The Wise." (101) "O my Lord! Indeed You have granted me a part of kingship and taught me the interpretation of dreams. O Creator of the heavens and the earth! You are my Protecting Friend in this world and in the Hereafter. Grant me death in a state of obedience and include me among Your pious bondsmen.

**HIS ENTIRE FAMILY ARRIVES IN EGYPT AND THE DREAM IS REALISED WHEN THE PARENTS AND BROTHERS OF SAYYIDINA YUSUF عليه السلام PROSTRATE BEFORE HIM**

Sayyidina Yusuf عليه السلام told his brothers to bring their entire families with them to Egypt. Therefore, accompanied by their parents, wives and children, all eleven brothers left for Egypt. Upon hearing of their approach, Sayyidina Yusuf

عليه السلام welcomed them outside the city and, taking his parents close to him, told the family, *"Enter Egypt in safety, if Allāh wills."*

When they entered the city, Sayyidina Yusuf عليه السلام honoured all of them and *"He seated his parents upon a throne..."* He placed them on his throne to show their elevated status. On that occasion, his parents and eleven brothers *'fell prostrate before him.'*

Prostrating to a person as a token of respect and honour was allowed for the past nations, but not for the ummah of the Holy Prophet صلى الله عليه وسلم. In our Shari'ah prostrating before any creation is unlawful (*Harām*), be it out of respect or as an act of worship.

The prostration of all the brothers was the realisation of the same dream that Sayyidina Ya'qūb عليه السلام never wanted Sayyidina Yusuf عليه السلام to disclose to his brothers, fearing that they would attempt to harm him. However, they attempted to harm him, but the plan of Allāh reigned supreme, as it always does. They were all eventually forced to submit to him.

When they all prostrated before Sayyidina Yusuf عليه السلام, he said, *"O my beloved father! This is the interpretation of my past dream. Allāh has surely made it come true."* *"Ruhul Ma'āni"* reports from the historian Ibn Is'hāq رحمه الله عليه and Sayyidina Hasan عليه السلام that the real mother of Sayyidina Yusuf عليه السلام is referred to in these verses. Others maintain that his real mother was deceased, after which Sayyidina Ya'qūb عليه السلام married her sister. Therefore, his stepmother is referred to whenever mention is made of *"his parents."* Allāh knows best.

Thereafter Sayyidina Yusuf عليه السلام mentioned the favours of Allāh upon him. He said, *"He had truly been kind to me when He removed me from the prison..."* He mentioned this initially because this was the first stepping stone towards his position as chief minister of Egypt. Attaining this position allowed him to bring his family to Egypt. Therefore, he then mentions that Allāh was kind to him because Allāh, *"brought you from the countryside after Devil (Shaytān) had caused strife between my brothers and me."*

The author of *"Ruhul Ma'āni"* mentions that Sayyidina Yusuf عليه السلام did not mention his escape from the well, and attributed the animosity of his brothers to Devil (*Shaytān*) so that they are not embarrassed any further. He did this because, after forgiving them, it was not befitting that they be made to suffer additional embarrassment. This is the exemplary quality of magnanimous people.

Thereafter he mentioned, *"Verily my Lord subtly plans what He wills. Verily He is All Knowing, The Wise."* Allāh saw to it that Sayyidina Yusuf عليه السلام was safely delivered from the well and all His actions are replete with wisdom.

Thereafter, he turned to Allāh and supplicated, *"O my Lord! Indeed You have granted me a part of kingship and taught me the interpretation of dreams."* The author of *"Ruhul Ma'āni"* writes that here Sayyidina Yusuf عليه السلام refers to a large part of sovereignty, because the verse states great bounties. Other commentators state that he mentioned *"a part of kingship"* because he was not made the king of Egypt.

The second bounty of possessing the knowledge to interpret dreams is also extremely great and it was the means by which he attained to the position of minister.

## SOME NOTES CONCERNING DREAMS

Allāh has granted certain people the ability to interpret dreams. All interpretations are not necessarily accurate.

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Nothing has been left of the Prophethood except the bearers of glad tidings." When the Sahabah رضى الله عنه inquired what were the "bearers of glad tidings," the Holy Prophet صلى الله عليه وسلم replied, "Good dreams that a believer (Mu'min) sees or that others see about him." [Mishkāt p. 394]

Sayyidina Ubāda bin Sāmīt رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The dream of a believer (Mu'min) is a 46th part of the Prophethood." [Bukhari v. 2 p.1030]

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Whoever sees me in a dream has truly seen me because devil (Shaytān) cannot assume my appearance." [Bukhari v. 2 p. 1032]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Towards the end of time, the dream of a believer (Mu'min) will not come close to being false. The truest of dreams will be that of the person who is the most truthful." Thereafter, the Holy Prophet صلى الله عليه وسلم mentioned the three types of dreams. The first are those that are from Allāh. These convey glad tidings. The second are those that are a result of a person's constant thoughts. He will see the things that plague his mind. The third are those that Devil (Shaytān) accosts the mind with evil so that a person is grieved by them. The Holy Prophet صلى الله عليه وسلم then added that whenever a person sees a dream of the third category, he should not relate it to anyone and he should engage in Salāh. [Tirmidhi]

Sayyidina Jābir رضى الله عنه quotes the Holy Prophet صلى الله عليه وسلم as saying, "Whenever any of you sees an unpleasant dream, he should spit (i.e. make the action of spitting) thrice to the left and thrice recite, 'A'ūdhu Billāhi Minash Shaytān nir Rajīm.' Thereafter he should lie on the opposite side." [Mishkāt p. 394]

Sayyidina Abu Razīn Aqīl رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The dream of a believer (Mu'min) is a part of 46 parts of the Prophethood. It remains upon the leg of a bird until he relates it (i.e. it will not manifest itself). When he relates it to another and it is interpreted, it will transpire according to the interpretation. Relate your dreams only to those people who love you (so that they interpret it favourably) or those who are intelligent and will interpret it well. At the least, if you expect an unfavourable interpretation, then remain silent." [Tirmidhi]

## THE INTERPRETATION OF SOME DREAMS

Sayyidah Ayshah رضى الله عنها narrates that Sayyidah Khadija رضى الله عنها asked the Holy Prophet صلى الله عليه وسلم about her cousin Waraqa bin Naufal. She asked,

"He attested to your Prophethood but passed away before you could begin your duty. What do you think is his position?" The Holy Prophet صلى الله عليه وسلم replied, "I saw him in a dream wearing white clothes. If he were in Hell, he would have been wearing something else." [Tirmidhi]

Once the Holy Prophet صلى الله عليه وسلم mentioned that, in a dream, he was given a cup of milk to drink. He said that he drank so much from it that it could be seen in his fingertips. He then passed the leftover milk to Sayyidina Umar رضي الله عنه. When the Sahābah رضي الله عنهم asked what was the interpretation of this dream, The Holy Prophet صلى الله عليه وسلم mentioned that the milk denoted knowledge. [Bukhari v. 2 p. 1037]

Sayyidah Ummul Ala رضي الله عنه reports that she saw in a dream that Sayyidina Uthmān bin Madh'ūn رضي الله عنه had a river. When she narrated this to the Holy Prophet صلى الله عليه وسلم, he said that the actions of Sayyidina Uthmān bin Madh'ūn رضي الله عنه were still running. [Bukhari v. 2 p. 1039]

Once the Holy Prophet صلى الله عليه وسلم saw in a dream that a dark woman with dishevelled hair was leaving Madinah for Juhfa. He interpreted this to mean that a pestilence had left Madinah and gone to Juhfa. [Bukhari v. 2 p. 1044] This dream was realised as interpreted by the Holy Prophet صلى الله عليه وسلم.

The Epigones (Tabi'ī) Sayyidina Muhammad bin Sirīn رحمه الله عليه was gifted with the ability to accurately interpret dreams. Many dreams seem evil, but are, in fact, good. Imām Abu Hanifah رحمه الله عليه once saw in a dream that he dug up the grave of the Holy Prophet صلى الله عليه وسلم and removed the bones. He was extremely perturbed about this and sent someone to ask the interpretation from Sayyidina Muhammad bin Sirīn رحمه الله عليه. The interpretation was that Imām Abu Hanifah رحمه الله عليه would be responsible for spreading the knowledge of the Holy Prophet صلى الله عليه وسلم.

Expressing the realisation of the dream to his father, Sayyidina Yusuf عليه السلام said, "O my beloved father! This is the interpretation of my past dream. Allāh has surely made it come true."

## ACKNOWLEDGING ALLĀH'S FAVOURS IS A FORM OF GRATITUDE

A person shows gratitude to Allāh when he acknowledges Allāh's bounties on him, praises Allāh for them and utilises these in Allāh's obedience. Allāh says in Surah Nahl, "Will they still refute Allāh's favour?" [Surah 16, verse 71]

Allāh had granted Qārūn an abundance of wealth. He was told, "And do not seek corruption on earth, for Allāh does not like those who create corruption." He replied by saying, 'I have been granted all of this because of the knowledge I possess.' By not acknowledging that Allāh had conferred these bounties to him and by attributing it to himself, his resultant destruction is known to all.

The supplication's (du'ā's) taught by the Holy Prophet صلى الله عليه وسلم contain admission of Allāh's bounties on people. One of these is the Sayyidul Istighfār (the chief of all repentance), which is:

Translation ["O Allāh! You are my Lord. 'There is no deity besides

*You. You have created me and I am your slave. I shall be steadfast upon Your pledge and promise as far as I am able. I seek refuge with You from the evil of my sins. I acknowledge Your bounties upon me and admit my sins. So forgive me, because none can forgive sins except You.*

The Holy Prophet صلى الله عليه وسلم has mentioned that if a person recites this supplication (*du'ā*) with conviction in the morning and then dies before the evening of the same day, he will be among the inhabitants of Heaven (*Jannah*). The Holy Prophet صلى الله عليه وسلم then mentioned that if a person recites this *du'ā* with conviction in the evening and then dies before the next morning, he will be of the inhabitants of Heaven (*Jannah*). [Bukhari v. 2 p.933]

## THE SUPPLICATION (DU'Ā) TO DIE AS A MUSLIM AND TO BE RAISED AMONG THE PIOUS

Sayyidina Yusuf عليه السلام continued to supplicate saying, "O Creator of the heavens and the earth! You are my Protecting Friend in this world and in the Hereafter. Grant me death in a state of obedient (as a Muslim) and include me among Your pious bondsmen." This supplication teaches us that the most fortunate occurrence that could happen to a person is to die with Belief (*Imān*). One should also pray to Allāh to make one like those who excel one in piety.

The question is asked about why Sayyidina Yusuf عليه السلام prayed for death, when this is not permissible; especially when one is in good stead? The reply is that he never made such a prayer. He never asked for death. All he did was that he asked Allāh that when Allāh decreed his death, he desired that he leave this world in an appropriate condition.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ  
 وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾ وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ  
 أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾

(102) This narrative is from the accounts of the unseen with which We inspire you. You were not with them when they collectively resolved their affair and when they plotted. (103) Most people will not believe even though you aspire for it. (104) You do not ask them recompense for it. This is but advice for the universe.

## RELATING ACCOUNTS OF THE UNSEEN WAS A PROOF OF THE APOSTLESHIP OF THE HOLY PROPHET صلى الله عليه وسلم

Friend and foe are all aware of the fact that the Holy Prophet صلى الله عليه وسلم was neither lettered, nor did he associate with anyone who could have informed him about the incident of Sayyidina Yusuf عليه السلام.

"Ruhul Ma'āni" reports that the Jews told the polytheists to inquire from the Holy Prophet صلى الله عليه وسلم why the Bani Isrā'il left their homeland to settle in



Egypt. In reply to this question, Surah Yusuf was revealed. The Jews and the polytheists never expected the Holy Prophet صلى الله عليه وسلم to reply to the question. When he did, they still refused to accept him as the Holy Prophet of Allāh.

With regard to the story of Sayyidina Yusuf عليه السلام, Allāh says, [This narrative is from the accounts of the unseen with which We inspire you. You were not with them [the brothers of Sayyidina Yusuf عليه السلام] when they collectively resolved their affair and when they plotted [against Sayyidina Yusuf عليه السلام].] This fact was apparent to everyone. Therefore, the only way by which the Holy Prophet صلى الله عليه وسلم could have known of this story was through divine revelation.

According to certain narrations in "Ruhul Ma'āni" (v. 13 p.65), the Jews and the Polytheists promised to accept Islām if the Holy Prophet صلى الله عليه وسلم could relate the story accurately. The Holy Prophet صلى الله عليه وسلم desired very much that they accept Islām, but they still did not. Allāh says, 'Most people will not believe even though you aspire for it (for them to believe).'

"You do not ask them recompense for it. This is but advice for the universe." The Holy Prophet صلى الله عليه وسلم would not be held responsible for their disbelief, nor would he be affected by it.

## NOTES, LESSONS AND RULINGS

1. It is indeed a great blessing of Allāh to see a good dream or to be able to interpret dreams.

2. Sayyidina Ya'qūb عليه السلام warned Sayyidina Yusuf عليه السلام not to relate his dream to his brothers because he feared that they may harm him. It is learnt from this that it is permissible to forewarn a person of anticipated danger from another. 'This will not be regarded as backbiting.

3. 'The evil actions of Sayyidina Yusuf's عليه السلام brothers denote that they were not Prophets عليهم السلام. The incident proves that the children of a pious person (the Prophet in this case) can also commit major sins. It is also learnt that no parent can be held responsible and blamed for the sins of their children when the parents have taught their children well and guided them adequately.

4. Sayyidina Ya'qūb عليه السلام had twelve children. Ten from one wife, while Sayyidina Yusuf عليه السلام and Bin Yāmin were from another. Another name of Sayyidina Ya'qūb عليه السلام was Isra'il. Therefore, the progeny of Sayyidina Ya'qūb عليه السلام are referred to as the 'Bani Isra'il (the children of Isra'il).

Sayyidina Ya'qūb عليه السلام and his wife passed away in 'Egypt, but he made the bequest that he be buried in his homeland of Kan'ān. After the demise of Sayyidina Yusuf عليه السلام, the Bani Isra'il had no position in the government of 'Egypt. They did not return to their homeland and the 'Egyptians always persecuted them, as recounted in Surah Baqarah and Surah A'rāf. They were so weakened that they could not raise any objection when their male offspring were slaughtered:

When Allāh sent Sayyidina Mūsa عليه السلام, the Bani Isra'īl numbered 600,000. In the valley of Tih, they were divided into the twelve tribes. Certain books of history and exegesis (tafsīr) mention that the Bani Isra'īl left 'Egypt after 400 years.

5. When the brothers requested Sayyidina Ya'qūb عليه السلام, 'Sent! him with us tomorrow so that he may eat and play with us,' Sayyidina Ya'qūb عليه السلام replied, "Indeed it grieves me that he should go with you. I fear that you should be neglect of him and then a wolf would devour him." He did not tell them that he was not sending Sayyidina Yusuf عليه السلام with them because play and sport are prohibited acts. 'Scholars (Ulama) have deduced from this that sport and leisure are not forbidden acts, as long as they are within the constraints of the Shari'ah. 'When the intention is good; a person will even be rewarded for this act.

Sayyidina Uqba bin Āmir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم told them, 'You will conquer Rome (parts of Europe) and Allāh will protect you from the evil of its people. Therefore, none of you should fail to play with his arrows (i.e. practise archery).' [Muslim]

The Holy Prophet صلى الله عليه وسلم also emphasised training horses [Mishkāt p. 336]. Both archery and horse-riding aid in Jihād and one would be rewarded for practising with modern weapons for the cause of jihād.

Sport is permissible when the private parts of the body are not exposed, Salāh is not missed; no gambling is involved and no laws of the Shari'ah are contravened.

6. "Do not kill Yusuf but throw him in a dark well so that some travellers may take him away, if you intend doing something." 'The eldest brother forwarded this opinion to the rest of them. It is learnt from this that a person should try to prevent others from evil. If he is totally incapable of doing so, then he should; at least, try to convince them to do something less evil.

7. Allāh says that when Sayyidina Yusuf عليه السلام was cast into the well "We sent revelation to him that you will certainly remind them of this matter when they will not realise..." "This revelation that he received in the well was not revelation of prophethood that is revealed via Jibr'il عليه السلام. It refers to inspiration that pious people also receive even though the Arabic word "Wahi" is used: 'The word "Wahi" is therefore not restricted to the divine revelation that the Prophets عليهم السلام receive.

The inspiration that Sayyidina Yusuf عليه السلام received in the well was just like that which the mother of Sayyidina Mūsa عليه السلام received; as mentioned in Surah Qasas where Allāh says, "We sent revelation (inspiration) to the mother of Mūsa to suckle him..."

The same is referred to in Surah Nahl where Allāh says, 'Your Lord inspired the bee...' In both these verses the Arabic word "Wahi" is used. 'While in the well, Sayyidina Yusuf عليه السلام was not yet a Prophet, as confirmed by verse 22 where Allāh says, "When he came of age, We granted him wisdom and knowledge." This refers to his position of the Holy Prophethood. Therefore the revelation that he received in the well was

not Prophetic revelation, but inspiration.

8. To substantiate their claim that the wolf ate Sayyidina Yusuf عليه السلام, the brothers removed the shirt of Sayyidina Yusuf before throwing him into the well and smeared the blood of some animal on it. Referring to this Allāh says, "They came with false blood on his shirt."

However, they failed to rip up the shirt to indicate that the wolf devoured Sayyidina Yusuf عليه السلام. Therefore, when Sayyidina Ya'qūb عليه السلام saw the shirt in perfect order, he realised that they were lying. For this reason, he told them, 'But your souls have contrived this matter for you.'

It is learnt from this that although a judge will pass judgement in a case in accordance with the testimony of witnesses and by means of oaths taken by the parties he should also consider the circumstances and other important clues and evidence.

9. After Sayyidina Ya'qūb عليه السلام realised that his sons were lying to him, he accepted that he was now unable to do anything. Therefore, he said, "However, I will exercise patience without any complaint and I shall see Allāh's assistance against what you have devised." We learn from this that a person should never fail to keep his attention focussed on Allāh for assistance even though he is exercising patience.

10. The verses of the Qur'ān clearly denote that it was the minister of 'Egypt's treasury who bought Sayyidina Yusuf عليه السلام, and that the king of 'Egypt was another person. 'The minister's name was Qitfir and the king was Rayyān. The king was from the Amāliqa tribe and; according to the books of history, he accepted Islām and died before Sayyidina Yusuf عليه السلام as a Muslim.

11. The wife of the minister, commonly referred to as Zulaikha, is reported to have married Sayyidina Yusuf عليه السلام. This belief has its source in the narrations of the Bani Isra'īl. 'The Qur'ān and the Ahādīth do not mention anything like this.

12. When the minister's wife attempted to seduce Sayyidina Yusuf عليه السلام "She locked the doors and said; 'I am telling you to come to me. 'He said; 'I seek refuge with Allāh Indeed my caretaker has treated me honourably How can I betray him?). Surely the oppressors will never succeed (even though they may seem to be successful temporarily in this world)."

13. Even though Sayyidina Yusuf عليه السلام knew that the doors were locked, he raced for the doors because he was desperate to escape sin. He did what he could and Allāh saw to the rest.

14. Just as the ranks of good deeds vary according to their level of difficulty, so too does abstention from evil vary. Although a person will be greatly rewarded for refusing the seduction of an ugly, low class woman, he will be much more greatly rewarded for refusing the advances of a beautiful and noble lady.

Enumerating the seven people who will be shaded by Allāh's throne on the Day of Judgement, The Holy Prophet صلى الله عليه وسلم mentioned one of them as being the man who was called to sin by a beautiful lady of noble birth and he said to her, "Indeed I fear Allāh" [Mishkāt p. 68]

The woman who tried to charm Sayyidina Yusuf عليه السلام was this type of a lady, yet he refused to respond to her demands. This required a great deal of piety (Taqwa) and Belief (Imān). Of course, the assistance and guidance of Allāh are of paramount importance. Referring to this, Allāh mentions, "In this manner (Our fate had decreed the matter) so that 'We averted evil and lewdness from him.'"

15. Sayyidina Yusuf عليه السلام displayed such fine character and cordiality towards the inmates of the prison that they began to love him. It was for this reason that the two men came to him for the interpretation of their dreams and they told him, "We truly deem you to be of the righteous."

It is essential for a preacher to have noble qualities and to be cordial to all people. The character of Sayyidina Yusuf عليه السلام was so exemplary that the person who served drinks to the king addressed him as "O Yusuf! O most truthful!" when he came to inquire the interpretation of the king's dream.

16. As was already mentioned; a preacher seeks the opportunity to preach to a person. The time is especially right when the person requires something of the preacher, for then he will be attentive. It was for this reason that Sayyidina Yusuf عليه السلام first preached the message of Oneness of Allāh (Tauhid) to the two inmates before interpreting their dreams. He also seized the opportunity to introduce himself as one who followed the religion (Dīn) of his forefathers viz. Sayyidina Ibrahim عليه السلام, Sayyidina Is'hāq عليه السلام and Sayyidina Ya'qūb عليه السلام.

17. Sayyidina Yusuf عليه السلام told the freed person "Mention me to your master." This proves that a person is allowed to resort to means to assist one's self. This does not oppose Tawakkul (trust in Allāh).

18. Irrespective of the means adopted; help and relief will only come when Allāh ordains it. It has often been noticed that a patient meets the right doctor only when the hour of cure is imminent. It is only then that he receives the guidance to make supplication (du'ā). However, one should be hopeful of Allāh's assistance and still adopt whatever means possible.

In a similar manner, Sayyidina Yusuf عليه السلام was only released from prison when Allāh decreed it. It was only then that the person recalled him and mentioned him to the king.

19. When the person came to Sayyidina Yusuf عليه السلام to inquire about the interpretation of the dream, he did not rebuke him for only recalling him after so many years.

20. Together with the interpretation of the king's dream, Sayyidina

Yusuf عليه السلام also tendered a plan of action. This was given according to his experience. This fact proves that it is not against the demands of piety that a person offers worldly advice to people based on his experience. In fact, this is commendable since people benefit from it.

21. When Sayyidina Yusuf عليه السلام prompted the investigation, he requested that the king find out 'what is the condition of the women who cut their hands.' He did not request the king to call for the minister wife because he appreciated the kindness and generosity that she and her husband showed to him for many years previously. Only after the other ladies admitted his innocence did the minister wife say on her own, "The truth is now out. I attempt to seduce him to realise my motives and he is of the truthful".

22. When Sayyidina Yusuf عليه السلام was proven innocent he mentioned; "I do not exonerate myself Surely the soul insistently orders evil, except on whom Allāh showers mercy." He acknowledged the fact that it was only by Allāh's grace that he could have abstained from sin. Here is a lesson for all who abstain from sin. Never should one be boastful and attribute the honour to oneself One should realise this as Sayyidina Yusuf عليه السلام mentioned, "'Undoubtedly my Lord is Most Forgiving, Most Merciful."

23. The Qur'ān mentions the three stages of one's soul viz. Ammāra, Lawwāma and Mutma'inna. Hakimul Ummah Thanwi رحمه الله writes in Bayānul Qur'ān that the Ammāra is the one that insistently commands evil acts. 'When it repents sincerely, it is forgiven and becomes Lawwāma. It is then perfected to become the Mutma'inna because of Allāh's mercy and grace.

In brief the Ammāra becomes Lawwāma because of Allāh's quality of "Most Forgiving" and the Lawwāma becomes Mutma'inna because of Allāh's quality of being the "Most Merciful."

24. Sayyidina Yusuf عليه السلام told the king, "Indeed I am protective and knowledgeable. "This shows that it is permissible for a person to mention his attributes for the ask of a religious necessity. As long as the person does not say this out of pride, it will not fall into the category of proclaiming ones piety, which is condemned in the Qur'ān and the Ahadīth.

25. When the brothers requested Sayyidina Ya'qūb عليه السلام to send Bin Yāmin with them, he said; 'Should I trust you with him as I trusted you with his brother before? But Allāh is the best Protector and He is the Most Merciful of those who show mercy." This statement shows that he trusted only Allāh, even though he mistrusted his sons.

Even when Sayyidina Ya'qūb عليه السلام made his sons take the oath to return Bin Yāmin, has added the clause, 'unless you are surrounded (overwhelmed!).' This also

shows that he realised that the final decision in every matter rests with Allāh, Therefore, whenever a person takes an oath, he should exclude those probable situations that are beyond his control.

وَكَايْنٍ مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾  
وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِٱللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ ﴿١٠٦﴾ أَفَأَمْنُوا أَن تَأْتِيَهُمْ غَشِيَةٌ مِّنْ  
عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

(105) There are numerous signs in the heavens and the earth by which they pass, yet they ignore them. (106) Most of them believe in Allāh in such a manner that they still ascribe partners to Him. (107) Do they feel secure that a calamity from Allāh's punishment (will not) befall them, or that the Hour (will not) come to them suddenly while they are unwary?

## PEOPLE PASS BY MANY NATURAL SIGNS, YET THEY DO NOT BELIEVE

Describing the condition of those who are invited to believe in oneness of Allāh (*Tauhīd*) and the apostleship of the Holy Prophet صلى الله عليه وسلم, Allāh says, "There are numerous (natural) signs in the heavens and the earth by which they pass, yet they ignore them." They do not ponder over the various creations of Allāh, which denote that He is The One and Omnipotent.

"Most of them believe in Allāh in such a manner that they still ascribe partners to Him." When they are told to believe in Allāh, they admit that they believe in Him, but add that the other various gods are His partners. This type of Belief (*Imān*) is worthless since they do not believe in oneness of Allāh (*Tauhīd*), nor in the Prophethood of the Holy Prophet صلى الله عليه وسلم.

Allāh says that these people still live peacefully, being unafraid of Allāh's punishment and the Day of Judgement. Allāh says, "Do they feel secure that a calamity (will not) befall them from Allāh's punishment, or that the Hour (will not) come to them suddenly while they are unwary?"

In verse 45 of Surah Nahl, Allāh says, "Do those who plot evil schemes rest assured that Allāh will not plunge them into the earth or afflict them with a punishment from whence they do not perceive?"

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ  
ٱلْمُشْرِكِينَ ﴿١٠٨﴾

(108) Say, This is my way. I call towards Allāh with insight, as well as those who follow me. Allāh is Pure, and I am not from those who ascribe partners to Allāh.

## TELL THEM THAT MY WAY IS THAT I CALL TOWARDS ALLĀH

In this verse Allāh commands the Holy Prophet صلى الله عليه وسلم to announce to

all people that he, together with all his followers are steadfast on the path of oneness of Allāh (*Tauhid*), calling others towards it with *"insight"*. "They are all convinced of the truth of their beliefs and will not be deterred from it by anything.

Such should be the quality of the believers (*Mu'minîn*). They do not allow any doubts to creep into their minds and are prepared to reply conclusively to any objections that the disbelievers (*kuffār*) may raise.

"Allāh is Pure, and I am not from those who ascribe partners to Allāh." A believer (*Mu'min*) should be exonerated from whatever the disbelievers (*kuffār*) and polytheists claim and believe.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيْ اِلَيْهِمْ مِنْ اٰهْلِ الْاَلْقَمٰى اَفَلَمْ يَسِيْرُوْا فِي  
الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَتْ عٰقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ وَلَدَارُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ  
اٰتَقَوْا اَفَلَا تَعْقِلُوْنَ ﴿١٠٩﴾

(109) All the messengers that We sent before you were men from various cities to whom We had sent revelation. Have these people not travelled in the lands and seen what was the outcome of those before them? Indeed the home of the Hereafter is best for those who adopt piety (*taqwa*). Do you not understand?

### ALL THE PREVIOUS HOLY PROPHETS عَلَيْهِمُ السَّلَامُ WERE HUMANS

Of the various futile objections raised by the polytheists when the Holy Prophet صلى الله عليه وسلم preached to them was that they demanded that the Holy Prophet be an angel. In reply to this Allāh says, "*All the messengers that We sent before you were men from various cities to whom We had sent revelation.*" The reason that all the Prophets عَلَيْهِمُ السَّلَامُ were humans was that they were sent to preach to and teach humans. Therefore, they were best equipped to demonstrate Allāh's injunctions to the people because they spoke the language and they possessed the same understanding and temperaments of humans. Angels, being a different creation, would have been unable to satisfactorily convey the message of the various Shari'ahs to the people.

This verse is addressed to the Holy Prophet صلى الله عليه وسلم so as to inform him that the nations of all the previous Prophets عَلَيْهِمُ السَّلَامُ also raised the same objections. Allāh quotes the speech of these people in Surah Ibrahim, where He says, "*They said, 'You are but mere humans like ourselves.'*" Allāh's instruction to the Holy Prophet صلى الله عليه وسلم was that he should bear all of this with patience, just as all the previous Anbiya عَلَيْهِمُ السَّلَامُ did.

"Have these people not travelled in the lands and seen what was the outcome of those before them?" Here Allāh addresses people at large, telling them that if they saw what was the plight of the destroyed nations of the past, they would desist from their obstinacy and believe in the Holy Prophet صلى الله عليه وسلم.

"Indeed the home of the Hereafter is best for those who adopt piety (*taqwa*)."

pleasures of the Hereafter are reserved for those who abstain from evil and carry out all the Obligations (*Farā'idh*), Compulsories (*Wājibāt*), preferables (*Mustahabbāt*), etc of religion (*Dīn*). These blessings are far superior to the transitory ones of this world, which actually distract a person from Allāh and from doing good deeds.

"Do you not understand?" People seem not to understand that the everlasting blessings of the Hereafter are much better than the temporary ones of this world. However, people still hanker after these.

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مِنْ نَأْسِهَا  
وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

(110) Until the time came when the messengers grew despondent and they thought that they erred in their understanding. Then Our assistance came to them and We rescued whom We willed. Our punishment cannot be averted from the criminal nation.

## THE PUNISHMENT OF THE TRANSGRESSORS CANNOT BE AVERTED

This verse explains that the Prophets عليهم السلام grew despondent when Allāh's assistance did not come to them immediately. They began to think that perhaps they were wrong to think that Allāh would punish the wrongdoers immediately. This occurred because Allāh granted the disbelievers (*kuffār*) an abundance of worldly pleasures and they continued to pass their lives in ease.

However, Allāh punishes nations only when He decrees it fit. Although He promised His assistance to the Prophets عليهم السلام, he never specified to them exactly when it would come to them. In this manner, Allāh's punishment was delayed until (as Allāh says in Surah Baqarah), "the messenger (of Allāh) and the believers said, 'When will the help of Allāh come?' Surely, the help of Allāh is near." [Surah 2, verse 214]

Indeed, Allāh's promise was always true and the help came. Allāh says that when they reached this juncture, "Then Our assistance came to them and We rescued whom We willed. Our punishment cannot be averted from the criminal nation."

لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّلْقَوْمِ الْمُؤْمِنِينَ ﴿١١١﴾

(111) In their narratives there is certainly a lesson for people of intelligence. This Qur'ān is not a fabricated tale, but a confirmation to all the scriptures before it, a detailed explanation of all things, a guidance and a mercy for the believing folk.



## THERE IS A LESSON IN THE NARRATIVES FOR PEOPLE OF INTELLIGENCE

Four things are mentioned in this final verse of Surah Yusuf. The first is that *'in their narratives there is certainly a lesson for people of intelligence.'* These are the ones who ponder and deliberate over the subject matter that it contains.

Secondly, Allāh says, *"This Qur'ān is not a fabricated tale..."* "The Qur'ān and everything contained in it is the truth from Allāh and is not the product of any messenger.

Thirdly, Allāh says that the Qur'ān is *"a confirmation to all the scriptures before it..."* It contains the teachings of the previous scriptures. Therefore, the Jews and Christians should be especially influenced by it. Addressing the Jews in Surah Baqarah, Allāh says, *"Believe in what I have revealed in confirmation of what you have with you, and do not become the first disbelievers."* [Surah 2, verse 41]

In conclusion Allāh says that the Qur'ān is *"a detailed explanation of all things, a guidance and a mercy for the believing folk."* These are the people who accept its teachings and who practise accordingly.



## سورة الرعد

Madinan

Surah Ar-Ra'd

Verses 43

## [The Thunder] XIII

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرَّةَ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يُؤْمِنُونَ ﴿١﴾ اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ  
الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ  
رَبِّكُمْ تُوقِنُونَ ﴿٢﴾ وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَواسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ  
جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾  
وَفِي الْأَرْضِ قِطْعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ  
يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُفِصِلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Alif Lām Mīm Rā. These are the verses of the Book. Whatever has been revealed to you from your Lord is the truth, but most people do not believe. (2) It is Allāh who raised the skies without any pillar that you see, then rose to the Throne and subjugated the sun and the moon. Each runs to its appointed term. He plans affairs and explains the signs in detail so that you may be convinced of meeting your Lord. (3) It is He Who spread the earth and placed mountains and rivers in it. He creates pairs from every type of fruit and covers the day with the night. Indeed there are signs in this for those people who ponder. (4) On the earth there are neighbouring tracts of land, orchards of grapes, plantations and

date palms, some of which intermingle, while others do not intermingle. All are irrigated by one water and We accord distinction to one over the other. Verily in this are signs for those who understand.

## VARIOUS SIGNS OF ALLĀH'S ONENESS AND MIGHT

Allāh begins Surah Rād by saying, "*Alif Lām Mīm Rā*." "These are the letters of Muqatta'āt. These letters were discussed in beginning of Surah Baqarah.

*"These are the verses of the Book (the Qur'ān). Whatever has been revealed to you from your Lord is the truth, but most people do not believe."* They do not believe because they do not reflect but insist on following the deviant ways of their forefathers. Their disbelief will not affect the veracity of the Qur'ān in the least.

*"It is Allāh who raised the skies without any pillar that you see..."* They seem not to notice that the highly elevated skies are suspended without any visible supports, yet they do not collapse.

Describing Himself further, Allāh says that after raising the skies He, "*then rose to the Throne...*" The details of this are explained in the commentary of verse 54 of Surah A'rāf (Surah 7).

Allāh also "*subjugated the sun and the moon. Each runs to its appointed term.*" All of these celestial bodies will exist in the manner that Allāh ordained and up to the period stipulated by Him. Even the speed of their orbits is according to His decree.

Concerning the sun, Allāh says in Surah Yāsīn, "*The sun travels towards its destination. This is the decree of the Mighty, the All Knowing. We have stipulated phases for the moon, until it returns like a branch of an old date palm. It is not possible for the sun to catch up with the moon, nor is it possible for the night to precede the day. They all swim within their orbits.*" [Surah 36, verses 38-40]

According to certain commentators, the "*appointed term*" refers to the end of the universe i.e. Judgment day (Qiyāmah).

*"He plans affairs (in the entire universe) and explains the signs in detail so that you may be convinced of meeting your Lord."* Some Scholars (Ulama) explain that the "*signs*" refer to the verses of the Qur'ān. Others maintain that "*the signs*" refer to the proofs of oneness of Allāh (Tauhīd), be they present in the Shari'ah or in the natural world.

Once a person understands that Allāh is able to create all these various creations, He is perfectly able to resurrect the dead on the Day of Judgement, when all will meet Him.

*"It is Him Who spread the earth and placed mountains and rivers on it."* Allāh says in Surah Luqman that He "*has placed mountains on earth so that it does not shake with you*". The rivers were placed on earth as one of the greatest bounties of Allāh that have profound benefits for man.

The spreading of the earth does not contradict the fact that the earth is spherical. Because of its vastness, the earth seems flat to man, thereby enabling him to travel on earth. Even an ant on an extremely large ball cannot be

compared to a human upon the earth.

"He creates pairs from every type of fruit..." e.g. There are the sweet and the sour, the large and the small, as well as various colours of the same fruit. Because of the fact that colours, textures and tastes have so many variants, certain commentators have mentioned that the word "pairs" is not restricted to two, but two is just the beginning.

"and covers the day with the night." The night follows the day and extinguishes its light.

"Indeed there are signs in this for those people who ponder." If people would really reflect on all these portents, they will realise that it can only be Allāh Who has created these things, Who preserves them and Who controls their functioning.

"On the earth there are neighbouring tracts of land, orchards of grapes, plantations and date palms, some of which intermingle, while -others do not intermingle." Trees branch out into numerous branches, where one branch often becomes manifold. There are those also that remain a single trunk, like the date palm.

"All are irrigated by one water and We accord distinction to one over the other." Although the water that reaches all of these plants is the same, they all differ greatly. Allāh has made some fruits sweeter than others even though they may grow in salty land. The land does not affect the produce.

"Verily in this are signs for those who understand." When they ponder over these signs, they will realise the Omnipotence of Allāh.

وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَهَآءَا لِمَا لَمْ يَخْلُقْ أَوَّلَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأَوَّلَئِكَ الْآغْلَالُ فِيْ أَعْنَاقِهِمْ وَأَوَّلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾ وَتَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

(5) If you are astonished, then their statement is also astonishing (that), "When we become sand, will we be created anew?" These are the ones who disbelieve in their Lord. They are the ones who shall have yokes upon their necks and they shall be the inmates of Hell, where they shall abide forever. (6) They seek to hasten the evil before the good, whereas the incidents of punishment have passed before them. Indeed your Lord is forgiving towards His bondsmen despite their oppression. And indeed your Lord is severe in punishment. (7) The disbelievers say, "Why is some sign not revealed to him from his Lord? You are but a Warner, and every nation has a guide."

## THE REJECTION OF RESURRECTION IS INDEED SURPRISING THESE REJECTERS WILL BE CONDEMNED TO HELL

Allāh addressed the Holy Prophet صلى الله عليه وسلم saying that "If you are astonished (at them), then their statement is also astonishing (that they say), 'When we become sand, will we be created anew?'" It is indeed astounding that people who have witnessed that Allāh has created them and their forefathers when they were once lifeless, can find it difficult to believe that Allāh will resurrect these bodies?

"These are the ones who disbelieve in their Lord." As a result of this behaviour in this world, they will be punished in the Hereafter. Their punishment will be that, "They are the ones who shall have yokes upon their necks and they shall be the inmates of Hell, where they shall abide forever."

"They seek to hasten the evil before the good..." They mockingly request that Allāh's punishment be brought to them instead of begging Allāh's forgiveness. They fail to realise that once the punishment comes, no one shall be saved from it.

Allāh says in verse 8 of Surah Hūd (Surah 11), "Indeed, if We have to postpone the punishment from them for a little while, they will certainly say, 'What holds it back?' Behold! The day when it will afflict them, it will not be averted from them and their mockery will engulf them."

Allāh continues to say that they demand punishment "whereas the incidents of punishment have passed before them." This clearly demonstrates their foolishness.

"Indeed your Lord is Forgiving towards His bondsmen despite their oppression." Sometimes Allāh forgives them because of their good deeds, and sometimes by afflicting them with difficulties associated with wealth and children. However, it should be borne in mind that "indeed your Lord is severe in punishment." Therefore, people should never allow themselves to be fooled by Allāh's benevolence, thereby falling into more sin. Allāh can still punish them if He wills.

"The disbelievers say, 'Why is some sign not revealed to him from his Lord?'" Because of their obstinacy, the disbelievers (*kuffār*) made various excuses to falsify the Holy Prophet صلى الله عليه وسلم claim to apostleship. They said that they would accept him as a Prophet only when he performed the miracles that they demanded.

In reality, various other signs and proofs attest to his Prophethood without the need for miracles. Even when miracles were shown to them, they still refused to believe. This proved that they were insincere in their requests.

Allāh tells the Holy Prophet صلى الله عليه وسلم, "You are but a warner..." The task of the Prophet was merely to warn the people about the evil consequences of their evil and to propagate the religion (*D'īn*). He could not force them to believe. Allāh reserves the right to show miracles to the people when He willed, not when they wanted them.

"....and every nation has a guide." Every nation received a messenger. They also experienced rejection by the people. Allāh consoles the Holy Prophet صلى الله عليه وسلم in this verse by informing him that all the other Prophets عليهم السلام experienced the same treatment. Allāh says in Surah Ahqāf, "Exercise patience like

how the resolute ones amongst the messengers exercised patience and do not be hasty regarding them." [Surah 46, verse 35]

Allāh says that every nation received a "guide." He did not say that every nation had 'The Prophet.' The reason for this is that even the scholars and learned ones of a nation can serve the purpose of guiding people, according to the teachings of their Prophet. If no Prophet reached any portion of the world, it will not be contradictory to this verse. A disciple or deputy of the Prophet would have reached the people there even though we may not have heard about it.

When a person is not proven to have been a Prophet, it will be incorrect to ascribe Prophethood to him merely on the basis that he was a leader to a nation and because Allāh says, "every nation has a guide." This misnomer is prevalent with regard to the founders of religion's (D'in's) such as Buddhism, Hinduism, etc. One should refrain from making such foolish claims.

The verse cannot substantiate the claim that these people were the Prophets because of the fact that the word 'guide' does not necessarily refer to a Prophet. Without religious proof, such statements cannot be made.

Another factor that disproves this theory is that these people have propagated many idolatrous beliefs and they are often depicted naked (or semi-naked). A Prophet of Allāh could never be so shameless as to expose himself in this manner.

Although the possibility does exist that the followers of these people adulterated their teachings and displayed them naked, this fact can also not be established beyond doubt. Therefore, one should abstain from holding such beliefs. Believing that any person after the Holy Prophet صلى الله عليه وسلم was a Prophet will, of course, constitute infidelity (kufr).

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ  
عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾ سَوَاءٌ مِنْكَ  
مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخَفٍ بِالنَّيْلِ وَسَارِبٍ بِالنَّهَارِ ﴿١٠﴾ لَهُ  
مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا يَقُومُ  
حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ يَقُومَ شَيْئًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ  
وَالٍ ﴿١١﴾

(8) Allāh knows what every female bears and the shortages and excesses in the womb. Everything is perfectly stipulated with Him. (9) He is the Knower of the unseen and the seen. He is the Great, The Lofty. (10) Whoever whispers, speaks loudly is hidden in the night, or is walking in the day, they are all alike. (11) For everyone there are angels before him and following behind him, protecting him from Allāh's order. Undoubtedly Allāh does not change the conditions of a nation until they change the condition within themselves. When Allāh intends

evil to befall a nation, there is none to avert it. They will have no helper besides Allāh.

## **ALLĀH KNOWS WHAT IS IN THE WOMBS, THE SEEN, THE UNSEEN AND EVERY SILENT AND LOUD SOUND**

Allāh declares His complete knowledge in these verses. He knows the detailed condition of every pregnant woman. Allāh knows exactly when the foetus was conceived, when it will be delivered, the sex of the child and every minute detail about the features and situation of the child. Allāh is also aware of every development of the child.

Certain ignorant ones claim that people also are able to tell the gender of the child, so this knowledge is not exclusive to Allāh. They fail to understand that Allāh's knowledge is not merely based on instruments and experience. His knowledge is complete and infallible, while people err incessantly. Allāh's knowledge is so vast that He also knows exactly how many children will be born to any man or woman, and exactly when each child will be born.

*"Everything is perfectly stipulated with Him."* Included in the general meaning of this verse is the detail of how long a child will remain in the womb, how long will it live and how much sustenance it will receive.

Further elucidating Allāh's knowledge, He says, *"He is the Knower of the unseen and the seen. He is the Great, The Lofty. Whoever whispers, speaks loudly, is hidden in the night, or is walking in the day, they are all alike."* He knows of every one of these as perfectly as the other.

## **THE ANGELS PROTECT PEOPLE**

*"For everyone there are angels before him and following behind him, protecting him from Allāh's order."* "Ruhul Ma'āni" reports from Sayyidina Ali رضي الله عنه that Allāh has appointed angels to protect people from all sides. They ensure that no physical harm befalls people. However, when Allāh's predestined matters are about to occur, only then do they leave the person.

## **ALLĀH WILL NOT CHANGE THE FAVOURABLE CONDITIONS OF PEOPLE UNTIL THEY BECOME DISOBEDIENT AND WORTHY OF HIS PUNISHMENT**

*"Undoubtedly Allāh does not change the conditions of a nation until they change the condition within themselves."* When people begin to disobey Allāh and resort to evil, only then does Allāh change the favourable conditions that they enjoy. When this situation prevails, the protecting angels also leave them and they are exposed to Allāh's punishment. A similar scenario is explained with the example of a particular town in Surah Nahl [Surah 16, verse 112].

*"When Allāh intends evil to befall a nation, there is none to avert it. They will have no helper besides Allāh."* When Allāh decides that any calamity should afflict people, none can come to their aid.

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ  
وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا  
مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ

(12) Allāh is the One Who shows you the lightning that you fear and have hopes in. He is the One Who creates the heavy clouds. (13) Ra'd praises Him together with glorifying Him, and the angels also do so out of their fear for Him. Allāh sends the bolts of lightning to strike whomsoever He wills while they are disputing regarding Allāh. Allāh is fiercely Powerful.

## THE CLOUDS, THE LIGHTNING AND THE THUNDER

When Allāh sends the lightning, some people (like travellers) become scared because the storm might affect their journey. On the other hand, people (like the farmers) are hopeful of beneficial rains for their crops. With reference to this, Allāh says, "Allāh is the One Who shows you the lightning that (some of) you fear and (others) have hopes in.

"He is the One Who creates the heavy clouds." These are then sent to wherever Allāh wills the rain. Allāh says in verse 57 of Surah A'rāf, "(Allāh is) He Who sends the winds ahead of His mercy as bearers of glad tidings. Until, when it carries heavy clouds, We lead it to a dead piece of ground and then shower rains upon it, extracting thereby all kinds offer it. In this manner We shall resurrect the dead so that you may take heed."

Allāh say further in the above verses, "Ra'd praises Him together with glorifying Him, and the angels also do so because of their fear for Him." Tirmidhi reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that a Jew once asked the Holy Prophet صلى الله عليه وسلم, "O Abul Qāsim! Tell us what is Ra'd?"

The Holy Prophet صلى الله عليه وسلم replied, "Ra'd is an angel of Allāh who has been appointed to see to the clouds. He has with him a cleaving instrument made of fire, with which he pulls the clouds according to Allāh orders." The Jew then asked what are the sounds that are heard. The Holy Prophet صلى الله عليه وسلم replied that they were the sounds of the clouds being rebuked by Ra'd while he leads them to their destination.

"Allāh sends the bolts of lightning to strike whomsoever He wills while they are disputing regarding Allāh. Allāh is fiercely Powerful." Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once sent one of the Sahabāh رضى الله عنه to convey the message of Islām to one of the leaders during the period of ignorance. The person retorted, "What is this Allāh that you call me to? Is He made of iron, copper, silver or gold?"

The Sahabi رضى الله عنه returned to the Holy Prophet صلى الله عليه وسلم with the news of this person's insolence. The Holy Prophet صلى الله عليه وسلم again sent someone to him, but he behaved in the same manner. When the Sahabi رضى الله عنه returned to the Holy Prophet صلى الله عليه وسلم the second time, he again sent the message a third time.



When the Sahabi رضى الله عنه returned the third time with the same reply, The Holy Prophet صلى الله عليه وسلم said that Allāh has sent a bolt of lightning to incinerate the person. The above verse was then revealed.

According to another narration, a bolt of lightning struck him when he was arguing with the Sahabi رضى الله عنه upon the third occasion. The bolt decapitated him. [Majma'uz Zawāid v. 7 p.42]

لَمْ دَعُوهُ الْحَقُّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفَيْهِ إِلَى أَلْمَاءٍ  
لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾ وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ  
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ  
اللَّهُ قُلْ أَفَاتُخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ أَنْفُسِهِمْ نَفَعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى  
وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ  
عَلَيْهِمْ قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهْرُ ﴿١٦﴾

(14) The true call is only for Him. Those who call to others besides Him, they do not respond to their pleas at all; except like the person who stretches out his hands towards water so that it may reach his mouth whereas it will never reach. The call of the disbelievers is wasted. (15) To Allāh does all within the heavens and the earth prostrate willingly or under duress, as well as their shadows by morning and evening. (16) Say, "Who is the Lord of the heavens and the earth?" Say, "Allāh!" Say, "Do you then take allies besides Allāh who have no ability to help, nor harm themselves." Say, "Is he who sees equal to the blind? Or is a multitudes of darkness equal to light? Or do they ascribe such partners to Allāh who create like He creates, thereby causing the creation to be alike to them?" Say, "Allāh is the Creator of everything and He is the One, The Omnipotent."

### THE EXAMPLE OF THOSE WHO SUPPLICATE TO OTHERS BESIDES ALLĀH. ALL IN THE HEAVENS AND THE EARTH PROSTRATE TO ALLĀH, HE IS THEIR LORD AND HAS CREATED ALL OF THEM

Allāh begins by saying, "The true call is only for Him." i.e. Only Allāh can be supplicated to, for only He is able to respond to the pleas of people.

"Those who call to others besides Him, they do not respond to their pleas at all..." Their false gods have no ability to do anything for themselves, so how can they help others? Allāh then cites the example of the du'ās of these people. He says that it is "like the person who (only) stretches out his hands towards water so that it may reach his mouth whereas it will never reach. (Similarly) The call of the disbelievers is wasted." The water has no ability to reach his mouth on its own and he will therefore never attain his objective.

Allāh says in verse 197 and 198 of Surah A'rāf, "Those whom you call upon

*besides Him are unable to help you and cannot even help themselves. If you call them towards guidance, they cannot hear and you will think that they are looking at you, but they do not see.*

*"To Allāh does all within the heavens and the earth prostrate willingly or under duress, as well as their shadows by morning and evening (i.e. all the time)." According to certain commentators, the verse means that all the humans, jinn and angels in the heavens and the earth prostrate to Allāh. Many of them do so happily, but those like the hypocrites (Munāfiqīn) are compelled against their wishes to do so.*

Their shadows also move with them. The morning and the evening are specifically mentioned because at these times the shadows are most pronounced. However, their prostration is not confined to these two times only.

According to other commentators, the verse does not refer to literal prostration. Rather it refers to submission and yielding to Allāh. All of these creation are subservient to Allāh's decree. Of them are those who worship Allāh willingly, as well as those who do so reluctantly. Even the shadows of all of them are subservient to Allāh's will.

Allāh says in Surah Furqān, *"Do you not see how your Lord spreads the shadow? If He willed, He could have made it stationary. We then appoint the sun as a sign to it and then We gradually withdraw it towards Ourselves."* [Surah 25, verses 45, 46]

*"..... willingly or under duress..."* Similar to this verse, Allāh says in Surah Al Imrān [Surah 3, verse 83], *"Do they seek a religion (D'in) besides the religion (D'in) of Allāh when unto Him submit all within the heavens and the earth, willingly or unwillingly, and unto Him shall they all be returned?"* One should refer to the commentary of this verse for more details.

*"Say, 'Who is the Lord of the heavens and the earth?' (If they do not reply because of their obstinacy, then you reply.) Say, 'Allāh!' (Then rebuke them by saying) Say, 'Do you then take allies besides Allāh who have no ability to help, nor harm themselves." If this be their condition, how can help be expected from them?*

## **THOSE WHO SEE AND THOSE WHO ARE BLIND CANNOT BE ALIKE, NEITHER CAN DARKNESS BE AKIN TO LIGHT**

*"Say, 'Is he who sees equal to the blind?'"* The polytheist and the believer (Mu'min) can never be the same, just as the blind cannot be compared to a person who has sight.

*"Or is a multitudes of darkness equal to light?"* The *"multitudes of darkness"* refers to all types of disbelief (*kufr*), while the single light refers to the light of Belief (*Imān*) in oneness of Allāh (*Tauhīd*). All the religions (*D'in's*) of the disbelievers (*kuffār*) can never equate to the truth of Islām. The reason is simple. These will lead to Hell, while Islām will lead to Heaven (*Jannah*).

Allāh says in verse 122 of Surah An'ām (Surah 6), *"Is he who was dead, then We granted him life and gave him a light whereby he may walk among people better than one like him who is in multiple darkness from which he shall not emerge?"*

Allāh continues to say, *"Or do they ascribe such partners to Allāh who create like He creates, thereby causing the creation to be alike to them?"* The Polytheists worship

false gods instead of Allāh. Allāh Ta'āla poses a rhetorical question to tell them that their false gods have not created any creation that can be compared to Allāh's creation. Therefore, there is no cause for them to doubt who is the real Creator.

Allāh says in another verse, *'Indeed those who you worship besides Allāh can never even create a fly, though all of them join forces in this effort.'* [Surah Hajj (22), verse 73]

Therefore, it is established that these false gods are not able to create as Allāh does. For this reason Allāh commands that it be announced, *"Allāh is the Creator of everything and He is the One, The Omnipotent."* All are subservient to Him.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهَا كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾  
لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَفِيهَا يَلْعَبُونَ ﴿١٨﴾

(17) Allāh sent down rain from the sky causing the valleys to flow according to their capacity and the flowing waters carried debris that floated on its surface. And from that which you cast into fire seeking adornments and other items of worth, comes a similar debris. Thus does Allāh cite examples of the truth and falsehood. As for the debris, it disappears in vain. As for the things that benefit man, they remain upon the earth. In this manner Allāh cites examples. (18) Heaven (Jannah) is for those who are obedient to Allāh. As for those who do not obey Him, if they possessed whatever is on earth and the like thereof with it, they will certainly ransom their souls with it. For them shall be an evil reckoning and their abode shall be Hell. What an evil abode indeed.

## THE EXAMPLE OF TRUTH AND FALSEHOOD

In the above verse Allāh cites two examples of truth and falsehood. The first is that of the rains causing rivers to flow rapidly. The waters carry debris upon its surface. This debris is then discarded somewhere and does not benefit anyone in the least. The waters flow on and are used for various purposes that benefit creation.

The second example is of debris that is removed from metal ore (like gold and silver) when it is smelted in a furnace. After the smelting process, the pure metal remains to be utilised for various purposes, while the debris alloys are of no use.

Both these examples refer to something of benefit and something useless. Belief (*Imān*) is the beneficial aspect that will be of use to man in both the worlds. On the other hand, the debris is akin to disbelief (*kufr*), which is useless to man in both worlds. In fact, it will earn people eternal punishment in the Hereafter. Although disbelief (*kufr*) seems vibrant like the debris flowing along with the waters, it is useless and worthless to people.

Allāh then says, "Heaven (Jannah) is for those who are obedient to Allāh. As for those who do not obey Him (their plight will be evil indeed. To save themselves on the Day of Judgement), if they possessed whatever is on earth and the like thereof with it, they will certainly ransom their souls with it."

Defining their punishment, Allāh says, "For them shall be an evil reckoning and their abode shall be Hell. What an evil abode indeed."

One may refer to the commentaries of verse 91 of Surah Al Imrān and of verses 36 and 37 of Surah Mā'idah for a more detailed explanation of the ransoming of souls on the day of Judgement.

﴿۱۹﴾ أَفَمَن يَعْلَم أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَن هُوَ أَعْمَىٰ إِنَّمَا يَنْذَرُ أَكُلُوا لَآئِبٍ ۚ  
الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَلَا يَقِضُونَ الْعَمَلِ ﴿۲۰﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ  
وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿۲۱﴾ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا  
الصَّلَاةَ وَآتَوْا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ عُقْبَى  
الدَّارِ ﴿۲۲﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِن آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ  
يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ﴿۲۳﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿۲۴﴾ وَالَّذِينَ  
يَنْقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي  
الْأَرْضِ أُولَٰئِكَ لَهُمُ الْعَذَابُ وَلَهُمْ سُوءُ الدَّارِ ﴿۲۵﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ  
وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ ﴿۲۶﴾

(19) Can the person who knows that whatever is revealed to you from your Lord is the truth, be like him who is blind? Only the people of intelligence take heed... (20) Those who fulfil the pledge taken with Allāh and do not breach the covenant. (21) Those who join that which Allāh has commanded that it be joined, who fear their Lord and dread a woeful reckoning. (22) Those who exercise patience seeking the pleasure of their Lord, establish Salāh, spend secretly and openly from that which We have provided and expel evil with good. These are the ones who shall enjoy the favourable outcome of the Hereafter. (23) Eternal gardens in which they will enter together with all those of their forefathers, spouses and progeny who are worthy. And the angels shall come to them from every door... (24) (The angels will be saying) "Peace be upon

you for the patience that you exercised. How blissful is the outcome of the Hereafter!" (25) Those who breach Allāh's pledge after ratifying it, sever that which Allāh commanded that it be joined and spread corruption on earth, theirs shall be a curse and theirs shall be misfortune in the Hereafter. (26) Allāh increases sustenance for whom He pleases and straitens. They rejoice about the life of this world whereas the life of this world is a paltry asset in comparison to the Hereafter.

## THE QUALITIES AND REWARDS OF THE BELIEVER AND THE MISFORTUNE OF THOSE WHO BREACH PLEDGES

Allāh begins by saying, *"Can the person who knows that whatever is revealed to you from your Lord is the truth, be like him who is blind?"* Those who are blind to the truth are those who are unaware of it and refuse to accept it. They can never be like those who believe. The Qur'ān is available to every person but *"Only the people of intelligence take heed."* Only they utilise their intelligence and ponder over the message of the Qur'ān.

Other people waste away their intelligence in pursuit of worldly sciences and knowledge. They fail to utilise the intelligence given by Allāh to recognise Him. They are considered to be bereft of intelligence because their intelligence causes them harm instead of good. Thereafter Allāh goes on to describe the *"people of intelligence."*

Allāh says that they are *"Those who fulfil the pledge taken with Allāh and do not breach the covenant."* The pledge referred to here is the one that Allāh took from all of mankind (as mentioned in verse 172 of Surah A'rāf) on the plain of Na'mān (Mishkāt p. 24). Allāh asked them all, *"Am I not your Lord?"* They all replied in the affirmative and attested to it.

All the Prophets عليهم السلام reminded man of this pledge. However, many are those who have forgotten that they accepted Allāh as their Lord. They do not adhere to Allāh's commandments and fail to abstain from the things that He has prohibited.

All Muslims have also entered into a pledge with Allāh upon their acceptance of Islām. This pledge entails that they abide by all the injunctions of Islām. Allāh says in Surah Nahl, *"Fulfil Allāh's pledge when you have made the pledge."* [Surah 16, verse 91]

The second description of the *"intelligent ones"* given by Allāh is that they are *"Those who join that which Allāh has commanded that it be joined..."* This includes maintaining family ties, being cordial and good towards the believers (Mu'minīn) and towards all the creation of Allāh. (The discussion of maintaining family ties has passed in the commentary of verse 1 of Surah Nisā.)

The *"intelligent ones"* also *'fear their Lord and dread a woeful reckoning.'* They fear that their reckoning on the Day of Judgement may not be difficult. Allāh says in Surah Anbiya, *"On the Day of Judgment (Qiyāmah), We will erect the scales of justice and no soul will be oppressed in the least. Even if a deed is equal to the weight of a mustard seed, We shall present it. We suffice as Reckoners."* [Surah 21, verse 47]

Sayyidah Ayshah رضى الله عنها reports that they once asked the Holy Prophet

صلى الله عليه وسلم what the meaning was of an easy reckoning. He replied, "An easy reckoning means that the record of deeds will merely be glanced at and the person forgiven. O Ayshah! The one whose record is scrutinized will be destroyed." [Mishkāt p. 447]

The sixth quality of the "intelligent ones" is that they are "Those who exercise patience seeking the pleasure of their Lord..." Patience (sabr) is of three types. The first type entails patiently persevering difficulties, the second entails carrying out all Allāh's commandments, and the third involves abstinence from disobeying Allāh.

The system of this world is such that every person must suffer hardships. The difference between the disbeliever (kāfir) and the Muslim in this regard is that the Muslim exercises patience for Allāh's pleasure. Therefore, he is rewarded.

Allāh says in Surah Zumar, "The patient ones shall be granted their reward without reservation." [Surah 39, verse 10]

Patience that is exercised at the time the calamity strikes will be rewarded, not the patience exercised afterwards, since this is inevitable. A detailed explanation of this topic is given under the commentary of verse 153 of Surah Baqarah, where Allāh says, "O you who believe, seek assistance with patience and Salāh."

The Holy Prophet صلى الله عليه وسلم has mentioned that the truly afflicted person is he who is deprived of reward when afflicted by a calamity. This is the person who does not exercise patience (sabr), or does so without the intention of pleasing Allāh.

The seventh quality is that they "establish Salāh (with all its requisites. The eighth is that they) spend secretly and openly from that which We have provided..." This includes obligatory (Fardh), compulsory (Wājib) and optional (Nafl) charity. At times, it will be better to spend secretly, while at other times, it will be best to do so publicly. A person should weigh the advantages of either situation. The criterion is that the spending be solely for Allāh's pleasure, not for fame and ostentation.

The ninth quality is that they "expel evil with good." The good people have always been harassed by the evil elements of society. Although it is permissible to avenge oneself in proportion to the injury inflicted, it would be best to forgive the aggressor without vengeance. Even nobler than this is to behave graciously towards the aggressor.

Allāh says in Surah Shura, "The retribution for an evil is an evil the like thereof as for the one who pardons and makes amends, his reward will be with Allāh. Verily, Allāh does not like the oppressors." [Surah 42, verse 40]

Allāh has also mentioned in another verse, 'Indeed, the one who is patient and forgives, then this is truly from resolute acts.' [Surah verse]

Allāh says in Surah HāMim Sajdah "Good and evil cannot be equal. Resist with that which is best, and the one between yourself and whom there was enmity, will instantly become like your bosom friend." [Surah 41, verse 34]

The Holy Prophet صلى الله عليه وسلم was a sterling example of such behaviour. When he conquered Makkah, he announced to all those who harmed him in the past, "There shall be no reproach on you today. May Allāh forgive you. He is the Most Merciful of those who show mercy.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Sayyidina Mūsa عليه السلام asked Allāh, 'Which of Your bondsmen are most honoured in Your sight?' Allāh replied, 'He who forgives despite possessing the ability to avenge himself.'" [Mishkāt p. 434]

After describing the "intelligent ones" Allāh mentions their bliss in the Hereafter. He says, "These are the ones who shall enjoy the favourable outcome of the Hereafter. Eternal gardens in which they will enter together with all those of their forefathers, spouses and progeny who are worthy." Because of His grace Allāh will allow the relatives of a person reach the stages he has reached so that he may receive additional joy. "Ruhul Ma'āni" mentions that grandmothers and great grandmothers are also included in the word 'forefathers.'

In addition to all of the above, "the angels shall come to them from every door (saying), 'Peace be upon you for the patience that you exercised. How blissful is the outcome of the Hereafter!'"

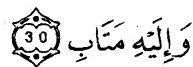
After mentioning the merriment of the good people, Allāh then makes mention of the others. He says, "Those who breach Allāh's pledge after ratifying it, sever that which Allāh commanded that it be joined and spread corruption on earth. Theirs shall be a curse and theirs shall be misfortune in the Hereafter."

## THE FOOLISHNESS OF REJOICING IN THE PLEASURES OF THIS WORLD

"Allāh increases sustenance for whom He pleases and straitens." Abundance of worldly wealth does not necessarily mean that Allāh likes a person, nor does a lack of wealth mean that Allāh dislikes one.

"They [the disbelievers (kuffār)] rejoice about the life of this world whereas the life of this world is a paltry asset in comparison to the Hereafter." The disbelievers (kuffār) are deprived of Belief (Imān) because of their wealth and are thus doomed to the eternal punishment of the Hereafter. Allāh says in Surah Āl Imrān, "Whoever is saved from the fire and entered into Heaven (Jannah) shall truly be successful. The life of this world is but an object of deceit." [Surah 3, verse 185]

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يَضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ ﴿٢٧﴾ الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَتَابٍ ﴿٢٩﴾ كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لَتَتْلُو عَلَيَّهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ



(27) The disbelievers say, "Why is a sign not revealed to him from his Lord?" Say, "Allāh sends astray whom He wills and guides towards Him whoever turns to Him." (28) Those who believe and whose hearts are contented with the remembrance of Allāh. Behold! Hearts are contented with the remembrance of Allāh. (29) Those who believe and do good deeds, for them shall be good fortune and a grand abode. (30) In a like manner have We sent you among a nation before which many nations have passed, so that you may recite to them that which We have revealed to you, while they disbelieve in The Most Merciful. Say, "He is my Lord. There is no deity besides Him. Only on Him do I rely and towards Him do I Turn.

## HEARTS ARE CONTENTED BY REMEMBERING ALLĀH

The Qur'ān constantly refutes the absurd demand of the disbelievers (*kuffār*) for a miracle which they themselves stipulated. In the above verse as well Allāh does the same. He says, "*The disbelievers say, 'Why is a sign (miracle) not revealed to him from his Lord?'*" Miracles are from Allāh and He determines when they will be shown by the Holy Prophet ﷺ. The greatest miracle of the Holy Prophet ﷺ was the Qur'ān. However, the disbelievers (*kuffār*) refused to accept this and many of his other miracles as well.

Allāh knew that if a miracle of their own request was shown to them, they will also not accept it. They will therefore remain astray. For this reason Allāh says, "*Say, 'Allāh sends astray whom He wills and guides towards Him whoever turns to Him.'*" Only when they decide to turn to Allāh, will He guide them aright.

Thereafter Allāh describes who are meant by those who turn to Him. Allāh say that they are "*Those who believe and whose hearts are contented with the remembrance of Allāh. Behold! Hearts are contented with the remembrance of Allāh.*" The remembrance of Allāh (*Dhikr*) is great solace for the heart of believers (*Mu'minīn*). Their hearts become pleased when Allāh is mentioned.

"*Those who believe and do good deeds, for them shall be good fortune and a grand abode.*" These people will be blessed with a pleasant life in this world and in the Hereafter they will receive the best of bounties in Heaven (*Jannah*).

At this juncture, the author of Ma'alimut Tanzil has raised an interesting question. He writes that while the above verse tells us that the hearts of believers (*Mu'minīn*) receive contentment by Allāh's mention, the third verse of Surah Anfāl (Surah 8) states, "*The believers are those whose hearts tremble when Allāh is mentioned...*" Therefore, how can contentment and trembling occur simultaneously?

He replies by writing that their hearts tremble when Allāh's warnings and reprimands are mentioned, while they are contented when rewards and favours are mentioned. In my humble opinion, this question does not arise at all. Fear (resulting in trembling) is a branch of Belief (*Imān*), while Belief (*Imān*) is contentment in itself. The person who is not content that his beliefs are the truth cannot possess Belief (*Imān*). When he does not have any Belief (*Imān*), how can



he fear warnings and reprimands.

Thereafter, Allāh addresses the Holy Prophet صلى الله عليه وسلم saying, "In a like manner have We sent you among a nation before which many nations have passed, so that you may recite to them that which We have revealed to you, while they disbelieve in The Most Merciful." They are ungrateful towards the great bounty of the Qur'ān and choose to disbelieve it.

Then Allāh commands that the announcement be made, "Say, 'He is my Lord. There is no deity besides Him. Only on Him do I rely and towards Him do I turn.'"

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُفِيَ بِهِ الْمَوْتُ بَلِ اللَّهِ الْأَمْرُ  
جَمِيعًا أَفَلَمْ يَأْتِيسِ الَّذِينَ ءَامَنُوا أَنَّ لَوْ شَاءَ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ  
الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ  
إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

(31) If the Qur'ān was such that mountains are displaced by it, or the earth is split asunder by it, or the dead are made to speak by it (then too they will not believe). However, all matters rest with Allāh. Have the believers not become despondent when they know that if Allāh willed, He would have guided all of mankind? Because of their evil deeds, some calamity will always afflict the disbelievers, or descend close to their homes until Allāh's promise comes. Undoubtedly Allāh does not break His promise.

## THE REJECTERS WILL NOT BELIEVE EVEN THOUGH THE MIRACLES THEY DEMAND ARE SHOWN TO THEM

Ma'alimut Tanzil (v. 2 p. 19) reports that Abdullāh bin Umayya and Abu Jahl once said to the Holy Prophet صلى الله عليه وسلم that if he wished that they follow him, he should use the Qur'ān to cause the mountains of Makkah to be displaced and sent to another place so that Makkah could be larger. They also requested that he cause the rivers and springs to gush forth from the earth so that they may be able to farm.

In addition, they mentioned to the Holy Prophet صلى الله عليه وسلم that he had told them how the mountains were subjugated for Sayyidina Dawūd عليه السلام and the wind made subservient for Sayyidina Sulaymān عليه السلام. They therefore asked that the wind be brought to their service so that they be enabled to travel to Shām for trade and return the same day.

They added that he told them how Sayyidina Isā عليه السلام could cause the dead to speak. Therefore, they said, he should also cause one of their forefathers to rise from the grave so that they could ask him whether Islām was the true religion (D'in). They said that since his rank was no less than that of Sayyidina Dawūd عليه السلام, Sayyidina Sulaymān عليه السلام and Sayyidina Isā عليه السلام, he should ask Allāh for all of these miracles, after which they would believe in him. In reply to this request, Allāh revealed the above verse viz. "If the Qur'ān was

such that mountains are displaced thereby, or the earth is split asunder thereby, or the dead are made to speak thereby (then too they will not believe)."

This is similar to verse 111 of Surah An'ām where Allāh says, "Certainly if We send the angels down to them or the dead speak to them or We gather everything before them, they will not believe except if Allāh wills, but most of them are ignorant."

Allāh goes on to say, "However, all matters rest with Allāh." Everything happens according to His will. None can force Him to accede to their requests. He will guide whomsoever He wishes.

The author of Ma'alimut Tanzil reports that the Sahaba رضى الله عنه desired that these requests of the disbelievers (*kuffār*) be fulfilled so that they become Muslims. In reply to this, Allāh revealed the verse, "Have the believers not become despondent when they know that if Allāh willed, He would have guided all of mankind?"

Thereafter, Allāh says, "Because of their evil deeds, some calamity will always afflict the disbelievers, or descend close to their homes..." Allāh did not fulfil their requests because Allāh knew that they never intended to believe. Then too, Allāh is not constrained to pander to anyone's wishes. Allāh treats people according to their actions. It is for this reason that the disbelievers (*kuffār*) constantly suffer various calamities and disasters. If calamities do not afflict them directly, it falls close to them so that they may take heed.

This series of calamities shall take place "until Allāh's promise comes." Certain commentators mention that this refers to the conquest of Makkah. Others are of the opinion that it refers to death, while others state that it means the Day of Judgement. Allāh then reminds one and all, "Undoubtedly Allāh does not break His promise."

People should, therefore, always take a lesson from any calamity that befall them or their surrounding areas. They should realise that these are warnings from Allāh so that they correct their actions.

وَلَقَدْ أَرْسَلْنَا بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثَمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾ أَفَمَن هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُل سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يَبْظَهَرُ مِن الْقَوْلِ بَل زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٣٣﴾ لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُم مِّن اللَّهِ مِن وَاقٍ ﴿٣٤﴾ مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرَى مِن تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظُلُمُهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾ وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَن يُنْكِرُ بَعْضَهُ قُل إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَهُ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَتَابِ ﴿٣٦﴾ وَكَذَلِكَ

أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

(32) Numerous messengers before you were mocked at, but I granted respite to disbelievers, and then I seized them. How (severe) was My retribution? (33) Can He Who is aware of the deeds of every soul (be like him who is not like this)? And they ascribe partners to Allāh. Say, "Name them." Are you informing Allāh of something that He has no knowledge of on earth, or merely by apparent words? However, the plots of the disbelievers have been beautified for them and they forbid from the path. There is no guide for him whom Allāh has sent astray. (34) They shall suffer punishment in this world, and the punishment of the Hereafter is worse. There shall be no saviour for them from Allāh. (35) The condition of the Heaven (Jannah) that is promised to the pious is that of rivers flowing beneath it. The fruits and shade of Heaven (Jannah) will be permanent. This is the outcome of those who adopt piety (taqwa), while the outcome of the disbelievers shall be the Fire. (36) Those whom We have given the Book rejoice at what has been revealed to you, while there are some from the groups who reject a part thereof. Say, "I have been commanded to worship only Allāh and not to ascribe partners to Him. To Him do I call and to Him will I return." (37) Thus have We revealed it as a special Arabic command. Surely if you follow their whims after knowledge has come to you, you shall have no helper nor saviour against Allāh.

### CONSOLATION TO THE HOLY PROPHET ﷺ, THE EVIL PLIGHT OF THE DISBELIEVERS (KUFFĀR) AND THE PROMISE OF HEAVEN (JANNAH) FOR THE PIOUS

In the first of these verses, Allāh consoles the Holy Prophet ﷺ by saying, "Numerous messengers before you were mocked at..." Therefore, the Holy Prophet ﷺ was not the only one suffering the jeers of the disbelievers (kuffār). Allāh did not punish these people immediately. Rather, Allāh says, "I granted respite to disbelievers and (they increased in their rebellion) then I seized them. (One can well imagine) How (severe) was My retribution?"

In this verse Allāh offers solace to the Holy Prophet ﷺ and encourages him to persevere like all the previous Prophets عليهم السلام. The disbelievers (kuffār) can never escape Allāh's punishment when it comes to them.

"Can He Who is aware of the deeds of every soul (be like him who is not like this)? And they ascribe partners to Allāh." The false gods made by the disbelievers (kuffār) and the polytheists can never be like Allāh. How can they then be regarded as His partners?

"Say, 'Name them.'" The polytheists are asked to state exactly who these partners are and to furnish details about their positions and capabilities.

"Are you informing Allāh of something that He has no knowledge of on earth..." In Allāh's complete knowledge, He has no partner on earth. Ascribing partners to Him is tantamount to telling Allāh that He does have such partners, but He is (Allāh forbid) unaware of them.

".....or merely by apparent words?" i.e. Are your claims of other gods substantiated or are they mere words. These gods can never be established by mere words and have, therefore, no reality.

"However, the plots of the disbelievers have been beautified for them and they forbid from the path." The author of "Ruhul Ma'āni" writes that the "plots" refer to disbelief (*kufṛ*), polytheism (*shirk*) and considering evil to be good. These 'plots' have caused them to be averse to the right path of guidance. However, "There is no guide for him whom Allāh has sent astray."

Thereafter Allāh sounds a grave warning to the disbelievers (*kuffār*). He says, "They shall suffer punishment in this world, and the punishment of the Hereafter is worse. There shall be no saviour for them from Allāh."

In contrast to the disbelievers (*kuffār*), Allāh then mentions the condition of the believers (*Mu'minīn*). Allāh says, "The condition of the Heaven (*Jannah*) that is promised to the pious is that of rivers flowing beneath it. The fruits and shade of Heaven (*Jannah*) will be permanent." The people of Heaven (*Jannah*) may have the fruits whenever they please until eternity.

The shade of Heaven (*Jannah*) will also be permanent because there will be no rising and setting of the sun. Allāh says in Surah Nisā, "We shall enter them into abundant shade." Says Allāh in Surah Wāqī'ah, "(They will be) in extensive shade, flowing water and an abundance of fruit that will not come to an end and will not be restricted." [Surah 56, verses 30-33]

Concluding the subject, Allāh says, "This is the outcome of those who adopt *taqwa*, while the outcome of the disbelievers shall be the Fire."

Thereafter Allāh praises those people of the book (*Ahlul Kitāb*) who accepted Islām. He says, "Those whom We have given the Book rejoice at what has been revealed to you...." "Ruhul Ma'āni" reports that these were 40 Christians of Najrān, 8 from Yemen and 32 from Abysinnia (*Ethiopia*). There were also a few Jews who accepted Islām, like Sayyidina Abdullāh bin Salām رضى الله عنه.

"...while there are some from the groups [of the people of book (*Ahlul Kitāb*)] who reject a part of it." Some of the people of book (*Ahlul Kitāb*) accepted only those parts of the Qur'ān that appealed to them, while rejecting the rest.

"Say, 'I have been commanded to worship only Allāh and not to ascribe partners to Him. To Him do I call and to Him will I return.'" i.e. I will continue to adhere to my religion (*D'in*) whether the disbelievers (*kuffār*) like it or not.

## THE QUR'ĀN IS A SPECIAL COMMAND IN ARABIC

"Thus have We revealed it as special Arabic command." This verse refutes those people of book (*Ahlul Kitāb*) who rejected the Qur'ān on the basis that some of its laws differed with those of the previous scriptures. Allāh tells them that just as the previous scriptures were revealed according to the circumstances and the natures of the previous people, so too is the Qur'ān revealed according to the state of affairs prevailing at the time of revelation and the people to whom it is addressed.

All the previous religion's (*D'in*'s) and scriptures differed in their laws and

languages. Some contained laws that were subsequently abrogated, while others contained laws that were strange to others. Despite all of this, the previous nations never condemned the others. Therefore, since the Qur'an is revealed in Arabic and contains laws that are strange to them, the people of book (*Ahlul Kitāb*) have no cause to reject it on this basis.

"Surely if you follow their whims after knowledge has come to you, you shall have no helper nor saviour against Allāh." Although this verse seems to be addressed to the Holy Prophet صلى الله عليه وسلم, it is actually an appeal to all Muslims. If one accepts the Holy Prophet صلى الله عليه وسلم as the addressee, then the verse will be a supposition i.e. If he was ever to succumb to their whims, he would have no ally against Allāh. However, it was impossible for the Holy Prophet صلى الله عليه وسلم to contradict the commands of Allāh and follow the disbelievers (*kuffār*).

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِشَايَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾ وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَن عُقِيَ الدَّارِ ﴿٤٢﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

(38) Verily, We have sent many messengers before you and We granted them wives and progenies. A messenger is not able to produce a sign without Allāh's order. Every period had written commands. (39) Allāh effaces what He wills and establishes (what He wills). With Him is the Mother of Books. (40) If We were to show you some of the promises that We made to them or we were to claim your soul, then propagation will be your responsibility and reckoning Ours. (41) Do they not see that We have been reducing the earth from its borders. Allāh commands and there is none to avert His command. And He is swift in reckoning. (42) Those before them have plotted, but to Allāh does all plotting belong. He knows what every soul earns, and the disbelievers will soon come to know to whom belongs the outcome of the Hereafter. (43) The disbelievers say, "You are not a messenger." Say, "Allāh is sufficient as witness between us, and so are those who possess the knowledge of the Book."

## ALL THE PROPHETS عَلَيْهِمُ السَّلَام BEFORE THE HOLY PROPHET صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ HAD WIVES AND CHILDREN, AND NONE WAS ABLE TO PRODUCE A MIRACLE WITHOUT ALLĀH'S ORDER

"Ruhul Ma'āni" (v. 13 p.168) reports that the Jews objected against the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by saying that he cannot be a Prophet because of his many wives. They maintained that a Prophet does not have the chance to care for so many wives. In reply to this objection, Allāh revealed the verse saying, "Verily, We have sent many messengers before you and We granted them wives and progenies."

Having wives and children is not against the concept of the Prophethood, neither is it detrimental to it. The Jews were well aware of the fact that Sayyidina Dawūd عَلَيْهِ السَّلَام and Sayyidina Sulaymān عَلَيْهِ السَّلَام had many wives, yet they did not object against them. They objected to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ only because they refused to accept his message and they intended to mislead the polytheists as well. The reply given in the Qur'ān answers people of all times who may raise the same objection.

The purpose of the Prophets عَلَيْهِمُ السَّلَام was to guide mankind in all aspects of their lives. It was therefore necessary that they also marry and have children, so that people could be guided about how they should behave in the same situation. In this manner, the teachings of the Prophets عَلَيْهِمُ السَّلَام were practical, and not merely theoretical.

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sent as the Holy Prophet to the whole of mankind until the Day of Judgement. Therefore, his teachings were meant to be far reaching, offering guidance in every matter governing a person's life. The pure wives of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have explained fine details of his life that could only be noticed by a wife. In this manner, the Ummah were informed of a vast number of facts to lead them on the way to salvation.

By way of the many proofs and miracles, the Prophethood of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has been clearly established. Therefore, one cannot object to the number of wives that he had since a Prophet of Allāh will never do anything contrary to Allāh's commands.

"A messenger is not able to produce a sign without Allāh's order." According to many commentators, the word "sign" refers to miracles. The fact that any Prophet did not produce a miracle that was demanded by the people does not mean that he was not a Prophet. Allāh is not constrained to accede to these demands, especially since these people ask without the intention to believe, and since so many other proofs attest to the Prophethood of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Other commentators have mentioned that "sign" refers to laws of the Sharī'ah. People cannot demand that the Holy Prophet formulate such laws that comply with the previous Sharī'ah. They cannot also question him when certain laws are repealed. Only Allāh reserves the right to enforce laws and regulations as He pleases.

Allāh says in Surah Yunus, "It does not behove me to alter it of my own accord. I follow only what has been revealed to me." [Surah 10, verse 15]

*"Every period had written commands."* Every nation has laws according to their respective situations and times. In the same way, this Ummah also has the same.

*"Allāh effaces what He wills and establishes."* Of the many interpretation quoted by the author of *"Ruhul Ma'āni"*, one is that Allāh repeals whatever laws He wills, and retains those that He wishes to retain.

It has been quoted in *Ma'alimut Tanzil* (v. 3 p.22) that the verse means that Allāh effaces the sins of people because of their repentance (*Taubah*), and records good deeds in place of them. According to Sayyidina Abdullāh bin Abbās رضي الله عنه, the good and evil deeds of people are effaced from the account of deeds recorded by the angels.

Sayyidina Hasan رحمه الله عليه interprets the verse to mean that, on the night of Qadr, Allāh effaces the names of those who are to die in the ensuing year, whereas the names of the others are retained (on the list of the living). Other interpretations have also been tendered, but they are inappropriate.

*"With Him is the Mother of Books."* This refers to the *Lawhul Mahfūz* (Protected Tablet) which contains everything pertaining to the past, present and the future. None is allowed access to it and all matters are decreed according to its contents.

*"If We were to show you some of the promises (of punishment) that We made to them or we were to claim your soul (then it would be of no consequence to you, Your task will remain the same i.e.), then propagation will be your responsibility and reckoning Ours."*

Commentators mention that the punishment referred to in the verse came to the polytheists when they were defeated at Badr and many of them were killed. Thereafter, the Muslims conquered Makkah, when some of the disbelievers (*kuffār*) were slain and others became Muslims.

*"Do they not see that We have been reducing the earth from its borders."* Some commentators have interpreted the verse to mean that the disbelievers (*kuffār*) should take heed of the fact that their territory was gradually being reduced to make way for the Muslims. The Muslims were dominating territory after territory in a short while because the sway of the oppressors never lasts long and the pious must eventually dominate. Sayyidina Abdullāh bin Abbās رضي الله عنه, Sayyidina Qatāda رحمه الله عليه and others have forwarded this interpretation.

Other commentators mention that Allāh had gradually reduced the habitable land area of the earth by destroying the oppressive nations. People to come should take a lesson from these facts and not succumb to the same follies.

*"Allāh commands and there is none to avert His command. And He is Swift in reckoning."* When Allāh decides to punish a nation, none will be able to avert the punishment from them.

*"Those before them have plotted (against the Prophets عليهم السلام and the believers (Mu'minīn), but to Allāh does all plotting belong."* No plot can overpower Allāh's plan.

*"He knows what every soul earns..."* Allāh is aware of all the attacks made upon the Muslims and will soon punish the aggressors. When this will happen, *"the disbelievers will soon come to know to whom belongs the outcome of the Hereafter."* In the Hereafter the disbelievers (*kuffār*) will learn that the believers (*Mu'minīn*) were indeed the successful ones.

*"The disbelievers say, 'You are not a messenger.' Say, 'Allāh is sufficient as Witness between us, and so are those who possess the knowledge of the Book.'"* The rejection of the disbelievers (*kuffār*) will not affect the Prophethood of Holy Prophet صلى الله عليه وسلم. Allāh is a sufficient witness. The people of book (*Ahlul Kitāb*) are also well aware of the fact that the Holy Prophet صلى الله عليه وسلم was the final messenger to man because they learnt this from their scriptures.





## سورة ابراهيم

Makkan

Surah Ibrahīm

Verses 52

## [(Prophet) Ibrahim] XIV

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ كِتَبٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ  
إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ  
الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ  
بَعِيدٍ ﴿٣﴾

In the name of Allāh, the Most Beneficent, the Most Merciful.

(1) Alif Lām Rā. This is a Book that We revealed to you to remove people from the multitudes of darkness, taking them towards light, by the command of your Lord to the path of The Mighty, The One Worthy of praise. (2) Allāh is He to Whom belongs all that is within the heavens and the earth. Woe be to the disbelievers by way of a severe punishment. (3) (They are) those who prefer the life of this world to the Hereafter, who forbid (others) from Allāh's path and who seek crookedness in it. These people are far astray.

**ALLĀH REVEALED THE QUR'ĀN SO THAT PEOPLE MAY BE REMOVED FROM DARKNESS AND BROUGHT TO LIGHT ALLĀH IS MIGHTY AND THE MASTER OF THE UNIVERSE**

Surah Ibrahīm begins with the verse that declares, "This is a (magnificent) Book that We revealed to you to remove people from the multitudes of darkness, taking them towards light, by the command of your Lord..."

Thereafter, Allāh describes the "light" as "the path of The Mighty, The One Worthy of praise." The word "praise" refers to all praiseworthy attributes. These are all applicable to Allāh.

Thereafter, Allāh speaks of the control that He exercises over the creation. He says, "Allāh is He to Whom belongs all that is within the heavens and the earth." Allāh is the Creator and Supreme Master of everything. Those who deny this actually deny their Creator and Master. Therefore, they are warned, "Woe be to the disbelievers by way of a severe punishment."

## THE QUALITIES OF THE DISBELIEVERS (KUFFĀR)

Allāh then enumerates three traits of the disbelievers (*kuffār*). The first is that they are "Those who prefer the life of this world to the Hereafter..." It is this negligence of the Hereafter that causes the disbelievers (*kuffār*) to remain as they are.

The second trait is that they "forbid (others) from Allāh's path..." Neither do they accept, nor do they allow others to accept. The third trait is that they "seek crookedness in it." They are ever vigilant to expose any defect that they hope to find in the religion (*D'in*) of Islām. They then use this to raise absurd objections against the religion (*D'in*).

Because of these despicable traits, Allāh declares, "These people are far astray."

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

(4) We sent every messenger with the language of his nation so that he may clearly explain to them. Then Allāh sends astray whom He wills and guides whom He wills. He is The Mighty, The Wise.

## THE PROPHETS عَلَيْهِمُ السَّلَام ALL SPOKE THE LANGUAGE OF THEIR NATIONS

Allāh mentions an extremely important point in this verse viz. "We sent every messenger with the language of his nation so that he may clearly explain to them." Allāh caused the entire human race to issue forth from Sayyidina Ādam عليه السلام and Sayyidah Hawwa عليها السلام. They were then divided into various tribes and sects, all having different colours and languages.

Allāh says in Surah Rūm, "And from His signs is the creation of the heavens and the earth and the variation of your languages and colours. There are certainly signs therein for those who have knowledge." [Surah 30, verse 22]

The greatest instrument used by the Prophets عَلَيْهِمُ السَّلَام to propagate and teach their nations was their language. It was therefore imperative that every one of the Prophets عَلَيْهِمُ السَّلَام spoke the language of the nation to which he was sent.

Sayyidina Lūt عليه السلام lived in a place close to Babylon, but migrated to Shām. There he married one of the women of the area and learnt their language.

It was then that he declared the Prophethood. Although he was not from the area, he preached to the people in their own language so that they were able to understand.

The verse does not imply that the Prophets عليهم السلام did not know any other languages. They could have known many languages, but they preached to the people in the language that the people understood.

### ALTHOUGH SAYYIDINA MUHAMMAD صلى الله عليه وسلم WAS SENT TO MANKIND AT LARGE, THE QUR'ĀN, THE ADHĀN AND SALĀH ARE ALL IN ARABIC

As mentioned by the Holy Prophet صلى الله عليه وسلم in a hadith of Bukhari, he was sent to the whole of mankind, unlike other Prophets عليهم السلام. However, since he was sent among the Arabs first, he was from them, spoke their language and the Qur'ān was revealed in Arabic as well.

Arabic is a language like no other. The eloquence and articulation of Arabic is not found in any other language. The words of Arabic are not difficult like those of English and Sanskrit and are easy to learn. These are some of the reasons why Arabic was chosen as the language of the Qur'ān.

Since the Ummah of Muhammad صلى الله عليه وسلم comprises diversely varying groups, it was necessary to unite them on one common language, the obvious choice being Arabic. The Qur'ān was to be learnt and memorised for centuries to come. This was only possible if it was restricted to one language, the most suitable for this purpose being Arabic.

People were to receive rewards for the mere recitation of the Qur'ān. Therefore it had to be in a language that was easy for all to learn to recite. Again the obvious choice is Arabic. Even little children quickly master its recitation and millions of them have memorised the Qur'ān.

The language of the Qur'ān also has to be easy to pronounce. The letters of Arabic (although some require practice) are simple to pronounce. This will be realised by comparison with the letters of other languages, some of which can only be pronounced by the natives of these languages. For all of the above reasons, the Adhān and Salāh also have to be rendered in Arabic.

Another reason is that Muslims have to come into contact with the Arabs by virtue of the Hajj which has to be performed in Makkah. Therefore, Muslims have to be acquainted with their language.

The duty of the Prophets عليهم السلام was to propagate the message. They were not entrusted with compelling people to accept. Therefore Allāh says that after the Prophets عليهم السلام have passed the message on "*Then Allāh sends astray whom He wills and guides whom He wills. He is The Mighty, The Wise.*"

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى  
النُّورِ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ صَبَّارٍ شَكُورٍ

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنجَيْنَاكُمْ مِّنْ آلِ  
فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدْحِثُونَ أَسْمَاءَكُمْ وَيَسْتَحْيُونَ  
نِسَاءَكُمْ فِي ذُلِّكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ

(5) Indeed we sent Mūsa with Our signs (instructing him), "Remove, your people from the multitudes of darkness, taking them into the light. And remind them of the days of Allāh. Verily there are signs in this for every person who exercises extreme patience and gratitude." (6) (Recall the time) when Mūsa told his people, "Recall Allāh's bounties on you when He rescued you from the people of Pharaoh (Fir'aun), who were inflicting a severe punishment on you by slaughtering your sons and keeping your daughters alive. In this was a great trial from your Lord.

### SAYYIDINA MŪSA عليه السلام IS SENT TO THE BANI ISRA'ĪL AND REMINDS THEM OF ALLĀH'S FAVOURS ON THEM

After arriving in Egypt during the time of Sayyidina Yusuf عليه السلام, the Bani Isra'il were subjected to extreme torture for approximately 400 years by the Egyptian Copts. Sayyidina Mūsa عليه السلام lived among the Egyptians for 30 years and with the people of Madyan for ten years. He understood the language of the Bani Isra'il as well as that of the Egyptians. For this reason Allāh sent him as a the Holy Prophet to the Bani Isra'il as well as to the people of Egypt.

The people of Fir'aun were polytheist and they influenced the Bani Isra'il also with their practices. As a result of this, the bani Isra'il easily took to worshipping the calf and once when "they came across a nation who were devoted to their idols, they said, 'O Mūsa, make for us a god like how they have gods.

For this reason, Allāh instructed Sayyidina Mūsa عليه السلام, "Remove your people from the multitudes of darkness [disbelief (kufr), polytheism (shirk) and sin], taking them into the light."

"And remind them of the days of Allāh." All days belong to Allāh because He created them all. However, the "days of Allāh" refer to the changes and revolutions that took place throughout history. Allāh caused great kings and their dynasties to collapse. Some cannot even be located. Allāh told Sayyidina Mūsa عليه السلام to remind the Bani Isra'il of these so that they may take heed and mend their ways.

Other commentators have interpreted the "days of Allāh" to mean the bounties and favours of Allāh.

"Verily there are signs in it for every person who exercises extreme patience and gratitude." Those people who recall the afflictions suffered by the previous nations will find it easy to bear the hardships and difficulties that afflict them. Such people will also be inclined to show gratitude to Allāh for any bounty that He confers on them.

Allāh reminds the Jews about the time "When Mūsa told his people, 'Recall

Allāh's bounties on you when He rescued you from the people of Pharaoh (Fir'aun), who were inflicting a severe punishment on you by slaughtering your sons and keeping your daughters alive." According to Allāh's command, Sayyidina Mūsa عليه السلام addressed the Bani Isra'il and reminded them of the past. He began by reminding them of the greatest favour that Allāh had bestowed upon them, which was their delivery from the torture of Pharaoh (Fir'aun). Pharaoh (Fir'aun) would preserve the lives of the women of the Bani Isra'il so that they could serve him and his nation. They would then be subjected to the most arduous of menial tasks.

Sayyidina Mūsa عليه السلام continued to remind them, "In this was great trial from your Lord." Another translation of the Arabic word "balā" (besides 'trial') is "favour." According to this translation, Sayyidina Mūsa عليه السلام would be referring to the salvation of the Bani Isra'il from Pharaoh (Fir'aun) and his followers.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾ وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَأَبَى اللَّهُ لَعْنُ حَمِيدٌ ﴿٨﴾

(7) When your Lord announced, "If you show gratitude, then I will definitely give you more, and if you are ungrateful, then indeed My punishment is severe.

(8) Mūsa said, "If you people and all the people on the earth are ungrateful, then verily Allāh is Independent, Worthy of all praise."

## ALLĀH'S ANNOUNCEMENT THAT HE WILL GRANT MORE FAVOURS BECAUSE OF GRATITUDE AND THAT INGRATITUDE WILL RESULT IN SEVERE PUNISHMENT

The author of "Ruhul Ma'āni" has written that after Sayyidina Mūsa عليه السلام reminded the Bani Isra'il of Allāh's bounties upon them, he also told them, "When your Lord announced, 'If you show gratitude, then I will definitely give you more, and if you are ungrateful, then indeed My punishment is severe.'"

Gratitude for Allāh's favours should be expressed in words and in actions. Gratitude by way of actions means that one's deeds must conform to Allāh's injunctions, and that one must always abstain from disobeying Allāh in any way. Just as the grateful people receive an increase in Allāh's bounties, the ingrates will have their bounties depleted.

Surah Nahl mentions the episode of a certain town, the inhabitants of which were extremely fortunate in every sense. However, they were deprived of all of this on account of their ingratitude to Allāh. Verses 15 to 21 of Surah Saba (Surah 34) also recounts a similar scenario which occurred to the people of Saba.

"Mūsa said, 'If you people and all the people on the earth are ungrateful, then verily Allāh is Independent, Worthy of all praise.

By being grateful, a person benefits only himself. Allāh does not require the

gratitude, nor the praise of anyone. People harm only themselves by not carrying out these actions.

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ  
بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي  
أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾  
قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ  
لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَى أَجَلٍ مُسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ  
مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ ﴿١٠﴾  
قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ  
عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ ﴿١١﴾ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرْ  
عَلَىٰ مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

(9) Have the incidents of those before you not come to you? The incidents of the nation of Nūh, the Ād, the Thamud, and those after them? Only Allāh knows them. Their messengers came to them with clear signs, but they placed their hands in their mouths and said, "Verily we do not believe in what you have been sent with. We are in such a doubt regarding that towards which you call us, that it has cast us into uncertainty." (10) Their messengers said, "Are you in doubt regarding Allāh, Who is the Creator of the heavens and the earth? He calls you to forgive your sins and to grant you respite until the appointed term." They said, "You are but mere humans like ourselves, You intend to forbid us from what our forefathers used to worship. So produce a clear proof!" (11) Their messengers told them, "We are but mere humans like yourselves, but Allāh favours whomsoever He wills from His bondsmen. We are unable to produce a proof for you without Allāh's order. Only on Allāh should the believers rely." (12) "Why should we not rely on Allāh, when He has guided us to His paths? We shall definitely exercise patience on the difficulties that you cause to us. Only in Allāh should those who have trust place their trust."

## THE OBSTINACY OF THE PREVIOUS NATIONS, THE PROPAGATION OF THE MESSENGERS AND THE ABSURD QUESTIONS RAISED BY THEIR NATIONS

The Quraysh of Makkah refused to accept the truth and made all types of absurd remarks. In reply, Allāh revealed the above verses. Allāh says, "Have the incidents of those before you not come to you? The incidents of the nation of Nūh, the Ād,

the Thamūd, and those after them? Only Allāh knows them." The polytheists of Makkah were well aware of the incidents. These were also mentioned to them in the Qur'ān and they heard of them from the Jews and the Christians. On their travels they even passed by the ruins of these civilizations. However, they failed to take heed of the lessons they presented.

Thereafter Allāh describes the condition of the previous people. He says, "Their messengers came to them with clear signs, but they placed their hands in their mouths and said, 'Verily we do not believe in what you have been sent with. We are in such a doubt regarding that towards which you call us, that it has cast us into uncertainty.'"

When the people rejected the message of oneness of Allāh (Tauhīd), "Their messengers said, 'Are you in doubt regarding Allāh, Who is the Creator of the heavens and the earth (Do you not see His magnificence in these creations)? He calls you to forgive your sins and to grant you respite until the appointed term.'"

When the people were unable to reply to the Prophets عليهم السلام, they began to refute their apostleship. Therefore, "They said, 'You are but mere humans like ourselves, You intend to forbid us from what our forefathers used to worship. So produce a clear proof (a miracle)!'"

"Their messengers told them, 'We are but mere humans like yourselves (This does not disprove our apostleship), but Allāh favours whomsoever He wills from His bondsmen (by making them the Holy Prophets). We are unable to produce a proof for you (i.e. the miracles that you demand) without Allāh's order. Only in Allāh should the believers rely.'"

In addition, the Prophets عليهم السلام said, "Why should we not rely on Allāh, when He has guided us to His paths? We shall definitely exercise patience on the difficulties that you cause to us. Only in Allāh should those who have trust place their trust." It is learnt from this that those who propagate the truth should expect opposition and difficulties from people, but they should persevere through all of this and pin their reliance in Allāh.

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا  
فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾ وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ  
ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾ وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ  
عَنِيدٍ ﴿١٥﴾ مِّنْ وَرَآيِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ وَلَا يَكَادُ  
يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَآيِهِ عَذَابٌ  
غَلِيظٌ ﴿١٧﴾

(13) The disbelievers said to their messengers, "We shall certainly exile you from our land, otherwise you should return to our religion (D'in)." Their Lord sent

revelation to them, "We shall surely destroy the oppressors... (14) .And We shall definitely settle you in the land after them. This is for him who fears standing before Me and who fears My warning." (15) They sought a decision and every obstinate tyrant was unsuccessful. (16) Before him is Hell and he will be given puss as a drink. (17) He will drink it in sips and it will not go down his throat. Death will come to him from all sides, but he will not die. Before him will be severe punishment.

## THE PREVIOUS NATIONS THREATEN TO EXILE THEIR MESSENGERS AND THE SEVERE PUNISHMENT OF THE DISBELIEVERS (KUFFĀR)

When the disbelievers (*kuffār*) could no longer reply to the Prophets عليهم السلام, they threatened to expel them and their followers from the town unless they forsook their religion (*D'in*) to join the ranks of the disbelievers (*kuffār*) once more. Even today the disbelievers (*kuffār*) sound the same threat to the Muslims.

As was already mentioned in verse 30 of Surah Anfāl (Surah 8), the polytheists of Makkah also contemplated exiling the Holy Prophet صلى الله عليه وسلم from Makkah. The Sahabah رضى الله عنه were forced to migrate first to Abyssinnia, and then eventually to Madinah. Later, the battle of Badr caused a serious blow to the disbelievers (*kuffār*), and then, six years later, the Muslims conquered Makkah. Now the Muslims could live in peace in their native land. The same transpired with the previous Prophets عليهم السلام and their followers. They were victors at the end of the day.

## IT IS CONTRARY TO THE QUR'ĀN FOR MUSLIMS TO AWAIT ALLĀH'S HELP WHILE THEY THEMSELVES ARE SINFUL

After promising His help to the believers (*Mu'minīn*) against the oppressors, Allāh says, "This (promise) is for him who fears standing before Me (on the Day of Judgement) and who fears My warning." Allāh will fulfil His promise of assistance to those people who are convinced about the Day of Judgement and about the warnings sounded to them by the Prophets عليهم السلام and the divine scriptures.

When a person fears these things, then he will automatically abstain from sin. Therefore, this promise will not be for those who are sinful. Nowadays Muslims are generally steeped in sin. They flagrantly violate Allāh's commandments and pay no heed to the Obligations (*Farā'idh*) and Compulsories (*Wājibāt*). Their business practices contradict the laws of Shari'ah and they infringe the rights of other people. This being the case, they cannot expect Allāh's help in their struggle against the disbelievers (*kuffār*).

Allāh says in Surah Āl Imrān with regard to the battle of Uhud, "Do not lose courage and do not be grieved for you shall be elevated if you are indeed believers." The condition for elevation here is belief (*Imān*), which makes demands that have to be fulfilled.

In another verse, Sayyidina Mūsa عليه السلام told his people, "Seek Allāh's assistance and exercise patience. Surely the earth belongs to Allāh. He grants it to whomsoever He wills, and success is for the pious."

Allāh mentions in Surah Hūd, after the salvation of Sayyidina Nūh عليه السلام



and his followers, *'Indeed the final outcome will be in favour of the pious.'* [Surah 11, verse 49]

*"They sought a decision and every obstinate tyrant was unsuccessful."* Certain commentators have interpreted the verse to mean that the Prophets عليهم السلام sought Allāh's decision to assist them, after which the disbelievers (*kuffār*) were destroyed. This is substantiated by the verse in Surah A'rāf where Sayyidina Shu'ayb عليه السلام made the following supplication (*du'ā*) to Allāh after he was threatened with expulsion from the town. He said, *"O our Lord! Decide between us and our people with the truth, for You are the best of Deciders."* [Surah 7, verse 89]

According to other commentators, the verse means that the disbelievers (*kuffār*) sought a decision from Allāh. After growing weary of the Holy Prophet's preaching, they submitted to Allāh to decide the matter by sending His punishment. The people of Sayyidina Nūh عليه السلام said, *"So bring forth what you promise us if you are of the truthful ones."* [Surah Hūd (11), verse 32]

The nation of Sayyidina Shu'ayb عليه السلام said, *"So cause a piece of the sky to fall on us if you are from the truthful ones."* The Quraysh said, *"Oh our Lord! Hurry with our share (of punishment) before the Day of Reckoning."* The Quraysh also said, *"When they said, 'O Allāh! If this (Islām) really is the truth from You, then shower on us stones from the skies, or afflict us with a painful punishment.'"*

All of these people did not have faith in the warnings of the Prophets عليهم السلام, but made the above requests mockingly. As a result, they suffered Allāh's punishment in this world, and will surely receive much worse in the Hereafter.

Describing their punishment in the Hereafter, Allāh says, *"Before him is Hell and he will be given puss as a drink. He will drink it in sips and it will not go down his throat."*

Sayyidina Abu Umamah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم made the following comment about the verse *"he will be given puss as a drink. He will drink it in sips..."* The Holy Prophet صلى الله عليه وسلم said, *"When the drink of puss will be brought close to the mouth of the person of Hell, he will be repulsed. As it will be brought even closer, it will scorch his face and the skin of his face will fall off. When he drinks it, his intestines will be ripped apart and emerge from his anus."* Thereafter the Holy Prophet صلى الله عليه وسلم recited the following verses:

*"....those who will abide forever in the Fire and are given boiling water to drink, which will tear their innards to shreds."*

*"If they beseech help, they will be helped with water that is like the residue of burnt oil and will scorch their faces. A terrible drink indeed!"* [Mishkāt p. 503]

Further describing the plight of the person in Hell, Allāh says, *"Death will come to him from all sides, but he will not die."* Every type of punishment will be sufficient to kill a person, yet he will not die because the punishment is meant to be eternal. Allāh says in Surah TāHā, *"Hell, where he shall neither live nor die."* Verse of Surah Al A'lā states, *"He will not die there, nor will he live."*

*"Before him will be severe punishment."* The punishments will never cease. One punishment will always be followed by another. Allāh says in Surah Nahl, *"For those who disbelieve and forbid from Allāh's path, We shall add punishment to their*

punishment because of the corruption that they caused." [Surah 16, verse 88]

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أََعْمَلُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾ أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾ وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَّانا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ صَبْرًا مَا لَنَا مِنْ مَّحِصٍ ﴿٢١﴾

(18) The example of the actions of those who disbelieve in their Lord is like that of ashes that are blown away by a wind on a stormy day. They have absolutely no control of what they earn. This is a distant deviation. (19) Do you not see that Allāh has created the heavens and the earth with the truth? If He wills, He could remove you and bring a new creation... (20) This is not at all difficult for Allāh. (21) They will all enter the presence of Allāh. Then the weak ones will say to the proud ones, "Indeed we were your followers, so are you able to avert some of Allāh's punishment from us?" They will reply, "If Allāh had guided us, we would have guided you. It makes no difference whether we vent our anxiety or we exercise patience. We have no escape.

### THE DEEDS OF THE DISBELIEVERS (KUFFĀR) WILL BE WASTED AND THE DISCUSSION BETWEEN THE LEADERS AND THEIR FOLLOWERS ON THE DAY OF JUDGMENT (QIYĀMAH)

Allāh informs us in the first of the above verses that all the seemingly good deeds of the disbelievers (*kuffār*) (like charity, kindness, etc) will be wasted to them on the day of Judgement. The example of this is like that of ashes that are swept away by an extremely severe wind. Nothing is left to indicate that it once existed.

The author of "Ruhul Ma'āni" writes that this verses is a reply to those who question the punishment mentioned in the forgoing verses. They ask why will the disbelievers (*kuffār*) suffer these torments when they also carried out good deeds in the world.

Allāh says in Surah Furqān, "We will then turn to their deeds and reduce it to scattered dust." [Surah 25, verse 23]

Allāh then says, "Do you not see that Allāh has created the heavens and the earth with the truth?" i.e. Allāh has created them with perfect wisdom. All belong to Him and He may deal with them as He pleases.

"If He wills, He could remove you and bring a new creation. This is not at all difficult for Allāh." Allāh can do as He pleases and none can alter His plans.

Thereafter, Allāh describes a scene on the Day of Judgement. Allāh says, "They will all enter in the presence of Allāh. Then (after all the wrongdoers are condemned to Hell) the weak ones will say to the proud ones (i.e. their leaders and superiors), 'Indeed we were your followers (we hearkened to you people instead of the Prophets عليهم السلام), so are you able to avert some of Allāh's punishment from us?'"

To this plea, the leaders will reply, "If Allāh had guided us (to escape from the punishment), we would have guided you (to it). It makes no difference whether we vent our anxiety or we exercise patience. We have no escape."

Also recounting this altercation between the people of Hell, Allāh says in Surah Mu'min, "The haughty ones will say, 'We are all together in the Fire. Allāh has already passed judgement between His bondsmen.'" [Surah 40, verse 48]

It has already passed in verses 166 and 167 of Surah Baqarah (Surah 2) Surah Mu'min that the leaders will exonerate themselves from their followers. Verse 38 and 39 of Surah A'rāf (Surah 7) has mentioned how the inmates of Hell will curse each other and verses 31 to 33 of Surah Saba (Surah 34) also quotes the feud between people on the Day of Judgement.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتَ بِمُصْرِخِي ۚ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۚ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾  
وَأَدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾

(22) When the matter will be decided, Satan (Shaytān) will say, "Allāh had certainly made a true promise to you. I also made promises to you, but I breached them. The only control that I exercised over you was that I invited you, and you responded to me. So do not blame me, but blame yourselves. I cannot be a helper to you, nor can you be helpers to me. I am absolved of your action of ascribing me as a partner from before. There shall be a torturous punishment for the oppressors. (23) Those who believe and do good deeds will be entered into gardens beneath which rivers flow. There they shall abide forever by the order of their Lord. Their greeting there shall be 'Salām'.

## AFTER DECISIONS ARE PASSED ON THE DAY OF JUDGMENT (QIYĀMAH), SATAN (SHAYTĀN) SHALL EXONERATE HIMSELF FROM HIS FOLLOWERS

Although Satan (Shaytān) is responsible for leading many people astray, he will put the blame on them on the Day of Judgement. Allāh says in the above verses, "When the matter will be decided, Satan (Shaytān) will say, 'Allāh had certainly

made a true promise to you. I also made promises to you, but I breached them.” Saying this, he will reprimand them for listening to his promises instead of those that Allāh made to them via the Anbiya عليهم السلام.

He will also say, “The only control that I exercised over you was that I invited you, and you responded to me. So do not blame me, but blame yourselves.” Satan (Shaytān) never forced them to do as they did and to falsify the Prophets عليهم السلام. He only led them on and they fell headlong for his guile.

He will say to them, ‘I cannot be a helper to you, nor can you be helpers to me. I am absolved of your action of ascribing me as a partner from before. There shall be a torturous punishment for the oppressors.’”

It is the extreme grace of Allāh that He has informed man in this very world about the trickery and double standards of Satan (Shaytān). The intelligent person should contemplate about his personal situation. If he is on the wrong path, he should think who set him upon it. He will clearly see that it was the same Satan (Shaytān) who will absolve himself of blame on the Day of Judgement. In this manner, one can correct one’s actions.

## THE REWARDS OF THE BELIEVERS

“Those who believe and do good deeds will be entered into gardens beneath which rivers flow. There they shall abide forever by the order of their Lord. Their greeting there shall be ‘Salām’.” They will enjoy the bliss of Heaven (Jannah). They will greet each other with supplications of peace (Salām). Even the angels will greet them with Salām. A detailed explanation of the Salām in Heaven (Jannah) was given in the verse 10 of Surah Yunus (Surah 10), where Allāh says, “Their call therein shall be, ‘O Allāh! You are Pure!’ and their greeting will be Salām. Their final call shall be, ‘All praise be for Allāh, the Lord of the universe.’”

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا  
فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ  
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ  
الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾ يَثْبُتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ  
الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

(24) Do you not see how Allāh cites the example of the pure word as a pure tree, the roots of which are set firm and the branches of which reach into the sky...

(25) It bears fruit every season by the command of its Lord. Allāh cites examples for people so that they may reflect. (26) And the example of the evil word is like that of a miserable tree that is uprooted from the ground, having no stability. (27) Allāh keeps those who believe steadfast by a firm word in this world and in the Hereafter. And He sends the oppressors astray. Allāh does as He pleases.

## THE SIMILITUDE OF THE GOOD AND THE EVIL WORD

The commentators mention that the “pure word” refers to the Kalimah of Islām viz. “Lā ilāha IllAllāh”. On the other hand, the “evil word” refers to the words of disbelief (*kufr*).

Allāh says, “Do you not see how Allāh cites the example of the pure word as a pure tree, the roots of which are set firm and the branches of which reach into the sky. It bears fruit every season by the command of its Lord. Allāh cites examples for people so that they may reflect.” Tirmidhi narrates from Sayyidina Abdullāh bin Abbās رضى الله عنه that the “pure tree” is the date palm. The roots of “Lā ilāha IllAllāh” are set deeply within the heart of the believer (*Mu'min*) and his good deeds reach into the heavens. This denotes that Allāh accepts them.

This is similar to the verse in Surah Fātir, where Allāh says, “The Pure Word climbs unto Him, propelled by good deeds.” The date palm is steady and firm on the ground. It bears fruit regularly, thereby benefiting man constantly.

Thereafter Allāh says, “And the example of the evil word is like that of a miserable tree that is uprooted from the ground, having no stability.” The narration of Tirmidhi continues to quote the Holy Prophet صلى الله عليه وسلم as saying that the “miserable tree” is the wild gourd, which is extremely bitter. The taste as well as the odour are miserable and eating it will cause various harms to the body.

This tree is such that it has no stability and can be uprooted without any effort. The author of “Ruhul Ma'āni” writes that the wild gourd is referred to as a tree in keeping with the fact that the Kalimah was depicted as a tree. In reality, the wild gourd is actually a creeper.

The word and statements of disbelief (*kufr*) have no stability compared to the Kalimah of Islām. It does not benefit anyone, but rather causes untold harm. Allāh will not accept the actions of the disbeliever (*kāfir*). Therefore, the example of disbelief (*kufr*) is cited as the wild gourd because it has no branches.

## ALLĀH WILL KEEP THE BELIEVERS STEADFAST BY THE “FIRM WORD”

“Allāh keeps those who believe steadfast by a firm word in this world and in the Hereafter.” The “firm word” refers to the Kalimah viz. “Lā ilāha IllAllāh.” The meaning of the verse is that Allāh will safeguard the believers (*Mu'minīn*) from the attacks and guile of Satan (*Shaytān*) until their dying moments.

Sayyidina Barā bin Āzib رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, “When the Muslim is questioned in the grave, he will testify, ‘Lā ilāha IllAllāh Muhammadur Rasūlullāh.’ This is what Allāh refers to when He mentions, “Allāh keeps those who believe steadfast by a firm word in this world and in the Hereafter.” [Bukhari]

Sayyidina Uthmān رضى الله عنه reports that when the Holy Prophet صلى الله عليه وسلم had completed the burial of any Muslim, he would tell the Sahabah رضى الله عنه, “Pray for the forgiveness of your brother and then pray for his steadfastness, because he is now going to be questioned.” [Abu Dawūd]

“And He sends the oppressors astray. Allāh does as He pleases.” The author

of "Ruhul Ma'āni" writes that the verse refers to the disbelievers (*kuffār*). Allāh sends them astray in this world because they have opted to alter the perfect beliefs with which they were born; they followed the deviant ones, rejected the proofs of the Prophets عليهم السلام and showed an aversion to the truth.

The Holy Prophet صلى الله عليه وسلم has mentioned that when the disbeliever (*kāfir*) and the hypocrites (*Munāfiqīn*) will be questioned regarding the Holy Prophet صلى الله عليه وسلم, he will reply, "I do not know. I used to say what the people said."

According to other narrations, he will exclaim, "O! I do not know!" when asked every one of the three questions viz. Who is his Lord, What was his religion (*D'īn*), and what has he to say about this person viz. the Holy Prophet صلى الله عليه وسلم?

### THE PUNISHMENT IN THE GRAVE IS PROVEN FROM THE QUR'ĀN AND THE AHADĪTH

The belief of the Ahlus Sunnah wal Jama'ah is that the disbelievers (*kuffār*) and some sinful believers (*Mu'minīn*) will be punished in the grave. The Sahabah رضي الله عنه immediately believed in whatever was revealed in the Qur'ān and told to them by the Holy Prophet صلى الله عليه وسلم. Nowadays, however, people tend to doubt these sources. The enemies of Islām also exert themselves to cast all types of doubts in the minds of the Muslims. As a result of this, many Muslims today refute the belief that people will be punished or rewarded in the graves.

The above verse and its commentary, as mentioned in the hadith of Bukhari, confirm the belief in the punishment of the grave. Also confirming the same is the verse in Surah Ghāfir [also called Surah Mu'min], where Allāh says, "They will be presented before the Fire morning and evening. And, on the day that judgment day (*Qiyāmah*) will take place, (they will be told) 'Enter the people of Pharaoh (*Fir'aun*) into the worst of punishments.'" [Surah 40, verse 46]

Allāh says in Surah Nūh, "They were drowned because of their sins and then entered into the Fire." [Surah 71, verse 25]

These verses clearly mention the punishment in the grave. Many Ahadīth also confirm the fact. In fact, so many Ahadīth mention the punishment in the grave that it is impossible that they could all have been fabricated.

It is indeed unfortunate that some so-called Muslims refute this belief because they claim that it cannot be seen. They refute the verse of the Qur'ān and the sayings of the Holy Prophet صلى الله عليه وسلم on these grounds, yet they are prepared to accept the theories of scientists and researchers without witnessing these.

"Shortly the oppressors will come to know to which place they will return.

﴿الَّذِينَ يَدْعُونَ إِلَى الْكُفْرِ وَكَفَرُوا وَالْحُلُوفُ قَوْمُهُمْ دَارَ الْآبَارِ﴾ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا وَيَنْسَوْنَ الْفَرَارَ ﴿٢٩﴾ وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا

فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٣٠﴾ قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُؤْتُوا  
 مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٌ ﴿٣١﴾ اللَّهُ  
 الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ  
 رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ  
 ﴿٣٢﴾ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾  
 وَءَاتَيْنَاكُمْ مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ  
 الْإِنسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾

(28) Have you not seen those who changed the bounty of Allāh with ingratitude and conveyed their nation to the Home of Destruction... (29) ..... to Hell, where they shall enter. What an evil place to be! (30) They ascribed partners to Allāh to lead astray from His path. Say, "Enjoy! Your destination shall be the Fire!" (31) Tell My bondsmen who believe that they should establish Salāh and spend of what We have provided for them secretly and openly before a day arrives when there shall be no trade, nor any friendship. (32) Allāh is He Who created the heavens and the earth and sends rain from the sky, thereby extracting fruits as sustenance for you. He subjugated the ships for you so that they may travel over the oceans by His command. And He subjugated the rivers for you. (33) He subjugated the sun and the moon for you, the two being constantly in motion. He also subjugated the day and the night for you. (34) And He grants you whatever you ask Him for. If you try to count Allāh's bounties, you will never be able to do so. Indeed, man is extremely unjust and very ungrateful.

## THE MISFORTUNE OF THOSE WHO ARE UNGRATEFUL FOR ALLĀH'S FAVOURS

In the first of the above verses Allāh speaks of those who show ingratitude to Allāh. He says, "Have you not seen those who changed the bounty of Allāh with ingratitude..." Certain commentators mention that the verse refers to the Polytheists of Makkah. Allāh granted them their needs and a haven of safety. Allāh says in Surah Qasas, "Have We not granted them a peaceful Haram, to which the fruit of everything is attracted as a provision from Us?" [Surah 28, verse 57]

In addition to this, Allāh sent the Holy Prophet صلى الله عليه وسلم to them with the Qur'ān in their own language. However, they were ungrateful and even forced the Holy Prophet صلى الله عليه وسلم out of their town.

Their leaders "conveyed their nation to the Home of Destruction, to Hell, where they shall enter. What an evil place to be!"

Further describing them, Allāh says, "They ascribed partners to Allāh to lead astray from His path." Not only did they lead themselves astray, they also lead others astray. They are informed regarding their plight. Allāh says, "Say, 'Enjoy!'

*Your destination shall be the Fire!"*

## ON THE DAY OF JUDGMENT (QIYĀMAH) THERE WILL BE NO TRADE NOR ANY FRIENDSHIP

*"Tell My bondsmen who believe that they should establish Salāh and spend of what We have provided for' them secretly and openly..."* The advantage of giving charity in secret is that one does not become proud, while that of spending openly is that others are encouraged by it.

Allāh encourages people to excel in these deeds *"before a day arrives when there shall be no trade, nor any friendship."* On the Day of Judgement, no person will be able to ransom his soul, nor will his misleading friends be of any assistance to him. None shall recognise his friends on the Day of judgment (Qiyāmah). Of course, the only exception will be as Allāh says in another verse, *"Friends will be enemies on that day, save for those with piety (taqwa)."* [Surah Zukhruf (43), verse 67]

## ALLĀH'S GREAT BOUNTIES AND MAN'S INGRATITUDE

Allāh now mentions the things that He has created, that are apparent before all, and which benefit all. Allāh says:

(1) *"Allāh is He Who created the heavens and the earth..."*

(2) *"... and sends rain from the sky, thereby extracting fruits as sustenance for you." The rains and the growth of fruit and crops are by Allāh's command only.*

(3) *"He subjugated the ships for you so that they may travel over the oceans by His command. "Allāh taught man the skill of ship-building and navigating the seas. By virtue of these ships man is able to transport large loads across from continent to continent.*

(4) *"And He subjugated the rivers for you." If it were not for these rivers and streams, man would have to rely only on the rain to irrigate their crops, otherwise do so with great difficulty. In either event, he would have been greatly pained. These rivers also provide drinking water and allow transportation.*

(5) *"He subjugated the sun and the moon for you, the two being constantly in motion." The benefits of the sun are innumerable and researchers have enumerated many of them. The moon illuminates many a dark night and its soft glow is said to give colour to fruits.*

(6) *"He subjugated the day and the night for you." The night affords rest, while people are able to work during the day. The alternation and varying lengths of the day and the night are signs that denote the greatness of Allāh. One cannot imagine what chaos would reign if man experienced only night or only day.*

After mentioning all of these bounties, Allāh sums up by saying, *"And He grants you whatever you ask Him for. If you try to count Allāh's bounties, you will never be able to do so."* There are innumerable bounties that man is not even aware of. Within the human body there are a countless number of blood vessels, nerves



and tissues. Man, despite his exhaustive research is still unable to discover all the various functions and details of the human body.

Besides his own body, man enjoys many other bounties in the form of food and the various other creations of Allāh that are of use to him. The vegetation, animals, fish, trees, flowers, plants and the multitudes of other creation are all too numerous to even imagine. All these are from Allāh. Even the hairs upon the body are such a bounty that none can reproduce properly. When a person finishes recounting the benefits of every individual bounty of Allāh, he will still have countless others to be grateful for.

*"Indeed, man is extremely unjust and very ungrateful."* Man is unjust in that he utilises all of Allāh's bounties upon him and still disobeys Allāh. He even uses the same bounties to sin against Allāh.

Man does not express sufficient gratitude to Allāh and many are those who say that whatever they have is because of their own efforts. In this way they actually reject Allāh's favours to them. Allāh says in Surah Saba, *"Few of My bondsmen are thankful."* [Surah 34, verse 13]

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ  
 رَبِّ إِنَّهُمْ أَضَلُّنَا كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعْنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ  
 رَّحِيمٌ ﴿٣٥﴾ رَبَّنَا إِنِّي أَتَّكْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا  
 لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الشَّمَرَاتِ  
 لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٦﴾

(35) When Ibrahīm said, "O my Lord.' Make this city peaceful and safeguard my children and myself from worshipping idols." (36) "O my Lord.' Indeed these idols have misled many people. So whosoever will follow me, then he is certainly from me. And whosoever will disobey me, then surely You are Most Forgiving, Most Merciful." (37) "O our Lord! I have settled my children in a valley that cannot be cultivated, close to Your sacred house. O our Lord! So that they establish Salāh, so cause some hearts of people to be inclined towards them. And provide for them fruits for their sustenance so that they may be grateful."

**SAYYIDINA IBRAHĪM عَلَيْهِ السَّلَام SETTLES HIS FAMILY CLOSE TO ALLĀH'S HOUSE AND PRAYS THAT ALLĀH SAFEGUARDS THEM FROM POLYTHEISM (SHIRK)**

Sayyidina Ibrahīm عَلَيْهِ السَّلَام migrated from his homeland when the people refused to accept his message of oneness of Allāh (*Tauhid*) and wanted to kill him. He left for Syria (*Shām*) with his wife Sarah, who was his cousin. En route a king attempted to seduce her, but Allāh caused him to become paralysed each time he advanced towards her. Eventually he set her free and gave her a slave

woman as a gift. This slave woman was called Hājara, and Sarah عليه السلام gave her as a concubine to Sayyidina Ibrāhīm عليه السلام.

Sayyidina Ibrāhīm عليه السلام became the father of Sayyidina Is'hāq عليه السلام from Sayyidah Sarah عليها السلام and Sayyidina Isma'il عليه السلام was born to Sayyidah Hājar عليها السلام. Allāh instructed Sayyidina Ibrāhīm عليه السلام to leave Sayyidah Hājara and the infant Isma'il عليه السلام in Makkah. When he brought them there, he made the du'ā, "O my Lord! Make this city peaceful and safeguard my children and myself from worshipping idols."

He then prayed, "O my Lord! Indeed these idols have misled many people. So whosoever will follow me, then he is certainly from me. And whosoever will disobey me, then surely You are Most Forgiving, Most Merciful."

Sayyidina Ibrāhīm عليه السلام then supplicated, "O our Lord! I have settled my children in a valley that cannot be cultivated, close to Your sacred house. O our Lord! So that they establish Salāh, so cause some hearts of people to be inclined towards them." In this du'ā he prayed that Allāh guide his progeny to be steadfast upon religion (D'in). Since Salāh is the most important act after Belief (Imān), he mentioned it only. Thereby, he meant all other acts of religion (D'in) as well.

After praying for their spiritual safeguarding, he then prayed for their well being in this worldly existence. He said, "And provide for them fruits for their sustenance so that they may be grateful."

Allāh accepted these du'ās. Allāh made Sayyidina Isma'il عليه السلام and his progeny believers and leaders of others. Others were attracted to Makkah and Allāh provided an abundance of provisions. The produce of the entire world comes to Makkah and the millions of pilgrims (Hujjaj) and people performing Umrah benefit from it.

Allāh says in Surah Qasas, "Have We not granted them a peaceful Haram, to which the fruit of everything is attracted as a provision from Us?" [Surah 28, verse 57]

The fertile town of Tā'if, close to Makkah has always supplied the people of Makkah with their necessary food, in addition to all the imported foods. There can scarcely be a fruit on earth that has not been taken to Makkah.

Ulama mention that the word "fruit" refers not only to the fruit that is borne on a tree. They say that the fruit (produced article) of every machine and industry are also implied. In this way every manufactured article also reaches Makkah.

Sayyidina Ibrāhīm عليه السلام left his wife with a bag of dates and a waterbag. As he turned to leave, Sayyidah Hājara عليها السلام asked him where was he going, but he did not reply. Upon the third query, she asked him whether he was acting according to Allāh's command. When he replied in the affirmative, she declared that Allāh would not allow them to be destroyed in that event.

Eventually, their supply of food and water was exhausted. The incident is well known that she ran seven times to and fro between Safa and Marwa in search of water. Then Allāh caused the well of Zam Zam to gush forth for them. Thereafter, the tribe of Jurhum arrived on the scene and settled there. They were the first realization of "cause some hearts of people to be inclined towards them."

Sayyidina Ibrāhīm عليه السلام used to visit his son who eventually married. Thereafter, father and son built the Ka'ba together at the site where it stood before being raised to the heavens when the floods struck during the time of Sayyidina Nūh عليه السلام. Because of the fact that the place where he left his wife and child was close to the site of the Ka'ba, Sayyidina Ibrāhīm عليه السلام made the du'ā, "O our Lord! I have settled my children in a valley that cannot be cultivated, close to Your sacred house."

Sayyidina Ibrāhīm عليه السلام made the above prayers to Allāh at a place from where he could see the site of the Ka'ba, but not his wife and child. Although he knew that the Ka'ba was to be built there, he did not know the exact location. Therefore, Allāh showed him the location, as mentioned in a verse of Surah Hājj where Allāh says, "When We showed Ibrāhīm the location of the house..." [Surah 22, verse 26]

The progeny of Sayyidina Isma'īl عليه السلام remained believers for some time. However, they also succumbed to the plot of Satan (*Shaytān*) and took to idolatry. They even placed their idols in the Ka'ba itself. Eventually, Allāh sent Sayyidina Muhammad صلى الله عليه وسلم who was from their lineage, to them. The Holy Prophet صلى الله عليه وسلم then eradicated polytheism (*shirk*).

## THE CONCERN THAT ONE'S CHILDREN ARE CONSCIOUS OF SALĀH IS A QUALITY OF THE HOLY PROPHETS

Sayyidina Ibrāhīm عليه السلام included the phrase in his supplication (*du'ā*), "O our Lord! So that they establish Salāh...." This denotes that he was concerned that his offspring pay heed to their Salāh. Later in verse 40 he also makes the supplication (*du'ā*), "O my Lord! Make me one who establishes Salāh, and my progeny as well." He was concerned about his own Salāh, as well as that of his later generations.

Nowadays people are careless about the spiritual condition of their children. They do not care to enrol them in the institutions of religion (*D'īn*), but are particular to see that they receive secular education. They care for the worldly well being of their children, but are destroying them for the Hereafter.

Sayyidina Ibrāhīm عليه السلام prayed that Allāh makes his progeny spiritual leaders, as indicated by the supplication (*du'ā*) for people's hearts to be inclined towards them. As a result, Allāh made His final Holy Prophet صلى الله عليه وسلم from the progeny of Sayyidina Ibrāhīm عليه السلام.

"And provide for them fruits for their sustenance so that they may be grateful." This supplication (*du'ā*) teaches us that it is not contrary to piety that a person prays for the worldly well being of his children. Of course, priority must be given to their spiritual well being. It is also learnt that gratitude should be paramount in one's mind. This should be practised and taught to one's children as well.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا تُخْفِي وَمَا تُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

38 الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ  
 39 رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ 40 رَبَّنَا اغْفِرْ  
 لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ 41

(38) "O our Lord! Indeed You know what we conceal and what we disclose. Nothing in the heavens and the earth is hidden from Allāh." (39) "All praise be to Allāh, Who has gifted me with Isma'īl and Is'hāq despite old age. Undoubtedly, my Lord hears all prayers." (40) "O my Lord! Make me one who establishes Salāh, and my progeny as well. O my Lord! Accept my prayer." (41) "Our Lord! Forgive me, my parents and the believers the day when reckoning shall commence."

**SAYYIDINA IBRAHĪM عليه السلام THANKS ALLĀH FOR GRANTING HIM CHILDREN AT AN OLD AGE AND PRAYS THAT ALLĀH MAKES HIM AND HIS PROGENY ESTABLISH SALĀH**

Sayyidina Ibrahīm عليه السلام made the supplication (du'ā), "O our Lord! Indeed You know what we conceal and what we disclose. Nothing in the heavens and the earth is hidden from Allāh." Just as Allāh is aware of the actions of man, He also has perfect knowledge of their intentions.

Thereafter, Sayyidina Ibrahīm عليه السلام expresses his gratitude to Allāh, when he says, "All praise be to Allāh, Who has gifted me with Isma'īl and Is'hāq despite old age. Undoubtedly, my Lord hears all prayers." Sayyidina Ibrahīm عليه السلام referred to the du'ā (prayer) he made to Allāh, when he previously prayed to Allāh saying, "O my Lord! Grant me a son from amongst the pious." [Surah Sāffāt (37), verse 100]

He continued to supplicate, "O my Lord! Make me one who establishes Salāh, and my progeny as well. O my Lord! Accept my prayer. O our Lord! Forgive me, my parents and the believers the day when reckoning shall commence."

At this juncture, the question arises that how could Sayyidina Ibrahīm عليه السلام pray for his parents when they were idolators? The detailed reply to this question was discussed in the commentary of verse 114 of Surah Taubah (Surah 9), where Allāh says, "Ibrahīm only sought forgiveness for his father because of a promise that he had made to him. When it became clear to him that his father was Allāh's enemy, he exonerated himself from him."

He prayed for his father's forgiveness while he still hoped that his father would become a believer (Mu'min). However, when this hope was lost, he desisted from praying for him. Sayyidina Ibrahīm عليه السلام also prays for his mother in the above verse. If she were not a believer, then the same reply will apply to her as was given with regard to his father.

وَلَا تَحْسَبَنَّ اللَّهَ غَفِيلاً عَمَّا يَعْمَلُ الْظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ

42) الْأَبْصُرُ مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ 43)  
 وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِنا إِلَى أَجَلٍ قَرِيبٍ  
 نَحْبُ دَعَوْتِكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ  
 زَوَالٍ 44) وَسَكَنْتُمْ فِي مَسْكِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ  
 كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ 45) وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ  
 اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ 46) فَلَا تَحْسَبَنَّ اللَّهَ  
 مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ 47)

(42) Never think that Allāh is unaware of what the oppressors perpetrate. He is only granting them respite until a day when gazes will be fixed upwards... (43) They will running with their heads fixed upwards, their gazes never returning to them. And their hearts will be empty. (44) Warn people of a day when punishment will afflict them, and the oppressors will say, "O our Lord! Grant us respite for a short while. We shall accept Your call and follow the messengers." "Did you not swear on oath before this that you shall never be displaced (from this world)?" (45) You lived in the homes of those who oppressed themselves and it was clear to you how We dealt with them. And We even cited examples for you. (46) They plotted their plots, but their plots rest with Allāh, even though mountains could be displaced by their plots. (47) Never think that the Allāh will breach His promise to His messengers. Indeed Allāh is Mighty, Able to take vengeance.

## A SCENE OF JUDGMENT DAY (QIYĀMAH) AND THE OPPRESSORS WILL REQUEST LEAVE WHEN THEY SEE THE PUNISHMENT

Despite the tireless efforts of the Holy Prophet صلى الله عليه وسلم, many of the polytheists refused to accept his message and, because they were not immediately punished, they asked why Allāh's punishment was not afflicting them for their disbelief. This attitude was also influencing others. Therefore, Allāh revealed the verse, "Never think that Allāh is unaware of what the oppressors perpetrate. He is only granting them respite until a day (the Day of Judgement) when gazes will be fixed upwards. They will running with their heads fixed upwards, their gazes never returning to them. And their hearts will be empty."

The author of "Ruhul Ma'āni" writes that the above verse is addressed to all of mankind, even though it may appear that it is addressed to the Holy Prophet صلى الله عليه وسلم because it is not possible that the Holy Prophet صلى الله عليه وسلم could have thought this.

Allāh then describes the scene of judgment day (Qiyāmah) further when He says, "Warn people of a day when punishment will afflict them, and the oppressors will say, 'O our Lord! Grant us respite for a short while. We shall accept Your call and follow

the messengers.'

The reply will be given thus, "Did you not swear on oath before this (i.e. in the world) that you shall never be displaced (from this world)?" When these people were given the message of Islām and told about judgment day (Qiyāmah), they refused to believe and swore that they would never leave this world. They thought that they would never be resurrected.

Although the message of the Prophets عليهم السلام was sufficient for people to take heed, yet Allāh also showed them various signs by way of the previous nations. Reminding them of this on the Day of judgment (Qiyāmah), Allāh will tell them, "You lived in the homes of those who oppressed themselves and it was clear to you how We dealt with them. And We even cited examples for you." Despite all of this, they still refused to accept. They will therefore not be granted further respite.

Allāh continues to say, "They plotted their plots, but their plots rest with Allāh, even though mountains could be displaced by their plots." The disbelievers (kuffār) made extremely elaborate plots to harm the Prophets عليهم السلام and the believers (Mu'minin). They exhausted their resources in these plots, but Allāh still caused them to fail.

Allāh states further, "Never think that the Allāh will breach His promise to His messengers." Allāh has made the promise in Surah Ghāfir that "We shall definitely assist Our messengers and those who believe in this worldly life, as well as on the Day when witnesses will stand (i.e. on the Day of Judgement)." [Surah 40, verse 51]

Allāh is perfectly capable of assisting them because "Indeed Allāh is Mighty, Able to take vengeance."

يَوْمَ تَبْدُلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾ وَتَرَى  
الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُمْ مِنْ قِطْرَانٍ تَقَعْنَ وَجُوهَهُمْ  
النَّارُ ﴿٥٠﴾ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾ هَذَا بَلَاغٌ  
لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿٥٢﴾

(48) The day when the earth will be changed into another earth, and the skies (will also be changed). They will then present themselves before Allāh, the One, the Powerful. (49) On that day you will see the criminals shackled together in fetters. (50) Their garments will be of tar and the Fire will cover their faces. (51) So that Allāh may punish every soul for what it had earned. Indeed Allāh is swift in reckoning. (52) This is a message for people so that they are warned by it and so that they know that He is but One deity, and so that the intelligent ones take heed.

**THE EARTH AND THE SKIES WILL BE CHANGED ON THE DAY OF JUDGMENT (QIYĀMAH) AND THE SINNERS WILL BE IN A MOST MISERABLE CONDITION**

Allāh says, "The day when the earth will be changed into another earth, and the

skies (will also be changed).” The author of “Ruhul Ma’āni” writes that both the substance and the qualities of the sky and earth will be changed on the Day of judgment (Qiyāmah). He quotes from Sayyidina Abdullāh bin Abbās رضى الله عنه that there will be certain additions and some omissions made to the earth. He says that the hills, mountains, depressions, trees and other things will be removed so that the earth becomes flat like a piece of leather. He adds that the sky will be changed in a manner that the sun, moon and stars will all be removed.

Allāh says in Surah TāHā, “They ask you about the mountains. Say, ‘My Lord shall completely remove them leaving the earth as a barren plain on which you will not see any protrusions, nor any depressions.’” [Surah 20, verses 105-107]

Allāh says in Surah Zumar, “They have not revered Allāh as he deserves to be revered, whereas the entire earth will be in His grasp on the Day of judgment (Qiyāmah) and the skies will be folded in His right hand. He is Pure and Exalted above all that they ascribe as partners to Him.” [Surah 39, verse 67]

Says Allāh in Surah Anbiya, “The day when We will fold the skies like the folding of written scrolls. As We initiated the first creation, We shall return it. This is a binding promise upon Us. We are undoubtedly the Ones Who can do.” [Surah 21, verse 104]

A verse in Surah Hāqa reads, “When the trumpet will be blown once and the earth and mountains lifted and both will at once be shattered to pieces. On that day the occurrence shall transpire. The sky will be rent asunder and will be frail on that day.” [Surah 69, verses 13-16]

Allāh says in Surah Ma’ārij, “The day when the sky will be like the burnt residue of oil and the mountains like flakes of wool.” [Surah 70, verses 8, 9]

He says in Surah Takwīr, “When the sky will be opened.” [Surah 81, verse 11]

In a verse of Surah Inshiqāq, Allāh says, “When the sky will be rent asunder. It will hearken to its Lord and rightly should. When the earth will be stretched out and casting out whatever is within her, will become empty. It will hearken to its Lord and should rightly do so.” [Surah 84, verses 1-5]

Sayyidina Sahl bin Sa’d رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, “On the Day of Judgement, people will be gathered on a white plain, the colour of which will be tinted brown to look like bread dough. There will not be any signs on it.” [Bukhari]

Sayyidina Abu Sa’id رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, “The earth will be made into baked bread on the Day of Judgement. The Great Allāh will toss it about like how you toss about your bread on a journey. This earth will be the first thing presented to the people of Jannah to eat.” [Bukhari]

Sayyidah Ayshah رضى الله عنها reported that she enquired from the Holy Prophet صلى الله عليه وسلم as to where people will be on “The day when the earth will be changed into another earth, and the skies.” The Holy Prophet صلى الله عليه وسلم replied that everyone will be on the bridge of Sirāt.

While the above verses and Ahadith denote that the qualities of the earth will be changed, the last hadith of Sayyidah Ayshah رضى الله عنها denotes that the very substance of the earth will be changed.

"Ruhul Ma'āni" quotes Ibn Ambāri رحمه الله عليه as saying that the sky will be changed constantly. It will be folded, appear as the burnt residue of oil and even appear like red hide.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه has mentioned that the earth will be white on the Day of Judgement, as if it is plated with moonlight. He said that no blood would have been spilled on it and sin committed on it.

The possibility exists that the earth will also undergo various transformations like the sky. Initially its qualities will be changed [as mentioned by Sayyidina Abdullāh bin Abbās رضى الله عنه]. Then its substance will be changed after it has testified against people [as mentioned in verse 4 of Surah Zilzāl (Surah 99)].

Allāh continues to say, "*They will then present themselves before Allāh, the One, the Powerful.*" They will all appear to be judged.

Thereafter Allāh describes the plight of the sinners. He says, "*On that day you will see the criminals shackled together in fetters.*" All those who shared the same beliefs of disbelief (*kufr*) will be shackled together because they were allies to each other in the world.

"*Their garments will be of tar...*" The Arabic word "*Qatirān*" (translated as "tar") is actually the sap of a particular tree. It is applied to the rash of camels, causing the rash to burn out. This is similar to the practice of applying sulphur to soothe a rash. This 'Qatirān' is extremely flammable and stings the skin.

Therefore, the bodies of the sinners will be coated with this so that the fire of Hell will burn them more rapidly. Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that 'Qatirān' refers to molten copper.

Sayyidina Abu Mālik Ash'ari رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "If the woman who screams and wails upon the death of a person does not repent before her death, she will be resurrected on the Day of Judgement with a garment of Qatirān and a garment of rash." (This Qatirān will cause her rash to become unbearable). [Muslim]

".....and the Fire will cover their faces." Although the fire will consume their entire bodies, the face is specifically mentioned because it is the pride of one's body. Surah Humaza says that the fire will "*reach their hearts.*" Here the pride of the inner self is specifically mentioned.

All this will be inflicted upon the disbelievers (*kuffār*) "*So that Allāh may punish every soul for what it had earned. Indeed Allāh is swift in reckoning.*" Although the reckoning will be swift, people will think that their wait is endless because they will not be able to relax in between because of their apprehension. ["Ruhul Ma'āni" v. 13 p. 358]

"*This is a message for people so that they are warned by it and so that they know that He is but One deity, and so that the intelligent ones take heed.*" People should take heed of Allāh's majesty and powers and refrain from beliefs of polytheism (*shirk*). They should reflect upon the fact that they are living in places where previous nations were destroyed because of similar beliefs of polytheism (*shirk*). This would prompt them to mend their ways.



## PART FOURTEEN

## سورة الحجر

Makkan	Surah Al-Hijr	Verses 99
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ﴿١﴾ رَبِّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا  
 مُسْلِمِينَ ﴿٢﴾ ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾ وَمَا  
 أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ﴿٤﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا  
 يَسْتَخِرُونَ ﴿٥﴾

In the name of Allāh, the Most Beneficent, the Most Merciful.

(1) Alif Lām Rā. These are the verses of the Book and the clear Qur'ān. (2) Many a time the disbelievers will wish that they were Muslims. (3) Leave them to eat, to enjoy and to let their hopes make them negligent. Soon they will come to know. (4) There was an appointed term for every town that We destroyed. (5) No nation can overtake their term, nor can they defray it.

### THE DISBELIEVERS (KUFFĀR) WILL WISH THAT THEY WERE MUSLIMS

This Surah derives its name from a verse in its 80th verse that speaks of the people of Hijr. Allāh begins the Surah by declaring, "These are the verses of the (complete) Book and the clear Qur'ān." Other verses of the Qur'ān have also termed the Qur'ān as a 'clear' book. This is so because the Qur'ān clearly explains its subject matter beyond doubt. The author of "Ma'ālimut Tanzil" writes that the Qur'ān clearly explains the Lawful (Halāl) from the Unlawful (Harām) and the truth from falsehood. The word "Book" also refers to the Qur'ān, but has been added to denote that the Qur'ān is in the form of a written book before man.

"Many a time the disbelievers will wish that they were Muslims." Although the disbelievers (kuffār) mock the Muslims in this world, when they are confronted by Allāh's punishment in the Hereafter, they will yearn that they were also

Muslims so that they could be saved from Hell.

“Ma’ālimut Tanzīl” reports from Sayyidina Abu Mūsa رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, “When the people of Hell will be condemned to Hell, they will see some Muslims also in Hell. They will ask them whether they were Muslims and what was the use of their Imān since they are also in Hell. The Muslims will reply that they were sent to Hell on account of their sins. Thereafter Allāh will forgive these Muslims and order that every Muslim should be removed from Hell. The Muslims will then be removed. All of this will be because of Allāh’s mercy and grace. Seeing this the disbelievers (*kuffār*) will wish that they were also Muslims.”

“Ruhul Ma’āni” (v. 14 p.4) has also reported this hadith from Sayyidina Jābir and Abu Sa’id رضى الله عنه. Their narrations report that the Holy Prophet صلى الله عليه وسلم recited the above verse after stating the hadith.

“Leave them to eat, to enjoy and to let their hopes make them negligent.” Allāh informs the Holy Prophet صلى الله عليه وسلم that he should not be distressed about their condition if they do not believe. He should let them to be for “Soon they will come to know (their plight when their actions are reckoned).”

“There was an appointed term for every town that We destroyed.” They were all destroyed when their term expired. Emphasising this point in different words, Allāh says, “No nation can overtake their term, nor can they defray it.” This verse rules out the possibility of any future nations thinking that they would be able to escape.

وَقَالُوا يَتَّخِذُ الَّذِي نَزَّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَوْ مَا تَرَيْنَا بِالْمَلَكَةِ إِن  
كُنْتَ مِنَ الصَّادِقِينَ ﴿٧﴾ مَا نُنْزِلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾  
إِنَّا خَشْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

(6) They said, “O you upon whom the Qur’ān has been revealed! You are certainly insane!” (7) “Why do you not come with angels if you are truthful?” (8) We send the angels only with the decision, and then they will not be granted respite. (9) Without doubt We have revealed the Reminder and We shall certainly be its protectors.

## ALLĀH IS THE PROTECTOR OF THE QUR’ĀN

Quoting those who refuted the Prophethood of the Holy Prophet صلى الله عليه وسلم, Allāh says, “They said, ‘O you upon whom the Qur’ān has been revealed! You are certainly insane!’” They said this to the Holy Prophet صلى الله عليه وسلم mockingly because they never believed in him as a Prophet.

They said further, “Why do you not come with angels (to testify your Prophethood) if you are truthful (in your claim as being the Prophet)?”

Allāh replies to them by saying, “We send the angels only with the decision, and then (if they still refuse to believe) they will not be granted respite.” Then they will

be afflicted by Allāh's punishment. Therefore, they were asking for their own destruction by asking for angels to come down.

*"Without doubt We have revealed the Reminder (the Qur'ān) and We shall certainly be its protectors."* Allāh informs those who rejected the Qur'ān that it will remain as the truth even though they wish to refute it. The disbelievers (*kuffār*) also used to say that the Qur'ān is not from Allāh and, if it is, it will not last very long. Allāh replies to this remark of theirs as well, by declaring that He shall be the One to preserve it until eternity.

In this verse Allāh Himself assumes the responsibility of safeguarding the Qur'ān. He did not leave its preservation to the scholars of Islām, like He did with the Torah and the Injil, as Allāh says in verse 44 of Surah Ma'idah, *"and the scholars (from the Bani Isrā'īl also judged therewith) because they were instructed to preserve Allāh's Book and they were witnesses to it."*

The Qur'ān is safeguarded from all types of additions, omissions, alterations and adulterations. Every period of time produces many people who memorised the Qur'ān and were knowledgeable about the various forms of recitation. It is because of this that the same Qur'ān that was recited by the Holy Prophet صلى الله عليه وسلم is recited today. Muslims are so particular about the recitation of the Qur'ān that even if an 80 year old person recites incorrectly, a nine year old would correct him and vice versa.

Friend and foe alike will attest to the fact that every Qur'ān that was written throughout the centuries has never differed with any other in any way. They all contain that same verses, letters, Surahs and sequence.

Some ignorant people object that the various forms of recitation (*Qirā'ah*) differ. They fail to understand that all these forms of recitation have been reported from the Holy Prophet صلى الله عليه وسلم himself and all form part of the Qur'ān.

Others object to the abrogation that occurred in the Qur'ān. This objection is also of no consequence since these were made by Allāh Himself and none were made after the demise of the Holy Prophet صلى الله عليه وسلم.

Allāh has safeguarded the Qur'ān from all types of people, even from the Satans (*Shayātīn*). Allāh says, *"No falsehood can approach it from the front or from the back. It is a revelation from the Wise, Who is Most Worthy of praise."* [Surah HāMim Sajdah (41), verse 42]

## THE RAWĀFIDH DO NOT BELIEVE IN ALLĀH'S PROMISE TO PROTECT THE QUR'ĀN BY CLAIMING THAT IT WAS ALTERED

The Qur'ān has been established as a miracle for all times and eras. The challenge to produce even a single Surah like those of the Qur'ān has not been met up to this day. Another aspect of its miraculous nature is that it has been preserved in its pristine purity until today, and shall remain likewise until eternity. It is tragic that certain groups like the Rawāfidh who claim to be Muslims, believe that the Qur'ān was changed. The responsibility rests with them then, that they should try to produce a Surah like any of those in the Qur'ān, since they claim that parts of it were written by men. If they are unable

to meet the challenge then (according to verse 24. of Surah Baqarah) they should 'fear that Fire, the fuel of which is men and stones.'

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾ كَذَلِكَ نَسْلُكُهُمْ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِ ۖ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾ وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ مَسْحُورُونَ ﴿١٥﴾

(10) Undoubtedly we have sent messengers before you to the previous groups.

(11) They ridiculed every one of the messengers that came to them. (12) Thus do We make their mockery progress in their hearts. (13) They do not believe in it (the Qur'ān) though the ways of the previous people have passed. (14) If We open to them a door of the sky and they climb it during the day... (15) ..... they will say, "Our eyes have merely been mesmerised. Indeed we are a bewitched people."

### THE PREVIOUS NATIONS ALSO RIDICULED THEIR PROPHETS عليهم السلام. THE REJECTERS WILL NOT BELIEVE EVEN IF A DOOR TO THE HEAVENS IS OPENED FOR THEM

Allāh consoled the Holy Prophet صلى الله عليه وسلم with the verse, "Undoubtedly we have sent messengers before you to the previous groups. They ridiculed every one of the messengers that came to them." Therefore, the behaviour of the polytheists of Makkah are nothing new.

"Thus do We make their mockery progress in their hearts." Allāh caused their mockery to penetrate their own hearts, thereby depriving them of Belief (Imān). They were eventually destroyed and, according to Allāh's divine plan, the Polytheists of Makkah were also to be defeated.

"They do not believe in it (in the Qur'ān) though the ways of the previous people have passed." They still ask for miracles without the intention of believing them. They have sunk so deep in their obstinacy that even "If We open to them a door of the sky and they climb it during the day, (then instead of believing) they will say, 'Our eyes have merely been mesmerised. Indeed we are a bewitched people.'"

Instead of believing, they will write off the miracle as magic. When a nation refuses to believe despite being shown a miracle, they will never be blessed with Imān.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَرَآيَتْهَا لِلنَّظِيرِ ﴿١٦﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾ إِلَّا مَنْ أَصْرَقَ السَّمْعَ فَآتَبَعَهُ شَهَابٌ مُمْدِنٌ ﴿١٨﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُمْ

لَمْ يَرَوْفِينَ ﴿٢٠﴾ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾  
وَأَرْسَلْنَا الرِّيحَ لَوْفِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾  
وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ  
عَلِمْنَا الْمُسْتَخْرِينَ ﴿٢٤﴾ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُمْ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾

(16) Verily We have placed stars in the sky and beautified it for spectators. (17) And We have safeguarded it from every accursed Devil (Shaytān). (18) Except the one who steals a hearing. A clear flame pursues him. (19) We have spread out the earth, placed mountains on it and caused a specified quantity of every variety to grow. (20) We have placed the amenities of life on earth and We have created those things that you do not provide for. (21) We have with Us the treasures of all things and We reveal them only in stipulated quantities. (22) We send the winds that fill the clouds with water, then send rains from the sky with which We feed you. You cannot accumulate this much water (by yourselves). (23) Without doubt, it is We Who give life and death, and We will be the successors. (24) Indeed, We know those of you who are first and those of you who follow after. (25) Certainly your Lord shall gather all of them. Verily He is The Wise, The All Knowing.

## THE STARS DECORATE THE SKY AND ARE USED TO PELT THE DEVILS (SHAYĀTĪN)

In these verses Allāh describes many natural wonders that He has created. Allāh says, "Verily We have placed stars in the sky and beautified it for spectators."

Allāh say in Surah Mulk, "Verily We have beautified the nearest sky with lanterns (the stars), and made them a means of pelting the devils (Shayātīn). We have prepared for them the punishment of the Blaze." [Surah 67, verse 5]

Allāh describes in more vivid detail in Surah Sāffāt, "Verily, We decorated the sky of this world with the adornment of the stars as a protection from every rebellious devil (Shaytān). They cannot eavesdrop on those (angels) of the upper heights and are pelted from every direction. (They are) Repelled and shall have an eternal punishment. Save for the one who snatches something, then a flaming spark pursues him." [Surah 37, verses 6-10]

Besides what has been quoted above, the stars are also used as navigational aids. Allāh says in Surah Nahl, ".... and they are guided by the stars." [Surah 16, verse 16]

Bukhari reports from Sayyidina Qatādah رحمه الله عليه that the stars have been created for three purposes:

- (1) To beautify the sky.
- (2) To pelt the Devils (Shayātīn).
- (3) As signs by which travellers may be guided at night.

He adds that whoever uses the stars for any other purpose has erred, destroyed his share (life) and pursued something about which he has no knowledge. Here he was referring to the astrologers.

## THE MEANING OF "BURŪJ"

We have translated the Arabic word "Burūj" to mean the stars. This is the most apt meaning and conforms to the above verse of Surah Mulk that describes their function of beautifying the sky. However, other commentators have interpreted the word to mean the twelve signs of the zodiac. In our opinion, this interpretation is erroneous since these have been initiated and named by the philosophers. They cannot be used to pelt the Devils (*Shayātīn*).

*"And We have safeguarded it from every accursed Devil (Shaytān). Except the one who steals a hearing. A clear flame pursues him."* This has been more clearly described in the above verse of Surah Sāffāt, where Allāh says, *"They (the Devils (Shayātīn) cannot eavesdrop on the higher heavens and (if they try) are pelted from every direction and chased away. (Then in the Hereafter) Theirs shall be an eternal punishment. Save for the one who snatches something, then a flaming spark pursues him."* It is learnt from this that when a Devil (*Shaytān*) attempts to eavesdrop, he is immediately driven away. However, if he is successful in hearing something, a flaming star is flung at him to kill him.

While this above verse of Surah Hijr describes the star as *"a clear flame's"* Surah Sāffāt describes it as *"a flaming spark"*. To understand the nature of these stars, it is necessary to keep the verse of Surah Mulk in mind where Allāh says that the stars are *"lanterns"* that have been placed in the sky for beautification and also serve to the purpose of missiles that are used to pelt the Shayātīn. It is therefore evident that the purposes of the stars are manifold. One may therefore not say that the verses contradict each other.

Sayyidah Ayshah رضى الله عنها narrates that some people asked the Holy Prophet صلى الله عليه وسلم to enlighten them with regard to fortune-tellers. The Holy Prophet صلى الله عليه وسلم replied, *"They are nothing."* It was then said that they sometimes do predict accurately. Thereupon the Holy Prophet صلى الله عليه وسلم said, *"That will be a statement that a Jinn has snatched up and whispered into his friend's ear, just as a fowl pecks. He then mixes it with over a hundred lies."* [Mishkāṭ p. 393]

[For more details one should refer to the commentary of the opening verses of Surah Jinn].

## THE EARTH, THE MOUNTAINS AND THE TREES CONTAIN SIGNS BY WHICH PEOPLE MAY RECOGNISE ALLĀH

*"We have spread out the earth, placed mountains on it..."* The earth is one of Allāh's great creations that is before everyone's eyes. Allāh says in Surah Luqmān, *"Allāh created the skies without any visible pillar, has placed mountains on earth so that it does not shake with you..."* [Surah 31, verse 10]

"Ruhul Ma'āni" (v. 14 p.29) reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that the earth was spread on water and it began to bob like a boat. Allāh

therefore placed mountains on it so that it stabilises.

Allāh says in Surah Naba, "Did We not make the earth a mat and the mountains as pegs?" The mountains stabilise the earth with Allāh's command. Otherwise, when judgment day (*Qiyāmah*) dawns, they will fly about.

Thereafter Allāh says that He "caused a specified quantity of every variety to grow." Everything grows according to Allāh's plan.

"We have placed the amenities of life on earth..." Man's necessities are all found on earth, allowing him to survive.

".... and We have created those things that you do not provide for." The author of "Ruhul Ma'āni" writes that Allāh has created for man all types of creatures that serve him. Allāh provides for all of them just as He provides for man himself.

"We have with Us the treasures of all things and We reveal them only in stipulated quantities." Allāh has control over all His creation. He sustains all of them and he stipulates when, where and how much to grant.

"We send the winds that fill the clouds with water, then send rains from the sky with which We feed you." Allāh causes the winds to fill the clouds that are then commanded by Him to shower its rain upon the areas that He desires. Man and all other creatures then derive benefit from it.

"You cannot accumulate this much water (by yourselves)." Man cannot cause the clouds to fill with water, nor can he cause the clouds to rain where he wills. Allāh sends these from His treasures. Once the rain falls, man can retain and store only a limited quantity of water, which will soon deplete. Allāh stores the water for man in the rivers and underground water table.

"Without doubt, it is We Who give life and death, and We will be the successors." Everything will come to an end besides Allāh. He will survive all His creation. Allāh says in Surah Maryam, "Without a shadow of doubt, We will be the inheritors of the earth and whoever is upon it and they will return to Us only." [Surah 19, verse 40]

All temporary owners will perish and only the True Master and Owner shall prevail. Allāh says in Surah Mu'min that when all will perish, Allāh will announce, "To Whom does all Kingdom belong today? To Allāh, the One, the Omnipotent." [Surah 40, verse 16]

"Indeed, We know those of you who are first and those of you who follow after." With regard to the interpretation of this verse, the author of "Ma'alimut Tanzil" (v. 3 p.48) has reported numerous opinions. Sayyidina Abdullāh bin Abbās رضي الله عنه says that "the first" refers to the deceased and those "who follow after" refers to the living. According to Sayyidina Mujāhid رحمه الله عليه "the first" refers to the previous nations, and those "who follow after" refers to the Ummah of the Holy Prophet صلى الله عليه وسلم.

Sayyidina Hasan رحمه الله عليه states that "the first" refers to those people who excel in virtue and obedience to Allāh, while those "who follow after" refers to those who lag behind in this regard. Another opinion says that "the first" refers to those who occupy the first few Saffs (rows of *Salāh*), and those "who follow after" refers to those occupying the other Saffs (rows). The general nature of the verse

includes all these interpretations, and Allāh has knowledge of all the people mentioned above.

"Certainly your Lord shall gather all of them. Verily He is The Wise, The All Knowing." No soul will escape resurrection since Allāh is aware of all people, past, present and future.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٦﴾ وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِيقٌ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُمُ سَاجِدِينَ ﴿٢٩﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾ قَالَ يَتَّبِعْ إِبْلِيسَ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾ قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِشَيْءٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٣٣﴾ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾ وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾ قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنْ الْفَاوِينَ ﴿٤٢﴾ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾ لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾

(26) Indeed we created man out of melodious sand derived from dark decomposing clay. (27) And the Jinn We created before out of Fire derived from a scorching wind. (28) When your Lord said to the angels, "I am creating a human out of melodious sand derived from dark decomposing clay." (29) "So when I have completed him and blown My spirit into him, then fall in prostration to him." (30) Every one of the angels prostrated... (31) except Iblis. He refused to be of the prostrated ones. (32) Allāh said, "O Iblis! What ails you that you are not of the prostrated ones?" (33) He replied, "I shall not prostrate to a human that You created out of melodious sand derived from dark decomposing clay." (34) Allāh said, "Go from here, for you are indeed outcast." (35) "You shall be accursed until the day of judgment (Qiyāmah)." (36) He said, "Grant me respite until the day when they will be resurrected." (37) Allāh said, "You are of those granted respite... (38) ... until an appointed time." (39) He said, "My Lord! Because You have sent me astray, I will certainly beautify things for them on earth and lead them all astray." (40) "Except Your chosen bondsmen from them. (41) Allāh said, "This is the straight path that leads to Me." (42) "Indeed you will have no sway



over My bondsmen, except those deviant ones who follow you." (43) "Verily Hell is their promised abode." (44) "It has seven doors. Each door shall have a stipulated share of them."

### IBLĪS DISOBEYS THE COMMAND TO PROSTRATE, IS CURSED AND REQUESTS TO BE ALLOWED LIFE UNTIL JUDGMENT DAY (QIYĀMAH)

These verses speak of Allāh's command to the angels to prostrate before Sayyidina Ādam عليه السلام. The all complied with the command except Iblis. In the above verse Allāh refers to Sayyidina Ādam عليه السلام as a "human," whereas his name is mentioned in Surah Baqarah, Surah A'rāf Surah Bani Isra'il and several other Surahs.

The word 'Insān' (man) is derived from the root word 'uns' ('affection' or 'coexistence'). Thus, he has been termed 'insān' because no man can live in isolation and man requires to coexist with other people, sharing their affection. The word 'insān' refers to all the progeny of Sayyidina Ādam عليه السلام, be they male or female.

Another Arabic term used for man is 'bashar.' The word literally means 'skin.' It is used for man because, unlike other animals, his skin is not completely covered in hair. Excluding his head, most of the skin on his body is visible.

### THE MEANING OF "MELODIOUS SAND DERIVED FROM DARK DECOMPOSING CLAY"

Surah Mu'min mentions that man was created from soil, while Surah Sād and the above verse (26) of Surah Hijr mention that it was clay. The above verse states that man was made out of "*melodious sand derived from dark decomposing clay.*" In Surah Rahmān Allāh says that He "*created man from melodious sand...*"

The fact is that water was mixed with soil, turning it into clay. Then this clay was left until it began to decompose and become dark in colour. Thereafter the mould of Sayyidina Ādam عليه السلام was cast with this. When the mould set and dried, it became like potted clay that has a melodious sound when struck. The various verses of the Qur'ān individually refer to these various stages in man's creation.

"And the Jinn We created before out of Fire derived from a scorching wind." This verse refers to the creation of the first Jinn. Some commentators say that he was Devil (Iblis), but this is not proven. The book "*Ākāmul Marjān*" reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that the first Jinn created was called Sūmi. All the Jinn were his progeny.

The same book mentions that the Jinn lived on earth two thousand years before the creation of man. According to another narration, the period was forty years. Eventually they spread so much corruption on earth, that they killed their king (or the Holy Prophet according to others) called Yusuf.

The angels referred to these Jinn when they asked Allāh, "*Will You place on earth someone who will cause anarchy there and spill blood?*" [Surah Baqarah (2), verse 30]

In Surah Rahmān Allāh says that He created the Jinn from "pure leaping fire" that is smokeless. By combining this verse with the above verse of Surah Hijr, it is deduced that they were created from such a fire that cannot be seen. The word 'Samūm' ('a scorching wind') is derived from a root word that means 'poison.' It is for this reason that Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that the wind from which the Jinn were created is so hot that it can kill.

Because "was from the Jinn", he refused to prostrate to Sayyidina Ādam عليه السلام. His reason was, as he says in Surah A'rāf, "I am better than him! You have created me from fire and created him from clay." He deemed fire to be superior to clay, but in reality, mud is superior because it is constructive, while fire is destructive.

## DEVIL IBLĪS REFUSES TO PROSTRATE

"When your Lord said to the angels, 'I am creating a human out of melodious sand derived from dark decomposing clay. So when I have completed him and blown My spirit into him, then fall in prostration to him.'" This prostration was not for worship, but to show respect. This is not permissible in the Shari'ah of Sayyidina Muhammad صلى الله عليه وسلم even though the prostration is only to show respect.

Consequently, "Every one of the angels prostrated except Iblīs. He refused to be of the prostrated ones." Even though Iblīs was a Jinn, he lived with the angels. The command to prostrate was given to him as well, as is clearly mentioned in verse 12 of Surah A'rāf (Surah 7).

"Allāh said, 'O Devil (Iblīs)! What ails you that you are not of the prostrated ones?'" With pride brimming in his heart, Devil (Iblīs) replied, "I shall not prostrate to a human that You created out of melodious sand derived from dark decomposing clay."

According to a verse in Surah Bani Isrā'il, he replied. 'Should I prostrate to one whom You have created from mud?' [Surah 17, verse 61]

"Allāh said, 'Go from here, for you are indeed outcast. You shall be accursed until the day of judgment (Qiyāmah).'" It is obvious that after the Day of Judgement he will be accursed as well since he will die as a disbeliever (kāfir).

## THE ACCURSED NATURE OF DEVIL (IBLĪS)

After being cursed, Devil (Iblīs) was not repentant but rather accepted his plight as being accursed by Allāh. Instead of pleading with Allāh for forgiveness, he swore to mislead man. "He said, 'Grant me respite until the day when they will be resurrected.' Allāh said, 'You are of those granted respite until an appointed time.'" The author of "Ruhul Ma'āni" writes that the "appointed time" refers to the time when the trumpet will be blown for the first time on the Day of Judgement. This interpretation has been reported from Sayyidina Abdullāh bin Abbās رضى الله عنه and is the opinion of the majority of commentators.

"Ruhul Ma'āni" reports from Sayyidina Ka'b Aḥbār رحمه الله عليه that after the trumpet is blown the first time, Allāh will instruct the angel of death to extract the soul of devil (Iblīs). Seeing the angel of death, Devil (Iblīs) will scramble to the east and then to the west. Wherever he goes, he will find the angel before him. He will then dive into the ocean, but it will reject him. The same will happen to

him when he will attempt to seek refuge inside the earth. He will not be able to hide anywhere. Eventually, the angels with the angel of death will grab hold of him. He will then continue to suffer the pangs of death until Allāh wills his death.

## IBLĪS PLEADS FOR AN EXTENSION TO HIS LIFE SO THAT HE MAY MISLEAD MAN

The above narration from Sayyidina Ka'b Aḥbār رحمه الله عليه is based upon the narrations of the Bani Isra'īl, the veracity of which remains uncertain. What is certain however is that he requested this extended life for the sole purpose of misleading man. *"He said, 'My Lord! Because You have sent me astray, I will certainly beautify things for them on earth and lead them all astray."*

In the above verse he states how he intends to mislead man i.e. by beautifying their evil actions for them. Some of his ploys were discussed in Surah Nisā (Surah 4) in the commentary of verse 117 where Allāh says, *"They supplicate only to females and call upon the rebellious Devil (Shaytān) whom Allāh has cursed."* The subject is also discussed in the commentary of verse 16 of Surah A'rāf (Surah 7), where Devil (Shaytān) mentions *"Because You have sent me astray I will definitely waylay them on Your straight path. Then I will approach them from the front, the back, their right and their left and You shall find most of them to be ungrateful."*

## SATAN (SHAYTĀN) IS POWERLESS TO MISLEAD THE CHOSEN SERVANTS OF ALLĀH

After swearing to mislead all of mankind, Satan (Shaytān) conceded, *"Except Your chosen bondsmen from them."* He is unable to mislead them.

*"Allāh said, 'This (path adopted by My chosen slaves) is the straight path that leads to Me.'" This leads to Allāh's pleasure. These are the people who will adhere to Allāh's commandments and remain aloof from Satan (Shaytān) and his guile.*

## SATAN (SHAYTĀN) WILL HAVE SWAY ONLY OVER THOSE WHO HAVE DEVIATED

Allāh told Satan (Shaytān), *"Indeed you have no sway over My bondsmen, except those deviant ones who follow you."* Allāh's chosen servants understand the ploys of Shaytān and are not deceived by the way he beautifies sins. However, those who are averse to the guidance of the Prophets عليهم السلام and divine scriptures fall headlong for his ploys. He merely has to whisper evil into their minds and hearts to make them carry out a sin.

Allāh says in Surah Nahl, *"Indeed he has no sway over those who believe and who rely solely on their Lord. His sway is only on those who befriend him and those who ascribe partners to Allāh."* [Surah 16, verses 99, 100]

## SATAN (SHAYTĀN) AND HIS FOLLOWERS ARE DESTINED FOR HELL

Allāh says with regard to those who will follow Satan (Shaytān), *"Verily Hell is their promised abode."* Allāh told him, *"I shall certainly fill Hell with yourself and all*

those of them who follow you." It is indeed tragic that men follow their sworn enemy, who has vowed to mislead them. For a few fleeting moments of pleasure, they are prepared to sacrifice their welfare in the Hereafter!

Allāh then describes Hell by saying that 'it has seven doors.' Commentators have mentioned that there are seven doors because so many people will enter Hell.

Sayyidina Abdullāh bin Umar رضى الله عنه has narrated that the Holy Prophet صلى الله عليه وسلم said, "Hell has seven doors, one of which is reserved for those who draw their swords to kill my Ummah." [Mishkāt p. 306]

Other commentators have mentioned that the seven doors refer to the seven levels of Hell. Each level will have a different punishment.

"Each door shall have a stipulated share of them." Each person will be punished according to his sins. The author of "Ruhul Ma'āni" (v. 14 p.53) has written that one door will be reserved for the entry of the sinful Muslims. He says that another door will be for the Jews, another for the Christians, another for the Sabians, another for the fire worshippers, another for the Polytheists and the last will be for the hypocrites (Munāfiqīn).

This opinion has also been reported by Imām Qurtubi رحمه الله from Sayyidina Dahhāk رحمه الله, but it is not substantiated by any Hadith. Every person should be concerned about saving himself from the terrible torment of Hell, the fire of which will be 69 times more intense than the fire of this world (as narrated in Bukhari).

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾ أَذْخُلُوهَا بِسَلَامٍ ءَامِينَ ﴿٤٦﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٧﴾ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾ نِعْمَ عِبَادَى أَتَىٰ أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

(45) Those who adopt piety (taqwa) will certainly be in gardens and springs. (46) "Enter therein with peace and safety." (47) We shall remove any animosity that may be in their breasts. As brothers they will be seated on couches, facing each other. (48) No difficulty shall afflict them there, neither will they be removed from there. (49) Inform My bondsmen that I am certainly the Most Forgiving, the Most Merciful... (50) And that My punishment is definitely a most excruciating punishment.

## THE PIOUS WILL LIVE PEACEFULLY IN GARDENS AND SPRINGS WITHOUT ANY ANIMOSITY BETWEEN THEM

There are various levels of piety (taqwa), the highest of which is to save one's self from Hell. Abstaining from major and minor sins also constitutes piety (taqwa), just as piety (taqwa) will cause one to abstain from doubtful matters.

Only Muslims will enter Heaven (*Jannah*) which is referred to in this and many other verses as “gardens.”

The above verse mentions that they will enjoy these gardens with all its springs. Other verses mention that these gardens will have “rivers running beneath them.” In Heaven (*Jannah*) they will enjoy many bounties of Allāh, the greatest of which will be Allāh’s pleasure.

The people of Heaven (*Jannah*) will be carefree and live in total peace and tranquillity. Their hearts will be cleansed of all enmity and animosity that they may have harboured in this world. As a result, all the inhabitants of Heaven (*Jannah*) will be like brothers, having no jealousy, arguments and disputes.

Allāma Ibn Kathīr رحمه الله reports from Sayyidina Abu Umamah رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, “No believer (*Mu’min*) will enter Heaven (*Jannah*) until his bosom is cleared of all dirt, just as a predator is removed from the path.” [v. 2 p.55]

“.... they will be seated on couches, facing each other.” The author of “Ruhul Ma’āni” reports from Sayyidina Mujāhid رحمه الله that the people of Heaven (*Jannah*) will never see the backs of each other. Their couches will rotate in every direction so that they will always face each other.

## THE PEOPLE OF HEAVEN (JANNAH) WILL NOT EXPERIENCE ANY DIFFICULTY NOR WILL THEY BE REMOVED FROM THERE

Allāh says in Surah Wāqī’ah that the people of Heaven (*Jannah*) will be seated on “They will be on woven thrones (of gold), reclining on these facing each other.” [Surah 56, verses 15, 16]

Allāh then says in the above verses, “No difficulty shall afflict them there, neither will they be removed from there.” The people of Heaven (*Jannah*) will not suffer any hardships, fatigue, anguish and grief at all. They will abide therein forever and will never have to suffer expulsion nor any deficiency in the bounties.

A verse in Surah Fātir states that the people of Heaven (*Jannah*) will say, “All praise be to Allāh, Who has removed grief from us. Undoubtedly our Lord is Most Forgiving, Appreciative. Our Lord has settled us in an eternal home by His grace. Herein, no difficulty will ever afflict us, nor shall any tiredness touch us.” [Surah 35, verses 34, 35]

After explaining the situation of the people of Heaven (*Jannah*) and Hell, Allāh says, “Inform My bondsmen that I am certainly the Most Forgiving, the Most Merciful and that My punishment is definitely a most excruciating punishment.” The author of “Ruhul Ma’āni” writes that this verse denotes that those believers (*Mu’minīn*) who sinned may also be entered into Heaven (*Jannah*), even though they may not have repented before their deaths. This will be because Allāh is “the Most Forgiving, the Most Merciful.”

However, these believers (*Mu’minīn*) should not be beguiled into thinking that they may continue to sin without repenting. They should also bear in mind that Allāh is able to punish just as effectively, and that His punishment is not

light. They may also have to suffer temporarily in Hell. As reported in the Ahadith, people should always refrain from sins and, if they have sinned inadvertently, they should not delay in repenting.

وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾  
 قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾ قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ  
 فِيمَا تَبَشِّرُونَ ﴿٥٤﴾ قَالُوا بَشِّرْنَا بِالْحَقِّ فَلَا تَكُن مِّنَ الْفَٰئِطِينَ ﴿٥٥﴾ قَالَ وَمَنْ  
 يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾

(51) And inform them of Ibrāhīm's guests. (52) When they entered his presence they greeted with Salām. He said, "We are afraid of you." (53) They said, "Do not be afraid. Indeed, we wish to convey to you the glad tidings of a knowledgeable child." (54) He said, "Do you give me these glad tidings when old-age has afflicted me? What glad tidings can you deliver?" (55) They said, "We convey to you the glad tidings of a reality, so do not become of the despondent ones." (56) He said, "Only the deviant are despondent of Allāh's mercy."

### SAYYIDINA IBRAHĪM عَلَيْهِ السَّلَام GROWS APPREHENSIVE OF HIS GUESTS BUT THEY REASSURE HIM WITH THE GLAD TIDINGS OF A SON

These verses describe the meeting Sayyidina Ibrāhīm عليه السلام had with certain angels whom Allāh had sent to him. They were charged with conveying to him the news of a son to be born to him. They were also commanded to punish the people of Sayyidina Lūt عليه السلام. This episode was discussed in Surah Hūd, and will be repeated in Surah Dhāriyāt. [Surah 51, verses 24-37]

Since this was the first time that he met them, he told them that they were "unfamiliar people." Sayyidina Ibrāhīm عليه السلام served a roasted lamb to them, but they did not eat it since angels do not eat. This surprised him and he said, "We are afraid of you."

The angels reassured him by saying, "Do not be afraid. Indeed, we wish to convey to you the glad tidings of a knowledgeable child." As mentioned in Surah Hūd, Sayyidina Ibrāhīm عليه السلام and his wife, Sayyidah Sarah عليها السلام, were aged by then. Astonished by their news, Sayyidina Ibrāhīm عليه السلام asked them, "Do you give me these glad tidings when old-age has afflicted me? What glad tidings can you deliver?"

The angels replied, 'We convey to you the glad tidings of a reality (nothing is impossible for Allāh), so do not become of the despondent ones.'

Sayyidina Ibrāhīm عليه السلام expressed his acknowledgement of this fact by saying, "Only the deviant are despondent of Allāh's mercy." Although he realised this all along, his question was not based on despondency of Allāh's mercy, but the astonishing nature of the news prompted this question. As mentioned in

Surah Hūd, they informed him of the birth of a son Sayyidina Is'hāq عليه السلام and of a grandson Sayyidina Yaqūb عليه السلام.

Surah Sāffāt mentions that Sayyidina Ibrahim عليه السلام made a plea to Allāh saying, "O my Lord! Grant me a son from among the pious.." So We conveyed to him the good news of a tolerant son." In the verse under discussion, Allāh says that consequently, "We conveyed to him the glad tidings of a knowledgeable son." According to certain commentators, the above verse of Surah Sāffāt refers to the birth of Sayyidina Isma'il عليه السلام, while those in Surahs Hūd, Hijr and Dhāriyāt refer to the birth of Sayyidina Is'hāq عليه السلام. Further details will follow in the commentary of Surah Sāffāt, Insha Allāh

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾ إِلَّا  
 ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾ إِلَّا أَمْرَانَهُ قَدَرْنَا إِنَّمَا لِمَنِ الْغَدِيرُ  
 ﴿٦٠﴾ فَلَمَّا جَاءَ ءَالَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّزَكَّرُونَ ﴿٦٢﴾ قَالُوا بَلْ  
 جِئْتَنَا بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْتَكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾ فَأَسِرْ  
 بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾  
 وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُّصْحِحِينَ ﴿٦٦﴾ وَجَاءَ أَهْلُ  
 الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَاتَّقُوا اللَّهَ وَلَا  
 تُخْرَبُوا ﴿٦٩﴾ قَالُوا أَوْلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٠﴾ قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ  
 ﴿٧١﴾ لَعَنَّاكَ إِنَّهُمْ لَغِي سَكْرَتِهِمْ بِعَمَلِهِمْ ﴿٧٢﴾ فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾ فَجَعَلْنَا  
 عَلَيْهِمَا سَافِلَهُمَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَابَةً مِّنْ سِجِّيلٍ ﴿٧٤﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ  
 ﴿٧٥﴾ وَإِنَّمَا لِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

(57) Ibrahim said (to the angels), "What assignment have you been commissioned with, O messengers?" (58) They said, "We have been sent to (destroy) a felonious nation... (59).....Except the family of Lūt. We shall surely rescue all of them... (60) ..... except his wife. We have decided that she be left behind (with the sinners)." (61) When the messengers came to the family of Lūt... (62) ... he said, "Indeed you people are unfamiliar." (63) They said, "No. In fact we have brought to you what they used to doubt." (64) "And we have brought the truth to you and we are of the truthful." (65) "So travel with your family during a portion of the night, follow on their heels and none of you should turn around. And proceed whence you have been commanded." (66) We decreed to him this matter that the roots of these people shall be severed by the morning. (67) The people of the town arrived rejoicingly. (68) Lūt عليه السلام said "These are my guests so do not disgrace me... (69) Fear Allāh and do not

humiliate me." (70) They replied, "Have we not forbidden you from all the people of the world?" (71) He said, "Here are my daughters if you must do something." (72) By your life! They were blinded in their intoxication. (73) So a scream seized them at sunrise. (74) We turned them upside down and showered clay pebbles on them. (75) Indeed herein are signs for those who have foresight. (76) These towns are along an accessible thoroughfare. (77) There are certainly signs in this for the believers.

### THE GUESTS OF SAYYIDINA IBRAHĪM عليه السلام WERE ANGELS THEY PROCEEDED TO PUNISH THE PEOPLE OF SAYYIDINA LŪT عليه السلام AFTER CONVEYING THE GLAD TIDINGS TO SAYYIDINA IBRAHĪM عليه السلام

The destruction of Sayyidina Lūt's عليه السلام nation was discussed in Surah A'rāf and Surah Hūd. It will also be repeated in Surah Ankabūt. They were engaged in the great evil of homosexuality and refused to take heed to the preaching of Sayyidina Lūt عليه السلام. They were even bold enough to say, "Bring Allāh's punishment to us if you are from among the truthful."

Allāh says, "When the messengers came to the family of Lūt he said, 'Indeed you people are unfamiliar.'" He said this because he had never seen them before, as was the case with Sayyidina Ibrahim عليه السلام.

The angels replied by saying, "No. In fact we have brought to you what they used to doubt. We have brought the truth to you and we are of the truthful." They then informed him that his nation was to be afflicted with a punishment. The only survivors were to be his family, with the exception of his wife. Therefore, they advised him, "So travel with your family during a portion of the night, follow on their heels (to ensure that none are left behind) and none of you should turn around. And proceed whence you have been commanded." "Ruhul Ma'āni" reports that they were to proceed to Syria (Shām), while other commentators maintain that their destination was Jordan.

### THE DEPRAVITY AND RESULTANT DESTRUCTION OF THE NATION OF SAYYIDINA LŪT عليه السلام

Since the angels were extremely handsome and foreign to the town, "The people of the town arrived rejoicingly." They were excited to practise their villainy on the angels. "Lūt عليه السلام said, "These are my guests so do not disgrace me. Fear Allāh and do not humiliate me." His plea had no effect on them.

"They replied, 'Have we not forbidden you from (hosting) all the people of the world?'" They also forbade him from preventing them from their objectives. Realising that they were besotted, "He said, 'Here are my daughters (i.e. the women of the nation) if you must do something.'" By marrying these women, they were able to satiate their passions in a lawful manner.

As was discussed in verse 79 of Surah Hūd (Surah 11), "They replied, 'You know very well that we have no interest in your daughters. You are well aware of our intentions.'"

They refused to listen to him, so Sayyidina Lūt عليه السلام left the town during



the night as instructed. As a result, *"a scream seized them at sunrise."* Together with this, Jibr'il عليه السلام lifted the cities and threw them down again, as Allāh says, *"We turned them upside down..."* In addition to all of this, Allāh *"showered clay pebbles on them."*

The above verse, as well as those in Surah Hūd and Surah Dhāriyāt indicate that the stones were not the average stone. They were such stones that were made of clay and then baked to harden. Verse 82 of Surah Hūd mentions that the stones rained continuously upon them. It is also learnt from a combination of the various verses, that the nation of Lūt عليه السلام were afflicted by three types of punishment. These were (1) a scream, (2) the overturning of their cities and (3) the shower of stones.

Surah Barā'ah refers to the cities of Sayyidina Lūt عليه السلام as *"the overturned cities"*. Allāh says in Surah Najm that He, *"also threw down the overturned cities. So that engulfed them which did. (i.e. the shower of stones)."* [Surah 53, verses 52, 53]

Commentators mention that Sayyidina Lūt's عليه السلام wife either never left with the believers (Mu'minīn), or she turned around to look at the disbelievers (kuffār), because of which a stone struck her dead.

The question then arises as to why were stones rained on them when they were already crushed by the overturning of their cities. Commentators have replied to this by saying that the stones were used to kill those who were out of the cities.

These cities lay close to the River Jordan and the Dead Sea now occupies the area where they once lived. The Dead Sea is foul smelling and useless to man and animal. Its shores do not pass out of the borders of these cities.

## THE CITIES OF SAYYIDINA LŪT عليه السلام ARE A LESSON TO THOSE WHO PASS BY THEM

After recounting the incident of Sayyidina Lūt عليه السلام, Allāh says, *"Indeed in this are signs for those who have foresight. These towns are along an accessible thoroughfare. There are certainly signs in there for the believers."* The Arabs continuously passed by the ruins of these cities lying beneath the waters when they travelled the road to Syria on trade journeys. They could easily reflect upon the lesson taught by this episode, thereby adopting Belief (Imān).

With regard to the same incident, Allāh says in Surah Sāffāt, *"You pass by them in the mornings and at nights. Do you not understand?"* [Surah 37, verse 137, 138]

It is indeed despicable that the so-called 'civilized' nations are also foremost in committing the vile act of homosexuality in addition to their already rampant practice of fornication. They are indeed hastening towards a perilous doom. *"So wait! Indeed we are waiting with you.."*

## THE HONOUR OF THE HOLY PROPHET صلى الله عليه وسلم IN THAT ALLĀH HAS SWORN BY HIS LIFE

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, *"By your life! They were blinded in their intoxication."* The word "life" in this verse refers to the life of

the Holy Prophet صلى الله عليه وسلم. "Ruhul Ma'āni" (v. 14 p.72) narrates from Bayhaqi that Sayyidina Abdullāh bin Abbās رضى الله عنه said, "Allāh has not created a soul that is more honoured and revered than that of Muhammad صلى الله عليه وسلم. Allāh has not taken an oath on any life besides his."

A person may enquire as to how is it possible for an oath to be taken by any name besides Allāh's, since this is forbidden in the Shari'ah? The reply is simple. The prohibition is for man. He may not take an oath by any other besides Allāh since this will amount to polytheism (*shirk*). However, Allāh is not constrained by any laws and may swear by whomsoever and whatsoever He pleases. Allāh's oaths do not imply that the things by which He swears are superior to Him.

Allāh has taken numerous oaths in the Qur'ān e.g. "By the fig!" "By the olive!" "By the oath of the winds that disperse!" "By sky and the night knocker!" The commentators have mentioned that the things by which Allāh swears are such things that clearly display Allāh's power or they are immensely beneficial to man. They are also of such a nature that they reveal Allāh's Oneness and grandeur to those who ponder over them.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ ﴿٧٨﴾ فَأَنْتَقِمْنَا مِنْهُمْ وَإِنَّهُمَا لِيَآمَامٍ مُّبِينٍ ﴿٧٩﴾

(78) Without doubt, the people of Aykah were oppressors... (79) So We extracted vengeance from them. Indeed the two of them are along on accessible thoroughfare.

## THE PEOPLE OF AYKAH WERE DESTROYED BECAUSE OF THEIR OPPRESSION

The Arabic word 'Aykah' means a 'thicket' or a 'forest.' It refers to any place that is dense with trees. The "people of Aykah" will therefore refer to people who live in such a place.

Other commentators have also translated "the people of Aykah" to mean people of the woods' and stated that these were a nation to whom Sayyidina Shu'ayb عليه السلام was sent. Like the people of Madyan (to whom he was also sent), the people of Aykah were also involved in cheating others in weight and measure.

Sayyidina Shu'ayb عليه السلام preached to both these nations, but they refused to listen. The destruction of the people of Madyan is mentioned in Surah A'rāf [Surah 7, verses 85-93] Surah Hūd [Surah 11, verses 84-95]. Surah Shu'arā [Surah 26, verses 176-191] makes mention of how the people of Aykah asked for punishment and how it came to them. Allāh says there, "So they falsified him and the punishment of a day of the canopy seized them. It was certainly a punishment of a grave day." [Surah 26, verse 189]

Allāma Baghawi رحمه الله writes in "Ma'alimut Tanzil" that Allāh caused them to suffer seven days of intense heat. Thereafter, they saw a cloud approaching. They all hastened towards the cloud to use it as a "canopy" and seek shelter from the blistering heat. However, when they all gathered under the cloud, Allāh caused a fire to emerge from the cloud, scorching them all to death.

## THE CITIES OF THE PEOPLE OF SAYYIDINA LŪT عَلَيْهِ السَّلَام AND THOSE OF THE PEOPLE OF AYKAH ARE SITUATED ALONG A MAIN ROUTE

"Indeed the two of them are along an accessible thoroughfare." Ibn Kathir mentions that the people of Aykah lived close to the people of Sayyidina Lūt عليه السلام and their era was not long after them. Both these colonies lay on either side of the same trade route that the Arabs took to Syria.

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾ وَآتَيْنَهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾  
وَكَانُوا يُخْتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾ فَآخَذَتْهُمْ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾ فَمَا أَغْنَىٰ  
عَنَّهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

(80) The people of Hijr denied the messengers. (81) Our signs came to them, yet they ignored these. (82) They used to carve homes out of the mountains, living in great peace. (83) A scream seized them during the morning. (84) Whatever they earned was of no avail to them.

## THE DENIAL AND RESULTANT DESTRUCTION OF THE PEOPLE OF HIJR

The "people of Hijr" refers to the nation of Thamūd because they lived in the valley of Hijr. They lived on earth after the nation of Ād was destroyed. The Thamūd were also extremely powerful people and were able to carve homes out of mountains. Allāh says in Surah Fajr, "And have you not seen how your Lord dealt with the Thamūd, who hewed the mountains in the valley." In the above verse Allāh says, "They used to carve homes out of the mountains, living in great peace."

Allāh says, "The people of Hijr denied the messengers." Because the denial of any one messenger amounts to the denial of every other messenger, the plural of the word 'messenger' is used. This is because all the Prophets عليهم السلام brought the same message. Allāh says, "Our signs came to them, yet they ignored these." Sayyidina Sālih عليه السلام even displayed to them the miracle of a pregnant camel emerging from a rock, but they refused to believe.

As a result of this, "A scream seized them during the morning." Allāh says in Surah A'rāf, "So an earthquake seized them and they lay face down in their homes." [Surah 7, verse 78]

Says Allāh in Surah HāMim Sajdah, "As for the Thamud, We guided them, but they chose blindness instead of guidance. So, because of what they earned, a catastrophic punishment seized them, which was extremely humiliating." From these verses it is deduced that the Thamud were also afflicted with three types of punishment viz. (1) a scream, (2) a screech from above and (3) an earthquake. The Arabic word for "screech" may also be translated as "punishment".

These people invested all their resources in this worldly life and paid' no heed to the Hereafter. Allāh says, "Whatever they earned was of no avail to them."

All their worldly resources were wasted to them.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَأَصْفَحْ  
 الصَّفْحَ الْجَمِيلَ (85) إِنَّ رَبَّكَ هُوَ الْخَالِقُ الْعَلِيمُ (86)

(85) We have created the heavens, the earth and whatever is between them with the truth. Indeed judgment day (Qiyāmah) is approaching, so pardon with a most graceful pardon. (86) Verily your Lord is the Great Creator, the All Knowing.

## ALLĀH CREATED THE HEAVENS AND THE EARTH WITH IMMENSE WISDOM

*"We have created the heavens, the earth and whatever is between them with the truth."* This means that Allāh created these phenomena with perfect wisdom so that people may recognise Allāh's power and grandeur by observing them. After pondering over these creations, man should exclaim, *"O our Lord! You have not created this in vain."*

The author of "Ruhul Ma'āni" interprets the verses to mean that Allāh created everything according to His divine wisdom so that no corruption should prevail upon this earth. Therefore, He destroyed the nations that caused corruption to rid the world of them and so that they may serve as a lesson to those after them.

"Ruhul Ma'āni" also quotes certain other commentators who interpret *"the truth"* as 'justice.' According to this interpretation, Allāh created the heavens, the earth and their contents so that He may judge them all with justice on the Day of Judgement.

*"Indeed judgment day (Qiyāmah) is approaching..."* This verse offers comfort to the Holy Prophet صلى الله عليه وسلم because it informs him that the disbelievers (kuffār) and his antagonists will all be presented before Allāh on the day of Judgement. There they will all be punished for their aggressions.

*"....so pardon with a most graceful pardon."* Scholars (Ulama) have mentioned that this type of pardon is such that the injured party does not reproach nor rebuke the aggressor. According to some commentators, this command has been cancelled by the order of Jihād, meaning that the Muslims need no longer pardon every offence of the disbelievers (kuffār) but are allowed to retaliate by waging Jihād. Other commentators are of the opinion that the verse should not be regarded as cancelled since it applies to situations where Jihād cannot be waged. In such circumstances, Muslims should pardon the injustices of the disbelievers (kuffār); continue to behave courteously towards them and keep inviting them towards Islām with wisdom and good character.

*"Verily your Lord is the Great Creator, the All Knowing."* Allāh is aware of the aggression of the aggressors, as well as the patience exercised by the oppressed. He will reward or punish all accordingly. The Holy Prophet صلى الله عليه وسلم need therefore not grieve over their situation. Allāh shall deal with them.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفَضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾

(87) Verily We have granted you seven verses that are often repeated, and the glorious Qur'ān. (88) Never focus your eyes on the enjoyment that We have granted to the various groups of the disbelievers, and do not grieve over them. And lower your wings for the believers. (89) Say, "Indeed I am but a clear warner."

### ALLĀH INFORMS THE HOLY PROPHET صلى الله عليه وسلم THAT HE HAS BEEN GRANTED SEVEN OF REPEATED VERSES TOGETHER WITH THE GLORIOUS QUR'ĀN

The people who denied the Holy Prophet صلى الله عليه وسلم were generally the affluent members of society. In the above verses, Allāh reminds the Holy Prophet صلى الله عليه وسلم that he has been granted an even greater bounty than the wealth that they possess. Allāh says, "*Verily We have granted you seven verses that are often repeated, and the glorious Qur'ān.*"

The "*seven verses that are often repeated*" refers to Surah Fāthihā, which consists of seven verses that are repeated in every Rakāh of Salāh. Allāh informs His Holy Prophet صلى الله عليه وسلم that he should never be grieved over how the disbelievers (*kuffār*) treat him because Allāh has indeed conferred upon him the greatest of bounties.

### ONE SHOULD NOT FOCUS ON WHAT THE PEOPLE OF THE DUNYA (WORLD) HAVE BEEN GRANTED

"*Never focus your eyes on the enjoyment that We have granted to the various groups of the disbelievers*" Whatever wealth and riches they possess can never compare to the great bounty of the Qur'ān. Certain commentators mention that although the verse appears to be addressing the Holy Prophet صلى الله عليه وسلم, it is intended to address the entire Ummah of the Holy Prophet صلى الله عليه وسلم.

Allāh says in Surah TāHā, "*Never strain your eyes towards the splendour of the worldly life and the wives that We have granted the disbelievers to enjoy, to test them with. The provision of your Lord is best and more lasting.*" Anything granted as a test for someone cannot really be a bounty.

"...and do not grieve over them." The Holy Prophet صلى الله عليه وسلم was to continue with his responsibility and not be deterred by the disbelievers (*kuffār*) and other antagonists. Allāh will deal with them.

"And lower your wings for the believers." The Holy Prophet صلى الله عليه وسلم is instructed not to waste his efforts by grieving over the disbelievers (*kuffār*), but that he should rather focus his attention on the believers (*Mu'minīn*). He should show mercy and compassion towards them so that they realise that they are more valuable than the disbelievers (*kuffār*).

"Say, 'Indeed I am but a clear warner.'" In this verse the Holy Prophet صلى الله عليه وسلم has to make it clear to the disbelievers (*kuffār*) what his task was. He was to warn them of Allāh's punishment should they transgress. If they did not obey, it was to their own peril.

كَمَا أَرْزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ  
لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ  
الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ  
فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

(90) As We have revealed to the dividers... (91) Those who divided the Qur'ān into various portions. (92) By your Lord! We will definitely question each one of them... (93) ...regarding what they used to do. (94) Clearly announce what you have been commanded with and ignore the idolaters. (95) We will suffice for you against those who ridicule... (96) Those who ascribe other gods to Allāh. Soon they will come to know!

## THE PREVIOUS UMMAHS DIVIDED THEIR SCRIPTURES INTO SEGMENTS

In the above verses, Allāh says that He had also revealed scriptures to "the dividers..." He then 'describes who they were by saying that they were "Those who divided the Qur'ān into various portions." The word "Qur'ān" as used in this verse refers to the 'scriptures of these people. The word 'Qur'ān' literally means 'something that is recited.' These people divided their scriptures by believing some parts only and rejecting the rest.

According to other commentators, the verse means that Allāh will punish anyone who creates a similar division in the Qur'ān, as the previous nations had done to their divine scriptures.

Certain commentators have mentioned that sixteen polytheists of Makkah decided to divide the roads and valleys leading to Makkah among themselves. Each one of them would station himself on his road and inform the people entering Makkah for Hajj that they should not pay heed to the person who claims to be the Holy Prophet. Some told the people that the Holy Prophet صلى الله عليه وسلم was a madman; others said that he was a fortune-teller, while others said that he was a poet.

According to this interpretation, the verse means that the people who divided the streets among themselves are destroyed. The Qur'ān was revealed to them as well, but they did not pay heed to it. Consequently all of these persons were killed in the Battle of Badr.

"Those who divided the Qur'ān into various portions." The polytheists denied the Qur'ān by calling it various names. Some said that the Qur'ān was a product of magic. Others wrote it off as poetry, while others were bold enough to call it a

lie. Some people said that it was "tales of the old folk." In the light of these interpretations, the word "Qur'ān" would refer to the Qur'ān that we are acquainted with.

*"By your Lord! We will definitely question each one of them regarding what they used to do."* On the day of Judgement, Allāh will question every person who lived on earth. Allāh says in Surah A'rāf, *"We shall definitely question those to whom messengers were sent and We will surely question the messengers."* [Surah 7, verse 6]

At this juncture a question is raised. In a verse of Surah Rahmān Allāh says, *"On that day no man and no jinn shall be asked about his sins."* This verse negates questioning on the day of Judgement, whereas both the above verses of Surah Hijr and of Surah A'rāf confirm that questioning will take place. When this apparent discrepancy was posed before Sayyidina Abdullah bin Abbās رضى الله عنه, he replied that the questioning will not be to ascertain the truth of the matter. Rather, it will serve to admonish the criminal for his misdeed just like how a criminal in this world is asked whether he committed a certain crime when his guilt has already been proven.

Sayyidina Abdullah bin Abbās رضى الله عنه has also mentioned that during the long Day of Judgement there will be various stages through which people will pass. At certain stages they will be questioned, whereas at others they will not. The various verses refer to various stages.

Tirmidhi reports from Sayyidina Anas رضى الله عنه that The Holy Prophet صلى الله عليه وسلم made the following comment with regard to the verse, *"By your Lord! We will definitely question each one of them regarding what they used to do."* He said that people will be questioned whether they accepted the kalimah "**Lā ilāha Illallāh.**" Those who accepted will be asked whether they abided by the covenant that accompanies the declaration i.e. whether they lived their lives according to the dictates of the Shari'ah.

Sayyidina Zaid bin Arqam رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"Whoever recites "**Lā ilāha Illallāh**" with sincerity will enter Heaven (Jannah)."* Someone asked, *"What is meant by sincerity?"* The Holy Prophet صلى الله عليه وسلم replied, *"The sincerity of the kalimah is that it prevents the person from Unlawful (Harām) acts."* [Muslim v. 1 p.48]

Sayyidina Sufyān bin Abdullah Thaqafi رضى الله عنه reports that he asked the Holy Prophet صلى الله عليه وسلم to give him such advice after which he would not have to ask another person. The Holy Prophet صلى الله عليه وسلم replied, *"Say, 'I believe in Allāh' and then be steadfast."* i.e. fulfil all the requirements of Belief (Imān).

## THE COMMAND TO ANNOUNCE THE MESSAGE DISTINCTLY

*"Clearly announce what you have been commanded with and ignore the idolaters."* i.e. Do not be grieved by their rejection but continue in your efforts.

The ignorant sect called the Rawāfidh state that this verse instructs the Holy Prophet صلى الله عليه وسلم to announce to the people that Sayyidina Ali رضى الله عنه was to be the Caliph (khalifa) immediately after him. However, they say, (Allāh forbid!) that the Holy Prophet صلى الله عليه وسلم was too afraid of Sayyidina Abu Bakr

and Sayyidina Umar رضى الله عنه and could therefore not make the proclamation. What blasphemy indeed! If the Holy Prophet of Allāh صلى الله عليه وسلم was afraid of the creation rather than the Creator, who can then be regarded as true to Allāh's commandments? May Allāh save us from their ignorance. Āmin.

## ALLĀH IS SUFFICIENT AGAINST THE MOCKERS

*"We will suffice for you against those who ridicule; those who ascribe other gods to Allāh."* Although all the polytheists were active in mocking the Holy Prophet صلى الله عليه وسلم, Allāma Kirmani رحمه الله عليه has mentioned that those referred to in the verse were the seven persons who threw dirt on the back of the Holy Prophet صلى الله عليه وسلم while he was performing Salāh. They were all killed at Badr. [*"Ruhul Ma'āni" v. 14 p.86*]

"Ma'ālimut Tanzil" reports that the verse refers to five persons in particular. They were Walid bin Mughiera (their leader), Āsim bin Wā'il, Aswad bin Abdul Muttalib, Aswad bin Abdul Mughith and Hārith bin Qais. Once, while they were making Tawāf of the Ka'ba, Jibr'il عليه السلام came to the Holy Prophet صلى الله عليه وسلم and asked about Walid (as he passed by), "How do you find this person?" When the Holy Prophet صلى الله عليه وسلم replied that he was an evil person, Jibr'il عليه السلام pointed to Walid's leg and said, "You have been protected from him." Walid was wearing a Yamāni shawl and was dragging his lower garment while walking. He happened to pass by a person from the tribe of Khuzā'ah, who had many arrows lying about. As Walid passed, an arrowhead pierced his foot. Because of his pride, he did not look down to see what had happened but continued walking. The arrowhead gradually penetrated deeper into his foot, causing great injury. This wound caused him to fall ill, and he eventually died of this wound.

When Āsim bin Wā'il passed by the Holy Prophet صلى الله عليه وسلم, Jibr'il عليه السلام asked the Holy Prophet صلى الله عليه وسلم what he thought of him. When the Holy Prophet صلى الله عليه وسلم replied that he was also an evil person, Jibr'il عليه السلام pointed to the soles of Āsim's feet and said, "You will be protected from him." Thereafter, Āsim was once playing with his two sons when he stepped upon a thorny plant in one of the valleys of Makkah. The thorn caused his feet to swell to the size of a camel's neck. This injury resulted in his death.

When Aswad bin Abdil Muttalib passed by, Jibr'il عليه السلام posed the same question to the Holy Prophet صلى الله عليه وسلم and received the same reply. Thereto, Jibr'il عليه السلام pointed to Aswad's eyes and said, "You will be protected from him." Aswad later became blind and continuously banged his head on the wall shouting, "The Lord of Muhammad صلى الله عليه وسلم has killed me!" He died in this manner.

When Jibr'il عليه السلام asked the Holy Prophet صلى الله عليه وسلم about Aswad bin Abi Mughith, he replied, "He is an evil person even though he is the son of my maternal uncle." Jibr'il عليه السلام pointed to Aswad's stomach saying, "You will be protected from him." Consequently he died of a stomach illness.

When Hārith bin Qais passed and Jibr'il عليه السلام received the same reply to his question, he pointed to Hārith's head saying, "You will be protected from



him." He eventually died after puss flowed ceaselessly from his nose.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ  
وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

(97) We know very well that your bosom is constrained by what they say. (98) So glorify the praises of your Lord and be of the ones who prostrate. (99) And worship your Lord until the certainty (death) comes to you.

## THE COMMAND TO ENGAGE IN TASBĪH AND TAHMĪD, AND TO WORSHIP ALLĀH UNTIL DEATH

Allāh informs the Holy Prophet صلى الله عليه وسلم, "We know very well that your bosom is constrained by what they say." i.e. By their mockery and taunts. As a cure for this, Allāh instructs, "So glorify the praises of your Lord (recite SubhānAllāh and Alhamdu Lillāh) and be of the ones who prostrate."

Sayyidina Hudhaifa رضى الله عنه narrates that whenever the Holy Prophet صلى الله عليه وسلم was overcome with any concern, he resorted to Salāh. [Mishkāt p. 117]

Sayyidina Jubair bin Nudhair رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "I have not been commanded to amass wealth and be of the merchants. Instead, this revelation has been sent to me, "So glorify the praises of your Lord and be of the ones who prostrate. And worship your Lord until the certainty (death) comes to you." [Mishkāt p. 444]

## سورة النحل

Makkan	Surah An-Nahl	Verses 128
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾ يُزِيلُ الْمَلٰٓئِكَةُ  
 بِالرُّوحِ مِمَّنْ أَمَرَهُ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ  
 ﴿٢﴾ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾ خَلَقَ  
 الْإِنسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾

In the name of Allāh, the Most Beneficent, the Most Merciful.

(1) Allāh's command has arrived, so do not seek to hasten it. He is Pure and Exalted above what they associate as partners to Him. (2) He sends the angels with the revelation of His commands to those bondsmen of His whom He desires. (The revelation is) "Warn that there is no deity besides Myself, so fear Me." (3) He created the heavens and the earth with truth. He is Exalted above the partners that they associate with Him. (4) He created man from a drop of fluid yet man is suddenly an open opponent.

### THE ADVENT OF JUDGMENT (QIYĀMAH) IS INEVITABLE AND MAN IS A GREAT DISPUTANT

Surah Nahl discusses mostly the Oneness of Allāh and offers proofs for it. It also discusses Allāh's bounties and mentions the bee, called the "Nahl" in Arabic (verses 68 and 69). It is from this that the Surah derives its name.

In the opening verse Allāh says, "Allāh's command has arrived, so do not seek to hasten it." When the polytheists were presented with the message of Islām and warned of the consequences of polytheism (*shirk*), they laughed it off as a mere threat. They asked why was the punishment not coming. They also said the same about judgment day (*Qiyāmah*).

In the above verse Allāh informs them that the advent of His "command" i.e. His punishment and judgment (*Qiyāmah*) is so certain that it will not be farfetched to say that it has already arrived.

The Holy Prophet صلى الله عليه وسلم said, "Judgment (Qiyāmah) and myself have been sent like these two fingers." Saying this he indicated his index and middle fingers. This means that the two are as close as the two fingers are. The middle finger is only slightly longer than the index. [Bukhari]

The polytheists refused to believe this and were foolish enough to even pray for judgment (Qiyāmah) and punishment. "Ma'ālimut Tanzil" (v. 2 p.61) has reported that Nadhar bin Hārith made the statement, "O Allāh! If this (Islām) really is the truth from You, then shower on us stones from the skies, or afflict us with a painful punishment." As a result of this absurd request he was killed along with fellow polytheists at Badr.

"He is Pure and Exalted above what they associate as partners to Him." In this portion of the verse Allāh exonerates Himself from all the partners that the polytheists associate with Him.

"He sends the angels [i.e. Jibr'il عليه السلام] with the revelation of His commands to those bondsmen of His whom He desires. (The revelation is) 'Warn that there is no deity besides Myself so fear Me (i.e. fear My punishment if you do not accept the message)."

Thereafter Allāh says, "He created the heavens and the earth with truth." The commentary of this has been given under verse 85 of Surah Hijr (Surah 15). Then Allāh reiterates, "He is Exalted above that partners that they associate with Him."

"He created man from a drop of fluid yet man is suddenly an open opponent." Not realising that he was created from a drop of sperm, man becomes bold enough to argue and altercate against even the commands of Allāh.

Allāh says in Surah Yāssin, "Has man not seen that We created him from a seed, after which he is suddenly an open adversary? He coins similitude's for Us and forgets how he was created. He says, 'Who will give life to bones after they have decomposed?'" [Surah 36, verses 77, 78]

"Ma'ālimut Tanzil" (v. 2 p.62) reports that the polytheist (Mushrik) Ubayy bin Khalaf once brought a decayed bone to the Holy Prophet صلى الله عليه وسلم and asked, "Do you say that Allāh will revive this bone after it has decomposed?" The above verse was revealed in reply to his statement. Whatever the circumstances for its revelation, the verse is general in its reference to all disbelievers (kuffār) and polytheists who debate about Allāh's religion (D'in). The Qur'an mentions many of their arguments and replies to all of them.

Even worse than their contentions are those that certain so-called Muslims make. They make absurd remarks asking why is devil (Shaytān) pursuing man and why should they be punished for their sins when fate has already been predestined? Others ask why should they worship Allāh when He does not require their worship. These people should examine their Belief (Imān) since they are objecting to the system of Allāh. Such objections lead one to disbelief (kufr).

وَالْأَنْعَمَ خَلْقَهَا لَكُمْ فِيهَا دَفٌّ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ وَلَكُمْ فِيهَا

جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا  
بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرؤُوفٌ رَّحِيمٌ ﴿٧﴾ وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ  
لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

(5) And He created the animals for you. In them is warmth for you many other benefits and you even eat of them. (6) In them is beauty for you when you return them in the evenings and when you send them out in the morning. (7) And they carry your burdens to such destinations that you could not reach without great difficulty to yourselves. Without doubt your Lord is the Most Pardoning, Most Merciful. (8) Horses, mules and donkeys are for riding and adornment. And He creates such things about which you have no knowledge.

### MAN DERIVES VARIOUS BENEFITS FROM ALLĀH'S BOUNTY OF DOMESTIC ANIMALS

Of the numerous bounties that Allāh has created for man, are domestic animals which afford man innumerable benefits as Allāh mentions in the foregoing verses. Allāh firstly mentions that their skins and hides provide warmth for man against the cold. Man acquires leather and wool from these animals, using them for his clothing and bedding. He also uses the hides of animals to make tents, as will be mentioned in verse 80 of this Surah. Another great benefit that they give to man is their meat that he eats.

In the next verse Allāh says, *'in them is beauty for you when you return them in the evenings (from the grazing fields) and when you send them out in the morning.'* Only the owner of a large herd of animals will know the joy and satisfaction he experiences when he observes his animals being taken to the fields daily. He cannot contain his emotions to see them grazing, producing milk and reproducing.

Thereafter Allāh mentions yet another great benefit of these animals. He says, *"And they carry your burdens to such destinations that you could not reach without great difficulty to yourselves."* Through His infinite mercy and compassion, Allāh has created these animals to transport man's goods to distant lands, without which he would be at a total loss. *"Without doubt your Lord is the Most Pardoning, Most Merciful."*

Allāh then speaks of the riding animals when he says, *"Horses, mules and donkeys are for riding and adornment."* The mules and donkeys are also used for transporting loads.

Allāh says in Surah Zukhruf, *"(Allāh) Who created all pairs and made ships and animals, which you ride; that you may be seated on their backs, then recall the bounty of your Lord when you mount and say, 'Pure is Allāh, Who has subjugated this for us whereas we would never have been able to control it. And our return shall certainly be to our Lord.'"* A person truly appreciates this control granted by Allāh only when an animal becomes stubborn and uncontrollable.

Allāh says in Surah Yāsīn, *"Do they not see that, from Our hand's work, We have*

created animals for them, which they are masters of? We placed these animals at their service, so some of them are their means of transport, while they eat of some. From these animals, they derive many benefits and drinks. Are they not grateful?" [Surah 36, verses 71-73]

**Note 1:** These verses only mention a few of the benefits to be derived from animals. The above verse of Surah Yāsin, as well as verse 66 of Surah Nahl make mention of the milk that man derives from these animals. Allāh causes it to emerge from between the impurities of blood and flesh. Man also benefits from the hides and bones of these animals. Nowadays their limbs and organs are used even for transplant purposes in medical surgery.

**Note 2:** Allāh also mentions, "And He creates such things about which you have no knowledge." This verse includes all things that are still to be created by Allāh until the day of Judgement. Certain commentators have mentioned that this verse also refers to the modern means of transportation used nowadays. Allāh has perfect knowledge of all of these.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَايِزٌ وَلَوْ شَاءَ لَهَدَيْكُمْ أَجْمَعِينَ ﴿٩﴾

(9) The straight path leads to Allāh and there are those people who deviate from it. If He wills He could guide all of you collectively.

## MANY PEOPLE HAVE DEVIATED FROM ALLĀH'S PATH

The verse states that the person who treads the straight path of Islām will attain Allāh's pleasure, whereas all other paths will deviate one from Allāh.

"If He wills He could guide all of you collectively." Allāh has placed guidelines and proofs for all to observe and from which to draw conclusions. Those who ponder over these will be guided to the straight path, but those who are negligent will remain deviant.

Other commentators have interpreted this verse to mean that if Allāh willed He could have forced everyone to be Muslims. However, His wisdom dictated otherwise. Therefore, each will be guided according to his efforts at understanding.

"The straight path leads to Allāh..." Certain commentators have translated this verse to mean that Allāh has assumed the responsibility of guiding towards the straight path. For this reason He has sent the Prophets عليهم السلام and the divine scriptures. He will not punish any person until He has shown him the truth. ["Ma'ālimut Tanzīl" v. 3 p.63]

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٠﴾ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ  
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ  
﴿١١﴾ وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ  
يَذْكُرُونَ ﴿١٢﴾ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا  
وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازِيرَ فِيهِ وَلِتَبْتَغُوا مِنْ  
فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٣﴾ وَاللَّهُ فِي الْأَرْضِ رَاسٍ أَنْ تَمِيدَ بِكُمْ  
وَأَنْهَزَا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٤﴾ وَعَلَّمَتْ بِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٥﴾

(10) Allāh is the One Who sends rain for you from the sky, which provides (drinking) water and vegetation on which you graze your animals. (11) With it (the rain) Allāh grows for you plantations, olives, dates, grapes and all types of fruit. Undoubtedly there is a sign in this for those who reflect. (12) He placed the night and the day at your service, and the sun and the moon as well. The stars are also in servitude by His command. Indeed there are signs in this for people of understanding. (13) And the things that He has created for you upon the earth have various colours. Surely there is a sign in this for people who take heed. (14) It is He Who subjugated the ocean so that you may eat fresh meat from it and extract jewels that you wear. You see the ships cleaving their way on it so that you may seek from His bounty and show gratitude to Him. (15) He cast mountains upon the earth so that it does not shake with you and (placed) rivers and roads on earth so that you be guided. (16) (And He placed on earth) signs and they are guided by the stars.

## THE SIGNS OF ALLĀH IN HIS CREATION

Allāh has described many signs in this Surah. Coincidentally mention was also made of those who accept the message of Belief (*Imān*) and tread the straight path, as opposed to those who do not. The above verses cite some more proofs of Allāh's grandeur.

The first of these is the rain. Allāh says, "Allāh is the One Who sends rain for you from the sky which provides (drinking) water and vegetation on which you graze your animals." The rain provides clean unsalted water that is fit for human consumption. The same water is also used to grow vegetation, which sustains man and the animals.

In addition to this, "With it (the rain) Allāh grows for you plantations, olives, dates, grapes and all types of fruit. Undoubtedly there is a sign in this for those who reflect."

The second sign mentioned by Allāh is that "He placed the night and the day at your service..." Man is able to rest at night and work by day.

The third sign mentioned is the subjugation of "the sun and the moon as well."

The heat of the sun serves to warm the earth and allows plants to grow. Besides this there are innumerable other benefits that the sun provides to creation at large. The moon serves to provide light at night and guides travellers on their way.

The fourth sign mentioned by Allāh is that of the stars. Allāh says, *"The stars are also in servitude by His command."* For millions of years the stars have maintained their orbits according to Allāh's decree without wavering in the least. They have no means to propel themselves but travel by the power of Allāh alone.

After mentioning these few signs Allāh says, *"Indeed there are signs in this for people of understanding."*

Thereafter Allāh mentions a fifth sign saying, *"And the things that He has created for you upon the earth have various colours."* Another translation of the verse is that Allāh has created things of different types on earth. These will include every creation of Allāh upon the earth. They are all placed on earth for the service of man. They are used to feed him, to construct his homes, cure his diseases, etc.

Thereafter Allāh reminds man once again, *"Surely there is a sign in this for people who take heed."*

Continuing with the sixth sign Allāh says, *"It is He Who subjugated the ocean..."* In this one bounty alone Allāh mentions three benefits for man. These are:

(1) *"so that you may eat fresh meat from it."* This refers to the fish and multitude of other creation that man is allowed to eat from the seas.

(2) Man can *"extract jewels that you wear."* Allāh say in Surah Rahmān that from the seas *"pearls and corals emerge."*

(3) *"You see the ships cleaving their way on it so that you may seek from His bounty and show gratitude to Him."* These ships, large and small, wind and fuel driven, are used to transport man and merchandise across the world. Man is obliged to express his gratitude to Allāh for all of this, but he is negligent and thoughtless, whiling his time away in trivial pursuits.

The seventh bounty recounted by Allāh is that *"He cast mountains upon the earth so that it does not shake with you..."* Man is weak and will not be able to live on earth if it continues to shake and shudder. Because of His infinite mercy Allāh has placed the mountains as pegs to stabilise the earth so that man is able to live peacefully. One can well imagine the chaos and panic that will be caused if these pegs are removed to cause earthquakes on an international basis. The earthquakes experienced by man are confined to certain areas and do not mean that the mountains are not performing their function.

The eighth sign mentioned by Allāh is that of rivers. Allāh has placed them on earth to provide man and beast with an abundance of good. They provide drinking water, water for irrigation and numerous Other uses. The benefit of

these can be seen from the great rivers of the world that men depend on for their very existence.

The ninth sign that Allāh mentions is that of the roads that He has created. These are found on plains, in mountains, at sea and in the air. Surah Nūh mentions, "Allāh made the earth a carpet for you so that you may traverse upon the wide roads."

If it were not for these roads, people would be lost on their journeys. Therefore Allāh says, "and (placed) rivers and roads on earth so that you be guided." In addition to this Allāh says, "(And He placed on earth) signs..." Each road has certain signs that mark them e.g. a certain tree or mountain, etc.

The tenth sign is mentioned by Allāh when He says, "and they are guided by the stars." Navigators determine their direction by the stars.

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۚ إِنَّ اللَّهَ لَعَفُورٌ رَّحِيمٌ ﴿١٨﴾ وَاللَّهُ يَعْلَمُ مَا تُسْرُوبُونَ وَمَا تُعْلِنُونَ ﴿١٩﴾ وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾

(17) Is he who cannot create like Him Who can create? Will you not take heed?

(18) If you attempt to enumerate Allāh's bounties, you will never be able to do so. Verily Allāh is the Most Forgiving, the Most Merciful. (19) Allāh knows what you conceal and what you make apparent. (20) Those that you call upon besides Allāh cannot create anything, but they have been created. (21) They are dead without any life. They do not even know when they will be raised.

## THE CREATOR AND THE CREATION CAN NEVER BE EQUATED

The previous verses have expounded Allāh's creation as signs of His power. All things, past present and future are Allāh's creation, while the gods worshipped by the polytheists and the disbelievers (*kuffār*) cannot create anything. Allāh says in Surah Luqmān, "This is Allāh's creation, so show me what those besides Him have created. But the oppressors are in a distant deviation." [Surah 31, verse 11]

Expressing the foolishness of the polytheists, Allāh says, "Is he who cannot create like Him Who can create? Will you not take heed?"

Allāh then says, "If you attempt to enumerate Allāh's bounties, you will never be able to do so. Verily Allāh is the Most Forgiving, the Most Merciful." Allāh has granted man all his faculties, especially that of intelligence. This he should utilise to recognise Allāh by observing His signs. In return for all these bounties man should at least show gratitude to Allāh and worship only Him. Through His grace Allāh even provides these bounties for the disbelievers (*kuffār*) and the polytheists.



Other commentators have interpreted the verse to mean that none can truly thank Allāh sufficiently for all the bounties conferred by Him. However, Allāh is Most Forgiving and Most Merciful and will overlook this deficiency in man. He will forgive all sins and reward a person for every iota of good that he does.

*"Allāh knows what you conceal and what you make apparent."* Those people who do not show gratitude to Allāh and continue to perpetrate evil should not think that they can escape Allāh forever when He does not punish them in this world.

Allāh then says, *"Those that you call upon besides Allāh cannot create anything, but they have been created."* The creation is not worthy of being worshipped. Further describing them Allāh says, *"They are dead without any life. They do not even know when they will be raised."* The greatest bounty of Heaven (Jannah) will be realised only when people are resurrected after death. However, these false gods are unable to inform when this will take place, let alone being of any assistance then. The knowledge of judgment day (Qiyāmah) is only with Allāh.

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾ لَا جَرَمَ أَتَى اللَّهُ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُمْ لَا يُحِبُّونَ الْمُسْتَكْبِرِينَ ﴿٢٣﴾ وَإِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَرِثَ الْأَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۖ أَلَا سَاءَ مَا يَزُرُّونَ ﴿٢٥﴾

(22) Your deity is but One Deity. The hearts, of those who disbelieve in the Hereafter are reluctant and they are haughty. (23) Without any doubt Allāh knows what they conceal and what they reveal. Indeed He does not love the proud ones. (24) When they are asked, "What has your Lord revealed?" they reply, "Tales of the old people." (25) So that they may carry their entire burdens on the Day of judgment (Qiyāmah) together with the burdens of those whom they mislead without knowledge. Evil indeed is the burden that they bear.

## YOUR LORD IS ONE AND HE KNOWS WHAT YOU HIDE AND WHAT YOU REVEAL

After refuting the false gods of the polytheists, Allāh declares, *"Your deity is but One Deity (therefore only He should be worshipped). The hearts of those who disbelieve in the Hereafter are reluctant (to believe) and they are haughty."* Their pride prevents them from accepting the truth.

*"Without any doubt Allāh knows what they conceal and what they reveal. Indeed He does not love the proud ones."* Allāh shall punish the disbelievers (kuffār) for the wrong beliefs that they hold even though they do not express these to anyone.

Allāh continues, *"When they are asked, 'What has your Lord revealed?' they reply, 'Tales of the old people.'" Ma'ālimut Tanzil* has reported that this verse was

revealed with reference to the Polytheists of Makkah. They stood by the roads leading to Makkah and whenever the arriving pilgrims would ask what was revealed by Allāh to the Holy Prophet صلى الله عليه وسلم, they would say that these were nothing but tales of the old folk.

In this manner they attempted to mislead others as well. For this reason Allāh says that they do this "So that they may carry their entire burdens on the Day of judgment (Qiyāmah) together with the burdens of those whom they mislead without knowledge. Evil indeed is the burden that they bear." They will suffer for their own sins as well as for the sins of the people they misled.

Allāh say in Surah Ankabūt, "They will certainly carry their own burdens in addition to those of others. And they will definitely be questioned about what they fabricated." [Surah 29, verse 13]

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنَّ اللَّهَ بَنَسَنَهُمْ مِنَ الْفَوَاعِدِ فَحَرَّ عَلَيْهِمُ  
السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾ ثُمَّ يَوْمَ الْقِيَمَةِ  
يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءِ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ قَالَ الَّذِينَ الَّذِينَ أَوتُوا  
الْعِلْمَ إِنَّ الْآخِرَى الْيَوْمِ وَالْأُولَى عَلَى الْكَافِرِينَ ﴿٢٧﴾ الَّذِينَ تَوَفَّيْنَاهُمْ الْمَلَائِكَةُ ظَالِمِي  
أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ  
﴿٢٨﴾ فَأَدْخَلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْئَسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٢٩﴾

(26) Those before them certainly plotted, but Allāh demolished their building from the foundation, causing the roof to cave in on them from above. And the punishment came to them from whence they could not perceive. (27) Then He shall humiliate them on the Day of Qiyāmah (Judgement) and ask, "Where are those partners of Mine that you used to argue about?" Those who are granted knowledge will say, "Today humiliation and misfortune are certainly upon the disbelievers!" (28) Those whose souls were claimed by the angels while they oppressed themselves. They will then propose a truce (saying) "We never perpetrated any evil!" "Nay! Allāh is well aware of what you used to do." (29) "Enter the doors of Hell to abide therein forever. Evil indeed is the abode of the proud ones!"

## THE PUNISHMENT OF THE DISBELIEVERS AND THE PLIGHT OF THE HAUGHTY ONES ON THE DAY OF JUDGMENT (QIYĀMAH)

Referring to the evil plots of the polytheists against Islām and the Holy Prophet صلى الله عليه وسلم, Allāh says, "Those before them certainly plotted, but (as if their plots were a building) Allāh demolished their building from the foundation, causing the roof to cave in on them from above. And the punishment came to them from whence they could not perceive." This verse is general in its context and does not refer to any specific nation only.

However, Ibn Kathīr رحمه الله عليه, the author of "Ruhul Ma'āni" and the author of "Ma'ālimut Tanzil" have all reported from Sayyidina Abdullāh bin Abbās رضى الله عنه that the verse refers to Nimrūd bin Kan'ān. He was the king of Babylon and constructed a palace that measured 5000 arm-lengths in height and 3000 in width. He intended to reach the heavens, learn of the happenings there and fight all those present there. Allāh sent a wind that razed the building to the ground, crushing Nimrūd and all his accomplices with him.

According to other narrations, Nimrūd survived but was later destroyed by a mosquito that Allāh caused to reach his brain. Ibn Kathīr رحمه الله عليه has also mentioned that this verse refers to the disbeliever (kāfir) king Bukht Nasr (Nebuchadnezzar, who built a palace like the one described above.

All these narrations have their sources from the Bani Isra'īl. If they have any truth, they will resemble the statement of Pharaoh (Fir'aun) when he instructed his vizier saying, "O Hāmān, build a tower for me so that I may reach the roads; the roads of the heavens so that I can have a close look at the deity of Mūsa. I strongly feel that he is a liar." His plan failed and Hāmān was also destroyed.

Referring to the previous nations Allāh says in Surah Fajr, "Allāh rained the whip of punishment on them." [Surah 89, verse 13]

After inflicting a punishment on them Allāh say, "Then He shall humiliate them on the Day of judgment (Qiyāmah) and ask, 'Where are those partners of Mine that you used to argue about?' Those who are granted knowledge will say, 'Today humiliation and misfortune are certainly upon the disbelievers; those whose souls were claimed by the angels while they oppressed themselves.'" These people lived and died as disbelievers (kuffār).

The disbelievers (kuffār) will seek to escape from Hell and will call for intercessors. They will also plead to Allāh to return them to this world so that they may do good deeds. At times they will also deny their crimes. Allāh refers to this when He says, "They will then propose a truce (saying) 'We never perpetrated any evil!'" Their plea is referred to as a "truce" because a truce is normally proposed to alleviate a difficulty.

In reply to their plea, Allāh will say, "Nay! Allāh is well aware of what you used to do." They will then be commanded, "Enter the doors of Hell to abide therein forever. Evil indeed is the abode of the proud ones!"

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَبِيرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾ جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾ الَّذِينَ تَوْفَقْنَاهُمْ لِمَلَأْنَاهُمْ طَبِيبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

(30) Those who abstained from disbelief (kufr) and polytheism (shirk) are asked, "What has your Lord revealed?" They reply, "Extreme good." There shall

be goodness for those who did good works in this world and the home of the Hereafter is certainly best. How grand is the home of the pious! (31) They will enter gardens of eternity beneath which rivers flow. There they shall have whatever they desire. In this manner does Allāh reward those who adopt piety (taqwa)... (32) ... Those whose souls the angels claim while they are pure. They say, "Peace be upon you. Enter Heaven (Jannah) because of the deeds that you performed.

## THE GOOD FORTUNE OF THE PEOPLE OF PIETY (TAQWA) THEY WILL ENTER THE GARDENS OF HEAVEN (JANNAH) AND HAVE ANYTHING THAT THEY DESIRE

The above verses speak about the opposite of the previous verses. In these verses Allāh describes the condition of the pious people in the Hereafter. Allāh says that *"They will enter gardens of eternity beneath which rivers flow. There they shall have whatever they desire."* Allāh says in Surah Zukhruf, *"In Heaven (Jannah) there shall be whatever the heart desires and whatever pleases the eye."*

*"In this manner does Allāh reward those who adopt piety (taqwa)"* piety (taqwa) means performing all good deeds and abstaining from all evil.

Allāh then describes the death of the people who adopt piety (taqwa). Allāh says that they are *"Those whose souls the angels claim while they are pure."* Their hearts are free of disbelief (kufr) and polytheism (shirk), being illuminated with the light of Belief (Imān) and decorated with good deeds. Treating them with honour, the angels will say to them, *"Peace be upon you. Enter Heaven (Jannah) because of the deeds that you performed."* Although they will enter Heaven (Jannah) only after judgment day (Qiyāmah), the angels give them the glad tidings of their entry to Heaven (Jannah) at the time of their deaths.

Verse 24 above speaks about the disbelievers (kuffār) *"When they are asked, 'What has your Lord revealed?' they reply, 'Tales of the old people.'"*

Now Allāh speaks of the pious people in the same light when He says,

*"Those who abstained from disbelief (kufr) and polytheism (shirk) are asked, 'What has your Lord revealed?' They reply, 'Extreme good.'"*

Commentators have mentioned that the two verses were revealed because of the same circumstances, as mentioned in the commentary of the first verse. A similar narration also passed in the commentary of verse 90 of Surah Hijr, where Allāh says, *'As We have revealed to the dividers...'* The polytheists of Makkah stood by the roads leading to Makkah and whenever the arriving pilgrims would ask what was revealed by Allāh to the Holy Prophet صلى الله عليه وسلم, they would say that these were nothing but tales of the old folk.

However, when these pilgrims posed the same question to the believers (Mu'minīn), they would reply that Allāh had revealed extreme good and virtue. Hearing this they would be satisfied and return with the good news to their tribes.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٤﴾

(33) They are waiting only for angels to come to them or for the order of their Lord to come. Those before them behaved in the same way. Allāh did not oppress them but they oppressed themselves. (34) So they received the punishment of their evil deeds and their mockery engulfed them.

## THE REJECTORS ARE MERELY AWAITING THE ARRIVAL OF ANGELS

The disbelievers (*kuffār*) refused to accept the clear and apparent proofs that were presented to them. It seemed that they were waiting for some extraordinary event to convince them. Allāh says, "They are waiting only for angels to come to them or for the order of their Lord to come i.e. they are awaiting their deaths. However, belief (*Imān*) will not be accepted then.

Allāh continues to say, "Those before them behaved in the same way." They also remained adamantly upon disbelief (*kufr*) until Allāh destroyed them. Allāh says, 'Allāh did not oppress them but they oppressed themselves. So they received the punishment of their evil deeds and their mockery engulfed them."

A similar verse is found in Surah Baqarah, where Allāh says, "They await Allāh and the angels to come to them beneath the shadow of clouds, and all matters are decided. All matters return unto Allāh." [Surah 2, verse 210]

Allāh says in Surah Ān'ām, "They wait only for the angels to come to them or for your Lord to come or for some signs of your Lord to appear. The day when one of your Lord's signs will appear, the belief (*Imān*) of a person will not benefit him if he had not believed previously or carried out any good in his belief. Say, 'Keep waiting! We are also waiting." [Surah 6, verse 158]

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ يَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٣٦﴾ إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾

(35) The idolaters say, "If Allāh wished then neither us, nor our forefathers

would have worshipped anything besides Him, and we would never have forbidden anything without Him. Those before them behaved in the same manner. The responsibility of the messengers is only clear propagation. (36) Indeed We have sent a messenger among every nation (who told them) that "Worship Allāh and shun the Satan (Shaytān)." There were those of them whom Allāh had guided and those for whom deviation had been decreed. So travel in the land and see what was the consequence of those who denied. (37) If you are desirous of their guidance, then Allāh surely does not guide those whom He has sent astray, and they shall have no helpers.

## THE ARGUMENT OF THE POLYTHEISTS AND THE FACT THAT EVERY NATION HAD A MESSENGER

When the polytheists were presented with the message of Belief (*Imān*), they would challenge the Prophets عليهم السلام to reply to their argument. They said that since everything occurred with Allāh's will, their polytheism (*shirk*) and evil must also be desired by Allāh if He had willed it all along. They deduced from this that their actions must be correct for if it were not pleasing to Allāh, He would not have granted them the ability to carry them out.

A similar contention has been discussed in verse 148 of Surah Ān'ām (Surah 6). There Allāh says, "*Soon those who commit polytheism (shirk) will say, 'If Allāh willed, neither we, nor our forefathers would not have committed polytheism (shirk), and we would not have forbidden anything.' In the same manner those before them had denied until they tasted Our punishment. Say, Have you any knowledge that you may disclose for us? You only follow conjecture and speculation.*"

Although nothing can occur without Allāh's permission, this does not mean that He is pleased with the actions that He allows man to do. Granting man the ability to perform an act will not indicate that Allāh likes the act. Allāh has granted man this life on earth "*to test who of you performs the best deeds.*" It is for this reason that Allāh allows man the choice of deeds. When he chooses which course of action to take, Allāh grants him the ability to perform the deeds of his choice. If people were forced to perform certain actions, there would not have been any test for man at all.

"*Those before them behaved in the same manner. The responsibility of the messengers is only clear propagation.*" Allāh sent the Prophets عليهم السلام to guide man and to show him what is required from him. However, many people chose not to respond to the preaching of the Prophets عليهم السلام. They adhered to their practices of polytheism (*shirk*) and resorted to arguing with the Prophets عليهم السلام, as mentioned above.

"*Indeed We have sent a messenger among every nation (who told them) that 'Worship Allāh and shun the Satan (Shaytān).'*" After the Prophets عليهم السلام had passed on the message, people were divided into two groups. These were, as Allāh mentions, "*those of them whom Allāh had guided and those for whom deviation had been decreed.*" These people refused to accept the message of the Prophets عليهم السلام. As a result, they were destroyed. Therefore Allāh says, "*So travel in the land and see what was the consequence of those who denied.*"

The Holy Prophet صلى الله عليه وسلم had the fervent desire in his heart that all of

mankind accepts his message. However, Allāh did not will this to happen for reasons that conform to His perfect wisdom. For this reason Allāh informs the Holy Prophet صلى الله عليه وسلم, "If you are desirous of their guidance, then Allāh surely does not guide those whom He has sent astray, and they shall have no helpers (against Allāh's punishment in the Hereafter)."

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَى وَعَدًّا عَلَيْهِ حَقًّا وَلَكِن  
أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ  
كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ  
فَيَكُونُ ﴿٤٠﴾

(38) They swear solemn oaths by Allāh that Allāh will never resurrect the dead. Nay! It is indeed a resolute promise that Allāh has pledged, but most people do not know. (39) So that Allāh may expound to them the matters in which they differed, and so that the disbelievers may come to know that they were liars. (40) When We intend anything, all We have to do is say, "Be!" and it is.

**THE REJECTERS SWEAR THAT ALLĀH WILL NEVER RESURRECT THE DEAD. ALLĀH REFUTES THEM BY SAYING THAT ALL HE HAS TO DO TO BRING SOMETHING INTO EXISTENCE IS TO SAY, "BE!"**

While the previous verse discussed the plight of those polytheists who rejected oneness of Allāh (*Tauhid*) and refused to accept the preaching of the Prophets عليهم السلام, the above verses discuss those people who rejected the belief in resurrection. Not only did they refuse to believe but they were bold enough to "swear solemn oaths by Allāh that Allāh will never resurrect the dead."

Allāh replies by saying, "Nay! (Your oaths are futile because) It is indeed a resolute promise that Allāh has pledged (that He will resurrect the dead), but most people do not know."

It is a fact that Allāh will certainly raise the dead and gather them all before Him. The reason for this will be "So that Allāh may expound to them the matters in which they differed, and so that the disbelievers may come to know that they were liars." They will realise that all they said against the Prophets عليهم السلام and their preaching were lies. They will then learn that the truth is what the Prophets عليهم السلام had preached to them.

The disbelievers (*kuffār*) think that it is difficult for Allāh to resurrect the dead but they do not realise that every task is extremely simple for Allāh. Allāh says, "When We intend anything, all We have to do is say, 'Be!' and it is." Allāh has created everything the first time and is perfectly able to reproduce the same a second time. It is strange that even the disbelievers (*kuffār*) admit that Allāh had created everything the first time, yet they express astonishment at the fact that He will resurrect the same creation on the Day of Judgement.

Allāh says in Surah Qāf, "Did We get tired with the first creation? Nay, but they are in doubt concerning the new creation." A verse in Surah Yāsīn reads, "Say, 'The One Who gave life to it (decomposed bones) the first time will revive it. He has knowledge of all things.'" The use of the word "Kun!" ("Be!") was discussed in the commentary of verse 117 of Surah Baqarah.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبْوِتَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءُ الْآخِرَةِ  
أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

(41) As for those who migrate for Allāh after being oppressed, We shall certainly settle them in a pleasant abode on earth. The reward of the Hereafter is greater, if only they knew. (42) (These are) those who are patient and rely only on their Lord.

## THE PROMISE OF BLISS IN BOTH WORLDS FOR THOSE WHO MIGRATE IN ALLĀH'S WAY

The polytheists of Makkah constantly harassed the Muslims since many of the new Muslims were people of lower social standing. As a result of this persecution, The Holy Prophet صلى الله عليه وسلم granted the Muslims permission to migrate to Abyssinnia. However, when they began to live peacefully there, the Makkans sent some delegates to deceive the king of Abyssinnia into deporting them back to Makkah.

When these people told the king that the Muslims were runaways and traitors to the religion (*D'in*) of their forefathers, the king summoned the Muslims to his court. Sayyidina Ja'far رضى الله عنه addressed the king and explained to him how they were once a depraved and corrupt nation. He told the king that Allāh then sent His beloved Prophet صلى الله عليه وسلم to remove them from the abyss of spiritual depravity. He then informed the king of how they were persecuted when they chose to follow the guidance of the Holy Prophet صلى الله عليه وسلم. He also recited Surah Maryam to the king.

The king and his courtiers were impressed by what they heard and permitted the Muslims to live safely in their country. Of this group of Muslims, many returned to Makkah and later migrated to Madinah, but others remained there and migrated to Madinah directly from Abyssinnia in the 8th year after Hijrah. There they were reunited with the other Muslims who emigrated from Makkah.

Some of them emigrated twice to Abyssinnia, returned to Makkah, and then migrated to Madinah from there. All these emigrations were undertaken to escape the oppression of the polytheists. Regarding these immigrants Allāh says, "As for those who migrate for Allāh after being oppressed, We shall certainly settle them in a pleasant abode on earth." Consequently, they were granted safety in Madinah and Abyssinnia.

Describing those who migrate Allāh says, "Those who are patient and rely only on their Lord." In addition to the rewards of this world for their tremendous



sacrifice of wealth and family, Allāh shall grant them the superior rewards of the Hereafter.

Allāh says, "The reward of the Hereafter is greater if only they knew." This phrase could refer to the disbelievers (*Kuffār*), meaning that if they perceived these rewards, they too would accept Islām and migrate for Allāh's pleasure.

Other commentators have mentioned that this phrase refers to the immigrants themselves. This would mean that if they actually saw the rewards that are in store for them they would excel in making sacrifices for the religion (*D'in*) and will be pleased to know that they were able to endure the difficulty of migration. [*"Ruhul Ma'āni" v. 14 p. 146*]

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيْ اِلَيْهِمْ فَسْئَلُوْا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ  
 بِالْبَيِّنَاتِ وَالزُّبُرِ ۚ وَاَنْزَلْنَا اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نَزَّلَ اِلَيْهِمْ وَلَعَلَّهُمْ  
 يَفْكُرُوْنَ

(43) Before you We sent only men as messengers, sending revelation to them. So ask the people of knowledge if you do not know. (44) (We sent these messengers) with clear proofs and books. We have revealed the Qur'ān to you so that you may explain to the people what has been revealed to them, and so that they may reflect.

### THE QUR'ĀN WAS REVEALED TO THE HOLY PROPHET ﷺ SO THAT HE MAY EXPLAIN IT TO THE PEOPLE

There was no surprise in the fact that Allāh sent the Holy Prophet ﷺ as a human to the people of Makkah, even though they thought it strange (because they felt that an angel ought to be sent as a Prophet). Allāh says that the fact of the matter is that "Before you [O Muhammad ﷺ] We have sent only men as messengers, sending revelation to them." This was best suited to the needs of the people.

Allāh then adds, "So ask the people of knowledge if you do not know." The polytheists of Makkah regarded the Jews and the Christians as knowledgeable people since they possessed the knowledge of the previous scriptures. The Makkans travelled biannually to Syria (a Christian country then), where they met many Christians and Jews. They even met many Christians monks who lived en route to Syria. They were also in contact with the Jews of Madinah. It is for this reason that Allāh informs them to ask these people whether they deemed the Holy Prophet ﷺ was on the right path, or whether they (the Polytheists) were on the right. (This was discussed in the commentary of verse 51 of Surah Nisā).

Allāh also prompts them to enquire from the Jews and Christians whether the previous Prophets عليهم السلام were humans or angels.

"(We sent these messengers) with clear proofs and books." Besides this

interpretation, other commentators have mentioned that the verse should be translated as "(With what were these messengers sent? They were sent) with clear proofs and books."

Another group of commentators maintains that this verse is an extension of the opening verse i.e. "Before you [O Muhammad صلى الله عليه وسلم] We have sent only men as messengers, sending revelation to them together with clear proofs and books."

Other commentators state that the verse should read as follows: "[We have sent you, O Muhammad صلى الله عليه وسلم] with clear proofs and a book." According to this interpretation, the ensuing phrase of the verse will be a follow-up to this phrase.

## A REFUTATION TO THOSE WHO DENY THE AHADĪTH

"We have revealed the Qur'ān to you so that you may explain to the people what has been revealed to them..." This verse emphasises that fact that the responsibility of the Holy Prophet صلى الله عليه وسلم entailed more than the mere conveyance of the Qur'ān. This verse clearly rebuffs the preposterous claim of many irreligious people who claim (Allāh forbid!) that the status of the Holy Prophet صلى الله عليه وسلم is no more than that of a postman. They say that his responsibility was merely to bring the Qur'ān to people, after which people are at liberty to interpret the Qur'ān according to their own understanding.

By saying this, these people have removed a large chunk of the religion (Dīn). The Qur'ān makes brief references to many Islāmic practices, while the Ahadīth is much more detailed and explicit. Therefore, they have to be followed if one wishes to practice upon the Dīn properly.

Allāh commands people in various verses to follow the guidelines shown by the Holy Prophet صلى الله عليه وسلم. Allāh says in Surah Āl Imrān, "Say, 'If you love Allāh then follow me. Allāh will love you and forgive your sins.'" Allāh says in Surah Ahzāb

*"There is definitely an excellent example in Allāh's messenger for the one who fears Allāh and the Last Day, and remembers Allāh abundantly."*

It is impossible to practise the Qur'ān without consulting the Ahadīth. While the Qur'ān mentions that the face, arms and feet should be washed and the head moistened [ablution (*wudhu*)] before performing Salāh, it does not mention how many times these should be washed, nor does it state when the ablution (*wudhu*) will be broken.

In a similar way, the Qur'ān emphasises the performance of Salāh but does not furnish details about the number of Rakāhs to be performed, the times of Salāh, the number and manner of kneeling (*Ruku*) and prostration (*Sajdah*), where to place the hands or where to look.

The Qur'ān mentions the obligation of hajj and Umrah. However, the Qur'ān does not stipulate the date of hajj, the number of times to pass between Safa and Marwa, what is to be done during these acts, etc.

Similarly, the Qur'ān does not delve into the details of Nikāh, Diyah (blood money), retaliation (*Qisās*) and capital punishment. Although the Qur'ān ordains

that the hand of a thief should be cut, it does not mention exactly from where should it be cut, for what amount of money stolen it needs to be cut, what will be done should a person repeat the crime of stealing, etc.

In a like manner, many other injunctions of religion (*D'in*) are detailed in the Ahadith, without which it will be impossible to practise the Shari'ah. Allāh has sent the Holy Prophet صلى الله عليه وسلم to explain and expound to man the details that the Qur'an does not mention. In this way the religion (*D'in*) has been perfected.

People who claim to derive the practices of religion (*D'in*) directly from Qur'an without requiring the Ahadith do not even know the basics of the Arabic language. They do not even come close to understanding the intricacies of Arabic eloquence, syntax, philology and grammar. Drowning in their deviation, they seek to drag others in with them.

In fact, the person who denies the authority of the Ahadith is actually denying the Qur'an itself, since the Qur'an instructs that the Holy Prophet صلى الله عليه وسلم be followed.

The reality of the situation is that the Jews, the Christians and the other enemies of Islām have initiated this movement to refute the Ahadith. In this way they are using unwary Muslims to further fuel their attacks against Islām and the Muslims.

Allāh says further that he has revealed the Qur'an ".....so that they may reflect." The advices, narratives, discussions and admonitions in the Qur'an have been revealed so that people may take heed of them and be rightly guided.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ  
حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾ أَوْ يَأْخُذَهُمْ  
عَلَى تَحَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾

(45) Do those who plot evil schemes feel assured that Allāh will not plunge them into the earth or afflict them with a punishment from whence they do not perceive? (46) Or that He may seize them in their activities, after which they will have no escape? (47) Or that He seizes them with a gradual depletion? Without doubt your Lord is Most Pardoning, Most Merciful.

## THE OBSTINATE ONES SHOULD NOT FEEL THAT THEY ARE SAFE FROM ALLĀH'S PUNISHMENT

Allāh explains in these verses how their meagre riches and comforts in this world deceive the disbelievers (*kuffār*) into thinking that they are safe from Allāh's punishment. Allāh is perfectly able to cause the earth to swallow them up and punish them even while they are walking and talking in this world. Allāh can also punish them by way of "a gradual depletion." This means that Allāh can cause their numbers, their animals and their wealth to gradually diminish until

they are left totally helpless and forlorn.

Despite His ability to do all of this, Allāh reminds people that *"Without doubt your Lord is Most Pardoning, Most Merciful."* Because of His infinite mercy and grace, He does not punish them immediately, but allows them respite so that they may repent.

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَعِيوْا ظِلَّلُهُمُ مِنَ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ  
وَهُمْ دَخِرُونَ ﴿٤٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ  
وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

(48) Do they not see the things that Allāh has created, the shadows which sway to the right and the left, submitting to Allāh in humility? (49) To Allāh's command submits all within the heavens and the earth, including all creatures and angels, and they are not proud. (50) They fear the authority of their Lord and do as they are commanded.

## ALL CREATION ARE SUBSERVIENT TO ALLĀH

Depicting His supremacy and Mastery over the creation, Allāh asks, *"Do they not see the things that Allāh has created, the shadows of which sway to the right and the left, submitting to Allāh in humility?"* All the creation and their shadows act according to Allāh's commands. He decrees their movements and activities.

Allāh's sovereignty is only confined not to these things and their shadows, but *"To Allāh's command submits all within the heavens and the earth, including all creatures and angels, and they (the angels) are not proud. They fear the authority of their Lord and do as they are commanded."*

Allāh determines the length and duration of the shadows, as Allāh says in Surah Furqān, *"Do you not see how your Lord spreads the shadow? If He willed, He could have made it stationary. We then appoint the sun as a sign to it and We then gradually withdraw it towards Ourselves."* [Surah 25, verses 45, 46]

We know that the shadows of objects extend and contract with relation to the position of the sun. However, it should be borne in mind that Allāh controls the movement of the sun. If Allāh wills that any shadow should remain stationary or that it be totally obliterated, He can do so without anyone to prevent Him.

Allāh clearly mentions in these verses that all within the heavens and the earth are subservient to Him. In Surah Hajj, Allāh specifically mentions the submission of the sun, the moon, the stars, the trees, the mountains and animals when He says, *"Do you not see that all within the heavens and the earth prostrate to Allāh, as well as the sun, the moon, the stars, the mountains, the trees, the beasts and many people."*

Together with these, Allāh speaks of the obedience of the angels. He says that they *"are not proud. They fear the authority of their Lord and do as they are*

commanded." Allāh mentions in verse 172 of Surah Nisā (Surah 4), "Masīh is never ashamed to be a slave of Allāh, neither are the favoured angels. Whoever is ashamed of worshipping Him and is haughty, Allāh shall soon gather them all to Him."

The more a being recognises Allāh, the more will he worship and submit to Allāh. Therefore, the angels will be exceedingly obedient to Allāh since they truly recognise His grandeur and authority.

**Note:** Instead of taking the literal meaning of prostration, commentators have interpreted verse 49 to mean that all things submit to Allāh. This is so because the prostration of all these creation is not apparent to people. In fact, even prostration stems from submission. Submission encompasses the act of prostration as well.

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ فَإِنِّي فَارْهَبُونِ ۖ وَلَكُمْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصْبَاْ أَفْعَلْ ۚ اللَّهُ نَعْلَمُ ۖ وَمَا يَكُم مِّن تَعَمُّرٍ ۖ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ۚ ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنكُمْ بِرَبِّهِمْ يُشْرِكُونَ ۚ لِيَكْفُرُوا بِمَا ءَانِسْتُمْ فَتَمْتَعُوا ۖ فَسَوْفَ تَعْلَمُونَ ۚ

(51) Allāh said, "Do not take two deities. He is but One Deity, so fear Me only."

(52) To Him belongs whatever is in the heavens and the earth and obedience is exclusively for Him. Do you fear any other besides Allāh? (53) Every bounty that you possess is from Allāh, so appeal only to Him when any difficulty afflicts you. (54) When He removes the difficulty from you, suddenly a group from you ascribes partners to their Lord. (55) ".....so as to reject the bounties granted to them. Let them enjoy. Soon they will come to learn.

## THERE IS ONLY ONE DEITY ALL BOUNTIES ARE FROM HIM AND ONLY HE SHOULD BE FEARED

Allāh declares in the first verse, "Do not take two deities. He is but One Deity, so fear Me only. To Him belongs whatever is in the heavens and the earth and obedience is exclusively for Him. Do you fear any other besides Allāh?" These verses serve to remind man that only Allāh is worthy to be worshipped since he Alone is the Creator and Master of all. Allāh is totally Independent and the polytheism (*shirk*) perpetrated by the polytheists cannot harm Allāh in the least.

Allāh then says, "Every bounty that you possess is from Allāh, so appeal only to Him when any difficulty afflicts you." Everyone realises that none can avert difficulties besides Allāh. It is therefore foolish to worship anyone besides Him.

"When He removes the difficulty from you, suddenly a group from you ascribes partners to their Lord so as to reject the bounties granted to them." It is indeed a great form of ingratitude that people utilise the bounties granted by Allāh to disobey Him. As was mentioned in Surah Ān'am, the polytheists used to set aside a portion of their sustenance provided by Allāh for their idols.

By carrying out these actions, they are inviting Allāh's punishment. Therefore, Allāh says, "Let them enjoy. Soon they will come to learn." They will see the error of their ways when their souls depart from their bodies and then again in the Hereafter.

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾  
 وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ  
 وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ  
 هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ  
 السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

(56) And they assign a portion of what We have given them to that which they do not know. By Allāh! You shall certainly be questioned regarding what you used to fabricate. (57) They assign daughters unto Allāh. Allāh is Pure! Yet they have for themselves what they desire. (58) When any of them is given the glad tidings of a daughter, his face darkens and he suppresses his fury. (59) He hides from the people because of the evil tidings that he received. Must he keep her with disgrace or bury her in the sand? Evil indeed is the decision that he takes! (60) Evil is the condition of those who are not convinced of the Hereafter, while Allāh's are the most sublime attributes. And He is the Mighty, the Wise.

### THE POLYTHEISTS ASSIGN DAUGHTERS TO ALLĀH AND SONS TO THEMSELVES, YET THEIR FACES DARKEN WHEN A DAUGHTER IS BORN TO THEM

One of the practices of polytheism (*shirk*) that the polytheists carried out was that they used to "assign a portion of what We have given them to that which they do not know." i.e. to their idols. The discussion of this has passed in the commentary of verse 136 of Surah Ān'ām (Surah 6), where Allāh says, "A portion of their crops and animals that Allāh created, they stipulated for Allāh saying, 'This is for Allāh,' according to their estimation, 'and this is for our partners.' So what becomes their partners' does not reach Allāh and what becomes Allāh's reaches their partners. Evil indeed is what they decide."

Allāh continues in the above verses by saying, "By Allāh! You shall certainly be questioned regarding what you used to fabricate." Allāh mentions about this in Surah Ān'ām, "Soon He will punish them for what they devise."

While the Jews and the Christians ascribed sons to Allāh (Sayyidina Uzair and Isā عليه السلام respectively), the polytheists used to say that the angels are Allāh's daughters. Allāh says in Surah Maryam, "It is not befitting of Rahmān to take children."

Bukhari (v. 2 p.744) reports that Allāh says, "Man has sworn Me. His swearing is that he says that Allāh has children, whereas I am Independent. I beget not, nor was I

*begotten and there is none like Me."*

Although the polytheists did not like to have daughters for themselves, they chose to attribute daughters to Allāh. Allāh says in Surah Zukhruf, "Or has Allāh chosen daughters from His creation and selected you to have sons? When any of them is given the tidings of that which they ascribe to Rahmān, his face darkens as he suppresses his emotions. (Do they ascribe to Allāh) one who is brought up in jewellery and who cannot make herself clear in disputes? And the angels, who are Allāh's bondsmen, they make into females. Did they witness the creation of the angels? Their testimony will certainly be recorded and they will be questioned."

Therefore, Allāh says, "They assign daughters unto Allāh. Allāh is Pure! Yet they have for themselves what they desire."

Regarding their aversion for daughters, Allāh says, "When any of them is given the glad tidings of a daughter, his face darkens and he suppresses his fury. He hides from the people because of the evil tidings that he received." He does not want anyone to ask him the gender of the child born to him. Thereafter he thinks to himself, "Must he keep her with disgrace or bury her (alive) in the sand?"

The polytheists used to bury their little daughters alive and even boast to others about his vile crime. Allāh says in Surah Takwīr, "When the girl who was buried alive will be asked for what crime was she killed." [Surah 81, verse 8, 9]

Before the advent of Islām, women were scorned at and were totally disregarded, as is clearly depicted by the vile deed of burying little girls alive. Some cults practise similar forms of discrimination even today as is witnessed by their practice of burning a woman alive after her husband has died.

Islām granted honour and status to women by recognising their rights and attaching great rewards to the act of rearing children. It is indeed tragic that, because of their lack of understanding, women have succumbed to the ploys of the disbelievers (*kuffār*) and stripped themselves of all modesty and respect. They roam around like models, living a life of immorality and look for friends instead of husbands.

Regarding the decision the polytheist (Mushrik) takes to bury his daughter alive, Allāh says, "Evil indeed is the decision that he takes!"

"Evil is the condition of those who are not convinced of the Hereafter..." They live in ignorance and foolhardiness in this world and will suffer untold misery and suffering in the Hereafter. On the other hand, "Allāh's are the most sublime attributes. And He is the Mighty, the Wise." All the most excellent qualities belong to Allāh Alone and none can match these.

وَلَوْ يَوَاحِدُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى  
فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَنْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَعْمَلُونَ لِلَّهِ مَا  
يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ

وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾ تَاللّٰهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرَيْنَ لَهُمْ الشَّيْطٰنُ  
 أَعْمَلَهُمْ فَهُوَ وِلِيُّهُمْ أَلْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَا أُنزِلْنَا عَلَيْكَ إِلَّا  
 لِتُبَيِّنَ لَهُمُ الَّذِي أَخْلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَاللّٰهُ أَنزَلَ مِنَ  
 السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

(61) If Allāh were to take people to task for their injustice, He would not have left upon the earth a single creature, but He grants them respite until an appointed term. When their term expires, they will not be able to reprieve it for a moment, nor advance it. (62) They assign to Allāh what they dislike, while their tongues make the false claims that they shall receive goodness. Without doubt they shall have the Fire, and they will be the first to be condemned. (63) By Allāh! We have definitely sent messengers to the nations before you and Satan (*Shaytān*) beautified their actions for them. So he shall be their companion today and theirs will be an excruciating punishment. (64) We have sent the Book to you so that you may explain to them the matter in which they differ, and as a guidance and a mercy for the believers. (65) Allāh sends rain from the sky, thereby reviving the earth after its death. There is certainly a sign in this for those who will listen.

## IF ALLĀH WERE TO TAKE PEOPLE TO TASK FOR THEIR INJUSTICE, THERE WOULD NOT HAVE BEEN A SINGLE CREATURE LEFT ON EARTH

It is the practice of Allāh that He does not punish people immediately for their sins. Rather, He grants them reprieve until a fixed period. However, when their period expires, they cannot postpone nor prepone the period for even a moment. Allāh refers to this when He says, *If Allāh were to take people to task for their injustice, He would not have left upon the earth a single creature, but He grants them respite until an appointed term. When their term expires, they will not be able to reprieve it for a moment, nor advance it.*"

Allāh then says, "They assign to Allāh what they dislike (i.e. daughters), while their tongues make the false claims that they shall receive goodness." Despite their evil, they claim that Allāh is pleased with them and that He will continue to bless them.

There are also those disbelievers (*kuffār*) who believe in the Hereafter, like some Hindus. If the verse refers to them, it will mean that they claim that they will enter Heaven (*Jannah*) after death. According to other commentators, even those who did not believe in the Hereafter used to say that if it is assumed that judgment day (*Qiyāmah*) will ever occur, then we will be entered into Heaven (*Jannah*).

Refuting their claim, Allāh says, "Without doubt they shall have the Fire, and they will be the first to be condemned."

Allāh then continues to say, "By Allāh! We have verily sent messengers to the



nations before you and Shaytān beautified their actions for them." They chose rather to follow the bidding of Satan (Shaytān) and reject the message of the Prophets عليهم السلام. In this verse Allāh is telling the Holy Prophet صلى الله عليه وسلم that the previous Anbiya عليهم السلام were patient in the face of this rejection, therefore he should also exercise the same fortitude as they did.

Because the disbelievers (kuffār) chose the companionship of Satan (Shaytān) in this world, "he shall be their companion today (on the Day of Judgement) and theirs will be an excruciating punishment."

"We have sent the Book to you so that you may explain to them the matter in which they differ..." People have always differed about many things and they all considered themselves to be correct. They differed in matters of Lawful (Halāl) and Unlawful (Harām), Belief (Imān) and disbelief (kufr) and many other such matters. The Holy Prophet صلى الله عليه وسلم was sent to draw the distinction between right and wrong so that they would know the truth of every matter.

The Qur'ān was also sent as "a guidance and a mercy for the believers." Although the Qur'ān is for humanity at large, the "believers" are specifically mentioned here because they are the ones who accept its advice and admonitions.

Just as Allāh has mentioned that the Qur'ān is a spiritual elixir, He mentions thereafter a physical form of nutrition. Allāh says, "Allāh sends rain from the sky, thereby reviving the earth after its death." Just as the rain causes parched land to bear vegetation of all types, the Qur'ān causes dead and diseased hearts to be revived and illuminated. In this way the Qur'ān serves as spiritual nutrition for the soul, just as the rain provides nutrition for man's physical body.

"There is certainly a sign in this for those who will listen." Those people who heed the advice of the Qur'ān shall benefit by it.

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً تَسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا  
لِّلشَّرِبِ ۖ إِنَّ ۞۞۞ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ  
فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ۞۞۞ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ  
الشَّجَرِ وَمِمَّا يَعْرِشُونَ ۞۞۞ ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ  
بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ۞۞۞  
وَاللَّهُ خَلَقَكُمْ ثُمَّ يَوَفِّقُكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَوَّلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ  
اللَّهَ عَلِيمٌ قَدِيرٌ ۞۞۞

(66) There is certainly a lesson for you in the animals. From what is in their bellies between excrement and blood, We give you pure milk to drink that is easily consumed. (67) We provide for you from the fruits of the date palm and vines, and you make "sakar" and good food from these. Indeed there is a sign in

this for those who understand. (68) Your Lord inspired the bee to construct homes in the mountains, the trees and in the buildings erected by man... (69) Then eat from every type of fruit and traverse the pathways of your Lord that have been made easy (for you to travel on). A drink of varying colours emanates from its belly, in which lies a cure for man. Indeed in this is a sign for those who ponder. (70) Allāh created you and will then claim your souls. There are those of you who will be returned to a worthless age so that he knows nothing after once possessing knowledge. Undoubtedly Allāh is All Knowing, All Powerful.

## THERE ARE LESSONS FOR MAN IN THE ANIMALS AND IN THE BEE

After mentioning the bounty of rain in the previous verses, Allāh now recounts certain other bountiful drinks that He has conferred on man. Referring to milk, Allāh says, *"There is certainly a lesson for you in the animals. From what is in their bellies between excrement and blood, We give you pure milk to drink that is easily consumed."*

From the grass and fodder that animals eat, blood, dung and milk are produced within their bellies. The milk emerges pure and clean without a trace of the blood and dung that are so close to it. Allāh's immense power can be ascertained from this phenomenon. Infant and adult alike drink the milk easily, which provides them with perfect nourishment.

"Ma'ālimut Tanzīl" (v. 3 p.75) reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that when an animal eats grass and digests it, dung is formed at the bottom of the belly, milk in the centre and blood at the top. Then the liver carries out its task by Allāh's command. The blood is transfused through the blood vessels, the milk emerges from the udders and the dung is excreted.

The Holy Prophet صلى الله عليه وسلم has mentioned, "When any of you eats, he should recite, 'O Allāh! Bless us in this (food) and feed us better than this.' When he drinks milk he should say, 'O Allāh! Bless us in this (milk) and increase us therewith.'" This is so because milk is the only thing that serves as food and drink." [Abu Dawūd v. 2 p.168]

After milk, Allāh mentions dates and grapes. He says, *"We provide for you from the fruits of the date palm and vines, and you make 'sakar' and good food from these."* Some commentators have translated the word "sakar" as "intoxicants." Since this Surah was revealed in Makkah prior to the abolition of intoxicants, the objection cannot be raised with regard to fact that it seems inappropriate that a Unlawful (Harām) substance is mentioned as a bounty. At the time when this verse was revealed, liquor was still not abolished. Since liquor was soon to be abolished, the verse does not laude any praises upon these intoxicants.

According to a narration of Sayyidina Abdullāh bin Abbās رضي الله عنه, 'sakar' may be translated in the Abyssinian language as 'vinegar.' According to other commentators, the word may be translated as 'tasty things.'

Allāh then declares, *"Indeed there is a sign in this for those who understand."*

*"Your Lord inspired the bee to construct homes in the mountains, the trees and in the buildings erected by man..."* This refers to the construction of hives in which the

bees store honey. Allāh also inspired the bee further by telling it, "Then eat (suck) from every type of fruit and traverse the pathways of your Lord that have been made easy (for you to travel on)." Allāh had created these pathways in the atmosphere so that the bees may easily find their way back to their hives.

"A drink (honey) of varying colours emanates from its belly, in which lies a cure for man. " Not only is honey palatable and nourishing, it also serves as a cure for many ailments. The Holy Prophet صلى الله عليه وسلم said, "Grab hold of two cures. Honey and the Qur'ān." [Mishkāt p. 391]

The sick should be given honey to drink and the Qur'ān should be recited, where after the reciter should blow on them. Experience has proven that the recitation of any long or short Surah of the Qur'ān serves as a cure for the sick.

Some Sahabah رضى الله عنه were once passing a place when the chief of the village was bitten by a venomous reptile. When the people approached the Sahabah رضى الله عنه for a cure, one Sahabi رضى الله عنه recited Surah Fāthihā and blew on the bite. The leader was then completely cured and (in the words of the narrator) he appeared like a person who was freed after being shackled. [Bukhari v. 1 p.304]

Allāh then says, "Indeed in this is a sign for those who ponder."

"Allāh created you and will then claim your souls. There are those of you who will be returned to a worthless age so that he knows nothing after once possessing knowledge." The wealth of intelligence and memory that Allāh blesses people with and which they exploit to the limits during their youth is taken away during old age.

Allāh is capable of dealing with people as He pleases for "Undoubtedly Allāh is All Knowing, All Powerful."

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادَى رِزْقِهِمْ عَلَى مَا  
 مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ  
 أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ  
 أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ  
 رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ  
 يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

(71) Allāh has given some of you preference over others in sustenance. Now those who have been granted preference will not give their provision to their slaves so as to make them all equal. Will they still refute Allāh's favour? (72) Allāh has made spouses for you from yourselves and, from these spouses, created sons and grandsons. And He has provided for you pure foods to eat. Will they believe in falsehood and show ingratitude to Allāh's favour? (73) They

worship besides Allāh things that cannot provide any sustenance for them from the skies, nor from the earth. In fact, they too are incapable of it. (74) So do not cite similitude's about Allāh. Allāh knows and you do not know.

## ALLĀH HAS FAVOURED SOME MORE THAN OTHERS IN PROVISION

*"Allāh has given some of you preference over others in sustenance."* Allāh has granted every person a different amount of wealth and riches. If everyone were to be as rich or as poor as the other, this world will fail to function. The system of employment and production would cease because none would require the other. In this way man will be deprived of the fruits of his own labour, together with depriving others as well.

In the present system all men are interdependent. One will require another to run his factory, while the other will require the money of the first person to see to his personal needs. In this way the two will need each other and each one will have his requirement satisfied. Consumers need suppliers and vice versa. Each would be at a loss without the other. In this manner, the system of the world continues to function.

Allāh then says, *"Now those who have been granted preference will not give their provision to their slaves so as to make them all equal."* Here Allāh reproaches the Polytheists. Allāh informs them that just as they do not make their slaves their equals and as they recognise the distinction between master and slave, they should recognise the even sharper distinction between the Creator and the creation (the True Master and His slaves). However, they are absurd enough to ascribe others as equal to Allāh!

*"Will they still refute Allāh's favour?"* Although Allāh granted them all that they possess, they worship others instead of Him. This is the worst of crimes.

Thereafter Allāh mentions the boon of spouses and children. Allāh says, *"Allāh has made spouses for you from yourselves (i.e. from the human race) and, from these spouses, created sons and grandsons."* Man then takes pride in his progeny. Together with this bounty *"He has provided for you pure foods to eat."*

Allāh then says, *"Will they believe in falsehood and show ingratitude to Allāh's favour?"* It is indeed foolish and unmannerly that they worship other gods when Allāh grants them all they possess.

*"They worship besides Allāh things that cannot provide any sustenance for them from the skies, nor from the earth. In fact, they too are incapable of it."* This verse also highlights the foolishness of the polytheists because instead of worshipping Allāh their Creator and Sustainers, they worship those things that cannot provide anything for them.

*"So do not cite similitude's about Allāh."* Certain commentators have interpreted this verse to mean that people should not portray any semblance and representation of Allāh based on their knowledge of worldly things. This is especially forbidden when such examples of Allah support the idolatrous beliefs of the polytheists (*Mushrikīn*).

Other commentators have interpreted the verse to mean that people should not take any other god as the example and duplicate of Allah, thinking that they have any of Allāh's qualities. The verse will then contain the same message as the verse, "Do not ascribe partners to Allāh."

"Allah knows and you do not know." It is foolish to base one's concept of Allah upon one's knowledge of the creation. Allāh knows best what is the reality of His supreme attributes. He is also well aware of the actions of the polytheists (*Mushrikīn*) and will punish them accordingly.

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا  
فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوِيَنَّ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ  
وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ  
كُلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ  
وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

(75) Allāh cites the example of a slave in bondage who has no power to do anything. Another is one whom Allah has granted a fair provision and he spends from it secretly and openly. Can the two be equal? All praise be to Allāh, but most people do not know. (76) And Allāh cites the similitude of two persons. The one is dumb and is a burden to his guardian. Wherever he is sent, he does not bring any good. Can he be equal to the one who enjoins justice and is upon the straight path?

## ALLĀH CITES TWO ILLUSTRATIONS TO REFUTE THE BELIEFS OF THE POLYTHEISTS

In the above verses Allāh presents two analogies. The first is that of a slave. He has no wealth and can therefore not benefit anyone financially. The other is a person whom Allāh has blessed with an abundance of wealth. He spends this wealth on people as and when he pleases. Any sane person will realise that these two persons can never be equal. It is therefore obvious that Allāh, Who has control over all affairs and possesses all wealth, can never be equated with any of the creation. The creation, even collectively, cannot do what Allāh does.

This illustration clearly depicts the reality of the matter. Any thinking person will perceive the error of polytheism (*shirk*) by pondering over them. The only exceptions will be those who blindly follow the deviate ways of their forefathers, or who refuse to accept the truth for fear of losing some worldly benefits. Therefore, it is obvious that "All praise is for Allāh."

The second example given by Allāh is that of a person who is dumb. This mute person cannot care even for himself, let alone be of service to others. Allāh says, "Wherever he is sent, he does not bring any good." Neither can he understand what he is being told, nor can he convey the message to the opposite party.

Allāh then says, "Can he be equal to the one who (has the ability to speak so that he) enjoins justice..." Besides being able to convince others, he also practises what he preaches because he is "upon the straight path." Again the reply is obvious that the second person is better. If a person can understand this, he can easily understand that no being (especially lifeless idols) can ever be equated to Allāh.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ  
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

(77) To Allāh belongs the unseen affairs of the heavens and the earth. The affair of judgment day (Qiyāmah) is just like a blink of the eye, or even closer. Verily Allāh has power over all things.

After explaining some proofs pertaining to oneness of Allāh (Tauhīd), Allāh affirms His all-encompassing knowledge. He says that he possesses the knowledge of every detail in the universe, whether it is apparent to man or not.

The knowledge of the advent of judgment day (Qiyāmah) is exclusive to Allāh and it will appear as quickly as the "blink of the eye, or even closer."

"Verily Allāh has power over all things." This phrase refutes the surprise that certain disbelievers (kuffār) express at the advent of resurrection. Allāh informs them that there is no cause for surprise because nothing is impossible for Him. Allāh has mentioned this belief in judgment day (Qiyāmah) because it is necessary that one believes in this aspect together with belief in oneness of Allāh (T auhīd).

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ  
وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ  
فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾  
وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا  
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا  
أَتُنَا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٨٠﴾ وَاللَّهُ جَعَلَ لَكُم مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ  
الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ  
بَأْسَكُمْ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِنْ تَوَلَّوْا  
فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ ﴿٨٢﴾ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمْ  
الْكَافِرُونَ ﴿٨٣﴾

(78) Allāh removed you from the wombs of your mothers when you knew nothing, and bestowed you with ears, eyes and hearts so that you may be grateful. (79) Have they not seen the birds subjugated in mid-air? Only Allāh suspends them in the air. Indeed there are signs in this for the believers. (80) And Allāh has granted you an abode in your homes and made homes for you from the hides of animals, which you find light when you travel and when you pitch camp. There is furniture and other things (derived) from their wool, their fur and their hair, which profit (you) for a period. (81) Of the things that Allāh has created, He has made those things that provide shade. He has also made for you places of refuge in the mountains and made coats for you that protect you from the heat and coats that protect you in battle. Thus does He complete His bounty on you so that you may surrender. (82) If they turn away, then your only responsibility is clear propagation. (83) They recognise Allāh's bounty. yet they refute it. And most of them are ungrateful.

## THE VARIOUS BOUNTIES OF ALLĀH

Allāh mentions numerous bounties and signs depicting oneness of Allāh (*Tauhid*) in the foregoing verses. These are:

(1) *"Allāh removed you from the wombs of your mothers when you knew nothing (thereafter, He granted you intelligence and knowledge), and bestowed you with ears, eyes and hearts so that you may be grateful (by worshipping only Him)."*

(2). *"Have they not seen the birds subjugated in mid-air? Only Allāh suspends them in the air."* The birds seem not to be affected by the force of gravity exerted by the earth. By the mere movement of their wings, they are able to manoeuvre in the sky with great ease. Man cannot achieve this' feat by flapping his arms, even if he attaches feathers to them.

Despite this weakness of man, Allāh has granted him the intelligence and ability to create such machines with which he can outstrip any bird in flight, altitude and distance together with carrying tons of goods with him. It is indeed the bounty of Allāh that he has placed the control of these massive machines at the control of a single pilot. Allāh then reminds man, *"indeed there are signs in this for the believers."*

(3) *"And Allāh has granted you an abode in your homes..."* Some homes are constructed from bricks, others from sand, others from rocks, while some are even made of ice. The roofs are also made from various materials, all of which have been created by Allāh.

Allāh has also *"made homes for you from the hides of animals, which you find light when you travel and when you pitch camp."* In this verse Allāh refers to tents which man uses-these on his travels, making the journey easy and convenient.

(4) *"There is furniture and other things (derived) from their wool, their fur and their hair, which profit(you) for a period."* If Allāh

had willed, He could have made the skins of animals impossible to remove, or He could have made them without wool and hide. If this were the case, man would not have derived the benefits from them that he does.

(5) *"Of the things that Allāh has created, He has made those things that provide shade."* These include a wide range of things like the trees, mountains and buildings.

(6) *"He has also made for you places of refuge in the mountains..."* This refers to caves, caverns and homes that are carved out of mountains.

(7) *"...and made coats for you that protect you from the heat..."* Allāh has created the materials required for making clothing, like cotton, wool, etc. Plastic, nylon and other modern day materials are all derived from natural substances created by Allāh. Allāh has mentioned that He has also created those things *"that you have no knowledge of"* Therefore, whatever new discoveries and inventions may occur in the future are all from Allāh.

Although Allāh has only mentioned that He has created apparel to protect man from the heat, Scholars (Ulama) explain that protection from cold has not been mentioned because it is automatically understood from the mention of heat.

Other commentators state that protection from cold has not been mentioned in this verse because it is already mentioned in verse 5 of this Surah, where Allāh mentioned, *"And He created the animals for you. In them is warmth for you, other benefits and from them do you eat."*

Allāh continues to say that He created for man the essentials to make *"coats that protect you in battle."* This refers to coats of armour and other protective clothing used in warfare. At the end of this verse Allāh says, *"Thus does He complete His bounty on you so that you may surrender."*

*"If they turn away, then your only responsibility is clear propagation."* This verse exhorts the Holy Prophet صلى الله عليه وسلم not to grieve over the disbelief of the disbelievers (Kuffār), but to continue with his task of propagation.

*"They recognise Allāh's bounty, yet they refute it. And most of them are ungrateful."* The greatest form of ingratitude is disbelief (kufr). The disbelievers (Kuffār) refuse to submit to Allāh despite the fact that He provides for them and showers them with innumerable bounties.

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ  
 وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٨٥﴾ وَإِذَا  
 رَأَوْا الَّذِينَ أَشْرَكُوا شَرَكَاءَ هُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا



نَدْعُوا مِنْ دُونِكَ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٤﴾ وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٥﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٦﴾ وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

(84) The day when We shall raise a witness from every nation, then the disbelievers will not be granted permission, nor will they be allowed to satisfy Allāh. (85) When the oppressors see the punishment it will not be lightened for them, nor will they be granted respite. (86) When the idolaters will see their partners, they will exclaim, "O our Lord! These are our partners that we used to worship instead of You." Then the word will be flung back to them that "You are definitely liars!" (87) They will propose a truce with Allāh on that day and whatever they used to fabricate will be lost to them. (88) For those who disbelieve and forbid (others) from Allāh's path, We shall add punishment to their punishment because of the corruption that they caused. (89) The day when We shall raise against every nation a witness from their midst, and We shall make you witness over them. We have revealed the Book to you, that explains all things to you and is a guidance, a mercy and a glad tiding for those who submit.

## THE DAY OF JUDGMENT (QIYĀMAH) AND THE PUNISHMENT THAT THE DISBELIEVERS (KUFFĀR) AND THE POLYTHEISTS WILL SUFFER

Allāh says, "*The day when We shall raise a witness from every nation...*" These witnesses will be the Prophets عليهم السلام who will testify to the disbelief (*kufr*) and evil deeds of the people. Allāh continues to say, "*then the disbelievers will not be granted permission (to plead their case and make excuses), nor will they be allowed to satisfy Allāh.*" The opportunity to please Allāh is granted only in this world, not in the Hereafter.

"When the oppressors see the punishment it will not be lightened for them, nor will they be granted respite. When the idolaters will see their partners (their false gods), they will exclaim, 'O our Lord! These are our partners that we used to worship instead of You.' Then the word will be flung back to them that 'You are definitely liars!'" The same gods that they worshipped will call them liars, thereby exonerating themselves from them.

Qurtubi (v. 10 p.163) writes that Allāh shall grant the idols the power to speak. They will inform those who worshipped them that they lied when they called them (the idols) gods. These idols will admit to the people that they were helpless, adding that they never instructed that they be worshipped.

When the disbelievers (*kuffār*) and polytheists will realise that they cannot

escape from the punishment of Hell, they will plead to Allāh to save them and will be prepared to do anything in return. However, it will be too late. They had already destroyed their opportunities in this world by denying the Prophets عليهم السلام and their teachings. Allāh says, *"They will propose a truce with Allāh on that day and whatever they used to fabricate will be lost to them."* Their false gods will not be able to help them at all.

Allāh then speaks of the intensified punishment of Hell when He says, *"For those who disbelieve and forbid (others) from Allāh's path, We shall add punishment to their punishment because of the corruption that they caused."*

*"The day when We shall raise against every nation a witness from their midst, and We shall make you witness over them."* As was discussed in Surah Baqarah, the Ummah of the Holy Prophet صلى الله عليه وسلم will be summoned as witnesses to the testimony of the Prophets عليهم السلام against their respective Ummahs. Thereafter, the Holy Prophet صلى الله عليه وسلم himself will testify to the veracity of his Ummah. According to other commentators, this verse means that the Holy Prophet صلى الله عليه وسلم will testify to the truthfulness of the other Prophets عليهم السلام.

*"We have revealed the Book (Qur'ān) to you, that explains all things to you..."* The Qur'ān contains all the guidelines and fundamental principles of religion (D'in), while the Holy Prophet صلى الله عليه وسلم explained the details of these. Adherence to the teachings of the Holy Prophet صلى الله عليه وسلم has been ordained in the Qur'ān itself. Allāh says, *"Say, 'Obey Allāh and the messenger صلى الله عليه وسلم.'" [Surah Āl Imrān (2), verse 32]*

Allāh says in another verse, *"Whoever obeys the messenger has obeyed. Allāh and whoever turns away, We have not sent you [O Muhammad صلى الله عليه وسلم] as a warder over them."* [Surah Nisā (4), verse 80]

Another verse reads, *"Hold fast to what the messenger gives you and refrain from what He prevents you."* [Surah Hashar (59), verse 7]

Allāh says in verse 115 of Surah Nisā (Surah 4), *"Whoever opposes the messenger after the guidance has become manifest to him and follows a path other than that of the believers, We shall allow him to do that which he is doing and then enter him into Hell. It is the worst of abodes."* This verse explains the importance of adhering to Ijmā (consensus of the Ummah). It is binding on every Muslim to follow the laws derived by the Sahabah رضى الله عنه and the true scholars after them regarding current matters. They based their analogies upon the guidelines taught by the Qur'ān and the Ahadīth.

It is not permissible to draw analogies and formulate laws when such laws have been clearly defined in the Qur'ān. This will only be done when the Qur'ān and the Sunnah do not contain clear injunctions with regard to a particular matter because the matter at hand is something that is new.

The Qur'ān states, *"Ask those of knowledge if you do not know."* This verse teaches us to refer to men of knowledge when we have no knowledge regarding any affair. It is therefore necessary that people refer to the scholars of religion (D'in), especially the eminent jurists, when they require to know something about religion (D'in).

Thereafter, Allāh mentions another few attributes of the Qur'ān. He says that it is also *"a guidance, a mercy and a glad tiding for those who submit."* Those who submit (i.e. the Muslims) receive these benefits from the Qur'ān because they practise the injunctions of the Qur'ān, thereby becoming truly worthy of the bounties of the Hereafter.

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (90)

(90) Verily Allāh instructs justice, "ihsān," and giving to relatives. And Allāh forbids lewdness, evil and oppression. He advises you so that you may take heed.

### THE COMMAND TO PERFORM GOOD DEEDS AND THE PROHIBITION AGAINST EVIL AND IMMORALITY

The above verse is extremely concise, yet it encompasses all good deeds and forbids practically all that is undesirable. The first instruction given in this verse is to practise justice. Allāh says in Surah Mā'idah, *"Be just! It is closer to piety."* A Muslim has to be just with his pīrs (mentors), his superiors and his subordinates. He also has to be just when dealing with his enemies. He cannot transgress their rights and should rather forgive them for the transgressions that they perpetrate against him.

Another meaning of the Arabic word 'Adal' (justice) is 'moderation.' A discussion of moderation is given in the commentary of verse 142 of Surah Baqarah, where Allāh says, *"Thus we have made you such a group that is moderate in nature..."* According to the author of "Ruhul Ma'āni", 'moderation' refers to the midpoint between the extremes of negligence and excessive behaviour.

Ibn Abi Hātim رحمه الله عليه has reported from Muhammad bin Ka'b Qurazi رحمه الله that Sayyidina Umar bin Abdūl Aziz رحمه الله asked him what was the meaning of 'adal.' He replied, "You have indeed asked something very great!" He then went on to explain the meaning by saying, "(Adal means) That you are the father of a small person, the son of a big person and the brother of a moderate person. You punish people according to their crimes and according to the tolerance of their bodies, and you should not lay a single lash out of anger. If you do so, you will be perpetrating an injustice."

Sayyidina Sufyān bin Uyaynah رحمه الله عليه has mentioned that 'adal' means that a person's actions be equal in public and in private.

The second command that Allāh issues is that of 'ihsān.' It means that a person carries out all actions properly and with care. He should ensure that his acts of devotion as well as his dealings with people are decorated with the quality of ihsān. One should refer to the commentary of the verse 195 of Surah Baqarah, where Allāh says, *"Do things well, for certainly Allāh loves those who do things well."*

The third command issued by Allāh is to spend on one's relatives. Although

this act is also included in the instruction of 'ihsān,' it is repeated because of the fact that a person will receive double the reward for spending on his family and relatives as opposed to when he spend on others. He will receive the reward of joining family ties in addition to the reward of spending in charity.

This verse also serves to remand those who maintain favourable relationships with everyone except their relatives. The relatives will include all family members, be they as close as one's parents or as far as one's cousins. At times it is obligatory to spend on them and at times it will be optional. The details can be found in the books of Islāmic jurisprudence.

After commanding that the above virtues be practised, Allāh forbids certain vices. The first of these is the prohibition against lewdness. Although this will be included in the general meaning of the word "evil" it is mentioned separately for emphasis. This includes all deeds and talks that are rude, immoral and related to sensuality. All those actions that lead to these are similarly prohibited.

The word "oppression" includes all those deeds and actions that constitute injustice, including rebellion against the Leader of believers (Amīrul Mu'minīn), stealing, harming parents or refusing people their rights.

Allāh says in Surah Hujurāt, "If two groups of believers fight each other then reconcile between them. If the one group transgresses against the other then fight that (transgressing) group until they return to Allāh's command. If they return, then reconcile between them with justice. Be just, for Allāh loves those who exercise justice." [Surah 49, verse 9]

Sayyidina Abu Bakr رضى الله عنه reports a hadith in which the Holy Prophet صلى الله عليه وسلم said that from all sins, those that most deserve their perpetrator to be swiftly punished in this world are oppression, transgression and the severance of family ties. [Mishkāt p. 420]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه has mentioned that the above verse is most comprehensive in mentioning good and evil as opposed to any other verse of the Qur'ān. This is so because it enjoins every good and forbids every evil.

At the end Allāh says that "He advises you so that you may take heed." This reminds people that they should not consider themselves absolved of responsibility by merely reciting the verse. They should now practise it.

## THE INTRODUCTION INTO THE SERMON (KHUTBAH) OF THE VERSE,

*'Verily Allāh instructs justice, "ihsān", and giving to relatives. And Allāh forbids lewdness, evil and oppression. He advises you so that you may take (heed)?'*

Allāma Suyuti رحمه الله عليه has recorded in his book "Tārikhul Khulafa" that the Caliphs (Khalifahs) of the Umayyad dynasty used to revile Sayyidina Ali رضى الله عنه in the Friday sermon (khutbah). However, when Sayyidina Umar bin Abdil Aziz رحمه الله عليه assumed the reigns of Caliphate (khilāfah), he forbade all his governors from doing this and ordered them to substitute this practice with the

above verse of the Qur'an.

Since then it has been the practice of people throughout the world to include this verse in the Sermon (*khutbah*). However, it is advisable to omit the verse from the Sermon (*khutbah*) occasionally so that people do not regard it as a compulsory practice.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ  
 اللَّهُ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ وَلَا تَكُونُوا كَالَّتِي  
 نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ أَنْ  
 تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا  
 كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ  
 يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾ وَلَا تَتَّخِذُوا أَيْمَانَكُمْ  
 دَخَالًا بَيْنَكُمْ فَتَزِلَّ قَدَمُ بَعْدِ ثُبُوتِهَا وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ  
 وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾ وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ  
 لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

(91) Fulfil Allāh's pledge when you have made the pledge. And do not breach your oaths after solemnising them, when you have already made Allāh Witness upon yourselves. Indeed Allāh knows what you do. (92) Do not be like the woman who shredded her spun yarn to threads after strengthening it. You make your oaths a means of causing strife between you because a nation is larger in number than another. The fact of the matter is that Allāh only tests you by it. And, on the Day of Judgement, He will certainly explain to you the matters in which you differed. (93) If Allāh willed, He would have made you a single nation but He sends astray whomsoever He wills and guides whomsoever He wills. You will definitely be questioned concerning what you do. (94) Do not make your oaths a means of causing strife between you, so as to make a foot slip after gaining stability, and so as to make you taste the punishment of forbidding from Allāh's path. Yours shall be an intense punishment. (95) Do not procure a paltry sum in exchange for Allāh's covenant. What Allāh has is better for you if you but knew.

## THE INSTRUCTION TO FULFIL PLEDGES AND OATHS

Although the fulfilment of oaths and covenants is included in the previous command of 'adal' and 'ihsan,' it is mentioned separately in these verses so that people realise their importance and pay heed to them. Oaths are usually taken when a pledge is made, and these pledges can result in spreading strife and corruption. It is for this reason that Allāh says, "Do not make your oaths a means of

*causing strife between you..."*

Allāh says, "*Fulfil Allāh's pledge when you have made the pledge.*" This refers to the pledge of Islām i.e. submission to Allāh's commands and abstention from the things that He has prohibited.

*"And do not breach your oaths after solemnising them..."* Although it is imperative that even those pledges be fulfilled that have not been solemnised by means of an oath, the solemnised ones are specifically mentioned here for emphasis. They should be given due regard since Allāh's name has been placed between.

*".....when you have already made Allāh a Witness upon yourselves. Indeed Allāh knows what you do."* When an oath is taken, the parties have intentionally made Allāh a Witness to their pledge, even though Allāh is always a Witness to everything.

Other commentators have translated the verse to mean that Allāh is a Protector over you (instead of "*Witness upon yourselves*"). They interpret the verse to mean that by taking the pledge and abiding by it, they will remain in Allāh's protection. However, should they fail to observe the clauses of the pledge, Allāh's protection is no longer binding: Now He may punish them for the breach of pledge or forgive them.

*"Do not be like the woman who shredded her spun yarn to threads after strengthening it."* According to the commentators, this verse is mentioned as an example of those who breach their pledges. Their act is just as foolish as the woman who destroys the garment that she made after working hard at spinning the yarn and preparing it. Qurtubi (v. 10 p.171) reports that there was a woman in Makkah by the name of Rabīta who used to do what is described in the verse.

In my humble opinion, the verse alludes to many laws besides that of breaking a pledge. It could refer to abruptly terminating one's Salāh, fast, Hajj or Umrah after beginning these. It could also refer to deserting the battlefield in Jihād. In this manner it could also refer to many other deeds. At the same time it could also refer to perpetrating those actions that cause the reward of other deeds to be destroyed. I have searched other books of exegesis (*tafsir*) for the interpretation that I have made, but have not found this anywhere. I have written it here considering it to be from the inspiration received from Allāh. All knowledge belongs to Allāh.

*"You make your oaths a means of causing strife between you because a nation is larger in number than another."* It was customary among the Arab tribes that they used to enter into treaties with other tribes so that the two would be allied to each other in times of war. However, when any tribe felt that their allied tribe was too small, it would annul the treaty and align itself with a larger tribe. Allāh refers to the oath taken when aligning to the first (smaller) tribe as an oath that is "*a means of causing strife between you.*"

*"The fact of the matter is that Allāh only tests you by it"* i.e. Allāh tests you by commanding you to fulfil your pledges, or (according to other commentators) He tests you by presenting another stronger tribe before you. In this way Allāh will see whether you remain true to your original allies or whether you desert them

to join forces with a stronger tribe.

**Note:** A treaty may be annulled with another party when it is feared that they may be treacherous, or for any other valid reason. However, there are conditions attached to this. These have been mentioned in the commentary of verse 58 of Surah Anfāl (Surah 8), where Allāh says, *"Should you ever really fear betrayal from any nation, then throw back the treaty that you have contracted with them so that the two of you are on an equal footing. Verily Allāh does not like those who betray."*

Allāh continues to say, *"And, on the Day of Judgement, He will certainly explain to you the matters in which you differed."* In the Hereafter, Allāh will immensely reward those who stood for the truth, while the others will suffer punishment. They will then come to know who were right and who were not.

*"If Allāh willed, He would have made you a single nation, but He sends astray whomsoever He wills and guides whomsoever He wills."* Allāh could have ironed out all difference between people if He wished to do so. However, His infinite wisdom dictates that these should exist between man. Now man has been bestowed with the intelligence to discern between right and wrong. Accordingly, he has been given the choice to act. He will be taken to task for the choice that he makes. None should consider himself to be like a paralysed person who is helpless to act.

*"You will all definitely be questioned concerning what you do."* None should think that his actions go unnoticed in this world. Every person will be accountable for his actions. He will have to reply for the pledges that he broke and the oaths that he did not fulfil.

*"Do not make your oaths a means of causing strife between you, so as to make a foot slip after gaining stability, and so as to make you taste the punishment of forbidding from Allāh's path. Yours shall be an intense punishment."* By breaching the covenant taken with Allāh and His the Holy Prophet صلى الله عليه وسلم, a person will become a infidel (kāfir), and will be worthy of the worst of punishments. If he breaks a pledge with another person, he will be guilty of treachery and betrayal. Although this will not amount to disbelief (kufr), yet it is extremely grave and a really tragic *"slip of the foot"*.

The believers (Mu'minīn) should ensure that they never cause their foothold in Islām to slip. They should never fall into the pits of sin and vice and thereby subject themselves to the worst punishments in the Hereafter.

The author of "Ma'ālimut Tanzil" (v. 3 p.84) has reported from certain Scholars (Ulama) that the interpretation of the verse is that when people break covenants, they pave the way for others to do the same. By doing this they will be actually forbidding others from Allāh's way i.e. from fulfilling pledges. It is for this reason that they will *"taste the punishment of forbidding from Allāh's path."*

*"....so as to make a foot slip after gaining stability..."* Explaining this part of the verse, some commentators have mentioned that betrayal after swearing by Allāh and causing strife jeopardise the belief (Imān). People stand to lose their Belief (Imān) by using Allāh's name to deceive others.

**Note:** In other parts of the Qur'ān Allāh has also emphasised the

importance of fulfilling pledges. Allāh says in Surah Mā'idah, "O you who believe, fulfil your pledges..."

He says in Surah Ān'ām, "Fulfil the covenant of Allāh." Verse 34 of Surah Isrā (Surah 17) reads, "And fulfil the pledge. Certainly, questioning shall take place concerning pledges."

Allāh then says, "Do not procure a paltry sum in exchange for Allāh's covenant. What Allāh has is better for you if you but knew." This verse prohibits that one acquires some worldly benefit by breaking his pledges, especially when it involves accepting bribes and ill-gotten wealth. [Qurtubi]

The Holy Prophet صلى الله عليه وسلم has mentioned that the giver of a bribe, the taker, and the one who communicates between the two are all accursed. Even the salaries of those who accept bribes for favours done in their field of work is Harām. This is so because they are acting contrary to what they are employed to do, thereby being unworthy of the remuneration they receive from their employers.

In our times, politicians are renowned for breaking promises once they ascend to their desired posts. Even Muslim politicians are prone to this. When they attain to positions they forget the oaths that they swore by Allāh while campaigning. Their concern then is only for themselves.

It should be borne in mind that the wealth acquired by breaching an oath is totally insignificant in comparison to the rewards of the Hereafter. The greater the position of a person, the greater will he suffer for breaking his pledge in the Hereafter.

Sayyidina Abu Sa'id رضي الله عنه has narrated that the Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgement every traitor will have a flag. The length of his flag will be proportionate to extent of his treason, and it will stand out of his anus. No treason can be worse than that which is perpetrated by a leader against his subjects."

Sayyidina Ma'qal bin Yasār رضي الله عنه reported that the Holy Prophet صلى الله عليه وسلم said, "Allāh will make Heaven (Jannah) Unlawful (Harām) for the person who dies in the condition that he betrays people after being appointed as their leader."

According to another narration, the person who is appointed as leader to even a few persons without seeing to their welfare will be deprived of smelling the fragrance of Heaven (Jannah). [Mishkāt p. 321]

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنشَأَ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

(96) What is with you shall come to an end and what is with Allāh will last forever. We shall most definitely reward those who are patient for the good



deeds that they do. (97) As for that male or female who does good and is a believer, We will certainly grant them a good life and most reward them for the surely good that they do.

## THE BOUNTIES OF THE HEREAFTER ARE PERPETUAL WHILE THOSE OF THIS WORLD ARE TEMPORARY

In the first verse Allāh explains that whatever man earns in this world shall eventually terminate. On the other hand, the rewards that he will receive for his good deeds in the Hereafter will never come to an end. Therefore, man should never be tempted to break Allāh's commands (and his pledges) because of his desire for worldly gains. He should always bear in mind that the eternal success of the Hereafter cannot be bartered for the temporary things of this world because *"What is with you (the wealth of this world) shall come to an end and what is with Allāh (the rewards of the Hereafter) will last forever."*

Allāh continues, *"We shall most definitely reward those who are patient for the good deeds that they do."* The phrase *"those who are patient"* denotes those people who are steadfast upon Allāh's commandments and never sway from the path of truth.

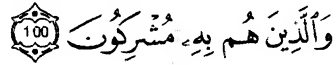
*"As for that male or female who does good and is a believer, We will certainly grant them a good life and most surely reward them for the good that they do."* Allāma Qurtubi رحمه الله عليه has quoted several interpretations of *"a good life."* According to Sayyidina Abdullāh bin Abbās رضي الله عنه, it refers to a life of contentment. Another interpretation says that it refers to the inspiration and guidance that Allāh bestows upon a person so that he is able to perform those actions that please Allāh.

Other commentators mention that it denotes entry into Heaven (*Jannah*), while others say that it means Allāh's forgiveness and proximity unto Him. Yet another interpretation is that this refers to such a life in which a person remains independent from creation and always turns only to the Creator. The final interpretation is that a person is blessed with the supreme quality of being happy with Allāh's decree at all times.

There is no discrepancy between all these interpretations, since they can all be applied simultaneously. The life of a Believer (*Mu'min*), as opposed to that of disbelievers (*kuffār*) and the sinners, is filled with contentment and peace. Whenever he is confronted with any difficulty, he is never perplexed since he is happy with whatever Allāh decrees for him. In fact, he acquires satisfaction and joy from these difficulties.

Together with this blissful life, he will be eternally happy in Heaven (*Jannah*). The only condition for these bounties is that *"they are believers."* Gender is never a barrier against Allāh's bounty and grace.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُمْ لَمَّا سَلَطْنَا عَلَى  
الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سَلَطْنَاهُمْ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ



(98) When you recite the Qur'ān, then seek refuge with Allāh from Devil (Shaytān), the accursed. (99) Indeed he has no sway over those who believe and who rely solely on their Lord. (100) His sway is only on those who befriend him and those who ascribe partners to Allāh.

## SEEK ALLĀH'S REFUGE FROM DEVIL (SHAYTĀN) WHEN COMMENCING RECITATION OF THE QUR'ĀN

Devil (Shaytān) is the sworn enemy of man and constantly tries to dissuade man from engaging in Allāh's worship. Even when man does worship Allāh, Devil (Shaytān) plagues his mind with evil thoughts. When a believer (Mu'min) recites the Qur'ān, he is affected by it and gains satisfaction because it is like communicating with Allāh. Devil (Shaytān) cannot tolerate this and makes every effort to distract man's attention. It is for this reason that Allāh says, "When you recite the Qur'ān, then seek refuge with Allāh from Devil (Shaytān), the accursed."

Therefore, when a person begins to recite the Qur'ān, he should say, "A'ūdhu Billāhi Minash Shaytān Nir Rajīm." Thereafter, it will be Masnūn for him to add "Bismillāh Hir Rahmān Nir Rahīm."

When a person wishes to occupy a home, he will first rid the home of all harmful things. Thereafter, he will begin to decorate the home. In a similar manner, when a person intends to recite the Qur'ān, he should first rid the heart of Devil's (Shaytān's) evil whispers by reciting, "A'ūdhu Billāhi Minash Shaytān Nir Rajīm." Thereafter he will decorate his heart with the mention of Allāh's name and attributes by saying, "Bismillāh Hir Rahmān Nir Rahīm."

When commencing recitation of the Qur'ān it is sufficient to recite "A'ūdhu Billāhi Minash Shaytān Nir Rajīm" once only. However, if one has to interrupt the recitation by eating, drinking, speaking or any other act that is not related to recitation of the Qur'ān, then one should repeat "A'ūdhu Billāhi Minash Shaytān Nir Rajīm."

Imām Abu Hanifah رحمه الله عليه, Imām Shafi'i رحمه الله عليه and Belief (Imān) Ahmad bin Hambal رحمه الله عليه have all preferred the use of the words "A'ūdhu Billāhi Minash Shaytān Nir Rajīm" instead of any other configuration of words.

Besides the occasion when beginning recitation of the Qur'ān, the Qur'ān and the Ahadīth have stipulated other occasions as well when "A'ūdhu Billāhi Minash Shaytān Nir Rajīm" should be recited. Allāh says in verse 200 of Surah A'rāf (Surah 7), "Should a temptation come to you from Satan (Shaytān) then seek refuge with Allāh. Verily He is the All Hearing, the All Knowing."

Allāh also says in Surah Mu'min, "And say, 'O my Lord! I seek refuge with You from the evil whispering of the Satan (Shaytān). And I seek refuge with You, O my Lord, that they approach me.'" [Surah 23, verse 97, 98]

According to the Ahadīth, one should recite "A'ūdhu Billāhi Minash Shaytān Nir Rajīm" upon becoming angry and when hearing the braying of a donkey. [Mishkāṭ p. 213]

In another hadith the Holy Prophet صلى الله عليه وسلم stated that a person should recite "*A'ūdhu Billāhi Minash Shaytān Nir Rajīm*" when hearing a dog bark or a donkey bray because they see things that man does not i.e. the Devil (*Shaytān*). [Mishkāt p. 373]

Before entering the toilet a person should firstly recite "*Bismillāh*" and then seek refuge from Shaytān with the words, "*Allāhumma Inni A'ūdhu Bika Minal Khubuthi Wal Khabā'ith.*" (TRANSLATION: "O Allāh! I seek refuge with You from the male and female Devil (*Shaytān*).")

## SATAN (SHAYTĀN) HAS NO SWAY OVER THOSE BELIEVERS WHO RELY TOTALLY ON ALLĀH

"Indeed he Satan (*Shaytān*) has no sway over those who believe and who rely solely on their Lord." Satan (*Shaytān*) cannot deter these people from the path of truth despite his concerted efforts. However, they may succumb to sin because of the demands of their carnal selves.

"His sway is only on those who befriend him and those who ascribe partners to Allāh." Those who befriend Satan (*Shaytān*) are most prominently the disbelievers (*kuffār*) and the polytheists. Those believers (*Mu'minīn*) who submit to the dictates of Shaytān will also be classified as his friends since they obey him.

Whenever a person is struck by an evil thought from Satan (*Shaytān*), he should immediately dispel the thought by reciting "*A'ūdhu Billāhi Minash Shaytān Nir Rajīm*" He should then engage in Allāh's remembrance (*dhikr*) or some other act of virtue. If he allows the thought to tarry in his mind, it will persist. Shaytān will also cause doubts in a person's ablution (*wudhu*), his faith (*Imān*) and his Salāh.

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Satan (*Shaytān*) will come to you and ask, 'Who created this and who created that?' Eventually he will ask you who created your Lord? When this happens, seek refuge with Allāh and leave the matter to rest." [Bukhari v. 1 p.463]

A person once told Sayyidina Qāsim bin Muhammad رحمه الله عليه that he experienced many distractions and stray thoughts in his Salāh. Sayyidina Qāsim رحمه الله عليه told him to continue performing his Salāh and the problem will be eradicated only when he informs Satan (*Shaytān*) after the Salāh that his Salāh was not performed. [Mishkāt p. 19]

This means that he should not be concerned with the distractions of Satan (*Shaytān*). If he has to err in Salāh, he should perform the prostration of mistake (*Sajdah Sahw*) as prescribed and not be perplexed about Devil's (*Shaytān's*) reminders that something has been omitted. After Salāh he should address Devil (*Shaytān*), asking him what he wants with the Salāh. He should be told to go away and that he should not pretend to be concerned about the perfection of one's Salāh since no Salāh had been performed. Once this is done, Devil (*Shaytān*) will discontinue his efforts.

A saint narrated that Devil (*Shaytān*) would constantly whisper to him after ablution (*wudhu*) that he did not make the masah of the head. Devil (*Shaytān*)

told him that if he did not make the masah, the Salāh would be incorrect and that performing Salāh without ablution (*wudhu*) was tantamount to disbelief (*kuf*r). He says that for a while he used to repeat the masah to dispel the doubt, but afterwards he told Devil (*Shaytān*), "You are hardly a Muslim yourself that you should worry about my belief (*Imān*).” Thereafter Devil (*Shaytān*) stopped pestering him.

Allowing devil (*Shaytān*) to continue his efforts will lead one to destruction. Devil (*Shaytān*) intends to lead man only to the doom he is headed for.

وَإِذَا بَدَّلْنَا آيَةً مَكَاتٍ ءَايَةً وَاللَّهُ أَعْلَمُ بِمَا يُزَيِّرُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾ وَلَقَدْ فَعَلْنَا أَنَّهُمْ يَقُولُونَ إِنَّمَا يَعْلَمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَبِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾

(101) When We replace a verse with another, and Allāh knows best what He reveals, they say, "You are but a perjurer!" But most of them have no knowledge. (102) Say, "The Ruhul Qudus has revealed it with truth from your Lord to make the believers steadfast, and as a guidance and a glad tiding for the Muslims." (103) Indeed We know well that they say, "A human teaches him." The language of the person to whom they refer is Ajami (non-Arabic), while this is in the clear Arabic language. (104) Verily Allāh will not guide those who do not believe in His verses, and for them shall be a tormenting punishment. (105) Those who do not believe in Allāh's verses merely invent lies. These are the true liars!

## THE REPLY TO THOSE WHO OBJECT TO THE ABROGATION OF QUR'ĀNIC VERSES

Allāh says, "When We replace a verse with another, and Allāh knows best what He reveals, they [the disbelievers (*kuffār*)] say, 'You are but a perjurer!' The disbelievers (*kuffār*) say that the Book of Allāh cannot be changed like how the Qur'ān is. They maintain that it must therefore be the product of the Holy Prophet صلى الله عليه وسلم. The reply to this objection has already been discussed in Surah Baqarah, where Allāh says, "Whenever We repeal any verse or cause it to be forgotten, We bring something better or equivalent to it. Do you not know that Allāh has power over all things?" [Surah 2, verse 106]

Allāh says in the above verse, "But most of them have no knowledge." i.e. Their

objection is based on ignorance. They fail to understand that the change in any law is for the welfare of man and based on Allāh's infinite wisdom. Allāh says in between the verse that He "knows best what He reveals."

In reply to the allegation that the Qur'ān is a product of the Holy Prophet صلى الله عليه وسلم, Allāh says, "Say, 'The Ruhul Qudus [Jibr'il السلام] has revealed it with truth from your Lord to make the believers steadfast, and as a guidance and a glad tiding for the Muslims.'"

## THE REPLY TO THE ALLEGATION THAT THE HOLY PROPHET صلى الله عليه وسلم WAS TAUGHT BY ANOTHER PERSON

"indeed We know well that they say, 'A human teaches him.'" The polytheists used to say that the Qur'ān was "tales of the old men." Some of them also said that another man taught the Holy Prophet صلى الله عليه وسلم.

Some commentators say that they referred to a person by the name of Ya'ish, who was previously a Christian. He was not an Arab, and accepted Islām later. When he used to come to the Holy Prophet صلى الله عليه وسلم to learn about Islām, the polytheists made the preposterous claim that he was teaching the Holy Prophet صلى الله عليه وسلم.

"Ma'ālimut Tanzil" reports that there were two non-Arabs living in Makkah who had knowledge of the Torah and the Injil. They used to make swords. When the Quraish persecuted the Holy Prophet صلى الله عليه وسلم, he used to sit with the two of them and be consoled by their talks. The disbelievers (*kuffār*) claimed that the Holy Prophet صلى الله عليه وسلم was learning from them.

Allāh refutes their allegation by saying, "The language of the person to whom they refer is Ajami (non-Arabic), while this is in the clear Arabic language." It is obvious that a person who can hardly speak Arabic cannot produce anything even remotely similar to the Qur'ān, especially when highly eloquent linguists of Arabic could not match the Qur'ān. Even to this day none has met the challenge of the Qur'ān to produce a single Surah like any of the Qur'ān.

"Verily Allāh will not guide those who do not believe in His verses, and for them shall be a tormenting punishment." This verse refers to those who recognise the verses of Allāh to be the truth yet are too stubborn to accept them. They shall be punished in this world by being deprived of the wealth of Belief (*Imān*) and, in the Hereafter, their destination shall be Hell.

"Those who do not believe on Allāh's verses merely invent lies. These are the true liars!" This verse refers to those who claimed that the Holy Prophet صلى الله عليه وسلم has fabricated the Qur'ān and was lying by saying that it was from Allāh. Indeed their lie is the greatest since it is obvious that an unlettered person could never produce the like of the Qur'ān.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ  
وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٦﴾ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَٰئِكَ هُمُ الْفَافِلُونَ ﴿١٠٧﴾ لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَسِرُونَ ﴿١٠٨﴾

- (106) Those who disbelieve in Allāh after believing - save for him who is forced, but his heart is content with Belief (Imān) and who open their hearts to disbelief will have Allāh's wrath upon them and theirs shall be a terrible punishment. (107) This is because they prefer the life of this world to the Hereafter, and Allāh certainly does not guide the disbelieving folk. (108) These are the ones upon whose hearts, ears and eyes Allāh has set a seal. These are the negligent ones. (109) Without doubt, they will be the losers in the Hereafter.

## THE PUNISHMENT FOR DISBELIEVING AFTER BEING A BELIEVER

The polytheists of Makkah spared no effort to harm and beat those who accepted Islām, especially those Muslims who were slaves or foreign to Makkah. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the first seven people to express their belief in Islām were the Holy Prophet صلى الله عليه وسلم, Sayyidina Abu Bakr رضى الله عنه, Sayyidina Ammār رضى الله عنه, his mother Sayyidina Sumayya رضى الله عنها, Sayyidina Suhayb رضى الله عنه, Sayyidina Bilāl رضى الله عنه and Sayyidina Miqdād رضى الله عنه.

He says that Allāh protected the Holy Prophet صلى الله عليه وسلم by means of his uncle Abu Tālib, and Sayyidina Abu Bakr رضى الله عنه was protected by Allāh by means of his tribe. The rest of them were tortured by the polytheists and made to wear steel armour while lying in the sweltering heat of the sun. They were told to utter words of infidelity (*kufṛ*) or die in this manner.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه mentions further that all of them besides Sayyidina Bilāl رضى الله عنه uttered such words to save themselves. Sayyidina Bilāl رضى الله عنه was prepared to sacrifice his life for Allāh and was constantly tortured until Sayyidina Abu Bakr رضى الله عنه bought his freedom. Sayyidah Sumayya رضى الله عنها was privileged enough to be the first person to be martyred in the history of Islām. [Al Bidaya wan Nihayah v. 3 p.55-59]

The above verse was revealed with regard to the other Sahabah رضى الله عنهم who were forced by the polytheists to utter words of infidelity (*kufṛ*). Although they said these words, they still remained staunch believers.

Durrul Manthūr (v. 3 p. 132) reports that the polytheists once apprehended Sayyidina Ammār bin Yāsir رضى الله عنه and only left him when he spoke ill of the Holy Prophet صلى الله عليه وسلم and praised their idols. He later came to the Holy Prophet صلى الله عليه وسلم, who asked him how things were. He replied that matters were exceptionally unfavourable. Thereafter he told the Holy Prophet صلى الله عليه وسلم that he had lied when he spoke ill of the Holy Prophet صلى الله عليه وسلم and

praised the idols.

The Holy Prophet صلى الله عليه وسلم asked him what was the condition of his heart. He replied that it was content with Belief (*Imān*). The Holy Prophet صلى الله عليه وسلم told him that he could repeat those words if ever the disbelievers (*kuffār*) were to harass him in that manner. On this occasion Allāh revealed the verse 'save for him who is forced, but his heart is content with Belief (*Imān*).'

"Durrul Manthūr" also reports that Abdullāh bin Ibn 'Abi Sarh turned apostate after being a Muslim. Allāh says about him, "and (those) who open their hearts to disbelief will have Allāh's wrath upon them and theirs shall be a terrible punishment."

The above verse states that Allāh's wrath and a terrible punishment will afflict those who willingly turn away from Islām to return to disbelief (*kufr*). The only exception is those who are forced to verbally detract from Islām for fear of their lives. Of course, they will be rewarded greatly if they chose to endure the torture like Sayyidina Bilāl رضى الله عنه or to sacrifice their lives like Sayyidah Sumayya رضى الله عنها.

"Durrul Manthūr" reports that two Muslims were captured and brought before Musailama Kadhdhāb. When he asked the one whether he attested to the Prophethood of Muhammad صلى الله عليه وسلم, he replied in the affirmative. When he asked him whether he (Musailama) was Allāh's Prophet, the Sahabi رضى الله عنه placed his fingers in his ears, denoting that he was deaf to the statement. Musailama then had him killed.

Then turning his attention to the second Sah'abi رضى الله عنه, Musailama posed the same questions to him. He replied that he also believed Musailama to be Allāh's Prophet. Consequently, he was released. When he returned to the Holy Prophet صلى الله عليه وسلم, he related the incident to him. The Holy Prophet صلى الله عليه وسلم said, "Your companion has passed away with Belief (*Imān*) and you have practised the concession." It is learnt from this that mere verbal threats will not be regarded as 'force'

It was previously mentioned that Abdullāh bin Ibn Abi Sarh turned apostate after being a Muslim. He was the foster brother of Sayyidina Uthman رضى الله عنه, who brought him before the Holy Prophet صلى الله عليه وسلم when Makkah was conquered. On that occasion he accepted Islām again. However, the verse revealed with regard to him will still apply until eternity i.e. "and (those) who open their hearts to disbelief will have Allāh's wrath upon them and theirs shall be a terrible punishment."

**Ruling:** If a person is threatened with death or that a limb of his body will be severed if he does not eat carrion, swine or drink wine, then it will be obligatory (*fardh*) for him to oblige. This will be the case when he is certain that the threat is genuine and that the threatening person is capable of carrying out the threat. If he refused to eat the unlawful (*Harām*) food and was killed, he (the person killed) 'will be guilty of a sin.

**Ruling:** It is not permissible to kill another Muslim even if one is threatened with death.

"This is because they prefer the life of this world to the Hereafter..." The love for worldly pleasures deters people from accepting Islām and from adhering to it even though they know that it is the truth. These people fear the loss of some worldly possession if they remain as Muslims. They should rather place the Hereafter before them and aspire for it instead. Even today there are many Muslims who adhere staunchly to Islām despite being persecuted by their families and the police.

Those Muslims who turn disbeliever (*kāfir*) by rejecting the Prophethood of the Holy Prophet صلى الله عليه وسلم also do so because of their love for women, honour and wealth offered to them by their Christian teachers.

"...and Allāh certainly does not guide the disbelieving folk." They cannot expect to be guided by Allāh when they refute the truth after recognizing it.

"These are the ones upon whose hearts, ears and eyes Allāh has set a seal. These are the negligent ones." Their incessant refusal has caused their senses to be rendered futile and they will be deprived of the bliss of both worlds.

"Without doubt, they will be the losers in the Hereafter." Not only will they be deprived of Heaven (*Jannah*), but they will have to suffer the eternal torment of Hell as well.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهِدُوا وَصَبَرُوا  
 إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ  
 نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

(110) Then your Lord shall be Most Forgiving and Most Merciful after all unto those who migrate after being tried and then strive in His way and exercise patience. (111) The day when every person shall fight for his soul and every soul shall be rewarded in full for its deeds and they will not be oppressed.

## THE REWARD FOR THOSE WHO MIGRATE AND ARE STEADFAST

"Ma'ālimut Tanzīl" (v. 3 p.87) reports that the first of the above verses was revealed with regard to Sayyidina Ayāsh bin Abi Rabī'ah رضى الله عنه, Sayyidina Abu Jundub رضى الله عنه, Sayyidina Walid bin Walid رضى الله عنه, Sayyidina Salamah bin Hishām رضى الله عنه and Sayyidina Abdullāh bin Abi Usayd رضى الله عنه. They were all forced by the polytheists to utter certain things. However, they all migrated, participated in Jihād and remained loyal to Islām. Allāh revealed this verse with glad tidings of His forgiveness and mercy for them.

Sayyidina Hasan and Ikrama رحمه الله عليه state that the verse was revealed with regard to Abdullāh bin Abi Sarh who accepted Islām again after turning apostate when Makkah was conquered.

Whatever the case may be, Allāh's statement is clear that "Then your Lord shall be Most Forgiving and Most Merciful after all unto those who migrate after being



tried and then strive in His way and exercise patience." All their ill deeds committed as disbelievers (*kuffār*) will be forgiven because acceptance of Islām obliterates all sins.

In the second verse Allāh says, "The day when every person shall fight for (the emancipation of) his soul and every soul shall be rewarded in full for its deeds and they will not be oppressed." People will see the rewards of all their good deeds."

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

(112) Allāh cites the similitude of a town that was peaceful and tranquil. Their provision came to them in abundance from every avenue, but they were ungrateful for Allāh's bounty and, because of their actions, Allāh caused them to taste the attire of hunger and fear. (113) Indeed messengers came to them from their midst, but they denied them, because of which a punishment afflicted them while they were oppressive.

## THE STORY OF AN UNGRATEFUL TOWN THAT LOST ALLĀH'S BOUNTIES

According to many commentators, the above verses do not refer to any particular town. Allāh cites a general example of cities that are "peaceful and tranquil. Their provision came to them in abundance from every avenue, but they were ungrateful for Allāh's bounty and, because of their actions, Allāh caused them to taste the attire of hunger and fear." These people never appreciated Allāh's bounties. In addition to this, "Indeed messengers came to them from their midst, but they denied them, because of which a punishment afflicted them while they were oppressive." Allāh cited the example as a warning to the people of Makkah.

Other commentators maintain that the similitude referred to Makkah itself. Allāh sent the Holy Prophet صلى الله عليه وسلم to them, who was from the Quraysh themselves. Allāh had made Makkah such a town that all in it were safeguarded, even though people were being killed in the nearby vicinity. Allāh says in Surah Ankabūt, "Do they not see that We have made the Haram peaceful, whereas people are being ravaged around them? Do they believe in falsehood and show ingratitude for Allāh's bounties?" [Surah 29, verse 67]

The people of Makkah also received an abundance of provision from near and abroad. Allāh says in Surah Qasas, "Have We not granted them a peaceful Haram, to which the fruit of everything is attracted as a provision from us? However, most of them have no knowledge." [Surah 28, verse 57]

The people of Makkah denied the apostleship of the Holy Prophet صلى الله عليه وسلم and persecuted him until he was forced to leave his beloved hometown

where his forefathers Sayyidina Ibrahim and Isma'il عليه السلام settled. Even after the Holy Prophet صلى الله عليه وسلم migrated, the polytheists continued to harass him. Eventually the Holy Prophet صلى الله عليه وسلم prayed to Allāh against them and he instructed all the tribes that accepted Islām not to supply Makkah with food.

As a result of this, the Makkans became so starved that they were forced to eat burnt bones and carrion. They were so emaciated that they saw only smoke when they looked at the sky. They suffered in this condition for seven years. In addition to this they also suffered great fear for the Muslims.

Eventually they sent a message to the Holy Prophet صلى الله عليه وسلم telling him that he was one who always maintained good family relations and that he should not allow the women and children to suffer with his enemies. The Holy Prophet صلى الله عليه وسلم then permitted grains to be sent to Makkah and himself sent supplies to them.

The author of "Ma'ālimut Tanzīl" and Allāma Qurtubi have stated that the town referred to in the above verse is Makkah. Allāh cited their example as a lesson to mankind at large.

It is learnt from this verse that ingratitude causes bounties to be lost. This was also mentioned in the commentary of the verse where Allāh announces, "If you show gratitude, then I will definitely give you more, and if you are ungrateful, then indeed My punishment is severe." [Surah Ibrahim (14), verse 7]

**Note:** In the above verse Allāh speaks of the "attire" of fear and hunger. Commentators mention that the reason for this is that these people were previously inundated with bounties, as if they were clothed in them. However, after their ingratitude, they were now so much afflicted with starvation and fear that it seemed as if they were clothed with this misfortune. It was as if they changed their clothing. However, since this change of attire was not voluntary, Allāh says that He "caused them to taste the attire of hunger and fear."

Allāh describes the affliction as a "taste" because He assimilates the change of situations as bitter food that is given to someone to taste. Just the taste thereof is sufficient to alter the person's disposition. ["Ruhul Ma'āni" v. 14 p.243]

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ  
تَعْبُدُونَ ﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِزْيِرِ وَمَا أَهْلَ لِعَيْرِ  
اللَّهِ بِهِ ۖ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

(114) So eat from the pure and lawful things that Allāh has provided for you, and be grateful for Allāh's bounty if you worship Him only. (115) Allāh has forbidden for you only carrion, blood, the flesh of swine and what has been slaughtered for any other besides Allāh. As for him who is driven by necessity, then (he may eat of it) neither rebelliously, nor transgressing the limits, for verily Allāh is the Most Forgiving, the Most Merciful.

## EAT FROM THE SUSTENANCE PROVIDED BY ALLĀH, BE GRATEFUL AND ABSTAIN FROM THE FORBIDDEN

Allāh instructs, "So eat from the pure and lawful things that Allāh has provided for you, and be grateful for Allāh's bounty if you worship Him only." Allāh has mentioned worship here because expressing gratitude to Allāh is also a form of worship. Perfect worship is impossible without showing gratitude to Allāh.

"Allāh has forbidden for you only carrion, blood, the flesh of swine and what has been slaughtered for any other besides Allāh. As for him who is driven by necessity, then (he may eat of it) neither rebelliously (i.e. without deriving pleasure from it), nor transgressing the limits (by eating more than what will merely sustain life), for verily Allāh is the Most Forgiving, the Most Merciful." In this case he will not be sinful.

The same words have appeared with a slight modification in verse 173 of Surah Baqarah (Surah 2). Verse 3 of Surah Mā'idah (Surah 5) also contains mention of the forbidden foods. One should refer to the details mentioned in these two verses. The word "only" (as mentioned before) does not mean that these are the only unlawful (Harām) foods. Many others have been mentioned in other verses of the Qur'ān and in the Ahadīth.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ  
الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَّعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ  
أَلِيمٌ ﴿١١٧﴾ وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا  
أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

(116) With regard to the false claims made by your tongues, do not say, "This is lawful (Halāl)" and "This is unlawful (Harām)," so as to invent lies against Allāh. Indeed those who invent lies against Allāh will never be successful. (117) A paltry asset. And theirs shall be a torturous punishment. (118) We have forbidden for the Jews the things that We have related to you before. We did not oppress them, but they oppressed themselves.

## ONLY ALLĀH RESERVES THE RIGHT TO MAKE THINGS LAWFUL (HALĀL) AND UNLAWFUL (HARĀM)

It was common among the polytheists Arabs to declare certain things unlawful (Harām) and other things Lawful (Halāl) as and when they pleased. Mention has already been made of these details in verse 103 of Surah Mā'idah (Surah 5) and verses 138 and 139 of Surah Ān'ām (Surah 6).

In the above verse Allāh warns that people cannot merely declare things to be Lawful (Halāl) or unlawful (Harām) as they please. Doing so will constitute lying against Allāh because only He reserves the right to declare anything Lawful (Halāl) or unlawful (Harām). Allāh says, 'indeed those who invent lies against Allāh will never be successful.'

The benefits that they receive in this world from making such claims and by disobeying Allāh are indeed "A paltry asset." After the expiry of these short-lived assets "theirs shall be a torturous punishment" in the Hereafter.

"We have forbidden for the Jews the things that We have related to you before." The details of these have passed in verse 146 of Surah Ān'ām (Surah 6), where Allāh says, "We forbade every clawed animal upon the Jews. From among cattle and goats, We forbade for them the fat of the two, excluding what is carried by the back, the entrails and what is attached to the bones. This was the punishment We gave them as retribution for their rebellion, and undoubtedly We are truthful."

Details of this can also be found in the commentary of verse 160 of Surah Nisā (Surah 4), where Allāh says, "Because of the oppression of the Jews, We forbade them from the pure things that were permissible for them; and because of their excessive prevention from the path of Allāh..."

Since this was a punishment for the deeds that they perpetrated, Allāh says, "We did not oppress them, but they oppressed themselves."

ثُمَّ إِنَّ رَبَّكَ لِلذَّيِّبِ عَمِلُوا الشَّوْءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ  
رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾

(119) Then verily your Lord is certainly Most Forgiving and Most Merciful to those who ignorantly committed evil and then repent afterwards and make amends.

## ALLĀH ACCEPTS REPENTANCE AND FORGIVES

While the previous verses contained warnings against engaging in various evils, the above verse promises forgiveness for those who will repent for their sins. Allāh will forgive those who sinned out of foolishness, as well as those disbelievers (*kuffār*) who repent and accept Islām.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِنِعْمَةِ  
أَجَبْتُهُ وَهَدَيْتُهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَمَآ تَيْتُهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّمَا فِي الْآخِرَةِ لَمِنْ  
الصَّالِحِينَ ﴿١٢٢﴾ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ  
الْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ  
لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

(120) Ibrahim was certainly a great leader, obedient, aloof from all religion's (D'īn's) and attuned to only one. He was not from the idolaters. (121) He was grateful for Allāh's favours. Allāh chose him and guided him on the straight path. (122) We granted him good in this world and he shall be from the

righteous in the Hereafter. (123) Then We sent revelation to you that "Follow the religion (D'īn) of Ibrāhīm that is averse to all other religion's (D'īn's). He was not from the idolaters." (124) Reverence of the Sabbath was ordained only for those who differed about it. Undoubtedly your Lord will decide between them on the Day of Judgement concerning the matters about which they differed.

### THE NOBLE QUALITIES OF SAYYIDINA IBRAHĪM عَلَيْهِ السَّلَام AND THE COMMAND TO FOLLOW HIS RELIGION (D'ĪN)

The Qur'ān mentions Sayyidina Ibrāhīm عَلَيْهِ السَّلَام in numerous verses. In propagating oneness of Allāh (*Tauhid*), He endured many hardships for the sake of Allāh. Allāh says in Surah Baqarah, "When his Lord tried Ibrāhīm with certain words, which he fulfilled. Allāh said, "I am to make you a leader for the people." [Surah 2, verse 124]

Allāh granted him Prophethood, a few scriptures and made him the father of all the Prophets عَلَيْهِمُ السَّلَام who came after him, and they all adhered to the broad principles of his religion (D'īn). Even the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was from his progeny and he is commanded, "Then We sent revelation to you that 'Follow the religion (D'īn) of Ibrāhīm that is averse to all other religion's (D'īn's). He was not from the idolaters."

It for this reason that Sayyidina Ibrāhīm عَلَيْهِ السَّلَام is regarded as the leader and Imām of the Prophets عَلَيْهِمُ السَّلَام after him. His creed was that of oneness of Allāh (*Tauhid*) and submission to Allāh, and every Prophet has propagated this belief.

Allāh says in Surah Baqarah that the person who does not follow his creed is most foolish. Allāh says, in verses 130 and 131 of Surah Baqarah, "Only the one who makes a fool of himself will turn away from the creed of Ibrāhīm. We undoubtedly selected him in this world and he will be amongst the righteous in the Hereafter. When his Lord told him, 'Submit'. He replied, "I submit to the Lord of the universe."

Presently, the religious practices of Sayyidina Ibrāhīm عَلَيْهِ السَّلَام are only found in the religion (D'īn) of Islām and the only caller to it is Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. All vices, be it polytheism (*shirk*), immorality, corruption, etc are all to be found among those who turn away from this creed of Sayyidina Ibrāhīm عَلَيْهِ السَّلَام. Although sinful Muslims are to be found, they sin with the knowledge that they are sinning, and will repent sooner or later.

The Hajj, Umrah, Saī, sacrifices of animals and circumcision are practices from the creed of Sayyidina Ibrāhīm عَلَيْهِ السَّلَام that were propagated by the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The verse under discussion also describes Sayyidina Ibrāhīm عَلَيْهِ السَّلَام as "obedient" The Arabic equivalent of this word used in the verse may also denote the meaning of a devout worshipper that Sayyidina Ibrāhīm عَلَيْهِ السَّلَام was. Allāh says in Surah Āl Imrān, "Ibrāhīm عَلَيْهِ السَّلَام was neither a Jew nor a Christian, but he was one abiding to the truth and subservient, never from the idolaters. Verily those closest to Ibrāhīm عَلَيْهِ السَّلَام are the ones who followed him and this Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as well as those who believe. Allāh is the Protecting Friend of the believers." [Surah 3, verses 67, 68]

Sayyidina Ibrahīm عليه السلام is described in numerous verses as being "hanāf." Imām Rāghib رحمه الله explains this word to mean that he was averse to deviation and inclined towards the truth.

"Durrul Manthūr" (v. 1 p.140) reports from the "Musnad" of Ahmad and "Adabul Mufrid" that the Holy Prophet صلى الله عليه وسلم was asked which religion (D'in) was most beloved to Allāh. The Holy Prophet صلى الله عليه وسلم replied that it was that religion (D'in) which is averse to falsehood, imbued with the truth and that is not difficult to practise (i.e. Islām).

The Jews and the Christians claim their affiliation to Sayyidina Ibrahīm عليه السلام. This cannot be so because they perpetrate polytheism (*shirk*), whereas Sayyidina Ibrahīm عليه السلام was never a polytheist. This fact is attested in Surah Baqarah, Surah Āl Imrān as well as the above verse (123) of Surah Nahl. The verses of Surah Āl Imrān clearly refute the affiliation that the polytheists claimed with Sayyidina Ibrahīm عليه السلام.

Further describing Sayyidina Ibrahīm عليه السلام, Allāh says, "He was grateful for Allāh's favours." This verse serves to remind the people of Makkah that they should also act in a similar way since he was their forefather who was the founder of their city and prayed for their provisions.

"Allāh chose him and guided him on the straight path." Every bounty, even guidance and leadership is from Allāh only. Allāh grants these to whomsoever He wills. Allāh says in Surah Hajj, "Allāh selects messengers from the angels and from mankind. [Surah 22, verse 75]

Allāh says about Sayyidina Ādam عليه السلام, "Thereafter his Lord chose him, accepted his repentance and made him steadfast on guidance." In Surah Yusuf, Sayyidina Ya'qub عليه السلام told his son Sayyidina Yusuf عليه السلام, "In this manner has your Lord chosen you, taught you the interpretation of dreams."

Allāh told Sayyidina Mūsa عليه السلام, "Allāh said, "O Mūsa, indeed I have chosen you from the people for My message and My speech. So take what I have given you and be of the grateful ones." Addressing the Ummah of the Holy Prophet صلى الله عليه وسلم, Allāh says, "Strive for Allāh with the endeavour that is His right. He has chosen you and has not placed any hardship upon in religion (D'in)." Everything is from Allāh and He is not compelled to grant anything to anyone. All that man receives is from His infinite grace and munificence.

"We granted him good in this world..." According to certain commentators, this refers to good conditions and good traits. Some maintain that it refers to all bounties, while others say that the reference is to good and pious offspring. Yet another group states that the verse refers to Prophethood, while others say that it refers to the acceptance of a supplication (*du'ā*) that he made to Allāh saying, "And maintain a favourable word for me amongst those who are to come." Every religion (D'in) speaks highly of Sayyidina Ibrahīm عليه السلام and, until judgment day (*Qiyāmah*), the Ummah of the Holy Prophet صلى الله عليه وسلم will pray for him in every Salāh when they recite the Durūd Ibrahīm.

"....and he shall be from the righteous in the Hereafter." These words have been also mentioned in verse 130 of Surah Baqarah. His inclusion in the ranks of the pious and steadfast bondsmen of Allāh denotes his high ranking in Allāh's

estimation.

The Holy Prophet صلى الله عليه وسلم has mentioned that everyone will be raised naked from their graves and Sayyidina Ibrahim عليه السلام will be the first to be clothed. [Mishkāt p. 483]

According to another narration the Holy Prophet صلى الله عليه وسلم said, "Sayyidina Ibrahim عليه السلام will be the first to be clothed on the Day of Judgement. Allāh will say, 'Clothe my friend.' Then two white garments will be brought from Heaven (Jannah), with which he will be dressed. Thereafter I will be clothed." [Mishkāt p. 493]

## VENERATION OF THE SABBATH WAS DECREED FOR THE JEWS

"Reverence of the Sabbath was ordained only for those who differed about it." The Jews were commanded not to fish on Saturdays, but they contravened the command and were punished, as mentioned in verses 65 and 66 of Surah Baqarah and in verses 163 to 166 of Surah A'rāf.

The Jews claimed that Sayyidina Ibrahim عليه السلام was a Jew and that everything that was Harām in their religion (D'in) was also Harām in the religion (D'in) of Sayyidina Ibrahim عليه السلام. Allāh refutes this claim of theirs by saying that the Sabbath was ordained for them but not for Sayyidina Ibrahim عليه السلام, just as their religion (D'in) differed from that of Sayyidina Ibrahim عليه السلام in so many other ways.

"Ma'ālimut Tanzil" reports from Sayyidina Qatādah رحمه الله عليه that the Jews are referred to as those who differed with regard to the Sabbath because some of them abided by Allāh's command while others did not. This interpretation agrees with the details furnished in Surah A'rāf.

Fridays have been ordained for the Ummah of the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم has mentioned with regard to Friday, "This day is greater in the sight of Allāh than the days of Eidul Adhā and Eidul Fitr." [Mishkāt p. 120]

The Holy Prophet صلى الله عليه وسلم also said that there is a moment during every Friday in which any supplication (du'ā) will be accepted. [Mishkāt p. 119]

The Friday (Jum'uah) Salāh had been ordained for this day and people have been instructed to gather in masses for this Salāh. Sayyidina Abu Huraira رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "We are the last (Ummah) to appear (on earth) but will be the first on the Day of Judgement [i.e. the first to be admitted into Heaven (Jannah)]. The only difference between the previous Ummahs and us is that they have been given divine scriptures before us. There is this day in which they differed, but Allāh guided us to it (by stipulating Fridays for us). Now other people are our followers. The Jews have adopted tomorrow (Saturday) and the Christians, the day after (Sunday)." [Bukhari v. 1 p.120]

The commentators of hadith have mentioned that Allāh instructed the previous Ummahs to stipulate a day in which they would devote themselves to Allāh's worship. The Jews chose Saturdays and the Christians chose Sundays.

"Undoubtedly your Lord will decide between them on the Day of Judgement

concerning the matters about which they differed." Those Jews who obeyed the injunction to refrain from fishing shall be judged apart from those who perpetrated the crime on the Day of Judgement.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ  
رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

(125) Call to the path of your Lord with wisdom and beautiful exhortation (Mow'idhatul Hasanah) and debate with them in a manner that is best. Indeed your Lord knows best who strays from His path and He knows best who the rightly guided ones are.

## THE ETIQUETTE OF PROPAGATION

"Call to the path of your Lord with wisdom and beautiful exhortation (Mow'idhatul Hasanah) and debate with them in a manner that is best." This verse contains three guidelines for propagation. Although the verse is addressed to the Holy Prophet صلى الله عليه وسلم, it is intended for his entire Ummah. If the three factors are employed, then a straight thinking person will surely accept the message, be it towards belief (*Imān*) or towards good deeds.

The first factor is "wisdom." The author of "Ruhul Ma'āni" has defined this as accurate speech which appeals to the soul. This speech will vary according to the nature of the audience, and the speaker should consider very carefully the matter before presenting his address. He should use various modes of communication and adopt a forgiving attitude towards what the opposite party says.

The person should comment on the rewards together with the warnings, and always speak when the occasion permits. The address should also not be too lengthy to bore the audience. If he is unsuccessful in convincing the audience the first time, he should bide his time to seize another appropriate opportunity. The second time round, he should be more accommodating and gentle. Allāh instructed Sayyidina Mūsa and Hārūn عليهما السلام when He sent them to Fir'aun, "Speak to him in kind and gentle words so that he may take heed or fear (Me)."

However, the speaker may also be severe when the occasion demands it, like when the Holy Prophet صلى الله عليه وسلم addressed Sayyidina Mu'ādh bin Jabal رضي الله عنه sternly when he prolonged the Isha Salāh. Of course, this should be adopted only when addressing the "converted". The speaker should take care not to adopt harsh words merely to appease his personal feelings, but this should be done with the welfare of the audience in mind. Therefore, he must be a well-wisher of the people. Sayyidina Hūd عليه السلام told his people, "I am surely a trustworthy advisor to you."

A wise preacher should also present the religion (*D'in*) as a simple procedure for people so that they are not distanced from it. Sayyidina Anas رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Adopt an easy approach and do not be difficult. Convey glad tidings and do not cause resentment."



[Bukhari v. 1 p.12]

Many people have the desire to express the truth but do not choose the appropriate moment and correct mode of address. They feel that they have done a good deed, but really do not benefit the addressee. Instead they cause harm by making the person more stubborn and adamant.

Of course, the truth must be voiced when it is being suppressed. On such an occasion, it will not be necessary to be gentle. The Holy Prophet صلى الله عليه وسلم has mentioned that the best Jihād is to voice the truth before a tyrant. [Sharhus Sunnah]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه used to address people every thursday. When the people expressed the wish to be addressed everyday, he said, "I do not address you everyday because of the fear of boring you. I wish to address you when you show interest, just as the Holy Prophet صلى الله عليه وسلم would address us according to the occasion so that we would not grow weary." [Bukhari v. 1 p. 12]

One of the demands of wisdom is also that people should not be told such things that they cannot understand or that they may find strange, even though it may be a true fact. People should be taught gradually until they are able to comprehend certain facts. Sayyidina Ali رضى الله عنه mentioned, "Inform people what they can comprehend. Do you want Allāh and His Holy Prophet صلى الله عليه وسلم to be falsified?" This means that people should not be told such things of Allāh and the Holy Prophet صلى الله عليه وسلم that they consider farfetched.

It is for this reason that Ulama maintain that a recitor (Qāri) should not recite the Qur'ān in a Qirā'ah that is unfamiliar to the people of a locality. This may cause them to think, that the recitation is incorrect, causing the falsification of an authentic Qirā'ah.

Another requirement of wisdom is that a stern attitude be adopted in public addresses, while a gentle attitude be adopted when addressing someone privately. Names of people should also not be mentioned when referring to sins. The speaker should rather say that some people are committing a certain sin. The Holy Prophet صلى الله عليه وسلم also used to say, "What ails certain people that they do this..."

No degree of explanation can do justice to the word "wisdom." In brief, one should understand that wise speech would entail speaking in such a manner that people will accept what is being said without feeling uneasy. The audience should not be prompted to remain adamant by the speaker's words, neither should it cause resentment. When the object is to propagate the truth and the intention is sincere, Allāh will cause a person to speak in such a manner that he could not have learnt from anyone, nor read in any book.

It should also be borne in mind that it is not permissible to perpetrate unlawful (Harām) act with the intention of reforming anyone. Some people are under the misconception that they can perpetrate acts of innovation (bid'ah) or consume unlawful (Harām) wealth to win over another person with the intention of reforming him. This is incorrect and contradictory to the Shari'ah.

The second factor mentioned in the verse is calling to Allāh's path with beautiful exhortation (*Mow'idhatul Hasanah*). This includes encouragement and warnings, together with such incidents that soften the heart. The address should be such that it inculcates the concern for the Hereafter within the heart and prompts the audience to do good deeds and to abstain from sin. If the address causes humiliation and resentment in the hearts of the audience, then it would be considered bereft of beautiful exhortation (*Mow'idhatul Hasanah*).

The third prerequisite for sound da'wah (*preaching*) is that the preacher "*debate with them in a manner that is best.*" This does not refer to arguments and squabbles, but to constructive and amicable debate. There will always be those who will remain stubborn and will raise all types of absurd objections and arguments. They should be tackled with tolerance and answered in a manner that stems their opposition. When their harshness is answered with gentleness, their opposition will be dissolved and they will eventually accept the truth.

This was the method of the Prophets عليهم السلام. Although they were called by all types of insulting names, they still exercised patience and spoke to people kindly, as is clear from the verses of Surah A'raf Surah Hūd and Surah Shu'arā.

Allāh says in Surah HāMim Sajdah, "*Whose speech can be better than the one who calls towards Allāh, performs righteous deeds, and says. 'I am from the Muslims.' Good and evil cannot be equal. Resist with that which is best, and the one between yourself and whom there was enmity, will instantly become like your bosom friend. Only the patient ones will be inspired with this. Only the most fortunate will be inspired with this.*" [Surah 41, verses 33-35]

Allāh says in Surah Qasas, "*When they hear futility, they turn away from it saying, 'Our deeds are ours and your deeds are yours. We greet you with peace. We do not wish to converse with the ignorant.'*" [Surah 28, verse 55]

The preacher should be calm and composed when addressing those who become agitated and impossible to deal with. If the preacher adopts that same mannerism, there will be, no difference between him and the disputants.

Verse 258 of Surah Baqarah recounts the incident of Sayyidina Ibrahim عليه السلام when he contested a point with the ignorant king Nimrūd. Upon prompting for a proof of oneness of Allāh (*Tauhid*), Sayyidina Ibrahim عليه السلام said, "*My Lord gives life and causes death.*" Every person understands that fact well. A man cannot even secure his own life, let alone grant life to another. Either because of lack of understanding, or merely to prolong the altercation, Nimrūd responded by saying, "*I give life and cause death!*" To substantiate his absurd remark, he summoned two people who had previously been sentenced to death. He had killed the one and the other released. A simple reply to this foolishness is that who was it that granted life to the person whom he apparently killed? Did Nimrūd (with regard to the second person) grant him life after death, or was it merely allowing him to continue living?

Understanding the ignorance of his adversary, Sayyidina Ibrahim عليه السلام then presented another proof to the fact that Allāh is indeed in control of the entire universe. He said, "*Verily Allāh causes the sun to rise from the east, so you bring it forth from the west!*" Nimrūd was totally flabbergasted upon this challenge

and could not utter another word. Sayyidina Ibrahīm عليه السلام understood that it was futile convincing the king of how Allāh grants life and death, so he presented a proof that dumbfounded Nimrūd.

Another incident of Sayyidina Ibrahīm عليه السلام is related in Surah Anbiya . Sayyidina Ibrahīm عليه السلام once destroyed all the idols of the polytheists. When they found their idols destroyed, they asked him whether he had done it. He told them that the largest of them had done it, so they should ask him. Eventually they admitted that the idols cannot speak. He then told them, *"Do you then worship besides Allāh such things that can neither profit you, nor harm you? Shame on you and those that you worship besides Allāh! Do you not understand?"*

Sayyidina Ammār bin Yāsir رضى الله عنه reports that his wife once applied saffron to his hands because they were cut. When he appeared before the Holy Prophet صلى الله عليه وسلم and greeted him, the Holy Prophet صلى الله عليه وسلم replied to his greeting and without rebuking him, merely told him to wash off the saffron. [Mishkāt p. 381]

Another method of teaching is via an indirect message. Once the Holy Prophet صلى الله عليه وسلم told the Sahabah رضى الله عنهم that Sayyidina Khuraim Asadi was a good person if it were not for his long hair and hanging lower garment. When the news reached Sayyidina Khuraim رضى الله عنه, he immediately cut his hair up to the ears and his garment up to the middle of the calves. [Mishkāt p. 382]

The Holy Prophet صلى الله عليه وسلم used to refrain from greeting people when they perpetrated a sin, for this was the occasion to chide them. Once the Holy Prophet صلى الله عليه وسلم noticed a dome. When he asked the Sahabah رضى الله عنهم what this was, they responded by saying that it was the house of a certain Sahabi رضى الله عنه. The Holy Prophet صلى الله عليه وسلم maintained silence. Later, when the same Sahabi رضى الله عنه greeted the Holy Prophet صلى الله عليه وسلم, he did not reply to the greeting. Upon enquiry, he was informed of the incident. He then broke down the building without even informing the Holy Prophet صلى الله عليه وسلم about it.

When the Holy Prophet صلى الله عليه وسلم saw that the building was demolished, he asked the Sahabah رضى الله عنهم about it. They related the incident to him, whereupon he said, *"Behold! Every building will be a burden for the owner except that which is necessary."* [Mishkāt p. 441]

It is learnt from the above narrations that being harsh and scolding people is not the requirement of beautiful exhortation (Mow'idhatul Hasanah). This may be adopted when absolutely necessary, but most of the time one should be lenient and gentle. Being harsh and uncompromising with one's children may cause them to submit when they are young. However, once they grow older, they become stubborn and impossible to advise.

The Holy Prophet صلى الله عليه وسلم once told Sayyidah Ayshah رضى الله عنها, *"You should hold fast to being gentle and abstain from harshness, for indeed gentleness beautifies anything within which it is present, and anything from which it is removed will be destroyed."*

The Holy Prophet صلى الله عليه وسلم also said, *"The person deprived of gentleness is deprived of all good."*

Another method to correct peoples actions is by severing relations with them. However, this should be done only for a short period until they change and not indefinitely. In today's times sinners are pleased when the pious sever relations with them because they do not want to be reprimanded. For this reason it is best to maintain relations with them so that the opportunity may present itself when they could be influenced.

It has been mentioned that da'wah (*preaching*) is useless when the preacher cannot recognise the appropriate time and gauge the attitude of the person he is addressing.

Attaining Allāh's pleasure should be paramount in the mind of the preacher. He should never chide anyone with the intention of satisfying his personal grudge. The intention should be the person's welfare, otherwise the da'wah will be useless.

Allāh then says, 'Indeed your Lord knows best who strays from His path and He knows best who the rightly guided ones are.' This knowledge is only with Allāh. The preacher should continue in his efforts and never grow despondent. Even if others do not respond to his da'wah, he will certainly benefit in both worlds.

وَأِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۚ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ  
وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا  
يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

(126) When you claim retribution, then avenge yourself in proportion to the aggression perpetrated against you. But if you exercise patience, then this is definitely best for the patient ones. (127) Be patient.' Your patience is from Allāh only. Do not grieve over them and do not be saddened by their plotting. (128) Undoubtedly Allāh is with those who adopt piety (taqwa) and those who adopt the path of good.

## THE PRINCIPLE OF RETRIBUTION AND THE VIRTUE OF PATIENCE

"Ma'ālimut Tanzil" reports that in the battle of Uhud, many of the bodies of the Muslim martyrs were mutilated by the disbelievers (*kuffār*). The Muslims were very much grieved over this and said that they will do the same to the disbelievers (*kuffār*) the next time that they clash in battle. They also undertook to mutilate their bodies and treat them like no Arab has ever done before.

One of the martyrs at Uhud was the beloved uncle of the Holy Prophet صلى الله عليه وسلم, Sayyidina Hamzah رضى الله عنه. His body was also terribly mutilated. Upon seeing his body, The Holy Prophet صلى الله عليه وسلم said that, in the next battle, he would mutilate the bodies of seventy disbelievers (*kuffār*) in lieu of what they had done to his uncle. It was in response to this that Allāh revealed the above verse.

Allāh says, "When you claim retribution, then avenge yourself in proportion to the

*aggression perpetrated against you.” It is not permissible to extract more vengeance than what was done. However, Allāh then states, “But if you exercise patience (and do not avenge yourself), then this is definitely best for the patient Ones.”*

When this verse was revealed, the Holy Prophet صلى الله عليه وسلم declared that he would exercise patience and forget about avenging the deaths of the martyrs.

Allāh continues to say, *“Be patient! Your patience is from Allāh only. Do not grieve over them and do not be saddened by their plotting. Undoubtedly Allāh is with those who adopt piety (taqwa) and those who adopt the path of good.”* Since the Holy Prophet صلى الله عليه وسلم and the Sahabah رضى الله عنهم were imbued with these qualities, they were assured of Allāh’s assistance. Therefore Islām continued to prosper despite the efforts of the disbelievers (*kuffār*) to stem its tide.

## PART FIFTEEN

## سورة الاسراء

Makkan	Surah Al-Isra	Verses 111
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ ۚ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي  
بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ الْأَيْمَانِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

In the name of Allāh, the Most Beneficent, the Most Merciful.

(1) Pure is that Being Who transported His slave by night from Masjidul Harām to Masjidul Aqsa, the vicinity of which We have blessed, to show him Our signs. Undoubtedly, He is the All Hearing, the All Seeing.

### ALLĀH TRANSPORTS THE HOLY PROPHET صلى الله عليه وسلم IN A SINGLE NIGHT FROM THE MASJIDUL HARĀM TO MASJIDUL AQSA AND THEN TO THE SEVEN HEAVENS

This verse is the beginning of Surah Bani Isra'il, also termed Surah Isra because of the description of the miraculous journey of the Holy Prophet صلى الله عليه وسلم to the heavens.

Allāh says in Surah Najm that He showed the Holy Prophet صلى الله عليه وسلم great signs in the heavens like the Sidratul Muntahā. Surah Bani Isra'il speaks of the journey of the Holy Prophet صلى الله عليه وسلم to Masjidul Aqsa, which is technically referred to as the "Isra" The next phase of the journey from Masjidul Aqsa to the heavens has been described in detail in the Ahadith, and is referred to as the ascension (Mi'rāj).

Allāh begins by saying, "Pure is that Being..." This phrase serves to refute the claim of many past and present sceptics who doubt the power of Allāh to transport His beloved Prophet صلى الله عليه وسلم to all these destinations in less than a single night. Allāh states that He is Pure from their doubts and the iniquities that they attribute to Him. Allāh has the total power to do as He pleases.

"Who transported His slave?" In this part of the verse Allāh attests to the fact

that the Holy Prophet صلى الله عليه وسلم was a true "slave" of His. The rank of being Allāh's slave is indeed a lofty and noble rank. The Holy Prophet صلى الله عليه وسلم has mentioned that the most beloved names to Allāh are Abdullāh (the slave of Allāh) and Abdur Rahmān (the slave of Rahmān). ["Mishkāt" p. 409]

Once an angel came to the Holy Prophet صلى الله عليه وسلم saying, "Your Lord has conveyed Salāms to you. He has asked whether you would prefer to be a Prophet who is a slave or one who is a king?" The Holy Prophet صلى الله عليه وسلم looked to Jibr'il عليه السلام for advice, and he advised that the Holy Prophet صلى الله عليه وسلم adopt humility. Thereupon, the Holy Prophet صلى الله عليه وسلم said that he preferred being a Prophet who is a slave.

The narrator of this Hadith, Sayyidah Ayshah رضي الله عنها, says that thereafter the Holy Prophet صلى الله عليه وسلم never leaned on a pillow while eating and would say, "I eat like a slave eats and sit like a slave sits." ["Mishkāt" p.521]

One of the reasons for using the word "slave" is that no one should ever be deceived into believing that the Holy Prophet صلى الله عليه وسلم was any more than Allāh's slave because of the fact that he ascended to such heights. They should never think that the Holy Prophet صلى الله عليه وسلم was like Allāh in any way, nor a member of Allāh's family, like the Christians and other Polytheists think of others.

The "Masjidul Harām" refers to the mosque (Masjid) that surrounds the Ka'ba. The word is also sometimes used for the entire area adjacent to the Ka'ba, usually referred to as the Haram.

"Masjidul Aqsa" refers to the mosque (Masjid) at Baitul Muqaddas in Jerusalem. The word "Aqsa" literally means something that is extremely far. This mosque (Masjid) is called the Masjidul Aqsa because, according to some, it is far from the people of Hijāz (the area where Madinah and Makkah are situated). Others say that it has this name because it is 'the furthest of the three mosques (Masjids) that should be visited (it lies at 40 day's camel journey from the Masjidul Harām). Others say that it has this name because it is far removed from impurities and filth.

Describing Masjidul Aqsa, Allāh says, "..... the vicinity of which We have blessed...." From a religious perspective, the Masjidul Aqsa has been blessed because it was a place of worship for all the Prophets عليهم السلام and it was also their Qibla. It is also blessed because it is one of the three Masjids which our Shari'ah permits us to specially undertake a journey to visit. There are also many Prophets عليهم السلام buried all around it. From a worldly perspective it is blessed because it is situated in a fertile land that abounds with rivers and vegetation.

Allāh says that he took the Holy Prophet صلى الله عليه وسلم on this journey "to show him Our signs." Allāh's power can be witnessed from the fact that He took the Holy Prophet صلى الله عليه وسلم in such a short while across a vast tract of land and then to the heavens where he met so many Prophets عليهم السلام.

"Undoubtedly, He is the All Hearing, the All Seeing." Allāh hears all du'ās (supplications) and He is able to protect one in the darkness of the night when none other can see ["Ma'ālimut Tanzīl"].

It is the belief of the Ahlus Sunnah wal Jama'ah that Allāh took the Holy Prophet صلى الله عليه وسلم physically in a conscious state from the Masjidul Harām to the Masjidul Aqsa. From there Allāh took him on a tour of the seven heavens and then returned him to Makkah. All this transpired in a single night.

## A DETAILED ACCOUNT OF THE ASCENSION (MI'RĀJ)

We will first quote the hadith of Muslim concerning ascension (*Mi'rāj*) because it contains mention of the journey from the Masjidul Harām to Masjidul Aqsa (Isra). No narration of Bukhari contains this part of the journey.

## MOUNTING THE BURĀQ AND LEADING THE PROPHETS عَلَيْهِمُ السَّلَام IN SALĀH IN MASJIDUL AQSA

Muslim reports from Sayyidina Anas bin Mālik رضى الله عنه that the Holy Prophet صلى الله عليه وسلم told them, "The Burāq was brought to me. It was a long white animal that was larger than a donkey but smaller than a mule. Its step is as far as the eyes can see. I mounted it and it took me to Masjidul Aqsa, where I bound it to the same ring to which the Prophets عَلَيْهِمُ السَّلَام used to bind their animals. I entered the Masjid, performed two rakāhs Salāh and then came out. Jibr'il عَلَيْهِ السَّلَام offered me two goblets, the one contained wine and the other contained milk. I drank the milk, whereupon Jibr'il عَلَيْهِ السَّلَام said, 'You have chosen the natural way.'"

"We then proceeded to the heavens. On the first I met Sayyidina Ādam عَلَيْهِ السَّلَام and on the second I met Sayyidina Isā and Yahya عَلَيْهِ السَّلَام. On the third I met Sayyidina Yusuf عَلَيْهِ السَّلَام, on the fourth I met Sayyidina Idris عَلَيْهِ السَّلَام, on the fifth I met Sayyidina Harūn عَلَيْهِ السَّلَام and on the sixth I met Sayyidina Mūsa عَلَيْهِ السَّلَام. All of them greeted me with 'Marhaba' (Welcome). Then I met Sayyidina Ibrahim عَلَيْهِ السَّلَام on the seventh heaven. He was reclining against the Baitul Ma'mūr, which is entered every day by seventy thousand angels who are never able to return to it again."

"Then I was taken to the Lote - tree (*Sidratul Muntaha*). There I saw that the leaves of this tree were as large as the ears of elephants and the fruits were as large as water jugs. When the Lote - tree (*Sidratul Muntaha*) is enveloped by the things that Allāh orders, it changes form and becomes so beautiful that no creation can describe."

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه mentions that gold butterflies envelop the Lote - tree (*Sidratul Muntaha*). [*Muslim v. 1 p.97*]

The Holy Prophet صلى الله عليه وسلم continues to say, "At that juncture Allāh revealed to me what He willed and ordained the fifty daily and nightly Salāh. As I was descending, I passed by Sayyidina Mūsa عَلَيْهِ السَّلَام. He asked me what my Lord had ordained for me. I replied that Allāh had made fifty Salāh incumbent. He told me to return to Allāh and to request that the number be reduced because my Ummah would be unable to bear this. He said that he had already experienced the Bani Isra'il"

"I returned to my Lord and requested, 'O my Lord! Lessen the number for my Ummah.' Allāh reduced the number by five. When I passed by Sayyidina



Mūsa عليه السلام and informed him that Allāh had reduced the number by five Salāh, he told me to go back and ask for a further reduction since my Ummah will not be able to offer so many. I then went to and forth until the number was reduced to five. Allāh said, 'O Muhammad (صلى الله عليه وسلم)! These five Salāh are ordained. I shall confer the reward of ten Salāh for every one of these so that they total the reward of fifty Salāh. Whoever intends a good deed will receive the reward of it without performing it. Whoever will perform the deed will receive the reward of ten deeds. However, when a person intends an evil deed, this intention will not be regarded as a sin. When he carries out the evil, only then is it recorded as a single sin."

"I then returned and, when I informed Sayyidina Mūsa عليه السلام that the number had been reduced to five, he told me to return to Allāh for a further reduction. This time I told him that I was too ashamed to return to Allāh so many times." [v. 1 p.91]

Muslim (v. 1 p.96) reports another narration from Sayyidina Abu Hurayra رضي الله عنه, in which it is mentioned that the Holy Prophet صلى الله عليه وسلم found himself among all the Prophets عليهم السلام in Masjidul Aqsa. When the time came for Salāh, The Holy Prophet صلى الله عليه وسلم led the Prophets عليهم السلام in Salāh. When the Salāh was over, someone told him to meet the doorkeeper of Hell. Before the Holy Prophet صلى الله عليه وسلم could greet him, he already greeted with Salām.

According to a narration of Sayyidina Anas bin Mālik رضي الله عنه reported in "Ibn Kathīr" (v. 3 p.6) from Ibn Abi Hātim, it is narrated that all the people gathered in Masjidul Aqsa formed rows after the adhān was given. As they all waited for an Imām to lead the Salāh, Jibr'il عليه السلام took the hand of the Holy Prophet صلى الله عليه وسلم and led him to the front to lead the Salāh. After the Salāh, Jibr'il عليه السلام asked the Holy Prophet صلى الله عليه وسلم if he knew who the people gathered there were. When he replied in the negative, Jibr'il عليه السلام told him that they were all the Prophets عليهم السلام that Allāh had sent on earth. Thereafter the Holy Prophet صلى الله عليه وسلم and Jibr'il عليه السلام proceeded to the heavens.

## THE DETAILS OF ASCENSION (MI'RĀJ) ACCORDING TO THE NARRATION OF BUKHARI

Bukhari has reported the incident of ascension (Mi'rāj) from Sayyidina Anas رضي الله عنه, who narrated from Sayyidina Abu Dharr رضي الله عنه and, at times, from Sayyidina Malik bin Sa'sa'ah رضي الله عنه.

Narrating from Sayyidina Mālik رضي الله عنه, Sayyidina Anas رضي الله عنه says that the Holy Prophet صلى الله عليه وسلم told them that he was near the Ka'ba in a state of semi-consciousness. Three people came to him with a golden tray filled with wisdom and Belief (Imān). They cut open his chest, washed it with the water of Zam Zam and then filled it with the wisdom and Belief (Imān) from the tray. They then closed the chest and brought a white animal that was larger than a donkey, but smaller than a mule.

## THE HOLY PROPHET ﷺ IS TAKEN TO THE HEAVENS, THE DOORS ARE OPENED AND HE MEETS THE HOLY PROPHETS WHO GREET HIM WITH WELCOME (MARHABA)

According to this narration of Bukhari, The Holy Prophet ﷺ stated that Jibr'il ﷺ took him to the nearest heaven and requested the doorkeeper to open. The doorkeeper asked who was with him. He replied that Muhammad ﷺ was with him. The doorkeeper then asked whether the Holy Prophet ﷺ was sent for. When Jibr'il ﷺ replied in the affirmative, the doorkeeper exclaimed, "Marhaba!" and opened the door. It was also said that the arrival was indeed blessed.

As they ascended further they met Sayyidina Ādam عليه السلام. The Holy Prophet ﷺ greeted him and he replied, "Marhaba (Welcome) to a son and the Holy Prophet!"

They then proceeded to the second heaven, where the same procedure of entry was followed by Jibr'il ﷺ. When they entered this heaven, they met Sayyidina Isā and Yahya عليهما السلام. They greeted by saying, "Marhaba to you, a brother and the Holy Prophet!" In a like manner they then ascended to the third heaven, where they met Sayyidina Yusuf عليه السلام. He also greeted the Holy Prophet ﷺ by saying, "Marhaba to you, a brother and the Holy Prophet!"

Next they reached the fourth heaven in the same manner, where they met Sayyidina Idrīs عليه السلام. When the Holy Prophet ﷺ greeted him he also replied by saying, "Marhaba to you, a brother and the Holy Prophet!"

To enter the fifth heaven, Jibr'il ﷺ had to repeat the formalities and, when the door was opened, they met Sayyidina Harūn عليه السلام. He also replied to the greeting of the Holy Prophet ﷺ by saying, "Marhaba to you, a brother and the Holy Prophet!"

Upon reaching the sixth heaven in a like manner, they met Sayyidina Mūsa عليه السلام, who also greeted by saying, "Marhaba to you, a brother and the Holy Prophet!" As they proceeded further, Sayyidina Mūsa عليه السلام began to weep. When he was asked why he wept, he replied, "A young man [i.e. Muhammad ﷺ] was sent as the Holy Prophet after me and his followers to enter Heaven (Jannah) will be better than my followers." According to another narration, he said, "The followers of this Prophet who will enter Heaven (Jannah) will be more than my followers who will enter Heaven (Jannah)."

Thereafter they entered the seventh heaven in the same manner. There they met Sayyidina Ibrahim عليه السلام, who greeted the Holy Prophet ﷺ with the words, "Marhaba to a son and the Holy Prophet!" (This was how Sayyidina Ādam عليه السلام greeted the Holy Prophet ﷺ. Sayyidina Ibrahim عليه السلام also used the same words because the Holy Prophet ﷺ was from his progeny).

## THE BAITUL MA'MŪR AND THE LOTE - TREE (SIDRATUL MUNTAHĀ)

Thereafter the Holy Prophet ﷺ came to the Baitul Ma'mūr. When

he asked Jibr'il عليه السلام what this was, he was told that it was the Baitul Ma'mūr, and that seventy thousand angels perform Salāh there daily. These angels never again have the opportunity to return there.

Thereafter the Holy Prophet صلى الله عليه وسلم was taken to the Sidratul Muntahā, the fruit of which were as large as the water jugs of Hijr and the leaves were the size of elephant's ears. Emerging from the roots of the Sidratul Muntahā, The Holy Prophet صلى الله عليه وسلم noticed four rivers. Two were transcendental and the other two were apparent. When he asked Jibr'il عليه السلام what these were, the reply was that the two transcendental rivers were of the rivers of Heaven (*Jannah*), while the other two were the Euphrates and the Nile rivers.

Historians write that Sayyidina Idris عليه السلام was the grandfather of Sayyidina Nūh عليه السلام. All the progeny of Sayyidina Ādam عليه السلام stem from Sayyidina Nūh عليه السلام. Therefore, Sayyidina Idris عليه السلام also becomes the great forefather of the Holy Prophet صلى الله عليه وسلم. If this is true, then he should also have greeted the Holy Prophet صلى الله عليه وسلم with the words, "Marhaba to a son and the Holy Prophet!" instead of the words "Marhaba to you, a brother and the Holy Prophet!" If the theory of the historians is correct then the reply to this apparent objection is that Sayyidina Idris عليه السلام chose to rather call the Holy Prophet صلى الله عليه وسلم by the link of brotherhood that all the Prophets عليهم السلام share by virtue of all being Prophets عليهم السلام. He could have also called the Holy Prophet صلى الله عليه وسلم a brother as a mark of respect.

The two transcendental rivers that flowed seem to be the river of Kauthar and the river of Mercy. Both of these are subsidiaries of the Salsabil river. It is possible that the confluence of these two rivers is at another root of the Sidratul Muntahā.

The fact that the Euphrates and the Nile find their source in the heavens may be explained by assuming that the rainwater, which supplies these two with water, comes from the Sidratul Muntahā. From there it descends as rain to fill these two. [*Ibn Kathīr v. 3 p. 12*]

## FIFTY SALĀH ARE ORDAINED AND THEY ARE THEN REDUCED TO FIVE AT THE INSISTENCE OF SAYYIDINA MŪSA عليه السلام

The Holy Prophet صلى الله عليه وسلم then continues to relate that fifty Salāh were made compulsory for his Ummah. Upon returning, he passed by Sayyidina Mūsa عليه السلام, who asked what was ordained for the Ummah. When the Holy Prophet صلى الله عليه وسلم told him that fifty Salāhs were ordained, Sayyidina Mūsa عليه السلام said, "I know people better than you do. I exerted myself greatly with the Bani Isra'il (but they could not bear to perform so many Salāhs). Indeed your Ummah will not be able to perform so many Salāhs. Go and request your Lord for a reduction."

Thereupon the Holy Prophet صلى الله عليه وسلم returned to Allāh and the number of Salāh was reduced to 40. Again Sayyidina Mūsa عليه السلام repeated what he had said earlier and the Holy Prophet صلى الله عليه وسلم returned to Allāh. The number was then dropped to 30. When the Holy Prophet صلى الله عليه وسلم again passed by Sayyidina Mūsa عليه السلام, he entreated that the Holy Prophet صلى الله عليه وسلم

وسلم return again.

Thereafter the number was reduced to 20 and, later, to ten. When a further reduction was requested, Allāh reduced it to five. However, Sayyidina Mūsā عليه السلام insisted that this was also too much. When matters reached this point, The Holy Prophet صلى الله عليه وسلم told Sayyidina Mūsā عليه السلام that he was now too ashamed to return to Allāh. Thereupon Allāh announced, "I have retained the initial order and granted a concession for My bondsmen. I have multiplied the reward of a single deed tenfold (therefore the reward of five Salāh will be like that of fifty Salāh)."

The above narration appears on p. 455 of Bukhari. Another narration on p. 471 [narrated by Sayyidina Anas رضى الله عنه from Sayyidina Abu Dharr رضى الله عنه] states that after being greeted by Sayyidina Ibrahim عليه السلام, Jibr'il عليه السلام took the Holy Prophet صلى الله عليه وسلم to a place where they could hear the sounds of pens writing. It was after this that mention is made of the Salāh being reduced from fifty, to five. Thereafter it is mentioned that Allāh announced, "*The decree that proceeds from Me shall never be altered.*" (i.e. The reward for fifty will still be attained).

This narration also mentions that the Sidratul Muntahā was enveloped with various colours that the Holy Prophet صلى الله عليه وسلم could not fathom. The Holy Prophet صلى الله عليه وسلم was then allowed to enter Jannah, where the domes were made of pearls and where musk took the place of sand.

On p. 548, Imām Bukhari رحمه الله reports a hadith from Sayyidina Mālik bin Sa'sa'ah رضى الله عنه which mentions that after witnessing the Baitul Ma'mūr, The Holy Prophet صلى الله عليه وسلم was offered a goblet of wine, a goblet of honey and a goblet of milk. When he drank the milk, Jibr'il عليه السلام said that this was the natural way (Islām) for him and his Ummah.

This narration contains the addition that when Sayyidina Mūsā عليه السلام requested the Holy Prophet صلى الله عليه وسلم to return to Allāh the last time, The Holy Prophet صلى الله عليه وسلم said, "I asked my Lord until I have become ashamed. Now I am content and I have accepted." [The narration of Bukhari ends here.]

## TWO MORE FAVOURS BESIDES SALĀH

In addition to the favour of five Salāh that equal to fifty in reward, Allāh also bestowed the Holy Prophet صلى الله عليه وسلم with the concluding verses (285 and 286) of Surah Baqarah (from "Āmanar Rasūl" until the end of the Surah).

The other favour was the declaration that even the major sins of this Ummah will be forgiven if they abstain from polytheism (*shirk*). [Muslim v. 1 p.97] This means that they will be forgiven without punishment if they repent, or that they will have to suffer only a small amount of punishment before being admitted into Heaven (*Jannah*).

## SEEING ALLĀH IN ASCENSION (MI'RĀJ)

There is a difference of opinion about whether the Holy Prophet صلى الله عليه وسلم saw Allāh in ascension (*Mi'rāj*) or not. There is also a difference about whether the sighting was with the physical eyes or with the heart (*spiritual*).

The majority of the Sahabah رضي الله عنهم and the epigones (*Tabi'in*) are of the opinion that the Holy Prophet صلى الله عليه وسلم saw Allāh with his physical eyes. The research scholars also share this opinion, which is voiced by Sayyidina Abdullāh bin Abbās رضي الله عنه. However, Sayyidah Ayshah رضي الله عنها refutes this.

Allāh says in Surah Najm, "... (he) then approached and drew close." Allāh also says, "He certainly saw him once more at the 'Sidratul Muntahā'. Sayyidah Ayshah رضي الله عنها says that these verses refer to the Holy Prophet صلى الله عليه وسلم seeing Jibr'il seeing Jibr'il in his original form with 600 wings, spanning the horizons. Normally the Holy Prophet صلى الله عليه وسلم saw him in the form of a human being.

Sayyidina Abdullāh bin Mas'ūd رضي الله عنه says that Jibr'il عليه السلام is referred to in the verses of Surah Najm, where Allāh says, "..... (he) then approached and drew close. And was as close as two bows or even closer" and the verse "He definitely saw some of Allāh's great signs." [Muslim with the commentary of Imām Nawawī رحمه الله عليه, v. 1 p. 97,98]

## THE DENIAL OF THE QURAYSH

Upon his return from ascension (*Mi'rāj*), the Holy Prophet صلى الله عليه وسلم chanced upon a trade caravan of the Quraysh that was returning from Syria. When the Holy Prophet صلى الله عليه وسلم related the incident to the people the following day, they scoffed and reported the incident to Sayyidina Abu Bakr رضي الله عنه. Sayyidina Abu Bakr رضي الله عنه asked them whether they were speaking the truth. They swore that this was what the Holy Prophet صلى الله عليه وسلم had told them. Thereupon Sayyidina Abu Bakr رضي الله عنه said, "If he [the Holy Prophet صلى الله عليه وسلم] said this, then it is the truth."

When the disbelievers (*kuffār*) expressed surprise that he could believe this, Sayyidina Abu Bakr رضي الله عنه told them that he believed the even more astonishing facts that the Holy Prophet صلى الله عليه وسلم received revelation from the skies. It was on account of this that Sayyidina Abu Bakr رضي الله عنه was given the title of "Siddique." ["*Al Bidāya wan Nihāyah*" v. 2 p.360]

## ALLĀH DISPLAYS BAITUL MUQADDAS BEFORE THE HOLY PROPHET صلى الله عليه وسلم

The Quraysh had seen Baitul Muqaddas on their journeys. They therefore asked the Holy Prophet صلى الله عليه وسلم to explain certain details of Baitul Muqaddas, like how many pillars and doors there were. At that time, The Holy Prophet صلى الله عليه وسلم was sitting in the Hatīm. The Holy Prophet صلى الله عليه وسلم says that he was never so perplexed as he was at that time because he never thought of taking note of such details (nobody would!). However, Allāh caused the entire Baitul Muqaddas to be brought before the Holy Prophet صلى الله عليه وسلم and he was able to accurately answer all the questions posed by the Quraysh. [Muslim v. 1 p.92 and Bukhari v. 1 p.548]

Allāma Ibn Kathir رحمه الله reports '(v. 2 p.15) that when the Holy Prophet صلى الله عليه وسلم replied to all the questions, the people swore that he was telling the truth.

The Holy Prophet صلى الله عليه وسلم also told the people that when he was going

to Baitul Muqaddas, he passed by a certain caravan. He told them that these people had lost a camel and were searching for it. The Holy Prophet صلى الله عليه وسلم told them where their camel was before proceeding further. He mentioned that when he was returning, he passed them again while they were asleep at a place called Sahnān. There was a utensil of water with them that was covered with a lid of some sort. The Holy Prophet صلى الله عليه وسلم said that he removed the lid and drank some water, after which he replaced the lid in exactly the same manner as they had done. (Arabs normally do not object to someone taking something trivial like water without permission).

The Holy Prophet صلى الله عليه وسلم told the Quraysh that this caravan would soon be emerging from a valley of Tan'im. He described to them the colour of the leading camel and added that it will be carrying two satchels, one being black and the other white. The people rushed to Tan'im to see whether the Holy Prophet صلى الله عليه وسلم was truthful. When they got there they saw the exact scene as described by the Holy Prophet صلى الله عليه وسلم.

They then asked the people of the caravan whether they had kept water in a utensil that night. They replied that they had covered their utensil of water in a certain manner, but found later that it was covered in the same manner with the water missing. They then asked the people of the caravan whether any of their camels had strayed away. They replied that one of their camels had done so, but that they heard a person guiding them to a particular direction where they found their camel.

According to certain narrations, The Holy Prophet صلى الله عليه وسلم even greeted the caravan with Salām and some of them said that it was the voice of Muhammad صلى الله عليه وسلم.

### SOME OTHER THINGS WITNESSED ON ASCENSION (MI'RĀJ)

There were other things that the Holy Prophet صلى الله عليه وسلم saw while on ascension (Mi'rāj). These have been enumerated by Imām Bayhaqī رحمه الله عليه in "Dalā'ilun Nabuwwa" (v. 2), by Hāfiz Nūrud Dīn Haythamī رحمه الله عليه in "Majmauz Zawā'id" (v. 1), by Allāma Muhammad bin Muhammad Sulaymān Al Maghribī رحمه الله عليه in "Jam'ul Fawā'id" (v. 3), by Allāma Ibn Kathīr رحمه الله عليه in his exegesis (tafsīr) and by Allāma Ibn Hishām رحمه الله عليه in his "Sirah" (biography) of the Holy Prophet صلى الله عليه وسلم.

*Some of these have already been mentioned and others are narrated below. The Holy Prophet صلى الله عليه وسلم saw Sayyidina Mūsā عليه السلام performing Salāh in his grave: Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When I was taken on ascension (Mi'rāj), I passed by the grave of Sayyidina Mūsā رضى الله عنه. He was performing Salāh there." [Muslim 'v. 2 p.3 68]*

*The Holy Prophet صلى الله عليه وسلم saw people whose lips were being cut with scissors: Sayyidina Anas رضى الله عنه also reports that the Holy Prophet صلى الله عليه وسلم told them that he passed by some people whose lips were being cut with scissors of fire. 'When he asked! Jibr'il عليه السلام who these people were, the reply was that they were those lecturers of his Ummah who used to enjoin others to do good but*

forgot (to do good) themselves. According to another narration, he said that they were those lecturers who did not practise what they instructed others to. ["Mishkāt" p. 438]

People who scrape their chests with their nails: Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم told them that on the night of ascension (Mi'rāj) he saw people whose nails were of copper. They were busy lacerating their faces and their chests with their nails. 'When he asked Jibr'il عليه السلام who these people were, the reply was that they were those who ate the flesh of people (i.e. they engaged in backbiting) and they sought to defame people. ["Mishkāt" p. 429]

The terrible plight of the usurers: Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم told them that on the night of ascension (Mi'rāj) he saw people whose stomachs were the size of dwellings. In there were snakes that were visible from the outside, 'Then he asked Sayyidina Jibr'il عليه السلام who these people were, the reply was that they were those who consumed usury. ["Mishkāt" p. 246]

People whose skins are cut with scissors: Sayyidina Rāshid bin Sa'd رضى الله عنه reports that when the Holy Prophet صلى الله عليه وسلم went for ascension (Mi'rāj) he saw that the skins of certain people were being cut with scissors of fire. 'When he asked Jibr'il عليه السلام who these people were, the reply was that they were those who beautified themselves for fornication. He then passed by a pit that emitted a terribly foul odour. Heinous screams came from there. 'When he asked Jibr'il عليه السلام who these people were, the reply was that these were those women who adorned themselves for adultery and committed those acts that were unlawful (Harām) for them. ["At Targhib wat Tarhib" v. 3 p. 51]

A Devil (Shaytān) chases the Holy Prophet صلى الله عليه وسلم: Yahya bin Sa'id رحمه الله عليه reports in the "Mu'atta" of Imām Mālik رضى الله عنه that when the Holy Prophet صلى الله عليه وسلم was taken on ascension (Mi'rāj), a Devil (Shaytān) began to chase him with a spark of flame in his hands. Wherever the Holy Prophet صلى الله عليه وسلم looked, he could see the Devil (Shaytān). Jibr'il عليه السلام told the Holy Prophet صلى الله عليه وسلم, 'Should I not teach you certain words by which his flame will be extinguished and he will fall on his face?' 'When the Holy Prophet صلى الله عليه وسلم asked to be informed Jibr'il عليه السلام recited the following words:

{TRANSLATION: "With Allāh's munificent countenance and with His complete words that no good or evil being can evade, I seek protection from the evil that descends from the sky, the evil that ascends to it, the evil that enters the earth, the evil that emerges from it, the tribulations of the night and day and from the tidings of the night and day except the tidings of good, O the Most Merciful!"}

*The angels encourage the cupping of blood: Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that during the ascension (Mi'rāj) the Holy Prophet صلى الله عليه وسلم was encouraged by every group of angels that he passed [to instruct his Ummah to cup blood? ['Mishkat" p.389]*

The cupping of blood was common among the Arabs, and even the Holy Prophet صلى الله عليه وسلم had blood cupped from between his shoulders and from his head. This is a very effective cure for high blood pressure, a disease that is common today.

*The reward of the Mujāhidīn: Sayyidina Abu Hurayra رضى الله عنه relates that the Holy Prophet صلى الله عليه وسلم saw on the night of ascension (Mi'rāj) that certain people were planting seeds and harvesting them on the same day. 'When they harvested; the plants again reappeared 'When he asked? Jibr'il عليه السلام who these people were, the reply was that these were those who strove in Allāh's way. Their rewards, he said; will be multiplied by seven hundred and they will receive the rewards of everything they spend?*

*The heads of some people are crushed with a rock: Thereafter the Holy Prophet صلى الله عليه وسلم passed by people whose heads were being repeatedly crushed by a rock. Their heads regained their natural form after every strike. 'When he asked Jibr'il عليه السلام who these people were, the reply was that these were the people who were lazy to perform their Salāh. 'They slept without performing their Salāh.*

*The terrible plight of those who do not pay zakāh: Then they passed by people who had only rags wrapped around their private parts. They were grazing like camels and cows on the thorny foul trees and stones of hell (Jahannam). 'When he asked Jibr'il عليه السلام who these people were, the reply was that they were those who did not pay the zakah due on their wealth.*

*Those eating rotten meat: The Holy Prophet صلى الله عليه وسلم also passed by a group of people before whom was a pot of cooked meat and another pot rotting uncooked meat. They were all eating from the pot of rotten meat. 'When he asked Jibr'il عليه السلام who these people were, the reply was that these were those men of his 'Ummah who fornicate the entire night with adulterous and licentious women while they have lawful wives at home. He also said that these were women who indulged in adultery with other fornicating men while they had lawful husbands.*

*The person carrying a large bundle of firewood: The Holy Prophet صلى الله عليه وسلم also passed by a person who was confronted with an extremely large bundle of firewood that he could not carry, but wanted it to be still larger. 'When he asked Jibr'il عليه السلام who this person was, the reply was that he was the person who had the trusts of people with him. He could not fulfil the trusts that he had with him, but still wanted to accept more.*

*A bull trying to squeeze into a small hole: Thereafter the Holy*



Prophet صلى الله عليه وسلم passed by a small hole from which an extremely large bull emerged. 'The bull then attempted to return into the hole. 'When he asked Jibr'il عليه السلام who this was, the reply was that he was the person who uttered an evil word (of sin). He then regretted the utterance and attempted to retract it, which is impossible.

'The fragrance of Heaven (Jannah): Then the Holy Prophet صلى الله عليه وسلم passed by a fragrant valley from which emanated the fragrance of musk, and some sounds. 'When he asked about the place, Jibr'il عليه السلام said that this was Heaven (Jannah). It was calling out to Allāh saying, 'O my Lord! Bring forth those who shall dwell in me and fulfil Your promise."

The voice of Hell: The Holy Prophet صلى الله عليه وسلم then passed by another valley from which a terribly guttural sound emerged. 'When he asked what place this was, Jibr'il عليه السلام replied that it was Hell calling to Allāh, "O my Lord Bring forth those who shall dwell in me and fulfil your promise." [Jam'ul Fawā'id" v.3 p. 151]

## BĀBUL HAFAZAH

The Holy Prophet صلى الله عليه وسلم has mentioned that the door of the first heaven is called the "Bābul Hafazah." An angel named Isma'il is appointed to this door and he has 12 000 angels at his command. Each one of these 12 000 have another 12 000 at their command. Saying this, the Holy Prophet صلى الله عليه وسلم recited the verse, 'None besides Allāh knows His army.' [Fat'hul Bārī v. 7 p.209]

## THE HOLY PROPHET صلى الله عليه وسلم MEETS THE KEEPER OF HELL IN THE FIRST HEAVEN AND GETS A VIEW OF HELL

When the Holy Prophet صلى الله عليه وسلم reached the first heaven closest to earth, all the angels met him smilingly and prayed for him. One of them met him and prayed for him but was not smiling and happy like the others. When the Holy Prophet صلى الله عليه وسلم asked Jibr'il عليه السلام about him, the reply was, "He is Mālik, the keeper of Hell. If he could smile for anyone before you or after you, he would have certainly smiled to you now. This angel never smiles."

The Holy Prophet صلى الله عليه وسلم requested Jibr'il عليه السلام to ask Mālik if he could see Hell. When Jibr'il عليه السلام told him to show Hell to the Holy Prophet صلى الله عليه وسلم, Mālik lifted the lid of Hell. Upon doing this, the fire, in its fury leapt out of the opening. The Holy Prophet صلى الله عليه وسلم told Jibr'il عليه السلام to tell Mālik to return the fire to its place. When he did so, the fire subsided and the lid was replaced. [Sirah of Ibn Hishām p.249]

## MILK, HONEY AND WINE ARE OFFERED TO THE HOLY PROPHET صلى الله عليه وسلم AND HE DRINKS THE MILK

The previous narrated hadith of Muslim (p. 91) mentions that the Holy Prophet صلى الله عليه وسلم was offered the milk and wine in Baitul Muqaddas. Another narration on p. 95 by Sayyidina Abu Hurayra رضى الله عنه mentions that this occurred at the Sidratul Muntahā. On the other hand, the narration of

Bukhari reports that three goblets (the third containing honey) were presented before the Baitul Ma'mūr.

There is no discrepancy between these narrations because it is very possible that the incident occurred on all three occasions. The addition of honey in the narration of Bukhari should not surprise us since it frequently happens that one narrator may recall something that another may omit.

A narration on p. 97 of Muslim reports that when the Holy Prophet صلى الله عليه وسلم drank the milk, Jibr'il عليه السلام said that had he has taken the wine, his Ummah would have gone astray. It is learnt from this that the character of a leader impacts upon the followers.

"Fat'hul Bāri" (v. 7 p.215) reports from Allāma Qurtubi رحمه الله عليه that when a child is born, the first nourishment that it receives is milk. Since every child is born as a follower of "the natural way" (Islām), this seems to be the relationship between drinking milk and the statement of Jibr'il عليه السلام, when he told the Holy Prophet صلى الله عليه وسلم (when he drank the milk), "This is the natural way (Islām) on which you and your Ummah are."

Hakimul Ummah Thanwi رحمه الله عليه has mentioned that a close study of the Ahādīth will reveal that four drinks were presented to the Holy Prophet صلى الله عليه وسلم. These were milk, wine, honey and water. (It is also possible that the water was as sweet as honey, because of which it may be described as honey.) It should be borne in mind that wine was not yet unlawful (*Harām*) at the time of ascension (*Mi'rāj*), since it only became unlawful (*Harām*) in Madinah. However, the Holy Prophet صلى الله عليه وسلم did not chose the wine because wine is intoxicating.

Honey is usually consumed for enjoyment, not as a source of nourishment. Therefore, it is a depiction of the pleasures of this world. Water is an aid to nourishment and not a source of nourishment in itself. Its example is like the world, that is an aid to practise religion (*D'in*), not religion (*D'in*) itself. Milk, on the other hand is a source of nourishment on its own just as religion (*D'in*) is the real spiritual nourishment for the soul. It is for this reason that the Holy Prophet صلى الله عليه وسلم chose to drink the milk. [*Fat'hul Bāri* v. 7 p.2 15]

Ibn Kathir (v. 3 p.5) reports from Bayhaqi that when the Holy Prophet صلى الله عليه وسلم drank the milk, Jibr'il عليه السلام said, "Had you drunk the water, your Ummah would have drowned (in their obsession for this world) and if you had drunk the wine, they would all have strayed from the straight path (just as a drunk person does)."

## WHAT IS THE SIDRATUL MUNTAHĀ?

The Arabic word "Sidrah" means a lotus or a jujube tree. "Muntahā" means the 'limit' or 'apex' i.e. a point beyond which there is nothing more. According to a narration of Muslim, the tree has been named as such because all the commands of Allāh from above stop at this tree and all the actions of people ascending from below also stop here. All these stop here first before proceeding further.

It has already been mentioned that no creation can describe the beauty of this tree when it is covered by whatever Allāh wills. Another narration reports

that the Holy Prophet صلى الله عليه وسلم said that it is covered by golden butterflies. Another hadith states that a rider can ride for a hundred years in the shadow of a single branch of this tree. Another narration states that a hundred riders can be shaded beneath it.

## ENTRY INTO HEAVEN (JANNAH) AND A SIGHT OF THE RIVER OF KAUTHAR

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said that when he was walking in Heaven (*Jannah*), he saw a river, at both ends of which stood domes of hollow pearl. When he asked Jibr'il عليه السلام what this was, the reply was that it was the river of Kauthar that Allāh had granted to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم says that when he looked closer, he saw that the bed of the river was pure fragrant musk. [Bukhari v. 2 p. 974]

## SOME NOTES AND THE INNER WISDOM OF ASCENSION (MIR'ĀJ)

**A description of the Burāq.** The word "Burāq" is either derived from the word "barīq" (meaning white) or from the word "barq" (meaning lightning). It is therefore appropriately named because of its lightning speed. "Bayhaqi" (v. 2 p.390) has reported that other Prophets عليهم السلام also rode the Burāq.

**The reason for the uneasiness of the Burāq.** Tirmidhi reports that the Holy Prophet صلى الله عليه وسلم informed the Sahabah رضى الله عنهم that the Burāq was reigned and saddled. The Burāq began to skip about, when Jibr'il عليه السلام said, "You are skipping about with Muhammad صلى الله عليه وسلم on your back? None more honoured and revered to Allāh than Muhammad صلى الله عليه وسلم has ever mounted your back!" Hearing this, the Burāq broke out in a sweat and stopped its action.

A narration of "Dalā'ilun Nabuwwah" reports that Jibr'il عليه السلام twisted Burāq's ear to stop its jostling before the Holy Prophet صلى الله عليه وسلم mounted. [v. 2 p. 355]

Certain narration reports that Jibr'il عليه السلام made a hole in a rock and bound the Burāq to it when they dismounted in Baitul Muqaddas. [Fat'hul Bāri v. 7 p.207]

Some commentators have mentioned that the Burāq behaved in this manner because none had mounted it during the long period of cessation (between Sayyidina Isā عليه السلام and the Holy Prophet صلى الله عليه وسلم, when there were no Prophets). Now that it was mounted after a long time, it began to gleam with pride and joy. Others say that it did so because it was proud that the best and the last of the Prophets عليهم السلام was to mount it. [Fat'hul Bāri v. 7 p.207]

In a similar way the mountain of Thabir began to tremble when the Holy Prophet صلى الله عليه وسلم, Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه and Sayyidina Uthman رضى الله عنه stood on it. The Holy Prophet صلى الله عليه وسلم told the mountain to remain still because the Prophet, a Siddique and two martyrs were upon it. ["Mishkāṭ" p. 542]

Allāh could have transported the Holy Prophet ﷺ without the Burāq, but He used the Burāq to show honour and respect to the Holy Prophet ﷺ. A person who is not mounted will be said to be on foot, and a mounted person is regarded to be more honourable than one who is on foot.

### **JIBR'ĪL عليه السلام MOUNTS WITH THE HOLY PROPHET ﷺ UNTIL BAITUL MUQADDAS AND THEN TAKES THE REIGNS UP TO THE HEAVENS**

Jibr'īl عليه السلام also mounted the Burāq from Masjidul Ḥarām and sat behind the Holy Prophet ﷺ. After dismounting at Baitul Muqaddas and performing Salāh there, Jibr'īl عليه السلام brought reigns that were extremely beautiful to lead the Burāq to the heavens. According to some narrations, one of the reigns was made of gold and the other of silver. Another narration reports that they were encrusted with pearls. Certain Ahadith report that there were angels on the left and the right of the two as they ascended to the heavens. [Fat'hul Bāri v. 7 p.307/8/97]

*Why did the doorkeepers of the heavens ask Jibr'īl عليه السلام who was with him and whether the Holy Prophet ﷺ has been sent for?* The answer to this question is that the doorkeepers expected the Holy Prophet ﷺ that night, but asked this question to enhance the honour of the Holy Prophet ﷺ and to express their happiness at his arrival. They asked who was with Jibr'īl عليه السلام to express to the Holy Prophet ﷺ that his name was known in the heavens. It was for this reason that they did not ask who Muhammad ﷺ was when Jibr'īl عليه السلام answered their query.

Another reason for these inquiries was to make the Holy Prophet ﷺ aware that he was a special guest in the heavens. It is common knowledge that when guests frequent a place, no questions are asked at the door. However, when guests are specially sent for, it denotes their noble status and honour. None before the Holy Prophet ﷺ and none after him have ever received the honour of ascension (*Mi'rāj*).

When a guest knocks at the door and is questioned, the inhabitants of the place pay particular attention to the arrival. Here the same was done so that all the inhabitants of the heavens take cognisance of the arrival of the Holy Prophet ﷺ and so that he does not pass by unnoticed.

Because the purpose of ascension (*Mi'rāj*) was not to meet all the inhabitants of the heavens, the angels merely greeted the Holy Prophet ﷺ as he passed by them on the way to the seventh heaven. When a notable guest arrives in any country, a welcoming committee is formed to receive him. Every person rushes to be first so that they can receive the opportunity to meet the person. However, in the heavens that system is so perfect that every inhabitant was able to meet the Holy Prophet ﷺ without causing any delay in the journey.

*Why did Sayyidina Ibrahīm عليه السلام not request the Holy Prophet ﷺ to ask Allāh for a reduction in the number of Salāh?* The Scholars (*Ulama*) have replied to this question by saying that Sayyidina Ibrahīm عليه السلام is the friend of Allāh. The requirement of the deep affinity that had to Allāh was that he accept Allāh's decrees without question.

On the other hand, Sayyidina Mūsā عليه السلام was "Kalimulāh" i.e. the one to whom Allāh spoke directly. When a person has the courage to speak to another, it means that they share a bond that is more candid and spontaneous. Therefore, Sayyidina Mūsā عليه السلام was more able to prompt the request before Allāh.

Another reply is that Sayyidina Ibrahim عليه السلام spent most of his life propagating oneness of Allāh (*Tauhid*) to the polytheists and the disbelievers (*kuffār*). Those people who followed him were all pious and submissive people, unlike the Bani Isra'īl whom Sayyidina Mūsā عليه السلام had to contend with. Sayyidina Ibrahim عليه السلام had not experienced the type of people who were rebellious and negligent towards Allāh's commandments, so he could not foresee the consequences of ordaining fifty Salāh.

Sayyidina Ibrahim عليه السلام placed the welfare of the Ummah before him when he thought that they would benefit more in terms of rewards if they were to perform fifty Salāh. It was for this reason that Sayyidina Ibrahim عليه السلام even sent a message (quoted below) to the Ummah via the Holy Prophet صلى الله عليه وسلم.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that on the night in which he was taken for ascension (*Mi'rāj*), he met Sayyidina Ibrahim عليه السلام who said to him, "O Muhammad صلى الله عليه وسلم! Convey my Salāms (greetings) to your Ummah and tell them that the soil of Heaven (*Jannah*) is excellent and the water is fine. Heaven (*Jannah*) is an empty ground and its plants are, "*SubhānAllāhi Wal Hamdu Lilāhi Wa Lā Ilāha Illalāhu Allāhu Akbar*.'" [*"Mishkāt"* p. 202]

These words and other actions serve to fill Heaven (*Jannah*). The Holy Prophet صلى الله عليه وسلم has also mentioned that recitation of "*Subhā NAllāhil Azīm Wa Bi Hamdihi*" will cause a tree to be planted for one in Heaven (*Jannah*).

The heart of the Holy Prophet صلى الله عليه وسلم is washed with the water of Zam Zam in a golden tray: In today's times none will object to the feasibility of this operation because of the widespread practice of surgery. This fact displays the virtue of Zam Zam. Although the use of golden utensils is forbidden for the Ummah, a golden tray was used by the angels in this case. It should also be borne in mind that when this incident occurred, this law had not yet been revealed. The prohibition of gold utensils was revealed in Madinah.

The fact that the heart of the Holy Prophet صلى الله عليه وسلم was filled with Belief (*Imān*) and wisdom tells us that the strength of his Belief (*Imān*) was enhanced and he was granted the ability to perceive the events of the heavens.

## THE LOFTY RANK OF SALĀH

Although all other acts of worship were ordained by Allāh in this world via Jibr'il عليه السلام, The Holy Prophet صلى الله عليه وسلم was specially sent for by Allāh to receive the bounty of Salāh in the heavens. The Ummah was also conferred with the privilege of receiving the reward of fifty Salāh for performing only five.

On the occasion of Mi'rāj, The Holy Prophet صلى الله عليه وسلم conversed with Allāh and, by bringing down the injunction of Salāh, he allowed the Sahabah رضى الله عنه and the Ummah at large to converse with Allāh. Since Salāh is a means of communication with Allāh, one should observe all its etiquette. One should be in

state of ablution (*wudhu*), have clean clothes, face the Qibla, recite the Qur'ān, prostrate and make kneeling (*ruku*), all with complete humility and concentration. These are all postures that are not prescribed in any other act of worship.

According to certain commentators of hadith, the "*Tashahhud*" recited at the end of Salāh is a repetition of the words mentioned on the occasion of ascension (*Mi'rāj*). They say that the Holy Prophet صلى الله عليه وسلم praised Allāh by saying, "*At Tahiyyātu Lillāhi Was Salawātu Wat Tayyibāt*" ("All devotions offered through words, bodily actions and wealth are due to Allāh"). Thereafter Allāh responded to this by saying, "*As Salāmu Alaika Ayyuhan Nabiyyu Wa Rahmatullahi Wa Barakātu*" ("Peace be upon you, O the Holy Prophet, and the mercy of Allāh and His blessings"). Thereupon the Holy Prophet صلى الله عليه وسلم said, "*As Salāmu Alaynā Wa Alā Ibādillahis Sālihīn*" ("Peace be on us and on the righteous servants of Allāh").

Thereafter Jibr'il عليه السلام hastily declared the testification of oneness of Allāh (*Tauhid*) and Risālah by saying, "*Ash Hadu Allā Ilāha Illalāhu Wa Ash Hadu Anna Muhammadan Abduhu wa Rasūluh*" ("I testify that there is none worthy of worship besides Allāh and I testify that Muhammad صلى الله عليه وسلم is His servant and messenger").

Since Salāh is a conversation with Allāh, one is instructed to be attentive and place something before one so that none passes by to distract the attention. Salāh is not permissible when one has an urgent need to relieve oneself or to eat. This is so because nothing should distract one from one's attention to Allāh.

Sayyidina Abu Dharr رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh's attention is continuously focussed on a person in Salāh as long as the person does not deviate his attention from Allāh. When the servant diverts his attention, Allāh also diverts His attention from him."

Sayyidina Abu Dharr رضى الله عنه also narrated that the Holy Prophet صلى الله عليه وسلم said, "When a person is in Salāh, he should not play with the pebbles (on the ground or carry out any other futile act) because Allāh's attention is focussed on him."

## THE REPLY TO THE IGNORANT OBJECTION OF THE REJECTERS AND THE IRRELIGIOUS ONES

It is the belief of the Ahlus Sunnah wal Jama'ah that all that has been mentioned above with regard to the journey of ascension (*Mi'rāj*) actually happened to the Holy Prophet صلى الله عليه وسلم in a physical state and while he was conscious. However, some modernists claim that the incident could not have occurred. They say that it was all a dream.

Such ignorant people fail to understand that if it were a dream, then why did the polytheists of Makkah refute it? Allāh says in the first verse of Surah Bani Isra'il that He transported His "slave" to Masjidul Aqsa. This word indicates that both body and soul were transported. Allāh also used the word "*Āsrā*" which cannot be used to describe a flight in a dream, but a physical journey by night.

These people then say that is impossible for a human to breathe in the upper

stratas of the atmosphere. Firstly, their theories are fallible. Then too, if they are correct, they fail to realise that Allāh has the power to do as He wills. He can cause a person to breath in a vacuum, just as well as He allows him to breath in the atmosphere. Allāh created man to be in need of oxygen. If He willed, He could have made man survive on something else, just as He created the fish to be independent of oxygen.

Some people deny the existence of the heavens. Their lack of knowledge regarding the presence of the heavens cannot be a proof to establish its absence. They seek only to falsify Allāh's Book.

The ancient philosophers claimed that there were nine heavens, while the modern philosophers claim that there are none. How can one base one's understanding on their illogical hypotheses? Allāh declares that He has created seven heavens and this is accepted as the fact. The theories of these philosophers are mere speculations that have no concrete basis and which keep changing.

Allāh is also capable of creating doors to these heavens, as He says in Surah A' rāf, *"The doors of the heavens will not be opened to them."* He says in Surah Naba, *"The skies will be opened and become like doors."*

Surah Infitār, Surah Inshiqāq and other Surahs also explain how the heavens will be torn on the Day of Judgement, disclaiming the theory of those who say that the skies cannot be ruptured.

Prior to the invention of modern means of transport, people doubted that anyone could travel such a great distance in so short a time. Nowadays this doubt has become obsolete, and the journey can well be imagined.

Allāh's power is infinite. As He granted man the ability to develop fast modes of transport, He continues to allow them to develop even faster transportation every day. Allāh says in Surah Nahl with regard to means of transportation, *"He creates such things which you have no knowledge."* [Surah 16, verse 8]

These people should be asked what is the speed at which the earth rotates and travels across the solar system? They should be asked what is the speed of the light that Allāh has created? They accept these speeds to be phenomenal, yet they deny Allāh's power to transport a person in a night!

The Holy Prophet صلى الله عليه وسلم was described the speed of the Burāq as being able to place his next as far as he can see. Assuming that his vision reached a hundred miles, he would have reached Masjidul Aqsa and return in less than twenty minutes.

The true believer (*Mu'min*) believes and accepts without question whatever Allāh and His Holy Prophet صلى الله عليه وسلم tell them.

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا  
ذُرِّيَّةً مِّن حَمَلِنَا مَعَ نُوحٍ إِنَّهُمْ كَانُوا عَبْدًا شَكُورًا ﴿٣﴾ وَقَضَيْنَا إِلَىٰ بَنِي

إِسْرَءِيلَ فِي الْكِتَابِ لِنَفْسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَنَعْلُنَ عُلُوًّا كَبِيرًا ﴿٢﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا ﴿٣﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٤﴾ إِنَّ أَحْسَنْتَ أَحْسَنَتْهُ لِنَفْسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرَّأُوا مَا عُلُوًّا تَبَيَّرًا ﴿٥﴾ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَإِنْ عُثِرْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٦﴾

(2) We granted Mūsa the Book and made it a guidance for the Bani Isra'īl (instructing them) "Do not take another besides Me as a helper." (3) O the progeny of those whom We boarded with Nūh (on the ark)! He was indeed a grateful slave. (4) We announced to the Bani Isra'īl in the Book, "You will certainly cause strife on earth twice and you will reach to towering heights." (5) "When the promise of the first of the two comes, We will send to you such slaves of Ours who will be great warmongers, and they will barge into homes. This is a promise that will be fulfilled." (6) "Thereafter We will restore your authority over them, reinforce you with wealth and children, and greatly multiply your numbers." (7) "If you do good, you will be doing good for yourselves and if you do evil it will be to your detriment. When the second promise will come (We will permit your enemies) to distort your faces, to enter the Masjid as they entered the first time, and to destroy everything they are able to." (8) "The time is nigh that your Lord will have mercy on you. But if you repeat (your actions) We shall repeat (the way-in which you were treated). We have made Hell a prison for the disbelievers."

## THE BANI ISRA'ĪL CAUSE CORRUPTION ON EARTH TWICE AND THEIR ENEMIES DESTROY THEM

The above verses also prove the apostleship of the Holy Prophet صلى الله عليه وسلم because he could not have known the incidents contained in the Qur'ān without receiving them directly from Allāh. These are narratives concerning the Bani Isra'īl and serve as a reminder and advice to them. However, they still chose to reject the truth. Allāh says in Surah Baqarah, "when what they recognise comes to them, they deny it. Allāh's curse is on the disbelievers." [Surah 2, verse 89]

Allāh says in the above verses, "We granted Mūsa the Book (Torah) and made it a guidance for the Bani Isra'īl (instructing them) 'Do not take another besides Me as a helper.'" The Bani Isra'īl acted against the injunctions of the Torah and were made to suffer the consequences in this world as well. They were defeated and disgraced on numerous occasions by their enemies.

Before describing the incident, Allāh reminds them of His favour upon them. Allāh says, "O the progeny of those whom We boarded with Nūh (on the ark)!"



By addressing them in this manner, Allāh reminds them that they are from those who were saved from being drowned in the flood. Allāh then says concerning Sayyidina Nūh عليه السلام, "Indeed he was a grateful slave." Therefore the Bani Isra'īl should emulate their forefather in this respect and express their gratitude to Him by carrying out His commands and following the final Prophet صلى الله عليه وسلم.

*"We announced to the Bani Isrā'īl in the Book (in the Torah or in one of their previous booklets), 'You will certainly cause strife on earth [in Syria (Shām)] twice and you will reach to towering heights.'"*

Describing the first time that they caused strife by oppressing people and opposing Allāh's commands, Allāh says, *"When the promise of the first of the two comes, We will send to you such slaves of Ours who will be great warmongers, and they will barge into homes. This is a promise that will be fulfilled. Thereafter We will restore your authority over them, reinforce you with wealth and children, and greatly multiply your numbers."*

The details of this occasion have been mentioned in the books of history, while the Ahādīth are silent about this incident. These stories find their source from the Bani Isra'īl themselves and their authenticity cannot be verified.

## WHO DESTROYED THE BANI ISRA'ĪL?

Four names have been quoted in reply to the above question. These are (1) Bukht Nasr (Nebuchadnezzar), (2) Jālūt (Goliath), (3) Khardūsh and (4) Sanjarib. There also exists a difference with regard to who destroyed them the first time and who did so the second time.

After much deliberation, the author of "Ma'ālimut Tanzīl" writes that Bukht Nasr (Nebuchadnezzar) was the first to vanquish the Bani Isra'īl, and the second conqueror was Khardūsh. He writes that the second conquest was more decisive than the first, after which the Greeks established their dominion over the entire area once ruled by the Bani Isra'īl. Thereafter the Bani Isra'īl never regained their strength, but had only a stronghold in Baitul Muqaddas.

Allāh bestowed on them many favours, but they were ungrateful and continued to sin. As a result, Allāh caused the Roman emperor by the name of Taytūs bin Istaynūs to overpower them. He ravaged their city and caused them to flee, leaving it deserted. It was during the reign of Sayyidina Umar رضى الله عنه that the Muslims entered Baitul Muqaddas and caused it to flourish once again.

Sayyidina Qatādah رحمه الله says that Jālūt (Goliath) conquered the Bani Isra'īl the first time and he killed, imprisoned and disgraced them. Thereafter Allāh raised Sayyidina Dawūd عليه السلام to kill him, after which Allāh's promise was fulfilled that *"Thereafter We will restore your authority over them..."*

He says that after this they again caused strife and corruption and Allāh caused Bukht Nāsr to destroy them. Thereafter Allāh had mercy on them saying, *"The time is nigh that your Lord will have mercy on you. But if you repeat (your actions) We shall repeat (the way in which you were treated)."* However, they again fell into Allāh's disobedience and Allāh again punished them [this was all before the advent of the Holy Prophet صلى الله عليه وسلم]

Allāh says in Surah Anfāl, "When your Lord declared that He will definitely raise against them (the Bani Isrā'īl) until the day of judgment (Qiyāmah) such people who will inflict them? with severe punishment." It is for this reason that the Jews always suffer at the hands of tyrants (like Hitler).

Allāh says, "If you do good, you will be doing good for yourselves and if you do evil it will be to your detriment. When the second promise will come (We will permit your enemies) to distort your faces, to enter the Masjid as they entered the first time, and to destroy everything they are able to." According to this verse, the Masjidul Aqsa was ravaged by these people and the Bani Isrā'īl were totally annihilated the second time around.

The author of "Bayānul Qur'ān" writes that the Bani Isrā'īl were annihilated the first time for disregarding the Shari'ah of Sayyidina Mūsa عليه السلام. The reason for the second annihilation was that they rejected Sayyidina Isā عليه السلام.

The incidents of the previous nations like the Bani Isrā'īl are a lesson for the Muslim Ummah. These people were destroyed because they flouted their religion's (D'in's), although they were believers. The incident of Spain and the destruction of Baghdad are described in the history books for all to read. Even the centuries old rule that the Muslims had over India was snatched away by the British and the Muslim rulers were all banished in Rangūn, where they died pitifully.

"We have made Hell a prison for the disbelievers." Sayyidina Hasan رحمه الله عليه has translated the verse to mean that Hell is a mat for the disbelievers (kuffār), like in the verse, "They will have the bed of Hell and a canopy atop them." [Surah A'rāf (7), verse 41]

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أََعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

(9) Surely this Qur'ān guides to a path that is straight and it conveys glad tidings to the believers who do good deeds that theirs shall be a great reward...

(10) And that We have prepared a painful punishment for those who do not believe in the Hereafter.

## THE QUR'ĀN LEADS TO THE STRAIGHT PATH, GIVES GLAD TIDINGS TO THE BELIEVERS AND WARNS THE DISBELIEVERS (KUFFĀR)

Allāh says, "Surely this Qur'ān guides to a path that is straight..." There is no falsehood in the Qur'ān and it informs man how to please Allāh and acquire His favour.

The Qur'ān also "conveys glad tidings to the believers who do good deeds that theirs shall be a great reward..."

At the same time, the Qur'ān also warns "that We have prepared a painful punishment for those who do not believe in the Hereafter." Any person who

disbelieves in either Allāh, the Prophethood of the Holy Prophet صلى الله عليه وسلم or in the Hereafter cannot be a believer (*Mu'min*). He will therefore be unsuccessful in the Hereafter.

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

(11) Man supplicates for evil just as he supplicates for good. Man was always hasty.

## MAN PRAYS FOR EVIL AND IS EVER HASTY

"Durrul Manthūr" (v. 4 p.166) quotes Sayyidina Hasan رحمه الله عليه as saying that when a person becomes angry he curses himself and his family. When Allāh grants this curse, he becomes upset and grieved. Then he prays for good, which Allāh grants him. This is also the interpretation of this verse according to Sayyidina Mujāhid رحمه الله عليه.

Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم instructed that people should not curse themselves, their wealth and their families because their curse could coincide with a moment when du'ās are accepted. The curse will then be accepted. [*"Mishkāṭ" p. 194*]

Allāh then says, "Man was always hasty." Allāh says in another verse, 'Man has been created from haste (as his inherent quality).' This haste that is found in man causes him much difficulty. In fact, the accidents that are caused are because of the same factor. Divorces and many other regrettable events occur for this reason. The Holy Prophet صلى الله عليه وسلم said that haste is from Shayṭān and composure is from Allāh. [*"Mishkāṭ" p. 429*]

Things should be done with ease and they should not be hurried. Only those acts may be done hastily (i.e. without delay) that will benefit a person in the Hereafter. However, these should also not be spoilt by undue haste.

A person should always hurry the commencement of good deeds. Once he commences them, then he should ensure that they are performed well. The person should not hurry to complete them. The Holy Prophet صلى الله عليه وسلم said that the person who raises his head from a posture of Salāh before the Imām (because of haste) should beware lest Allāh transforms him into a donkey.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ فَضْلَنَاهُ تَفْصِيلًا

﴿١٢﴾

(12) We have made the night and the day two signs, then We obliterate the sign of the night and make the sign of the day visible so that you may seek Allāh's bounty and know the count of years and reckoning. We have explained everything in detail.

## THE SIGNS OF NIGHT AND DAY

Man should ponder over the timeouts alternation of the day and the night and realise Allāh's power from this. Allāh says in Surah Furqān, "It is Him Who has appointed the night and the day in succession for the one who intends to take heed or intends to be grateful." [Surah 25, verse 62]

The varying lengths of the day and night are all because of Allāh's perfect system of planning. Allāh says, "We obliterate the sign of the night (at daybreak) and make the sign of the day visible so that you may seek Allāh's bounty..." This refers to working and earning one's livelihood. Allāh has mentioned in several Surahs that He has made the night a period of rest and recuperation after the day's work. One such verse is verse 73 of Surah Qasas (Surah 28) where Allāh says, "Because of His mercy, He has created the day and the night for you so that you may find peace therein, seek from His bounty, and express your gratitude to Him."

Another reason for this alternation is so that man can "know the count of years and reckoning." Dates, times and appointments are recorded by means of the change of the days. Many acts of religion (D'in) are also related to time and date and can be carried out only with the knowledge of the calendar. If there were only day or only night these things will not be possible and chaos will reign.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَشْهُورًا  
 (13) أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا (14) مَن أَهْتَدَىٰ فَأَتَمَّا يَهْتَدَىٰ  
 لِنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا نَزِرُ وَازِرَةٌ وَّرَزَّ أُخْرِئُ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ  
 نَبْعَثَ رَسُولًا (15)

(13) We shall cast every person's record of deeds upon his neck. On the Day of judgment (Qiyāmah) We shall take out for him a book that he will see opened before him. (14) "Read your book. Today you are a sufficient witness against yourself." (15) Whoever is rightly guided, he has been guided for his own benefit, and whosoever is astray has gone astray only to his own detriment. No soul shall bear the burden of another. We shall never punish (any nation) until We send a messenger.

## EVERY SOUL WILL RECEIVE ITS RECORD OF DEEDS

The angels record every person's deeds and he will receive this record of deeds as a written book on the Day of Judgement. The successful ones will receive their records in their right hands, while the others will receive theirs in their left hands behind their backs. None shall be able to escape this presentation. Allāh refers to this when Allāh says, "We shall cast every person's record of deeds upon his neck." Some commentators have translated this verse to mean that the record of their action will be made as a noose around their necks.

The verse uses the word "Ta'ir" for the record of deeds. This word literally means a "bird." Commentators say that the Arabs used to shake a branch of a

tree before doing anything. Then they would observe whether the, bird upon the branch flew to the right or to the left. If it flew to the right, they would carry out the action they intended and if it flew to the left they would refrain. This was called taking omens. Since they considered the birds to be the factor that determined their future, Allāh uses the same word for their records of deeds since these will determine their destiny in the Hereafter.

*"On the Day of judgment (Qiyāmah) We shall take out for him a book that he will see opened before him."* He will then be instructed, *"Read your book. Today you are a sufficient witness against yourself"* In this world it is easy to be a witness over one's self and gradually correct one's deeds. However, in the Hereafter it will be impossible. It has been said that a person should take reckoning of himself in this world before he is reckoned in the Hereafter.

The person whose record will be good will call to others saying, *"Come and read my record! I was certain that my reckoning would take place."* On the other hand, the person whose record will be unfavourable will say, *"O dear! If only I had not been given my record and had not known my reckoning!"* [Surah Hāqa (69), verses 25, 26]

Allāh continues to say, *"Whoever is rightly guided, he has been guided for his own benefit, and whosoever is astray has gone astray only to his own detriment (for he will suffer in Hell). No soul shall bear the burden of another."* No person will suffer for the sin of another although some make the claim in this world that they will bear the brunt of another's sin.

The question is raised that certain verses of the Qur'an and the Ahadith state that those who prompt others to perpetrate evil will also be accountable for the sins of those who followed them. How do these verses and Ahadith correlate with the above verse?

The reply is that those who followed will receive the punishment for their sins separately, while those who misled them will suffer for the sin of misleading them in addition to their personal sins.

*"We shall never punish (any nation) until We send a messenger."* None can object to Allāh's punishment because it comes to people only after they refute the truth brought to them by the Prophets عليهم السلام, Allāh's divine scriptures and His various signs. Allāh says in Surah Fātir, *"A warner passed in every nation."* [Surah 35, verse 24]

After the Holy Prophet صلى الله عليه وسلم there will be no Prophets عليهم السلام, but the message of Islām has already reached every person on earth. Therefore, none can say that the message has not reached him. The Qur'an has been translated into all the major languages and is available to all.

The person who perhaps lives in a remote mountain or jungle and has not come into contact with any human, will be obliged to accept the concept of oneness of Allāh (Tauhid) by witnessing Allāh's signs. This will save him from Hell even though he does not know of any Prophet.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيَّهَا الْقَوْلُ فَمَزَرْنَا نَادِمًا

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٦﴾

﴿١٧﴾

(16) When We intend to destroy any town, We command those of them who lead a life of luxury. They then sin in the town, because of which Our decree becomes justified against them and We completely annihilate them. (17) How many generations have We not destroyed after Nūh? Your Lord suffices as the Knower and Seer of the sins of His slaves.

## TOWNS ARE DESTROYED WHEN THE LEADERS AND WEALTHY MEMBERS OF SOCIETIES SIN

When the affluent and influential people of a place refuse to submit to Allāh's commands, they influence the rest of the people to follow suit. Thereafter, the time is not long when Allāh causes them all to suffer collectively in punishment. The leaders are mentioned specifically because they are more prone to disobedience because of their wealth and being accustomed to leading a life of luxury. When they refuse to accept something, they make sure that others do not accept it as well.

The public are also responsible for their own actions and will be destroyed because of their own misdeeds and not on account of the sins of the rich and the leaders.

Thereafter Allāh says, "How many generations have We not destroyed after Nūh?" They were all destroyed because of their disobedience. None has to inform Allāh of what people do because, "Your Lord suffices as the Knower and Seer of the sins of His slaves."

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾ كُلًّا نُمِدُّ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقَعُدَ مَذْمُومًا مَخْذُولًا

﴿٢٢﴾

(18) Whoever desires the pleasures of this world, We shall grant whatever We will for whomsoever We will in this very world, and then We will appoint Hell for him. He will enter it despicably and rejected. (19) And whoever desires the Hereafter and exerts himself for it as he ought to and is a believer, then such are the people whose deeds will be appreciated. (20) We grant to all from the grace of your Lord, to these and to those. The grace of your Lord is not restricted. (21)

See how We have favoured some over others. Without doubt the Hereafter is great in terms of ranks and great in terms of favours. (22) Do not ascribe partners to Allāh, for then you will sit reproached and without help.

### THOSE WHO SEEK THE WORLD WILL RECEIVE A SMALL PORTION OF IT AND HELL IN THE HEREAFTER, WHILE THE DEEDS OF THE BELIEVERS WILL BE VALUED GREATLY

Allāh begins by describing the person who seeks this world through his deeds. Allāh says, *"Whoever desires the pleasures of this world, We shall grant whatever We will for whomsoever We will in this very world..."* Every seeker of this world will not receive its pleasures, nor will any of them receive all of it. In their intoxication for this world, they are also blind to belief (Imān). Therefore Allāh says that *"We will appoint Hell for him. He will enter it despicably and rejected."*

Allāh says in Surah Shura, *"Whoever desires the harvest of the Hereafter, We shall increase its harvest for him. And We shall grant a part of this world's harvest to the one who desires it; and he will have no share in the Hereafter."* [Surah 42, verse 20]

Thereafter Allāh cites the converse when He says, *"And whoever desires the Hereafter and exerts himself for it as he ought to and is a believer, then such are the people whose deeds will be appreciated."* This verse mentions three conditions for the acceptance of one's deeds. The first is that the person's intention is to acquire the Hereafter. Secondly, his efforts should be carried out in the proper manner i.e. according to the dictates of the Shari'ah. The third condition is that he be a believer (Mu'min). If he is not a believer (Mu'min), all his efforts will be futile irrespective of how sincere and laborious they may be. The actions of people who carry out their good deeds in the proper manner will be well rewarded by at least ten-fold.

One should never think that a person is accepted by Allāh merely because he has wealth. Allāh grants wealth to all people, be they good or bad. Therefore Allāh says, *"We grant to all from the grace of your Lord, to these and to those. The grace of your Lord is not restricted."*

*"See how We have favoured some over others."* The believers (Mu'minīn) and the disbelievers (kuffār) all vary in this regard and many disbelievers (kuffār) may be wealthier than many believer (Mu'min). However, the criterion for success is not this world but the Hereafter. For this reason Allāh says, *"Without doubt the Hereafter is great in terms of ranks and great in terms of favours."*

Thereafter Allāh commands, *"Do not ascribe partners to Allāh, for then you will sit reproached and without help."* The polytheists (Mushrik) will regret his plight in the Hereafter, where there shall be none to assist him.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَمْرًا وَلَا نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا  
وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

رَبِّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِ غَفُورًا ﴿٢٥﴾

(23) Your Lord has commanded that you worship only Him and that you treat your parents kindly. If any one of the two, or both of them reaches old age by you, then do not even tell them "üf!" and do not rebuke them. Speak to them gently. (24) Lower for them the wings of humility out of compassion and say, "O my Lord! Show mercy to them as they have raised me (mercifully) when I was young." (25) Your Lord knows best what is in your hearts. If you are righteous then surely He is Most Forgiving unto those who turn to Him.

## THE COMMANDMENT TO TREAT PARENTS KINDLY AND WITH COMPASSION

(1) "Your Lord has commanded that you worship only Him..." All the Prophets عليهم السلام brought this same message to their nations, and it is the hallmark of all the divine scriptures.

(2) The second command issued in these verses is that one treats one's parents kindly. Allāh commands that they be treated well because He has made them the means whereby man has been blessed with the bounty of life. The parents also have to endure great difficulties and hardships when raising their children.

Surah Baqarah, Surah Ān'ām and the above verse of Surah Bani Isra'īl all ordain that parents should be treated kindly. They should be obeyed, revered and served to the best of one's ability. Of course, none may be obeyed when they instruct an act that entails disobedience to Allāh.

(3) "If any one of the two, or both of them reaches old age by you, then do not even tell them 'üf!" The purpose of this verse is that no word should be uttered to them that will reduce their respect or that will cause them grief. This includes using words like "Agh!" or any other words of this sort that express frustration or resentment,

Sayyidina Hasan رحمه الله عليه says that if there was any word inferior than the word "Üf!" Allāh would have used it. The parents have to be treated well at all times. The reason for specifically mentioning kind treatment in old age is that they tend to become irritable and ill-tempered as they grow old. They may also become ill and their children will have to serve them and tend to them. The child has to exercise extreme patience during such times and not mutter a word in protest.

Sayyidina Mujāhid رحمه الله عليه says that the child should not even say, "üf!" when he has to wash the soiled clothes of his aged parents because they never said so when washing the child's soiled clothing as an infant. ["Durrul Manthūr"]

(4) "...and do not rebuke them." If one cannot say "üf!" to his parents then neither can he rebuke them in any way.



(5) **"Speak to them gently."** They should be addressed with utmost respect. Sayyidina Sa'id bin Musayyab راحة الله عليه has mentioned that the parents should be addressed just as a slave addresses an extremely harsh and uncompromising master.

Sayyidina Zuhayr bin Muhammad راحة الله عليه stated that this verse means that when the parents call, the child should respond by saying, "I am present and prepared to do your bidding."<sup>1</sup> ["Durrul Manthūr' v. 4 p. 171]

(6) **"Lower for them the wings of humility out of compassion..."** Explaining this verse, Sayyidina Urwa رضى الله عنه said that the child should behave in such a manner towards the parents that they are able to do as they please. One's presence should not present a hindrance to one's parents.

Sayyidina Atā bin Abi Rabāh راحة الله عليه interprets the verse to mean that a child should not move his hands up and down when addressing his parents. Sayyidina Zuhayr bin Muhammad راحة الله عليه explains the verse to mean that even if the parents swear and scold the child, he should merely say, "May Allāh have mercy on you." ["Durrul Manthūr"]

(7) **"...and say, 'O my Lord! Show mercy to them as they have raised me when I was young.'"** Once the parents cared for their children who were helpless and ignorant. After fifty or sixty years the tables turn and now the parents require this care and attention. The children should now recall the past and spend wholeheartedly on their parents. Then they should make the above du'ā (supplication) for their parents, invoking Allāh's mercy upon them.

Allāma Ibn Kathīr رضى الله عنه reports (v. 3 p.35) that a person once carried his mother on his back and performed Tawāf with her. He then asked the Holy Prophet صلى الله عليه وسلم whether he had fulfilled her rights by doing this. The Holy Prophet صلى الله عليه وسلم replied, "You have not even repaid her one breath."

**"Your Lord knows best what is in your hearts. If you are righteous then surely He is Most Forgiving unto those who turn to Him."** Explaining this verse, Sayyidina Sa'id bin Jubair راحة الله عليه says that if any child feels that he has not fulfilled the rights of his parents, he should sincerely repent. Allāh will forgive him.

The author of "Bayānul Qur'ān" writes that the reverence for parents should not be confined only to apparent actions. They should be revered from within the heart. Allāh is well aware of the hearts of people. However, Allāh will be forgiving to those who sincerely turn to Him in repentance.

## THE VIRTUE OF TREATING PARENTS KINDLY

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that he asked the Holy Prophet صلى الله عليه وسلم which act was most liked by Allāh. The Holy Prophet صلى الله عليه وسلم replied, "To perform Salāh on time." He then asked what act was most liked after this. The Holy Prophet صلى الله عليه وسلم said, "Kind treatment of parents."

When he again asked what deed followed in merit, The Holy Prophet صلى الله عليه وسلم replied, "Jihād in Allāh's way." ["Mishkāt" p. 58]

## THE PARENTS ARE A MEANS OF ENTERING HEAVEN (JANNAH) OR HELL

Sayyidina Abu Umamah رضى الله عنه reports that someone asked, "O the Holy Prophet صلى الله عليه وسلم! What rights of the parents are due to them from their children?" The Holy Prophet صلى الله عليه وسلم replied, "They are both your Heaven (Jannah) or your Hell." ["Mishkāt" p. 421]

If the parents are treated well and cared for, their children will be admitted into Heaven (Jannah). However, if the children do not fulfil the rights of their parents, these children will enter Hell.

## ALLĀH'S PLEASURE IS IN THE PLEASURE OF THE PARENTS

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, 'Allāh's pleasure is in the pleasure of the parents and Allāh's displeasure lies in the displeasure of the parents.' ["Mishkāt" p. 419]

Since Allāh has ordered that the parents be pleased, He will be displeased if they are displeased. This will apply only when they are displeased because of a legitimate reason. If they are displeased because the child did not obey a command of theirs that was against the Shāri'ah, the child should not be concerned because pleasing Allāh is of greater importance.

## THE FATHER IS THE BEST DOOR TO HEAVEN (JANNAH)

Sayyidina Abu Darda رضى الله عنه reports that he heard the Holy Prophet صلى الله عليه وسلم say, "The father is the best door to Heaven (Jannah). Now (by obeying him) you may protect this door, or (by disobeying him) you may destroy the door." ["Mishkāt" p. 420]

## THE PRAYER OF A FATHER IS CERTAINLY ACCEPTED

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "There is no doubt about the fact that the du'ās of three people are accepted. (1) The father's supplication (du'ā) for his children. (2) The du'ā of a traveller. (3) The du'ā of an oppressed person." ["Mishkāt" p. 195]

Mulla Ali Qāri رحمه الله has written that if the father's supplication (du'ā) for the children is readily accepted, then the mother's supplication (du'ā) must also be more readily accepted. Children should therefore ensure that they always please their parents so that the parents keep praying for them. They should never cause hurt to them because, just as their supplication's (du'ā's) are accepted in the child's favour, their supplication's (du'ā's) against the child (their curses) are also readily accepted. Their curses will bring destruction in both worlds.

## SOME INCIDENTS PERTAINING TO THE TREATMENT OF PARENTS

Sayyidah Ayshah رضى الله عنها narrates that a person once came to the Holy

Prophet صلى الله عليه وسلم with an old man. When the Holy Prophet صلى الله عليه وسلم asked him who the old man was, he replied that the old man was his father. The Holy Prophet صلى الله عليه وسلم said, "Always respect and honour him. Never walk in front of him, nor sit before he does. Never call him by his name and never swear him." ["Durrul Manthūr" v. 4 p.171]

This hadith explains some finer points by which respect can be shown to parents. The last point mentioned by the Holy Prophet صلى الله عليه وسلم means that a person should never swear another person's father. By doing this, the person will retaliate by swearing the first person's father as well. In this way, the person becomes the cause for the father to be sworn at. This is meant by not swearing one's father because no sane person will actually swear his father directly.

A person may walk in front of his father if the situation requires him to do so e.g. if he is leading his blind or aged father.

### A PERSON'S LIFE SPAN AND SUSTENANCE ARE INCREASED BY TREATING HIS PARENTS WELL

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Whoever desires that his lifespan be lengthened and that his sustenance be increased should treat his parents well and maintain good relations with his relatives." ["Durrul Manthūr" v. 4 p. 173].

There are many people who spend generously on their friends and wives, yet are niggardly towards their parents. These people will be deprived of rewards in the Hereafter and, in this world, they will also be depriving themselves of a longer life and increased provisions.

### THE REWARD FOR EARNING FOR ONE'S PARENTS

Sayyidina Abu Hurayra رضى الله عنه narrates that a thin person once passed by a gathering of the Sahabah رضى الله عنهم. They said, "If only this body was used (i.e. grew thin) in Allāh's path." Thereupon the Holy Prophet صلى الله عليه وسلم said, "He is possibly exerting himself to earn for his aged parents. If this is the case, then he is also in Allāh's path. If he is exerting himself to earn for his young children, then he is also in Allāh's path. If he is exerting himself to earn for himself so that he is independent from people (i.e. he does not have to beg from others), then he is also in Allāh's path." ["Durrul Manthūr" v. 4 p. 170]

### SERVING THE PARENTS IS BETTER THAN NAFL JIHĀD

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that a person once requested permission from the Holy Prophet صلى الله عليه وسلم to participate in Jihād. The Holy Prophet صلى الله عليه وسلم asked him whether his parents were alive. When he replied in the affirmative, The Holy Prophet صلى الله عليه وسلم told him to rather apply himself to their service.

According to another narration, the Holy Prophet صلى الله عليه وسلم told him, "Go and treat them well." ["Mishkāt" p. 331]

Sayyidina Mu'āwiya bin Jāhma رضى الله عنه narrates that his father Jāhma رضى الله عنه asked the Holy Prophet صلى الله عليه وسلم, "I intend to participate in Jihād. I

have come to consult you?" The Holy Prophet صلى الله عليه وسلم asked him whether his mother was alive, to which he replied in the affirmative. Thereupon the Holy Prophet صلى الله عليه وسلم said, "Engage in her service, for verily Heaven (*Iannah*) lies beneath the feet of the mother." ["*Mishkāt*" p. 431]

When Jihād is not compulsory and there is none to care for one's parents, it is best to remain behind to tend to them.

Sayyidina Abu Sa'īd Khudri رضى الله عنه reports that a person migrated from Yemen and came in the presence of the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم told him, "You have migrated, now Jihād remains. Have you any close relatives still in Yemen?" He replied that his parents were still there. The Holy Prophet صلى الله عليه وسلم asked, "Have your parents permitted you?" When he replied in the negative, The Holy Prophet صلى الله عليه وسلم said, "Then go back, take leave from them. If they permit you, you may participate in Jihād, otherwise remain in their attendance." ["*Durrul Manthūr*" v. 4 p.175]

## ADVICE TO THE PERSON WHO LEFT HIS PARENTS WEeping TO PLEDGE HIS ALLEGIANCE

Sayyidina Abdullāh bin Umar رضى الله عنه reports that a person came to the Holy Prophet صلى الله عليه وسلم saying, "I have come to pledge my allegiance to you that I will migrate. However, I have left my parents weeping over my departure." The Holy Prophet صلى الله عليه وسلم told him, "Return to them and make them laugh just as you had made them cry." ["*Mustadrak of Hākimi* v. 4 p.153]

These Ahadīth show the importance of pleasing the parents. The Holy Prophet صلى الله عليه وسلم advised these Sahabah رضى الله عنه to please their parents even though they had all left with noble intentions. It is also learnt that causing them to be happy earns great rewards.

Sayyidina Abdullāh bin Umar رضى الله عنه has mentioned that it is a major sin to cause the parents to weep because of one's disobedience. [*Adabul Mufrīd*]

Sayyidina Uwais Qarni رحمه الله عليه accepted Islām during the time of the Holy Prophet صلى الله عليه وسلم, but could not become a companion of the Holy Prophet صلى الله عليه وسلم because he had to care for his mother in Yemen. The Holy Prophet صلى الله عليه وسلم knew about him but did not rebuke his inability to come to Madinah. Rather, The Holy Prophet صلى الله عليه وسلم appreciated this deed of his and gave him the title of "Sayyidut Tābī'in" ("The Leader of the Tābī'in"). The Holy Prophet صلى الله عليه وسلم even told the Sahabah رضى الله عنه to ask Sayyidina Uwais رحمه الله عليه to make prayer (du'ā) for them.

Muslim reports that the Holy Prophet صلى الله عليه وسلم said, "Uwais Qarni has a mother whom he treats very well. If Uwais has to swear by Allāh, Allāh will most certainly fulfil his oath."

## SERVICE TO ONE'S PARENTS HOLDS NO LESS REWARD THAN NAFL HAJJ AND UMRAH

Sayyidina Anas رضى الله عنه narrates that a person told the Holy Prophet صلى الله عليه وسلم that he desired to participate in Jihād but could not do so (perhaps he was ill or suffered some handicap). The Holy Prophet صلى الله عليه وسلم asked him

whether any of his parents were alive. He replied that his mother was. The Holy Prophet صلى الله عليه وسلم then told him, "Then you fear Allāh with regard to your mother (i.e. by serving her). When you do this, you will be one who has performed Hajj, Umrah and Jihād. Now fear Allāh whenever your mother calls you (i.e. obey her) and treat her well." ["Durrul Manthūr" v. 4 p.173]

The call of one's parents should be heeded immediately. If the parents call for help because of some difficulty and there is none other to respond to their plea, it is compulsory for the child even to terminate his obligatory (*Fardh*) Salāh immediately to assist. If they are calling for another reason that does not require immediate attention and they are unaware that the child is engaged in Salāh, then it will be compulsory to terminate one's sunnah or nafl Salāh. The *Fardh* Salāh should not be terminated immediately, but completed first. However, if they know that the child is performing Salāh and merely call for no legitimate reason, then the child will not be sinful for not responding.

## THE PUNISHMENT FOR CAUSING GRIEF TO PARENTS WILL BE SUFFERED IN THIS VERY WORLD

Sayyidina Abu Bakrah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "All sins are such that Allāh may forgive them if He wills. However, the sin of causing grief to one's parents is such that the punishment for it will be suffered before death in this very world." ["Mishkāt" p. 412]

## DISOBEYING ONE'S PARENTS IS ONE OF THE VERY MAJOR SINS

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The very major sins are (1) ascribing partners to Allāh, (2) disobedience to parents, (3) murder and (4) taking false oaths." ["Mishkāt" p. 17]

This hadith uses the word "Uqūqul Wālidain" as the second greatest sin. The meaning of this word is very extensive and includes disobedience to parents as well as causing grief and trouble to them, either by word or by deed. As was mentioned, the second most loved action to Allāh is kindness to parents. Conversely, the second greatest major sin is to cause them distress and grief.

## THE PERSON WHOSE PARENTS DO NOT ADMIT HIM INTO HEAVEN (JANNAH) IS MOST DISGRACED

Sayyidina Abu Hurayra رضى الله عنه reported that the Holy Prophet صلى الله عليه وسلم once said, "He is disgraced! He is disgraced! He is disgraced!" When the Sahabah رضى الله عنهم enquired to whom he was referring to, The Holy Prophet صلى الله عليه وسلم said, "The person who finds one or both of his parents in old age and still does not enter Heaven (*Jannah*) (by serving them)." ["Mishkāt" p. 418]

By serving one's parents in their old age, a person can secure forgiveness for all his past sins. However, if he is still negligent towards them in their old age, he will only be speeding up his admission into Hell. He is most disgraced on the tongue of the Holy Prophet صلى الله عليه وسلم.

## CASTING ANGRY LOOKS AT ONE'S PARENTS IS ALSO FORBIDDEN

Sayyidah Ayshah رضى الله عنها narrates from the Holy Prophet صلى الله عليه وسلم that the person who casts angry looks at his parents has not treated them well. ["Durrul Manthūr" v. 4 p. 171]

When someone asked Sayyidina Hasan رحمه الله عليه what was the definition of "Uqūl Wālidain" he replied, "Depriving them (of wealth and service), not associating with them and casting angry looks at them." ["Durrul Manthūr"]

Sayyidina Urwa رضى الله عنه say that when a person's parents displeases him (by telling him something nasty), then he should not look at them adversely because this is the first sign of anger. ["Durrul Manthūr"]

It is learnt from this that even a person's limbs and actions should not convey any disrespect to his parents.

## SWEARING ONE'S PARENTS IS A MAJOR SIN

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Swearing one's parents is a major sin." Astonished, the Sahābah رضى الله عنهم asked, "How can anyone swear his parents?" The Holy Prophet صلى الله عليه وسلم replied, "When a person swears the father of another, he retaliates by swearing the first person's father. Similarly, when a person swears the mother of another, he retaliates by swearing the first person's mother." ["Mishkāt" p.419]

The person will therefore be guilty of a major sin because he has caused his parents to be sworn at. If this is the case of one who is a cause of his parents being sworn at, one can well imagine the immense gravity of the sin for directly swearing them! The Sahābah رضى الله عنهم expressed surprise that any person could swear his parents because none in their time was foolish enough to do so. How tragic then is the condition of people in today's times who flagrantly swear and curse their parents!

## BY PRAYING AND SEEKING FORGIVENESS FOR ONE'S PARENTS, A CHILD CAN BE RECORDED AMONG THE OBEDIENT CHILDREN

Sayyidina Anas رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that it is possible for the person who disobeyed and troubled his parents (or one of them) to be recorded as an obedient child after their demise if he makes prayer (du'a) for them and seeks forgiveness from Allāh on their behalf. ["Mishkāt" p. 421]

## THE RANKS OF PARENTS IN THE HEREAFTER MAY BE RAISED BY PRAYING FOR THEIR FORGIVENESS

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Verily Allāh can elevate the ranks of His pious slaves in Heaven (Jannah). They will ask, 'O Lord! How have I attained these rank?' Allāh will tell them that it is because of the prayers of their children who prayed for their forgiveness." ["Mishkāt" p. 205]

People should always pray for their deceased parents, at least after every

obligatory (Fardh) Salāh.

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَتَامَىٰ وَالسَّيِّلَ وَلَا تُبْذِرْ بَذِيرًا ﴿٢٦﴾ إِنَّ الْمُبْذِرِينَ  
كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾ وَإِمَّا نُرْضِ عَنْهُمْ أَيْتَاءَ  
رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ  
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ  
وَيَقْدِرُ إِنَّهُمْ كَانِ يَعْبُدُونَهُ خَيْرًا بِصِيرًا ﴿٣٠﴾

(26) Give the relative his right, as well as the poor and the traveller. And do not be excessively extravagant. (27) Without doubt, the extravagant ones are the brothers of the Devils (Shayātīn). And Devil (Shaytān) was ever ungrateful to his Lord. (28) Should you evade them seeking the mercy of your Lord that you anticipate, then speak to them with gentle words. (29) Do not keep your hand tied to your neck, nor spread it wide open, otherwise you will sit reproached and empty handed. (30) Verily your Lord increases the provisions of whomsoever He wills and decreases. Indeed He is Informed and Watching over His slaves.

## SPENDING ON RELATIVES, THE DESTITUTE AND TRAVELLERS AND PROHIBITING EXTRAVAGANCE

While the previous verses contained encouragement for spending on one's parents, the above verses speak of spending on others as well. Allāh says, "Give the relative his right, as well as the poor and the traveller." The details about when spending on relatives is compulsory and when it is not are found in the books of jurisprudence. This and other laws pertaining to spending on the poor and the travellers have been discussed in the commentary of verse 177 of Surah Baqarah (Surah 2).

Allāh then says, "And do not be excessively extravagant." While the Shari'ah encourages generosity, it severely criticises overspending and wastage of wealth, especially when this is done in activities that are against the Shari'ah. Many people have the habit of being wasteful and extravagant; as a result they are forced to resort to Harām avenues to sustain their habits.

In another verse Allāh says, "do not be wasteful. Indeed, He does not like those who are wasteful." [Surah A'rāf (7), verse 31]

Expressing the evil of such people Allāh says, "Without doubt, the extravagant ones are the brothers of Shaytān." This is so because they pander to Devils (Shayātīn's) bidding and spend as he dictates to them.

Allāma Ibn Kathīr رحمه الله quotes (v. 3 p.36) Sayyidina Abdullāh bin Abbās رضي الله عنه and Sayyidina Abdullāh bin Mas'ūd رضي الله عنه as saying that extravagance refers to spending in avenues that oppose the truth. Sayyidina Mujāhid رحمه الله says that if a person spends all his wealth on promoting the truth, it will not be extravagance. However, spending even a handful on

falsehood will be extravagance and wastage.

*"And Devil (Shaytān) was ever ungrateful to his Lord."* Those who are extravagant are also ungrateful for Allāh's bounty of wealth. A person should be moderate in his spending. He should spend on the obligatory (*Fardh*) and compulsory (*Wājib*) activities, as well give optional charity. Most foolish is the person who spends what Allāh gave him in a way that incurs Allāh's wrath!

*"Should you evade them (the needy) seeking the mercy of your Lord that you anticipate, then speak to them with gentle words."* When a person really cannot provide any assistance to a relative, the poor or a traveller (or anyone else), then he should not be harsh with them if they are importunate. He should speak to them kindly and make them understand.

It has been recorded that sometimes the poor Sahābah رضى الله عنهم like Sayyidina Bilāl رضى الله عنه used to ask the Holy Prophet صلى الله عليه وسلم for something they needed. When the Holy Prophet صلى الله عليه وسلم did not have anything to offer them, he would shrink away from them in embarrassment. It was for this reason that Allāh revealed the above verse.

*"Do not keep your hand tied to your neck, nor spread it wide open, otherwise you will sit reproached and empty handed."* This verse teaches the invaluable lesson of moderation. One should neither be so miserly that one does not give any charity, neither should one give so much that all one's resources are depleted. Then people will rebuke one saying that one cares for others and not for oneself.

Certain commentators say that the word *"reproached"* is related to the first instance of being niggardly i.e. in that case people will reproach him for his stinginess. The second word, they say (*"empty handed"*) is related to the situation where he spends everything on others.

The Holy Prophet صلى الله عليه وسلم has said that moderation in spending is half of livelihood management. [*"Mishkāt" p. 430*]

This hadith tells us that moderation in one's expenditure will solve half of one's financial problems. Being too stingy or being too extravagant has led to the downfall of many individuals and nations. It is for this reason the entire world is trapped in the vicious cycle of usury.

**Note:** The injunction of not spending all one's wealth in a good cause applies to those who may suffer regret and difficulty later on. It does not apply to those who have perfect trust in Allāh. They may spend all their wealth in Allāh's way. The incident of Sayyidina Abu Bakr رضى الله عنه is famous when he spent all his wealth for the battle of Tabūk. When the Holy Prophet صلى الله عليه وسلم asked him what he had left for his family, he replied, "I have left Allāh and His Prophet صلى الله عليه وسلم for them." [*"Mishkāt" p. 556*]

The Holy Prophet صلى الله عليه وسلم accepted this from him. There are numerous other similar incidents of the generosity of pious people in Islāmic history.

*"Verily your Lord increases the provisions of whomsoever He wills and decreases. Indeed He is Informed and Watching over His slaves."* Allāh reserves the right to



distribute sustenance to His creation as He pleases. He grants to whom He pleases according to His supreme knowledge and wisdom. Man, on the other hand has to adopt moderation in his spending.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا  
 ﴿٣١﴾ وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي  
 حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي  
 الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ  
 أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَاتِبٌ مَّسْهُولًا ﴿٣٤﴾ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا  
 بِالْقِسْطِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

(31) Do not kill your children out of fear of poverty. We shall provide for them and for you. Slaying them is indeed a grave sin. (32) And do not even approach near fornication. It is truly an indecent act and the worst of ways. (33) And do not kill a soul that Allāh has forbidden except with a warrant. Whoever is killed unjustly, then verily We have granted authority to his heir, so let him not transgress in execution. Indeed He shall be assisted. (34) And approach the wealth of the orphan only in a manner that is best until he comes of age. And fulfil the pledge. Certainly, questioning shall take place with regard to pledges. (35) Measure in full when you measure and weigh with proper scales. This is best and better in the outcome.

## DO NOT KILL YOUR CHILDREN, DO NOT APPROACH ADULTERY, DO NOT MURDER AND DO NOT USURP THE WEALTH OF ORPHANS

The above verses contain many commands and prohibitions. Allāh says, "Do not kill your children out of fear of poverty." The early Arabs, as well as many people nowadays, think that they will not be able to provide for children and that if they do, then they will suffer poverty. Allāh prohibits this vile act in this verse and in another similar verse of Surah Ān'am. Allāh dispels this practice by saying, "Slaying them is indeed a grave sin."

Today the disbelievers (*kuffār*) have also instilled this notion into Muslims. They say that if the human race continues to grow at the present rate, the explosive population will deplete the earth's resources and there will not be enough food for everyone. The disbelievers (*kuffār*) squander millions to propagate this fallacy and even more millions to institute programmes of birth control. The astonishing factor is that the Muslim statesmen accept their theory instead of looking into the Qur'ān and the Ahadith. Allāh makes it clear that "We shall provide for them and for you."

However, all their plans to control the birth rate cannot succeed against the

decree of Allāh. The Holy Prophet صلى الله عليه وسلم has said, "Every soul decreed to be born until judgment day (*Qiyāmah*) will be born."

The Holy Prophet صلى الله عليه وسلم has also said, "A child is not born from every sperm, and when Allāh intends to create something, none can stop Him." [*"Mishkāt" p. 275*]

It is commonly observed that children are born despite the preventive measures taken by people. It is surprising that the disbelievers (*kuffār*) are concerned with the life of those that are still unborn but have no concern for those who are living presently. Daily they are killing people and spending billions on more sophisticated weapons that are able to kill even more people.

*"And do not even approach near fornication. It is truly an indecent act and the worst of ways."* Fornication is such a vile act that no religion (*D'in*) condones it.

However, many who claim to follow Sayyidina Isā عليه السلام in countries like Europe, America and Australia have lost all hold of their modesty and fornication has become the order of the day. These people believe that their priests will forgive them on Sundays and therefore continue their sinful ways unabated.

Even more unfortunate is the plight of those Muslims who live with these people. Besides committing adultery, they even permit their own wives to engage in this sinful activity.

When the Holy Prophet صلى الله عليه وسلم went for ascension (*Mi'rāj*), he saw that the skins of certain people were being cut by scissors of fire. When he asked Jibr'il عليه السلام who these people were, the reply was that they were the people who beautified themselves for fornication. He then passed by a pit that emitted a terribly foul odour. Heinous screams came from there. When he asked Jibr'il عليه السلام who these people were, the reply was that these were the women who adorned themselves for adultery and committed those acts that were *Harām* for them. [*At Targhīb wat Tarhīb v. 3 p.511*]

To prevent such vile occurrences, the Shari'ah has also banned looking at strange women. Islām tells us that even the eyes, the ears, the tongue, the hands and the feet all can commit adultery. The penal code of Islām dictates that fornicating unmarried people will be lashed and the married ones will be stoned to death. All these serve to curb the incidence of fornication.

Sayyidina Amr bin Al Ās رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that when fornication is widespread in a nation, they will be afflicted by droughts and when bribery becomes common among them, they will suffer great fear.

Sayyidina Abdullāh bin Abbās رضى الله عنه and Sayyidina Abdullāh bin Mas'ūd رضى الله عنه report that the Holy Prophet صلى الله عليه وسلم said, "When fornication and usury become prevalent in any nation (or any town, according to another narration), then these people will themselves cause Allāh's punishment to descend on them." [*At Targhīb wat Tarhīb v. 3 p.278*]

When adultery occurs, illegitimate children abound. Then there are no records of family lineage and relationships. None knows who their relatives are

so that they may maintain relations with them. People then become just like animals and even take pride in being illegitimate, as can be seen in many Western countries.

Sayyidah Maymūna رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم said, "My Ummah will remain in good stead until illegitimate children become prevalent among them. When this happens, then Allāh will shortly inflict them with a widespread punishment." [At Targhīb wat Tarhīb v. 3 p.277]

Bukhari reports a hadith from Sayyidina Samura bin Jundub رضى الله عنه in which the Holy Prophet صلى الله عليه وسلم recounts a dream of his (the dreams of the Prophets عليهم السلام are true). He mentions that the Holy Prophet صلى الله عليه وسلم saw a pit that resembled an oven. In this oven he saw many naked men and women. Below them, a raging fire burnt. Whenever the flames rose, these people screamed and pleaded for help. When the Holy Prophet صلى الله عليه وسلم asked his companions [Jibr'il عليه السلام and Mika'il عليه السلام] who these people were, they informed him that these were the adulterers. [Bukhari p.1044 and "Mishkāt" p. 395]

Once a person habitually engages in fornication, he cannot forsake it even in his old age. Sayyidina Abu Hurayra رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that Allāh will not speak to three people on the Day of Judgement. Allāh will not also look at them with mercy, nor purify them. These will be (1) an old man who fornicates, (2) a king who lies and (3) a proud beggar.

Another hadith states that the old man who fornicates will be among those people who will not enter Heaven (Jannah). A third narration reports that he will be of those whom Allāh loathes. [At Targhīb wat Tarhīb v. 3 p.275]

Sayyidina Abu Qatadah رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that on the day of Judgement, Allāh will assign a serpent to the person who shares a bed with a woman whose husband is not at home. [At Targhīb wat Tarhīb v. 3 p.279]

This hadith mentions a woman whose husband is not at home because this is normally the occasion when adultery takes place. It does not mean that it will be permissible for a person to cohabit with a woman whose husband is a cuckold and consents to the act in his presence.

Islām advocates chastity and purity. It is for this reason that there is no room in Islām for nudity, promiscuity and dancing. However, the licentiousness and immorality of the disbelievers (kuffār) has led to them to sodomy, homosexuality and all other despicable acts which have caused them to suffer from the worst diseases.

One of the reasons for punishment mentioned in the hadith is, "When a man will gratify himself with another man and a woman with another woman." [At Targhīb wat Tarhīb v. 3 p.267]

Muslims should not slavishly follow the antics of the disbelievers (kuffār). Allāh says in Surah Nisā, "Allāh wishes to forgive you and those who follow their desires only wish that you fall into gross deviation." [Surah 4, verse 27]

The preposterous statement has been made by some adulterous women that their bodies are their own and they can therefore do as they please with it. This

claim is absolutely fallacious and amounts to rejection of the Qur'ān. People fail to understand that Allāh is the Creator and Master of man. He decides what his slaves will do since they (and their bodies) belong to Him.

Many Muslim statesmen belong to such governments which forbid rape but allow adultery. They are active in passing such laws, thereby jeopardising their Imān. It is also foolish that the disbelievers (*kuffār*) frown upon polygamy, yet they condone a man having several mistresses and lovers.

In conclusion, the following hadith is presented. Sayyidina Abdullah bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once addressed immigrants (*Muhajirin*) warning them against five things which have serious repercussions. He prayed that they should never practise them. These five things are:

1. *When flagrant immodesty predominates, then pestilence will spread and people will be afflicted with such diseases that were never heard of by their forebears.*
2. *Those people who cheat in weight and measure will be punished with droughts hard labour and the oppression of tyrannical rulers.*
3. *Those who do not pay their Zakāh will be deprived of rain. Were it not for the animals, they would not receive a single drop of rain.*
4. *Those who breach the pledge of Allāh and His Prophet صلى الله عليه وسلم, will be vanquished by their enemy, who will usurp their wealth.*
5. *When the leaders of a nation do not pass judgement by the Qur'ān and do not adopt the ways that Allāh has revealed Allāh will cause such friction between them that will lead to feuds and battles. [Ibn Majah p.112]*

"And do not kill a soul that Allāh has forbidden except with a warrant." A person may be killed only for a reason that is legitimate in the Shari'ah. The details of this were discussed in verses 178 and 179 of Surah Baqarah (*Surah 2*), in verses 92 to 94 of Surah Nisā (*Surah 4*) and in verse 45 of Surah Mā'idah (*Surah 5*).

"Whoever is killed unjustly, then verily We have granted authority to his heir, so let him not transgress in execution." The heirs of the murdered person should retaliate in accordance to the laws of the Shari'ah and cannot do more than this.

"Indeed He shall be assisted." If he carries out the law of Shari'ah properly, then the Shari'ah and the Muslim government will facilitate the process of retaliation. However, if he transgresses the laws, then the Shari'ah and the Muslim court will have to punish him in turn.

The fourth injunction mentioned in the above verses is, "And approach the wealth of the orphan only in a manner that is best until he comes of age." The details of this have passed in the commentary of the second verse of Surah Nisā (*Surah 4*).

Fifthly, Allāh says, "And fulfil the pledge. Certainly, questioning shall take place with regard to pledges." This verse warns people to be conscious of the pledges and promises that they make. Reference to this has been made in various verse of

the Qur'ān. Allāh says in Surah Baqarah, "Those who fulfill their promises when making them..." Allāh says in the first verse of Surah Mā'idah (Surah 5), "O you who believe, fulfill your pledges." Allāh also says in Surah Nahl, "Fulfil Allāh's pledge when you have made the pledge."

The sixth command given by Allāh is, 'Measure in full when you measure and weigh with proper scales.' The details of this have been given in verse 152 of Surah Ān'am (Surah 6) and in the commentary of verses 85 to 93 of Surah A'rāf (Surah 7).

Allāh then concludes by saying, "This is best and better in the outcome."

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ  
مَسْئُولًا ﴿٣٦﴾ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا  
﴿٣٧﴾ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

(36) And do not pursue what you have no knowledge about. Indeed questioning shall take place with regard to the ears, the eyes and the hearts. (37) And do not walk haughtily on earth. You can certainly not cleave the earth, nor can you reach the mountains in height. (38) The evil of all of these is detestable to your Lord.

## DO NOT PURSUE UNCERTAIN MATTERS AND DO NOT WALK WITH PRIDE

Allāh says, "And do not pursue what you have no knowledge about." This verse includes all such matters which disgrace and dishonours people. The verse prohibits a person from relating any news that is uncertain and unverified. By adhering to this advice, people will not be slandered. Speculation should not be reported to others, since these things cause hatred and enmity between people.

Allāh says in Surah Hujurāt, "Verily, some assumptions are a sin." One should abstain from backbiting even though the report may be truthful.

"Indeed questioning shall take place with regard to the ears, the eyes and the hearts." Allāh has ordained certain injunctions through which the limbs of man may be safeguarded from sin. He shall question people with regard to how they utilised these limbs. The Ahadith report that every evil perpetrated by these limbs will have to be accounted for.

The Holy Prophet صلى الله عليه وسلم has mentioned that the zina (fornication) of the eyes is in looking at evil, the zina of the ears is in listening to evil, the zina of the tongue is in speaking evil, the zina of the hands is in holding evil, the zina of the legs is in walking to evil and the private parts finally confirm the deed of zina (by carrying out the evil deed of zina). ["Mishkāt" p.22]

Sayyidina Ubāda bin Sāmīt reports that the Holy Prophet صلى الله عليه وسلم said, "If you guarantee six things for me then I will guarantee Heaven (Jannah) for you. (1) When you speak, you speak the truth. (2) When you make a promise, you fulfil it. (3) When a trust is placed in your custody, you return it. (4) You

protect your private parts. (5) You keep your gaze lowered. (6) You restrain your hands." ["Mishkāt" p. 415]

The heart that Allāh has granted is a great boon. Allāh says in Surah Mulk, "Say, 'It is Him Who created you and granted you ears, eyes and hearts. Little is the gratitude you show.'" The heart causes blood to circulate throughout the body and is also the organ by which a person perceives matters. A person will be accountable for the evil plots and schemes that he may have conjured with his heart and mind.

Although the limbs and organs of the body are subservient to a person in this world, in the Hereafter they will turn against him. Allāh says in Surah Nūr, "The day when their tongues, hands and legs will testify against them regarding what they did." [Surah 24, verse 24]

The Holy Prophet صلى الله عليه وسلم taught the following prayer (du'ā) to a Sahabi رضى الله عنه:

**[TRANSLATION: "O Allāh! I seek refuge with you from the evil of my ears, the evil of my eyes, the evil of my tongue, the evil of my heart and the evil of my semen."}]**

"And do not walk haughtily on earth. You can certainly not cleave the earth, nor can you reach the mountains in height." Allāh forbids people from being proud. If man thinks that he is great, he should look at the other creations of Allāh that are mightier than him. Although he lives on this earth he can never cleave it open, nor can he hope to attain the stature of the mountains.

Sayyidina Luqmān عليه السلام advised his son saying, "Do not turn your face away from people and do not walk arrogantly on earth. Verily Allāh detests every arrogant braggart." A human has no reason to be proud. He was created from a drop of dirty fluid, developed in the blood of menses and will end up as a rotten corpse.

The Holy Prophet صلى الله عليه وسلم has mentioned that there was a person who walked about in two garments with pride and arrogance, behaving boastfully. Allāh caused the earth to swallow him up and until the Day of Judgement he will continue sinking to the depths of the earth. [Bukhari p.490 and 861]

The Holy Prophet صلى الله عليه وسلم also said, "When my followers (Ummah) walks with pride and the Romans and Persians serve them, then Allāh will cause their evil people to be dominant over the good ones." ["Mishkāt" p. 459]

Sayyidina Umar رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the person who humbles himself for Allāh, Allāh will elevate him. Although he will consider himself lowly, he will be highly elevated in the eyes of people. However, the person who is proud, Allāh will lower him. He will consider himself to be noble, yet he will be more debased than a pig in the eyes of people. ["Mishkāt" p. 434]

The Holy Prophet صلى الله عليه وسلم has also mentioned that the proud people will appear on the Day of Judgement in the form of humans, but they will be the size of ants. They will be enveloped in humiliation and will be dragged to a prison in Hell called Bawlis. There a fire will be stoked for them and they will be

made to drink the blood and puss emanating from the bodies of the other people of Hell. ["Mishkāt" p. 433]

Sayyidina Ayādh bin Himār رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Revelation has been sent to me to, 'Adopt humility until no person prides himself over others and no person oppresses another.'" ["Mishkāt" p. 417]

"The evil of all of these is detestable to your Lord!" The author of "Ma'ālimut Tanzil" writes that the "evil" here refers to neglecting all the good acts mentioned in the verses, "Your Lord has commanded that you worship only Him... (up to the words) "...nor can you reach the mountains in height." The "evil" also includes perpetrating all the evils mentioned in these verses. Since Allāh is our Creator and Master, it is obvious that one cannot do the things that He considers to be detestable.

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ  
مَلُومًا مَّدْحُورًا ﴿٣٩﴾ فَأَصْفَكَ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَنَقُولُونَ  
قَوْلًا عَظِيمًا ﴿٤٠﴾

(39) These are from the matters of wisdom that your Lord has revealed to you. Do not ascribe to Allāh any other deity, for then you will be cast into Hell, reproached and rejected. (40) Has your Lord chosen sons only for you and taken the angels as His daughters? You are surely making a preposterous statement.

## THOSE WHO ASCRIBE PARTNERS TO ALLĀH WILL BE CAST INTO HELL AND ATTRIBUTING CHILDREN TO ALLĀH IS EXTREMELY ABSURD

Allāh addresses the Holy Prophet صلى الله عليه وسلم saying, "These are from the matters of wisdom that your Lord has revealed to you. "i.e. These are the determined matters that Allāh wishes His servants to adopt. Here are the points of good character and virtuous deeds that have been prescribed for man. [Qurtubi v. 10 p.264]

"Do not ascribe to Allāh any other deity, for then you will be cast into Hell, reproached and rejected." This verse is addressed to all believers (Mu'minīn) and disbelievers (kuffār).

It is foolish to say that Allāh has any children. To make matters worse, the polytheists of Arabia used to say that the angels were the daughters of Allāh, yet they did not wanted daughters for themselves. Expressing their insolence, Allāh says, "Has your Lord chosen sons only for you and taken the angels as His daughters? You are surely making a preposterous statement."

Allāh says in Surah Maryam, "They say, 'Rahmān has taken a child.' You have certainly said a grave thing. The heavens may split asunder because of it, the earth may be cleaved open and the mountains may crash to smithereens. All this because they ascribed children to Allāh. It is not befitting of Rahmān to take children. Everything

within the heavens and the earth shall come to Rahmān as slaves." [Surah 19, verses 88-93]

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا تُقُورًا ﴿٤١﴾ قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَا بُدَّعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُمْ كَانُوا حَلِيمًا غَفُورًا ﴿٤٤﴾

(41) Verily. We have expounded in diverse manners in the Qur'ān so that they may take heed. However, it only increased their resentment. (42) Say, "If there were other deities with Allāh as they claim, then they surely must have sought an inroad to the Owner of the Arsh." (43) Allāh is Pure and Exalted extremely high above what they say. (44) The seven heavens and earth together with whatever is within them glorify Him. There is nothing that does not glorify His praises, but you do not understand their glorification. Undoubtedly He is Most Forbearing, Most Forgiving.

## ALLĀH IS THE ONE AND ONLY AND EXALTED ABOVE WHAT THE IDOLATORS SAY EVERYTHING IS ACTIVELY ENGAGED IN HIS GLORIFICATION

Allāh begins by saying, "Verily We have expounded in diverse manners in the Qur'ān so that they may take heed." The Qur'ān contains the proofs of oneness of Allāh (*Tauhid*), the abomination of polytheism (*shirk*), mention of the Hereafter and the details of good and evil deeds. Allāh says that despite all this detail, "It only increased their resentment." This is because the disbelievers (*kuffār*) do not heed the Qur'ānic advice and choose to remain obstinate.

"Say, 'If there were other deities with Allāh as they claim, then they surely must have sought an inroad to the Owner of the Arsh.'" Allāh tells the polytheists that if there were other deities, then surely they would have been powerful enough to fight Allāh for supremacy of the universe. If there was a war raging between all these deities, the system of the universe would not have been so harmonious as we see it functioning for centuries. If any of these deities had conquered the others, then certainly this one must be the true Deity because He has proven Himself to be the most powerful. Allāh declares, "Allāh is Pure and Exalted extremely high above what they say."

"The seven heavens and earth together with whatever is within them glorify Him (i.e. they attest to the fact that Allāh is free from all faults and weaknesses). There is nothing that does not glorify His praises, but you do not understand their glorification."

Allāh has created such beings that are living and have intelligence. These include humans, Jinn and the angels. Then there are those living creation that have limited understanding and perception. These are the animals, birds, insects, etc. These are able to eat, drink, defend themselves, reproduce, nurse their young and obey their masters. Trees are also living creatures, but their understanding is



much less than the animals.

Humans speak thousands of languages among themselves, so it is only natural that the angels and the Jinn have their own languages as well. In the same way each species of animals and birds must also have their own languages. Man does not understand these.

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that when a Prophet عليه السلام was bitten by an ant, he ordered that the entire colony of ants be burnt. Allāh sent revelation to him saying, "Will you burn an entire Ummah who glorifies Me because of the bite of one ant?" [*"Mishkāt" p. 361*]

"Ruhul Ma'āni" reports from Sayyidina Abdullāh bin Umar رضى الله عنه that the Holy Prophet صلى الله عليه وسلم forbade the killing of frogs because their croaks are Tasbīh (the glorification of Allāh).

Sayyidina Ali رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that every morning the birds glorify Allāh and ask for their sustenance. [*"Ruhul Ma'āni" v. 15 p.84*]

There are many things that appear lifeless to us (like the mountains and earth), but are alive and are making Allāh's Tasbīh all the time. Allāh says in Surah Baqarah, "*Then there are even those (rocks) that fall because of fear for Allāh.*" [*Surah 2, verse 74*]

There is no doubt that the believer (*Mu'min*) humans and Jinn, as well as the angels all make glorification (*Tasbīh*). Even the disbelievers (*kuffār*) admit that Allāh is the Creator and the only One who can save them in times of need. Allāh says in Surah Luqmān, "*When a wave covers them like a canopy, they supplicate to Allāh, having sincere belief in Him.*" [*Surah 31, verse 32*]

This admission and acknowledgement also constitutes Tasbīh. Even the king of all the disbelievers (*kuffār*), devil (*Iblīs*), admits Allāh to be the Lord, as he has termed Allāh in the various verses of the Qur'ān.

If these people who verbally refute Allāh are asked why a certain mountain is where it is and not anywhere else, or why do some women get male issue and other female issue, they will be helpless to answer. They are equally dumbfounded when asked why magnets attract steel and not copper, or why certain fruits and flowers have a particular colour. Similarly, there are millions of other questions that they will be unable to answer. All this signifies that they do accept Allāh, even though they do not admit it.

Some commentators have mentioned that glorification (*Tasbīh*) is of two types; verbal and the metaphysical. The metaphysical glorification (*Tasbīh*) is that everything denotes the presence of Allāh by its mere existence and attributes. When anyone passes by them, he realises that definitely a Divine Being has created this. Therefore, every creation of Allāh, be it animate or inanimate, will be an example of this glorification (*Tasbīh*).

The other form of glorification (*Tasbīh*) that all of creation carries out viz, the verbal glorification (*Tasbīh*) is that which is spoken and heard, even though man may not be able to understand.

Allāh says about Sayyidina Dawūd عليه السلام in Surah Sād, "*Verily, We*

subjugated the mountains with him, who would glorify Allāh by evening and at daybreak. We also subjugated the birds, who all gathered together. They were all penitent towards Allāh." [Surah 38, verses 18, 19]

Bukhari reports that the Holy Prophet صلى الله عليه وسلم said, "Uhud is such a mountain that loves us and we love it." ["Mishkāt" p. 24 and Muslim v. 2 p.245]

Sayyidina Jābir bin Samura رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "There is a stone in Makkah that I recognise. It used to greet me before I proclaimed to be a Prophet."

Majma'uz Zawāid reports from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه that mountains call to one another asking whether a person making remembrance of Allāh (Dhikr) had passed on them that day. When one replied that such a person had passed by it that day, the other becomes happy.

Allāh says in Surah Nūr, "Do you not see that everyone in the heavens and the earth glorifies Allāh, including the birds with their wings spread out? Each one knows its Salāh and method of glorification. And Allāh has knowledge of what you do." [Surah 24, verse 41]

Sayyidina Abu Darda رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Verily the inhabitants of the heavens and the earth, including the fish pray for the forgiveness of the Ālim [scholar of religion (D'in)]." ["Mishkāt" p. 34]

Bukhari (p. 507) records that the Holy Prophet صلى الله عليه وسلم told the Muslims, "You will fight the Jews and be granted victory over them. Even the rocks will say, 'O Muslim! There is a Jew hiding behind me. Kill him!' Only the Gharqad tree will not do this because it is a tree of the Jews."

The incident of the weeping pillar is famous. It was a branch of a date palm next to which the Holy Prophet صلى الله عليه وسلم used to stand and deliver the sermons. When he began to stand on the pulpit it began to weep bitterly. The Holy Prophet صلى الله عليه وسلم had to descend from the pulpit to console it like how a person pacifies a weeping child. The Holy Prophet صلى الله عليه وسلم said that it cried because it missed the remembrance of Allāh (dhikr) that it used to listen to. [Bukhari p. 506]

All these narrations and verses prove that even the things that we consider to be lifeless do have life in them.

"Undoubtedly He is Most Forbearing, Most Forgiving." This verse is a reply to the Polytheists who asked why they were not being punished immediately if they were wrong. Allāh grants people respite for a while. However, He may still forgive them if they choose to repent.

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾  
وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُمْ  
وَلَوْ أَنَّ أَهْلَ الْبُرْجَانِ فَهُمْ نُفُورًا ﴿٤٦﴾ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى

إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾ أَنْظِرْ كَيْفَ صَرُّوا لَكَ الْأَمْثَالَ  
فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾

(45) When you recite the Qur'ān, We place a veiling barrier between yourself and those who do not believe in the Hereafter. (46) And We place a veil upon their hearts lest they should understand it, and a prop in their ears. When you mention your Lord alone in the Qur'ān, they turn on their heels in aversion. (47) We know best what they attentively listen to when they attentively listen to you and when they whisper in secrecy saying, "You are merely following a bewitched man." (48) Look how they call you names! They have gone astray and will not find the way.

### THOSE WHO DO NOT BELIEVE IN THE HEREAFTER HAVE VEILS UPON THEIR HEARTS AND PROPS IN THEIR EARS ALLĀH IS WELL AWARE OF WHAT THE DISBELIEVERS (KUFFĀR) SECRETLY SPEAK

Allāh says about the polytheists and disbelievers (kuffār) who refute the Hereafter and do not ponder over the advices of the Qur'ān, "When you recite the Qur'ān, We place a veiling barrier between yourself and those who do not believe in the Hereafter. And We place a veil upon their hearts lest they should understand it, and a prop in their ears."

When people refuse to listen after constant reminders and miracles, Allāh deprives them of the ability and the guidance to accept any truth thereafter. Allāh says in Surah Saff, "When they remained crooked, Allāh bent their hearts further." [Surah 61, verse 5]

Allāh guides only those who sincerely wish to be guided and work towards their goal. Those who are obstinate are left to their own devices.

"When you mention your Lord alone in the Qur'ān, they turn on their heels in aversion." The polytheists believed in Allāh, but also attached other minor gods to Allāh's sovereignty. They took oaths by Allāh and also by these gods. Therefore, when the Holy Prophet صلى الله عليه وسلم used to mention the belief in oneness of Allāh (Tawhīd) to emphasise that there is only One Allāh, they disliked this and left the gathering.

"We know best what they attentively listen to when they attentively listen to you..." They used to pretend to be interested, but presented themselves to interrupt the recitation of the Qur'ān with their mutterings and noise. They listened so that they could mock the Qur'ān and the Holy Prophet صلى الله عليه وسلم. However, Allāh knew their intentions. Allāh also knew well "when they whisper in secrecy saying, 'You are merely following a bewitched man.'"

Allāh continues to say, "Look how they call you names!" They would call the Holy Prophet صلى الله عليه وسلم a wizard, a madman, a poet, a soothsayer, etc. Allāh declares, "They have gone astray and will not find the way." This is so because their ability to perceive has been lost.

وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرَفَلْنَا آءَاتَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَقُولُونَ إِنْ لَيْسَ إِلَّا قَلِيلًا ﴿٥٢﴾

(49) They say, "Is it that when we turn into bones and pieces, we will be resurrected as a new creation?" (50) Say, "Become stones or metal... (51) ..... or any other creation that seems appealing in your hearts." Soon they will say, "Who will resurrect us?" Say, "Him Who created you the first time." They will then nod their heads to you saying, "When will it be?" Say, "It will occur very shortly." (52) The day when He will summon you, you shall respond by praising Him and you will think that you tarried only for a little while.

### THE REPLY TO THE DISBELIEVERS WHO EXPRESS SURPRISE THAT THEY WILL BE RESURRECTED AFTER BEING DECOMPOSED

While the previous verses discussed those who refute revelation, these verses discuss those people who refute resurrection. When they were presented with the belief of resurrection and Qiyāmah, they said, "Is it that when we turn into bones and pieces, we will be resurrected as a new creation?"

The reply to their astonishment is given as "Say, 'Become stones or metal or any other creation that seems appealing in your hearts.'" Although bones were once part of a living being, Allāh tells them that even if they become objects like stones and metal (that had no previous association with life), then too Allāh will raise them on the Day of Judgement. Allāh has power over everything.

After listening to this, "Soon they will say, 'Who will resurrect us?' Say, 'Him Who created you the first time.'" When Allāh created them from a drop of dirty fluid, He can certainly recreate them. In fact, according to man's understanding, for anyone to repeat an act is easier than doing it the first time. Allāh mentions in Surah Rūm, 'it is He Who initiated the creation and will recreate it, which will be easier for Him.' [Surah 30, verse 27]

Allāh says in Surah Yāsin, "Has man not seen that We created him from a seed, after which he is suddenly an open adversary? He coins similitude's for us and forgets how he was created. He says, 'Who will give life to bones after they have decomposed?' Say, 'The One Who gave life to it the first time will revive it. He has knowledge of all things.'" [Surah 36, verses 77-79]

When the disbelievers (*kuffār*) are convinced about the possibility of judgment day (*Qiyāmah*), they then adopt another stance. Allāh describes this saying, "They will then nod their heads to you saying (sarcastically), 'When will it be?'" It is indeed strange that when man does not see anything taking place before him, he thinks that it will never happen. As Allāh mentions in another verse that many a nation asked the Prophets عليهم السلام, "When shall this promise [of

judgment day (Qiyāmah)] materialise if you are truthful?"

Allāh gives the following reply in Surah Saba, "Say, 'You have an appointment of a day, which you will be unable to postpone for moment, nor bring forward.'" [Surah 34, verse 30]

Here in Surah Isrā Allāh replies by saying, "Say, 'It will occur very shortly.'" Whatever is still pending is considered to be close by and whatever has passed is considered to be far gone. Allāh says in Surah Ān'am, "Without a trace of doubt, what you have been promised will certainly come to pass and you cannot escape."

"(On) The day [of judgment day (Qiyāmah)] when He will summon you, you shall respond by praising Him..." Mankind will all gather on the plains of reckoning reciting, "Alhamdu Lillāh" ("All praise be for Allāh").

"Ruhul Ma'āni" reports from Sayyidina Abd bin Humayd رحمه الله عليه that the people will all be reciting, "Subhān'a Kallāhumma Wa Bihamdik." Even the disbelievers (kuffār) will recite this, but it will not help them.

".....and you will think that you tarried only for a little while." Because of the strain of the Day of Judgement, people will think that their stay in the world and in their graves was for an extremely short period.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ  
لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٣﴾ رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يَرْحَمْكُمْ أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ وَمَا  
أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾ وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا  
بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾

(53) Tell My bondsmen that they should speak what is good. Undoubtedly Devil (Shaytān) will create friction between them. Indeed Devil (Shaytān) is an open enemy to man. (54) Your Lord knows you best. If He wills, He may show mercy to you and if He wills He may punish you. We have not sent you [O Muhammad صلى الله عليه وسلم] as a warder to them. (55) Your Lord knows best who is in the heavens and the earth. Verily We have favoured some Prophets above others and granted Dawūd the Zabūr.

**PEOPLE ARE INSTRUCTED TO SPEAK ONLY WHAT IS GOOD, CERTAIN PROPHETS عَلَيْهِمُ السَّلَام ARE SUPERIOR TO OTHERS AND SAYYIDINA DAWŪD عَلَيْهِ السَّلَام RECEIVED THE ZABŪR**

Allāh commands the Holy Prophet صلى الله عليه وسلم saying, "Tell My bondsmen that they should speak what is good." This includes all speech that is gentle and beneficial. It refers to all the details mentioned as "Mow'idhatul Hasanah (Beautiful exhortation)". All speech that will be accepted by people and cause them to embrace the truth is implied by this verse. These modes of speech must be adopted when propagating Islām to the people. One should refer to verse 125 of Surah Nahl (Surah 16), where we have explained the details of "Mow'idhatul

Hasanah" and how to debate with people cordially.

"Undoubtedly Shaytān will create friction between them." Devil (Shaytān) waits to exploit any opportunity whereby Muslims and disbelievers (*kuffār*) may enter into a dispute and battle. This is so because "Indeed Devil (Shaytān) is an open enemy to man."

Some commentators say that Allāh is advising the believers (*Mu'minīn*) at large that they should live in harmony with each other and not cause Devil (*Shaytān*) to divide them. [*Qurtubi v. 10 p. 277*]

"Your Lord knows you best. If He wills, He may show mercy to you and if He wills He may punish you." The author of "Ruhul Ma'ānī" writes that the believer (*Mu'minīn*) should tell the polytheists that Allāh may be merciful to them by granting them *Imān*, or He may punish them by granting them death as disbelievers (*kuffār*). They should not be told directly that they will enter Hell because this will make them more obstinate.

"We have not sent you [O Muhammad صلى الله عليه وسلم] as a warder to them."

The task of the Holy Prophet صلى الله عليه وسلم was only to pass the message on to the people, not to force it on them.

"Your Lord knows best who is in the heavens and the earth." Certain commentators have mentioned that this verse is a reply to those polytheists who said that it was not possible for an orphan (whose companions had no decent clothes and food) to become a Prophet instead of the leaders and affluent people.

Allāh tells them that He best knows the physical and spiritual merits of every person on earth, and He may confer the mantle of Prophethood on whomsoever He pleases. Allāh says in Surah Ān'ām, 'Allāh knows best where to entrust His message.' [*Surah 6, verse 124*]

"Verily We have favoured some Prophets above others..." The details about this were discussed in the commentary of verse 253 of Surah Baqarah (*Surah 2*).

".....and granted Dawūd the Zabūr." Allāma Baghawī رحمه الله عليه has written in "Ma'ālimut Tanzīl" (V3 p.120) that the Zabūr comprised of 150 chapters and contained *du'ās* (supplications) and praises of Allāh. There was no mention in it of obligations (*Farā'idh*), compulsories (*Wājibāt*), penal codes and matters pertaining to Lawful (*Halāl*) and unlawful (*Harām*). The original Zabūr cannot be traced today, so nothing can be verified. It is possible that it did contain some laws and injunctions of religion (*D'īn*).

Sayyidina Dawūd عليه السلام was from the Bani Isrā'īl and the Bani Isrā'īl used to follow the Shari'ah of Sayyidina Mūsa عليه السلام. Even the last Prophet from the Bani Isrā'īl viz. Sayyidina Isā عليه السلام said, 'I confirm that which was before me of the Torah, and I make lawful for you some of that which was forbidden unto you.' Although certain changes were effected in the Shari'ah of Sayyidina Isā عليه السلام, the rest of the Shari'ah was like that of Sayyidina Mūsa عليه السلام. Therefore, it may be assumed that the Zabūr did not contain any laws because these were already discussed in the Torah of Sayyidina Mūsa عليه السلام.

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾  
 أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ  
 وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾ وَإِنْ مِنْ قَرَبَةٍ إِلَّا نَحْنُ  
 مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ  
 مَسْطُورًا ﴿٥٨﴾

(56) Say, "Call on those that you consider as gods besides Allāh. They are unable to remove difficulties from you, nor can they alleviate them." (57) Those that the idolaters call upon also seek a means to approach their Lord, (vying with each other to see) who of them shall be closest and they aspire for His mercy while fearing His punishment. Undoubtedly, the punishment of your Lord is frightening. (58) We shall destroy every town before the day of judgment (Qiyāmah) or severely punish it. This has been recorded in the Book.

### THE FALSE GODS CANNOT EVEN ASSUAGE ANY HARDSHIP AND EVERY TOWN WILL BE DESTROYED OR PUNISHED BEFORE THE DAY OF JUDGMENT (QIYĀMAH)

The polytheists worshipped many idols that they shaped according to the form of Shaytān, while many also worshipped the angels, the Jinn and Sayyidina Isā and Maryam عليهما السلام. Allāh says with regard to these false gods, "Say, 'Call on those that you consider as gods besides Allāh. They are unable to remove difficulties from you, nor can they alleviate them.'" Only Allāh has the ability to do this.

"Those that the idolators call upon [i.e. their gods like Sayyidina Isā and Sayyidah Maryam عليهما السلام] also seek a means to approach their Lord, (vying with each other to see) who of them shall be closest and they aspire for His mercy while fearing His punishment.

Bukhari (v. 2 p.685) reports from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه that certain people worshipped certain jinns. Although these jinns became Muslims, their worshippers refused to desist. The above verse was revealed with regard to this.

It is obvious that the verse does not refer to the idols since they are lifeless, but even the living gods of these people cannot effect any good or evil without Allāh's will. They cannot even help themselves. Allāh commands the Holy Prophet صلى الله عليه وسلم, 49. Say, "I do not possess the power to hurt myself nor to benefit myself except what Allāh wills. [Surah Yunus (10), verse 49]

"Undoubtedly, the punishment of your Lord is frightening." The Prophets عليهم السلام and the angels who are worshipped all recognise Allāh and therefore fear His punishment.

"..... they aspire for His mercy while fearing His punishment." From this part of the verse, the author of "Ruhul Ma'āni" has deduced that aspiration for Allāh's

mercy and fear for Him should be found equally in a person when he worships Allāh. This verse also proves that it is not incorrect to have an aspiration for Heaven (*Jannah*) and fear for Hell when worshipping Allāh. When some pious ones mention that they do not worship Allāh for Heaven (*Jannah*) nor to be saved from Hell, they mean that Allāh should be worshipped even if Heaven (*Jannah*) and Hell were not present.

One should always maintain hope in Allāh's mercy as well as fear for His punishment. However, when one is approaching death, 'one's hope should exceed one's fear.

*"We shall destroy every town before the day of judgment (Qiyāmah) or severely punish it."* Many towns were ruined when the inhabitants all died naturally leaving none to live on. Others were destroyed by Allāh's punishment. However, the rest will certainly be destroyed when the trumpet is blown to sound the advent of judgment (*Qiyāmah*). Allāh says, *"Every soul shall taste death."*

The Ahadīth have mentioned the destruction of certain towns. The Holy Prophet صلى الله عليه وسلم has mentioned, "Leave the people of Habsha (*ethiopia*) as long as they leave you, because it will be person of Habsha with short calves who will remove the treasures of the Ka'ba." [Abu Dawūd]

The Holy Prophet صلى الله عليه وسلم has also mentioned that the last town to be deserted will be Madinah. [*Mishkāt* p. 240]

Sayyidina Abu Hurayra رضى الله عنه reported that he heard the Holy Prophet صلى الله عليه وسلم say, "People will leave Madinah in a very good state. There shall be only wild animals in search of food. The last to be brought there will be two shepherds of the Bani Muzayna tribe who will head for Madinah calling to their flocks. When they arrive they will see Madinah deserted and they will drop dead on their faces upon reaching Thaniyatul Wadā." According to another narration, they will find only wild animals there. [Bukhari p.252]

The commentator of Muslim, Imām Nawawi رحمه الله عليه says that this incident will occur just before judgment the last hour.

*"This has been recorded in the Book."* The above will certainly occur since it has already been decreed in the protected tablet (*Lawhul Mahfūz*).

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَإِنَّا لَآتُونَكَ مَبْصُرَةً  
فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

(59) The only factor that prevented us from sending signs was that the former people had denied them. We granted the camel to the Thamud as a portent, but they treated it unjustly. We send signs only as warnings.

**MIRACLES ARE NOT SHOWN BECAUSE THE FORMER PEOPLE DENIED THEM**

"Ma'ālimut Tanzil" (v. 3 p.121) and "Ruhul Ma'āni" (v. 15 p.103) report the following narration of Sayyidina Abdullāh bin Abbās رضى الله عنه from "Ahmad",



"Nasā'ī" and "Tabrani". He narrates that the Makkans requested the Holy Prophet صلى الله عليه وسلم to transform the mount of Safa into gold and remove all the mountains from Makkah so that they could cultivate the land. They said that they would believe in the Holy Prophet صلى الله عليه وسلم if he did this.

Allāh informed the Holy Prophet صلى الله عليه وسلم that if he wanted, Allāh could grant them respite (and not fulfil the request); otherwise He could fulfil the request for them. If they then did not believe, they would all be destroyed like the people of the past. The Holy Prophet صلى الله عليه وسلم pleaded to Allāh to rather grant them respite. It was on this occasion that the above verse was revealed.

*"The only factor that prevented us from sending signs was that the former people had denied them."* Allāh says in this verse that He does not show them the signs (miracles) that they demand because it would lead to their destruction when they reject them. This was the condition of the former people and they were likely to do the same.

*"We granted the camel to the Thamūd as a portent, but they treated it unjustly."* According to the request of the Thamūd, Sayyidina Sālih عليه السلام performed the miracle of removing a pregnant camel from a rock. However, when he told them that the camel will drink from the watering hole every alternate day and their animals will drink in the intermediate days, they acted unjustly by killing the camel. Thereafter Allāh's punishment destroyed them all.

By right, they were supposed to believe from the time when the camel was removed from the rock, but they did not. Allāh has mentioned the incident of the Thamūd because they were Arabs and the ruins of their city could be seen by the Quraysh as they travelled to Syria.

*"We send signs only as warnings."* The previous Ummahs were warned that they would be destroyed if they did not believe in the miracles. When they did not believe they were annihilated. Since this Ummah will not be destroyed in this manner, their requests for miracles will not be entertained.

Other commentators mention that this verse refers to signs like solar and lunar eclipses, lightning, thunder, cyclones, earthquakes, etc. These are normally sent by Allāh to warn man so that he takes heed and mends his ways.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرِّهْمَ الَّيْحَ أَرْنَتَكَ إِلَّا فِتْنَةً لِلنَّاسِ  
وَالشَّجَرَةُ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

(60) When We told you that your Lord encompasses people. We only made the sight that We showed you and the accursed tree mentioned in the Qur'an as trials for the people. And We warn them, but this only increases their rebellion tremendously.

**THE KNOWLEDGE OF YOUR LORD IS ALL ENCOMPASSING AND THE SIGHT AND THE TREE ARE MERELY TESTS FOR THE PEOPLE**

Allāh firstly addresses His Prophet صلى الله عليه وسلم by saying, "When We told

you that your Lord encompasses people." Allāh has knowledge of all past, present and future affairs. He knows exactly what will be the destiny of every person and what trials they may have to suffer in this world.

"We only made the sight that We showed you and the accursed tree mentioned in the Qur'ān as trials for the people." i.e. as a trial to see which of them will believe and who will reject. Although the word "ru'yah" normally refers to a dream, it also refers to something that is seen while one is awake. Sayyidina Abdullāh bin Abbās رضى الله عنه says that in this context the word refers to something seen in a conscious state, The "accursed tree" refers to the tree called "Zaqqūm." [Bukhari]

The entire epic of ascension (Mi'rāj) has already been mentioned. It was mentioned there that many of the polytheists did not believe the Holy Prophet صلى الله عليه وسلم when he reported the incident to them. However, the believers (Mu'minīn) had firm faith in the words of the Holy Prophet صلى الله عليه وسلم. In this way, the belief (Imān) of the people was tested.

Surah Saffāt and Surah Wāqī'ah make mention of the Zaqqūm tree in Hell. Allāh says about it in Surah Saffāt, "We have certainly made it a test for the oppressors." [Surah 37, verse 63]

The people of Hell, because of their extreme hunger, will eat from this tree although it will taste very unpleasant. Thereafter they will be given boiling water to drink (as mentioned in verse 67 of Surah Saffāt).

Verse 64 and 65 of Surah Saffāt mention that the roots of the Zaqqūm tree will be in the depths of Hell and it will appear like the heads of snakes. A hadith of "Mishkāt" (p.503) states that the taste of this tree is so foul that if one drop of it is placed in this world, it would spoil all of man's sustenance.

It is narrated that Abu Jahl sarcastically told the people that the Holy Prophet صلى الله عليه وسلم was warning them of a fire, the fuel of which is stone, yet says that there is a tree therein. He told them that fire burns trees, so how could it exist there? A person by the name of Abdullāh bin Zab'ari (who was then not a Muslim), said that, in his opinion, Zaqqūm was dates and butter. Thereafter, Abu Jahl told his slave girl to serve them some Zaqqūm i.e. dates and butter. He then announced, "O people! Come and partake of the Zaqqūm that Muhammad صلى الله عليه وسلم warns you of." Thereafter Allāh revealed the verse of Surah Saffāt describing this tree. ["Ma'ālimut Tanzil" v. 3 p.122]

The polytheists mockingly called dates and butter Zaqqūm. By making these snide remarks and rejecting the words of Allāh and the Holy Prophet صلى الله عليه وسلم, they fell deeper into the abyss of disbelief (kufr). This made the tree a test of their belief (Imān).

"And We warn them (of the punishment of the Hereafter), but this only increases their rebellion tremendously."

وإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبٰلِیْسَ قَالَ ؕاَسْجُدُ لِمَنْ خَلَقْتَ طِیْنًا ﴿۶۱﴾ قَالَ اَرَاۤیْنَكَ هٰذَا الَّذِیْ كَرَّمْتَ عَلٰی لَیْنٍ اٰخَرٰتِیْنَ اِلٰی یَوْمِ الْقِیَمَةِ

لَا حَسْبَكَ دُرِّيَّتُهُ إِلَّا قَلِيلًا ﴿٦٢﴾ قَالَ أَذْهَبَ فَمَنْ يَبْعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ  
 جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾ وَاسْتَغْفِرْ مَنْ أَسْطَغَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ  
 بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ  
 إِلَّا غُرُورًا ﴿٦٤﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

(61) When We told the angels, "Prostrate to Ādam!" they all prostrated except Satan (Iblīs). He said, "Should I prostrate to one whom You have created from mud?" (62) He said, "Are You telling me that this is the being whom You have honoured above me? If You grant me respite until the Day of judgment (Qiyāmah), I will surely gain control of his progeny save a few individuals." (63) Allāh said, "Go henceforth! Whoever of them will follow you, then Hell will definitely be ample retribution for them." (64) "Annihilate as many of them as you can with your call, attack them with your cavalry and infantry, be a partner in their wealth and children and promise them. The promises made by Satan (Shaytān) are only deceptive." (65) "Indeed you will have no sway over My bondsmen. Your Lord suffices as an ally."

### THE REPLY OF IBLĪS AFTER REFUSING TO PROSTATE TO SAYYIDINA ĀDAM عَلَيْهِ السَّلَام, AND HIS VOW TO MISLEAD MAN ALLĀH ALLOWS HIM TO GAIN CONTROL OF WHOMSOEVER HE CAN

After creating Sayyidina Ādam عَلَيْهِ السَّلَام, Allāh instructed all the dwellers of the heavens (the angels and Satan (Iblīs), who lived with them) to make prostration (sajdah) to him as a token of respect. Recounting this incident, Allāh says, "When We told the angels, 'Prostrate to Ādam!' they all prostrated except Iblīs."

When Allāh asked him why he did not make sajdah, Satan (Iblīs) argued that he was created from fire (which he deemed to be superior), while Sayyidina Ādam عَلَيْهِ السَّلَام was created from sand. He said, "Should I prostrate to one whom You have created from mud?" He also said, 'Are You telling me that this is the being whom You have honoured above me?'

Allāh then cursed him and he was dispelled from the heavens. The details of this are discussed in verses 11 to 25 of Surah A'rāf (Surah 7) and verses 71 to 85 of Surah Sād (Surah 38). As he was cursed, he requested, "If You grant me respite until the Day of judgment (Qiyāmah), I will surely gain control of his progeny save a few individuals." He refers to the exceptions in Surah Hijr and Surah Sād by saying, "Except Your chosen bondsmen from them."

Iblīs knew that Allāh had created man to be His viceroy on earth. Therefore, he realised that some of them will truly fulfil this task of theirs and will not be influenced by him.

"Allāh said, 'Go henceforth! Whoever of them will follow you, then Hell will definitely be their ample retribution for them.'" Surah Sād says that Allāh told him, "Allāh declared, 'I speak the truth, and it is the truth that I always speak. I shall certainly

fill Hell with yourself and all those of them who follow you." [Surah 38, verses 84, 85]

Thereafter Allāh addressed him further saying, 'Annihilate as many of them as you can with your call, attack them with your cavalry and infantry...' This means, according to the Arabic proverb ("with your cavalry and infantry"), that he could employ all the resources available to him to mislead man. After reporting this, Allāma Qurtubi رحمه الله also narrates from Sayyidina Abdullāh bin Abbās رضي الله عنه that every horse that is led in Allāh's disobedience, every footstep taken for this purpose, all unlawful (*Harām*) wealth acquired and all illegitimate children are products of Shaytān's ploys.

Allāma Qurtubi (v. 1 p.288) says that any call towards Allāh's disobedience will be regarded as being part of the process 'to 'Annihilate as many of them as you can with your call...'

It has been narrated from Sayyidina Abdullāh bin Abbās رضي الله عنه and Sayyidina Mujāhid رحمه الله that this "call" refers to music, singing and dancing. They say that Satan (*Shaytān*) employs these evils to mislead man from the truth and to make him negligent of his Salāh and other religious duties. It will be noticed that those people who are enamoured with the works of Satan (*Shaytān*) have a liking for music.

Nowadays, churches and temples cannot be imagined without musical instruments and singing. Cinemas, radios and television are all inundated with music. Many people claim that the musical "Qawali" sessions that they participate in accrue rewards, for them because the songs contain praises of Allāh and His Prophet صلى الله عليه وسلم. This is foolish because they spend entire nights engrossed in this and hence miss the Fajr Salāh for the sole purpose of enjoying themselves. They merely please Satan (*Shaytān*) by this.

The Holy Prophet صلى الله عليه وسلم said, "My Lord has commanded me to destroy musical instruments, idols, the cross and all practices of ignorance." [*"Mishkāṭ" p. 318*]

It is the height of ignorance to utilise such means to praise the Holy Prophet صلى الله عليه وسلم that he was commanded to destroy. To make matters worse, they consider the act to be pleasing to Allāh! Satan (*Shaytān*) has such a hold of these people that they cannot perceive the truth of the Qur'an and the Ahādith.

Allāh further told devil (*Shaytān*), "be a partner in their wealth and children..." This means that he could deceive them into earning *Harām* income and spending their wealth [Lawful (*Halāl*) or unlawful (*Harām*)] in unlawful (*Harām*) avenues.

According to other commentators, the verse means that people will be lured to make their wealth Lawful (*Halāl*) and *Harām* (unlawful), like how the polytheists made certain animals Lawful (*Halāl*) for themselves and forbade others.

With regard to being a partner in their children, Sayyidina Abdullāh bin Abbās رضي الله عنه has mentioned two interpretations. The first is that people will be induced to kill their children or to do any other unlawful (*Harām*) activity with them. The other interpretation is that children will be named Abdul Hārith [slave of Devil (*Shaytān*)], Abdul Lāt (the slave of Lāt, an idol), Abdul Uzza (the slave of

Uzza, another idol), Abdush Shams (the slave of the sun), etc.

Sayyidina Qatādah رحمه الله عليه interpreted this verse to mean that parents will be so influenced with beliefs of infidelity (*kufr*) and polytheism (*shirk*) that they will teach these things to their children.

Sayyidina Mujāhid رحمه الله عليه says that when a man has intercourse with his wife without reciting "Bismillah," Devil (*Shaytān*) joins him in the act. Devil (*Shaytān*) then has a share in the resultant offspring. [All the above interpretations have been quoted from Qurtubi v. 2 p.89]

Sayyidah Ayshah رضي الله عنها reported that the Holy Prophet صلى الله عليه وسلم once asked her, "Have you seen any 'Maghribūn' among you?" When she enquired who the "Maghribūn" were, he replied, "These are those people whose partners are the Devils (*Shaytān*'s)."

Mulla Ali Qārī رحمه الله عليه has written in "Mirqāt" (v. 8 p.367) that Devil (*Shaytān*) has a share in illegitimate children because he was the one who initiated that acts of adultery that caused the birth of these children.

It is reported in the book "Ākāmul Marjān" (v. 1 p.77) from Sayyidina Abdullāh bin Abbās رضي الله عنه that hermaphroditic people are the children of devil (*Shaytān*). When someone asked him how this was possible, he replied, "Allāh has prohibited his Holy Prophet صلى الله عليه وسلم from cohabiting when a woman is menstruating. Therefore, when a person has intercourse with his menstruating wife, the children born of this communion are hermaphrodites."

Sayyidina Abdullāh bin Abbās رضي الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that devil (*Shaytān*) cannot harm the child who was conceived from that communion before which the father recited,

**{TRANSLATION:}** "I begin with the name of Allāh. O Allāh! Keep devil (*Shaytān*) away from us and keep him away from the child that You bestow upon us. } [Bukhari and Muslim]

The commentators of hadith have reported that the child conceived after reciting the above dua will not suffer from epilepsy, nor from insanity. Others say that devil (*Shaytān*) will not be able to attack the Belief (*Imān*) of this child. Such a child will live as a Muslim and die as one.

Allāh also told devil (*Shaytān*) to "promise them." e.g. devil (*Shaytān*) promises people that their false gods will intercede for them in the Hereafter, that their lineage will rescue them in the Hereafter irrespective of their deeds, etc. He promises various things to various people, according to the situation. However, Allāh warns man, "The promises made by devil (*Shaytān*) are only deceptive."

Allāh then tells Satan (*Iblīs*) that try as he may, 'indeed you will have no sway over My bondsmen.' In Surah Hijr Allāh mentions that He told devil (*Shaytān*), 'indeed you will have no sway over My bondsmen, except those deviant ones who follow you.' [Surah 15, verse 42]

Those who are caught in devils (*Shayātīn*) clutches cannot escape, nor will they want to. As for those who wish to be safeguarded from him and trust in

Allāh, they should remember that "Your Lord suffices as an ally." Allāh shall protect them from devil (*Shaytān*).

**Note:** In the above verses, Allāh neither permitted nor instructed Iblis to carry out all these actions, because Allāh will never do such a thing. Allāh was warning him that should he do these actions, he should also fear the repercussions. These are as He has mentioned in Surah Sād, "I shall certainly fill Hell with yourself and all those of them who follow you." [Surah 38, verses 84, 85]

رَبُّكُمُ الَّذِي يُرْجِي لَكُمْ الْفَلَكَ فِي الْبَحْرِ لِيَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُمْ كَانُوا بِكُمْ رَحِيمًا ﴿٦٦﴾ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهًُا فَلَمَّا بَلَغَكُمْ إِلَى الْبَرِّ آعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾ أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا يَجِدُوا لَكُمْ وُكَيْلًا ﴿٦٨﴾ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

(66) Your Lord is He Who causes the ships to move with you so that you may seek from His bounty. Indeed He is Most Merciful to you. (67) When any adversity afflicts you at sea, all those that you call besides Him are lost to you. When He rescues you to land, you turn away. Man was ever ungrateful. (68) Are you not concerned that He may take you to the outer limit of the land, causing you to sink there? Or unleash a storm that rains stones on you, where after you shall not find a helper? (69) Or are you not concerned that He will return you to the sea and then send a severe tempest to you? Then you will be drowned on account of your sins and will not find any avenger against Us. (70) It is indeed true that We have granted honour to the children of Ādam. We carried him on land and sea, provided him with pure sustenance and granted him great superiority over many of Our creation.

## ALLĀH HAS THE POWER TO DESTROY MAN AS AND WHEN HE PLEASES

Allāh begins by saying, "Your Lord is He Who causes the ships to move with you..." Even without the agency of the wind, Allāh granted man the intelligence to develop ships that travel with engines. In this manner, man is able to derive numerous benefits from the sea, like food, medicines, valuables and other things with which he can earn a living. All these are implied in the phrase, "so that you may seek from His bounty." One of the greatest benefits of the sea and ships is, of course, that goods can be imported and exported to the various continents. Recalling all these bounties, man should realise that 'indeed He is Most Merciful to

you."

Allāh then speaks of man's terrible attitude of remembering Him only in distress, using all the times of safety to worship others. Allāh says, *"When any adversity afflicts you at sea, all those that you call besides Him are lost to you. When He rescues you to land, you turn away. Man was ever ungrateful."*

Allāh says in Surah Zumar, *"When any adversity afflicts man, he supplicates to Allāh, turning to Him only. Then, when Allāh confers a bounty upon him, he forgets for what he supplicated to Allāh before. He then ascribes partners to Allāh, thereby misleading (others) from Allāh's path. Say, 'Enjoy your disbelief for a while! You will certainly be from the inmates of the Fire.'"* [Surah 39, verse 8]

Allāh says in Surah Ankabūt, *"When they board a ship they supplicate to Allāh with sincere belief in Him. But when He rescues them to land, they again begin to ascribe partners to Him."* [Surah 29, verse 65]

Allāh then warns man that although he may have been rescued this time, there is always a possibility that he may encounter other calamities. Allāh says, *"Are you not concerned that He may take you to the outer limit of the land, causing you to sink there? Or unleash a storm that rains stones on you, where after you shall not find a helper? Or are you not concerned that He will return you to the sea and then send a severe tempest to you? Then you will be drowned on account of your sins and will not find any avenger against Us."*

Thereafter Allāh speaks of the distinction that He bestowed upon man. He says, *"it is indeed true that We have granted honour to the children of Ādam. We carried him (man) on land and sea, provided him with pure sustenance and granted him great superiority over many of Our creation."*

Allāh bestowed man with the distinctive qualities of clear and eloquent speech. He can verbally express himself in various ways, as well as use the written word to do the same. Allāh has also gifted him with physical beauty that other creations do not possess. He is neither too large, nor too small and also has sufficient strength to carry out his tasks.

Allāh has also granted man the power of intelligence to discern matters by which he is able to harness the services of the other creations. Allāh has even allowed him to ride a large and powerful creation like the elephant and control large mountain-like ships. Allāh refers to this when He says, *"We carried him on land and sea."*

*".....provided him with pure sustenance..."* Allāh has bestowed man with the best of foods, clothing and bedding. The Arabic word *"Tayyibāt"* (translated above as "pure") refers to all things that are wholesome, beautiful, Lawful (*Halāl*) and beneficial. It does not refer only to foods.

*"..... and granted him great superiority over many of Our creation."* The superiority of man is physical and spiritual, and it applies to both the worlds. The Prophets عليهم السلام were the best of Allāh's creation. Therefore, man has the privilege of being from the same species as the best of creation.

The above verse does not state that all members of the human race are superior to all the members of the other creations. Therefore, one cannot ask

what superiority has the infidels (*kāfir*) got over other creations when he will be doomed to Hell. On a general basis man has been preferred above all the other creations with regard to the bounties of this world.

Allāh did not say that man is superior to all creation, but he has superiority over 'many' of the creation. Therefore, it will be proper to say that the angels are superior to the average Muslim. The details of this belief can be found in the books of Aqā'id (Islāmic beliefs).

يَوْمَ نَدْعُوا كُلَّ أَنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوِّقِيَ كِتَابَهُ يَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ  
كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾ وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ  
أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

(71) The day when We will call every person by his Imām. As for those who will be given their book in their right hand, they will be the ones who will read their book and will not be oppressed in the least. (72) Whoever is blind in this world will be blind in the Hereafter and will be even more astray.

### THOSE WHO ARE SPIRITUALLY BLIND IN THIS WORLD WILL BE BLIND IN THE HEREAFTER

Referring to the Day of Judgement Allāh says, "The day when We will call every person by his Imām." The Arabic word "Imām" refers to a person's record of deeds according to Sayyidina Abdullāh bin Abbās رضى الله عنه, Sayyidina Hasan and Qatadah رحمه الله عليه. [Qurtubi]

In verses 13 and 14 of this Surah Allāh mentioned, "We shall cast every person's record of deeds upon his neck. On the Day of judgment (Qiyāmah) We shall take out for him a book that he will see opened before him. 'Read your book. Today you are a sufficient witness against yourself."

The person whose record will be good will call to others saying, "Come and read my record! I was certain that my reckoning would take place." Allāh continues to say, "As for those who will be given their book in their right hand, they will be the ones who will read their book and will not be oppressed in the least." The Arabic word "fatil" refers to the tiny string that is found in the slit of a date seed. The Arabs use the word to denote anything that is miniscule and insignificant.

Surah Hāqa mentions that the unsuccessful people will receive their record of deeds in their left hand, while Surah Inshiqāq states that they will receive it behind their backs. This will be so because they will receive the book in their left hands while their hands are tied behind their backs. These people will be doomed to Hell.

Sayyidina Mujāhid رحمه الله عليه says that the word "Imām" refers to the Prophets عليهم السلام. Therefore, each nation will be called with their Prophet عليه السلام. This interpretation is supported by the verse of Surah Nisā where Allāh says, "How will it be when We shall bring forth from every nation a witness?" [Surah 4, verse 41]



Allāma Qurtubī رحمه الله عليه has also quoted another interpretation that states that every nation will be called with the divine scripture that they received. They will then be asked if they had practised the teachings of their scripture.

**Note:** Some people have incorrectly translated the word "Imām" as "mothers." This is incorrect because the Arabic word for 'mothers' will be "Ummahāt" not "Imām." Sayyidina Abu Darda رضي الله عنه has narrated that the Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgement you will be called by your names and your father's names, therefore keep good names." [Abu Dawūd]

Bukhari has also written a chapter proving that people will be summoned on the Day of Judgement by their fathers' names, not their mothers'. The author of "Ma'ālimut Tanzil" has disproved the fact that people can be called by the names of their mother's since these falsify the authentic Ahadith.

"Whoever is blind in this world will be blind in the Hereafter and will be even more astray." Allāh has created the perfect system of this world and He has filled it with various natural signs like the sun, moon, stars, mountains, rivers, etc. Seeing these, man cannot help but to recognise Allāh. In addition to this Allāh has also sent the Prophets عليهم السلام with the message of oneness of Allāh (Tauhid) and proved their authenticity by miracles and various signs. However, there are those who chose to turn a blind eye to these factors and do not believe.

As they were spiritually blind in the world, they will be physically blind in the Hereafter because they will be unable to mend their ways then. In fact, it will be too late in the Hereafter. In this world they could always repent, but the Hereafter has no room for repentance. It is for this reason that they will be "even more astray" in the Hereafter.

Allāh says in Surah Hajj, "Have they not travelled in the land so that they develop hearts to understand and ears to hear? It is really not eyes that become blind, but the hearts that lie in bosoms which become blind." [Surah 22, verse 46]

Allāh says in verse 97 of this Surah, "We shall raise them on their faces on the Day of judgment (Qiyāmah), blind, dumb and deaf. Their abode shall be Hell. Each time it abates, We will increase its intensity." This verse proves that such people will even be physically handicapped on the Day of Judgement.

وَأِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَخَذُوكَ خَلِيلًا ﴿٧٣﴾ وَلَوْلَا أَنْ ثَبَّنَّاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا لَا ذَقْنَكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

(73) They had begun to turn you away from what We have revealed unto you so that you may attribute something else to Us. They would then have taken you as a friend. (74) If We had not kept you firm, you could have inclined slightly towards them. (75) In that case We would have let you taste a double punishment in this life and after death. Then you would not have found any assistant for you against Us.

## THE POLYTHEISTS WANTED THE HOLY PROPHET ﷺ TO INCLINE TOWARDS THEM AND THEN MAKE HIM THEIR FRIEND

Many unauthentic narrations have been reported about the circumstances surrounding the revelation of this verse. Of those that may be regarded as reliable, the following has been reported from Ibn Abi H ātim in "Ruhul Ma'āni".

Sayyidina Jubayr bin Nufayr رحمه الله reports that the Quraysh approached the Holy Prophet ﷺ and told him that if he wanted them to draw close to him, he should get rid of the poor and underrated Sahābah رضي الله عنهم. (It was mentioned in the commentary of verse 52 of Surah Ān'ām (Surah 6) that this incident caused the revelation of the verse: "Do not shun those who call unto their Lord morning and evening, aspiring for His pleasure...")

Thereafter "Ruhul Ma'āni" reports from the same source that the Quraysh then asked the Holy Prophet ﷺ to replace the verses containing punishment to verses containing mercy and vice versa. They said that they would then follow the Holy Prophet ﷺ. The above verses were revealed with regard to this.

Whatever that incident may be, it is evident from the wording of the verse that the polytheists made some request to the Holy Prophet ﷺ that was contrary to the Shari'ah, promising to be his friend if he complied. However Allāh kept the Holy Prophet ﷺ firmly on the truth and he did not even sway an inkling towards them.

Allāh says that had the Holy Prophet ﷺ inclined towards the polytheists, "We would have let you taste a double punishment in this life and after death. Then you would not have found any assistant for you against Us." This verse serves to warn the Muslims of the consequences that they would suffer if they were to fall into such a trap of the disbelievers (*kuffār*) and polytheists.

وَإِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا

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(76) They were close to uprooting you from this earth to remove you from it. If this had happened, only a few of them would have remained behind you. (77)

This was the practice of Our messengers that We sent before you. You will not find any change in Our practices.

## THE POLYTHEISTS WANTED TO REMOVE THE HOLY PROPHET ﷺ FORCEFULLY FROM MAKKAH

Sayyidina Mujāhid رحمه الله and Sayyidina Qatādah رحمه الله report that the polytheists intended to forcefully expel the Holy Prophet ﷺ from Makkah. However, Allāh intended that he migrate peacefully with Allāh's

permission.

Allāh says, "They were close to uprooting you from this earth to remove you from it. If this had happened, only a few of them would have remained behind you." If they had attempted to forcefully remove the Holy Prophet صلى الله عليه وسلم, Allāh would have caused them to perish in His punishment. However, Allāh had mercy on them and instructed the Holy Prophet صلى الله عليه وسلم to leave by himself. In this way, the polytheists were not annihilated and were later afforded the opportunity to accept Islām.

"This was the practice of our messengers that we sent before you." The polytheists of Makkah would also be punished if they had forcefully expelled the Holy Prophet صلى الله عليه وسلم, just as the previous nations were destroyed when they did this to their Prophets عليهم السلام. Allāh then says, "You will not find any change in Our practices."

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى عَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ  
مَشْهُودًا ﴿٧٨﴾ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا



(78) Establish Salāh from the setting of the sun until darkness of the night, as well as the Fajr Salāh. Indeed the Fajr Salāh is attended. (79) In a portion of the night perform the Salāh of Tahajjud that is extra for you. Soon your Lord will accord to you the "Maqām Mahmūd".

## THE ESTABLISHMENT OF SALĀH AND THE "MAQĀM MAHMŪD"

The author of "Ruhul Ma'āni" writes that after consoling the Holy Prophet صلى الله عليه وسلم and telling him of the disbelievers (kuffār's) plot, Allāh turns his attention to worship. Allāh then promises him the "Maqām Mahmūd," which is such an exalted position that the entire mankind will envy.

Allāh says, "Establish Salāh from the setting of the sun until darkness of the night..." The Arabic word "dulūkush shams" refers to either the setting of the sun or the time when the sun has passed its meridian after noon. While Sayyidina Abdullāh bin Mas'ūd رضى الله عنه and Sayyidina Ali رضى الله عنه have adopted the second meaning, other Sahābah رضى الله عنهم and commentators have adopted the first.

According to the "Qāmūs" and "Mufradātul Qur'ān" the word "Ghasaqul Layl" refers to both the beginning of the night as well as to the later, more intense darkness of the night.

If the first word is interpreted as the time when the sun passes its zenith, and the second word is interpreted as the later darkness of the night, then the verse will denote all four Salāhs from Zuhr until Isha. The next part of the verse specifically mentions the Fajr Salāh. Therefore, the verse commands the performance of all five Salāh.

"...as well as the Fajr Salāh." Allāh commands that this Salāh also be established. The Salāh of Fajr is termed as the "Qur'ān of Fajr" because the longest recitation of Qur'ān takes place in this Salāh compared to the other obligatory (Fardh) Salāhs. The recitation in this Salāh is also audible.

"Indeed the Fajr Salāh is attended." Tirmidhi reports that the Holy Prophet ﷺ explained this verse to mean that the angels of the day and the angels of the night attend this Salāh.

Sayyidina Abu Hurayra رضي الله عنه narrates from the Holy Prophet ﷺ that the angels of the day and the night alternate each day. They all gather during the time of the Fajr and Asr Salāhs; When the angels who were with man during the night ascend to Allāh, He asks them (despite possessing more knowledge than them) in what condition they had left His slaves. They reply that they left them while they were performing Salāh and they found them the day before while performing Salāh. [Bukhari v. 1 p.79]

Although Fajr and Asr are times when the angels are present, only Fajr has been mentioned to lend emphasis to its performance. The verse encourages people to sacrifice their sleep to be present with the angels.

"In a portion of the night perform the Salāh of Tahajjud that is extra for you." The literal meaning of the word "Tahajjud" is to leave one's sleep after a while. Performing any act of worship during the night holds extreme virtue, even if it may be performed before sleeping.

Sayyidina Thaubān رضي الله عنه narrates from the Holy Prophet ﷺ that remaining awake is undoubtedly difficult and hard for the soul. Therefore, a person should try to perform two rakāhs after the Witr when this is performed at the beginning of the night. It will be best if the person woke up later to perform Salāh. However, if he could not, the two rakāhs (after the Witr) will count as Tahajjud. ["Mishkāt" p. 113]

The performance of Tahajjud was the regular habit of the Holy Prophet ﷺ. At times he would awaken several times during the night to perform the Tahajjud. The verse addresses the Holy Prophet ﷺ and mentions that the Tahajjud Salāh is "extra" for the Holy Prophet ﷺ. However, some Scholars (Ulama) are of the opinion that it was obligatory (Fardh) only for the Holy Prophet ﷺ. They maintain that the word "extra" means that it was an additional Salāh over and above the normal five Salāh that are incumbent for the rest of the Ummah.

Other Scholars (Ulama) state that the verse addressed the entire Ummah, although the mode of address seems specific to the Holy Prophet ﷺ. This is noticed in numerous other verses. They say that the Tahajjud Salāh was initially obligatory (Fardh) for the entire Ummah and was later made mandatory (Nafl) for all except the Holy Prophet ﷺ. According to many, this compulsion remained upon the Holy Prophet ﷺ until his death. However, many also say that the compulsion was lifted from him as well.

Whatever the case, the Holy Prophet ﷺ was always particular about this Salāh and greatly encouraged the Sahābah رضي الله عنهم as well.

Sayyidina Abu Umamah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Remain steadfast upon performing Salāh at night because it was the habit of the pious people before you. It is a means of gaining proximity to Allāh, an expiation for sins and a deterrent from sin." [Tirmidhi]

Sayyidina Abdullāh bin Umar رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that Allāh loved the Salāh and fasting of Sayyidina Dawūd عليه السلام the most. He would sleep for the first half of the night, and then awaken for Salāh during the next third of the night. Thereafter, he would go back to sleep for the remaining sixth of the night. He would also fast on every alternate day [Bukhari]

Sayyidina Mughiera رضى الله عنه narrated that the Holy Prophet صلى الله عليه وسلم would exert himself so much in his nightly worship that his feet used to swell. When he was asked why he exerted himself so when all his past and future sins were forgiven, he would reply, "Should I then not be a grateful servant?" [Bukhari p. 102]

Sayyidina Amr bin Abasa رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that a person draws closest to Allāh during the last portion of the night. The Holy Prophet صلى الله عليه وسلم then advised that if one is able to, one should be of those who remember Allāh during that time of the night. [Tirmidhi]

Sayyidina Abu Umamah رضى الله عنه narrates that someone asked the Holy Prophet صلى الله عليه وسلم which prayers (du'ā's) were most acceptable to Allāh. The Holy Prophet صلى الله عليه وسلم replied that these were those prayers (du'ā's) that were made during the last portion of the night and after the obligatory (Fardh) Salāh. ["Mishkāt" p. 111]

Sayyidina Abu Mālik Ash'ari رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that there are such balconies in Heaven (Jannah), the inside of which can be seen from outside and vice versa. These have been reserved for those people who speak gently, feed others, fast continuously and perform Salāh when others are asleep. [Bayhaqi]

Sayyidah Ayshah رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم used to perform thirteen rakāhs of Salāh every night including the Compulsory Salāh. [Muslim]

Allāh says in Surah Dhāriyāt, "Verily the abstinent ones shall be in gardens and springs receiving what their Lord confers to them. Indeed these people used to carry out good deeds before. Little was it that they slept at night and during the closing portions of the night they would be seeking forgiveness (from Allāh)." [Surah 51, verses 15-18]

Allāh also says in Surah Alif Lām Mīm Sajdah, "Their sides part from their beds, they supplicate to their Lord in fear and hope, and they spend from what We have provided for them." [Surah 32, verse 16]

**Note:** Sayyidah Ayshah رضى الله عنها and Sayyidina Umar رضى الله عنه both reported that the Holy Prophet صلى الله عليه وسلم said, "If a person ever missed any of his nightly devotions (because of illness or any other reason), and he performed it between the Fajr and Zuhr Salāh, it would be as if he had performed them during the night." [Muslim]

**Note:** If a person strongly feels that he will awaken at night for Tahajjud,

he should leave the Witr for then. However, if he feels that he may not awaken, he should perform it during the early part of the night. Devil (*Shaytān*) and the carnal self will never allow a person to wake up for Tahajjud Salāh if he does not resolve to do so before sleeping.

**Note:** The verse promises lofty stages for the Holy Prophet صلى الله عليه وسلم since he was innocent of any sins. As for the Ummah, the Tahajjud will serve to secure forgiveness for the sins that inundate them. It also amends the deficiencies in their obligations (*Farā'idh*). [*"Ruhul Ma'āni"*]

"Soon your Lord will accord to you the 'Maqām Mahmūd.'" This part of the verse consoles the Holy Prophet صلى الله عليه وسلم by informing him that he will have to endure only a few more days in this world with the difficulties of the disbelievers (*kuffār*). Soon he will be leaving for such a position, the "*Maqām Mahmūd*," which is the envy of the entire creation.

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that, on the Day of Judgement, people will run to all the Prophets عليهم السلام pleading with them to intercede before Allāh for the reckoning to commence. However, they will all refuse. Eventually, when they ask the Holy Prophet صلى الله عليه وسلم, he will intercede for them all. This is the station called the '*Maqām Mahmūd*.'" [Bukhari p.686]

The details of this narration is that people will be in terrible suffering on the Day of Judgement. The sun will be scorching them overhead and they will first run to Sayyidina Ādam عليه السلام, pleading with him to intercede on their behalf before Allāh to commence the reckoning. When he will refuse, them, they will run to Sayyidina Nūh عليه السلام, then to Sayyidina Ibrahim عليه السلام, then to Sayyidina Mūsa عليه السلام, then to Sayyidina Isā عليه السلام. Finally they will reach the Holy Prophet صلى الله عليه وسلم. He will accede to the request and prostrate beneath Allāh's throne. Allāh will then inspire him to praise Him in such a way that has never crossed the heart. Allāh will then tell the Holy Prophet صلى الله عليه وسلم, "Raise your head. Ask and your request will be fulfilled. Intercede and your intercession will be accepted." [Bukhari and Muslim]

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم interpreted the verse "Soon your Lord will accord to you the '*Maqām Mahmūd*,'" as the intercession. [Tirmidhi]

Although Allāh has promised the "*Maqām Mahmūd*" to the Holy Prophet صلى الله عليه وسلم, the Ummah has been requested to make prayer (*du'ā*) that Allāh confers this to him. This prayer (*du'ā*) is included in the prayer (*du'ā*) that is usually recited after the adhān.

وَقُلْ رَبِّ ادْخُلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا  
نَّصِيْرًا ﴿٨٠﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبٰطِلُ اِنَّ الْبٰطِلَ كَانَ زَهُوْقًا ﴿٨١﴾ وَنَزَّلَ مِنْ  
الْفَرَّانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ وَلَا يَزِيْدُ الظَّٰلِمِيْنَ اِلَّا خَسٰرًا ﴿٨٢﴾ وَاِذَا

أَتَعْمَنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَا بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾ قُلْ كُلُّ يَعْمَلْ  
عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾

(80) Say, "O my Lord! Allow me to enter a pleasant place, allow me to leave pleasantly, and grant me such authority from Yourself that is coupled with assistance." (81) Say, "The truth has arrived and falsehood has vanished. In deed, falsehood was bound to disappear." (82) We have revealed such a Qur'an that is a cure and mercy for mankind. It only increases the loss of the oppressors. (83) When We bestow favours upon man, he turns away and, changing direction, goes far. And when an adversity afflicts him, he becomes despondent. (84) Say, "Every person practises in his own way. Your Lord knows best who is the most rightly guided."

### THE QUR'ĀN IS A CURE AND MERCY FOR THE BELIEVERS BUT INCREASES THE LOSS OF THE DISBELIEVERS (KUFFĀR)

Sayyidina Abdullah bin Abbās رضى الله عنه reports that the first of the above verses was revealed when the Holy Prophet صلى الله عليه وسلم was commanded to make the migration (Hijrah). Allāh advised His Prophet صلى الله عليه وسلم to "Say, 'O my Lord! Allow me to enter a pleasant place (Madinah), allow me to leave pleasantly (from Makkah), and grant me such authority from Yourself that is coupled with assistance.'"

Sayyidina Abdullah bin Mas'ūd رضى الله عنه reports that, when Makkah was conquered, The Holy Prophet صلى الله عليه وسلم broke all the idols in the Ka'ba while reciting the verse, "Say, 'The truth has arrived and falsehood has vanished. Indeed, falsehood was bound to disappear.'" The Holy Prophet صلى الله عليه وسلم was also reciting the verse, "Say, 'The truth has arrived and falsehood shall not show it's face, nor make a return.'" [Bukhari p.686]

Thereafter Allāh says, "We have revealed such a Qur'an that is a cure and mercy for mankind. It only increases the loss of the oppressors." The disbelievers (kuffār) have destroyed themselves and prepared their own places in Hell by obstinately rejecting the truth. This is the meaning of their "loss." Their rejection of every verse of the Qur'an plunged them further into destruction.

Allāh then describes the ingratitude of man. He says, "When We bestow favours upon man, he turns away and, changing direction, goes far. And (on the other hand) when an adversity afflicts him, he becomes despondent."

Allāh says in verses 9, 10 and 11 of Surah Hūd (Surah 11), "Undoubtedly, if We allow man to taste of Our mercy and then snatch it away from him, he will certainly be despondent and ungrateful. Undoubtedly, if We allow him to taste of any bounty after an adversity has afflicted him, he will certainly say, 'All difficulties have left me!' Indeed he then becomes boastful and arrogant. Except those who adopt patience and do good deeds. For them shall be forgiveness and an immense reward."

Allāh then says, "Say, 'Every person practises in his own way.'" Allāma Qurtubi رحمه الله عليه has quoted numerous interpretations of this verse and states in the end that it basically means that every person acts in a way that is suited to his

temperament and in conformity with the traits and habits that he is accustomed to. He says that this verse is therefore a praise for the believers (*Mu'minīn*) and a slur to the disbelievers (*kuffār*), who act according to their despicable traits. On the other hand, the believers (*Mu'minīn*) act according to the religion (*D'īn*) and will be rewarded for this in the Hereafter.

*"Your Lord knows best who is the most rightly guided."* Allāh knows how every person behaves in this world and will grant them their rewards or punishment.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

(85) They ask you about the soul. Say, "It is from the command of my Lord." You have been granted only a bit of knowledge.

### THE HOLY PROPHET صلى الله عليه وسلم REPLIES TO THE JEWS WHO ASK ABOUT THE SOUL

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that he was once walking with the Holy Prophet صلى الله عليه وسلم in the fields while he was using a date branch as a walking stick. A group of Jews passed by and each told the other to ask the Holy Prophet صلى الله عليه وسلم about the soul. They all then sat down to consult whether they should pose the question because the Holy Prophet صلى الله عليه وسلم might give them a reply that they would not like.

Finally they decided to ask the Holy Prophet صلى الله عليه وسلم did not reply, but remained silent. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه says that he anticipated that revelation was being sent to the Holy Prophet صلى الله عليه وسلم and he also remained where he was. Thereafter the Holy Prophet صلى الله عليه وسلم recited the above verse to them. [Bukhari p.44 and 686]

Tirmidhi reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that the Quraysh asked the Jews for a question that they could pose to the Holy Prophet صلى الله عليه وسلم by which his Prophethood can be verified. They advised that he be asked about the soul. When they asked this question, the above verse was revealed.

Both these narrations prove that the Jews prompted the question. They wanted to know the nature of the soul which causes man to die when it leaves his body. The verses of the Qur'an and the Ahadīth tell us a great deal about the soul.

According to a narration of Bukhari, all the souls are initially gathered at a place called the "Ālam Arwāh" where they recognise each other. Allāh says about Sayyidina Ādam عليه السلام, "When I completed him (his mould), and blown My spirit (the soul) into him..." [Surah Hijr (15), verse 29]

Bukhari and Muslim report that the soul of a child is instilled while it is still in its mother's womb. When a person dies, the angel of death extracts the soul. It is then taken to the heavens and later returned to the grave for questioning. ["Mishkāt" p. 141] After the stay in the grave, the souls are restored to their bodies and presented before Allāh on the Day of Judgement.



Allāh says, "They ask you about the soul. Say, 'It is from the command of my Lord.'" Allāh does not disclose the reality of the soul in this verse because it does not affect a person's life as a believer (*Mu'min*) to know exactly what the soul is. The verse does, however, confirm that the soul is one of the creations of Allāh. This refutes the theory of the early philosophers who believed that the soul is everlasting (without a beginning) and has no creator.

Allāma Qurtubi رحمه الله عليه has written that Allāh has not disclosed the reality of the soul to make man realise that since he is incapable of perceiving his own reality, how can he possibly hope to perceive the true reality of Allāh?

Allāma Baghawi رحمه الله عليه has quoted many definitions of the soul in "Ma'ālimut Tanzil", but finally says that the truth of the matter is best understood by Allāh. He says that this is the belief of the Ahlus Sunnah wal Jama'ah.

"You have been granted only a bit of knowledge." This part of the verse is addressed to all mankind Sayyidina Ibn Jurayj رحمه الله عليه has mentioned that all of mankind, including the Holy Prophet صلى الله عليه وسلم is addressed here. Although the knowledge of the Holy Prophet صلى الله عليه وسلم is greater than that of all mankind, even his knowledge is still extremely limited compared to that of Allāh.

"Durrul Manthūr" reports that when the Jews heard the verse "You have been granted only a bit of knowledge," they said that they possessed the knowledge of the Torah, which contains everything. The Holy Prophet صلى الله عليه وسلم told them that all that knowledge was extremely little compared to Allāh's knowledge. It was then that Allāh revealed the verse of Surah Luqmān, where He says, "If all the trees on earth were pens and the ocean was augmented by seven oceans (as ink), Allāh's words will never be exhausted. Verily Allāh is Mighty, the Wise." [Surah 31, verse 27]

وَلَيْنَ شِئْنَا لَنذْهَبَنَ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾ إِلَّا رَحْمَةً مِن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

(86) f We wish, We could certainly snatch away whatever We have revealed to you, where after you will not find a helper against Us... (87) .... except with the mercy of your Lord. Indeed His grace upon you has been tremendous. (88) Say, "If mankind and the Jinn combine to produce the like of this Qur'ān, they would not be able to produce it's example even if they are assistants to each other." (89) Verily We have fully expounded every type of subject matter to mankind in this Qur'ān. However, most people have chosen not to accept.

## EVEN IF ALL OF MANKIND AND JINN COMBINE TO PRODUCE THE LIKE OF THE QUR'AAN, THEY WILL FAIL

Allāh tells the Holy Prophet صلى الله عليه وسلم that the revelation that he has received is a bounty from Allāh. Only Allāh sent it and He will ensure that it remains forever. Allāh says, "If We wish, We could certainly snatch away whatever We have revealed to you, where after you will not find a helper against Us, except with the mercy of your Lord."

"Indeed His grace upon you has been tremendous. "Allāh has made the Holy Prophet صلى الله عليه وسلم the leader of creation and will bestow the noble station called the "Maqām Mahmūd" exclusively to him. Allāh also granted him the glorious Qur'an and a perpetual Shari'ah and made him the seal of the Holy Prophets with the largest Ummah.

Allāh tells the Holy Prophet صلى الله عليه وسلم in Surah Nisā, "Allāh has revealed to you the Book and wisdom and taught you what you knew not. The grace of Allāh upon you has been tremendous indeed." [Surah 4, verse 113]

Thereafter Allāh says, "Say, 'If mankind and the Jinn combine to produce the like of this Qur'an, they would not be able to produce its example even if they are assistants to each other.'" The Qur'an is a miracle of the Holy Prophet صلى الله عليه وسلم that will exist until judgment day (Qiyāmah). It been bestowed to him because his Ummah will also be existing until judgment day (Qiyāmah). It is miraculous in its composition, eloquence, style and in so many innumerable ways.

The Qur'an has challenged mankind since its revelation, but none has since been able to meet the challenge to reproduce even a single Surah like it. The tragedy of the situation is that people refuse to accept it even after being convinced of its miraculous nature. Allāh says, "Do they not ponder over the Qur'an or are there locks upon their hearts?" [Surah Muhammad صلى الله عليه وسلم (Surah 47), verse 24]

"Verily We have fully expounded every type of subject matter to mankind in this Qur'an." The Qur'an contains laws, similitude's, advice, admonitions, narratives and verses about various matters covering every aspect of man's life. "However, most people have chosen not to accept."

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّجِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْفَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ نُنْزِلَ عَلَيْنَا كِتَابًا نَقْرَأُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾

(90) They say, "We shall never believe in you until you cause a spring to gush forth for us from the earth... (91) "Or you have a special orchard of dates and grapes, amid which you cause many rivers to flow." (92) "Or you drop the sky

upon us in fragments as you claim, or you bring angels before us." (93) "Or you have a house of gold or you ascend to the sky. And we will never be convinced of your ascension until you send to us a book that we can read." Say, "My Lord is Pure! I am but a human and a messenger."

## THE OBSTINACY OF THE QURAYSH AND THEIR ABSURD DEMANDS

When the Holy Prophet صلى الله عليه وسلم began to invite the Quraysh to Islām, they became his enemy and refused to accept his preaching. They raised numerous objections and made all types of absurd requests. Some of these have been mentioned in the above verses.

"Ma'ālimut Tanzil" reports that some individuals of the Quraysh approached the Holy Prophet صلى الله عليه وسلم and told him that if he desired wealth by preaching, they would give him enough wealth to make him the richest person. They proposed to make him their king if he desired position or sovereignty. They told him that if he were insane, they were prepared to spend all their money to seek a cure for him.

The Holy Prophet صلى الله عليه وسلم told them that none of the above were true. He told them, "Allāh has sent me as a messenger to you and granted me a Book. I have been charged with the task of conveying to you the glad tidings of accepting and warn you of the consequences of rejecting. I have conveyed the message to you and explained to you with care. If you accept, then you will attain the fortune of both worlds, and if you reject, I shall be patient until Allah decides between us.

They then said that he should ask Allāh to remove the mountains in Makkah that cause their cultivating land to be restricted. They also requested that he make rivers to flow like the rivers of Iraq and Syria. They even added that their forefathers, including a certain Qusay bin Kilāb, be raised from the dead so that they may attest to the veracity of the Holy Prophet صلى الله عليه وسلم. They said that if the Holy Prophet صلى الله عليه وسلم complied with their requests, only then would they follow him.

The Holy Prophet صلى الله عليه وسلم told them that this was not his task. He told them that they should accept if they wished to, otherwise he would wait for Allāh to pass the decision of punishment against them.

They then submitted that if this proposal was not acceptable, he should request Allāh to send an angel or confer upon him orchards, palatial homes and treasures of gold and silver. In this way, they said, he would be distinguished from them. The Holy Prophet صلى الله عليه وسلم again told them that this was not his task. He told them that he was sent as only as a warner.

They then proposed that he cause a piece of the sky to fall on them. The Holy Prophet صلى الله عليه وسلم responded by telling them that this was in Allāh's control and that Allāh would do so if and when He pleased.

Thereupon one of them said that they would believe in him only when he presented Allāh and His angels to them. After this the Holy Prophet صلى الله عليه وسلم rose to leave. As he did so, the son of his paternal aunt [Ātiqa bint Abdil

Muttalib [رضى الله عنه], whose name was Abdullāh bin Abi Umayyah, said to the Holy Prophet صلى الله عليه وسلم, "Your people have proposed many things to you, but you have refused all of them. Why don't you take a ladder and climb to the heavens before me to bring a written book to us. There should also be an angel with you to confirm your veracity. If you do so, I shall believe in you."

The Holy Prophet صلى الله عليه وسلم was very grieved over the matter and Allāh revealed the above verses, instructing him to reply to them by saying, "*My Lord is Pure! I am but a human and a messenger.*"

There is no reason why a messenger of Allāh should not be a human like the others and fulfil the necessary requirements of living in this world. His responsibility was to convey Allāh's message to the people.

**Note:** There is a group of people present today who, out of excessive love for the Holy Prophet صلى الله عليه وسلم make such claims that contradict the Qur'ān and the Ahadīth. One of their beliefs is that the Holy Prophet صلى الله عليه وسلم was not a human.

They make the absurd claim that the above verse (viz. 'My Lord is Pure! I am but a human and a messenger') is a negative verse. They therefore translate it as "I am not a human". This they say because they do not understand Arabic. Besides this verse, there are other verses also that prove that the Holy Prophet صلى الله عليه وسلم was a human.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾  
 قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ  
 مَلَكًا رَسُولًا ﴿٩٥﴾ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ  
 خَبِيرًا بَصِيرًا ﴿٩٦﴾

(94) The only factor that prevented people from believing when guidance came to them was that they said, "Has Allāh sent a human as a messenger?" (95) Say, "If there were angels walking peacefully on earth, We would have sent to them an angel from the skies as a messenger. (96) Say, "Allāh suffices as Witness between us. Verily He is Informed and Watchful of His slaves."

## PEOPLE DO NOT BELIEVE BECAUSE THEY DO NOT ACCEPT THAT A HUMAN CAN BE A MESSENGER

Allāh has mentioned in Surah Ibrahim that, when people refused to accept the message of the Prophets عليهم السلام, they said, "You are but mere humans like ourselves" They refused to accept that a human could be a Prophet. The same was said to the Holy Prophet صلى الله عليه وسلم. Allāh replies to them in the above verse by saying that a human was sent as a messenger because the people on earth were all humans themselves.

Allāh tells them, "If there were angels walking peacefully on earth, We would have sent to them an angel from the skies as a messenger." Man can derive maximum

benefit from another man, as opposed to any other species, because this is the system of the world.

"Say, 'Allāh suffices as Witness between us.'" The disbelief of the disbelievers (*kuffār*) will have no impact upon the truth of the message. It will only affect the disbelievers (*kuffār*) themselves, because "Verily He is Informed and Watchful of His slaves." Allāh will punish people for their sins and disbelief (*kufr*).

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَيَحْشُرُهُمْ  
يَوْمَ الْقِيَمَةِ عَلَى وُجُوهِهِمْ عُمِيًّا وَيُعَذِّبُهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ  
سَعِيرًا ﴿٩٧﴾ ذَلِكَ جَزَاؤُهُمْ بِمَا كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَّتًا وَإِنَّا  
لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَارِيبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُّوا

﴿٩٩﴾

(97) He is rightly guided whom Allāh guides. You shall never find any allies besides Allāh for those whom He sends astray. We shall raise them on their faces on the Day of judgment (*Qiyāmah*), blind, dumb and deaf. Their abode shall be Hell. Each time it abates, We will increase its intensity. (98) This is their punishment because they denied Our verses and said, "Will we be resurrected as a new creation when we have become bones and fragments?" (99) Do they not see that the same Allāh Who created the heavens and the earth is capable of creating the likes of them, and He has appointed for them a term in which there is no doubt. The oppressors have only rejected.

## THE DISBELIEVERS WILL BE DEAF, DUMB AND BLIND ON THE DAY OF JUDGMENT (*QIYĀMAH*)

Allāh says, "He is rightly guided whom Allāh guides." No person can be rightly guided without guidance from Allāh. On the other hand, "You shall never find any allies besides Allāh for those whom He sends astray. We shall raise them on their faces on the Day of judgment (*Qiyāmah*), blind, dumb and deaf" This will be their condition when they are raised initially. Thereafter, their senses will be restored when the need arises.

Allāh describes their plight further when He says, "Their abode shall be Hell (*Jahannam*) Each time it abates, We will increase its intensity."

"This is their punishment because they denied Our verses and said, 'Will we be resurrected as a new creation when we have become bones and fragments?'" They will be severely punished because they reject the resurrection, as if Allāh is not capable of accomplishing it. Therefore Allāh says, "Do they not see that the same Allāh Who created the heavens and the earth is capable of creating the likes of them..." Allāh has created these great things from nothing. Resurrection will entail only raising bodies that already have souls. Allāh has ample power to do this.

"....and He has appointed for them a term in which there is no doubt." i.e. The time of judgment (Qiyāmah) has been fixed by Allāh and it will definitely take place. It will not take place earlier because of peoples' rejection, nor will it be postponed. However, some people are still obstinate, as Allāh says, "The oppressors have only rejected."

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ  
فَتُورًا ﴿١٠٠﴾

(100) Say, "If you people were in control of the treasures of my Lord's mercy, you would hold back for fear of spending. Man was ever miserly."

### IF PEOPLE COULD CONTROL ALLĀH'S TREASURES OF MERCY, THEY WOULD BE AFRAID TO SPEND OF IT

Allāh tells man that he would be extremely miserly if he were given control over Allāh's treasures. However, Allāh has cared for the entire creation from their inception and will continue to do so without stint and restraint. There is no depletion in His favours even though the creation continues to increase. He fulfils the needs of all his creation, even though some of them may be enemies to Him.

The Holy Prophet صلى الله عليه وسلم has said, "How much has Allāh not spent since He created the heavens and the earth? However, nothing has been depleted from his treasures." ["Mishkāt" p. 21]

"Man was ever miserly." This is his nature. This part of the verse also serves as a reply to the request of the polytheists, when they asked that Makkah be made fertile and that rivers run there. They believed that this would alleviate their poverty. Allāh tells them that even if they were to be affluent, they would still remain miserly.

وَلَقَدْ ءَاتَيْنَا مُوسَى تِسْعَ ءَايَاتٍ بَيِّنَاتٍ فَمَسَّ لِبَاسِ إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ  
إِنِّي لَأَظُنُّكَ يَمُوسَى مَسْحُورًا ﴿١٠١﴾ قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَؤُلَاءِ إِلَّا رَبُّ  
السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ يَفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾ فَأَرَادَ أَنْ  
يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ  
أَسْكِنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾

(101) Indeed We granted Mūsa nine clear signs, so ask the Bani Isrā'īl when he came to them and Pharaoh (Fir'aun) said to him, "O Mūsa! I really think that you are bewitched." (102) He replied, "You know very well that only the Lord of the heavens and the earth revealed these as eye-openers. And, O Pharaoh (Fir'aun), I really think that you will be destroyed." (103) So he intended to annihilate them

from the face of the earth, but We drowned him and all those with him. (104) Thereafter, We told the Bani Isra'īl, "Live in the land. When the promise of the Hereafter comes, We shall gather you all for presentation."

## ALLĀH GAVE SAYYIDINA MŪSA عَلَيْهِ السَّلَام NINE CLEAR SIGNS, DROWNED PHARAOH (FIR'AUN) AND HIS ACCOMPLICES AND COMMANDED THE BANI ISRA'ĪL TO SETTLE IN THE LAND

At the beginning of this Surah (verse 7) Allāh told the Bani Isra'īl, "If you do good, you will be doing good for yourselves and if you do evil it will be to your detriment." Thereafter Allāh discussed many beliefs and refutations of the polytheists. There were also many prohibitions and command in the other verses. Now, towards the close of the Surah, Allāh again speaks of the Bani Isra'īl. In it are lessons for all.

Allāh sent Sayyidina Mūsa عَلَيْهِ السَّلَام to preach to the Bani Isra'īl, Pharaoh (Fir'aun) and his people. The Bani Isra'īl suffered for centuries at the hands of the Egyptian Copts. Eventually, Sayyidina Mūsa عَلَيْهِ السَّلَام secured their release from Pharaoh (Fir'aun) after much difficulty. The entire episode was discussed from verse 103 to verse 157 of Surah A'rāf (Surah 7), and will be repeated in verses 9 to 99 of Surah TāHā (Surah 20).

Allāh says, "Indeed We granted Mūsa nine clear signs, so ask the Bani Isra'īl when he came to them and Pharaoh (Fir'aun) said to him, 'O Mūsa! I really think that you are bewitched.' "" "Ma'ālimut Tanzil" has reported the interpretation of Muhammad bin Jarīr رَحْمَةُ اللَّهِ عَلَيْهِ that Pharaoh (Fir'aun) told Sayyidina Mūsa عَلَيْهِ السَّلَام that he was an expert magician.

Sayyidina Mūsa عَلَيْهِ السَّلَام courageously replied by saying, "You know very well that only the Lord of the heavens and the earth revealed these as eye-openers. And, O Pharaoh (Fir'aun), I really think that you will be destroyed."

Pharaoh (Fir'aun) did not allow the Bani Isra'īl to leave Egypt, but when he noticed that the strength of the Bani Isra'īl was quickly multiplying under the leadership of Sayyidina Mūsa عَلَيْهِ السَّلَام, he decided that they should be dealt with. Allāh says, "So he intended to annihilate them from the face of the earth..." "Ruhul Ma'āni" reports that this means that he wished to kill all of them.

Allāh says in Surah A'rāf that Pharaoh (Fir'aun) told his courtiers, "Now we shall slay their sons and allow their daughters to live. We still have power over them." [Surah 7, verse 127]

Another interpretation of the verses is that Pharaoh (Fir'aun) wished to exile the Bani Isra'īl from Egypt, but this interpretation does not seem very accurate because, if it were true, they would not have left Egypt stealthily by night. Whatever the interpretation, the fact of the matter is that Pharaoh's (Fir'aun's) plan was foiled and, Allāh says, "but We drowned him and all those with him."

"Thereafter, We told the Bani Isra'īl, 'Live in the land.'" i.e. the lands of Shām and Egypt, whichever they preferred. They chose to live in Palestine (in Shām), but entered the area only forty years later because of their disobedience to Allāh, as was mentioned in the commentaries of Surah Baqarah and Surah Mā'idah. [Qurtubi]

"When the promise of the Hereafter comes, We shall gather you all for presentation." All people will be raised from their graves on the Day of Judgement as one body. Certain commentators have mentioned in the interpretation of this verse that the disbelievers (*kuffār*) will try to hide themselves by joining the ranks of the believer (*Mu'minīn*). Allāh will then announce, "Separate yourselves today, O you criminals!" [Surah Yāsīn (36), verse 59].

**Note:** The "nine signs" mentioned refer to nine miracles of Sayyidina Mūsa عليه السلام. These were: (1) The staff. (2) The glowing hand. (3) The splitting of the sea for the Bani Isra'īl to pass through. (4) The drought that afflicted the Copts. (5) The depletion of crops for the Copts. (6) The punishment of locusts, (7) ticks and (8) frogs that afflicted them. (9) The punishment of blood that contaminated all their utensils and water.

In place of the above, some commentators have mentioned the other miracles of Sayyidina Mūsa عليه السلام, like the flowing of water from a rock and the descent of Manna and Salwa from the skies.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾ وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى  
النَّاسِ عَلَى مَكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾ قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ  
قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا  
لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

(105) We have revealed it with the truth, and with the truth did it come. We have sent you only as a giver of glad tidings and a warner. (106) We have divided the Qur'ān so that you may recite it steadily to the people and We have revealed it gradually. (107) Say, "Believe it or do not believe. Verily, those who were granted knowledge before this fall prostrate upon their chins when it is recited to them. (108) ....and they say, 'Pure is our Lord! Without doubt, the promise of our Lord will surely come to pass.'" (109) They fall weeping on their chins and it increases their humility.

## THE QUR'ĀN WAS REVEALED WITH THE TRUTH AND THE PEOPLE OF THE BOOK FALL DOWN IN PROSTRATION WHEN THEY HEAR IT

"We have revealed it (the Qur'ān) with the truth, and with the truth did it come." The Qur'ān did not undergo any form of transformation, nor was it changed in any way as it passed from Allāh to the Holy Prophet صلى الله عليه وسلم via the agency of Jibr'il عليه السلام.

Allāh then tells the Holy Prophet صلى الله عليه وسلم, "We have sent you only as a giver of glad tidings and a warner." The Holy Prophet صلى الله عليه وسلم conveyed the glad tidings of Heaven (*Jannah*) to the believers (*Mu'minīn*) and warned the disbelievers (*kuffār*) of their pending doom.



"We have divided the Qur'ān so that you may recite it steadily to the people..." The Qur'ān had been revealed gradually as separate verses and chapters (Surahs). They have also been divided according to subject matter, so that it is easy for people to follow and grasp. If it were continuous, it would be difficult to comprehend and to memorise. Reciting the Qur'ān steadily could also mean to recite it with Tajwīd and slowly.

"Ruhul Ma'āni" has reported from Sayyidina Abdullāh bin Abbās رضى الله عنه that the meaning of the division of the Qur'ān is that the matters of Lawful (Halāl) and unlawful (Harām) have been clearly divided and highlighted separately. Other commentators have stated that this means that the truth and falsehood have been clearly divided so that they can be distinctly told apart. The same applies to the commands and prohibitions and the advice and admonitions.

"...and We have revealed it gradually." "Ruhul Ma'āni" (v. 15 p.188) reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that the entire Qur'ān was revealed from the Protected Tablet (Lawhul Mahfūz) to the heavens above the earth on the night of Qadr in the month of Ramadhān. It was then kept in the "Baitul Izzah". Thereafter, it was revealed by Jibr'il عليه السلام to the Holy Prophet صلى الله عليه وسلم according to necessity over a period of 23 years.

Allāh then instructs the Holy Prophet صلى الله عليه وسلم, "Say. 'Believe it (the Qur'ān) or do not believe.'" People should understand that belief in the Qur'ān will benefit them and rejection will be to their own peril. Their rejection will not affect the Holy Prophet صلى الله عليه وسلم, nor will it affect the preservation of the Qur'ān, nor the spread of Islām.

Allāh continues to say, "Verily, those who were granted knowledge before this fall prostrate upon their chins when it is recited to them and they say, 'Pure is our Lord! Without doubt, the promise of our Lord will surely come to pass.' They fall weeping on their chins and it (the Qur'ān) increases their humility." The author of "Ma'ālimut Tanzil" says that these verses refer to the true adherents to their faith from the people of the book (Ahlul Kitāb). They were constantly in search for the Holy Prophet صلى الله عليه وسلم and, when they heard the Qur'ān, they prostrated to Allāh in gratitude. Examples of these people are Sayyidina Zaid bin Amr bin Nufayl رضى الله عنه, Sayyidina Salmān Farsi رضى الله عنه and Sayyidina Abu Dharr رضى الله عنه.

Allāma Qurtubi رحمه الله عليه has reported from Sayyidina Mujāhid رحمه الله عليه that these verses refer to those Jews who accepted Islām. In my humble opinion, the reference is to the Ethiopian king, Najashi and his courtiers. With regard to them, the verses of Surah Mā'idah were revealed where Allāh says, "When they hear what has been revealed to the messenger, you will see their eyes flow with tears because they recognise the truth. They say, 'Our Lord, we believe, so record us among those who testify. How can we not believe in Allāh and the truth that has come to us? We desire that our Lord include us in the ranks of the righteous ones..." [Surah 5, verse 83-85]

Falling prostrate on their "chins" refers to their faces according to Sayyidina Abdullāh bin Abbās رضى الله عنه. When a person performs sajdah (prostration) correctly, his chin comes close to the ground, because of which it is said that they fall prostrate on their chins.

Allāma Qurtubi رحمه الله عليه writes that every person who has knowledge will be elevated to that rank where the recitation of the Qur'ān will cause him to

increase in humility. Thereafter he will adopt humble manners and qualities. The "Musnad of Dārmī" reports from Abu Muhammad Taymī رحمه الله عليه that the person whose knowledge of religion (D'in) does not cause him to weep is not worthy of that knowledge because that Qur'ān states that this knowledge is supposed to cause a person to prostrate and weep before Allāh.

Allāma Qurtubī رحمه الله عليه has also deduced from this verse that crying does not nullify the Salāh. Abu Dawūd (v. 1 p. 130) reports from Sayyidina Mutarrāf bin Abdillāh رحمه الله عليه that his father told him about the sound of a grinding stone that used to emerge from the chest of the Holy Prophet صلى الله عليه وسلم when he performed Salāh. According to another narration in Nasāī (v. 1 p. 179), the sound is described as that of a boiling pot.

Crying out of fear for Allāh is a hallmark of the believers (Mu'minīn).<sup>\*</sup> Sayyidina Abdullāh bin Mas'ūd رضي الله عنه reports from the Holy Prophet صلى الله عليه وسلم that Allāh forbids the fire of Hell from the face of that person who, out of fear for Allāh, wept a tear even the size of a fly's head. [Ibn Majah]

Sayyidina Abdullāh bin Abbās رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Two eyes will not be touched by the fire of Hell. One is that eye which wept out of fear for Allāh, and the other is the eye that stayed awake while keeping guard in Allāh's path (Jihād)." [Tirmidhi]

Sayyidina Uqba bin Amir رضي الله عنه reports that he once asked the Holy Prophet صلى الله عليه وسلم what was the way to salvation. The Holy Prophet صلى الله عليه وسلم replied, "Hold your tongue, make your home your place (do not emerge from it without reason) and weep over your sins." ["Mishkāt" p. 413]

قُلْ اَدْعُوا اللَّهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَبَا مَا تَدْعُوْنَ فَلَهُ الْاَسْمَاءُ الْحُسْنٰى وَلَا تَجْهَرْ بِصَلَاتِكَ  
وَلَا تُخَافَتْ بِهَا وَابْتَغْ بَيْنَ ذٰلِكَ سَبِيْلًا

(110) Say, "Call unto Allāh or call unto Rahmān. By whichever name you call to Him, to Him belongs the most beautiful names. Do not recite very loudly in your Salāh, nor too softly, but seek a path in between these."

## WHETHER YOU CALL ALLĀH OR RAHMĀN, TO HIM BELONGS THE MOST BEAUTIFUL NAMES, AND RECITE IN A MODERATE VOLUME DURING SALĀH

"Durrul Manthūr" (v. 4 p.606) reports from Sayyidah Ayshah رضي الله عنها and Sayyidina Abdullāh bin Abbās رضي الله عنه that the Holy Prophet صلى الله عليه وسلم once said, "O Allāh!" O Rahmān!" during his prayer (du'ā). Upon hearing this, the polytheists said, "Look at this bringer of a new religion (D'in)! He forbids us from worshipping two gods, but worships two himself." It was on this occasion that the verse was revealed viz. "Say, 'Call unto Allāh or call unto Rahmān. By whichever name you call to Him, to Him belongs the most beautiful names."

Allāh is The One and Only, but can be called by any of His various names. On the other hand, the polytheists called on different gods who were also named differently. Tirmidhi reports that Allāh has 99 names, and these are recorded in

“Mishkāt” p. 199.

Bukhari (v. 2 p.686) reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that the Holy Prophet صلى الله عليه وسلم used to secretly lead the Sahābah رضى الله عنهم in Salāh in Makkah, but used to recite very loudly in the' Salāh. When the polytheists used to hear this, they swore at the Qur'ān, the Revealer of the Qur'ān (Allāh) and the one who brought the Qur'ān. For this reason Allāh revealed the verse instructing the Holy Prophet صلى الله عليه وسلم, “Do not recite very loudly in your Salāh, nor too softly, but seek a path in between these.”

Therefore, the Qur'ān should be recited only so loudly in Salāh so that the followers are able to hear the recitation. Then too, Allāh is able to hear all sounds and does not need a loud voice to be able to listen.

Sayyidina Abu Mūsa رضى الله عنه reports that once on journey, while the Holy Prophet صلى الله عليه وسلم was ascending a mountain pass, a Sahabi رضى الله عنه was loudly reciting, “*Lā Ilāha Illallāhu Wallāhu Akbar!*” Hearing this the Holy Prophet صلى الله عليه وسلم told him, “You are not calling someone who is deaf or absent.” Thereafter he turned to Sayyidina Abu Mūsa رضى الله عنه and said, ‘*Lā hawla Wa Lā Quwwata Illa Billāh*’ is from the treasures of Heaven (Jannah).” [Bukhari p.949]

The Holy Prophet صلى الله عليه وسلم once passed by Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه during the night. That morning, he said, “O Abu Bakr! I passed close to you and noticed that you were reciting very softly.” Sayyidina Abu Bakr رضى الله عنه replied by saying, “The One with Whom I was whispering heard me.” Thereupon the Holy Prophet صلى الله عليه وسلم advised him to raise his voice slightly.

Then the Holy Prophet صلى الله عليه وسلم turned to Sayyidina Umar رضى الله عنه and said, “When I passed by you, I noticed that you were reciting very loudly.” He said, “By reciting loudly I intended to awaken those who were asleep and chase devil (Shaytān) away.” The Holy Prophet صلى الله عليه وسلم advised him to lower his voice slightly. [Tirmidhi]

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَمْ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَمْ وَلِيٌّ مِّنَ  
الَّذِ كَبْرُهُ تَكْبِيرًا

(111) Say, “All praise is for Allāh Who has not taken a child, has no partner in sovereignty and is not so weak that He requires an assistant. And declare His greatness in abundance.”

## EXPRESS THE PRAISE AND GREATNESS OF ALLĀH WHO HAS NO PARTNER AND DOES NOT REQUIRE ANY ASSISTANT

“Durrul Manthūr” (v. 4 p.208) reports from Sayyidina Muhammad bin Ka'b Qurazi رحمه الله عليه that the Jews and Christians attributed children to Allāh and the polytheists used to chant during their hajj, “O Allāh! You have no partner, except those partners whom You control and who have no control themselves.” At the same time the Sabians and the Majūsī (fire-worshippers) used to say that Allāh

would be helpless without His assistants. In refutation to all of these, Allāh revealed the verse, "Say, 'All praise is for Allāh, Who has not taken a child, has no partner in sovereignty and is not so weak that He requires an assistant. And declare His greatness in abundance.'"

Allāh says in a Hadith, "I am Pure from having a wife and children." Allāh has complete sovereignty over the entire universe and none shares in His authority. He is Omnipotent and Mighty, not needing any assistants at all. Allāh says in Surah Saba, "Say, 'Call those whom you worship besides Allāh. They have no control over an atom's weight in the heavens or in the earth. They do not even share any partnership in the two, and none of them are assistants to Allāh.'" [Surah 34, verse 22]

This verse also instructs that people praise Allāh and hymn His greatness. Ibn Kathir رحمه الله reports that the Holy Prophet صلى الله عليه وسلم used to teach this verse to young and old in his household. It is also reported in certain narrations that when this verse is recited in any home, it will be secure against theft and all other calamities.

Sayyidina Jābir رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The best remembrance of Allāh (*dhikr*) is '*Lā Ilāha Illallāh*' and the best supplication (*du'ā*) is '*Alhamdu Lillah*.'" [Tirmidhi]

Sayyidina Abdullāh bin Abbās رضي الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the first people to be called to Heaven (*Jannah*) will be those who praised Allāh during times of prosperity and adversity.

Sayyidina Abdullāh bin Umar رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Praising Allāh is actually showing gratitude to Him. The person who does not praise Allāh has not been grateful to Him." [Both narrations are from Bayhaqi]

Sayyidina Abu Hurayra رضي الله عنه has narrated that the Holy Prophet صلى الله عليه وسلم said, "For me to recite '*Subhā Nallāh Wal Hamdulillāh Wa Lā Ilāha Illallāhu Allāhu Akbar*' is more beloved than everything on which the sun shines." [Muslimi]

## سورة الكهف

Makkan	Surah Kahf	Verses 110
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَمْ عِوَجًا ﴿١﴾ قِيمًا يُنْذِرَ بِأَسَافٍ شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾ مَّكَثِينَ فِيهِ أَبَدًا ﴿٣﴾ وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

In the name of Allāh, The Beneficent, The Most Merciful.

- (1) All praise be to Allāh, Who has revealed the Book to His slave and has not placed any crookedness in it. (2) He has made the Book upright so as to warn of a severe punishment and to convey glad tidings to the believers who do good works that they shall have a splendid reward... (3)..... in which they will abide forever. (4) And so that it may warn those who say that Allāh has taken a child. (5) Neither they, nor their forefathers have any knowledge. Grave is the statement that emerges from their mouths. They speak only lies.

Surah Kahf comprises of 120 verses, all of which were revealed in Makkah, except verse 28. Some commentators say that even the last few verses (from verse 107 to the end) were revealed in Madinah.

The Surah derives its name from the incident of the people of the "Kahf" (cave), whose story is narrated in the Surah. The Surah also contains the story of Sayyidina Mūsā عليه السلام with Sayyidina Khidr عليه السلام and the story of Dhul Qarnain رحمه الله عليه, whose travels to the east and west led him to imprison the barbaric Gog Magog (Yājūj Mājūj) tribe behind a wall.

### CIRCUMSTANCES OF REVELATION

Commentators mention that the Jews told the polytheists to pose three questions to the Holy Prophet صلى الله عليه وسلم. The first concerned the reality of the

soul, the second concerned the story of the people of the cave and the third was about the story of Dhul Qarnain. The reply to the first question was discussed in Surah Bani Isra'īl [Surah 17, verse 85] and the second two appear in Surah Kahf. By posing these questions they wished to assess the truth about the Prophethood of the Holy Prophet صلى الله عليه وسلم. However, when the replies were favourably received, neither the Jews nor the polytheists accepted Islām.

## THE VIRTUE OF RECITING SURAH KAHF

Sayyidina Abu Darda رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the person who learns the first ten verses of Surah Kahf will be saved from the evil of Dajjāl. [Muslim v. 1 p.271]

According to another narration the Holy Prophet صلى الله عليه وسلم said, "Whoever of you encounter Dajjāl should recite the first ten verses of Surah Kahf before him and he will be saved from him." [Muslim v. 1 p.401]

Another narration on page 271 of Muslim reports that the last ten verses of this Surah will secure protection against Dajjāl. According to Imām Nawawī رحمه الله، the last ten verses begin from verse 102 until the end of the Surah.

Sayyidina Abu Saïd رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the person who recites Surah Kahf on a Friday will have a celestial light until the following Friday. This hadith means that his heart will be illuminated for the entire week. According to others, his grave will be illuminated for a week thereafter so that it will be bright for him if he enters it within the week.

Ibn Kathīr رحمه الله has reported a hadith from Bayhaqi stating that the person who recites Surah Kahf as it was revealed shall have light on the Day of Judgement. He has also reported from the book "Kitābul Mukhtāra" by Diyā'ud Dīn Maqdasi رحمه الله that the person who recites Surah Kahf on a Friday will be saved from all problems for the following eight days. If Dajjāl has to appear within this period, he will be safe from him as well.

This Surah, like Surah Fātiha (1), Surah Ān'ām (6), Surah Saba (34) and Surah Fātir (35), begins with the words "All praise be to Allāh." By prompting the polytheists to ask these questions, the Jews intended to disprove that the Holy Prophet صلى الله عليه وسلم was a Prophet. In this way they would also be falsifying the Qur'ān. It is for this reason that Allāh commenced the Surah with the verse, "All praise be to Allāh, Who has revealed the Book to His slave and has not placed any crookedness therein."

This means that there are neither iniquities nor muddling of words in the Qur'ān. There is also no shortage of eloquence in it, nor any discrepancies.

Of the four places in the Qur'ān where it is necessary to pause during recitation, one is after the word "Iwajā" (translated as "crookedness"). The Imām of Qirā'ah, Imām Hafs رحمه الله was once passing by a villager who recited the verse in the following manner: "All praise be to Allāh, Who has revealed the Book to His slave and has not placed any crookedness or uprightness in it." He told the person, "How can an upright thing have crookedness?" He then advised the person to pause after the word "Iwajā" so that the recitation does not carry the above obscure meaning.

"He has made the Book upright..." i.e. it is absolutely accurate in every way. Certain commentators have interpreted the verse to mean that the Qur'ān does not contain any confusion and bungling of words or meaning. Others have interpreted the verse to mean that the Qur'ān is not immoderately excessive, nor deficient in any way. According to Farra رحمه الله عليه, it means that the Qur'ān confirms all the previous scriptures. Abu Muslim رحمه الله عليه interprets the verse to mean that the Qur'ān undertakes to see to the welfare of man and guides him towards all aspects that will correct and improve his existence.

Thereafter Allāh says that the Qur'ān has been revealed "so as to warn of a severe punishment and to convey glad tidings to the believers who do good works that they shall have a splendid reward. Therein they will abide forever."

The Qur'ān was also revealed specifically "so that it may warn those who say that Allāh has taken a child." The polytheists said that the angels were Allāh's daughters. The Jews said that Sayyidina Uzair عليه السلام was Allāh's son and the Christians said that Sayyidina Isā عليه السلام was His son. The Qur'ān serves to admonish these people.

With regard to these people Allāh says, "Neither they, nor their forefathers have any knowledge." They were unaware of the truth and merely spoke on the basis of conjecture and misguided speculation.

"Grave is the statement that emerges from their mouths. They speak only lies." Their beliefs are sheer slander and can never be warranted.

Allāh says in Surah Maryam, "They say, 'Ar Rahmān has taken a child.' You have certainly said a grave thing. The heavens may split asunder because of it, the earth may be cleaved open and the mountains may crash to smithereens. All this because they ascribed children to Ar Rahmān. It is not befitting of Ar Rahmān to take children. Everything within the heavens and the earth shall come to Ar Rahmān as slaves." [Surah 19, verse 88-93]

فَلَعَلَّكَ بَنِيعٌ نَّفْسَكَ عَلَىٰ ءَاثَرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

(6) It should not be that you destroy yourself after them in grief because they do not believe in this subject. (7) Verily We have placed everything on earth as an adornment so as to test which of them will carry out the best actions. (8) We shall certainly turn everything on earth into an open plain.

### ALLĀH CONSOLES THE HOLY PROPHET صلى الله عليه وسلم

Despite the various miracles and replies to their innumerable questions, the Jews and the polytheists still adamantly refused to accept. Their disbelief greatly grieved the Holy Prophet صلى الله عليه وسلم. Allāh knew that even after listening to the account of the people of Kahf, they would still not believe. Therefore, before

revealing the story of the people of Kaḥf, Allāh first consoles the Holy Prophet صلى الله عليه وسلم by saying, "It should not be that you destroy yourself after them in grief because they do not believe in this subject." The task of the Holy Prophet صلى الله عليه وسلم was only to convey the message, not to force people to believe.

"Verily We have placed everything on earth as an adornment so as to test which of them will carry out the best actions." If the world presented no attraction for people, there would not have been any test for them. However, in the engrossment with this world people forget Allāh and they refuse to hearken to the Prophets عليهم السلام because they fear a loss to their worldly possessions and status.

In their involvement with the world, people fail to realise that the pleasures of this world are only temporary and will disappear one day, like flourishing crops that are bound to wilt away in time. Therefore Allāh reminds man, "We shall certainly turn everything on earth into an open plain."

Allāh says in Surah Tāḥā, "They ask you about the mountains. Say, 'My Lord shall completely remove them [on the Day of judgment (Qiyāmah)], leaving the earth as a barren plain on which you will not see any protrusions, nor any depressions.'" [Surah 20, verses 105-107]

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى  
الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا إِنَّا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾  
فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ  
أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾

(9) Did you think that the people of the cave and the Raqīm were wonders from Our signs? (10) When the youths took refuge in the cave saying, "O our Lord! Bestow on us mercy especially from Yourself and facilitate a suitable solution for us to our plight." (11) So We cast a veil upon their ears for many years in the cave. (12) Thereafter We raised them so that We may know which of the two groups will be able to specify correctly for how long they had remained (in the cave).

## WHO WERE "THE PEOPLE OF THE KAHF AND THE RAQĪM"?

The verse refers to a few youths who hid in a cave to escape the persecution of the disbelievers (*kuffār*) and their king. According to Sayyidina Anas رضى الله عنه and Sayyidina Sha'bi رضى الله عنه, "Raqīm" was the name of their dog, while Sayyidina Saīd bin Jubair رضى الله عنه says that "Raqīm" was the stone tablet on which the incident of these people was engraved. This was hung at the mouth of their cave.

According to one narration of Sayyidina Abdullāh bin Abbās رضى الله عنه, the "Raqīm" was a book containing some facts about the Sharī'ah of Sayyidina Isā عليه السلام. Sayyidina Abdullāh bin Abbās رضى الله عنه has also mentioned that this was the name of a valley between Īla and Palestine in which the cave is situated.



Once, when Sayyidina Abdullah bin Abbās رضى الله عنه was asked about the "Raqīm," he said that he was not certain. Thereafter he said that he had heard from Sayyidina Ka'b Aḥbār رحمه الله عليه [a former Jewish Rabbi (Lord)! who accepted Islām during the time of the Sahābah رضى الله عنهم] that this was the name of the town from which the people of the cave came.

The author of "Ruhul Ma'āni" (v. 15 p.409) writes that all these narrations confirm that the "people of the cave" and the people of the "Raqīm" refer the same group. Although certain commentators have stated that these were two different groups, there are no Ahadith to substantiate their claim. Allāh knows best.

## THE ERA OF THE PEOPLE OF THE CAVE

Allāma Ibn Kathīr رحمه الله عليه has written in "Al Bidāya wan Nihāyah" (v. 2 p. 114) that these people were the children of kings and lived during the period of a king called Digyanūs. They once happened to join the masses during a celebration and noticed that the people prostrated to idols and revered them deeply. Allāh opened their hearts and guided them to realise that this practice was incorrect. They then decided to leave the people because they would not be allowed to adhere to their belief in oneness of Allāh (Tauḥīd). They sought refuge in a cave with a dog who guarded the entrance.

Allāh firstly dispels the surprise of the Holy Prophet صلى الله عليه وسلم by saying, "Did you think that the people of the cave and the Raqīm were wonders from Our signs?" This is hardly as astonishing as the other greater signs of Allāh, like the creation of the heavens, the earth and the multitude of other things that Allāh created from nothing. The only thing that happened with the people of the cave was that they were put to sleep for an extensive period without their bodies decaying. The disbelievers (kuffār) were astonished with this incident, yet they failed to perceive the wondrous nature of Allāh's other creation.

## THEY ENTER THE CAVE

Allāh says that the time should be brought to mind "When the youths took refuge in the cave saying, "O our Lord! Bestow on us mercy especially from Yourself and facilitate a suitable solution for us to our plight." Allāh is Capable of protecting people wherever on earth they may, in a crowd, alone, on a mountain, at sea, in a cave, etc. The youths made this du'ā because they were apprehensive of the persecution of the disbelievers (kuffār) who dominated the area.

In reply to their supplication (du'ā), Allāh says, "So We cast a veil upon their ears for many years in the cave." Allāh caused them to sleep soundly in the cave for a long time. When they awoke they began to question each other about the period that they spent asleep in the cave. Allāh says, "Thereafter We raised them so that We may know which of the two groups will be able to specify correctly for how long they had remained (in the cave)."

Commentators mention that the first group refers to those of them who questioned the time they spent in the cave. The second group was those who did not delve into the matter and said, "Your Lord knows best how long you stayed."

Sayyidina Abdullah bin Abbās رضى الله عنه has mentioned that the one group

was the people of the cave and the other group was that of the kings who successively ascended to the throne during the period that the youths slept. [*"Ruhul Ma'ani" v. 15 p.212*]

Although sleeping is related to the shutting of the eyes, Allāh speaks of their ears being veiled so as to denote that their sleep was so deep that they could not even hear anything.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾  
وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوا مِنْ دُونِهِ  
إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾ هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ  
عَلَيْهِمْ يَسْطَلُونَ بَيْنَ قَمَرٍ أَظْلَمٍ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾ وَإِذْ أَعْرَضْتَهُمْ  
وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْأَىٰ إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ  
مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

(13) We narrate to you their story in perfect truth. They were a few youths who believed in their Lord and We increased them in guidance. (14) We consolidated their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. We will never accept another as deity besides Him, for then we will have definitely uttered sheer transgression. (15) "These are our people who have taken others as gods besides Him. Why do they not present a clear proof for it? Who can be more unjust than he who invents a lie against Allāh?" (16) "When you have separated yourselves from them and the gods that they worship besides Allāh, then seek refuge in the cave. Then your Lord shall shower His mercy upon you and make your objectives easy to reach."

## THE DETAILED ACCOUNT OF THE PEOPLE OF THE CAVE

The people during the period of the "Ashābul Kahf" (people of the cave) were all polytheists and their king (Digyanūs) used to force people to worship idols. When the "As'hābul Kahf" noticed their people worshipping idols during their celebrations, they disapproved of these practices and left. Although they were all strangers to each other and were observing the scene separately, Allāh made all of them gather at a certain point.

As they were all unaware of each other's beliefs, they were apprehensive to say anything. However, one of them said that each one should express why he had left the people. Someone got up and said that he found the actions of the people despicable. He said that he was disgusted at how they worshipped idols when Allāh, the Lord of the heavens and the earth was the Only One worthy of worship. Eventually all of them said the same thing and they forged a true bond of brotherhood.

They then built their own premises to worship Allāh. When the people

reported the incident to the king, he summoned them and asked them what their beliefs were. Allāh strengthened their hearts and they expressed their belief in oneness of Allāh (*Tauhid*) without fear. They also invited the king to conform to their beliefs. Allāh says, "We consolidated their hearts when they stood up and said (to the king), 'Our Lord is the Lord of the heavens and the earth. We will never accept another as deity besides Him, for then we will have definitely uttered sheer transgression.'"

However, the king refused to accept what they said and had them stripped of their fine clothes. He then allowed them grace to reconsider their stand and warned them of the severe consequences should they not change their beliefs.

## THEY ESCAPE FROM THE KING AND THEIR PEOPLE

Among themselves they discussed, "These are our people who have taken others as gods besides Him. Why do they not present a clear proof for it?" They realised that there can never be any reason for polytheism (*shirk*) and said, "Who can be more unjust than he who invents a lie against Allāh?"

They then resolved to leave the town and to take refuge in a cave. So they told each other, "When you have separated yourselves from them and the gods that they worship besides Allāh, then seek refuge in the cave."

They required provisions for their stay in the cave and pinned their trust in Allāh saying, "Then your Lord shall shower His mercy upon you and make your objectives easy to reach." With this conviction they proceeded to the cave.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَّوُّرَ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ  
ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ  
وَمَنْ يَضِلَّ فَلَنْ يُجِدَ لَهُ وِلِيًّا مُرْسِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ آيَافًا طَائِفًا وَهُمْ رُقُودٌ وَنُقِلَبُهُمْ  
ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ  
لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا ﴿١٨﴾

(17) You will see that, when the sun rises, it would pass by their cave on the right and, when it would set, it would pass by on the left, while they were in a spacious portion of the cave. These are from Allāh's signs. The person whom Allāh guides is rightly guided. As for him whom Allāh sends astray, you shall not find for him any guiding friend. (18) You would have deemed them to be awake though they were asleep. And We used to turn them over on their right and left sides, while their dog stretched out his paws at the threshold. If you were to observe them closely, you would surely have turned away and fled from them, and you would have been filled with awe.

## A DESCRIPTION OF THE CAVE

These verses describe that the youths slept in a spacious part of the cave and

were not disturbed by the sun. Allāh caused the cave to be positioned in such manner that the rays of the sun never entered the cave. Allāh says, "You will see that, when the sun rises, it would pass by their cave on the right and, when it would set, it would pass by on the left, while they were in a spacious portion of the cave."

"These are from Allāh's signs." They relied on Allāh to protect them and care for them, so He made their task comfortable and easy. Their gazes were not on the visible means at their disposal, but on Allāh's treasures. Therefore Allāh ensured their well being.

"The person whom Allāh guides is rightly guided (like the people of the cave). As for him whom Allāh sends astray (like the Jews of Madinah and the Polytheists of Makkah), you shall not find for him any guiding friend."

"You would have deemed them to be awake though they were asleep." Some commentators say that they slept with their eyes open, while others are of the opinion that there were no signs of sleep on their bodies. Their bodies did not appear relaxed like those of sleeping people.

"And We used to turn them over on their right and left sides..." Because they were asleep for such a long period, Allāh ensured that the earth does not decompose their bodies and so Allāh turned them from side to side as they slept.

"Ma'ālimut Tanzīl" (v. 2 p.154) reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that they were turned over once a year, while Sayyidina Abu Hurayra رضى الله عنه says that they were turned over twice a year. However, these reports are based on narrations from the Bani Isra'īl, since no hadith has been reported from the Holy Prophet صلى الله عليه وسلم concerning this.

"... while their dog stretched out his paws at the threshold." According to certain narrations, the dog joined them as they proceeded to the cave. Others mention that the dog belonged to the king's cook, who was also one of them. Some say that it was the hunting dog belonging to one of them.

Many opinions have been cited in the books of exegesis (*tafsīr*) with regard to the colour of the dog, but none of these are substantiated and it is not even necessary to know about it.

The Arabic word "wasīd" (translated above as "threshold") has also been translated as "door," "sand" and "courtyard." [Ibn Kathīr v. 3 p.76 and "Ma'ālimut Tanzīl" v. 3 p.154]

"If you were to observe them closely, you would surely have turned away and fled from them, and you would have been filled with awe." Some commentators have mentioned that the cave was a frightening place, while others say that one would have been afraid because the youths slept with their eyes open and their hair and nails were extremely long.

Allāh protected them by not allowing the sun to fall on them, by turning their bodies from side to side, by placing the dog on guard and by causing them to appear gruesome so that no person will have the courage to accost them.

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا  
 أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ  
 إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا  
 يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ  
 فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾

(19) In this manner We raised them so that they could ask each other. One of them said, "How long have you remained?" They replied, "We remained here for a day or a part of a day." Others said, "Your Lord knows best how long you tarried. Dispatch someone to the town with this silver. Let him then see which food is purest so that he can bring you some provisions from there. However, he should be subtle in his approach and never inform anyone about you. (20) Surely, if they become aware of your presence, they will certainly stone you or return you to their religion (D'in), after which you shall never again be successful.

### THE PEOPLE OF THE CAVE AWAKEN, TRY TO ESTABLISH HOW LONG THEY SLEPT AND THEY SEND SOMEONE TO BRING FOOD FOR THEM FROM THE CITY

After their long sleep, Allāh caused them to rouse. As they did so, "One of them said, 'How long have you remained?' They replied, 'We remained here for a day or a part of a day.' They could not say with certainty how long they slept, but estimated the period. Commentators say that they slept during the morning and, when they awoke all the years later, it was evening. It therefore appeared to them that it was the evening of the same day on which they slept.

"Others said, 'Your Lord knows best how long you tarried.'" These people realised that they must have slept for a longer period, which could not be determined because of their uncertainty after awakening. Some commentators say that this realisation dawned on them when they noticed the extent to which their hair and nails had grown.

People normally grow very hungry after sleeping. Therefore, they said, "Dispatch someone to the town with this silver (coins). Let him then see which food is purest [Lawful (Halāl) and not slaughtered in the name of any idol] so that he can bring you some provisions from there. However, he should be subtle in his approach and never inform anyone about you." They thought that the same disbelievers (kuffār) dominance prevailed in the territory. Therefore, they said, "Surely, if they become aware of your presence, they will certainly stone you or return you to their religion (D'in), after which you shall never again be successful."

A question arises at this juncture. The question is that if any believer (Mu'min) is forced to claim disbelief (kufr), he is permitted to do so to preserve his life. In this case he will not be accountable in the Hereafter. This being the

case, why did the people of the cave then say that if they are forced back to disbelief (*kufr*) they "shall never again be successful?"

In my humble opinion, these people did not know about this because they had not learned from a Prophets عليهم السلام or any other man of knowledge. This is similar to the case of Sayyidina Hanzalah رضى الله عنه when he came to the Holy Prophet صلى الله عليه وسلم saying, "Hanzalah has become a Munāfiq (hypocrite)!" When the Holy Prophet صلى الله عليه وسلم asked him the reason for this statement, he said that when he was in the company of the Holy Prophet صلى الله عليه وسلم and heard of Heaven (*Jannah*) and Hell, these actually seemed to appear before them. However, he said, when he left the noble presence of the Holy Prophet صلى الله عليه وسلم and engaged in play and frolic with their families and children, he seemed to forget Prophetic words.

The Holy Prophet صلى الله عليه وسلم told him, "By the Being in Whose control my life is! If you could perpetually maintain the frame of mind you have when you are with me, the angels would shake your hands while you are in your beds and while you walk. But, O Hanzalah, this is rare (i.e. the condition in which you are when in my company)." Just as Sayyidina Hanzalah رضى الله عنه thought that he had turned hypocrite (*munāfiq*), the people of the cave thought that they would become disbelievers (*kuffār*) if they spoke words of infidelity (*kufr*) under duress.

Certain commentators have mentioned that they referred to total success i.e. although it will be permissible under such extenuating circumstances to utter words of disbelief (*kufr*), but the best would be to refuse and face the consequences. They therefore felt that they would be deprived of practising this better option.

However, when the person (by the name of Tamlikha) bought some food, he paid with the old coins that he had with him. Seeing these extremely old coins, the merchant from whom he bought was taken aback, and the story spread in the city. The city was by then dominated by believers and even the king was a believer (*Mu'min*). When the king received news about this stranger, he rode back with the people to the cave.

According to one narration, when Tamlikha informed the others that the city was populated by believers (*Mu'minīn*) and that the king had arrived to meet them, they were exuberant and emerged to meet him. He honoured them and they were pleased to meet him. According to another narration, they died upon receiving this news. Both these narrations are Isra'iliyāt (from the Bani Isra'il). [Qurtubi v. 10 p.389]

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّهُ وَعْدُ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

(21) In this manner We disclosed them so that the people might know that Allāh's promise is true and that there is no doubt about the coming of judgment day (*Qiyāmah*). The people disputed about them and said, "Build a structure

over them. Their Lord knows them best." Those who proved dominant in their affairs said, "We shall definitely build a Masjid over them."

## THE PEOPLE DECIDE TO CONSTRUCT A MASJID AT THE SITE OF THE CAVE

Allāma Qurtubi رحمه الله عليه writes that after many generations, a believer (Mu'min) king ascended to the throne. He accepted the belief in resurrection, but there were people in his kingdom who believed that only souls will be resurrected, not physical bodies. They said this because they felt that bodies will be decomposed by the earth.

The king was perturbed by this difference of opinion and, putting on clothing of coarse cloth, he sat in the sand and prayed to Allāh to reveal some sign by which people can be convinced that it was not at all impossible for people to be resurrected with body and soul. Allāh accepted his supplication (du'ā) by rousing the people of the cave in his period. He realised that they were the same people who went into hiding from the time of the tyrant Dīg'yānūs and he was now able to convince the masses that people can be physically resurrected after hundreds of years.

With reference to this Allāh says, *"In this manner We disclosed them so that the people might know that Allāh's promise is true and that there is no doubt about the coming of judgment day (Qiyāmah)."* After the people witnessed them, the people of the cave passed away in the cave, according to the wording of the Qur'ān.

*"The people disputed about them and said, 'Build a structure over them. Their Lord knows them best.' Those who proved dominant in their affairs said, 'We shall definitely build a Masjid over them.'"* This verse seems to indicate that the dispute arose at the cave when they died.

"Ruhul Ma'āni" (v. 15 p.234) reports that the king saw that the faces of people of the cave were still resplendent and that their clothing was still intact. They related their story to him and, as they were discussing, they told him, "We hand you over in trust to Allāh. May the peace and blessings of Allāh be on you. May Allāh, the Most Exalted protect you and your kingdom. We seek refuge on your behalf with Allāh from the evils of man and Jinn." They then returned to their positions in the cave and passed away. The king buried them and constructed a mosque (Masjid) at the entrance of the cave.

"Ruhul Ma'āni" has also reported that when the person who was charged with buying food was brought to the king, the king asked him who he was. He replied that he was from the same city and that he had left it only the day before. He showed them where he lived and even mentioned the names of some people whom those present did not recognise.

However, the king recalled that some youths had disappeared at one stage and that their names were recorded on a tablet that was kept in the state treasury. When he sent for the tablet, it revealed that these were the same persons. The king then went to the cave with a few people. As the person informed his companions of the situation, Allāh caused them all to pass away and the king and his men were unable to enter the cave when Allāh cast a veil upon their eyes.

It was then that "the people disputed with regard to them and said, 'Build a structure over them. Their Lord knows them best.' Those who proved dominant in their affairs (viz. the king and his men) said, 'We shall definitely build a Masjid over them.'" This Masjid (mosque) was built at the mouth of the cave and not over the graves. The graves were also not the Qibla of the Masjid. Therefore, none may raise the objection that a Masjid should not be built upon graves.

With regard to the phrase "Their Lord knows them best" the author of "Ruhul Ma'āni" writes that this was in reply to another debate that ensued with regard to the details of the people of the cave. The people argued with regard to their ancestry, their history and with regard to the period that they spent in the cave.

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ  
وَيَقُولُونَ سَبْعَةٌ وَثَامُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا  
تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

(22) Some people said, "They were three, their dog being the fourth." Others said, "They were five, their dog being the sixth." They are merely guessing. Others say, "They were seven and their dog was the eighth." Say, "My Lord knows best what their number was and only a few people know them. So do not delve into debate regarding them, except for superficial discussion. And do not even ask anyone about them."

## THE DISPUTE REGARDING THE NUMBER OF PEOPLE IN THE CAVE AND THE SOLUTION

The above verse cites three opinions with regard to the number of people who were in the cave. The first says that "They were three, their dog being the fourth". The second states that "They were five, their dog being the sixth." The third says that "They were seven and their dog was the eighth."

"Ruhul Ma'āni" (v. 15 p.480) says that these three opinions arose during the time of the Holy Prophet صلى الله عليه وسلم. The first was held by the Jews, the second by the Christians of Najrān who came to Madinah. With them was the leader of the Nāstūriya sect of Christians by the name of Āqib. The third opinion was that of some Muslims.

After mentioning the first two opinions, Allāh says, "They are merely guessing." After mentioning the third opinion Allāh says, "Say, 'My Lord knows best what their number was and only a few people know them.'" Commentators deduce from this that the third opinion is the correct one.

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that he is of those few who know the correct number. He then said that they were seven and their dog was the eighth. This is the view of Muslims in general. Sayyidina Abdullāh bin Abbās رضى الله عنه has enumerated their names as Makaslimina, Yamlikha, Martūs, Thayunus, Dardanūs, Kafashaytitūs and Mantaanwasīs, and their dog



was named Qitmīr.

Sayyidina Abdullāh bin Abbās رضي الله عنه has most probably heard the names from someone of the people of book (*Ahlul Kitāb*). The correct pronunciation of these names is not known.

“So do not delve into debate regarding them, except for superficial discussion.” One should narrate only what the Qur’ān says and not delve further into the subject. Allāh also instructs, “And do not even ask anyone about them.” Whoever will be asked will report only such things that have no concrete basis.

وَلَا نَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَّبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشْدًا ﴿٢٤﴾

(23) Never say with regard to anything, “I will certainly do so tomorrow. (24) Unless you add, “By Allāh’s will.” Remember your Lord when you forget and say, “I have the hope that my Lord will guide me to what is closer thereto in direction.”

## REPROACH FOR NOT ADDING “INSHA ALLĀH” WHEN MAKING A PROMISE

Ibn Kathir reports that the Quraysh sent Nadhr bin Hārith and Uqba bin Abi Mu’it to Madinah [before the migration (*Hijrah*)] to ask the Jews about the description of the final Prophet صلى الله عليه وسلم. The Jews told them to pose three questions to the Holy Prophet صلى الله عليه وسلم. If he answered these, then he was a true Prophet.

The first question was that they should ask him to relate the story about some youths who had left their homes in the past. The second question was that they should ask him about the person who extensively travelled to the east and the west. The third was about the reality of the soul.

When they returned from Madinah, they told the Quraysh that they now had a decisive way of ascertaining the truth about the Holy Prophet صلى الله عليه وسلم. When they posed the questions to the Holy Prophet صلى الله عليه وسلم, he told them that he would give them a reply the following day. However, he omitted to add “*Insha Allāh*” (“If Allāh wills”).

As a result of this, no revelation came to the Holy Prophet صلى الله عليه وسلم for fifteen days and the Polytheists began to taunt him. This caused him much grief, but on the 15th day, Jibr’il عليه السلام appeared with Surah Kahf, in which Allāh chides the Holy Prophet صلى الله عليه وسلم for not adding “*Insha Allāh*” to his promise. The reply to them questions came in this Surah and the third was answered in Surah Bani Isra’īl.

People of high rank are rebuked even for things that seem minor. Being the best of creation, The Holy Prophet صلى الله عليه وسلم was chided by Allāh even for omitting a non-obligatory act. A person can never be certain of the duration of his life and can die before he can fulfil his promises. Even if he lives, he still

cannot be certain whether he will be able to conclude the intended act. He should therefore add "Insha Allāh" to every promise. "Insha Allāh" should not be added because a person intends to breach the promise.

Thereafter Allāh says, "Remember your Lord when you forget..." It has been reported from certain commentators, including Sayyidina Abdullāh bin Abbās رضي الله عنه, that a person may add "Insha Allāh" to his promise if he forgets, even though this may be after some time. The addition of "Insha Allāh" will then be considered to be part of the promise. Although this interpretation seems to correlate with the context, yet this verse alone is insufficient to pass a ruling in this regard because it does not clearly state this. Imām Abu Hanifa رحمه الله عليه has mentioned that the late addition of "Insha Allāh" will serve only to increase blessings and amend the omission. However, it will not annul a vow or a promise to free a slave. It will annul these things only if it is added immediately after speaking the sentence. Many other Imāms agree with the view of Imām Abu Hanifa رحمه الله عليه and this view is substantiated by many other sources.

According to this view, the above verse will mean that Allāh should be immediately brought to mind when a person errs and forgets Him. This is similar to the night of Ta'ris when the Holy Prophet صلى الله عليه وسلم and the Sahābah رضي الله عنهم slept through the Fajr Salāh. On that occasion he told them, "When any of you forget a Salāh or sleeps through it, then he should perform it as soon and he remembers because Allāh says, "Establish Salāh for My remembrance."

".....and say, 'I have the hope that my Lord will guide me to what is closer thereto in direction.'" i.e. my Lord will guide me to display to you things that are even more convincing of my Prophethood than the story of the people of the cave. The Holy Prophet صلى الله عليه وسلم was therefore able to tell people of stories that predated the people of the cave. These were such that none could have known without divine revelation.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا  
لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصَرَ بِهِ، وَأَسْمِعُ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا  
يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

(25) They remained in their cave for three hundred years, adding another nine to it. (26) Say, "Allāh knows best how long they stayed. He has knowledge of the unseen things within the heavens and the earth. How well does He see and hear! They have no helper besides Him, and none can be partner in His law."

## HOW LONG DID THE YOUTHS REMAIN IN THE CAVE?

"They remained in their cave for three hundred years, adding another nine to it. Say, 'Allāh know best how long they stayed. He has knowledge of the unseen things within the heavens and the earth.'" Since the cave and the people in it were all on earth, Allāh has the most complete knowledge about them.

In emphasis Allāh adds, "How well does He see and hear!" None is more capable of hearing and seeing than He is. The translation of the above phrase

cannot truly be expressed in any language besides Arabic.

*"They have no helper besides Him, and none can be partner in His law."* Allāh decrees as He pleases and His decree is binding on all.

**Note 1:** It is apparent from the above verse that the youths remained in the cave for 309 years. This is the accepted belief of the commentators. However, it has been reported from Sayyidina Abdullāh bin Abbās رضى الله عنه that this is the statement of the people of book (*Ahlul Kitāb*), and that Allāh wishes to refute this statement of theirs when he says, *"Say, 'Allāh know best how long they stayed."*

However, the authenticity of this report from Sayyidina Abdullāh bin Abbās رضى الله عنه has not been established and it is not necessary that anyone be refuted by the sentence, *"Say, 'Allāh know best how long they stayed."*

**Note 2:** Some commentators have mentioned that the phrase *"three hundred years, adding another nine to it"* does not mean 309 years. They say that the true period was 300 years according to the solar calendar and 309 according to the lunar calendar. They say that Allāh phrased the verse in this manner to indicate the period according to the two calendars. However, the author of *"Ruhul Ma'āni"* has refuted this opinion because he says that 300 solar years would add up to exactly 309 years, 73 days, 9 hours and 48 minutes. And Allāh knows best.

وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ  
مُلْتَحَدًا ﴿٢٧﴾ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشيِّ يُرِيدُونَ  
وَجَهَنَّمَ وَلَا تَغْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ  
ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

(27) Recite what has been revealed to you from the Book of your Lord. There is none who can alter His words and you will certainly not find another place of refuge besides with Him. (28) Restrain yourself with those who, seeking His pleasure, call to their Lord morning and evening. And do not shift your attention from them with the intent of acquiring the adornment of this worldly life. Do not obey him whose heart We have made heedless of Our remembrance, who pursues his passions and whose affair is transgressing.

**THE HOLY PROPHET صلى الله عليه وسلم IS COMMANDED TO RECITE ALLĀH'S BOOK AND TO REMAIN WITH THOSE WHO ARE ATTACHED TO ALLĀH**

*"Durrul Manthūr"* (v. 4 p.2 19) reports from Sayyidina Salmān Farsi رضى الله عنه that Uyayna bin Badr and Aqra bin Hābis (who were from those whom the Holy Prophet صلى الله عليه وسلم gratified for certain reasons) once came to the Holy

Prophet صلى الله عليه وسلم They told him that they would sit with him and converse only if he sat apart from the poor Sahābah رضى الله عنهم like Sayyidina Salmān رضى الله عنه, Sayyidina Bilāl رضى الله عنه, Sayyidina Abu Dharr رضى الله عنه, etc so that they do not have to smell the stench of their coarse clothing.

In response to this request Allāh revealed the verses *"Recite what has been revealed to you from the Book of your Lord ... (until the verse) ... We have prepared for the disbelievers..."*

Sayyidina Sahl bin Hunayf رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم was once in one of his rooms when Allāh revealed the verse *"Restrain yourself with those who, seeking His pleasure, call to their Lord morning and evening."* The Holy Prophet صلى الله عليه وسلم then went out to look for these people.

These were the poor Sahābah رضى الله عنهم whose hair was dishevelled, whose skin was parched and who had only one piece of cloth to clothe themselves with. Upon seeing them, The Holy Prophet صلى الله عليه وسلم sat with them and said, "All praise be to Allāh Who has created within my Ummah such people with whom I have been commanded to remain with."

Normally, the leaders of nations look down upon the poor pious people, not realising that the wealth and position that intoxicate them will soon disappear, whereas Belief (*Imān*) and good deeds last forever. It is extremely foolish to look down on those who are busy acquiring the things that are everlasting.

There were people who did not accept Islām fully during the time of the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم used to give them things to maintain their Belief (*Imān*). They were called the "Mu'allifatul Qulūb". The narration mentioned initially quoted the names of some of them who asked the Holy Prophet صلى الله عليه وسلم to sit apart from the poor Sahābah رضى الله عنهم.

Allāh did not allow the Holy Prophet صلى الله عليه وسلم to accede to their request, but revealed the verses, *"Recite what has been revealed to you from the Book of your Lord."* If their request entails ostracising the true believers (*Mu'minīn*), it will not be entertained. This is Allāh's decree and *"There is none who can alter His words and you will certainly not find another place of refuge besides with Him."*

*"Restrain yourself (remain) with those who, seeking His pleasure, call to their Lord morning and evening. And do not shift your attention from them with the intent of acquiring the adornment of this worldly life."* This verse is filled with praise for the illustrious Sahābah رضى الله عنهم. Here Allāh addresses the thought that might have entered the mind of the Holy Prophet صلى الله عليه وسلم, that by acceding to the requests of these affluent people, Islām could be strengthened by them becoming Muslims. Allāh says that the adornment of Islām is not in worldly wealth but in Belief (*Imān*) and obedience to Allāh.

*"Do not obey him whose heart We have made heedless of Our remembrance, who pursues his passions and whose affair is transgressing."* This verse refers to the leaders of the Quraysh.

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا

أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ  
الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

(29) Speak the truth that comes from your Lord. Whomsoever is willing, should believe, and whoever is unwilling should remain as a disbeliever. We have surely prepared for the oppressors a Fire, the walls of which will encompass them. If they beseech help, they will be helped with water that is like the residue of burnt oil and will scorch their faces. A terrible drink indeed! Hell is the worst of resting places.

**THE TRUTH IS APPARENT SO THOSE WHO WISH TO BELIEVE SHOULD DO SO AND THOSE WHO DO NOT WISH TO BELIEVE NEED NOT DO SO THE DISBELIEVERS WILL BE DOOMED TO HELL**

The Prophets عليهم السلام and the divine scriptures have made the truth crystal clear. Therefore Allāh declares, "Speak the truth that comes from your Lord. Whomsoever is willing, should believe, and whoever is unwilling should remain as a disbeliever." Each party will receive their dues in the Hereafter.

No foolish person should think that this verse permits being a disbeliever (*kāfir*). The verse merely expresses the choice that is presented to every person. It is for this reason that the adjoining verses describe the plight of the disbelievers (*kuffār*) and the bliss to be enjoyed by the believers (*Mu'minīn*). In the same way, someone might say, "Go on. Do as you please. Soon you shall see what punishment you will receive!"

Allāh then continues to describe the plight of the disbelievers (*kuffār*). He says, "We have surely prepared for the oppressors a Fire, the walls of which will encompass them." They will be unable to escape from Hell. Besides the scorching of the fire, they will suffer the severest of thirst. Allāh says, "If they beseech help, they will be helped with water that is like the residue of burnt oil..." Despite the condition of the drink, they will be so thirsty that they will take it to their lips to drink. It will then "scorch their faces."

In addition to this drink, they will be fed with the Zaqqūm tree, which will be extremely unpalatable and stinking. This will be given to them with boiling water. Surah Sāffāt, Surah Wāq'ah and Surah Dukhān make mention of the Zaqqūm tree in Hell. A verse of Surah Muhammad says, "those who will abide forever in the Fire and are given boiling water to drink, which tears their innards to shreds?" Despite the heat of the boiling water, the people of Hell will drink it "like thirsty camels."

"A terrible drink indeed! Hell is the worst of resting places." Hell has been termed as a resting-place (although it can never be so) to admonish the disbelievers (*kuffār*) for choosing the life of this world and flouting Allāh's laws. They thought that they would be depriving themselves of rest and comfort in the world by accepting Islām. Therefore, they considered disbelief (*kufr*) as their ticket to rest and enjoyment. Allāh tells them here that this Hell was the resting-

place that their infidelity (*kufr*) eventually earned them, and it is indeed a terrible resting-place!

Sayyidina Abu Saïd Khudri رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that Hell has four walls, the length of each being the distance of a forty year's walk. [Tirmidhi]

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾  
 أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَىٰ مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ  
 ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمَ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

(30) As for those who believe and do good deeds, We shall certainly not put to waste the rewards of those whose actions are good. (31) For these people shall be eternal gardens beneath which rivers flow. There they will be adorned with golden bangles and will wear green garments of "Sundus" and "Istabraq" and they will recline on couches. A fine reward indeed, and the best of resting-places!

## THE REWARD OF THE BELIEVERS AND A DESCRIPTION OF THE CLOTHING AND JEWELLERY OF HEAVEN (JANNAH)

After describing the people of Hell, Allāh speaks about those who are believers (*Mu'minin*). Allāh says, "As for those who believe and do good deeds, We shall certainly not put to waste the rewards of those whose actions are good." These are the people whose deeds were sincerely for Allāh and according to the teachings of the Qur'ān and Ahadith.

"For these people shall be eternal gardens beneath which rivers flow. There they will be adorned with golden bangles and will wear green garments of 'Sundus' and 'Istabraq' and they will recline on couches." We cannot base our perception of the Hereafter upon our knowledge of this world. Although gold and jewellery are forbidden for men in this world, it will be permitted in the Hereafter. Then too, although one might think that bangles and other jewellery do not suit men, these will look beautiful in Heaven (*Jannah*). In fact, people in many parts of the world still dress their men in such items of finery, especially the royalty.

The clothing of Heaven (*Jannah*) will be green because green appeals to the eye. A verse of Surah Hajj states, "Their clothing therein [in Heaven (*Jannah*)] will be of silk." 'Sundus' and 'Istabraq' will be types of silk, the first being a thinner type than the second. Ibn Kathīr states that 'Istabraq' is that silk which has a shine and is used for underwear. It seems that 'Istabraq' will be worn as undergarments in Heaven (*Jannah*) and 'Sundus' will be worn over it.

Allāh concludes this discussion by stating that *Jannah* is "A fine reward indeed, and the best of resting places."

وَأَضْرَبَ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا  
 بَيْنَهُمَا زَرْعًا ﴿٣٢﴾ كِلْتَا الْجَنَّتَيْنِ ءَانَتْ أُكْلُهُمَا وَلَمْ تُطْلَمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا  
 ﴿٣٣﴾ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾  
 وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ  
 السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾ قَالَ لَهُ  
 صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا  
 ﴿٣٧﴾ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا  
 شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّي أَن  
 يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾  
 أَوْ يُصْبِحَ مَاءُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾ وَأُحِيطَ بِشَرِّهِ فَأَصْبَحَ يَقْلُبُ  
 كَفْتِهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾  
 وَلَمْ تَكُن لَّهُ فِتْنَةٌ يَصْرُوهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًّا ﴿٤٣﴾ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ  
 هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

- (32) Relate to them the analogy of two men We had granted one of them two vineyards surrounded by date palms and grown a plantation between the two.
- (33) Both orchards bore fruit and We did not withhold anything from them. We even caused a river to gush forth amidst the two. (34) He had an abundance of fruit. While speaking to his companion, he said, "I have more wealth than you and my people are dominant." (35) He entered his garden as an oppressor unto himself and said, "I do not suppose that this garden will ever be destroyed." (36) "And I do not suppose that judgment day (Qiyamah) will ever arrive. If I should ever be returned to my Lord I shall certainly find a better place of return." (37) As they spoke, his companion told him, "Do you disbelieve in Him Who has created you from sand, then from a drop and then perfected you as a man?" (38) "But He is my Lord and I shall not ascribe anyone as partner unto Him." (39) "When you enter your garden, why do you rather not say, 'Māshā Allāh La Quwwata illa billāh'? If you think that I have less wealth and children than you.... (40) ....then the time is close when My Lord shall grant me better than your garden and send to your garden a calamity from the sky, turning it into an open plain. (41) ...or it's water would sink into the depths of the earth, after which you will be unable to even look for it." (42) So his fruit were engulfed by a disaster and he began to wring his hands in lamentation of what he had invested in it. The vineyards had collapsed on their trellises and he said, "if only

I had not ascribed any partner to my Lord!" (43) He had no troops to assist him against Allāh, neither could he avenge himself. (44) At times like this, assistance is only from Allāh, the True Deity. He is the best for reward and the best in the end.

## THE ANALOGY OF TWO PERSONS, ONE BEING WEALTHY, WHILE THE OTHER WAS POOR

"Ma'ālimut Tanzil" (v. 3 p. 161) reports that the above incident occurred between two persons in Makkah. They both belonged to the Bani Makhzūm tribe. The Muslim was Sayyidah Abu Salamah رضى الله عنه [who was married to Sayyidah Umm Salamah رضى الله عنها before the Holy Prophet صلى الله عليه وسلم], and the infidel (kāfir) was Aswad bin Abdul Asad.

According to others, the two men belonged to the Bani Isra'īl and their example is quoted here as a lesson, the first person being a representation of Uyayna bin Hisn and his comrades, whole the believer (Mu'min) being the representation of Sayyidina Salmān Farsi رضى الله عنه and the other poor Sahābah رضى الله عنهم. (Uyayna and his party were the ones who requested the Holy Prophet صلى الله عليه وسلم to sit apart from the poor Sahābah رضى الله عنهم so that they could draw closer).

"Ruhul Ma'āni" reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that the two were the sons of a king from the Bani Isra'īl. The one spent his wealth in Allāh's path, while the other was a disbeliever (kāfir). Allāh says, "*We had granted one of them (the disbeliever (kāfir)) two vineyards surrounded by date palms (like a wall) and grown a plantation between the two. Both orchards bore fruit and We did not withhold anything from them. We even caused a river to gush forth amidst the two.*"

These orchards made him extremely wealthy. The other brother was poor, so the wealthy one "*While speaking to his companion (the poorer brother), he said, 'I have more wealth than you and my people are dominant.'*"

In addition to belittling his brother, "*He entered his garden as an oppressor unto himself (as a disbeliever (kāfir) and ungrateful for Allāh's bounties) and said, 'I do not suppose that this garden will ever be destroyed. And I do not suppose that judgment day (Qiyāmah) will ever arrive. If I should ever be returned to my Lord I shall certainly find a better place of return.'*"

The affluent disbelievers (kuffār) and the sinners think that they will find good fortune in the Hereafter as well because they deem themselves to be Allāh's favourites in this world. However, they are unaware of the procedure adopted by Allāh. When a person refuses to believe, Allāh grants him the things in this world despite his disbelief so that these can lead him further astray and make him more deserving of the punishment in store for him.

"As they spoke, his companion [the believer (Mu'min)] told him, '*Do you disbelieve in Him Who has created you from sand, then from a drop and then perfected you as a man?*'" In this manner he reproached him for his undue pride and haughtiness, impressing upon his mind that he is nothing in reality.

Allāh created Sayyidina Ādam عليه السلام from sand and all of mankind stemmed from him by way of the seeds of their fathers. Here, the believer



(Mu'min) brother also drew the attention of his brother to the fact that he should be thankful to Allāh for allowing him to be properly formed at birth because all children are not so fortunate. Thereafter, he expressed his belief by declaring, *"But He is my Lord and I shall not ascribe anyone as partner unto Him."*

Advising him further he said, *"When you enter your garden, why 'do you rather not say, 'Māshā Allāh La Quwwata illa billāh?"* (i.e. Only what Allāh wills shall happen and there is no might without Allāh's help). Only Allāh preserves things.

He continued to say, *"If you think that I have less wealth and children than you, then the time is close when My Lord shall grant me better than your garden (in the Hereafter or in both worlds) and send to your garden a calamity from the sky, turning it into an open plain, or its water would sink into the depths of the earth, after which you will be unable to even look for it."* He told him all of this in reply to his earlier statement that *"I do not suppose that this garden will ever be destroyed."*

The believer (Mu'min) brother wished to inform the other that Allāh is capable of destroying everything that he has in numerous ways that are beyond his control. Thereafter, he would have nothing to boast about.

However, his advice fell on deaf ears and the disbeliever (kāfir) was soon struck by an awful calamity.

Allāh says, *"So his fruit (his possessions) were engulfed by a disaster (a raging fire) and he began to wring his hands in lamentation of what he had invested in it. The vineyards had collapsed on their trellises..."* He began to mourn over the wealth that he had invested, thinking that if he had not invested so much, he would only have lost a bit of the orchards and not all his money as well. Then the advice of his brother made sense to him and he said, *"If only I had not ascribed any partner to my Lord!"*

Allāh then says, *"He had no troops to assist him against Allāh, neither could he avenge himself"*

Although two vineyards were mentioned initially, the later verses spoke of one only. It should be understood that the singular word used refers to both orchards and also includes the plantation enclosed within the orchards.

*"At times like this assistance is only from Allāh, the True Deity. He is the best for reward and the best in the end."* Whatever is spent in Allāh's path shall earn great rewards and the outcome will be best in the Hereafter, where the person will have no regrets. The rewards of the Hereafter are unlimited and unending.

Of course, the true believers (Mu'minīn) can also suffer calamities in this world, but these are not sent as punishment for them. They are a means of forgiving their sins and elevating their stages in the Hereafter. Sayyidina Abu Hurayra رضى الله عنه has narrated from the Holy Prophet صلى الله عليه وسلم that the believer (Mu'min) man and believer (Mu'min) woman will be afflicted by adversities in this world until they meet Allāh without a sin to their account. ["Mishkāt" p. 136]

**Note:** The previous ruku mentioned that the wealthy Quraysh leaders wanted to alienate the poor Sahābah رضى الله عنهم from the company of the Holy Prophet صلى الله عليه وسلم. Thereafter, mention was made of

Heaven (*Jannah*) and Hell, alluding to the fact that the poor Sahābah رضى الله عنهم would be exalted to the high ranks of Heaven (*Jannah*) because of their Belief (*Imān*) whereas the wealthy disbelievers (*kuffār*) would have to suffer in Hell. In the similitude of the two brothers, the same distinction is drawn between the believers (*Mu'minīn*) and the disbelievers (*kuffār*), even though the disbelievers (*kuffār*) may possess more worldly wealth. Therefore, none should look down with scorn at the poor believers (*Mu'minīn*) because they will enter Heaven (*Jannah*) and the proud and haughty people may lose all their wealth in this very world and will be absolutely bankrupt in the Hereafter.

وَأَصْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقَدِّرًا ﴿٤٥﴾  
 الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾ وَيَوْمَ نُسِيرُ  
 الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعَرَضُوا عَلَى رَبِّكَ  
 صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾  
 وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلِنَا مَا لِهَذَا  
 الْكِتَابِ لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا  
 يَظِلُّ رَبُّكَ أَحَدًا ﴿٤٩﴾

(45) Relate to them the similitude of this worldly life as the rain that We send from the sky, by which the plants of the earth flourish. Thereafter they become debris, to be carried by the winds. Allāh always has control over everything. (46) Wealth and sons are merely adornments of this worldly life. The lasting good deeds are best in the sight of your Lord in terms of reward and best in terms of expectations. (47) That day when We will cause the mountains to fly, when you will see the earth as an open plain and We shall resurrect them, not omitting any of them at all. (48) They will be presented before your Lord in rows. "We have certainly brought you as We have created you the first time. But you deemed that We would never fix an appointment for you." (49) The record of deeds shall be placed and you will see the sinners afraid of what is contained in them. They will say, "Woe be to us.' What is with this book that it does not leave anything small or large unrecorded?" They will find their deeds present and your Lord shall not oppress anyone.

### A SIMILITUDE OF THE TEMPORARY WORLD AND THE ANXIETY OF THE SINNERS ON THE DAY OF RESURRECTION (QIYĀMAH)

Explaining the reality of this world Allāh says, "Relate to them the similitude

*of this worldly life as the rain that We send from the sky, by which the plants of the earth flourish."* These plants and vegetation begin to grow extremely well and they begin to intertwine and merge into each other because of their abundance. People become excited and pleased with this. However, the time comes when these wilt away and dry up, *"Thereafter they become debris, to be carried by the winds."*

The life of this world is much the same. Initially everything seems to flourish. Then man becomes so engrossed in the pleasures of this world that he forgets Allāh and the Hereafter. Eventually the curtains close on him and he is left with nothing.

Sayyidina Abu Saïd رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, "This world is sweet and flourishing. However, Allāh has placed man as viceroy on earth and will observe how he behaves. Therefore, guard against the world (by not attaching oneself to it) and guard against women. The first dissension that arose among the Bani Isra'il was over women." [Muslim]

*"Allāh always has control over everything."* He will create when He pleases, will preserve when He wills and will destroy when He wills.

*"Wealth and sons are merely adornments of this worldly life. The lasting good deeds are best in the sight of your Lord in terms of reward and best in terms of expectations."* Therefore, the intelligent person will strive to gain what is eternal instead of the temporary commodities. Allāh says at the end of this Surah (verse 110), *"So whoever aspires for the meeting with his Lord should perform good deeds and not associate anyone as partner to the worship of his Lord."*

The adjective *"lasting"* alludes to the fact that only those deeds that last will be rewarded i.e. those deeds that are not destroyed by other evil deeds or by insincerity.

Thereafter Allāh describes the scene of judgment day (Qiyāmah). Allāh says, *"The day when We will cause the mountains to fly, when you will see the earth as an open plain..."*

Allāh says in Surah TāHā, *"They ask you about the mountains. Say, 'My Lord shall completely remove them [on the Day of judgment (Qiyāmah)] leaving the earth as a barren plain on which you will not see any protrusions, nor any depressions.'"* [Surah 20, verses 105-107]

On the Day of Judgement, even the sun, the moon and the stars will lose their glitter and the sky will be rent asunder. When the trumpet is blown, people will be raised from their graves. Allāh says, *"...and We shall resurrect them, not omitting any of them at all."*

Thereafter *"They will be presented before your Lord in rows. (They will be told,) 'We have certainly brought you as We have created you the first time.'"* They will appear before Allāh without any of their worldly wealth, not even their shoes and clothes. Surah Ān'ām states that Allāh will tell them, *"Undoubtedly you come to Us alone as We created you the first time and you have left behind what We had blessed you with."* [Surah 6, verse 94]

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم

عليه وسلم said, "You will be raised barefooted, naked and uncircumcised." Thereafter the Holy Prophet صلى الله عليه وسلم recited the verse, "As We initiated the first creation, We shall return it. This is a binding promise upon Us. We are undoubtedly the Ones Who can do."

Some commentators have interpreted the phrase "as We have created you the first time" to mean that Allāh will recreate people just as easily as He had done when they were sent to this world. Therefore none should think that judgment day (Qiyāmah) is an impossibility.

The disbelievers (kuffār) will also be told on the Day of Judgement, "But you deemed that We would never fix an appointment for you."

"The record of deeds shall be placed and you will see the sinners afraid of what is contained in them. They will say, 'Woe be to us! What is with this book that it does not leave anything small or large unrecorded?'" Although Allāh is able to punish people on the basis of His supreme knowledge, He will still present their record of deeds to them so that none may object. In addition to this, their limbs and other witnesses will be called to testify against them.

Those whose records will be given in their right hands will joyfully enter Heaven (Jannah). On the other hand, the person whose record will be unfavourable will say, "O dear! If only I had not been given my record and had not known my reckoning!" [Surah Hāqā (69), verses 25, 26]

"They will find their deeds present and your Lord shall not oppress anyone." Nothing will be omitted, neither will they be punished for something that they did not do. Of course, those sins that were forgiven will not appear since they had long vanished.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾ مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥١﴾ وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿٥٢﴾ وَرَأَى الْمَجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾

(50) When We told the angels, "Prostrate to Ādam," they all prostrated except for Devil (Iblīs). He was from the Jinn and disobeyed the command of his Lord. Do you take him and his progeny as friends besides Me, whereas they are your enemies. Evil indeed is the substitution of the oppressors. (51) I have not made them witness to the creation of the heavens and the earth, nor witness to their own creation. And I shall not take those as accomplices who lead others astray. (52) Remember the day when Allāh will say "Call those whom you ascribed as

partners to Myself." Then they will call them, but they will not respond and We shall place a barrier between them. (53) The criminals will see the Fire and will be certain that they will plunge into it. They will not find anyone to rescue them from it.

## SATAN (IBLĪS) REFUSES TO PROSTRATE TO SAYYIDINA ĀDAM عَلَيْهِ السَّلَام AND HIM AND HIS PROGENY ARE ENEMIES TO MAN

"When We told the angels, 'Prostrate to Ādam (in reverence, not worship),' they all prostrated except for Iblis. He was from the Jinn and disobeyed the command of his Lord. " The details of this epic were discussed in the verse 34 of Surah Baqarah, verses 11 and 12 of Surah A'rāf (Surah 7) and in verses 61 and 62 of Surah Bani Isra'īl (Surah 17). It was then that he vowed to mislead man. His progeny are also his accomplices in this sinister task.

Allāh says in surprise, "Do you take him and his progeny as friends (by obeying them) besides Me, whereas they are your enemies. Evil indeed is the substitution of the oppressors." Because of their ignorance, people foolishly chose to substitute the allegiance they owe to Allāh with allegiance to Satan (Shaytān).

Allāh says, "I have not made them witness to the creation of the heavens and the earth, nor witness to their own creation." Allāh says that He did not require the presence and assistance of Satan (Shaytān) and his progeny when He created the universe. They are unable to assist Him in any way because He does not need them. It is therefore foolish to take them as friends instead of Allāh.

Allāh says further, "And I shall not take those as accomplices who lead others astray." Allāh tells man here that he is foolish to ascribe idols and other beings as partner to Him, because He never took them as partners and friends.

Allāh says in Surah Saba [Surah 34, verse 22], "Say, 'Call those whom you worship besides Allāh. They have no control over an atom's weight in the heavens or in the earth. They do not even share any partnership in the two, and none of them are assistants to Allāh.'"

"Remember the day when Allāh will say, 'Call those whom you ascribed as partners to Myself' Then they will call them (for help), but they will not respond..." They will not be able to help themselves, let alone be of any help to others. Allāh adds by saying, "..... and We shall place a barrier between them." Thereafter they will not even be able to see and reach each other.

"The criminals will see the Fire and will be certain that they will plunge into it. They will not find anyone to rescue them from it." To their utter despair, their inevitable doom will not be averted from them.

**Note:** The Arabic word "mowbiqa" (translated above as "barrier") literally refers to a place of destruction. The verse will therefore mean that a place of destruction viz. Hell will be between them, since they will all be cast into it. "Ma'ālimut Tanzil" quotes from Sayyidina Abdullāh bin Abbās رضى الله عنه that "mowbiqa" is the name of one of the valleys of Hell. Sayyidina Ikrama رحمه الله says that it is a river of fire that flows along the edge of Hell. Therein are snakes that resemble black mules.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ  
 جَدَلًا ﴿٥٤﴾ وَمَا مَعَ النَّاسِ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ  
 تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ  
 وَمُنذِرِينَ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا  
 أُنذِرُوا هُزُوًا ﴿٥٦﴾ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ  
 إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ  
 فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا  
 لَعَجَلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلًا ﴿٥٨﴾ وَتِلْكَ  
 الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾

(54) We have undoubtedly expounded all types of subjects in the Qur'ān for people. Man has always been the worst disputant. (55) After the arrival of guidance the only thing that prevented people from believing and seeking forgiveness from their Lord was that the treatment of the previous people should come to them or that punishment should appear before them. (56) We sent the messengers only as bearers of glad tidings and warners. The disbelievers dispute using falsehood in order to eradicate the truth and they make a mockery of My verses and the warnings that have been given to them. (57) Who can be more unjust than he who has been advised with the verses of his Lord, but ignored them and forgot what he has sent forth? We have certainly placed a veil on their hearts lest they should understand it and placed a prop in their ears. In this condition even if you call them to guidance they shall never be guided aright. (58) Your Lord is the Most Forgiving, Full of mercy. If He were to take them to task for their deeds, He would have speedily afflicted them with punishment. However, they have been promised a term from which they will not find any sanctuary. (59) These are the towns that We have destroyed when they were oppressive, and We have stipulated a term for their destruction.

## MAN IS EXTREMELY CONTENTIOUS AND USES FALSEHOOD TO ARGUE AGAINST THE TRUTH

Describing the contentious nature of man Allāh says, "We have undoubtedly expounded all types of subjects in the Qur'ān for people. (However, despite all of this, man refuses to accept because) Man has always been the worst disputant."

Allāh says in Surah Yāsīn, "Has man not seen that We created him from a seed, after which he is suddenly an open adversary?" [Surah 36, verse 77]

Allāh says in Surah Zukhruf, "They only say this to you (i.e. coin similitudes) to dispute, for they are a people given to arguing." [Surah 43, verse 58]

Sayyidina Ali رضي الله عنه reports that one night the Holy Prophet صلى الله عليه وسلم arrived at his home to awaken him and Sayyidah Fātima رضي الله عنها for the Tahajjud Salāh. When he arrived he exclaimed, "Are you not performing Salāh?" Sayyidina Ali رضي الله عنه replied, "Our souls are in Allāh's control. He will awaken us when He pleases." The Holy Prophet صلى الله عليه وسلم did not reply and, while walking away, hit his hands on his thighs reciting the verse, *'Man has always been the worst disputant.'*

Further discussing the nature of man, Allāh says, *"After the arrival of guidance the only thing that prevented people from believing and seeking forgiveness from their Lord was that the treatment of the previous people should come to them or that punishment should appear before them."* This verse means that man seems to await punishment to come to him before he mends his ways and believes, just as it happened with the previous nations. However, when this happens, it will be too late.

*"We sent the messengers only as bearers of glad tidings and warners. (However, instead of believing) The disbelievers dispute using falsehood in order to eradicate the truth..."* Not stopping at this, they even go a step further and *"they make a mockery of My verses and the warnings that have been sounded to them."*

*"Who can be more unjust than he who has been advised with the verses of his Lord, but ignored them and forgot what he has sent forth (i.e. his evil deeds)?"* The author of "Ruhul Ma'āni" writes that because the Qur'ān was first revealed to the Arabs, they are addressed first. Thereafter the rest of mankind is also addressed in the same breath. It was the practice of the Arab polytheists to ignore what was told to them and to forget the evil of the infidelity (*kufir*) and polytheism (*shirk*) that they perpetrated.

With regard to those who shall never believe, Allāh says, *"We have certainly placed a veil on their hearts lest they should understand it (the Qur'ān) and placed a prop (deafness) in their ears."*

Emphasising the tragedy of their situation, Allāh says, *"In this condition even if you call them to guidance they shall never be guided aright."* They mocked and denied so much that there now remains no hope of their guidance.

*"Your Lord is the Most Forgiving, Full of mercy."* Allāh forgives whoever sincerely repents irrespective of the sins that he committed and He even allows people respite until they repent. Therefore He says, *"If He were to take them to task for their deeds, He would have speedily afflicted them with punishment. However, they have been promised a term from which they will not find any sanctuary."*

Despite the fact that the disbelievers (*kuffār*) request punishment from Allāh, it will not come to them until their period expires. When it does expire, they will not be granted any more respite whatsoever, nor will they be able to save themselves. "Ruhul Ma'āni" reports that another interpretation of the verse is that people will not find a sanctuary in which to hide against Allāh. [v. 15 p.306]

*"These are the towns that We have destroyed when they were oppressive..."* When the earlier nations disobeyed their Prophets عليهم السلام, they were destroyed. Allāh has phrased the verse in this manner because the Makkans were aware of these places and passed by some of them en route to Syria.

".....and We have stipulated a term for their destruction." Allāh warns the people of Makkah that they would also suffer the same fate when their term expires. Consequently, when the battle of Badr took place many of the polytheists leaders were killed and disgraced.

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَا أُبْرَحُ حَتَّىٰ أَتِلْغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ إِنَّا غَدَاةٌ لَّقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَيْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾ قَالَ ذَلِكَ مَا كُنَّا نَبِغُ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِنْ عِندِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٥﴾ قَالَ لَمْ يُوسَىٰ هَلْ أَتَيْتُكَ عَلَىٰ أَنْ تَعْلَمَ مِنْ مِمَّا عَلَّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَتَّبِعْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقَهَا لِنُفُورِ أَهْلِهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾ فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِمَا نَسِيتُ بَغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنَ لَدُنِّي عُذْرًا ﴿٧٦﴾ فَانْطَلَقَا حَتَّىٰ إِذَا أَنَا أَهْلَ قَرْيَةٍ اسْتَطَعْنَا أَهْلَهَا فَبِأَوَّاءٍ أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَاقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَبْعَ بَنَاتٍ بِنَاوِيلٍ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾

(60) When Mūsa said to the youngster, "I shall continue to walk until I reach the confluence of two seas or until a long period expires." (61) So when they reached the confluence of the two, they both forgot their fish and it tunnelled its path into the ocean. (62) When they proceeded further, Mūsa عليه السلام told the



youngster, "Bring our breakfast. Without doubt, this journey has been extremely wearisome for us." (63) He replied, "Did I not tell you that when we sought shelter by the boulder I forgot the fish? It was certainly Shaytān that made me forget the fish. It made it's way into the sea in an extremely marvellous way." (64) Mūsa عليه السلام said, "That was what we were seeking!" So they retraced their steps. (65) Then they found a slave of Ours whom We had granted mercy especially from Ourselves and to whom We had given Our special knowledge. (66) Mūsa عليه السلام said to him, "May I follow you on condition that you teach me some of the special knowledge that has been taught to you?" (67) He replied, "You will surely not be able to bear with me..." (68) "How can you possibly bear with something, the knowledge of which you have not encompassed?" (69) Mūsa عليه السلام replied, "Insha Allāh, you shall find me to be patient and I shall not disobey any command of yours." (70) He said, "If you must follow me, then do not ask me about anything until I make mention of it myself" (71) So they proceeded until they boarded a boat and he made a hole in it. Mūsa عليه السلام exclaimed, "Have you made a hole to drown the people of the boat? You have certainly perpetrated a grave act." (72) He said, "Did I not say that you will be unable to bear with me?" (73) Mūsa عليه السلام said "Do not take me to task for what I have forgotten and do not be harsh with me in matters. (74) So they proceeded until they met a boy whom he killed. Mūsa عليه السلام burst out, "Have you killed an innocent soul that has not taken another soul? You have now surely perpetrated a great wrong." (75) He said "Did I not tell you that you will not be able to bear with me?" (76) Mūsa عليه السلام said, "If I question you about anything after this, then you need not remain with me. You have received an excuse from me." (77) So they proceeded until they came across the people of a town from whom they asked for food, but the people refused to host them. They then found a wall in the town that was on the point of collapse and he straightened it. Mūsa عليه السلام said, "If you wished, you could have taken payment for this." (78) He said, "This is the parting between us. I shall inform you of the interpretation of the incidents which you could not bear with patience."

### THE STORY OF SAYYIDINA MŪSA AND KHIDR عليهما السلام

The story of Sayyidina Mūsa and Khidr عليه السلام has been mentioned in the books of hadith. Bukhari has recorded it in various places, sometimes briefly, and sometimes in detail. He has recorded it twice in the chapter of knowledge, the first time (v. 1 p. 17) in brevity and the second time (v. 1 p.23) in detail. He has recorded another detailed narration in the chapter of exegesis (*Tafsīr*) (v. 2 p.287-290).

Muslim has recorded the story in (v. 2 p.269) and "Nasāī" in (v. 2 p.386.). "Nasāī" has also recorded the hadith in the chapter of exegesis (*Tafsīr*) with many points of wisdom and lessons attached.

We shall presently relate the incident based on the narration of Bukhari from the chapter of exegesis (*Tafsīr*). Sayyidina Ubay bin Ka'b رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that once when Sayyidina Mūsa عليه السلام delivered a sermon to the Bani Isra'īl, their eyes filled with tears and their hearts softened. After the sermon someone asked him whether there was anyone more

knowledgeable than him on earth. He replied that there was none. According to another narration he was asked as to who was the most knowledgeable person. He replied that he was.

Since he did not reply, *"Allāh knows best,"* Allāh reproached him and informed him that another servant of His at *"the confluence of two seas"* was more knowledgeable than himself. Sayyidina Mūsa عليه السلام expressed the desire to meet this person and asked Allāh how he would recognise him.

Allāh told Sayyidina Mūsa عليه السلام to carry a fish with him in a basket. The fish would be given life at the place where he would meet this person. So Sayyidina Mūsa عليه السلام set out with the fish and his servant by the name of Sayyidina Yusha bin Nūn عليه السلام. He instructed Sayyidina Yusha عليه السلام to inform him when the fish came to life. Sayyidina Yusha عليه السلام told him that this was an extremely simple task and well within his capability.

They travelled throughout that day and night. Thereafter, they came to a boulder where they rested and slept. As they slept, the fish came to life, escaped from the basket and swam out into the sea. Allāh created a shelf in the sea for the fish, which was an extremely wondrous sight for Sayyidina Yusha عليه السلام to witness.

They later proceeded further, but Sayyidina Yusha عليه السلام forgot to mention the incident to Sayyidina Mūsa عليه السلام. When the morning of the following day dawned, Sayyidina Mūsa عليه السلام *"told the youngster, 'Bring our breakfast. Without doubt, this journey has been extremely wearisome for us."*

Sayyidina Yusha عليه السلام replied, *"Did I not tell you that when we sought shelter by the boulder I forgot the fish? It was certainly Satan (Shaytān) that made me forget the fish. It made its way into the sea in an extremely marvellous way."* It was certainly Satan (Shaytān) that caused him to forget because the event was such that none could easily forget. According to one narration, Sayyidina Yusha عليه السلام did not inform Sayyidina Mūsa عليه السلام immediately when the event occurred because Sayyidina Mūsa عليه السلام was asleep and he did not want to disturb him.

However, after informing him, *"Mūsa عليه السلام said, 'That was what (the place) we were seeking!' So they retraced their steps."*

### THEY MEET SAYYIDINA KHIDR عليه السلام AND SAYYIDINA MŪSA عليه السلام REQUESTS TO ACCOMPANY HIM

As they reached the spot, they noticed a person lying in the water in his clothes. This was Sayyidina Khidr عليه السلام. Sayyidina Mūsa عليه السلام greeted him with Salām and, being surprised, he asked, *"Where has Salām come from in this place?"* He asked Sayyidina Mūsa عليه السلام who he was and, when he received the reply, he asked whether he was the same Mūsa عليه السلام from the Bani Isra'īl. When Sayyidina Mūsa عليه السلام confirmed his identity, Sayyidina Khidr عليه السلام asked him why he had come.

Sayyidina Mūsa عليه السلام told him that he had come to learn from him. Sayyidina Khidr عليه السلام said, *"Is the Torah and the revelation that you receive not sufficient for you? O Mūsa! Allāh has granted me such knowledge that He has not granted to you and has granted you such knowledge that He has not*

granted to me."

As they were speaking, a sparrow came nearby and took some water in its beak. Sayyidina Khidr عليه السلام said, "O Mūsa! In comparison to Allāh's knowledge, my knowledge and your knowledge do not even equal to the amount of water that this sparrow has taken from the ocean.

When Sayyidina Mūsa عليه السلام requested to learn from Sayyidina Khidr عليه السلام, "He replied, 'You will surely not be able to bear with me. How can you possibly bear with something, the knowledge of which you have not encompassed?'"

"Mūsa عليه السلام replied, 'Insha Allāh, you shall find me to be patient and I shall not disobey any command of yours. He said, 'If you must follow me, then do not ask me about anything until I make mention of it myself.'"

They then walked along the coast until they came across a ferry that transported people across to another shore. When the two asked to be taken along, the owners of the ferry did not charge them a fee because they recognised Sayyidina Khidr عليه السلام.

## **SAYYIDINA KHIDR عليه السلام REMOVES A PLANK FROM THE FERRY**

As they proceeded on the ferry, Sayyidina Khidr عليه السلام took an axe and used it to remove one of the planks from the deck of the boat. Sayyidina Mūsa عليه السلام was astonished and asked Sayyidina Khidr عليه السلام how he could do such a thing when the people had been kind enough to take them along without a fee. He said that this act would drown the people.

"Have you made a hole to drown the people of the boat? You have certainly perpetrated a grave act." Here Sayyidina Mūsa عليه السلام did not accuse Sayyidina Khidr عليه السلام of wanting to drown the people, but meant that the act would result in their drowning.

When Sayyidina Mūsa عليه السلام said this, Sayyidina Khidr عليه السلام replied by saying, "Did I not say that you will be unable to bear with me?"

"Mūsa عليه السلام said, 'Do not take me to task for what I have forgotten and do not be harsh with me in matters.'"

## **SAYYIDINA MŪSA عليه السلام OBJECTS WHEN SAYYIDINA KHIDR عليه السلام KILLS A BOY**

After disembarking from the ferry, the two proceeded to a place where they noticed some boys playing. Sayyidina Khidr عليه السلام took one of the boys aside and, twisting his head, decapitated him. According to another narration, he severed his head with a knife.

Upon witnessing this "Mūsa عليه السلام burst out, 'Have you killed an innocent soul (because the child was not even mature) that has not taken another soul? You have now surely perpetrated a great wrong.

Sayyidina Khidr عليه السلام said, "Did I not tell you that you will not be able to bear with me?" Realising that the two of them cannot possibly relate to each other, "Mūsa عليه السلام said, 'If I question you about anything after this, then you need not

remain with me. (I understand that) You have received an excuse (to separate yourself) from me."

## SAYYIDINA MŪSA عليه السلام OBJECTS TO THE RESTORATION OF A WALL AND THE TWO ARE SEPARATED

After journeying awhile, the twosome grew very tired and "came across the people of a town from whom they asked for food, but the people refused to host them. They then found a wall in the town that was on the point of collapse and he straightened it (by hand)."

Sayyidina Mūsa عليه السلام responded by telling Sayyidina Khidr عليه السلام, "These people refused to feed us and be our hosts. Why have you done this favour for them, If you wished, you could have taken payment for this (with which we could have bought some food)."

At this juncture Sayyidina Khidr عليه السلام said, "This is the parting between us. I shall inform you of the interpretation of the incidents which you could not bear with patience."

According to a narration in "Fat'hul Bārī" (v. 8 p.420) from Tha'labī رحمه الله عليه, Sayyidina Khidr عليه السلام told Sayyidina Mūsa عليه السلام, "You have reprimanded me for damaging the boat, for killing the boy and for repairing the wall, but have forgotten your own deeds. You were cast into the river (as a child), killed a Copt and you gave water to the daughters of Sayyidina Shu'ayb عليه السلام only for reward."

The explanation of Sayyidina Khidr عليه السلام will follow in the next part. Insha Allāh.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ  
يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا  
طُغْيَانًا وَكُفْرًا ﴿٨٠﴾ فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِمَّا رَكِبُوا وَأَقْرَبَ رُحْمًا ﴿٨١﴾  
وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ  
أَبُوهُمَا صَالِحًا فَآرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ  
وَمَا فَعَلْتُمْ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

(79) "As for the boat, it belonged to a few poor persons who worked by the sea. I wished to damage it (because) there was a king ahead of them who forcefully seized possession of every boat." (80) "As for the boy, both his parents were believers so we feared that he would embroil them in rebellion and disbelief" (81) "We intended that their Lord replace for them children who are better than he in purity and affection. (82) "As for the wall, it belonged to two orphaned boys in the town. Beneath it was their treasure and their father was a pious person, so your Lord intended that they come of age and excavate their treasure. This is the mercy of your Lord. I did not carry out these actions of my own accord. This is the interpretation of the things that you could not bear with patience."

### SAYYIDINA KHIDR عليه السلام EXPLAINS THE ACTUALITY OF THE THREE INCIDENTS

Before they departed, Sayyidina Khidr عليه السلام informed Sayyidina Mūsa عليه السلام about the reasons why he carried out the three actions, which Sayyidina Mūsa عليه السلام found incorrigible.

"As for the boat, it belonged to a few poor persons who worked by the sea." The boat was their source of livelihood because they used it as a ferry. However, "I wished to damage it (because) there was a king ahead of them who forcefully seized possession of every boat." The tyrant took away every boat that was in serviceable

condition. For this reason, Sayyidina Khidr عليه السلام damaged that boat so that the king would not want it for himself. The owners could later repair the boat and continue with their business.

*"As for the boy (he was a disbeliever while), both his parents were believers..."* Muslim (v. 2 p. 271) reports that the boy was destined to remain a disbeliever. Since the parents were extremely attached to the child, *"we feared that he would embroil them in rebellion and disbelief"*

He would have exploited the love that his parents bore for him to make them disbelievers as well. Sayyidina Khidr عليه السلام continued to say, *"We intended that their Lord replace for them children who are better than he in purity and affection."* These children would be believers (Mu'min) and a blessing for their parents.

*"As for the wall, it belonged to two orphaned boys in the town. Beneath it was their treasure..."* If the wall fell, the people of the town would usurp the treasure that the father had left as inheritance for his children. Since they were orphans and *"their father was a pious person,"* therefore Allāh wished to treat them well. Sayyidina Khidr عليه السلام said that *"your Lord intended that they come of age and excavate their treasure. This is the mercy of your Lord."*

*"I did not carry out these actions of my own accord."* Allāh commanded all the actions. Finally he said to Sayyidina Mūsa عليه السلام, *"This is the interpretation of the things that you could not bear with patience."*

## NOTES AND RULINGS

[1] Sayyidina Mūsa عليه السلام was correct when he told the people that there was none more knowledgeable than he. He was the Prophet of Allāh عليه السلام who had his own Shari'ah and even the Torah was revealed to him. He was also a messenger to a large nation like the Bani Isrā'il. Allāh reprimanded him for his statement because it was a claim that did not befit his status.

It is learnt from this that no person should claim that he knows the most even if it appears so. There could always be another who is more knowledgeable than himself, but whom he is unaware of. There are also numerous others who possess knowledge about things that he does not know anything about.

[2] It is learnt from this incident that it is permissible for one to take a servant along on a journey and to entrust certain tasks to him, like how Sayyidina Mūsa عليه السلام took Sayyidina Yusha bin Nūn عليه السلام with him. It is not preferable for a person to travel alone. There were many Sahabah رضي الله عنهم who served the Holy Prophet صلى الله عليه وسلم. The most famous of these, is Sayyidina Anas رضي الله عنه.

[3] Another lesson learnt from this incident is that the student should go out to seek knowledge from the teacher and that the teacher does not have to go to the student. It for this reason that Imām Bukhari رحمه الله عليه has narrated this story in his chapter concerning going out in search of knowledge. In this chapter he also mentions that Sayyidina Jābir bin Abdullāh رضي الله عنه undertook a month's journey merely to learn a single hadith from Sayyidina Abdullāh bin Unays رضي الله عنه.

[4] Age does not matter when seeking knowledge. A person may be a child or an old man, but he is never exempted from acquiring knowledge. Bukhari reports that the Sahabah رضي الله عنهم even acquired knowledge after reaching old age.

[5] One should not be ashamed to learn from another person who may be lower in status to one. In this narrative, a great Prophet like Sayyidina Mūsā عليه السلام set out to learn from Sayyidina Khidr عليه السلام, who taught him something that he was unaware of.

[6] The student should never be lethargic in his travels for knowledge, and should be prepared to endure all difficulties. Sayyidina Mūsā عليه السلام said, "I shall continue to walk until I reach the confluence of two seas or until a long period expires." The author of "*Ruhul Ma'āni*" says that the Arabic word "*huqub*" (translated above as "*a long period*") refers to a period of eighty years according to Sayyidina Abdullāh bin Umar رضي الله عنه and Sayyidina Abu Hurayra رضي الله عنه.

Sayyidina Hasan رحمه الله عليه says that it refers to a period of seventy years, while the linguist, Farra رحمه الله عليه, has mentioned that it denotes a period of one year according to the terminology of the Quraysh. Sayyidina Abdullāh bin Abbās رضي الله عنه says that it refers to an indefinite extensive period.

[7] Muslim reports that when Sayyidina Mūsā عليه السلام told the person that he does not know of any person more knowledgeable than himself, Allāh told him, "*But Our servant Khidr is more knowledgeable than yourself!*" This indicates that Sayyidina Mūsā عليه السلام knew the name of Sayyidina Khidr عليه السلام before meeting him.

[8] The word "*Khidr*" means '*green and lush*.' The Holy Prophet صلى الله عليه وسلم has mentioned that Sayyidina Khidr عليه السلام got this name because he once sat on a dry and barren piece of ground; where after it became green and lush. [Bukhari v. 1 p. 483]

[9] Commentators say that "*the confluence of two seas*" mentioned to by Sayyidina Mūsā عليه السلام refers to the confluence of the Persian Sea and the Roman Sea.

[10] Muslim (v. 2 p. 270) reports that the fish was taken along as provision for the journey and was sprinkled with salt. The revival of this fish was to be the sign of their rendezvous with Sayyidina Khidr عليه السلام. This fact demonstrates that carrying provisions for a journey does not contradict Tawakkul (reliance on Allāh).

Sayyidina Mūsā عليه السلام began to feel tired only after passing by his destination. Allāh has made man such that he does not tire along the way because of his eagerness and mustered courage. However, once he reaches his destination, he is overcome with exhaustion. Although Sayyidina Mūsā عليه السلام never realised that he had already passed the rendezvous, he had already done so and was affected by the above natural instinct.

[11] Although Satan (*Shaytān*) caused the journey to be prolonged when he made Sayyidina Yusha عليه السلام forget the fish, the extra difficulty that the two endured was predestined by Allāh, for which they will receive added rewards

from Allāh. A believer (*Mu'min*) realises that he will be rewarded in trying times and appreciates these just as he appreciates good times.

Sayyidina Mūsa عليه السلام knew that man is bound to err and did not rebuke Sayyidina Yusha عليه السلام when he told Sayyidina Mūsa عليه السلام that he had forgotten to inform him about the incident.

[12] Upon meeting Sayyidina Khidr عليه السلام, Sayyidina Mūsa عليه السلام first greeted him with Salām. This teaches us that one should always greet another Muslim whenever he wishes to draw his attention. The Holy Prophet صلى الله عليه وسلم has mentioned that Salām should always precede speech. [*Mishkāt* p. 390]

[13] Sayyidina Mūsa عليه السلام asked Sayyidina Khidr عليه السلام, "May I follow you on condition that you teach me some of the special knowledge that has been taught to you?" This statement teaches that one does not necessarily have to learn everything that a teacher can offer.

The mode of address used by Sayyidina Mūsa عليه السلام was one of respect, which did not make Sayyidina Khidr عليه السلام feel that he was obliged to accede to the request. He did not tell Sayyidina Khidr عليه السلام that he had travelled a great distance and that he now had no option but to teach him. In a similar respectful manner should a student make requests of his teacher.

Sayyidina Mūsa عليه السلام came to learn a different type of knowledge from Sayyidina Khidr عليه السلام that was not imperative for eternal salvation. A person requires knowledge of the Shari'ah for eternal salvation, which Sayyidina Mūsa عليه السلام already had. This indicates that it is permissible for one to travel in search of knowledge that is not imperative for salvation once this has already been acquired.

[14] The teacher should inform the student of his preferences and styles so that the student can decide whether he will be able to tolerate the mannerism of the teacher. If the student then promises to abide by the instructions of the teacher, the teacher should accept him.

The student should also rely on Allāh to grant him the ability to fulfil the requirements by adding "*Insha Allāh*" to his promise as Sayyidina Mūsa عليه السلام did.

[15] The teacher has the right to attach conditions to the studies of the student. The student is then obliged to abide by these after he has accepted them. He would, of course, be forgiven if he forgets. If he does forget, he should offer his reason to the teacher and ask for forgiveness.

[16] Despite accepting the conditions of the teacher, the student should correct the teacher when he contradicts the Shari'ah. Although Sayyidina Mūsa عليه السلام admitted that he forgot the first time, he intentionally objected to the killing of the boy. This also proves that a person is obliged to object to anything that violates the Shari'ah even though he has undertaken a restraining promise of some kind.

Hāfiz Ibn Hajar رحمه الله writes that Sayyidina Mūsa عليه السلام seemed to have promised Sayyidina Khidr عليه السلام that he would be patient through all conditions, as long as these did not contravene the Shari'ah.



{17} The teacher has the right to admonish the student when need be. Sayyidina Khidr عليه السلام told Sayyidina Mūsa عليه السلام the first time, *"Did I not say that you will be unable to bear with me?"* On the second occasion, Sayyidina Khidr عليه السلام told him, *"Did I not tell you that you will not be able to bear with me?"* The second statement was more emphatic and assertive than the first because the error had been repeated.

{18} When the student realises that he can no longer remain with the teacher, he should seek permission to leave, as Sayyidina Mūsa عليه السلام said, *"If I question you about anything after this, then you need not remain with me. You have received an excuse from me."* He gave Sayyidina Khidr عليه السلام the choice in the matter and did not just leave on his own.

{19} When a student has to leave his teacher, the teacher should ensure that he leaves with the facts before him. It should not be that the student leaves with negative thoughts about the teacher. In this way he will be saved from backbiting about the teacher.

{20} Even though a person's conscience is clear, he should ensure that people do not get the wrong impression about him. He must never be content with the knowledge that others will suffer for their misconceptions about him. He should clarify the matter so that no person is guilty of the sin of backbiting and harbouring ill thoughts merely because of a misunderstanding.

{21} When a person is in dire straits he may ask for assistance, as the two did when they asked the people of the town for food.

{22} It is permissible to ask remuneration for one's labour, as Sayyidina Mūsa عليه السلام told Sayyidina Khidr عليه السلام, *"If you wished, you could have taken payment for this."*

{23} Muslim reports the Holy Prophet صلى الله عليه وسلم as saying that the people of the town in question were wicked, but behaving correctly towards wicked people is a noble trait of the righteous [like Sayyidina Khidr عليه السلام].

{24} The story also teaches us that ferrying people across water is permissible trade. Another lesson learnt from this episode is that people may still be termed as being poor or destitute ("Miskīn"), even though they may have some means of earning a living.

{25} It is Forbidden (*Harām*) to usurp any person's property and a person will be greatly rewarded for protecting another from the tyranny of an oppressor.

{26} It is also learnt that the children of pious people must be treated well. It is for this reason that the pious people always have a high regard for the children of other pious persons, even though the children may not, be as pious as their parents.

{27} Sayyidina Mūsa عليه السلام was greatly upset at the killing of the boy, as mentioned by a narration of Muslim. It was then that he decided that he could no longer bear to be with Sayyidina Khidr عليه السلام.

This incident raises certain questions about whether the killing of the boy

was justified according to the Shari'ah, and whether the reason given by Sayyidina Khidr عليه السلام was acceptable in the Shari'ah? In reply one should understand that the Shari'ah of Sayyidina Mūsa عليه السلام differed from ours. Therefore, one cannot base one's judgement upon our Shari'ah.

More conclusively, the reply would be that Sayyidina Khidr عليه السلام was merely carrying out Allāh's command - and none can object to that. This is confirmed by the statement of Sayyidina Khidr عليه السلام when he told Sayyidina Mūsa عليه السلام at the end, *"I did not carry out these actions of my own accord."*

[28] *"So they proceeded until they met a boy whom he killed. Mūsa عليه السلام burst out, 'Have you killed an innocent soul that has not taken another soul?'"* This verse appears to imply that (Qisās) (the death penalty) will apply to an immature child if he is guilty of murder. However, it should again be borne in mind that the Shari'ah of Sayyidina Mūsa عليه السلام was different from ours. Retaliation (Qisās) does not apply to immature children in our Shari'ah.

[29] *"Fat'hul Bāri"* (v. 8 p. 421) reports from Ibn Juraij رحمه الله عليه and others that Allāh blessed the parents of the boy with an extremely pious daughter. A narration of Nasāi states that this daughter was the mother of a Prophet عليه السلام.

A narration of Ibn Abi Hātim reports that the Holy Prophet born to her was Sayyidina Sham'un عليه السلام. He was that Prophet عليه السلام whom the Bani Isrā'il requested, *"Appoint for us a king so that we may fight in Allāh's way..."* According to another narration, this daughter was the mother of seventy Prophets عليهم السلام.

[30] Men of knowledge grieve at the loss of knowledge. When the Holy Prophet صلى الله عليه وسلم related the words, *"This is the parting between us,"* he said, *"May Allāh have mercy on Mūsa. If only he had been patient, then he could have reported to us more about the two of them."* [Bukhari p. 23]

Muslim (v. 2 p. 271) reports that the Holy Prophet صلى الله عليه وسلم said, *"If he had been patient, he could have seen more surprises, but he was embarrassed to keep questioning his companion."*

[31] The incident also teaches us that it is permissible to accept favours from disbelievers, just like the two accepted the free ride on the boat and asked the people of the town for food.

[32] A person will not be regarded as being intolerant if he expresses his difficulty to a friend, just as Sayyidina Mūsa عليه السلام told Sayyidina Yusha عليه السلام, *"Without doubt, this journey has been extremely wearisome for us."*

[33] Permission does not have to be sought to render assistance to another, just as Sayyidina Khidr عليه السلام assisted the ferrymen and the two orphans. However, this will not apply if the person being assisted is extremely foolish and lacking in understanding.

[34] Sayyidina Khidr عليه السلام said, *"We intended that their Lord replace for them children who are better than he in purity and affection."* Another interpretation of this verse is that the parents will be more affectionate towards the other children.

[35] A pious daughter is better than an irreligious son.

[36] Although everything occurs by the will of Allāh, it is best and most respectful not to attribute unpleasant happenings to Allāh, like Sayyidina Khidr عليه السلام said, *"I wished to damage it (because) there was a king ahead of them who forcefully seized possession of every boat."*

However, when an event is pleasant, it is most appropriate to attribute it directly to Allāh, like Sayyidina Khidr عليه السلام did when he said, *"We intended that their Lord replace for them children who are better than he in purity and affection,"* and *"your Lord intended that they come of age and excavate their treasure. This is the mercy of your Lord."*

[37] No person can claim that he murdered another for certain legitimate reasons because his spiritual mentor had also done so. When a person is proven to be guilty of murder, Retiation (Qisās) will be enforced irrespective of the motive for the murder. The case of Sayyidina Khidr عليه السلام was different because he was acting under the direct command of Allāh.

[38] It is sufficient to use just a few words when expressing something that will be understood without elaboration. Sayyidina Khidr عليه السلام sufficed to say, *"there was a king ahead of them who forcefully seized possession. of every boat."* It is obvious that the king will seize only those boats that are in serviceable condition. This fact is understood without the need to mention it.

[39] Like Sayyidina Khidr عليه السلام, there are many people whom Allāh has appointed to carry out certain actions to maintain the system of the physical world. Regarding this subject Sheikh Abdul Aziz Dabbāgh رحمه الله عليه has written a book titled *"Tabriz Ibriz"* and Allāma Jalālud Dīn رحمه الله عليه has penned a work called *"Khairud Dāl Ala Wujūdil Qutubi Wal Awtād Wan Nujaba Wal Abdāl"*.

The *"Musnad of Ahmad"* reports that when the Leader of the believers (Amīrul Mu'minīn), Sayyidina Ali رضي الله عنه, arrived in Iraq he was asked to curse the people of Syria (Shām). He replied, *"I shall never do so. I have heard the Holy Prophet صلى الله عليه وسلم say, 'The Abdāl are in Shām. They are forty individuals whom Allāh replaces with another whenever one passes away. It is by virtue of their presence that the people of Shām receive rain, are victorious over their enemies and are saved from punishment.'"*

[40] Some commentators have mentioned that the town where Sayyidina Khidr عليه السلام and Sayyidina Mūsa عليه السلام asked for food was Antioch. Others say that it was Īla, others say it was Spain, some refer to a place called Nāsira and another group say it was town called Būqa. While it is not possible to attach a definite name to the place, the famous opinion is that it was Antioch, a place in southern Turkey, on the border of Syria.

A story is narrated that some people from Antioch once offered Sayyidina Umar رضي الله عنه a substantial amount of money to alter the Arabic word *"abou"* into *"atou"* in the verse, *"... they asked for food, but the people refused to host them..."* The alteration would change the meaning completely and mean that they played host to Sayyidina Mūsa عليه السلام and Sayyidina Khidr عليه السلام. They claimed that the verse ruined their reputation as long as it remained in the Qur'ān.

Sayyidina Umar رضى الله عنه told them that it was now too late. He told them that if the people of their town had even offered a few grains of food to the two travellers, the Qur'ān would have said that they did act as hosts.

"Ruhul Ma'āni" (v. 16 p. 6) states that these people came to the Holy Prophet صلى الله عليه وسلم with some gold as payment. Another narration says that they came to Sayyidina Ali رضى الله عنه when he was the Leader of the believers (*Amīrul Mu'minin*).

The author of "Ruhul Ma'āni" writes thereafter that the incident is baseless and even if it were true, it would confirm the lack of intelligence of these people and that they actually fitted the description of being wicked (as mentioned by the Holy Prophet صلى الله عليه وسلم).

[41] It occurred that the ferrymen easily repaired the boat after the tyrannical king passed by. Because of the presence of Sayyidina Mūsa عليه السلام and Sayyidina Khidr عليه السلام on the boat, Allāh caused it not to fill with water while they were aboard.

"Fat'hul Bāri" (v. 8 p. 419) reports that Sayyidina Khidr عليه السلام informed the ferrymen that he intended to damage their boat, telling them that it was for their own good. They consented to the action. Another narration has it that only Sayyidina Mūsa عليه السلام saw him do what he did and that the others would not have consented to it.

[42] The commands that Sayyidina Khidr عليه السلام received from Allāh were a revelation to him and not just "Ilhām" (inspiration). "Ilhām" that contradicts the Shari'ah cannot be condoned at all. One can therefore not kill a person or damage someone's property claiming that one was commanded to do so by "Ilhām". The author of "Ruhul Ma'āni" (v. 15 p. 17) quotes Allāma Sha'rāni رحمه الله as saying that many people have gone astray in this regard and they are leading others astray as well.

[43] Many ignorant so-called "pious ones" claim that the Shari'ah does not apply to "Tariqa" (the practices of ascetism and sufism). They fail to perceive that Tariqa is subject to the Shari'ah and that every saint and sufi has to follow the Shari'ah without exception. The person who fails to adhere to the obligatories (*Farā'idh*) and Compulsories of the Shari'ah will be regarded as a sinner.

People who claim that they or their 'Sheikh' need not follow the Shari'ah are disbelievers and can never be followed. Those people are also disbelievers who say that they need not comply with the teachings of the Prophets عليهم السلام and the Holy Prophet صلى الله عليه وسلم and that there are other ways that can be observed besides the laws brought by them.

[44] It is blasphemous and an act of disbeliefs to believe that the Shari'ah applies only to the masses. Some people have been heard to say that the Shari'ah does not apply to those knowledgeable people who have clean hearts and upon whose hearts divine knowledge descends. They say that these people are able to follow the dictates of the special knowledge that is revealed to them. This belief is totally heretical and sacrilegious.

[45] According to the wording of the verses, no mention is made of

Sayyidina Yusha عليه السلام after he found Sayyidina Khidr عليه السلام with Sayyidina Mūsa عليه السلام. Hāfiz Ibn Hajar رحمه الله writes in "Fat'hul Bārī" (v. 1 p. 220) that it is possible that he did accompany the two, but is not mentioned because he was merely following Sayyidina Mūsa عليه السلام. At the same time, the possibility also exists that he did not accompany them at all.

{46} Mention was made previously of how Sayyidina Khidr عليه السلام got the title of "Khidr." However, Imām Nawawī رحمه الله has written that his real name was Balya, while other commentators maintain that it was Kalyān. His cognomen was Abul Abbās and his father was a king called Malkān. His father is a descendant of Sām, one of the sons of Sayyidina Nūh عليه السلام. [Commentary of Muslim v. 2 p. 269]

{47} There exists a difference of opinion with regard to whether Sayyidina Khidr عليه السلام was the Holy Prophet or a Wali (pious person). Sayyidina Abu Hayyān رحمه الله has recorded in his exegesis (tafsīr) that most Scholars (Ulama) are of the opinion that he was the Holy Prophet. In support of this opinion, he quotes the parting statement of Sayyidina Khidr عليه السلام, where he said, "I did not carry out these actions of my own accord." It will be farfetched to assume that he received his instructions from another Prophet عليه السلام.

Sayyidina Abdullāh bin Abbās رضي الله عنه says that Sayyidina Khidr عليه السلام was such a Prophet that was not sent to any particular nation with a message. Hāfiz Ibn Hajar رحمه الله supports this opinion, judging from the talks that Sayyidina Khidr عليه السلام had with Sayyidina Mūsa عليه السلام. [Isāba v. 1 p. 43011]

{48} Hāfiz Ibn Hajar رحمه الله has written in "Fat'hul Bārī" (v. 1 p. 221) that many ignorant people say that Sayyidina Khidr عليه السلام was superior in status to Sayyidina Mūsa عليه السلام. These people merely look at this isolated incident and forget that Allāh spoke directly to Sayyidina Mūsa عليه السلام and that he was given the Torah, which contained the knowledge of all things.

They have also forgotten that all the Prophets عليهم السلام of the Bani Isrā'īl after Sayyidina Mūsa عليه السلام, including Sayyidina Isā عليه السلام, followed his Shari'ah. In this regard Sayyidina Mūsa عليه السلام will be superior in status to Sayyidina Khidr عليه السلام, because the latter did not receive a Shari'ah of his own. Even if it assumed that Sayyidina Khidr عليه السلام did receive a Shari'ah, Sayyidina Mūsa عليه السلام would still be superior because his apostleship was greater and his Ummah was larger.

If Sayyidina Khidr عليه السلام was a Wali, then the person who says that he is superior to Sayyidina Mūsa عليه السلام will be a disbeliever because the entire Ummah is unanimous that any Prophet is superior to any Wali.

Although Sayyidina Mūsa عليه السلام was superior in status, he was sent to learn from Sayyidina Khidr عليه السلام as a test and a lesson, so that he may not unconditionally claim to be the most knowledgeable person. ["Fat'hul Bārī" v. 1 p. 221]

{49} Hāfiz Ibn Hajar رحمه الله has written approximately 18 pages in his book "Isāba" on the topic of whether Sayyidina Khidr عليه السلام is alive presently or not. He first quotes the proofs of those who claim that he has passed away. The strongest of their proofs is a hadith of the Holy Prophet صلى الله عليه وسلم in which

he once told the Sahabah رضي الله عنهم after the Isha Salāh, 'None of the people presently upon the back of the earth will be alive after a hundred years.' Bukhari has narrated this hadith in three places.

Hāfiz Ibn Hajar رحمه الله عليه has quoted Imām Nawawi رحمه الله عليه as saying that the majority of the Scholars (*Ulama*) are against this opinion and say that at the time when the Holy Prophet صلى الله عليه وسلم said, this hadith Sayyidina Khidr عليه السلام was at sea, and therefore exempted from the general intention of the words "upon the back of the earth."

Hāfiz Ibn Hajar رحمه الله عليه has also quoted from Hāfiz Ibnul Jowzi رحمه الله عليه that the Holy Prophet صلى الله عليه وسلم made the following supplication (*du'ā*) before the battle of Badr i.e. "O Allāh! If you wish, you would not be worshipped after this day." Muslim (v. 2 p. 84) narrates the supplication (*du'ā*) as follows: "O Allāh! If you so wish, you would not be worshipped on earth." (i.e. If the Sahabah رضي الله عنهم are destroyed in the battle, there would be none to worship Allāh).

He deduces from this that Sayyidina Khidr عليه السلام must have already passed away when the Holy Prophet صلى الله عليه وسلم made this supplication (*du'ā*) because he was certainly a worshipper of Allāh. Even if the Sahabah رضي الله عنهم were annihilated in the battle, he would still have been alive to worship Allāh.

Another proof for his death is that if he were alive he would have certainly met the Holy Prophet صلى الله عليه وسلم and believed in him as Allāh's messenger. However, this proof holds no weight because he could have met the Holy Prophet صلى الله عليه وسلم without our knowledge. The absence of a narration to this effect does not negate the occurrence.

Thereafter, Hāfiz Ibn Hajar رحمه الله عليه narrates the proofs of those who claim that Sayyidina Khidr عليه السلام was alive during the time of the Holy Prophet صلى الله عليه وسلم and after him as well. None of these are reported from the Holy Prophet صلى الله عليه وسلم himself, many are extremely unreliable, while there are those that are fabricated.

One of the narrations are extracted from "Kitābul Mujālisa", in which Sayyidina Umar bin Abdul Aziz رحمه الله عليه is reported to have said that he had seen Sayyidina Khidr عليه السلام walking hastily. A narration from the "Tarikh" of Ya'qūb bin Sufyān رحمه الله عليه states that Sayyidina Umar bin Abdul Aziz رحمه الله عليه said, "I met my brother Sayyidina Khidr عليه السلام and he conveyed to me the glad tidings that I shall be in charge of the peoples' affairs and that I shall be just." Hāfiz Ibn Hajar رحمه الله عليه says that this was the most authentic narration regarding this subject. [*Isābah* v. 1 p. 480]

He then quotes Abu Hayyān رحمه الله عليه as saying that one of the narrators of his hadith [viz. Abdul Wāhid Abbāsi Hambali رحمه الله عليه] is known by his students as having personally met Sayyidina Khidr عليه السلام. Hāfiz Ibn Hajar رحمه الله عليه says that he also met many people who claim to have met Sayyidina Khidr عليه السلام. Of these is Qādhi Ilmud Dīn Basāti رحمه الله عليه, who was the chief justice during the reign of the king Zāhir Barqūq.

Imām Bayhaqi رحمه الله عليه has reported in "Dalā'ilun Nabuwwa" (v. 7 p. 268) that when the Holy Prophet صلى الله عليه وسلم passed away, the people of his house heard a voice from a corner of the room saying, "O people of the home! Peace be

on you, and the mercy of Allāh and His blessings. There is undoubtedly consolation in the Being of Allāh from every calamity, a replacement for every destroyed thing, and compensation for every lost thing. (i.e. Despite all the losses in life, it should be borne in mind that Allāh is still Ever Present, so seek assistance from Him). So trust only in Allāh and pin your hopes in Him Alone, because the person who is truly afflicted by a calamity is he who is deprived of reward."

Upon hearing this, Sayyidina Ali رضي الله عنه asked the people if they recognised the voice. He then informed them that the speaker was Sayyidina Khidr عليه السلام. [Mishkāt p. 549]

Many Muhaddithin, including Imām Bukhari رحمه الله عليه, strongly oppose the belief that Sayyidina Khidr عليه السلام is alive and their opinion cannot be conclusively rebutted. Both parties have their proofs. The subject is not one on which any law of Shari'ah is based, neither will it affect a person's belief (Imān) in any way. Allāh knows best.

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَنَّا لَهُ فِي الْأَرْضِ وَءَايَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا ﴿٨٤﴾ فَاتَّبَعَ سَبِيلًا ﴿٨٥﴾ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَبْدَأُ الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا ثَكْرًا ﴿٨٧﴾ وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحَسَنَىٰ وَسَنُقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ أَتْبَعَ سَبِيلًا ﴿٨٩﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سَبِيلًا ﴿٩٠﴾ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾ ثُمَّ أَتْبَعَ سَبِيلًا ﴿٩٢﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا يَبْدَأُ الْقَرْنَيْنِ إِنْ يَأْجُوجُ وَمَاجُوجُ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُمْ نَقْبًا ﴿٩٧﴾ قَالَ هَٰذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَفُتِحَ فِي الْأُصُورِ فَمَجَعْنَاهُمْ مَجْعًا ﴿٩٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ﴿١٠٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غَطَاٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾

(83) They ask you about Dhul Qarnain. Tell them, "I shall shortly make mention of him to you. (84) We verily granted him kingship on earth and gave him every type of asset. (85) So he journeyed on a road... (86) Until he reached the place where the sun sets. He found it setting in a black spring, where he found a nation. We told him. "O Dhul Qarnain! Either you punish them or you adopt a kind attitude towards them." (87) He said, "As for him who oppresses, we shall soon punish him and then return him to his Lord, Who will punish him most severely." (88) "As for him who believes and does good deeds, his shall be a most beautiful reward. And we will speak mildly of him with regard to our affairs." (89) He then journeyed on a road... (90) Until he reached the place where the sun rose, he found it rising upon a nation to whom We had not given any veil against it. (91) This is how it was, and We surely had knowledge of everything that he possessed. (92) He then journeyed on a road... (93) Until he reached between two mountain, he found nearby a nation who could barely understand anything. (94) They submitted, "O Dhul Qarnain! The Ya'jūj and Ma'jūj spread anarchy on earth, so is it possible that we collect some money for you so that you may erect a barrier between us and them?" (95) He replied, "The power and authority that my Lord has vested in me is better, so assist me with strength and I shall erect a fortified wall between you and them. (96) "Bring me some pieces of iron." When these were levelled between the cliffs, he commanded, "Blow!" When it was made into fire, he said, "Bring me molten copper to pour over it." (97) They were not able to scale it, neither were they able to make a hole in it. (98) He said, "This is a mercy from my Lord. When the promise of my Lord will come, He will shatter it to pieces. The promise of my Lord is ever true. (99) On that day We will leave the criminals to surge against each other, the trumpet will be blown and We will gather them all. (100) On that day We will present Hell before the disbelievers. (101) Those whose eyes were veiled from My remembrance and they were unable to hear.

## THE STORY OF DHUL QARNAIN, HIS TRAVELS AND THE ERECTION OF A WALL TO STOP THE GOG (YA'JŪJ) AND MAGOG (MA'JŪJ)

It has already been mentioned that the Jews told the polytheists to pose three questions to the Holy Prophet صلى الله عليه وسلم as a test of his apostleship. The question regarding the soul was answered in Surah Bani Isrā'il and the question about the people of the cave has also been discussed. Now Allāh discusses the story of Dhul Qarnain.

Questions are often asked about who was Dhul Qarnain, where were the Gog (Ya'jūj) and Magog (Ma'jūj) and where is the wall that Dhul Qarnain erected? These questions fill the minds of people. Although a believer (Mu'min) should not be affected by these questions and be satisfied with what the Qur'an explains, people nowadays are accustomed to research and investigation.

## WHO WAS DHUL QARNAIN, WHAT WAS HIS REAL NAME AND WHY WAS HE GIVEN THE TITLE OF "DHUL QARNAIN?"

Some people have mentioned that Dhul Qarnain was Alexander of Macedonia, whose advisor was the philosopher Aristotle. However, the research



scholars have refuted this notion because Dhul Qarnain is described in the Qur'ān as a pious believer (*Mu'min*) (in fact, some Scholars (*Ulama*) say that he was the Prophet).

It is well known that Alexander of Macedonia was a tyrant and founded the city of Alexandria in Egypt. Hāfiz Ibn Hajar رحمه الله also mentions that Alexander reigned long after Dhul Qarnain. He lived approximately three hundred years before Sayyidina Isā عليه السلام. He killed Darius III and disgraced the Persian royalty.

Thereafter Hāfiz Ibn Hajar رحمه الله writes, "We have clarified the point because many people believe that the Dhul Qarnain mentioned in the Qur'ān is the same Dhul Qarnain whose advisor was Aristotle.

This notion causes many errors and associated evils because the first one was a believer (*Mu'min*) and a just ruler, whose advisor was Sayyidina Khidr عليه السلام. He was also a Prophet, as we have already established. The second was a polytheist and his advisor was a philosopher. There was also a period of two thousand years between the two..."

Thereafter Hāfiz Ibn Hajar رحمه الله presents several opinions about the real name of Dhul Qarnain. These are:

- (1) *Abdullāh bin Dahhāk bin Ma'd*
- (2) *Mus'ab bin Abdullah bin Qattān*
- (3) *Marzubān bin Marzabā*
- (4) *Sa'b bin Dhi Marā'id*
- (5) *Harmas*
- (6) *Hardīs*

He also states that Dhul Qarnain was from the progeny of Sām, the son of Sayyidina Nūh عليه السلام. He states further that he belonged to the Bani Himyar tribe. Whatever the case, the difference of opinion regarding his name does not affect the purpose of the incident.

Ibn Kathir reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that Dhul Qarnain was a Prophet and he reports from Is'hāq bin Bishr رحمه الله that his advisor was Sayyidina Khidr عليه السلام, who also doubled as the leader of the reconnoitring section of Dhul Qarnain's army.

He also quotes Azraq رحمه الله as saying that Dhul Qarnain accepted Islām at the hands of Sayyidina Ibrahim عليه السلام. He performed tawāf with Sayyidina Ibrahim and Isma'il عليه السلام. He performed the Hajj on foot and, when Sayyidina Ibrahim عليه السلام was informed of his arrival, he welcomed him and made pray (*du'ā*) for him. Allāh also made the clouds subservient to him and he could take them wherever he pleased.

The Arabic word "Qarnain" denotes two horns or two centuries. "Ruhul Ma'āni" (v. 16 p. 24) quotes eleven opinions concerning the reason for the title of Dhul Qarnain ("The one who possesses two horns or two centuries"). Of these many are incorrect. Of those that seem appropriate is that he was titled in this manner

because he reigned for two centuries.

Another opinion states that he had two horns on his head like goats have. He is reported to be the first person to wear a turban to hide these horns. Others state that he was titled likewise because his crown had two horns. A fourth opinion is that he was given the title because of his extensive travels to the east and the west, both directions denoting a horn.

## HIS JOURNEY TO WEST

Allāh says, *"They ask you about Dhul Qarnain. Tell them, 'I shall shortly make mention of him to you. We verily granted him kingship on earth and gave him every type of asset.'"* Allāh granted him everything that he required to rule his kingdom efficiently.

*"So he journeyed on a road (to the west)."* En route he conquered many territories and continued *"Until he reached the place where the sun sets (a place that was the furthest westerly settlement). He found it setting in a black spring..."* "Ruhul Ma'āni" (v. 16 p. 32) mentions that this refers to a spring within the sea, or to the sea itself. The word *"spring"* can very well refer to the ocean because it is as minute as a spring when compared to Allāh's great power and kingdom.

A *"black spring"* would mean that he saw the sun setting upon a coastline that appeared to be black because of its vastness (and distance). Of course, the sun never actually sets in the sea, but the sight appears to portray this.

In this westerly territory *"he found a nation. We told him, 'O Dhul Qarnain! Either you punish them [by putting them to the sword because of their adherence to disbeliefs after receiving the message of (Oneness of Allāh (Tauhīd)) or you adopt a kind attitude towards them (by repeating the message to them and allowing them to accept)."*

Dhul Qarnain opted to first invite them to belief (Imān). *"He said, 'As for him who oppresses (by rejecting to believe), we shall soon punish him and then return him to his Lord, Who will punish him most severely.'"*

He continued to say, *"As for him who believes and does good deeds, his shall be a most beautiful reward. And we will speak mildly of him with regard to our affairs."* i.e. He will not be imposed upon, neither verbally nor physically.

## HIS JOURNEY TO THE EAST

Allāh says further, *"He then journeyed on a road (to the east)."* He continued on his journey *"Until he reached the place where the sun rose..."* i.e. He journeyed to the furthest easterly settlement.

When he reached this place, he noticed that the sun rose *"upon a nation to whom We had not given any veil against it."* These people did not live in homes or tents, but lived in the open. It is possible that the place was cold and they required the sunlight to keep themselves warm. Rain must have also been scarce and, when it did fall, they must have taken shelter under trees.

Allāh then says, *"This is how it was, and We surely had knowledge of everything that he possessed."*

Allāh does not mention in the above verse whether the people in the east were believers (*Mu'minīn*) or disbelievers, or what Dhul Qarnain did with them. If they were disbelievers, he may have treated them as he did with the people, of the west.

### THE THIRD JOURNEY

*"He then journeyed on a road until he reached between two mountains, he found nearby a nation who could barely understand anything."* These people were terrified for the Gog (*Ya'jūj*) and Magog (*Ma'jūj*) tribe.

*"They submitted, 'O Dhul Qarnain! The Ya'jūj and Ma'jūj spread anarchy on earth, so is it possible that we collect some money for you so that you may erect a barrier between us and them?'"*

### HOW WAS THE WALL CONSTRUCTED?

When these people requested Dhul Qarnain to build a barricade between themselves and the Gog (*Ya'jūj*) and Magog (*Ma'jūj*), *"He replied, '(You need not pay me anything because) The power and authority that my Lord has vested in me is better (than what you can give to me), so assist me with strength (i.e. manpower and support) and I shall erect a fortified wall between you and them."*

Dhul Qarnain told the people, *"Bring me some pieces of iron."* The iron was used as bricks, while wood and coal were used as mortar. Allāh then continues, *"When these were levelled between the cliffs (and the valley was barricaded), he commanded, 'Blow!'"* The author of *"Jalālain"* says that some instruments were used to blow to stimulate combustion.

Eventually *"When it (the iron) was made into fire..."* The iron melted and the pieces joined together to form a solid wall on its own. This was sufficient in itself, yet Dhul Qarnain fortified it further. He then instructed the people saying, *"Bring me molten copper to pour over it."* When the molten copper was poured over the iron wall, it filled all the gaps and covered the wall.

Because of the height, strength and smoothness of the wall the Gog (*Ya'jūj*) and Magog (*Ma'jūj*) *"were not able to scale it, neither were they able to make a hole in it."*

After completing the wall Dhul Qarnain said to the people, *"This is a mercy from my Lord."* It was mercy from Allāh that he was accorded the honour of completing this great feat and it was because of His mercy that these people were now safe from the harassment of the Gog (*Ya'jūj*) and Magog (*Ma'jūj*).

Dhul Qarnain continued to tell the people, *"When the promise of my Lord will come, He will shatter it to pieces. The promise of my Lord is ever true."* Allāh shall cause the wall to be shattered when He decides.

Some commentators have mentioned that the *'promise'* refers to the day of Judgement. Others say that this *'promise'* refers to the time when the Gog (*Ya'jūj*) and Magog (*Ma'jūj*) are destined to escape from the valley. The second opinion is more suitable in the context of the next verse that (according to many commentators) refers to the emergence of the Gog (*Ya'jūj*) and Magog (*Ma'jūj*).

The emergence of the Gog (Ya'jūj) and Magog (Ma'jūj) is a sign of Judgment day (Qiyāmah). Allāh says in Surah Anbiya, "Until the time arrives when the Gog (Ya'jūj) and Magog (Ma'jūj) will be released and they will scurry down every hill." [Surah 21, verse 96]

"On that day We will leave the criminals to surge against each other..." The Gog (Ya'jūj) and Magog (Ma'jūj) will break out from captivity and spread on earth in great haste. According to Sayyidina Abdullāh bin Abbās رضي الله عنه, this verse refers to the emergence of all creation from their graves on the day of Judgement. ["Ruhul Ma'āni" v. 16 p. 43]

"..... the trumpet will be blown and We will gather them all. On that day We will present Hell before the disbelievers." Then Allāh describes the disbelievers by saying that they are "Those whose eyes were veiled from My remembrance and they were unable to hear."

Allāh depicts the day of Judgment (Qiyāmah) because the Jews and the polytheists of Makkah were stubborn and refused to believe in the Holy Prophet صلى الله عليه وسلم even after he had recounted these incidents to them upon their demand. Allāh tells them that they will never be able to escape on the day of Judgement and they will all receive their due punishment.

### THE EMERGENCE OF THE GOG (YA'JŪJ) AND MAGOG (MA'JŪJ) BEFORE JUDGMENT (QIYĀMAH)

We shall repeat what Allāh says in Surah Anbiya, viz. "Until the time arrives when the Gog (Ya'jūj) and Magog (Ma'jūj) will be released and they will scurry down every hill." [Surah 21, verse 96].

Muslim (v. 2 p. 393) reports from the Holy Prophet صلى الله عليه وسلم that Judgment day (Qiyāmah) shall never dawn until ten signs appear. These are:

1. People are swallowed by the earth in the east.
2. People are also swallowed in the west.
3. This incident occurs in the Arabian peninsula as well.
4. Smoke appears.
5. Dajjāl makes his appearance.
6. The 'creature of the earth' appears (this is a type of animal that will emerge from the ground. Mention will be made' of this in Surah Naml).
7. The emergence of Gog (Ya'jūj) and Magog (Ma'jūj).
8. The rising of the sun from the west.
9. A fire will rage from Aden (and drive people towards the plains of reckoning).
10. The descent of Sayyidina Isā عليه السلام from the heavens.

Muslim (v. 2 p. 401) sheds more light on the emergence of Gog (Ya'jūj) and Magog (Ma'jūj). It is recorded from the Holy Prophet صلى الله عليه وسلم that after Dajjāl

is killed by Sayyidina Isā عليه السلام and he lives among the people, Allāh will send the following revelation to him: "O Isā! I shall release such servants of Mine against whom none can fight. Therefore take My [Believer (*Mu'min*)] servants to Mount Tūr for safety."

Consequently Allāh will release them *"and they will scurry down every hill."* Their numbers will be so large that when the first part of their army will pass by the lake of Tabariyya they will finish all the water and, when the later part of their army will pass by, they will say, *"It seems that there was once water here."* Allāma Yaqūt Hamawi رحمه الله reports from Allāma Azhari رحمه الله that this lake measured ten miles in length and six miles in breadth during his time.

When they will reach the Khamar Mountain in Baitul Muqaddas, they will say, *"We have killed all on earth. Let us now kill those in the heavens."* They will then fire their arrows to the skies and Allāh will cause these to return with blood on them.

In the meantime, the believers (*Mu'minīn*) with Sayyidina Isā عليه السلام will be so hard pressed for food in the Tūr mountain that the head of a bull will be more valuable to them than a hundred gold coins. Sayyidina Isā عليه السلام and the believers (*Mu'minīn*) will implore Allāh to destroy the Ya'jūj and Ma'jūj and Allāh will afflict them with a disease that normally kills goats and camels when it erupts from the nose. It will erupt from their necks and kill them all as if they were one person.

Their corpses will be scattered about as if a wild animal ravaged them. When Sayyidina Isā عليه السلام and the believers (*Mu'minīn*) will descend from the mountain they will not find a single place that is free from the bodies and stench of the Ya'jūj and Ma'jūj. They will then again supplicate to Allāh whereupon Allāh will send large birds with necks like camels. These birds will cast all the corpses away to where Allāh wills. Thereafter Allāh will send a light rain that will fall on every part of the earth, washing it as clean as if it is a mirror.

Allāh will then command the earth to bring forth its vegetation and provisions. It will then spill forth everything and produce all its fruits. As a result of this blessings, a group of people will be able to eat from a single pomegranate and they will be able to make umbrellas from the skin of a pomegranate.

There will be so much blessings in milk that a large gathering of people will be able to fill themselves with the milk of one camel. In a like manner, a large tribe will be able to satisfy themselves with the milk of a cow, and a smaller tribe will require the milk of only a goat to fill themselves.

Judgment day (*Qiyāmah*) will then be very close and the believers (*Mu'minīn*) will enjoy extremely comfortable lives. Since Judgment day (*Qiyāmah*) can dawn only upon the disbelievers, Allāh will send a pleasant breeze that will reach the sides of the believers (*Mu'minīn*), causing them all to pass away. Thereafter only the worst of people will live on earth, who will commit adultery in public like donkeys. Judgment day (*Qiyāmah*) will dawn upon these people.

The verse of Surah Anbiya and the hadith of Muslim make it clear that the Ya'jūj and Ma'jūj will emerge just before Judgment day (*Qiyāmah*). First Sayyidina Isā عليه السلام will descend and then Dajjāl will appear. After he is killed

by Sayyidina Isā عليه السلام, the Gog (Ya'jūj) and Magog (Ma'jūj) will be released. This is the only correct sequence of events before Judgment day (Qiyāmah).

However, since the introduction of secular history and the study of its books and the narrations of the Jews, people have begun to draw illogical deductions. Some of them say that the Tartars and the barbaric Western nations were the Ya'jūj and Ma'jūj.

These nations caused untold bloodshed and plundered many nations in Africa and Asia. Until today they spread anarchy in numerous ways. The possibility does exist that some of them are from the Ya'jūj and Ma'jūj because the Ya'jūj and Ma'jūj consisted of many tribes. However, the Ya'jūj and Ma'jūj mentioned in the Qur'ān and the Ahdith will certainly appear only before Judgment day (Qiyāmah).

The signs of Judgment day (Qiyāmah) are classified into two categories. The first are those that appear a long time before and the second are those that appear close to Judgment day (Qiyāmah). The Holy Prophet صلى الله عليه وسلم has mentioned that Judgment day (Qiyāmah) and himself are like the index and middle fingers of his hand. [Mishkāt p. 480]

All the events mentioned above concerning the Ya'jūj and Ma'jūj are not apparent before us. It is therefore only logical that they could not yet have appeared on earth.

Ibn Majah reports that Sayyidina Isā عليه السلام told the Holy Prophet صلى الله عليه وسلم on the night of Ascension (Mi'rāj) that the corpses of the Ya'jūj and Ma'jūj will be cast into the sea and that Judgment day (Qiyāmah) shall occur so close thereafter like a pregnant woman who is near to delivery and her family have no idea when she might surprise them with her delivery.

## THE NUMBERS OF THE GOG (YA'JŪJ) AND MAGOG (MA'JŪJ)

A narration of Bukhari also tells us that the numbers of the Gog (Ya'jūj) and Magog (Ma'jūj) will be so large that they cannot be counted. In a chapter discussing the story of the Ya'jūj and Ma'jūj, Imām Bukhari رحمه الله quotes the verses of Surah Anbiya and Surah Kahf, followed by three Ahdith.

In one of these Ahdith, he reports from the Holy Prophet صلى الله عليه وسلم that on the Day of Judgment (Qiyāmah) Allāh will instruct Sayyidina Ādam عليه السلام to separate those people who are destined for Hell. When he will ask how many are they to be, Allāh will say that the people of Hell will number 999 from every 1000. The Holy Prophet صلى الله عليه وسلم said that at that moment, Upon hearing this, every youth will turn white, "every nursing mother will forget her suckling infant and every pregnant woman will abort. And you will see people in a drunken stupor whereas they will not be drunk, but Allāh 's punishment is severe."

When the Sahabah رضي الله عنهم heard this from the Holy Prophet صلى الله عليه وسلم they asked who will enter Heaven (Jannah) if only one from every thousand will enter. The Holy Prophet صلى الله عليه وسلم replied, "Accept the glad tidings that the one will be from yourselves and a thousand will be from the Gog (Ya'jūj) and Magog (Ma'jūj)." [Bukhari v. 1 p. 472]

This hadith informs us that the Gog (Ya'jūj) and Magog (Ma'jūj) are from

the progeny of Sayyidina Ādam عليه السلام. Hāfiz Ibn Hajar رحمه الله عليه writes that the hadith illustrates the number of the Gog (Ya'jūj) and Magog (Ma'jūj) as being a thousand to one when compared to the Ummah of the Holy Prophet صلى الله عليه وسلم. It is therefore evident that no nation has emerged thus far in such numbers.

## WHO ARE THE YA'JŪJ AND MA'JŪJ AND WHERE ARE THEY?

The historian Ibn Khaldūn رحمه الله عليه writes that to the west of Ghazz and east of the cities of Kimia lies the Caucasus Mountains. He says that these mountains surround the Gog (Ya'jūj) and Magog (Ma'jūj).

## WHERE IS THE WALL CONSTRUCTED BY DHUL QARNAIN?

Historians have written that the Gog (Ya'jūj) and Magog (Ma'jūj) attacked and plundered many places and many walls were erected as barricades against them. One of these is that Great Wall of China. However, this is definitely not the wall constructed by Dhul Qarnain. The Great Wall of China cannot be the wall of Dhul Qarnain because the wall of Dhul Qarnain is established to be made of iron and copper.

Another similar wall is found in Asia, close to Russia, in a district called Darbind. A third such wall is found in Dagestan and is famously known as Darbind or Bābul Abwāb. The fourth is found to the west of Dagestan and is between two mountains. This is close to the Caucasian Mountains and many historians believe that this is the wall built by Dhul Qarnain. However, any wall that is not built of iron and copper cannot be the wall of Dhul Qarnain.

Allāma Yaqūt Hamawī رحمه الله عليه writes in his book "Mu'jamul Buldān" that the Caliph (Khalifa) Wāthiq Billah dispatched an expedition of fifty men with five thousand gold coins. En route, Falakul Jazar joined five guides with them. They came across a steep mountain in which there was a valley that spanned 150 arm-lengths. They found a wall of iron bricks spanning the width of this valley, between which they noticed copper. The height of the wall was fifty hand-lengths and it also had an iron door with a lock. The expedition then left the place and reached the town Surra Man Ra'a after eight months.

After quoting this and other narrations in three pages, Allāma Hamawī رحمه الله عليه says that he got the information from other books without being able to verify their authenticity. Only Allāh knows the location of the wall, but its existence is certain.

Ibn Kathīr رحمه الله عليه has also recounted the above expedition of Wāthiq Billah and Ibn Khaldūn has also referred to it on p. 79. However, the author of "Ruhul Ma'āni" (v. 16 p. 42) has mentioned that the reliable historians have declared the incident to be unauthentic. He says that any person with in-depth knowledge will acknowledge that there are many untruths in the story that contradict the verses of the Qur'an.

The claim of the disbelievers that they have explored the earth and have not found this wall does not nullify the existence of the wall. This is so because the possibility is great that they did not yet explore every part of the world.

In the past they thought that Asia, Africa and Europe made up the entire

world. However, they realised their folly when Columbus (or Vespucci?) accidentally discovered America and thought that it was India. It was only long thereafter that they discovered Australia. In a like manner, they have yet to discover the territory of the Ya'jūj and Ma'jūj.

No Islāmic belief depends upon the knowledge of where the wall and the Ya'jūj and Ma'jūj are located. This knowledge will not even affect a person's understanding of the Qur'ān. Therefore it will not be necessary to delve deeply into the matter. A believer (*Mu'min*) believes in what Allāh has revealed without question.

## THE WORDS "YA'JŪJ" AND "MA'JŪJ" ARE NOT ARABIC

The author of "Ruhul Ma'āni" and other historians and commentators have mentioned that the Gog (*Ya'jūj*) and Magog (*Ma'jūj*) were descendants of Yāfith, the son of Sayyidina Nūh عليه السلام. Some Muslim researchers have mentioned that two tribes living behind the Qafqāz Mountains are called the Ya'qūq and the Ma'qūq. In converting these two words to Arabic, the Arabs have coined the words Gog (*Ya'jūj*) and Magog (*Ma'jūj*).

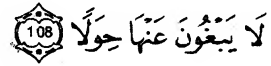
Others have mentioned that the original form of these words was Gog and Magog, Kās and Mikās, or Chīn and Machīn. Whatever the original, it is evident that the words were never Arabic, but transformations into Arabic. However, some people have justified their belief that these words are originally Arabic. And Allāh knows best.

**Note:** It has already been established from the narration of Bukhari that the Ya'jūj and Ma'jūj are humans and that all of them will be cast into Hell. Ibn Kathīr رحمه الله عليه has mentioned the objection which states that they cannot be punished when no Prophet has preached to them. This is in conformance to the verse where Allāh says, "We shall not punish (any nation) until We send a messenger (to them)." [Surah Bani Isrā'il (17), verse 15]

The reply to this objection is that the word "messenger" in this verse may refer to the Prophet or to any messenger or disciple of a Prophet. Allāh may have sent such people to them as well. The fact that we are unaware of this does not mean that it never occurred.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴿١٠٥﴾ ذَلِكَ جَزَاءُهمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا





(102) Do the disbelievers think that they can exclude Me to take My slaves as assistants? Without doubt, We have prepared Hell as a reception for the disbelievers. (103) Say, "Should we inform you of those who are the worst losers in terms of their deeds? (104) They are those whose efforts are destroyed in this worldly life while they think that they are carrying out good deeds. (105) These are the ones who disbelieve in the verses of their Lord and in meeting with Him. So their deeds are wasted and no weight will be attached to them on the Day of Judgment. (106) This punishment of Hell will be their retribution because of their disbelief and because they ridiculed My verses and My messengers. (107) As for those who believe and do good deeds, Gardens of Paradise (Jannātul Firdous) shall be their reception. (108) They will abide therein forever and will never want to leave it.

### THE DISBELIEVER IS THE GREATEST LOSER AND ALL HIS DEEDS WILL BE WASTED AND WEIGHTLESS

Allāh speaks of the disbelievers in these verses and asks, *"Do the disbelievers think that they can exclude Me to take My slaves as assistants?"* Foolishly thinking that they are doing right, they do not realise that *"Without doubt, We have prepared Hell as a reception for the disbelievers."*

The disbelievers are of a few types. There are those who totally refute the existence of Allāh and apply themselves only to acquiring the things of this world. Then there are those who believe in Allāh, but associate others as partner to Him. They adhere to other religions (*Dīn's*) instead of the true religion (*Dīn*) taught by Allāh.

There are also those disbelievers who exert themselves in various spiritual exercises in the name of worship. The deeds of all these people are wasted because they will not receive any rewards for them in the Hereafter. Allāh says, *"Say, 'Should we inform you of those who are the worst losers in terms of their deeds? They are those whose efforts are destroyed in this worldly life while they think that they are carrying out good deeds.'"*

Describing them further Allāh says, *"These are the ones who disbelieve in the verses of their Lord and in meeting with Him. So their deeds are wasted and no weight will be attached to them on the Day of Judgement."*

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that many people will appear healthy and plump on the Day of Judgement, but they will not even weigh as much as the wing of a mosquito in Allāh's estimation. In support of his statement, the Holy Prophet صلى الله عليه وسلم then recited the verse, *"no weight will be attached to them on the Day of Judgement"* [Bukhari v. 2 p. 691]. The person will appear in this manner as a personification of his worldly status, position and affluence.

Some commentators have interpreted the verse to mean that these people will have no standing and position before Allāh. Others say that for such people no scale will be erected to weigh their deeds on the Day of Judgement. They will

be dispatched to Hell without their deeds being weighed. The opinions of the Scholars (Ulama) with regard to the scales have been mentioned in the commentary of verse 8 of Surah A'rāf (Surah 7), where Allāh says, "*The weighing on that day is the truth! As for him whose scale is heavy, these will be the successful ones.*"

People envy the lives of the rich and famous and are overawed at the publicity that these people enjoy. Even their deaths are globally publicised. However, few ever reflect upon whether the person dies as a believer (Mu'min) or a disbeliever. If he dies as a disbeliever, his plight is most pitiable because he will suffer in the grave, in the 50,000 year duration of the Day of Judgement, and then eternally in Hell. All this popularity will be of no avail to them after they die. Everything will be wasted.

Allāh says in verse 18 of Surah Ibrahim (Surah 14), "*The example of the actions of those who disbelieve in their Lord is like that of ashes that are blown away by a wind on a stormy day. They have absolutely no control over what they earn. This is a distant deviation.*"

Just as there remains no trace of the ashes, there shall be no trace of their actions, this includes even the extreme spiritual exercises performed by the Hindu Sādhūs and the Christian monks.

Finally Allāh says, "*This punishment of Hell will be their retribution because of their disbelief and because they ridiculed My verses and My messengers.*"

## **GARDENS OF PARADISE (JANNĀTUL FIRDIOUS) ARE PROMISED FOR THE BELIEVERS WHO DO GOOD DEEDS**

"As for those who believe and do good deeds, Gardens of Paradise (Jannātul Firdous) shall be their reception." The Arabic word "Janāt" is the plural of Heaven (Jannah), which refers to a garden and, more specifically, to the garden of Paradise.

"Firdous" has been termed by many commentators to be a Roman or Hebrew word that means 'a garden.' According to other commentators, it is an Ethiopian word referring to an extremely densely foliated garden. ["Ruhul Ma'āni" v. 16 p. 16]

The Holy Prophet صلى الله عليه وسلم has mentioned that a person should always pray for Gardens of Paradise (Jannātul Firdous) because it is the highest rank of Heaven (Jannah). Above it lies the throne of Allāh, and all four rivers of Heaven (Jannah) have their source therein. [Bukhari v. 1 p. 391]

"Ruhul Ma'āni" then makes mention of an objection. The objection states that if everyone reached Gardens of Paradise (Jannātul Firdous) how would the different ranks of the believers (Mu'minīn) be differentiated? The author of "Bayānul Qur'ān" says that Gardens of Paradise (Jannātul Firdous) refers to the entire Heaven (Jannah) and every person will attain to the rank that is promised to him.

"They will abide therein forever and will never want to leave it." This is so because there is no better place. Allāh says in Surah Hijr, "No difficulty shall afflict

them there, neither will they be removed from there." [Surah 15, verse 48]

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

(109) Say, "If the ocean was ink for the words of my Lord, the ocean would be depleted before the words of my Lord can end, even if We supplement it with a like amount of ink." (110) Say, "I am but a human being like yourselves. Revelation comes to me that your Deity is but One Deity. So whoever aspires for the meeting with his Lord should perform good deeds and not associate anyone as partner in the worship of his Lord."

## THE ATTRIBUTES AND EXCELLENCE OF ALLĀH ARE LIMITLESS

In concluding the Surah, Allāh makes mention of Oneness of Allāh (*Tauhid*), the Prophethood and those things that will benefit one in the Hereafter. Allāh says, "Say, 'If the ocean was ink for the words (denoting the attributes and excellence) of my Lord, the ocean would be depleted before the words of my Lord can end, even if We supplement it with a like amount of ink.'" Even if all the seven oceans are transformed into ink and all the trees of the world become pens to write this, they will never be able to do so. This is similar to the verse that Allāh has mentioned of Surah Luqmān, where He says, "If all the trees on earth were pens and the ocean was augmented by seven oceans, Allāh's words will never be exhausted. Verily Allāh is Mighty, the Wise." [Surah 31, verse 27]

This feat will not be accomplished even if the trees and the oceans were considered to be infinite. Therefore, it will be foolish to even consider ascribing anyone as partner to Allāh because none can match even one of His attributes.

## A HUMAN BEING IS PERFECTLY CAPABLE OF BEING A PROPHET (NABI)

"Say, 'I am but a human being like yourselves. (The only difference being that) Revelation comes to me that your Deity is but One Deity.'" There is no reason why a human being cannot be a Prophet. In fact, it is best that he is human.

Allāh goes on to say, "So whoever aspires for the meeting with his Lord (on the Day of Judgement), should perform good deeds [in association with belief in all Allāh's Prophets *عليهم السلام*, especially in the Holy Prophet *صلى الله عليه وسلم*]. In addition to this he should "not associate anyone as partner in the worship of his Lord." No deed will be of help when a person is a polytheist. Only the deeds of believers (*Mu'minīn*) will be accepted by Allāh, as has already been mentioned.

**A BRIEF ACCOUNT OF SURAH MARYAM**

Surah Maryam gets its name from the detailed account that verses 16 to 37 of the Surah give about Sayyidah Maryam عليها السلام and her giving birth to Sayyidina Isā عليه السلام. Verses 1 to 15 of this Surah mention how Sayyidina Zakariyya عليه السلام and his barren wife were blessed with a son viz. Sayyidina Yahya عليه السلام.

Verses 41 to 50 speak of Sayyidina Ibrahīm عليه السلام, while verses 51 to 58 speak of Sayyidina Mūsa عليه السلام, Sayyidina Harūn عليه السلام, Sayyidina Isma'il عليه السلام and Sayyidina Idrīs عليه السلام. The verses thereafter discuss Judgment day (*Qiyāmah*) and how people will be sent to Heaven (*Jannah*) and Hell.

## سورة مريم

Makkan

Surah Maryam

Verses 98

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَمِيعَصَ ۝ (1) ذَكَرَ رَحْمَتَ رَبِّكَ عَبْدُكَ زَكَرِيَّا ۝ (2) إِذْ نَادَى رَبَّهُ يَدَّاءُ  
خَفِيًّا ۝ (3) قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ  
بَدُاعًا لَكَ رَبِّ شَقِيًّا ۝ (4) وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي  
عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۝ (5) يَرِنُنِي وَإِنِّي كُنْتُ مِنَ الْيَقِينِ ۝ (6) يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ  
قَبْلُ سَمِيًّا ۝ (7) قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ  
بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۝ (8) قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ وَقَدْ  
خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ۝ (9) قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ  
ءَايَتُكَ أَلا تَكَلِّمُ النَّاسَ لَيْلًا نَوْمًا ۝ (10) فَخَرَجَ عَلَى قَوْمِهِ مِنَ  
الْحِرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ۝ (11) يَبْخِي خُذِ الْكِتَابَ  
بِقُوَّةٍ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا ۝ (12) وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ۝ (13) وَبَرًّا  
بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ۝ (14) وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ  
يُبعَثُ حَيًّا ۝ (15)

In the name of Allāh, the Most Beneficent, the Most Merciful.

(1) Kāf Hā Yā Ayn Sād. (2) This is a mention of the mercy of your Lord upon His slave Zakariyya. (3) When he secretly called to his Lord. (4) He said, "O my Lord! My bones have weakened and my hair has turned white because of old age. I

have never been unfortunate in my prayers to You.” (5) “I truly fear for my relatives after me and my wife is barren. So grant me an heir...” (6) “....who can succeed me and succeed the family of Ya’qūb. And, O my Lord, make him beloved unto You.” (7) “O Zakariyyā, We convey to you the glad tidings of a son called Yahyā. We have never kept the same name for anyone before him.” (8) He said, “O my Lord! How will I have a son when my wife is barren and I have reached the pinnacle of old age?” (9) He said, “So it shall be. Your Lord declares, “It will be easy for Me. Indeed I have created you before whereas you were nothing. (10) He said, “O my Lord! Appoint a sign for me.” He said, “Your sign shall be that you will be unable to speak to people for three nights, even though you will be healthy.” (11) So he came forth unto his people from the sanctuary and gestured to them, “Engage in glorifying your Lord morning and evening.” (12) O Yahya.’ Hold fast on to the scripture. “ We granted him command in childhood... (13) ...And (We granted him) compassion from Ourselves and purity. He was abstinent indeed. (14) He was kind to his parents and he was not rebellious nor disobedient. (15) Peace be on him the day he was born, the day that he passed away and the day when he will be resurrected.

### SAYYIDINA ZAKARIYYA عليه السلام PRAYS FOR A SON AND THE SUBSEQUENT BIRTH OF SAYYIDINA YAHYA عليه السلام

Sayyidina Zakariyya عليه السلام was the Prophet عليه السلام of the Bani Isrā’īl. When he became old, he grew concerned about the plight of his religion (Dīn) after him because none of his relatives were capable of continuing the duty of propagation and upholding the Torah. Therefore, according to the etiquette of supplication (du’ā) “he secretly called to his Lord.”

*“He said, ‘O my Lord! My bones have weakened and my hair has turned white because of old age. I have never been unfortunate in my prayers to You. (Soon I shall be leaving this world without anyone to succeed me). I truly fear for my relatives after me and my wife is barren. So grant me an heir who can succeed me and succeed the family of Ya’qūb. And, O my Lord, make him beloved unto You.”*

In this manner Sayyidina Zakariyya عليه السلام supplicated to Allāh to grant him a son so that the child can uphold the religion (Dīn) and continue with the legacy of the Holy Prophethood and divine knowledge. Sayyidina Zakariyya عليه السلام was also the leader of his people and desired that someone worthy should lead after him.

His supplication (du’ā) was accepted by Allāh and he was told, “O Zakariyya, We convey to you the glad tidings of a son called Yahya. We have never kept the same name for anyone before him.” Certain commentators have interpreted the verse to mean that no other child like him was born before. Other say that the reference is to his unmatched leadership qualities and abstinence.

### SAYYIDINA ZAKARIYYA’S عليه السلام SURPRISE AT THE NEWS

When Sayyidina Zakariyya عليه السلام heard the news of a son “He said, ‘O my Lord! How will I have a son when my wife is barren and I have reached the pinnacle of old age?’” The question may be asked about why did he express astonishment at the news when, in his supplication (du’ā), he had already accepted the fact that

his wife was barren and that he was old?

The commentators have tendered the following replies:

1. *His question regarded the manner in which this birth will take place. He was unsure whether the child would be born from the same wife, or whether he would have to marry a younger woman.*
2. *Although he knew that Allāh had the power to grant him a child without the apparent means, yet the question was spontaneous because of human nature.*
3. *He said this out of excessive joy, anticipating a repetition of the glad tiding to add to his exuberance.*

In reply to his astonishment Allāh told him, "So it shall be." Thereafter Allāh added, "It will be easy for Me. Indeed I have created you before whereas you were nothing." Allāh can repeat the process of creation whenever He pleases.

Sayyidina Zakariyya عليه السلام then said, "O my Lord! Appoint a sign for me (whereby I may know that my wife has conceived)." Allāh replied by saying, "Your sign shall be that you will be unable to speak to people for three nights, even though you will be healthy." For three days and nights he would not be able to talk to anyone, as indicated by a verse of Surah Āl Imrān, where Allāh told him, "Your sign is that you shall be unable to talk to people for three days, except by indications." [Surah 3, verse 41]

Allāh also told him in Surah Āl Imrān that since he will be unable to speak he should "Remember your Lord abundantly and hymn His purity by night and day." Commentators say that this refers to punctuality in Salāh. Others say that it refers to making Allāh's remembrance (*Dhikr*) at all times.

Allāh says in Surah Anbiya, "So We responded to his plea, gifted him with Yahya and allowed his wife to bear children." Allāh creates the means and can even create things without means.

"So he came forth unto his people from the sanctuary and gestured to them, 'Engage in glorifying your Lord morning and evening.'" The people would wait for Sayyidina Zakariyya عليه السلام to emerge from his sanctuary to lead them in Salāh. However, when his wife conceived, he came out from the sanctuary and found that he could not speak. Therefore, he had to instruct them using signs. ["Ma'ālimut Tanzīl" v. 3 p. 190]

The Arabic word "mihṛāb" (translated above as "sanctuary") refers to a place of worship. The same word is used in Surah Āl Imrān where Allāh says, "Whenever Zakariyya went into the sanctuary in which she [Sayyidah Maryam عليها السلام] was, he found food by her." The same word is also used in verse 39 of Surah Āl Imrān, where Allāh says, "So the angels called to him [Sayyidina Zakariyya عليه السلام] while he stood praying in the mihṛāb." The literal meaning of the word "mihṛāb" is "a place of battle." A place of worship is referred to as a "mihṛāb" because a worshipper is engaged in battle against Satan (*Shayṭān*) when he is praying.

## THE NOBLE QUALITIES OF SAYYIDINA YAHYA عليه السلام

Speaking via Sayyidina Zakariyya عليه السلام, Allāh commanded Sayyidina

Yahya عليه السلام saying, "O Yahya! Hold fast on to the scripture." The scripture refers to the Torah because all the Prophets عليهم السلام of the Bani Isrā'il after Sayyidina Mūsa عليه السلام followed the teachings of the Torah. Allāh says in Surah Mā'idah, "The Prophets عليهم السلام, who were subservient to Allāh, judged the Jews with it (i.e. with the Torah)." [Surah 5, verse 44]

Sayyidina Yahya عليه السلام was thus instructed to practise the teachings of the Torah. Allāh then says, "We granted him command in childhood..." Some commentators have mentioned that "command" refers to the Holy Prophethood.

Other commentators have mentioned that "command" refers to the understanding of the Torah. Others say that it refers to acute intuition. ["Ruhul Ma'āni" v. 16 p. 72]

"....And (We granted him) compassion from Ourselves..." In this way he was effectively able to invite the people to oneness of Allāh (Tauhid) with love. He was also able to bear any hardships that they presented to him.

Allāh also granted him "purity." Sayyidina Abdullāh bin Abbās رضي الله عنه has interpreted this to mean obedience and sincerity. Sayyidina Qatadah رحمه الله عليه say that the word refers to good deeds, and Sayyidina Kalbi رحمه الله عليه says that Sayyidina Yahya عليه السلام was a charity that Allāh gave to his parents.

"He was abstinent indeed." The word "taqi" means that he carried out all Allāh's commands with sincerity and abstained from all sins. Commentators say that Sayyidina Yahya عليه السلام never committed a single sin, nor did he ever intend to.

Further describing him, Allāh says, "He was kind to his parents and he was not rebellious nor disobedient."

"Peace be on him the day he was born, the day that he passed away and the day when he will be resurrected." Sayyidina Sufyān bin Uyayana رحمه الله عليه says that the above three days are days when a person is overcome with anxiety. However, Allāh will save Sayyidina Yahya عليه السلام from all grief and stress on these days. ["Ma'ālimut Tanzil"]

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَأَتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَصِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٌ وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا



مَنْسِيًّا ۚ فَادْنَاهَا مِنْ نَحْوِهَا أَلَّا تَخْزِي قَدْ جَعَلَ رَبُّكَ تَحَنُّكَ سِرًّا ۚ وَهَرَىٰ  
إِلَيْكَ بِجَنْعِ النَّخْلَةِ تَسْقُطُ عَلَيْكَ رَطْبًا جَنِيًّا ۚ فَكُلِي وَاشْرَبِي وَفَرِّ عَيْنًا فَإِمَّا  
تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنَّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ  
إِنْسِيًّا ۚ

(16) Remember Maryam in the Book. When she withdrew from her family to go to a place far to the east. (17) She secluded herself from the people, when We sent Our angel to her, who assumed the likeness of a perfect man before her. (18) She said, "I seek refuge with Rahmān (the Merciful) from you, if you fear Allāh." (19) He said, "I am but a messenger of your Lord to convey to you the glad tidings of a pure son." (20) She responded, "How can I have a son when no human has touched me and I am not lecherous?" (21) He said, "It shall be so. Your Lord says, "It is simple for Me. And so that We make him a sign for people and a mercy from Us. This is a decided matter." (22) So she conceived him and withdrew with him to a distant place. (23) The labour pains brought her to the trunk of a date palm. She said, "O! If only I had died before this and had been completely forgotten." (24) He called to her from below saying, "Do not grieve. Your Lord has certainly created a stream beneath you." (25) "Shake the trunk of the date palm towards you, causing fresh ripened dates to fall on you." (26) "So eat, drink and cool your eyes. Should you see any person then say, 'I have vowed to fast for Rahmān (the Merciful), so I cannot speak to anyone today.'"

### SAYYIDAH MARYAM عَلَيْهِ السَّلَام AND THE BIRTH OF HER SON, SAYYIDINA ISA عَلَيْهِ السَّلَام

The incident has already been discussed in Surah Āl Imrān where the wife of Sayyidina Imrān عَلَيْهِ السَّلَام vowed to dedicate her unborn child to the service of Baitul Muqaddas. Allāh then granted her a daughter instead of the son that she anticipated. She named the child Maryam (meaning "worshipper") and she was offered to the keepers of Baitul Muqaddas for upbringing.

After a type of drawing lots, the child was handed over in the care of Sayyidina Zakariyya عَلَيْهِ السَّلَام. Allāh grew her up to be pious and righteous and later gave her the tidings of the birth of a child called "Masih," who will be high ranking in both worlds.

### SAYYIDAH MARYAM عَلَيْهِ السَّلَام WAS PARTICULAR ABOUT CONCEALING HERSELF AND IS STARTLED BY THE SUDDEN APPEARANCE OF AN ANGEL

Here, in Surah Maryam, Allāh says, "Remember Maryam in the Book. When she withdrew from her family to go to a place far to the east." "Ma'ālimut Tanzil" mentions that it was an extremely cold day and she went to a sunny place to comb her hair. Another report says that she went to a place to bath.

"She secluded herself from the people, when We sent Our angel [Jibril عَلَيْهِ السَّلَام] to her, who assumed the likeness of a perfect man before her."

Sayyidina Maryam عليه السلام was a chaste woman and was startled by the appearance of Jibril عليه السلام. Therefore *"She said, 'I seek refuge with the Merciful from you, if you fear Allāh.'*" She told him that he appears to be a pious person who fears Allāh and therefore has no reason to be with her.

Jibril عليه السلام told her, *"I am but a messenger of your Lord to convey to you the glad tidings of a pure son."* This surprised her even more and *"She responded, 'How can I have a son when no human (husband) has touched me and I am not lecherous?'"* She was surprised that a child should be born of her when she had no husband, nor did she ever commit adultery.

## THE ANGEL'S REPLY

In response to her astonishment Jibril عليه السلام said in Surah Āl Imrān, *"In this way Allāh creates what He wills. When He decrees a thing He merely says to it, 'Be!' and it is."* [Surah 3, verse 47]

Here in Surah Maryam he replies by saying, *'it shall be so. Your Lord says, 'It is simple for Me.'*" When Allāh could create Sayyidina Ādam عليه السلام without both parents and Sayyidina Hawwa عليه السلام without a mother, He can certainly create someone without a father. Allāh mentions in Surah Āl Imrān, *"Vèrily the likeness of Isā عليه السلام with Allāh is as the likeness of Ādam عليه السلام. He created him from clay then said to him, 'Be!' and he was."* [Surah 3, verse 59]

Jibril عليه السلام quoted Allāh as saying further that the child will be born, *"so that We make him a sign for people and a mercy from Us."* The miraculous birth of the child will show people that Allāh has the power to create without means. He will be a "mercy" for people because those who follow him will attain Allāh's pleasure and proximity.

He added, *"This is a decided matter."* None can avert this occurrence.

## THE CONCEPTION OF THE CHILD, THE BIRTH, CONSOLATION NOT TO GRIEVE AND PROVISION FOR HER

*"So she conceived him and withdrew with him to a distant place."*

Allāh says in Surah Tahrīm, *"Maryam, the daughter of Imrān, who protected her chastity and We blew Our spirit in her collar. She attested to the messages of her Lord and His scriptures, and she was of the obedient ones."* [Surah 66, verse 12]

The blowing of the soul into the collar of Sayyidina Maryam عليه السلام by Jibril عليه السلام is attributed to Allāh because it was done by Allāh's command.. She then conceived the child and left home.

Allāh continues to relate, *"The labour pains brought her to the trunk of a date palm. She said, 'O! If only I had died before this and had been completely forgotten.'"* She expressed this desire because she was extremely perplexed. There she sat alone in the forest without even a bed on which to rest. She was even more worried about what reply she would give to the people after the birth.

Sayyidina Abdullāh bin Abbās رضي الله عنه says that Sayyidah Maryam عليها السلام had a very brief pregnancy. This is indicated by the tone of the Qur'ān and it is farfetched to believe that she could have left home for a very long period.

Another indication to substantiate this fact is that people reprimanded her only after the birth. If she had remained with them during the pregnancy, they would have guessed before that she was expecting. Allāh knows best.

*"He [Jibrīl عليه السلام] called to her from below (the hill upon which she sat) saying, 'Do not grieve. Your Lord has certainly created a stream beneath you.'" ["Ruhul Ma'āni" v. 16 p. 82]*

Sayyidina Abdullāh bin Abbās رضي الله عنه says that the stream began to flow when Jibrīl عليه السلام struck his foot on the ground. Another narration says that there was a dry stream nearby which Allāh caused to flow and a wilted date palm which Allāh caused to bear dates. [*"Ma'ālimut Tanzīl" v. 3 p. 193]*

Jibrīl عليه السلام said to her, *"Shake the trunk of the date palm towards you, causing fresh ripened dates to fall on you."* This was also miraculous because normally even a strong man will be unable to shake a date palm, let alone a weakened woman in labour. She was able to shake the tree so that dates fell.

She was then told, *"So eat, drink and cool your eyes."* The newborn child will be the coolness of her eyes i.e. a source of comfort to her.

## **DATES ARE BENEFICIAL FOR LABOUR FROM A MEDICAL POINT OF VIEW**

The following is an extract from "Bayānul Qur'ān":

*"Your Lord has certainly created a stream beneath you. "Happiness is naturally stimulated by looking at a stream and drinking its water. According to a narration of "Ruhul Ma'āni", she was thirsty at that time. In addition to this, things that are hot in nature are medically proven to be advantageous when consumed before or after birth. They serve to make labour easy, prevent excrement and also act as a stimulant for mental well being. Water is hot in nature, as is noticed in hot springs, so it is appropriate at this juncture."*

*"In addition, dates are filling, nutritious, conducive for the production of blood, and strengthening for the back and joints. For these reasons it is the best food and medicine for labour. The possibility of harm coming to a person because of the heat is minimal because the heat in fresh dates is very little. In addition to this, water serves to reduce the heat further."*

## **THE ANGEL INSTRUCTS SAYYIDAH MARYAM عليها السلام TO TELL PEOPLE THAT SHE CANNOT SPEAK TO THEM ON ACCOUNT OF HER FAST**

Jibrīl عليه السلام further advised Sayyidah Maryam عليها السلام by saying, *"Should you see any person then say, 'I have vowed to fast for the Merciful, so I cannot speak to anyone today.'" Abstaining from speaking during fasting was permissible for the Bani Isrā'īl, but is prohibited in our Shari'ah. Of course, if a person wishes to speak less or remain silent for some personal reason, there would be no harm.*

Sayyidina Abdullāh bin Abbās رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم was once delivering the sermon when he noticed a person standing. The Holy Prophet صلى الله عليه وسلم asked the Sahabah رضي الله عنهم who he was and received

the reply that he was a person called Abu Isrā'il. They told the Holy Prophet صلى الله عليه وسلم that he had vowed not to sit, not to take shade, not to talk and to remain in the state of fasting.

The Holy Prophet صلى الله عليه وسلم told the Sahabah رضي الله عنهم to tell him to sit, take shade, to talk, but to complete the fast. [Bukhari v. 2 p. 991]

Sayyidina Ali رضي الله عنه reports that he heard the Holy Prophet صلى الله عليه وسلم say, "None can be an orphan after maturity and none may remain silent the entire day until the night." [Abu Dawūd v. 2 p. 41] This means that Islām does not permit a person to remain silent the entire day with the intention of fasting.

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرِئٌ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿٢٧﴾ يَأْتِخَتْ هَرُونَ  
مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ  
مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾  
وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾  
وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ  
أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

(27) She brought the child before her people. They exclaimed, "O Maryam! You have surely perpetrated a grave act." (28) "O sister of Harūn! Your father was never an evil person, neither was your mother lecherous. (29) She gestured towards the child. They said, How can we speak to one who is still a baby in a cradle? (30) He said, "I am a slave of Allāh. Allāh gave me a scripture and made me the Holy Prophet..." (31) "...And Allāh has blessed me wherever I may be and has commanded me to perform Salāh and pay Zakāh as long as I am alive." (32) "Allāh has also made me kind to my mother and has not made me rebellious and wretched." (33) "Peace be on me the day I was born, the day death comes to me, and the day when I shall be resurrected."

## SAYYIDAH MARYAM عليها السلام BRINGS HER CHILD HOME, THE PEOPLE OBJECT AND SAYYIDINA ISA عليه السلام REPLIES TO THEM

After the birth of Sayyidina Isa عليه السلام, Sayyidah Maryam عليها السلام "brought the child before her people. (Because she was unmarried) They exclaimed, 'O Maryam! You have surely perpetrated a grave act.'"

They continued to rebuke her saying, "O sister of Harūn! Your father was never an evil person, neither was your mother lecherous."

Sayyidah Maryam عليها السلام did not reply to their reprimands, but "She gestured towards the child." The people thought that she was merely jesting, so they said "How can we speak to one who is still a baby in a cradle?"

Allāh granted Sayyidina Isā عليه السلام the ability to speak and "He said, 'I am a

slave of Allāh. Allāh gave me a scripture and made me a Holy Prophet عليه السلام." i.e. Allāh will soon confer these two blessings on me. He then continued to say, "...And Allāh has blessed me wherever I may be..." i.e. Blessings and good will spread wherever I go.

Furthermore he said that Allāh had "commanded me to perform Salāh and pay Zakāh as long as I am alive. And Allāh has made me kind to my mother and has not made me rebellious and wretched."

He concluded his address by saying, "Peace be on me the day I was born, the day death comes to me, and the day when I shall be resurrected."

Allāh knew that the Jews will be antagonistic towards Sayyidina Isā عليه السلام and that the Christians will praise him excessively by calling him Allāh and the son of Allāh. It for this reason that Allāh made him state from the beginning that he is not Allāh, but a "slave of Allāh."

He also impressed upon their minds that he is as much subjected to Allāh's commandments as they are. For this reason he said that Allāh had "commanded me to perform Salāh and pay Zakāh as long as I am alive." It is obvious that one who worships another cannot himself be a deity.

### THE STATEMENT "KIND TO MY MOTHER" DENOTES THAT SAYYIDINA ISA عليه السلام HAD NO FATHER

In the previous ruku Allāh mentioned with regard to Sayyidina Yahya عليه السلام, "He was kind to his parents..." However, Sayyidina Isā عليه السلام does not speak of both parents, but says, "Allāh has made me kind to my mother..." This makes it clear that Sayyidina Isā عليه السلام did not have a father, otherwise he would have mentioned "parents" instead of "mother."

This evidently disproves the misconception of the Christians who claim that a certain carpenter by the name of Joseph fathered Sayyidina Isā عليه السلام. They also claim that Sayyidina Isā عليه السلام was fathered by Allāh (Allāh forbid!). Many irreligious people in today's times also subscribe to these beliefs, whereas the Qur'ān refutes these in Surah Maryam and in Surah Āl Imrān.

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ  
 مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ  
 فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا  
 مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٧﴾ أَسْمِعْ يَوْمَ وَأَبْصِرْ يَوْمَ يَأْتُوتُنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ  
 مُبِينٍ ﴿٣٨﴾ وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾ إِنَّا  
 نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

(34) This is Isā, the son of Maryam. We have spoken the truth regarding which

they have doubts. (35) It does not behove Allāh to take a son. He is Pure! When He decrees anything, all He has to say is "Be!" and it comes into being. (36) "And Without doubt Allāh is my Lord and your Lord, so worship Him. This is the straight path." (37) However, the groups began disputing among themselves. Woe be to the disbelievers on the occasion of a momentous day. (38) How well will they hear and see on the day when they will come to Us! But the oppressors are in manifest error today. (39) Warn them of the day of remorse, when judgement shall be passed. Yet they are negligent and they do not believe! (40) Without a shadow of doubt We will be the inheritors of the earth and whoever is upon it and they will return only to Us.

## IT IS NOT PROPER TO SAY THAT ALLĀH HAS A SON

Allāh says about the previously related account, *"This is Isā, the son of Maryam. We have spoken the truth regarding which they have doubts."* The Jews and the Christians still doubt the matter and dispute about it.

*"It does not behove Allāh to take a son. He is Pure! When He decrees anything, all He has to say is 'Be!' and it comes into being."* It is therefore not farfetched to believe that Allāh could have created a person without a father. He has power to do anything. It is foolish to believe that Sayyidina Isā عليه السلام can be Allāh's son when there is no similarity between the two. The Creator cannot be like the creation.

Fathers normally require assistance from their sons. However, Allāh does not require any assistance from anyone because He is Omnipotent and Independent. There is therefore no reason for Allāh to have a son.

## SAYYIDINA ISA عليه السلام ANNOUNCES THAT HIS LORD (RABB) AND THE LORD (RABB) OF THE PEOPLE IS ALLĀH ALONE

Sayyidina Isā عليه السلام also told the people, *"And Without doubt Allāh is my Lord and your, so worship Him. This is the straight path."* Despite the clarity of his address to the Jews and the Christians, *"the groups began disputing among themselves."* They disregarded the teachings of Sayyidina Isā عليه السلام and fabricated their own beliefs and practices. They claimed that he was Allāh, Allāh's son and one of three gods.

*"Woe be to the disbelievers on the occasion of a momentous day."* On the day of Judgement the plight of the disbelievers will be pitiable indeed.

*"How well will they hear and see on the day when they will come to Us!"* On the day of Judgement, all truths will be exposed and people will clearly differentiate between right and wrong. They will then be forced to concede the truth, but it will be too late. Allāh says, *"But the oppressors are in manifest error today."* They fail to realise the error of their ways and do not even attempt to reform themselves.

## THE ANXIETY OF "THE DAY OF REMORSE"

*"Warn them of the day of remorse, when judgement shall be passed. Yet they are negligent and they do not believe!"* The disbelievers shall express different types of regrets on the day of Judgment (Qiyāmah). Some will say, *"O, if only we could be*

returned, had not denied the verses of our Lord and had been from the believers!" [Surah An'ām (6), verse 27]

Others will cry, "if only we could return (to the world), then we too will disassociate ourselves from them (our leaders) as they now do to us [now on the Day of Judgment (Qiyāmah)]." [Surah Baqarah (2), verse 167]

They will also lament saying, "If only we were given the chance to return. Then we would have been from the believers." [Surah Shu'arā (26), verse 102]

Sayyidina Abu Sa'īd Khudri رضي الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that death will take the form of a sheep on the day of Judgement. A caller will then announce, "O people of Heaven (Jannah)" When they will hearken to the call, they will be asked, "Do you recognise this?" They will submit that they recognise it as death. This will be because they had all experienced death.

The caller will then announce, "O people of Hell!" When they will hearken to the call, they will also be asked, "Do you recognise this?" They will submit that they recognise it as death because they would also have experienced death. Then the sheep of death will be slaughtered before them all and the announcement will be made, "O people of Heaven (Jannah)! You shall live forever in Heaven (Jannah) and you will never die. O people of Hell! You will live forever in Hell and you will not die."

After saying this to the Sahabah رضي الله عنهم, the Holy Prophet صلى الله عليه وسلم recited the verse, "Warn them of the day of remorse, when judgement shall be passed. Yet they are negligent and they do not believe!" [Bukhari v. 2 p. 291]

Tirmidhi reports that when death will be slaughtered as described above, the people of Heaven (Jannah) will be so exuberant that, if anyone could die of joy, they would. On the other hand, the convicts of Hell will be so grieved that, if anyone could die of grief, they certainly would.

Ibn Majah reports that death will be slaughtered at the bridge of Sirāt. [At Targhīb wat Tarhīb v. 4 p. 524]

"Without a shadow of doubt We will be the inheritors of the earth and whoever is upon it and they will return to Us only." Every person on earth, who acts as master to his possessions, will soon die.

Eventually none shall be alive besides Allāh. Then everything (which was always His) will once again be His exclusive property.

## A REFUTATION TO THOSE WHO BELIEVE THAT SAYYIDINA ISA عَلَيْهِ السَّلَام PASSED AWAY

Sayyidina Isā عليه السلام mentioned that Allāh "has commanded me to perform Salāh and pay Zakāh as long as I am alive." Some people have deduced from this verse that Sayyidina Isā عليه السلام has passed away. They are foolish enough not to realise that the verse actually proves that he is still alive and will return to the world. While Sayyidina Isā عليه السلام was living on earth he never had the opportunity to pay Zakāh on account of his poverty. However, when he will return to this world among the Ummah of the Holy Prophet صلى الله عليه وسلم, he will then pay Zakāh.

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾ إِذْ قَالَ لِأَبِيهِ يَتَّبِعْ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾ يَتَّبِعْ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾ يَتَّبِعْ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾ يَتَّبِعْ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾ قَالَ أَرَأَيْتَ أَنْتَ عَنْ إِلَهِي يَتَّبِعُ إِبْرَاهِيمُ لِيْن لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا ﴿٤٦﴾ قَالَ سَلِمْتُ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾ فَلَمَّا أَعْتَرَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُمْ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

(41) Remember Ibrahīm in the scripture. He was undoubtedly extremely true and a Holy Prophet. (42) When he told his father, "O my father! Why do you worship things that cannot hear, cannot see and cannot be of any assistance to you." (43) "O my father! Such knowledge has come to me that has not come to you, so follow me and I shall guide you to the straight path." (44) "O my father. Do not worship Satan (Shaytān). Indeed Satan (Shaytān) was ever disobedient to Rahmān." (45) "O my father! Indeed I fear that a punishment should afflict you from the Merciful, after which you would be a friend of Satan (Shaytān). (46) His father retorted, "Are you averse to my gods, O Ibrahīm? If you do not desist, I shall stone you. Leave me forever." (47) Ibrahīm said, "Peace be on you. I shall shortly seek forgiveness from my Lord on your behalf. He has always been compassionate towards me." (48) "I shall separate myself from you and from those whom you worship instead of Allāh. Then I shall call upon my Lord. I am hopeful that I shall not be deprived in my call unto my Lord" (49) When he departed from them and from what they worshipped instead of Allāh, We gifted him with Is'hāq and Ya'qūb. We made each one of them a Holy Prophet. (50) And We bestowed on them a portion of Our mercy and raised for them tongues of truthfulness.

### SAYYIDINA IBRAHĪM عَلَيْهِ السَّلَام DISCUSSED ONENESS OF ALLĀH (TAUHĪD) WITH HIS FATHER

Sayyidina Ibrahīm عليه السلام was from Babylon, where he invited the king Nimrūd and his idolatrous people to Oneness of Allāh (Tauhīd). He also never failed to preach to his father.

Allāh says in Surah A'rāf, "When Ibrahīm told his father Āzar, 'Do you take idols as your deity? Indeed I see you and your people in manifest error.'" [Surah An'ām (6), verse 74]



Here, in Surah Maryam, he told his father, *"O my father! Why do you worship things (idols) that cannot hear, cannot see and cannot be of any assistance to you."* They are more helpless than the people who worship them. He then impressed upon his father's mind that age was not an issue in this matter. His father was to listen to him even though he was the son. Therefore he said, *"O my father! Such knowledge has come to me that has not come to you, so follow me and I shall guide you to the straight path."*

He went on further to say, *"O my father! Do not worship Satan (Shaytān). Satan (Shaytān) instigates people to worship idols and himself as well. Sayyidina Ibrahim عليه السلام added, "Indeed Satan (Shaytān) was ever disobedient to the Merciful."* By obeying Satan (Shaytān), a person will be led on to further disobey Allāh.

*"O my father! Indeed I fear that a punishment should afflict you from Rahmān (the Merciful), after which you would be a friend of Satan (Shaytān) (by being his companion in Hell as well)." He refers to Satan (Shaytān) as being a friend in the Hereafter as well even though every person in Hell will be enemies to each other. He has mentioned this because the cause for this punishment in Hell will be the friendship that the disbelievers fostered with Satan (Shaytān) in this world.*

Instead of being favourably influenced by the words of Sayyidina Ibrahim عليه السلام, *"His father retorted, 'Are you averse to my gods, O Ibrahim? If you do not desist, I shall stone you. Leave me forever.'"*

Sayyidina Ibrahim عليه السلام replied, *"Peace be on you."* This salutation (Salām) that he greeted his father with was not the type of salutation (Salām) that a person greets a fellow Muslim with. It is rather the salutation (Salām) used to escape from ignorant people. Allāh says in Surah Furqān about the good people, *'The Merciful's (Rahmān) bondsmen are those who walk on earth in humility and, when the ignorant talk to them, they say, 'Peace.'"* [Surah 25 verse 63]

Sayyidina Ibrahim عليه السلام also added, *"I shall shortly seek forgiveness from my Lord on your behalf He has always been compassionate towards me."* True to his word, Sayyidina Ibrahim عليه السلام prayed for his father, as mentioned in Surah Shu'arā, *"(O Allāh!) Forgive my father, for he is amongst those who have deviated."* [Surah 26, verse 86]

Allāh says in Surah Tauba. *"Ibrahim عليه السلام sought forgiveness for his father only because of a promise that he had made to him. When it became clear to him that his father was Allāh's enemy, he exonerated himself from him. Indeed Ibrahim عليه السلام was extremely soft-hearted and tolerant."* [The details of this were discussed in the commentary of this verse of Surah Tauba.]

Sayyidina Ibrahim عليه السلام continued to address his father saying, *"I shall separate myself from you and from those whom you worship instead of Allāh. Then I shall call upon my Lord. I am hopeful that I shall not be deprived in my call unto my Lord."* He was hopeful that Allāh would not reject his supplication (du'ā) and that Allāh would protect him from the wretchedness of the idolaters. Consequently, he migrated to Syria (Shām).

Allāh says, *"When he departed from them and from what they worshipped instead of Allāh, We gifted him with (a son named) Is'hāq and (a grandson called) Ya'qūb. We*

made each one of them a Holy Prophet." Another renowned son of Sayyidina Ibrahīm عليه السلام was Sayyidina Isma'il عليه السلام, who is mentioned in Surah Baqarah and also later in this Surah.

## PEOPLE OF LATER GENERATIONS WILL ALWAYS MAKE FAVOURABLE MENTION OF SAYYIDINA IBRAHĪM عليه السلام AND HIS CHILDREN

"And We bestowed on them a portion of Our mercy and raised for them tongues of truthfulness." Allāh granted Sayyidina Ibrahīm عليه السلام and his children the esteemed mantle of the Prophethood and many other bounties as well. Another extremely great favour was that people will always make favourable mention of them.

Sayyidina Ibrahīm عليه السلام made the supplication (du'ā), "And maintain a favourable word for me amongst those who are to come." Allāh accepted this supplication (du'ā) and all the later generations always spoke well of Sayyidina Ibrahīm عليه السلام. The Ummah of the Holy Prophet صلى الله عليه وسلم invoke Allāh's special mercy and blessings at the end of every Salāh when they recite the Durūd Ibrahīm in 'Tashahhud'.

وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾ وَنَدَيْتُهُ مِنْ جَانِبِ  
الطُّورِ الْأَيْمَنِ وَفَرَّقْنَاهُ يُحْيَا ﴿٥٢﴾ وَوَهَبْنَا لَهُ مِنْ رَحْمِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾ وَأَذْكُرْ فِي  
الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ  
وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾ وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا  
﴿٥٦﴾ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

(51) Remember Mūsa in the scripture. He was surely chosen and was a messenger (Rasūl) and a Prophet (Nabi). (52) We called him from the right side of Mount Tūr and We brought him close in communion. (53) From Our mercy We gifted him with his brother Harūn as a Prophet. (54) Remember Isma'il in the scripture. Verily he was true to his promise and he was a "Rasul" and a Prophet (Nabi). (55) He used to enjoin Salāh and Zakāh on his family and was beloved to his Lord. (56) Remember Idrīs in the scripture. He was certainly extremely true and he was a Prophet. (57) We elevated him to a high rank.

## SAYYIDINA MŪSA, HĀRŪN, ISMA'ĪL AND IDRĪS عليهم السلام

Allāh begins by saying, "Remember Mūsa in the scripture. He was surely chosen and was a messenger (Rasul) and a Prophet (Nabi)."

## THE DIFFERENCE BETWEEN A RASŪL AND A NABI

Literally the word 'Rasul' means a 'messenger' i.e. one who conveys a message. The word 'the Holy Prophet' literally means an 'informer.' Both may be

termed as Holy Prophets. Technically speaking, a messenger (*Rasul*) is Prophet (*Nabi*) who has been given a divine scripture and a Shari'ah of his own. Such a the Holy Prophet will be termed as a messenger (*Rasul*) and a Prophet (*Nabi*) as well. Therefore, Prophet who propagates the Shari'ah of a previous the Holy Prophet may be termed only a *Rasul*.

Referring to Sayyidina Mūsa عليه السلام, Allāh says, "*We called him from the right side of Mount Tūr (situated between Madyan and Egypt)...*" The author of "*Ruhul Ma'āni*" writes that the verse refers to the right side of Sayyidina Mūsa عليه السلام, not that of the mountain because a mountain does not have a right and left side. Therefore, Sayyidina Mūsa عليه السلام was summoned when the mountain was on his right.

The word "*aymin*" (translated above as "*right*") can also be translated as "*blessed*." In this case the verse will mean that Sayyidina Mūsa عليه السلام was called from the "*blessed side*" of the mountain, or from his blessed side.

".....and We brought him close in communion." The Arabic word "*naji*" (translated above as "*communion*") refers to speaking in confidence to someone. The verse thus means that Allāh spoke to him personally and directly without any mediums in between.

Allāh mentions this privilege of Sayyidina Mūsa عليه السلام in Surah Nisā, where He says, "*Allāh specially spoke to Mūsa.*" [Surah 4, verse 164]

"*From Our mercy We gifted him with his brother Harūn as a Prophet.*" When Sayyidina Mūsa عليه السلام was commanded to preach to Pharaoh (*Fir'aun*), he submitted to Allāh thus, "*Appoint for me an assistant from my family, my brother Harūn, strengthen me with him And make him a partner to my affairs...*" [Surah TāHā (20), verses 29-32]

Allāh says in Surah Qasas that Sayyidina Mūsa عليه السلام said, "*My brother Harūn is more eloquent in speech than me, so send him as an aide to me to endorse me. I fear that they will falsify me.*" Allāh accepted his supplication (*du'ā*) and said, "*We shall shortly strengthen your arm with your brother.*" Consequently Allāh made Sayyidina Harūn عليه السلام a Prophet and addressed them both saying, "*Proceed, the two of you, to Pharaoh (Fir'aun). Indeed he is rebellious.*"

## THE NOBLE QUALITIES OF SAYYIDINA ISMA'ĪL عليه السلام

Thereafter Allāh says, "*Remember Isma'il in the scripture. Verily he was true to his promise and he was a messenger (Rasūl) and a Prophet (Nabi). He used to enjoin Salāh and Zakāh on his family and was beloved to his Lord.*"

Although all the Prophets عليهم السلام and even many believers (*Mu'minīn*) are true to their word, Allāh specially says about Sayyidina Isma'īl عليه السلام "*Verily he was true to his promise...*

This is so because he truly displayed great courage in keeping to the word that he gave his father when he said, '*Oh my beloved father! Do as you have been commanded (by slaughtering me). If Allāh wills, you will soon find me to be amongst the patient ones.*' Consequently, when Sayyidina Ibrahim عليه السلام placed him down to be slaughtered, he complied and lay down calmly.

".....and he was a messenger (Rasūl) and a Prophet (Nabi). "It is commonly believed that Sayyidina Isma'il عليه السلام did not have a scripture of his own, nor a Shari'ah. He propagated the teachings of his father, Sayyidina Ibrahim عليه السلام. Therefore, the literal meaning of the word "Rasul" (messenger) will apply to him and not the technical meaning (i.e. a Prophet who was given a Shari'ah of his own).

Hakimul Ummah Thanwi رحمه الله states that Sayyidina Isma'il عليه السلام is termed a "Rasul" as well because he was the one who conveyed the teachings and the Shari'ah of Sayyidina Ibrahim عليه السلام to the Jurhum tribe that settled in Makkah.

The third attribute mentioned about him was that "He used to enjoin Salāh and Zakāh on his family..." Salāh is a physical form of worship and Zakāh is a monetary form. Sayyidina Isma'il عليه السلام paid particular attention to these two acts of devotion when instructing his family because by being particular about these two aspects of religion (D'in) the rest of religion (D'in) becomes easy to practise.

The fourth quality was that he "was beloved to his Lord." He was one of Allāh's beloved bondsmen because of his deeds and behaviour.

Thereafter Allāh continues to mention other Prophets عليهم السلام. Allāh says, "Remember Idrīs in the scripture. He was certainly extremely true and he was a Prophet (Nabi). We elevated him to a high rank." It is commonly believed that Sayyidina Idrīs عليه السلام was raised alive to the heavens and that death came to him there.

Ibn Kathīr (v. 3 p. 126) states that he was raised like Sayyidina Isā عليه السلام and never died there. Sayyidina Abdullāh bin Abbās رضي الله عنه says that he was raised to the sixth heaven and passed away there.

However, none of these narrations have been reported from the Holy Prophet صلى الله عليه وسلم and their chains of narrators are obscure. They have been narrated from Sayyidina Ka'b Aḥbār رحمه الله عليه, and are therefore narratives of the Bani Isrā'il.

A narration reported by "Ruhul Ma'āni" (v. 16 p. 106) from Ibnul Mundhir رحمه الله has been attributed to the Holy Prophet صلى الله عليه وسلم. However, the words of this narration are so obscure that they can never be those of the most eloquent the Holy Prophet صلى الله عليه وسلم.

It is possible that the narration was attributed to the Holy Prophet صلى الله عليه وسلم because of its popularity. However, it is the words of Sayyidina Ka'b Aḥbār رحمه الله عليه. Even the author of "Ruhul Ma'āni" did not clearly say, "the Holy Prophet صلى الله عليه وسلم said..."

The best meaning of the verse is that Allāh elevated his status and increased his proximity to Allāh.

### THE UNIQUE CONTRIBUTIONS OF SAYYIDINA IDRĪS عليه السلام

"Ruhul Ma'āni" reports from the "Mustadrak of Hākim" a narration of Sayyidina Abdullāh bin Abbās رضي الله عنه in which he says that Sayyidina Idrīs عليه السلام

عليه السلام lived a thousand years before Sayyidina Nūh عليه السلام. His name was Akhnūkh and he was linked to Sayyidina Shith عليه السلام via four forefathers.

Sayyidina Idrīs عليه السلام was the first person to study the stars, the first to write and the first to wear sewn clothes. He used to sew clothing while the people of his time were still wearing animal skins. Allāh revealed 30 booklets to him and it was he who first introduced concepts for weighing and measuring. He was also the first person to develop weapons.

"Ma'ālimut Tarīzīl" reports that he was also the first to fight the disbelievers. He was called Idrīs because he was actively engaged in teaching (called "dars" in Arabic) the divine scriptures. The author of "Ruhul Ma'āni" writes that many Scholars (Ulama) are of the opinion that the name 'Idrīs' is not an Arabic word, but Hebrew. Therefore, it needn't be a derivative of "dars." However, the possibility does exist that it could have the same meaning in Hebrew as it does in Arabic.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ  
إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَنَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا  
وَبُكْيًا ﴿٥٨﴾ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ فَسُوفَ يَلْقَوْنَ  
عَذَابًا ﴿٥٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا  
﴿٦٠﴾ جَنَّتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُمْ كَانُوا وَعْدُ مَا يُنَاقِلُونَ ﴿٦١﴾ لَا  
يَسْمَعُونَ فِيهَا لَعْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾ تِلْكَ الْجَنَّةُ الَّتِي  
نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾

(58) These are the Holy Prophets (Nabi) whom Allāh has favoured from the progeny of Ādam and from the progeny of those whom We carried with Nūh (on the ark). And from the progeny of Ibrāhīm and Isrā'īl and those who We guided and selected. When the verses of their Lord are recited, they fall down weeping in prostration. (59) They were succeeded by such evil successors who destroyed Salāh and pursued their passions. Soon they shall meet devastation. (60) Except for him who repents and who carries out good deeds. These people will enter Heaven (Jannah) and will not be oppressed in the least. (61) Theirs shall be eternal gardens of Heaven (Jannah) that Rahmān (the Merciful) has promised in the unseen. Undoubtedly, His promise shall come to pass. (62) There they will not hear any futility, only Salām. They shall have their sustenance there morning and evening. (63) This is the Heaven (Jannah) that Our slaves who fear shall inherit.

## THE MUTUAL RELATIONSHIP BETWEEN THE AMBIYA عليهم السلام

Referring to all the Prophets عليهم السلام mentioned thus far in the Surah, Allāh says, "These are the prophet whom Allāh has favoured from the progeny of Ādam and

from the progeny of those whom We carried with Nūh (on the ark)." All of mankind after Sayyidina Nūh عليه السلام were from his progeny. The only exception that is mentioned in this Surah is Sayyidina Idrīs عليه السلام because he preceded Sayyidina Nūh عليه السلام.

"And from the progeny of Ibrāhīm and Isrā'īl..." Sayyidina Isrā'īl عليه السلام was Sayyidina Ya'qūb عليه السلام. His descendants (mentioned in this Surah) include Sayyidina Zakariyya, Sayyidina Yahya عليه السلام and Sayyidina Isā عليه السلام. Those linked directly to Sayyidina Ibrāhīm عليه السلام were Sayyidina Isma'īl عليه السلام and Sayyidina Is'hāq عليه السلام. With regard to all of these Allāh says that He "guided and selected" them.

They were such people that "When the verses of their Lord are recited they fall weeping in prostration."

Thereafter Allāh makes mention of the other side of the coin. He says, "They were succeeded by such evil successors who destroyed Salāh..." This entails omitting Salāh totally, delaying its performance until after the time expires, or not performing it properly.

Allāh says in Surah Mā'ūn, "Woe be to those who are neglectful of their Salāh." Sayyidina Mus'ab bin Sa'd رضي الله عنه narrates that he asked his father, Sayyidina Sa'd bin Abi Waqqās رضي الله عنه about the verse "Woe be to those who are neglectful of their Salāh." He explained that the word "neglectful" does not refer to one's thoughts wandering in Salāh, but refers to destroying the Salāh by engaging in other activities during the time of Salāh. [At Targhīb wat Tarhīb v. 1 p. 387]

## PURSUING ONE'S PASSIONS PROVOKES ALL TYPES OF SINS

Regarding the evil successors, Allāh says that they "pursued their passions." When a person allows his carnal passions to reign, he loses the capability of restraint and resoluteness. This eventually leads to his destruction. It leads to deficiencies in all one's acts of devotion and leads one to commit sin.

Since the passions demand that one indulges in fornication, unlawful (Harām) acts and the pleasures of life, a person is prone to indulge in these if he does not exercise control over his passions.

"Soon they shall meet devastation." The word "ghay" (translated above as "devastation") literally means deviation. It is for this reason that many Scholars (Ulama) have translated the verse to mean that these people will soon receive the punishment for their deviation.

"Ruhul Ma'āni" narrates from Sayyidina Abu Umāmah رضي الله عنه that the Holy Prophet صلى الله عليه وسلم said, "Ghay is a river at the bottom of Hell that runs with the pus emanating from the people of Hell."

Sayyidina Abdullāh bin Mas'ūd رضي الله عنه reports that "Ghay" is the name of a river or valley in Hell that is extremely deep and unpleasant. Those who follow the dictates of their passions will be flung into it.

## THE RIGHTEOUS ARE PROMISED ADMISSION INTO HEAVEN (JANNAH)

Allāh has promised that the evil people shall be punished *"Except for him who repents and carries out good deeds. These people will enter Heaven (Jannah) and will not be oppressed in the least."* Allāh is always prepared to forgive people who repent sincerely irrespective of their previous sins.

With regard to the bounties they will receive in the Hereafter, Allāh says, *"Theirs shall be eternal gardens of Heaven (Jannah) that Rahmān (the Merciful) has promised in the unseen."* These people believe and aspire for Heaven (Jannah) even though they never saw it. They were informed about it by Allāh's messengers and Books. Allāh then assures man that *"Undoubtedly, His promise shall come to pass."*

Continuing with the description of Heaven (Jannah), Allāh says, *"There they will not hear any futility, only salutation (Salām)."* Allāh will also send salutations (Salāms) on them, as He says in Surah Yāsīn, *"They will have a greeting of Salām (peace) from the Most Merciful Lord."*

They will also greet each other with salutation (Salām) and the angels will convey salutations (Salāms) upon them. Allāh says that it will be said to them, *"Peace be on you because of the patience that you exercised. What a grand outcome you shall have in this existence."*

*"They shall have their sustenance there morning and evening."* Ibn Kathīr (v. 3 p. 129) narrates from Sayyidina Abdullāh bin Abbās رضي الله عنه that there will be no day and night in Heaven (Jannah) as there is in this world. The only way that time will be noticed is when the curtains of Heaven (Jannah) will be opened and closed.

Sayyidina Mujāhid رحمه الله عليه says that there will be no alternation of day and night and that the verse means that they will be served food twice a day as they are accustomed to in this world. Of course, they can eat whenever they want besides these times.

*"This is the Heaven (Jannah) that Our slaves who fear shall inherit."* These people adopt piety (Taqwa) i.e. they carry out Allāh's commands and abstain from all sins. The greatest piety (Taqwa) is to abstain from disbeliefs and polytheism (shirk). No polytheist or disbeliever will be able to enter Heaven (Jannah). The people of Heaven (Jannah) will be ranked according to the level of piety (Taqwa) that they possess.

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ  
رَبُّكَ نَسِيًّا ﴿٦٤﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ  
لَهُ سَمِيًّا ﴿٦٥﴾

(64) "We descend only upon the command of your Lord. To Him belongs whatever is before us, whatever is behind us and whatever is between the two.

Your Lord never forgets." (65) The Lord of the heavens, the earth and whatever is between the two, so worship Him and be steadfast in His worship. Do you know of any that share His name?

### SAYYIDINA JIBR'ĪL عليه السلام REPLIES TO THE REQUEST OF THE HOLY PROPHET صلى الله عليه وسلم

Bukhari (v. 2 p. 691) reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that the Holy Prophet صلى الله عليه وسلم asked Jibril عليه السلام, "What prevents you from visiting me more often than you do?" In reply to this request, the above verse was revealed viz. "We (angels) descend only upon the command of your Lord (Rabb)..."

"Ruhul Ma'ani" (v. 16 p. 113) reports that when revelation stopped coming to the Holy Prophet صلى الله عليه وسلم for a few days after he promised the Polytheists that he would reply to their three questions (regarding the soul, the people of the cave and Dhul Qarnain), Jibril عليه السلام came with the required revelation. The Holy Prophet صلى الله عليه وسلم told him that he had been eagerly awaiting him.

Jibril عليه السلام told the Holy Prophet صلى الله عليه وسلم that he was also eager to meet him, but he is merely Allāh's slave. He said that he descends to the earth only when Allāh commands him and does not come when 'Allāh does not command him. It was then that the above verse was revealed with Surah Duhā (Surah 93).

Jibril عليه السلام said, "We descend only upon the command of your Lord. To Him belongs whatever is before us, whatever is behind us and whatever is between the two." Some commentators say that "whatever is before us" refers to the future, "whatever is behind us" refers to the past, and "whatever is between the two" refers to the present. Therefore, the angels may descend only when Allāh permits them to.

Sayyidina Abul Āliā رحمه الله says that "whatever is before us" refers to the entire universe before the blowing of the trumpet, "whatever is behind us" refers to the Hereafter, and "whatever is between the two" refers to the time between the first blowing of the trumpet and the second 'blowing. This intermediate period will last for 40 years.

According to other commentators "whatever is before us" refers to the earth and "whatever is behind us" refers to the skies. The author of "Ruhul Ma'ani" says that some commentators have mentioned that the verses refer to place and time. Therefore, the verse will mean that Allāh is in control of all places and all times. None may move from one place to another without His permission. Similarly, none can do anything at any time unless Allāh ordains it. ["Ruhul Ma'ani" v. 16 p. 114]

Allāma Baḡhawī رحمه الله states on pg. 202 of "Ma'ālimut Tanzil" that this verse means that Allāh's knowledge encompasses everything before and behind.

"Your Lord never forgets." Allāh has knowledge of everything. He did not forget to send revelation to the Holy Prophet صلى الله عليه وسلم, but delayed it for reasons best known to Him.

"The Lord of the heavens, the earth and whatever is between the two, so worship



Him and be steadfast in His worship." Only He deserves to be worshipped. The Holy Prophet صلى الله عليه وسلم is encouraged in this verse to remain steadfast in Allāh's worship and not to be affected by the cessation of revelation, nor by the taunts of the polytheists when revelation was paused.

"Do you know of any that share His name?" No Muslim can ever call another being 'Allāh.' Even the polytheists do not have the courage to call any of their idols 'Allāh.' Another translation of the Arabic word "samiyā" (translated above as someone who shares His name) is a partner. The verse will therefore mean that Allāh can have no partners.

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْتَهُ  
 مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ  
 جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَهْبَئًا أَشَدُّ عَلَى الرَّحْمَنِ عَيْنًا ﴿٦٩﴾ ثُمَّ  
 لَنَعْلَمَنَّ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلًىٰ ﴿٧٠﴾

(66) Man says, "Shall I be resurrected alive after I have died?" (67) Does man not recall that We created him before when he was nothing? (68) By your Lord! We will certainly gather them and the Satans (Shayātīn). Then We shall present them before Hell on their knees. (69) Then We will definitely separate from every group those who were most rebellious against the Merciful. (70) Then only We will know best who are most deserving of admission into Hell.

### MAN DENIES RESURRECTION AND WILL BE GATHERED WITH THE SATANS (SHAYĀTĪN) ON THE DAY OF JUDGMENT (QIYĀMAH)

After making mention of His Oneness and power, Allāh reminds man of Judgment (Qiyāmah). Allāh begins by saying, "Man says, 'Shall I be resurrected alive after I have died?'" He says this out of astonishment and because he rejects the belief. This subject is tackled in many verses of the Qur'ān.

Allāh replies to man by saying, "Does man not recall that We created him before when he was nothing?" When Allāh could create billions of people from a mere drop of fluid, why can He not raise the dead?

Allāh says in Surah Yāsīn, "Has man not seen that We created him from a seed, after which he is suddenly an open adversary? He coins similitude's for Us and forgets how he was created. He says, 'Who will give life to bones after they have decomposed?' Say, 'The One Who gave life to it the first time will revive it. He has knowledge of all things.'" [Surah 36, verses 77-79]

Allāh then continues to depict the scene of Judgment day (Qiyāmah). Allāh says, "By your Lord! We will certainly gather them and the Shayātīn." The Shayātīn engage themselves in misleading mankind. Therefore, on the Day of Judgment (Qiyāmah), they will also be raised for questioning with the ones whom they misled. Commentators mention that the Satans (Shayātīn) will be chained with

those whom they misled in the world. They are together in this world and will be together in the Hereafter.

*"Then we shall present them before Hell on their knees."* This will serve to intensify their humiliation before actually entering Hell. All the disbelievers, irrespective of their positions in the world will be there together. However, sifting will then take place. Allāh says, *"Then We will definitely separate from every group those who were most rebellious against the Merciful."*

In this manner, the disbelievers will be classified according to the level of their disobedience to Allāh. They will be cast into Hell accordingly i.e. the worst of them will be placed in that part of Hell that is the worst.

Allāh says in Surah Nahl, *"For those who disbelieve and forbid (others) from Allāh's path, We shall add punishment to their punishment because of the corruption that they caused."* [Surah 16, verse 88]

*"Then only We will know best who are most deserving of admission into Hell."* Only Allāh knows who belongs to which level of Hell.

وَلَنْ مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نَجَّيَ الَّذِينَ اتَّقَوْا وَنَذَرُ  
الظَّالِمِينَ فِيهَا جِثَا ﴿٧٢﴾

(71) Every one of you shall pass by it (Hell). This is a decreed command of your Lord. (72) Then we shall rescue those who fear and we will leave the oppressors there on their knees.

## ALL OF MANKIND WILL PASS HELL (JAHANNAM) AND ALLĀH WILL RESCUE THE PEOPLE OF PIETY (TAQWA) FROM IT

The above verses imply that every person, be he good or evil, will pass over Hell when people cross the bridge of Sirāt. Allāh will cause the believers (Mu'minīn) to cross over safely, each according to the level of their piety. However, the sinners will not be able to cross so easily. Massive hooks will grab at them from beneath and cast many of them into Hell. There will be many sinful believers (Mu'minīn) whom Allāh will allow to cross the bridge, albeit with difficulty.

Those Believers (Mu'minīn) who will fall into Hell may be later reprieved because of the intercession of the Prophets (Anbiya) عليهم السلام, the angels and the pious Believers (Mu'minīn). Eventually the last of them will also be freed from Hell by the grace of Allāh Himself. Only the polytheists and hypocrites shall remain in Hell forever. [At Targhūb wat Tarhūb p. 407-4 13]

Other commentators have translated the verse to mean that every person will actually enter Hell. However, the fire will be cool for the believers (Believer (Mu'min)in) like how Allāh cooled the fire for Sayyidina Ibrahim عليه السلام in this world. Sayyidina Abdullah bin Abbās and Jābir bin Abdullah رضي الله عنه both narrate this interpretation from the Holy Prophet صلى الله عليه وسلم [Ibn Kathir p. 131-133]

The crossing of the Sirāt cannot be rejected because it has been mentioned in

numerous authentic Ahdith. It is possible that those believers (*Mu'minīn*) who are allowed to cross over the *Sirāt* will be later put into Hell, but the fire will be cooled for them. Allāh knows best.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا  
وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَوْا أَهْلَكَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرِءًيَا ﴿٧٤﴾ قُل مَّن كَانَ فِي  
الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ  
فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾ وَيَزِيدُ اللَّهُ الَّذِينَ أَحْتَدَوْا  
هُدًى وَالْبَاقِيَتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

(73) When Our clear verses are recited to them, the disbelievers ask the believers, "Which of the two groups has a better position and which of them has a finer gathering?" (74) How many generations did We destroy before them, who were better off than them in terms of resources and appearance? (75) Say, "Allāh shall grant respite to those who are astray until they witness what has been promised to them, Thereafter there shall be either punishment or Judgment (*Qiyāmah*). Then they will know who is in the worst position and who has the weakest army." (76) Allāh will increase the guidance of those who are rightly guided. The lasting good deeds are best in the sight of your Lord in terms of reward and best in terms of consequences.

## THE REPLY TO THE QUESTION OF THE DISBELIEVERS REGARDING WHICH OF THE TWO GROUPS ENJOY THE BEST POSITION AND BEST ASSEMBLY

Allāh says, "When Our clear verses are recited to them [by the Holy Prophet صلى الله عليه وسلم], the disbelievers ask the believers, 'Which of the two groups (ourselves and yourselves) has a better position and which of them has a finer gathering?' By saying this, the disbelievers insinuated that they were more affluent and their gatherings were more embellished and refined, whereas the Muslims were poor and simple people.

In this way they told the Muslims that if they (the disbelievers) were wrong in their ways, Allāh would not have favoured them in terms of the world. Rather, they said, it seems that Allāh is displeased with the Muslims since He is not conferring on them the comforts of this world. They therefore believed that they were more beloved to Allāh than the Muslims.

Refuting this claim of theirs, Allāh says, "How many generations did We destroy before them, who were better off than them in terms of resources and appearance?" Allāh tells them that the affluence of this world is no indication of acceptance by Allāh. If it were, then Allāh would never have destroyed the many nations before them who were even more affluent and wealthier than them.

Allāh says in Surah Saba, "Those before them denied. These people cannot even reach a tenth of what We gave them (those before them), yet they falsify My messengers.

*How will My retribution be?" [Surah 34, verse 45]*

## THE DISBELIEVERS ARE GRANTED 'RESPITE' AND ARE THEN MADE TO SEE THEIR OUTCOME

"Say, 'Allāh shall grant respite to those who are astray until they witness what has been promised to them. Thereafter there shall be either punishment or Judgment day (Qiyāmah)." Allāh informs people in this verse that the affluence and apparent well-being of the disbelievers are a result of Allāh's leniency towards them and not because He likes them.

Allāh allows them respite and increases their wealth so that they gradually increase in rebelliousness and sin. Thereafter, Allāh seizes them with punishment or with the pangs of death. When this occurs, "Then they will know who is in the worst position and who has the weakest army." The reply to their earlier question to the Believers (Mu'minīn) will present itself before them. At that time neither their affluence nor their numbers and gatherings will be of any avail to them.

Allāh mentions one of the many bounties that He bestows on the Believers (Mu'minīn). He says, "Allāh will increase the guidance of those who are rightly guided." An increase in guidance increases one's belief (Imān).

This increase in belief (Imān) will, in turn, encourage an increase in good deeds. Therefore, Allāh adds, "The lasting good deeds are best in the sight of your Lord in terms of reward and best in terms of consequences." These deeds will earn a person the eternal bliss of Heaven (Jannah), which is the best outcome and consequence one can expect.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَّوَلَدًا ﴿٧٧﴾ أَطَّلَعَ الْغَيْبَ أَمْ أَخَذَ  
عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾  
وَنَرِيَّهُمْ مَا يَقُولُ وَبِأَيْنِنَا فَرَدًّا ﴿٨٠﴾

(77) Have you seen him who rejects Our verses and says, "I shall certainly be granted wealth and children"? (78) Has he peeked into the unseen or has he made a pact with the Merciful? (79) Never! We shall shortly record what he says and continue to intensify the punishment for him. (80) And We shall be the Owners of what he says and he will come to Us all alone.

## REFUTING THOSE DISBELIEVERS WHO CLAIM THAT THEY WILL RECEIVE WEALTH AND CHILDREN ON THE DAY OF JUDGMENT (QIYĀMAH) AS WELL

Sayyidina Khabbāb bin Aratt رضى الله عنه reports that he was a goldsmith and the polytheist Ās bin Wā'il owed him some money. He says that when he asked for the money, Ās said that he would never pay it back until Sayyidina Khabbāb رضى الله عنه rejected the Prophethood of the Holy Prophet صلى الله عليه وسلم. Sayyidina Khabbāb رضى الله عنه told him, "I shall never reject the Prophethood of the Holy Prophet صلى الله عليه وسلم until you die and are resurrected."

Ās queried, "Will I be resurrected?" When Sayyidina Khabbāb رضي الله عنه replied in the affirmative, Ās said, "Then I shall repay your debt there because I will be granted wealth and children there as well." On this occasion the above verse was revealed viz. "Have you seen him who rejects Our verses and says, 'I shall certainly be granted wealth and children'?" [Bukhari v. 2 p. 691/2]

"Ruhul Ma'āni" reports that Ās bin Wā'il owed money to a few Sahabah رضي الله عنهم. When they approached him to collect their dues, he asked them whether they believed that there shall be gold, silver, silk and all types of fruit in Heaven (Jannah). When they attested to this belief, he said that he would repay them there because he was because of receive wealth and children in the Hereafter. He even claimed that he would receive the Qur'ān there. The verse was revealed with regard to this.

He said such things mockingly and wished to insult the poor Sahabah رضي الله عنهم. He believed that he was the beloved of Allāh merely because Allāh had granted him wealth. Allāh replies to him, and to all others who may subscribe to the same belief. Allāh says, "Has he peeked into the unseen..." i.e. Has he seen these happenings of the future? Indeed, whatever he says is baseless and untrue.

".....or has he made a pact with the Merciful?" i.e. a pact to the effect that Allāh shall confer these things on him in the Hereafter? Allāh replies, "Never!" None of these things can be true. Only the believers (Mu'minīn) will profit in the Hereafter, while the disbelievers shall be in total loss.

Allāh continues, "We shall shortly record what he says and continue to intensify the punishment for him." He will be punished for his disbeliefs and will have added punishment because he was audacious enough to claim that he shall have wealth and children in the Hereafter and because he ridiculed Islām.

"And We shall be the Owners of what he says..." i.e. Allāh owns all the wealth and children that he speaks of. Eventually, when he dies, even his supposed ownership will be lost to him.

"..... and he will come to Us all alone." On the Day of Judgment (Qiyāmah), his wealth and children will not accompany him. When all that he once possessed will not be with him, how can he expect more to be given to him there?

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوْرُثُهُمْ أَيَّامًا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا ﴿٨٤﴾

(81) Leaving Allāh, they adopt many gods so that these may be a token of honour for them. (82) This will never be. They (their gods) will soon reject their worship and become adversaries to them. (83) Have you not seen that We have set the Satans (Shayātīn) upon the disbelievers, who instigate them tremendously? (84) So do not be hasty with regard to them. We are meticulously keeping records of them.

## FALSE GODS WILL DENY THE WORSHIP OF THEIR WORSHIPPERS AND BECOME THEIR FOES

The polytheists boasted about their idols and considered them to be a source of pride and honour. During the battle of Uhud, Abu Sufyan called out to the Muslims, "We have Uzza (the name of one of their idols), while you do not!" In reply to this, the Holy Prophet صلى الله عليه وسلم said, "Allāh is our ally, while you have none!"

Allāh says, "Leaving Allāh, they adopt many gods so that these may be a token of honour for them. This will never be! They (the false gods) will soon reject their worship (the worship of the Polytheists) and become adversaries to them." The polytheists will therefore never get the intercession that they expected from these false gods.

Allāh says in Surah Aḥqāf, "When people are resurrected they (their false gods) will be enemies to them and will deny their worship' In addition to this, the false gods will even put the blame on these people and entreat Allāh to punish them.

Allāh then says, "Have you not seen that We have set the Satans (Shayātīn) upon the disbelievers, who instigate them tremendously?" Because of the incitement of the Satans (Shayātīn), these people continue to reject the truth and remain steadfast on disbeliefs. By behaving in this manner they are inviting Allāh's wrath upon themselves. Allāh reassures the Holy Prophet صلى الله عليه وسلم that His punishment will soon overtake them at its appointed time, "So do not be hasty with regard to them. We are meticulously keeping records of them."

Certain commentators have translated the last part of the above verse as, "We are meticulously counting their breaths/days." Therefore, their days are numbered and they shall soon meet with the consequences of their deeds. Even lengthy lives in this world are insignificant when compared to the Hereafter.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾ وَنَسْوَاقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِدًا ﴿٨٦﴾ لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

(85) The day when We shall gather the pious unto the Merciful as guests. (86) And We will drag the criminals to Hell, thirsty. (87) Only those who receive permission from Allāh will have the ability to intercede.

## THE PIOUS WILL BE LED AS ALLĀH'S GUESTS, WHILE THE SINNERS WILL BE LEFT THIRSTY AND DRAGGED TO HELL (JAHANNAM)

These verses depict the scene of the day of Judgment (Qiyāmah). Allāh says, "The day when We shall gather the pious unto the Merciful as guests." They will be treated with reverence and granted whatever they desire.

On the other hand, "We will drag the criminals to Hell, thirsty." They will be dragged like animals and will not be allowed to slake their intense thirst.

"Only those who receive permission from Allāh will have the ability to intercede."

Allāh makes a similar statement in the Āyatul Kursi, where He says, "Who is there to intercede before Him without His permission?" [Surah Baqarah (2), verse 255]

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ السَّمَوَاتُ  
يَنْفَطَرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ﴿٩٠﴾ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾ وَمَا  
يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي  
الرَّحْمَنِ عَبْدًا ﴿٩٣﴾ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿٩٥﴾

(88) They say, Rahmān "the Merciful has taken a child." (89) You have certainly said a grave thing. (90) The heavens may split asunder because of it, the earth may be cleaved open and the mountains may crash to pieces. (91) All this because they ascribed children to Rahmān (the Merciful). (92) It is not befitting of the Merciful to take children. (93) Everything within the heavens and the earth shall come to Rahmān as slaves. (94) Allāh has counted them all and numbered them all precisely. (95) Each one of them will come to Him all alone on the day of Judgment (Qiyāmah).

## THE GRAVITY OF CLAIMING THAT ALLĀH HAS CHILDREN

The polytheists of Makkah claimed that the angels were Allāh's daughters. The Jews claimed that Sayyidina Uzair عليه السلام was Allāh's son and the Christians said that Sayyidina Isā عليه السلام was His son.

Expressing the gravity of this belief Allāh says, "They say, 'Rahmān (the Merciful) has taken a child.' You have certainly said a grave thing. The heavens may split asunder because of it, the earth may be cleaved open and the mountains may crash to pieces. All this because they ascribed children to Allāh."

Such a belief constitutes an insult to the grandeur of Allāh. Allāh says, "It is not befitting of the Merciful to take children." Allāh has no need for any partners and assistants. It is absurd to claim that these people are Allāh's children because there can be no similarity between them and Allāh.

Sayyidina Abu Hurayra رضي الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that Allāh says, "The son of Ādam has falsified Me whereas he should not do so. He swears Me whereas he should not. His falsification is that he says that I cannot resurrect him, whereas it is the same to Me to create him the second time as I did the first time. His swearing is that he says that I have children, whereas I am Pure from having a wife and children. I am the One, The Independent. I beget not nor was I begotten. There is none equal to Me." [Bukhari]

Sayyidina Abu Mūsa Ash'ari رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "None is more tolerant than Allāh with unacceptable talks. People attribute children to Him, yet He forgives them and continues to feed them." [Mishkāt p. 13]

*"Everything within the heavens and the earth shall come to the Merciful as slaves."* All of creation are Allāh's slaves and they will appear as such on the Day of Judgment (Qiyāmah). How can Allāh's slaves be regarded as His children?

*"Allāh has counted them all and numbered them all precisely."* Allāh has perfect knowledge of every one of His creation and none of them will be able to escape Him on the Day of Judgement.

*"Each one of them will come to Him all alone on the Day of Judgment (Qiyāmah)."* There will be none to assist them and Allāh will grant each one of them their just dues and punishment.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾ فَإِنَّمَا  
يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدُنَّا ﴿٩٧﴾ وَكَمْ أَهْلَكْنَا  
قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

(96) As for those who believe and do good deeds, Rahmān will soon authorise love for them. (97) We have made the Qur'ān easy on your tongue so that you may convey glad tidings to the pious with it and warn the quarrelsome people with it. (98) How many were the generations that We destroyed! Do you see any of them or do you hear any whisper from them?

## THE REVERENCE TO BE ACCORDED TO THE BELIEVERS (MU'MINĪN), THE SIMPLICITY OF THE QUR'ĀN AND THE DESTRUCTION OF PREVIOUS NATIONS

Expressing the virtue of the Believers (Mu'minīn), Allāh says, "As for those who believe and do good deeds, the Merciful will soon authorise love for them." Sayyidina Abu Hurayra رضي الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that when Allāh loves a person, He calls Jibrīl عليه السلام and tells him, "I love such a person, so you also love him." Jibrīl عليه السلام then begins to love the person and announces in the heavens, "Behold! Allāh loves a certain person, so you should all love him also." Consequently, the inhabitants of the heavens all begin to love the person. Thereafter the person is accepted on earth and all on earth begin to love him (i.e. the good people on earth. It is of no consequence if the Disbelievers and sinners dislike him).

In a similar manner, when Allāh dislikes a person, He calls Jibrīl عليه السلام and tells him, "I detest such a person, so you also detest him." Jibrīl عليه السلام then begins to detest the person and announces in the heavens, "Behold! Allāh detests a certain person, so you should all detest him also." Consequently, the inhabitants of the heavens all begin to detest the person. Thereafter the person is rejected on earth and all on earth begin to abhor him. [Muslim v. 2 p. 331]

Ibn Kathīr رحمه الله reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that the essence of the above verse is that Allāh places love for the pious in the hearts of people. He adds that in addition to this, Allāh also provides for them, guides them to perform good deeds, to possess excellent conduct and Allāh



prompts people always to speak favourably of them.

Sayyidina Hasan Basri رحمه الله عليه related that a person once resolved to worship Allāh with such vehemence that it should cause a stir among the people. Consequently, he constantly stood in Salāh, was always the first in the mosque (Masjid) and always last to leave. After seven months of exertion, he noticed that whenever he passed people they muttered, "Look! There goes the show-off."

He then addressed himself saying, *"See how your fame has turned to disrepute. I should change my intention and act only to attain Allāh's pleasure."* When he changed his intention and continued with his actions, people would comment as he passed, *"May Allāh bless him."* After recounting this incident, Sayyidina Hasan Basri رحمه الله عليه recited the verse, *"As for those who believe and do good deeds, Rahmān the Merciful will soon authorise love for them."*

Sayyidina Uthmān bin Affān رضي الله عنه has mentioned that Allāh will adorn a person with the shawl of his deeds, be the deeds good or evil. [Ibn kathīr v. 3 p. 140].

This means that good people will be recognised as being good and evil people will be recognised as they are. Those who were righteous are favourably remembered until today, though they may have passed away centuries ago. However, those evil souls who were evil are not remembered with good words, even though they may have been wealthy monarchs.

*"We have made the Qur'ān easy on your tongue so that you may convey glad tidings to the pious with it and warn the quarrelsome people with it."* The Qur'ān was revealed in Arabic, which was the mother tongue of the Holy Prophet صلى الله عليه وسلم. Allāh made it easy for the Holy Prophet صلى الله عليه وسلم even though he was not taught by anyone. Allāh has also made the recitation and understanding of the Qur'ān easy for the Ummah of the Holy Prophet صلى الله عليه وسلم although they may not be Arabs.

Sayyidina Qatādah رحمه الله عليه says that the *"quarrelsome people"* refers to the Quraysh. Sayyidina Mujāhid رحمه الله عليه interprets *"quarrelsome people"* to mean people who cannot be reformed. Sayyidina Hasan رحمه الله عليه has mentioned that these are such people whose ears of the heart are deaf. [Ibn kathīr v. 3 p. 140]

*"How many were the generations that We destroyed! Do you see any of them or do you hear any whisper from them?"* Allāh has destroyed many nations in the past because of their disbeliefs. They were people who made lavish claims and had much to say. However, today even their whispers cannot be heard. People should derive a lesson from these extinct nations.

## سورة طه

Makkan

Surah Tā Hā

Verses 135

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ﴿١﴾ مَا أُنزِلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا نَذِيرٌ لِّمَن يَخْشَى ﴿٣﴾ تَزِيلًا  
 لِّمَن خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ لَّهُ مَا فِي  
 السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾ وَإِنْ يُجْهَرُ بِالْقَوْلِ فَإِنَّهُ  
 يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾

In the name of Allāh, the Beneficent, the Most Merciful.

- (1) Tā Hā. (2) We have not revealed the Qur'ān to you to cause you difficulty.  
 (3) However it is advice for him who fears. (4) Revealed from Him Who created  
 the earth and the lofty skies. (5) The Merciful has focused on the throne. (6) To  
 Him belongs whatever is in the heavens, whatever is in the earth, whatever is  
 between the two, and whatever is beneath the clay. (7) Even if you speak loudly,  
 He knows what is whispered and all that is even more hidden. (8) Allāh is such  
 that there is no deity besides Him. His are the most beautiful names.

## THE QUR'ĀN WAS REVEALED BY THE CREATOR OF THE HEAVENS AND THE EARTH AS ADVICE TO THE FEARFUL

"Ma'ālimut Tanzīl" (v. 3 p. 211) reports from the commentator Kalbi رحمه الله عليه that the Holy Prophet صلى الله عليه وسلم used to exert himself greatly when the revelation of the Qur'ān began. He would exhaust himself so much that he was forced to lean sometimes on the right leg, and sometimes on the left leg when performing Salāh. He used to spend the entire night in Salāh. It was for this reason that Allāh revealed the verse, "We have not revealed the Qur'ān to you to cause you difficulty."

According to another narration, the verse was revealed when the polytheists, after witnessing this exertion, told the Holy Prophet صلى الله عليه وسلم, "O Muhammad صلى الله عليه وسلم! It seems like this Qur'ān was revealed to cause you difficulty."

Other commentators have interpreted the verse to mean that the Holy Prophet صلى الله عليه وسلم need not grieve over those who reject the Qur'ān. According to this interpretation, the verse will resemble the 6th verse of Surah Kahf, where Allāh says, *'it should not be that you destroy yourself after them in grief because they do not believe in this subject (the Qur'ān).'*' ["Ruhul Ma'āni" v. 16 p. 149]

*"However it is advice for him who fears (Allāh)." Although the Qur'ān was revealed for all of mankind, it makes no difference whether they listen to the Qur'ān or not. They will never believe. Allāh says in Surah Yāsīn, "You can warn only him who follows the advice and fears the Merciful without seeing Him."* [Surah 36, verse 11]

Allāh says further that the Qur'ān is *"Revealed from Him Who created the earth and the lofty skies."*

*"the Merciful has focused on the throne."* A detailed discussion on Allāh's rising to the throne was discussed in the commentary of verse 54 of Surah A'rāf (Surah 7), where Allāh says, *"Undoubtedly your Lord is Allāh, Who has created the heavens and the earth in six days and then rose to the Throne."*

## **ALLĀH HAS KNOWLEDGE OF EVERYTHING IN THE HEAVENS, IN THE EARTH, IN BETWEEN THE TWO AND OF WHAT IS BENEATH THE CLAY**

*"To Him belongs whatever is in the heavens, whatever is in the earth, whatever is between the two, and whatever is beneath the clay."* "Ruhul Ma'āni" quotes Sayyidina Abdullāh bin Abbās رضي الله عنه as saying that *"whatever is beneath the clay"* refers to whatever is beneath the seventh earth. (The Ahadīth and verses of the Qur'ān attest to the presence of seven earths).

Sayyidina Abdullāh bin Abbās رضي الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the person who usurps even a hand's span worth of land shall have the seven earths as a yoke around his neck on the Day of Judgment (*Qiyāmah*). [Bukhari]

Another narration of Bukhari states that the person who usurps the land of another will be sunk below the seven earths.

According to a narration of Ahmad, if a person usurps the amount of hand's span, he will be made to dig until he reaches the end of the seventh earth. Then this shall be placed as a yoke around his neck until all the people have been judged on the day of Judgment. [Mishkāt p. 286]

## **ALLĀH IS AWARE OF WHAT IS SPOKEN AUDIBLY AND SILENTLY**

*"Even if you speak loudly, He knows what is whispered and all that is even more hidden."* Allāh is even aware of the unspoken thoughts that the hearts conceal. This meaning is revealed by the fact that Allāh uses the word *"knows"* instead of *"hears."*

*"Allāh is such that there is no deity besides Him. His are the most beautiful names."* These various names denote His excellent attributes and perfection. The

discussion of Allāh's names was discussed in verse 179 of Surah A'rāf (Surah 7) and at the end of Surah Bani Isrā'il (Surah 17).

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾ إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا  
لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هُدًى ﴿١٠﴾ فَلَمَّا أَتَاهَا نُودِيَ يَلْمُوسَى  
﴿١١﴾ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾ وَأَنَا اخْتَرْتُكَ  
فَأَسْمِعْ لِمَا يُوحَى ﴿١٣﴾ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ  
لِذِكْرِي ﴿١٤﴾ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا سَعَى ﴿١٥﴾  
فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿١٦﴾ وَمَا تِلْكَ يَمِينُكَ  
يَمُوسَى ﴿١٧﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا  
مَنَازِبٌ أُخْرَى ﴿١٨﴾ قَالَ أَلْقِهَا يَمُوسَى ﴿١٩﴾ فَالْقَهَا فَإِذَا هِيَ حَيَّةٌ سَعَى ﴿٢٠﴾ قَالَ  
خُذْهَا وَلَا تَحْزَنْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى ﴿٢١﴾ وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ  
بَيَضَاءً مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى ﴿٢٢﴾ لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٣﴾ أَذْهَبَ إِلَى فِرْعَوْنَ  
إِنَّمْ طَغَى ﴿٢٤﴾

(9) Has not the story of Mūsa come to you? (10) When he saw a fire and said to his wife, "Wait! I perceive a fire. Perchance I may bring to you a brand from there, or I may find some guide at the fire. (11) When he came to the fire, it was announced, "O Mūsa!" (12) "I am indeed your Lord, so remove your shoes for you are upon the pure plain of Tuwa." (13) "I have selected you, so hearken to what is being revealed." (14) "Verily I am Allāh. There is no deity besides Me, so worship Me and establish Salāh for My remembrance." (15) "Judgment day (Qiyāmah) is undoubtedly near. I shall conceal it so that every soul can be granted retribution for its efforts." (16) "Therefore the person who does not believe in it, and who follows his carnal passions should never forbid you from it, causing you to be destroyed." (17) "What is that in your right hand, O Mūsa?" (18) He replied, "It is my staff on which I lean, beat down leaves for my goats to graze on and I have many other uses for it." (19) Allāh said, "Throw it down, O Mūsa." (20) So he threw it down, and suddenly it was a slithering snake. (21) Allāh said, "Grab hold of it and do not be afraid. We shall soon return it to its former state." (22) "And thrust your hand into your side, it shall emerge shining, without any defects. This is the second sign." (23) "So that We may show you some of Our magnificent signs." (24) "Go to Pharaoh (Fir'aun). He is indeed rebellious."

## SAYYIDINA MŪSA عليه السلام SEES A FIRE WHILE RETURNING FROM MADYAN, BECOMES A PROPHET (NABI) AND IS COMMANDED TO PREACH TO PHARAOH (FIR'AUN)

As was mentioned previously, the twelve sons of Sayyidina Ya'qūb عليه السلام, including those of Sayyidina Yusuf عليه السلام, settled in Egypt. Their progeny grew from then, but the Coptic Egyptians always persecuted them. Eventually Allāh raised Sayyidina Mūsa عليه السلام among them. He grew up in the house of Pharaoh (Fir'aun) and, after inadvertently killing a Copt, fled to Madyan. There he married and lived for ten years.

The above verses of Surah Tā Hā describe the time when Sayyidina Mūsa عليه السلام was returning with his wife to Egypt. This episode is also narrated in Surah Naml and Surah Qasas. It was during winter that they travelled and it so happened that Sayyidina Mūsa عليه السلام lost the road. Thereafter he noticed a fire burning from the direction of Mount Tūr.

Recounting this epic, Allāh says, *"Has not the story of Mūsa come to you? When he saw a fire and said to his wife, 'Wait! I perceive a fire. Perchance I may bring to you a brand from there (to warm yourself), or I may find some guide at the fire.'"* This verse shows that a person should provide for the needs of his family together with his own needs.

Because Allāh intended to appoint him as a Prophet, *"When he came to the fire, it was announced (by Allāh), 'O Mūsa! I am indeed your Lord, so remove your shoes for you are upon the pure plain of Tuwa.'"*

Sayyidina 'Abdullāh bin Mas'ūd رضي الله عنه says that his shoes were impure because they were made from the untreated skin of donkey. Sayyidina Mujāhid and Ikramah رحمه الله are of the opinion that Sayyidina Mūsa عليه السلام was commanded to remove his shoes so that the pure and holy sand of Tuwa may touch his feet. [*"Ma'ālimut Tanzīl"* v. 3 p. 213]

Allāh continued to address him saying, *"I have selected you, so hearken to what is being revealed. Verily I am Allāh. There is no deity besides Me, so worship Me and establish Salāh for My remembrance."* Although Sayyidina Mūsa عليه السلام was a believer (Mu'min) from before, Allāh intended to fortify his belief.

Allāh also told him, *"Judgment day (Qiyāmah) is undoubtedly near. I shall conceal it so that every soul can be granted retribution for its efforts. Therefore the person who does not believe in it and who follows his carnal passions should never forbid you from it, causing you to be destroyed."* Allāh merely intended to warn him, even though it was impossible that any deviant person could influence any Prophet.

Since Allāh wanted Sayyidina Mūsa عليه السلام to preach to Pharaoh (Fir'aun), He granted him two miracles with which he could prove his apostleship to Pharaoh (Fir'aun) and his people. Describing these, Allāh says that He asked, *"What is that in your right hand, O Mūsa?"*

Sayyidina Mūsa عليه السلام replied, *"It is my staff.."* Instead of sufficing with this reply, Sayyidina Mūsa عليه السلام seized the golden opportunity of speaking to Allāh, and added, *..... on which I lean, beat down leaves for my goats to graze on and I have many other uses for it."*

"Allāh said, 'Throw it down, O Mūsā.' So he threw it down, and suddenly it was a slithering snake." Seeing this, Sayyidina Mūsā عليه السلام withdrew, but Allāh told him, "Grab hold of it and do not be afraid. We shall soon return it to its former state."

Thereupon Sayyidina Mūsā عليه السلام held the snake and Allāh transformed it back into a staff. This was the first miracle (sign) for Sayyidina Mūsā عليه السلام. Thereafter, Allāh describes the second, when He says, "And thrust your hand into your side, it shall emerge shining, without any defects (i.e. without you suffering from white liver, etc). This is the second sign."

Allāh then told Sayyidina Mūsā عليه السلام that He had granted him these two miracles "So that We may show you some of Our magnificent signs." Thereafter, Allāh commanded him saying, "Go to Pharaoh (Fir'aun). He is indeed rebellious."

### SAYYIDINA MŪSĀ عليه السلام MISTAKES THE CELESTIAL LIGHT OF ALLĀH FOR FIRE

Allāma Baghawī رحمه الله states in "Ma'ālimut Tanzīl" (v. 3 p. 213) that commentators say that Sayyidina Mūsā عليه السلام mistook the "Nūr" (celestial light) of Allāh for fire. Sayyidina Abdullāh bin Abbās رضي الله عنه, Sayyidina Ikramah رحمه الله and others all hold the view that the light that Sayyidina Mūsā عليه السلام saw was Allāh's "Nūr" (celestial light).

Sayyidina Abu Mūsā Ash'ari رضي الله عنه reports from the Holy Prophet صلى الله عليه وسلم that Allāh's veil is Nūr and that His brilliance would shine whatever the eye can see if it is exposed to the world. [Muslim]

Some commentators have mentioned that the Nūr that Sayyidina Mūsā عليه السلام saw was the Nūr of Allāh's veil. "Ruhul Ma'āni" (v. 16 p. 126) reports from the "Musnad of Ahmad" that Sayyidina Mūsā عليه السلام saw an extremely strange sight at Tuwa. He saw what appeared to be a fire engulfing a tree. However, the tree was totally unaffected and not a single branch or leaf was burned. In fact, the beauty and bloom of the tree was enhanced by the 'fire'.

Sayyidina Mūsā عليه السلام then waited for a flame so that he could take it with him. However, this did not happen. He then placed some grass near it expecting it to light, but to no avail. According to some narrations, the 'fire' leapt forward, causing him to recede. It was then that Allāh addressed him.

### SALĀH IS FOR ALLĀH'S REMEMBRANCE

Allāh instructed Sayyidina Mūsā عليه السلام with the words, "establish Salāh for My remembrance." This emphasises the importance of Salāh and also tells us that the previous Prophets عليهم السلام were also enjoined with the performance of Salāh.

In verse 37 of Surah Ibrāhīm (Surah 14), Sayyidina Ibrāhīm عليه السلام supplicated to Allāh saying, "O our Lord! I have settled my children in a valley that cannot be cultivated, close to Your sacred house. O our Lord! So that they establish Salāh..." Sayyidina Ibrāhīm عليه السلام also made the supplication (du'ā), "O my Lord! Make me one who establishes Salāh, and my progeny as well. O my Lord! Accept my prayer." [Surah 14, verse 40]

Salāh is the most important facet of Islām after believe (*Imān*) and is obligatory (*Fardh*) when ill or healthy, on journey and at home, as long as one is conscious. Salāh is the only act of worship that requires the Adhān and Salāh is a remembrance of Allāh from beginning to end. Every part of the body is engaged in Allāh's subservience and submission during Salāh, the hands, tongue, eyes, etc. Salāh was the first injunction to be ordained and shall be the first to be asked about on the Day of Judgment (*Qiyāmah*).

The heart should be attentive and submissive to Allāh during salāh so as to comply with the dictates of "*establish Salāh for My remembrance.*" When Salāh is performed correctly, the heart and soul desire to perform it and do not consider it a burden.

## THE BENEFIT AND WISDOM OF GRAZING GOATS

Upon reaching Madyan, a pious old man married Sayyidina Mūsa عليه السلام to his daughter on condition that he graze the old man's goats for eight or ten years. Sayyidina Mūsa عليه السلام did the work for ten years.

Sayyidina Utba bin Nadar رضي الله عنه reports that they [some Sahabah رضي الله عنهم] came to the Holy Prophet صلى الله عليه وسلم and he recited Surah Qasas (Surah 28) to them. When he reached the incident of Sayyidina Mūsa عليه السلام, The Holy Prophet صلى الله عليه وسلم said, "*Sayyidina Mūsa عليه السلام hired himself out for eight or ten years to safeguard his chastity and to fill his stomach.*" [Mishkāt p. 218]

All the Prophets عليهم السلام grazed goats. The wisdom of this is that a person has to endure many difficulties in the process and gains experience with working with the weak. Goats have to be treated with patience and cannot be beaten because of their weakness. They have to be retrieved when they flee and then treated gently.

Goats are humble creatures and will not attack a person. It is for this reason that the Holy Prophet صلى الله عليه وسلم permitted people to perform Salāh in a goat's enclosure and prohibited performing Salāh in camel's pen. [Mishkāt]

The Prophets عليهم السلام gained invaluable experience when grazing goats, which helped them tremendously when dealing with the people. The Holy Prophet صلى الله عليه وسلم once told the Sahabah رضي الله عنهم that every Prophet sent by Allāh, grazed goats. They asked, "You too, O the Holy Prophet صلى الله عليه وسلم?" "Yes," was the reply, "I grazed the goats of the Makkans and received a few Qirāt as wages." [Bukhari v. 1 p. 304] A Qirāt is a fraction of silver that was equivalent to the weight of four gains of barley.

**Note:** The Qur'ān uses three words when describing the transformation of Sayyidina Mūsa عليه السلام's staff. The words "thu'bān" (a large serpent), "hayya" (a normal snake) and "jān" (a thin snake) are used. Some people have objected to this seeming discrepancy.

However, it will be noticed that there is no inconsistency at all. The word "thu'bān" is used only when describing the transformation of the staff in the presence of Pharaoh (*Fir'aun*), since it appeared as a large serpent only before him. On the occasion of Tuwa, Surah TāHā describes the reptile as "hayya," while Surah Naml and Surah Qasas depict it as a 'jān." There is no discrepancy

between these two verses because the word "hayya" would refer to any size of snake, even one that is a "jān" (a thin snake).

The third occasion that the staff is mentioned is when it was transformed as Sayyidina Mūsa عليه السلام contested the magicians (in Surah A'rāf, Surah Tā Hā and Surah Shu'arā). When describing this scene, none of the above three words are used. Therefore, there can be no objection there.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾ وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٢٩﴾ هَارُونَ أَخِي ﴿٣٠﴾ اشْدُدْ بِهِ أَزْرِي ﴿٣١﴾ وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾ كَيْ تَسْبِّحَكَ كَثِيرًا ﴿٣٣﴾ وَتَذْكُرَكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَى ﴿٣٦﴾

(25) Mūsa عليه السلام said, "O my Lord! Relieve my mind..." (26) "...make my task easy..." (27) "...and untie the knot on my tongue..." (28) "... so that they may understand my speech." (29) "Appoint for me an assistant from my family..." (30) "...my brother Hārūn" (31) "...Strengthen me with him..." (32) "... and make him a partner to my affairs..." (33) "...so that we may glorify You abundantly..." (34) "... and remember You in abundance. (35) "Undoubtedly You are Ever Watchful over us." (36) Allāh said, "You have been granted your request O Mūsa."

### ALLĀH ACCEPTS THE REQUEST OF SAYYIDINA MŪSA عليه السلام THAT HIS BROTHER HĀRŪN عليه السلام BE APPOINTED AS HIS ASSISTANT

When Allāh entrusted Sayyidina Mūsa عليه السلام with the task of preaching to Pharaoh (Fir'aun), he entreated Allāh thus, "O my Lord! Relieve my mind..." Allāh addresses the Holy Prophet صلى الله عليه وسلم in Surah Nashr saying, "Have We not relieved your mind?" Peace of mind is an extremely great blessing from Allāh and is absolutely necessary to encourage a person to fulfil his tasks.

Sayyidina Mūsa عليه السلام also prayed to Allāh saying, "make my task easy and untie the knot on my tongue so that they may understand my speech." Some commentators have mentioned that Sayyidina Mūsa عليه السلام was born with a stutter. Others say that, as a child, he once tugged at Pharaohs (Fir'aun's) beard. This happened while he was living in Pharaohs (Fir'aun's) palace. It then occurred to Pharaoh (Fir'aun) that this may be the very child who was expected to ruin Pharaoh's (Fir'aun's) empire. He therefore intended to kill the child.

His wife intervened by telling Pharaoh (Fir'aun) that the child was behaving just like any other and the tugging at his beard should not be construed as being that very child regarding whom the above prophesy was made. They then decided to test the intelligence of the child by placing burning coals and jewels before him. Sayyidina Mūsa عليه السلام took a coal and placed it in his mouth, causing his tongue to burn. Although the wound healed, the injury caused him



to stutter.

Some commentators have mentioned that Allāh did not cause the stuttering handicap to be completely cured because Sayyidina Mūsa عليه السلام added the phrase "so that they may understand my speech." Therefore, some degree of stuttering was still apparent, because of which Pharaoh (Fir'aun) used say, "Am I not better than this person who is ignoble and can hardly express himself?" Of course, it is possible that Pharaoh (Fir'aun) said this out of sheer obstinacy."

Sayyidina Mūsa عليه السلام also supplicated to Allāh saying, "Appoint for me an assistant from my family..." He then stipulated who the aide should be when he said, "my brother Hārūn. Strengthen me with him and make him a partner to my affairs..." It was in response to this supplication (du'ā) that Sayyidina Hārūn عليه السلام was also made a Prophet.

Allāh quotes Sayyidina Mūsa عليه السلام in Surah Qasas, "My brother Hārūn is more eloquent in speech than me, so send him as an aide to me to endorse me. I fear that they will falsify me." Allāh accepted his supplication (du'ā) and said, "We shall shortly strengthen your arm with your brother and grant the two of you a power, in the presence of which they will never reach you. The two of you and those who follow you will be victorious with Our signs." [Surah Qasas (28), verse 35]

Sayyidina Mūsa عليه السلام requested Allāh for the support of Sayyidina Harūn رضي الله عنه and he added. "...so that we may glorify You abundantly and remember You in abundance." If every person engages in Allāh's remembrance (Dhikr), they will serve to remind each other without having to tell each other.

Sayyidina Mūsa عليه السلام concluded the supplication (du'ā) by saying, "Undoubtedly You are Ever Watchful over us." He understood that Allāh would be with them every step of the way.

"Allāh said, 'You have been granted your request O Mūsa.' Allāh thus made Sayyidina Harūn عليه السلام a Prophet and Sayyidina Mūsa عليه السلام joined him in Egypt..

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾ إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾ أَنْ أَقْذِفِيهِ فِي  
التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ وَأَلْقَيْتُ عَلَيْكَ  
حَبَّةَ مَنَىٰ وَلَوْصَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾ إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن  
يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَلَلْتَ فَنَسَاءً فَنَجَّيْنَاكَ مِنَ الْغَمِّ  
وَفَتْنَاكَ فَنُونا فَلَئِمْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْوَسَىٰ ﴿٤٠﴾

(37) "We have indeed showered favours upon you a second time." (38) "... when We inspired your mother with what she was inspired (39) That, 'Place him in a box, then cast the box into the river. The river will wash him on to the bank, to be taken by My enemy and his enemy. I have cast on you love from Me and so that you may grow up under My supervision.'" (40) "When your sister arrived

walking and she said 'Should I not show you who can care for him?' So We returned you to your mother so that her eyes may be cooled and she may not grieve. Then you killed a person and We saved you from grief and tried you with many trials. You stayed several years with the people of Madyan and then, O Mūsa, you have arrived to an appointed time."

## SAYYIDINA MŪSA عليه السلام IS PLACED IN A BOX AT BIRTH AND HE GROWS UP IN PHARAOH'S (FIR'AUN'S) PALACE

Pharaoh (Fir'aun) and the Egyptians refused to allow the Bani Isrā'il to leave Egypt so that they could be relieved of their tyranny. It once occurred that Pharaoh's (Fir'aun's) fortune-teller told him that a child will be born among the Bani Isrā'il who would destroy his empire. As a result of this, Pharaoh (Fir'aun) had every newborn boy of the Bani Isrā'il killed. When Sayyidina Mūsa عليه السلام was born, his mother was overly concerned about her child and did not know what to do. Allāh thus inspired her to, "Place him in a box, then cast the box into the river. The river will wash him on to the bank, to be taken by My enemy and his enemy."

According to a verse of Surah Qasas, Allāh told his mother, *neither fear nor grieve. We shall certainly return him to you and make him from the apostles.*" When the box washed up on to the riverbank adjoining Pharaoh's (Fir'aun's) palace, his wife spotted it and found the child inside.

Allāh says in Surah Qasas, "So the family of Pharaoh (Fir'aun) picked him up to be an enemy and a source of grief for them." Pharaoh (Fir'aun) feared that the child was the very same one who would destroy his kingdom and wished to kill the child. However, his wife said to him, "A coolness for my eyes and yours. Do not slay him. Perchance he may benefit us or we may adopt him as a son." (because it is believed that Pharaoh (Fir'aun) did not have any children). [Surah Qasas (28), verse 8]

"I have cast on you love from Me..." Allāh made Sayyidina Mūsa عليه السلام beloved to all people. Whoever saw the young Mūsa عليه السلام would want to take him upon their laps. Therefore, Pharaoh (Fir'aun) agreed to his wife's proposal even though he still sensed the possibility of the child being the one that he was warned about.

Allāh reminds Sayyidina Mūsa عليه السلام further, "...and so that you may grow up under My supervision." While Sayyidina Mūsa عليه السلام was being adopted by Pharaoh's (Fir'aun's) wife, Sayyidina Mūsa's mother was extremely worried about her child. She was so perturbed that she was close to disclosing the secret if Allāh had not strengthened her heart. Verse 9 of Surah Qasas states, "The heart of Mūsa's mother was restless. She would have almost revealed his condition if We had not strengthened her heart to be from those with conviction." Therefore, she sent her daughter to see where the box went. Followed her mother's instructions, she saw how her brother was taken into the palace of Pharaoh (Fir'aun). However, the people of the palace were unaware of her presence, as Allāh says in verse 10 of Surah Qasas, "So she spied on him from afar without their knowledge."

When Pharaoh (Fir'aun) tried to get the child to suckle, Sayyidina Mūsa عليه السلام refused to suckle from every woman that was brought for the purpose. Eventually, Sayyidina Mūsa عليه السلام's sister appeared and said, "Should I not

show you a family who will care for him on your behalf, and who will dote on him?" She then called for her mother, from whom the child suckled with great joy. Pharaoh (Fir'aun) then allowed her to raise the child and stipulated remuneration for the service. In this way Sayyidina Mūsa عليه السلام was returned to his mother. Allāh says, "So We returned you to your mother so that her eyes may be cooled and she may not grieve."

Allāh relates the incident in Surah Qasas in the following words:

"We forbade all wet nurses to him from before and she [Mūsa's sister] told them, 'Should I not show you a family who will care for him on your behalf and who will dote on him?' So We returned him to his mother so that her eyes be cooled and so that she may not grieve. And so that she may know that Allāh's promise is true, but most of them do not know." [Surah 28, verses 11, 12]

After reminding Sayyidina Mūsa عليه السلام of the favours that he was blessed with during his childhood, Allāh reminded him of certain other favours. Consequently Allāh says, "Then you killed a person and We saved you from grief and tried you with many trials." The details of this will be mentioned in the commentary of verses 15 to 21 of Surah Qasas. However, the following brief facts will be cited here.

When Sayyidina Mūsa عليه السلام grew up, he told the people that he was from the Bani Isrā'il and that pharaoh (Fir'aun) was not his father. It transpired one day that he noticed a Copt fighting with a person from the Bani Isrā'il. The person from the Bani Isrā'il called Sayyidina Mūsa عليه السلام to help him. Sayyidina Mūsa عليه السلام punched the Copt, but the punch killed him by mistake. Sayyidina Mūsa عليه السلام was extremely upset by this. However, no one found out how the person was killed.

The next day, Sayyidina Mūsa عليه السلام again saw the same person from the Bani Isrā'il fighting with another Copt. When Sayyidina Mūsa عليه السلام again came to his assistance, the person of the Bani Isrā'il thought that Sayyidina Mūsa عليه السلام was going to assault him. Therefore he called out, "O Mūsa! Do you wish to kill me like you killed the person yesterday?" [Surah Qasas (28), verse 19]

When the news spread that Sayyidina Mūsa عليه السلام killed the Copt, the ministers decided to kill Sayyidina Mūsa عليه السلام in return. Fortunately, Sayyidina Mūsa عليه السلام was warned by someone to escape from the town. Sayyidina Mūsa عليه السلام then left for Madyan, where he stayed for a while. Referring to this Allāh say, "You stayed several years with the people of Madyan and then, O Mūsa, you have arrived to an appointed time."

وَأَصْطَفَعْتُكَ لِنَفْسِي ﴿٤١﴾ أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا نَبِيَّ فِي ذِكْرِي ﴿٤٢﴾ أَذْهَبَا إِلَى  
 فِرْعَوْنَ إِنَّهُ طَغَى ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيْسًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٤٤﴾ قَالَ رَبَّنَا إِنَّا نَخَافُ  
 أَنْ يَفْزُقَ عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿٤٥﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأَرَى ﴿٤٦﴾  
 فَأَنبَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَغْلِبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ

مِنْ رَبِّكَ وَالسَّلَامُ عَلَىٰ مَنْ أْتَيْتُمُ الْهُدًى ﴿٤٧﴾ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ  
كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾

(41) "I chose you for Myself" (42) "You and your brother should go with My signs and should not be lax in My remembrance." (43) "Proceed, the two of you to Pharaoh (Fir'aun). Indeed he is rebellious," (44) "Speak to him in gentle words, perchance he may take heed or fear. (45) They said, "O our Lord! We truly fear that he would be defiant or rebel against us." (46) Allāh said, "Have no fear, for verily I am with you, hearing and seeing." (47) Go to him and say, "We are indeed two messengers of our Lord, so send the Bani Isrā'īl with us and do not torment them. We have come to you with a sure sign from your Lord. May peace be on those who follow the guidance." (48) "It has been revealed to us that punishment shall be for those who falsify and turn away."

**ALLĀH INSTRUCTS THE SAYYIDINA MŪSA عَلَيْهِ السَّلَام AND SAYYIDINA HĀRŪN عَلَيْهِ السَّلَام TO PREACH TO PHARAOH (FIR'AUN), NOT TO BE LAX IN REMEMBRANCE (DHIKR) AND TO SPEAK TO HIM GENTLY**

Earlier on Allāh told Sayyidina Mūsa عَلَيْهِ السَّلَام, "I have selected you, so hearken to what is being revealed." Here Allāh reiterates by saying, "I chose you for Myself" This was indeed an extremely great favour of Allāh upon Sayyidina Mūsa عَلَيْهِ السَّلَام.

Thereafter Allāh goes on to tell him, "You and your brother should go with My signs and should not be lax in My remembrance. Proceed, the two of you, to Pharaoh (Fir'aun). Indeed he is rebellious."

Allāh advises them further, "Speak to him in gentle words (even though he may be harsh, because), perchance he may take heed (to what is said to him) or fear (Me)." This teaches people that Da'wa (calling people towards Allāh) should be given with patience and tolerance because it is more effective.

Expressing their fears, "They said, 'O our Lord! We truly fear that he would be defiant or rebel against us.'"

Allāh reassured them by saying, "Have no fear, for verily I am with you, hearing and seeing. Go to him and say, 'We are indeed two messengers of our Lord, so send the Bani Isrā'īl with us and do not torment them. (And to substantiate our claim to the Prophethood,) We have come to you with a sure sign from your Lord.'" i.e. the miracles of the staff and the shining hand.

Allāh also commanded them to encourage Pharaoh (Fir'aun) by telling him, "May peace be on those who follow the guidance." He was also to be warned with the words, "It has been revealed to us that punishment shall be for those who falsify and turn away." These verses emphasise the fact that a preacher should give people glad tidings as well as warnings.

It is not permissible to greet the disbelievers with the words, "Assalāmu Alaikum." Therefore, the Holy Prophet صلى الله عليه وسلم opened his letter addressed to

Hercules with the words, 'May peace be on those who follow the guidance.' [Bukhari v. 1 p. 5]

Surah Nāzi'āt states that Allāh said to Sayyidina Mūsa عليه السلام and Sayyidina Harūn عليه السلام, "Go to Pharaoh (Fir'aun), for verily he is rebellious. Tell him, 'Have you any desire to purify yourself and that I guide you to your Lord so that you fear Him?'" [Surah 79, verses 17-19]

قَالَ فَمَنْ رَبُّكُمَا يَمُوسَى ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿٥٠﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿٥١﴾ قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى ﴿٥٣﴾ كُلُوا وَارْعَوْا أَنْعَمَكُم إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النَّهَى ﴿٥٤﴾ وَمِنَّا خَلَقْتُمُ فِيهَا نَعِيدُكُمْ وَمِنَّا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾

(49) Pharaoh (Fir'aun) said, "Then who is the Lord of you two, O Mūsa?" (50) He replied, "Our Lord is He Who granted each thing its creation, then guided it." (51) Pharaoh (Fir'aun) said, "Then what about the previous generations?" (52) Mūsa عليه السلام said, "The knowledge of them is with my Lord in the Book. My Lord does not err, nor does He forget." (53) "(My Lord is) He Who made the earth a bedding for you, made roads for you and sent water from the sky." Then We extracted by this (rain) various species of plants for you. (54) Eat and graze your animals. There are certainly signs in this for the intelligent. (55) We have created you from it (the earth), shall return you to it, and will extract you from it a second time.

### SAYYIDINA MŪSA عليه السلام ADDRESSES PHARAOH (FIR'AUN)

When Sayyidina Mūsa عليه السلام preached to Pharaoh (Fir'aun), the haughty king began to make various absurd statements. Some are mentioned here, and others are mentioned in Surah Shu'arā (Surah 26, verses 18-34).

Pharaoh (Fir'aun) claimed, "I am your Lord, the most high!" Therefore, when Sayyidina Mūsa عليه السلام told him to accept Allāh, "Pharaoh (Fir'aun) said (before the gathering of his courtiers), 'Then who is the Lord of you two, O Mūsa?'"

In response to his question, Sayyidina Mūsa عليه السلام replied, "Our Lord is He Who granted each thing its creation..." Allāh fashioned everything as He pleased, and granted them the limbs and capabilities that He willed.

".....then guided it." i.e. Allāh granted everything the understanding and faculties to ascertain what is beneficial and what is detrimental to it. This subject is too vast to be discussed here as it keeps expanding as one thinks deeper.

It is only Allāh that teaches a little infant to suck when given the mother's breast. Only He teaches that little chicken to run for a grain of food and teaches an animal to care for its young. Allāh has not granted hands to the animals

because they do not really require them.

Allāh has granted the spider the ability to secure its food by spinning a web, the lizard has to merely approach a light to eat the multitude of insects attracted there. Allāh has even allowed them to be able to walk upside down on a ceiling to do this. Allāh teaches the goats to lick their young clean and teaches the hen to remain with her eggs until they hatch. It is only Allāh who teaches cats to eat mice but never to put their mouths to a scorpion. There are millions of other such examples.

Another interpretation of the verse is that Allāh created mankind and then sent the Prophets عليهم السلام and the divine scriptures to guide them.

"Pharaoh (Fir'aun) said, 'Then what about the previous generations?'" i.e. What has become of them after their destruction? "Mūsa عليه السلام said, 'The knowledge of them is with my Lord in the Book [the protected tablet (the Lawhu Mahfūz)]. My Lord does not err, nor does He forget. "Allāh will grant them all their just retribution in the Hereafter without error.

Further describing Allāh's attributes, Sayyidina Mūsa عليه السلام said, "Him Who made the earth a bedding for you, made roads for you and sent water from the sky." Sayyidina Mūsa عليه السلام wished to impress upon Pharaoh's (Fir'aun's) mind that he has no say in all these affairs and can therefore never be Allāh.

Allāh Himself continues from the speech of Sayyidina Mūsa عليه السلام. Allāh says, "Then We extracted by this (rain) various species of plants for you. Eat and graze your animals. There are certainly signs in this for the intelligent." The Arabic word "naha" is a verb that means 'to prevent.' The word "nuha" (translated above as "intelligence") is derived from this verb, and denotes something that prevents one from evil. Therefore, a person whose intelligence does not prevent him from evil cannot be called an intelligent person, irrespective of what people say. .

Even the commonly used Arabic word "aql" (intelligence) refers to something that keeps a person away from evil and vice.

"We have created you from it (from the earth), shall return you to it, and will extract you from it a second time [on the Day of Judgment (Qiyāmah)]." Allāh says in Surah Mursalāt, "Have We not made the earth a collector of the living and the dead?" [Surah 77, verses 25, 26]

وَلَقَدْ آرَيْنَاهُ ءَايَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾ قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ  
يَمُوسَىٰ ﴿٥٧﴾ فَلَنَأْتِيَنَّكَ بِسِحْرِ مِثْلِهِ ۖ فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلَفُهُ نَحْنُ  
وَلَا أَنْتَ مَكَانًا سُوَّىٰ ﴿٥٨﴾ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحَشَّرَ النَّاسُ ضُحَىٰ ﴿٥٩﴾  
فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٦٠﴾ قَالَ لَهُمْ مُوسَىٰ وَيَلَكُمْ لَا تَقْتُلُوا عَلَى  
اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۖ وَقَدْ خَابَ مَنْ افْتَرَىٰ ﴿٦١﴾ فَتَنَزَّعُوا أَمْرَهُمْ بَيْنَهُمْ

وَأَسْرُوا النَّجْوَى ﴿٦٢﴾ قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَٰنِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكَ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَّى ﴿٦٣﴾ فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ أَتُونَا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ أَسْتَعَلَى ﴿٦٤﴾

(56) Verily We showed Pharaoh (Fir'aun) all Our signs, yet he falsified and rejected. (57) He said, "Have you come to us to remove us from our land with your magic, O Mūsa?" (58) So we will certainly present the same kind of magic before you, so arrange an appointment between us, that neither us nor you will violate. Fix an open plain for this. (59) Mūsa عليه السلام said, "our appointment shall be on the day of adornment, and the people should be gathered at midmorning. (60) Then Pharaoh (Fir'aun) went back, mustered his resources and returned. (61) Mūsa told them, "Woe be to you! Do not invent lies against Allāh, for then He will annihilate you with a punishment Whoever has' invented lies has certainly lost." (62) They contested the issue between themselves and then secretly convened. (63) They said, "These are but two magicians who want to remove you from your land with their magic and destroy your excellent ways." (64) "So assemble your plans and present yourselves in rows. Only the victor shall succeed today."

### PHARAOH (FIR'AUN) TERMS THE MIRACLES OF SAYYIDINA MŪSA عليه السلام AS MAGIC AND THEY FIX A TIME FOR A CONTEST WITH OTHER MAGICIANS

After Sayyidina Mūsa عليه السلام explained to Pharaoh (Fir'aun) about Allāh and showed him the miracles of the staff and the hand, Pharaoh (Fir'aun) still refused to believe. Allāh says, "Verily We showed Pharaoh (Fir'aun) all Our signs, yet he falsified and rejected." He said that the miracles were the products of magic and added, "Have you come to us to remove us from our land with your magic, O Mūsa?"

When Pharaoh (Fir'aun) told his courtiers that Sayyidina Mūsa عليه السلام was performing acts of magic, they advised that he send an emissary to all the towns with the express motive of gathering all the magicians to challenge Sayyidina Mūsa عليه السلام. Pharaoh (Fir'aun) then said to Sayyidina Mūsa عليه السلام, "So we will certainly present the same kind of magic before you, so arrange an appointment between us, that neither us nor you will violate. Fix an open plain for this."

Deeming the opportunity feasible, "Mūsa عليه السلام said, 'Your appointment shall be on the day of adornment (the day when they held their customary celebrations), and the people should be gathered at midmorning.' " This was the perfect opportunity to present the case before all the people.

Allāh says, "Then Pharaoh (Fir'aun) went back, mustered his resources and returned."

The day had not yet arrived, but Pharaoh (Fir'aun) and his followers were actively plotting their moves. Seeing this, "Mūsa told them, 'Woe be to you! Do not invent lies against Allāh (by referring to the miracles given by Him to His Prophet

as magic), for then He will annihilate you with a punishment. Whoever has invented lies has certainly lost."

When the magicians heard what Sayyidina Mūsa عليه السلام had said, "They contested the issue between themselves and then secretly convened." They decided that they would follow Sayyidina Mūsa عليه السلام if he defeated them. Other commentators mentioned that when the magicians heard Sayyidina Mūsa عليه السلام saying, "Do not invent lies against Allāh, for then He will annihilate you with a punishment," they decided not to face him. However, Pharaoh (Fir'aun) forced them to.

While some were scared of Pharaoh (Fir'aun) and others desired proximity to Pharaoh (Fir'aun), they said in his presence, "These are but two magicians who want to remove you from your land with their magic and destroy your excellent ways. So assemble your plans and present yourselves in rows, only the victor shall succeed today."

Because Pharaoh (Fir'aun) and his associates were worldly minded, they feared only the loss of their worldly possessions and properties. People who do not have conviction in the Hereafter always consider the loss of their worldly gains as the greatest loss. The same prevails today. Those in power always fear the loss of their authority and will do anything to maintain their positions, including openly lying to the public and even murder.

قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا فَإِذَا حِجَابُهُمْ  
وَعَصِيَّتُهُمْ يَخِيزُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى ﴿٦٦﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٧﴾  
قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٨﴾ وَالْقَى مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا إِنَّمَا صَنَعُوا  
كَيْدٌ سِحْرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾ فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا ءَامَنَّا بِرَبِّ  
هَارُونَ وَمُوسَى ﴿٧٠﴾

(65) They said "O Mūsa: Either you throw; or we be first to throw. (66) He replied, "You rather throw." Then their ropes and their staffs suddenly seemed to appear like slithering snakes to him on account of their magic. (67) So Mūsa sensed a bit of fear in his heart. (68) We said, "Do not fear! You shall definitely remain high." (69) "Throw down what is in your right hand and it will devour what they have colluded. They have merely contrived the plot of a magician, and a magician will never succeed wherever he goes." (70) So the magicians were cast into prostration saying, "We believe in the Lord of Harūn and Mūsa."

## THE MAGICIANS COMPETE WITH SAYYIDINA MŪSA عليه السلام AND THEN FALL INTO PROSTRATION AFTER CONCEDED DEFEAT

When the magicians appeared on the plain, "They said, 'O Mūsa! Either you throw, or we be first to throw.' He replied, 'You rather throw.' Then their ropes and their staffs suddenly seemed to appear like slithering snakes to him on account of their magic."



They mesmerised the eyes of the people and everyone thought that these were real snakes.

Witnessing this scene, Sayyidina Mūsa عليه السلام "sensed a bit of fear in his heart." However, Allāh reassured him saying, "Do not fear! You shall definitely remain high."

Sayyidina Mūsa عليه السلام then threw down his staff at the command of Allāh, where after his snake devoured all the imaginary ones of the magicians. Allāh says, "They have merely contrived the plot of a magician, and a magnificent will never succeed wherever he goes."

In another verse, Sayyidina Mūsa عليه السلام told the magicians, "You have displayed magic. Soon Allāh shall obliterate it. Indeed Allāh does not rectify the deeds of those who spread corruption."

When the magicians realised that Sayyidina Mūsa عليه السلام was not demonstrating magic, they "were cast into prostration saying, 'We believe in the Lord of Harūn and Mūsa.'" The verse does not say that they fell into prostration, but says that they were "cast into prostration." This denotes that they were helpless in the matter and were forced to prostrate by the truth of what they saw. They even forgot the tyranny of Pharaoh (Fir'aun) at that moment.

History is witness to the fact that thousands of people have braved the tyranny of the worst types of people when true Belief (Imān) entered their hearts. Nothing could then sway them off the course of truth.

قَالَ ءَامَنْتُمْ لِمُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأُقَطِّعَنَّ  
 أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ وَلِنَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا  
 وَأَبْقَى ﴿٧١﴾ قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ  
 قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾ إِنَّا ءَامَنَّا بِرَبِّنَا لِنَغْفِرَ لَنَا خَطَايَنَا وَمَا  
 أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٧٣﴾ إِنَّهُمْ مِنْ يَأْتِ رَبَّهُمْ مَجْرِمًا فَإِنَّ لِمُ جَهَنَّمَ  
 لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٧٤﴾ وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمْ  
 الدَّرَجَاتُ الْعُلَى ﴿٧٥﴾ جَنَّتٌ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ  
 تَزَكَّى ﴿٧٦﴾

(71) Pharaoh (Fir'aun) said, "Do you believe in Mūsa before I permitted you? He must surely be your superior who taught you magic. I shall certainly sever your hands and your legs on opposite ends and will surely crucify you on the trunks of date palms. Then you will shortly learn who of us is more severe in punishment and whose punishment is more lingering." (72) The magicians replied, "We shall never prefer you to the clear signs that have come to us and to

the One Who has created us. So do as you decide. You can only make a decision in this worldly life." (73) "We have verily believed in our Lord so that He may forgive us for our sins and for the magic that you have forced us to practise. Allāh is Best and Eternal." (74) Indeed whosoever comes to his Lord as a criminal, then his shall be Hell, where he shall neither live nor die. (75) As for him who comes to his Lord as a believer, having performed good deeds, then these people will have the lofty ranks. (76) The eternal gardens of Heaven (Jannah) beneath which rivers flow. Therein they shall abide forever. This is the reward for those who are pure.

## THE MAGICIANS REPLY TO THE THREATS OF PHARAOH (FIR'OUN)

Pharaoh (Fir'aun) was publicly humiliated when the magicians believed in Sayyidina Mūsa عليه السلام and fell into prostration. Being unable to do anything, he expressed his fury and told them, "Do you believe in Mūsa before I permitted you? He must surely be your superior who taught you magic." Surah A'rāf states that Pharaoh (Fir'aun) accused the magicians of collaborating with Sayyidina Mūsa عليه السلام to remove the people from their land. He told them, "Do you believe in Him before I have permitted you? Surely this must be a grand scheme that you all devised in the city to remove its inhabitants from it. Soon you shall come to know!" [Surah 7, verse 123]

He then pronounced his punishment for them when he said, "I shall certainly sever your hands and your legs on opposite ends and will surely crucify you on the trunks of date palms. Then you will shortly learn who of us is more severe in punishment and whose punishment is more lingering."

He made the final statement in reference to the earlier statement of Sayyidina Mūsa عليه السلام, in which Sayyidina Mūsa عليه السلام said, "It has been revealed to us that punishment shall be for those who falsify and turn away." Therefore Pharaoh (Fir'aun) meant to say that instead of him and his party being punished, they will see that they [the believers (Mu'minīn)] will be punished first and that his [Pharaoh's (Fir'aun's)] punishment was the most severe.

"According to another verse of the Qur'ān, the magicians remained perseverant and replied, 'indeed we shall return to our Lord.'" [Surah A'rāf (7), verse 125]

They told Pharaoh (Fir'aun), "We shall never prefer you to the clear signs that have come to us and to the One Who has created us. So do as you decide. You can only make a decision in this worldly life" i.e. you have no say in the matters of the Hereafter, where we will enjoy eternal bliss. The pain and suffering of this world is but brief.

They continued to say, "We have verily believed in our Lord so that He may forgive us for our sins and for the magic that you have forced us to practise. Allāh is Best and Eternal."

Surah Shu'arā says that they said, "We desire that our Lord forgives our sins because we have been the first believers." They realised that they should fear only Allāh and aspire only for His grace and bounty.

The verses of the Qur'ān do not mention whether Pharaoh (Fir'aun) actually

carried out his threats. Allāma Ibn kathīr رحمه الله عليه believes that he did as he threatened. Sayyidina Abdullāh bin Abbās رضي الله عنه and Sayyidina Ubaid bin Umair رحمه الله عليه say that these people were magicians at the beginning of the day and martyrs by the evening.

The verses hereafter have been described as being part of the magician's speech. However, other commentators say that it is not. Allāh says, *'indeed whosoever comes to his Lord as a criminal (as a Disbeliever), then his shall be Hell, where he shall neither live nor die.'* There will be no death in Hell and the life there cannot be termed as life because of its misery.

*"As for him who comes to his Lord as a believer, having performed good deeds, then these people will have the lofty ranks."*

Their reward shall be *"The eternal gardens of Heaven (Jannah) beneath which rivers flow. Therein they shall abide forever. This is the reward for those who are pure."* i.e. pure from all evils and sin.

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ  
دَرَكًا وَلَا تَحْشَىٰ ۚ (77) فَأَنْبَعَثَهُمْ فِرْعَوْنُ بِجُنُودِهِ ۚ فَغَشِيَهُمْ مِنَ اللَّيْلِ مَا عَشِيَهُمْ (78) وَأَضَلَّ  
فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ (79)

(77) Indeed, We revealed to Mūsa, "Leave with My bondsmen during the night, then make for them a dry road in the sea. Neither should you fear anyone pursuing you, nor should you have any other fear." (78) So Pharaoh (Fir'aun) followed them with his army and there covered them that of the sea that did cover them. (79) Pharaoh (Fir'aun) misled his nation and did not guide them.

**ALLĀH COMMANDS SAYYIDINA MŪSA عليه السلام TO LEAVE WITH HIS PEOPLE DURING THE NIGHT AND NOT TO FEAR PHARAOH (FIR'AUN) AND HIS ARMY PURSUE THEM AND ARE DROWNED IN THE SEA**

The Bani Isrā'il had to leave Egypt to be safe from Pharaoh (Fir'aun), but he would not allow them to. However, Allāh revealed to Sayyidina Mūsa عليه السلام saying, *"Leave (Egypt) with My bondsmen during the night, then (when you reach the coast, strike the sea with your staff and) make for them a dry road in the sea. Neither should you fear anyone pursuing you, nor should you have any other fear."*

It was already sunrise when Pharaoh (Fir'aun) learnt that the Bani Isrā'il had left. *"So Pharaoh (Fir'aun) followed them with his army..."* When the Bani Isrā'il saw the army approaching them, they thought that they would be overtaken. However, Sayyidina Mūsa عليه السلام reassured them by telling them that Pharaoh (Fir'aun's) army will never apprehend them because *"My Lord is with me and He will certainly guide me."*

Then Allāh commanded him to strike the sea with his staff, causing it to divide into twelve pathways for the Bani Isrā'il to cross through. Pharaoh

(Fir'aun) and his army followed the Bani Isrā'il, but entered the waters only after the Bani Isrā'il has already crossed over. It was then that "there covered them that of the sea that did cover them." The walls of water that stood as high as mountains crashed on to them and drowned them.

In Arabic, something is not mentioned specifically to show its large proportions. Therefore, the phrase is used "there covered them that of the sea that did cover them."

"Pharaoh (Fir'aun) misled his nation and did not guide them." He was drowned and caused all his people to drown with him.

Referring to Pharaoh (Fir'aun) and his followers, Allāh says in Surah Qasas, "We made them leaders who called towards the Fire. They will not be assisted in the Hereafter. We set a curse after them in this world, and on the Day of Judgment (Qiyāmah) they shall be amongst the hateful." [Surah 28, verse 41, 42]

يَبْنَیْ اِسْرَءِیْلَ قَدْ اَنْجَيْنَاکُمْ مِنْ عَدُوِّکُمْ وَوَعَدْنَاکُمْ جَانِبَ الطُّورِ الْاَیْمَنِ وَنَزَّلْنَا عَلَیْکُمُ الْمَنَّٰ وَالسَّلْوٰی ﴿٨٠﴾ کُلُوْا مِنْ طَیِّبٰتِ مَا رَزَقْنَاکُمْ وَلَا تَطْغَوْا فِیْهِ فِیَحِلَّ عَلَیْکُمْ غَضَبِیْ وَمَنْ یَحِلَّ عَلَیْهِ غَضَبِیْ فَقَدْ هَوٰی ﴿٨١﴾ وَاِنِیْ لَغَفَّارٌ لِّمَنْ تَابَ وَءَامَنَ وَعَمِلَ صٰلِحًا ثُمَّ اهْتَدٰی

﴿٨٢﴾

(80) O Bani Isrā'il! We have certainly rescued you from your enemy, made a tryst with you at the right side of Mount Tūr and sent for you Manna and Salwā. (81) Eat from the pure things that We have provided for you and do not transgress the limits, for then My wrath shall descend on you. The one upon whom My wrath descends has certainly fallen. (82) Verily I am the Most Forgiving towards the one who repents, believes, does good deeds and is thereafter rightly guided.

### ALLĀH ADDRESSES THE BANI ISRĀ'ĪL, REMINDING THEM THAT HE SAVED THEM FROM THEIR ENEMY AND GAVE THEM MANNA AND SALWA FROM THE HEAVENS

Allāh says, "O Bani Isrā'il! We have certainly rescued you from your enemy, made a tryst with you at the right side of Mount Tūr..." Allāh called Sayyidina Mūsā عليه السلام to the right side of Mount Tūr, where he was given the Torah. Since the Torah was for the benefit of the Bani Isrā'il, Allāh says that the appointment at Mount Tūr was an appointment for them.

Certain commentators have translated the word "ayman" (translated above as "right") as 'blessed' i.e. the tryst took place on the blessed side of the mountain. This side of the mountain was certainly blessed because the Torah was received there.

The third bounty that Allāh reminds them about is that He "... sent for you Manna and Salwa." This discussion has been given in the commentary of verse 57 of Surah Baqarah.

"Eat from the pure things that We have provided for you and do not transgress the limits..." i.e. you should not be ungrateful, should not use these things for sinful purposes, should not waste them, nor oppress others with them. Allāh then warns them of the consequences of transgression. He say that if they transgress, "then My wrath shall descend on you. The one upon whom My wrath descends certainly fallen."

"Verily I am the Most Forgiving towards the one who repents, believes, does good deeds and is thereafter rightly guided. This verses refers to repentance from disbeliefs and polytheism (*shirk*). It is for this reason that repentance is mentioned before belief. When a person adopts the above behaviour, then Allāh will certainly forgive him.

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَى ﴿٨٣﴾ قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾ فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ يَنْقُومِ آلَمُ يَعِدْكُمْ رَبِّكُمْ وَعَدَا حَسْبًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾ فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُم خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَنَّهُ يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَقُومِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾ قَالُوا لَن نَّبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾ قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾ أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾ قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحَيِّتِي وَلَا يَرَأْسِي إِنِّي خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾

(83) "What has made you hasten ahead of your people, O Mūsa?" (84) He replied, "They are on my track. I have hastened to You, O my Lord, so that You be pleased." (85) Allāh said, "Indeed, We have certainly tested your people after you ) and Sāmiri has led them astray." (86) Then Mūsa عليه السلام returned to his people in anger and remorse. He said, "O my people! Has your Lord not made you a fair promise? Has too much time elapsed for you or did you wish that the wrath of your Lord descend upon you, because of which you broke the tryst made with me?" (87) They said, "We have not broken the tryst made with you of our own accord, but we were laden with the burdens of a nation and cast it off In this way Sāmiri cast the mould." (88) So he made for them a calf that was a

body which made the sounds of a cow. They said, "This is your Lord and the Lord of Mūsa, but he forgot. (89) Could they not see that it could not reply to them nor did it possess the ability to benefit or harm them? (90) Harūn عليه السلام definitely told them before, "O my people! You are merely being tested with this. Without doubt, your Lord is the Merciful, so follow me and obey me." (91) They replied, "We shall certainly remain devoted to it until Mūsa returns to us." (92) Mūsa said, "O Harūn! When you saw them going astray, what prevented you..." (93) "...from coming to me? Did you disobey my instruction?" (94) Harūn said, "O son of my mother! Do not grab my beard or my head. I feared that you would say, 'You divided the Bani Isrā'īl and did not wait for my word.'"

### THE BANI ISRĀ'ĪL WORSHIP A GOLDEN CALF MADE BY SĀMIRI IN THE ABSENCE OF SAYYIDINA MŪSA عليه السلام

After the Bani Isrā'īl left Egypt, they experienced many events before reaching Palestine. Of these was the revelation of the Torah and the descent of Manna and Salwa, as mentioned in the previous verses. "Ma'ālimut Tanzīl" (v. 3 p. 227) records that Sayyidina Mūsa عليه السلام chose 70 persons from the Bani Isrā'īl to accompany him to Mount Tūr. However, he walked ahead of them and told them to meet him there. Referring to this, Allāh asked him, "What has made you hasten ahead of your people, O Mūsa? He replied, 'They are on my track. I have hastened to You, O my Lord, so that You be pleased.'"

The women of the Bani Isrā'īl had borrowed jewellery from the Coptic women to use in a celebration of theirs. However, they never got the opportunity to return it because they had to leave Egypt very suddenly one night. When Sayyidina Mūsa عليه السلام left for Mount Tūr, Sāmiri (who was a goldsmith) gathered all this gold jewellery and cast the mould of a calf. Since this calf was made to emit the sounds of a cow, people began to worship it.

While Sayyidina Mūsa عليه السلام was at the mountain, Allāh informed him of the proceeding by telling them, "Indeed, We have certainly tested your people after you and Sāmiri has led them astray."

"Then Mūsa عليه السلام returned to his people in anger and remorse. He said, 'O my people! Has your Lord not made you a fair promise? (You were supposed to await my return with the Torah.) Has too much time elapsed for you (Did I go away for such a long period that you lost hope of receiving the Torah?) or did you (deliberately) wish that the wrath of your Lord descend upon you, because of which you broke the tryst made with me?'"

The Bani Isrā'īl replied most foolishly. "They said, 'We have not broken the tryst made with you of our own accord, but we were laden with the burdens of a the nation (i.e. the jewellery of the Coptic women) and cast it off. In this way Sāmiri cast the mould.

"So he made for them a calf that was a body which made the sounds of a cow. They said, 'This is your Lord and the Lord of Mūsa, but he forgot.' They claimed that Sayyidina Mūsa عليه السلام forgot that this was his Lord (Allāh forbid!) and rather went to the mountain to get the Torah there.

The Bani Isrā'īl had grown accustomed to seeing the Copts worshipping

idols (including the 'Cow). Since it was their desire to do that same, that they once told Sayyidina Mūsa عليه السلام that he should make an idol for them as well (this they said after crossing the sea, as was discussed in verse 138 of Surah A'rāf). Therefore, when Sāmiri made the calf, they easily succumbed to the temptation of worshipping it. They were so intoxicated by their passions and foolishness that they even claimed that the calf was Sayyidina Mūsa عليه السلام's Lord. Their centuries' old exposure' to polytheism (*shirk*) finally took its toll on them.

Allāh expresses their ignorance when he says, "*Could they not see that it (the calf) could not reply to them nor did it possess the ability to benefit or harm them?*" It is obvious that such a creature can never be worshipped.

The statement of the Bani Isrā'īl that "*We have not broken the tryst made with you of our own accord,*" was intended to place the blame squarely on the shoulders of Sāmiri. However, this does not absolve them from blame because Sāmiri did not force them to worship the calf.

"....but we were laden with the burdens of the nation and cast it off" Some commentators say that Sayyidina Harūn عليه السلام told them that they were sinful because they had the possessions of others with them. Therefore, the jewellery was a burden of sin for them. He advised them to rather throw it away.

Other commentators say that Sāmiri advised them in this manner, but used this as a ploy to gather all the gold for the calf.

When wealth is seized from the disbelievers in war, it will become *halāl* booty for the Muslims. However, this applies only to the Ummah of the Holy Prophet صلى الله عليه وسلم. Booty was not permissible for the previous Ummahs. Another aspect to consider is that the Bani Isrā'īl merely borrowed the jewellery from the Copts. Therefore, it was given to them as a trust, which they were obliged to return.

When the Holy Prophet صلى الله عليه وسلم migrated for Madinah, he had many possessions of the disbelievers with him, which they kept as trusts with him. However, he ensured that these were returned to them by leaving Sayyidina Ali رضي الله عنه at his house to discharge this responsibility.

Even if it is proven that the jewellery was in the class of booty, it would still not be permissible for the people because it was not distributed properly. Later on Sayyidina Mūsa عليه السلام did as the previous Prophets عليهم السلام always did to the booty i.e. burn it (as will be mentioned in the forthcoming verses). However, the booty of the previous Prophets عليهم السلام was always burnt by a fire that came from the skies. The calf was not burnt in this manner because its burning in a natural manner served to teach the Bani Isrā'īl that the very thing that they claimed was a god could be burnt like any other thing of this world.

The burning of the calf by Sayyidina Mūsa عليه السلام therefore represented the burning of booty by the heavenly fire. By understanding this, one will not object to the fact that Sayyidina Mūsa عليه السلام burnt the possessions of other people and should therefore be responsible for it. It is also not possible to raise this objection because the leader of the believers (*Amīrul Mu'minīn*) has the right to destroy objects of sin.

When Sayyidina Mūsa عليه السلام left for the mountain, he left his brother Sayyidina Harūn عليه السلام in charge. Therefore, when they began worshipping the calf, "Harūn عليه السلام definitely told them before, 'O my people! You are merely being tested with it. Without doubt, your Lord is the Merciful, so follow me and obey me.'"

However, the calf was now a part of their own souls. They therefore refused to listen to him and said, "We shall certainly remain devoted to it until Mūsa returns to us."

When Sayyidina Mūsa عليه السلام did return, he could not contain his emotions. He cast down the tablets of the Torah, breaking some of them, and grabbed the beard and head of Sayyidina Harūn عليه السلام saying, "O Harūn! When you saw them going astray, what prevented you from coming to me? Did you disobey my instruction?"

"Harūn said, 'O son of my mother! Do not grab my beard or my head. I feared that you would say, 'You divided the Bani Isrā'īl and did not wait for my word....'"

Verse 150 of Surah A'rāf states that Sayyidina Harūn عليه السلام told Sayyidina Mūsa عليه السلام, "O my mother's son! Verily the people regarded me to be weak and nearly killed me. So let not the enemies laugh at me and do not count me among the oppressive folk." Thereafter "Mūsa said, 'O my Lord! Forgive me and my brother and enter us in Your mercy. Surely You are the Most Merciful of those who show mercy."

Sayyidina Abdullāh bin Abbās رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Receiving information regarding an incident is not the same as witnessing it one's self. When Allāh informed Sayyidina Mūsa عليه السلام that the Bani Isrā'īl were worshipping a calf, he was not as greatly affected as to throw down the tablets of the Torah. However, when he witnessed it himself, he cast them aside in utter disbelief, causing them to break." [The Musnad of Ahmad v. 1 p. 271]

Allāh says Surah A'rāf, "When the anger of Mūsa abated, he took hold of the tablets. Written in its script was guidance and mercy for those who fear their Lord." [Surah 7, verse 154]

Commentators mention that there were three groups among the Bani Isrā'īl at that time. The first group of 12000 were with Sayyidina Harūn عليه السلام. The second were from those who worshipped the calf, but intended to abandon this practice once Sayyidina Mūsa عليه السلام forbade them. The third group adamantly refused to forsake their worship even after the return of Sayyidina Mūsa عليه السلام. They were the ones who claimed that the calf was also the Lord of Sayyidina Mūsa عليه السلام.

When Sayyidina Harūn عليه السلام heard the reply of the second two groups, he separated himself and his group of 12000 from them. When Sayyidina Mūsa عليه السلام returned, he told him that he had disassociated from these people but thought it improper to fight them for it would have caused more dissention and division among the Bani Isrā'īl.

Sayyidina Mūsa عليه السلام accepted this reason and prayed to Allāh to forgive both of them.



قَالَ فَمَا خَطْبُكَ يَسْمِيرِيُّ ﴿٩٥﴾ قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً  
 مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾ قَالَ فَاذْهَبْ  
 فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانْظُرْ إِلَى  
 إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾  
 إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾

(95) Mūsa said, "What have you to say, O Sāmiri?" (96) He replied, "I saw what they did not see. So I took a handful from the tracks of the messenger and cast it. Thus did my soul entice me. (97) Mūsa عليه السلام said, "Go! Your punishment in this world shall be that you wander around saying, 'Do not touch!' You certainly have an appointment that you cannot miss. Look at your deity that you remained so devoted to. We will surely burn it and then scatter it well in the ocean." (98) Your deity is only Allāh, besides Whom there is no other deity. His knowledge encompasses everything.

### SAYYIDINA MŪSA عليه السلام SPEAKS TO SĀMIRI, CURSES HIM AND BURNS THE CALF

After addressing the Bani Isrā'il and Sayyidina Harūn عليه السلام, Sayyidina Mūsa عليه السلام turned his attention towards Sāmiri. "Mūsa said, 'What have you to say, O Sāmiri?' He replied, 'I saw what they did not see. So I took a handful from the tracks of the messenger and, cast it. Thus did my soul entice me.'"

While some commentators mention that Sāmiri was from the Bani Isrā'il, others maintain that he was from the Copts of Egypt and crossed the sea with the Bani Isrā'il pretending to be a believer. When Jibril عليه السلام used to come on horseback to assist the Bani Isrā'il, Sāmiri noticed that every piece of ground on which the horse stepped used to flourish. Realising that the ground was unique, he placed a handful of it in the calf. He referred to this when he told Sayyidina Mūsa عليه السلام, "So I took a handful from the tracks of the messenger and cast it."

The question is asked how did Sāmiri recognise Jibril عليه السلام? The reply is quite simple. Just as Allāh made him realise that the tracks of the horse caused the earth to flourish, so too did Allāh cause him to realise the identity of the horseman.

The author of "Durrul Manthūr" and others have reported that Sāmiri was born to a woman of the Bani Isrā'il. Fearing that Pharaoh (Fir'aun) would kill her child, she hid him in a cave. Allāh sent Jibril عليه السلام to tend to the child. Allāh also caused honey to emerge from the one finger and milk from the other for the child. Therefore, Sāmiri could recognise Jibril عليه السلام.

The soil (soil : dust taken beneath the horse of Jibr'il عليه السلام has life giving power.) taken from beneath the horse of Jibril عليه السلام caused the calf to give off the lowing sounds of a cow. The foolishness of the polytheists causes them to worship anything that seems to be against the norm. Therefore, the Bani Isrā'il

were so taken aback by the realistic nature of the calf that they failed to realise that even if it were real, it was still not worthy of being worshipped.

It is often the trickery of many false saints that they exert themselves to practise a strange skill so that people fall head over heels for them.

Addressing Sāmiri, "Mūsa عليه السلام said, 'Go! (Because you beguiled people to be attracted to you) Your punishment in this world shall be that you wander around saying, 'Do not touch!'" Allāh made it such that whenever someone touched Sāmiri, or he touched anyone, both persons would be immediately affected by severe fever. Therefore, people stayed far from him and he vehemently avoided them.

That was his punishment in this world. With regard to the Hereafter, Sayyidina Mūsa عليه السلام told him, "You certainly have an appointment (with punishment) that you cannot miss."

The Hindus of India hold beliefs with regard to the worship of cows and touching. It is possible that they were influenced by the Bani Isrā'īl and Sāmiri in these beliefs. They could have attached some customary importance to the punishment of Sāmiri, resulting in their present-day practices.

To emphasise to Sāmiri and to all his followers that their calf was not worthy of worship, Sayyidina Mūsa عليه السلام told him, 'Look at your deity that you remained so devoted to. We will surely burn it and then scatter it well in the ocean.' It is also possible that the Hindus derived their practice of cremation and casting the ashes into a river from this.

Another question that arises is that how could the calf burn to ashes when it was made from gold and silver? It ought to melt instead. Some commentators have mentioned that the sand that caused it to make sounds transformed it into a living calf of flesh and blood. Other commentators say that the calf was first broken to pieces before being burnt. However, this will still not cause it to burn to ashes.

The best reply therefore, is to say that Allāh caused the gold and silver to become ashes. Nothing is impossible for Him. ["Ma'ālimut Tanzil" v. 3 p. 63]

Sayyidina Mūsa عليه السلام continued to say, "Your deity is only Allāh, besides Whom there is no other deity. His knowledge encompasses everything." The last sentence refutes the beliefs of all polytheists because if their gods and idols have no knowledge of even themselves, how can they possibly compare with Allāh, Whose "knowledge encompasses everything?"

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ۖ مَنْ أَعْرَضَ  
عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ۖ (100) خَلْدَيْنِ فِيهِ ۖ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ۖ (101)  
يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ۖ يَخْفَتُونَ يَنْتَهُمُ إِنْ لَيْسَتْ  
إِلَّا عَشْرًا ۖ (103) نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَيْسَتْ إِلَّا يَوْمًا



(99) Thus do We narrate to you some of the incidents that have passed. We have certainly given you advice from Ourselves. (100) Whoever turns away from it will surely carry a burden on the Day of Judgment (Qiyāmah). (101) They will remain in this condition forever. It shall be a terrible burden indeed for them on the Day of Judgment (Qiyāmah). (102) The day when the trumpet will be blown and the criminals shall be gathered with blue eyes. (103) They will whisper to each other saying, "You have tarried only for ten days. (104) We know best what they speak, when the most sensible of them will say, "You have only tarried for a single day."

### THOSE WHO ARE AVERSE TO ALLĀH'S ADVICE WILL CARRY A BURDEN ON THE DAY OF JUDGMENT (QIYĀMAH), THE DISBELIEVERS WILL BE RAISED WITH BLUE EYES AND PEOPLE WILL THINK THAT THEY LIVED ONLY FOR A DAY IN THE WORLD

Allāh tells the Holy Prophet صلى الله عليه وسلم that just as he has been informed about the story of Sayyidina Mūsa عليه السلام, "Thus do We narrate to you some of the incidents that have passed. We have certainly given you advice from Ourselves." This refers to the Qur'ān, which is a universal advice to the creation.

Those who take heed to this advice will attain salvation. However, "Whoever turns away from it will surely carry a burden (of disbeliefs) on the day of Judgment (Qiyāmah). They will remain in this condition (of punishment) forever."

"It shall be a terrible burden indeed for them on the day of Judgment (Qiyāmah). The day when the trumpet will be blown..." When the trumpet is blown the first time, everything in existence will cease to remain alive and will be destroyed. Thereafter, when it is blown for the second time, people will be raised from their graves. Then "the criminals (the disbelievers) shall be gathered with blue eyes." This will be a sign of the disbelievers on the day of Judgement.

The disbelievers will be so terrified on that day that they will question each other as to how long were they in their graves. Allāh says, "They will whisper to each other saying, 'You have tarried only for ten days. ... While they always denied resurrection, they will now be totally surprised to learn that they have already been raised.

"We know best what they speak, when the most sensible of them will say, 'You have tarried only for a single day.'" This person will have tendered the best reply because the entire period in the grave will only seem like a day when compared to the day of Judgment (Qiyāmah).

Allāh mentioned in verse 97 of Surah Isrā (Surah 17), "We shall raise them on their faces on the day of Judgment (Qiyāmah), blind, dumb and deaf" Since the day of Judgment (Qiyāmah) will be so lengthy, people will undergo various changes during its course. The various verses of the Qur'ān refer to these various stages.

Allāh says in Surah Rūm, "When the day when Judgment day (Qiyāmah) will

dawn, the criminals will swear on oath saying, 'We never tarried more than a moment.'"  
[Surah 30, verse 55]

The concluding verse of Surah Nāzi'āt states, "The day when they will witness Judgment (Qiyāmah), it will seem to them that they only tarried an evening or a morning." The above are all opinions of various people on the day of Judgement.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُمْ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾ وَعَنْتِ الْأَوْجُهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

(105) They ask you about the mountains. Say, "My Lord shall completely remove them (106) "... leaving the earth as a barren plain..." (107) "... on which you will not see any protrusions, nor any depressions. (108) On that day they will follow the caller before whom there will be no crookedness. Voices will be lowered before the Merciful and you will hear only the sound of footsteps. (109) On that day intercession will benefit only those whom the Merciful permits and whose speech He is pleased with. (110) He knows what is before them and what is behind them, while they will be unable to encompass His knowledge. (111) All faces will bow before The Living, The Controller. The one who carried oppression will certainly be lost. (112) Whoever carried out good deeds as a believer will not have to fear any oppression, nor any shortage.

**ON THE DAY OF JUDGMENT (QIYĀMAH) THE EARTH WILL BE A BARREN PLAIN, VOICES WILL BE LOWERED, HEADS WILL BE BOWED BEFORE ALLĀH AND INTERCESSION WILL PROFIT ONLY THOSE WHO RECEIVE ALLĀH'S PERMISSION**

"Ma'alimut Tanzil" (v. 3 p. 231) reports that a person from the Bani Thaḳīf tribe asked the Holy Prophet صلى الله عليه وسلم, "What will become of the mountains on the day of Judgment (Qiyāmah)?" In response to this, Allāh revealed the above verses saying, "They ask you about the mountains. Say, 'My Lord shall completely remove them...' "Allāh shall cause the mountains to be smashed to pieces.

Allāh says in Surah Wāqī'ah, "When the earth shall convulse with violent earthquakes and the mountains will be shattered to pieces and become like scattered dust." [Surah 56, verses 4-6]

Surah Qāri'ah says, "The mountains will become like carded wool." [Surah 101, verse 5]

Allāh instructs the Holy Prophet صلى الله عليه وسلم to describe the earth on the day of Judgment (Qiyāmah) as "Say, 'My Lord shall completely remove them (the

mountains), leaving the earth as a barren plain, on which you will not see any protrusions, nor any depressions."

"On that day they will follow the caller before whom there will be no crookedness." People will be forced to follow only the caller towards the plains of reckoning. They will be unable to deviate to another path.

"Ruhul Ma'āni" (v. 16 p. 264) reports that "the caller" will be Israfil عليه السلام. After blowing the trumpet for the second time, he will stand upon the rock at Baitul Muqaddas i.e. beneath the dome of the rock. From there he will make the following announcement, "O decomposed bones! O shredded skins! O disjoined pieces of flesh! Come forth to the Merciful!" Hearing this, all of mankind will proceed to the plains of reckoning.

"Ma'ālimut Tanzīl" states that people will neither be able to turn to the left nor to the right. They will swiftly follow the caller.

"Voices will be lowered before the Merciful and you will hear only the sound of footsteps." All speech will be whispered on the day of Judgment (Qiyāmah), as was mentioned before "They will whisper to each other saying, 'You have tarried only for ten days.'" Even those people who spoke loudly, proudly and boisterously in the world will not be able to raise their voices.

"On that day intercession will benefit only those whom the Merciful permits and whose speech He is pleased with." Every person will not be able to intercede, and even the pious people who are worthy of interceding will not be able to do so until Allāh permits them.

Allāh says in the Ayatul Kursi, "Who is there to intercede before Him without His permission?" [Surah 2, verse 255]

No disbeliever will be able to intercede at all, nor will any believer (Mu'min) be allowed to intercede on behalf of a disbeliever. Those verses that negate intercession refer to intercession on behalf of the disbelievers e.g. Allāh says in Surah Mu'min, "The oppressors shall have no friend, nor any intercessor who will be obeyed." [Surah 40, verse 18]

"He knows what is before them and what is behind them, while they will be unable to encompass His knowledge." "Ruhul Ma'āni" (v. 16 p. 225) says that another interpretation of this verses is that the creation can never perceive the true reality of Allāh with all His attributes.

"All faces will bow before The Living, The Controller. - The creation will be helpless before Allāh, even those who were proud in this world.

"The one who carried oppression will certainly be lost." The greatest oppression is disbeliefs and polytheism (shirk). All other forms of oppression are also implied in this verse

On the other hand, "Whoever carried out good deeds as a believer will not have to fear any oppression, nor any shortage." In fact, the rewards for their deeds will be multiplied many fold.

Allāh says in verse 40 of Surah Nisā (Surah 4), "Undoubtedly Allāh does not oppress even the weight of an atom. If it be a good deed, He shall multiply it and confer

from His side a tremendous reward."

Says Allāh in Surah Jinn, "Whoever believes in his Lord will not fear any stint or injustice." [Surah 72, verse 13]

The condition attached to this verse is Belief (*Imān*). The person who does not have Belief (*Imān*) will not receive any rewards for his deeds.

وَكَذَلِكَ أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَنْقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا  
فَنَعْلَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ  
وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا

(113) Thus have We revealed it as an Arabic Qur'ān and expounded in it various warnings so that they fear or that it creates some type of understanding within them. (114) Exalted is Allāh, the Sovereign, the Truth. Do not be hasty with the Qur'ān before its revelation is completed to you. And say "O my Lord! Increase my knowledge."

**ALLĀH SAYS THAT THE QUR'ĀN WAS REVEALED IN ARABIC, CONTAINING VARIOUS WARNINGS AND THAT THE HOLY PROPHET صلى الله عليه وسلم SHOULD PRAY FOR MORE KNOWLEDGE**

Allāh begins the discussion of the Qur'ān by saying, "Thus have We revealed it as an Arabic Qur'ān..." Since the Qur'ān was revealed in the language of the Arabs and they understood the eloquence and miraculous nature of its text, they had no reason to reject it.

In addition to, this, Allāh says that He "expounded in it various warnings so that they fear or (if they do not inculcate piety (*Taqwa*) within themselves, then at least it is hoped) that it creates some type of understanding within them."

"Exalted is Allāh, the Sovereign, the Truth." It is therefore incumbent that a person believes in and worships Allāh. Whoever does not will be harming only himself.

Thereafter Allāh addresses the Holy Prophet صلى الله عليه وسلم saying, "Do not be hasty with the Qur'ān before its revelation is completed to you." When Jibril عليه السلام used to recite the Qur'ān to the Holy Prophet صلى الله عليه وسلم, the latter used to hastily repeat that words, fearing that he would forget them. In this way, he tired himself greatly. Allāh advises him not to do so, but to rather wait until Jibril عليه السلام has completed the recitation of that particular piece of revelation.

Allāh says in Surah Qiyāmah, "Do not move your tongue in haste (to recite the Qur'ān). Its collection and recitation is Our responsibility. So once We have recited it, then repeat the recitation. Then the explanation is Our task." [Surah 75, verse 16-19]

Allāh reduced the strain from the Holy Prophet صلى الله عليه وسلم in this verse. The author of "Ruhul Ma'āni" says that this command was revealed because

sometimes it may occur that something is not heard properly while a person is reciting something else.

“And say ‘O my Lord! Increase my knowledge.’” This includes further revelation of the Qur’ān as well as the other types of knowledge that Allāh can bestow on the Holy Prophet صلى الله عليه وسلم whereby Allāh’s recognition is attained. A believer (*Mu’min*) should always aspire to increase his knowledge and never be satisfied with what he already knows.

The Holy Prophet صلى الله عليه وسلم said, “A believer (*Mu’min*) is never satisfied with merely hearing something until he reaches Heaven (*Jannah*).” [*Mishkāṭ* p. 44]

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلِ فَنَسَىٰ وَلَمْ يُحْدِثْ لَهُ عَزْمًا ﴿١١٥﴾ وَإِذْ قُلْنَا  
لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ﴿١١٦﴾ فَقُلْنَا يَتَّعَدُمُ إِنَّ  
هَذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجُكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ﴿١١٧﴾ إِنَّ لَكَ أَلَّا تَجُوعَ  
فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿١١٩﴾ فَوَسْوَسَ إِلَيْهِ  
الشَّيْطَانُ قَالَ يَتَّعَدُمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةٍ خَالِدٍ وَمُلْكٍ لَا يَبُلَىٰ ﴿١٢٠﴾ فَأَكَلَا  
مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ  
رَبَّهُ فَنَوَىٰ ﴿١٢١﴾ ثُمَّ أَجْنَبَهُ رَبُّهُ فَأَبَىٰ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾ قَالَ أَهْبِطَا مِنْهَا جَمِيعًا  
بَعْضُكُم لِبَعْضٍ عَدُوٌّ فَأِمَّا يَا أَبْنَاءَ كُفٍّ مِّنِّي هُدَىٰ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ  
وَلَا يَشْقَىٰ ﴿١٢٣﴾

(115) Undoubtedly We commanded Ādam before, but he forgot and We did not find him to be resolute. (116) When We told the angels, “Prostrate before Ādam,” so they all prostrated, except for Satan (Iblīs). He refused. (117) So We said, “O Ādam! Indeed he is an enemy to you and your wife, so he should never remove the two of you from Heaven (*Jannah*), causing you to be unfortunate.” (118) “Without doubt you shall never be hungry nor naked here. (119) “You will never be thirsty here, nor will you be exposed to sunlight.” (120) However, Satan (*Shayṭān*) whispered to him saying, “O Ādam! Should I not show you the tree of eternity and a kingdom in which there is no weakness?” (121) So they both ate from there and their private parts became exposed to each other. They then started covering themselves with the leaves of Heaven (*Jannah*). Ādam disobeyed the command of his Lord and fell into error. (122) Thereafter his Lord chose him, accepted his repentance and made him steadfast on guidance. (123) Allāh said, “The two of you should go down from here and you (your progeny) will be enemies to each other. If there should ever come to you guidance from Me, then whoever will follow My guidance shall never go astray, nor shall he be unfortunate.”

## SATAN (SHAYTĀN) ENTICES SAYYIDINA ĀDAM AND HAWWA عَلَيْهِمَا السَّلام TO EAT FROM THE FORBIDDEN TREE, AFTER WHICH THEY ARE SENT DOWN TO EARTH

The detailed account of the story of Sayyidina Ādam عَلَيْهِ السَّلام and his wife Sayyidah Hawwa عَلَيْهِ السَّلام was discussed in Surah Baqarah and Surah A'rāf. Thereafter, brief mention was also made about Sayyidina Ādam عَلَيْهِ السَّلام in Surah Hijr and Surah Bani Isrā'īl.

In the first of the above verses, Allāh says that He 'commanded Ādam before (not to eat from the tree), but he forgot and We did not find him to be resolute.'

Thereafter Allāh relates the incident in detail. He says, "When We told the angels, 'Prostrate before Ādam,' so they all prostrated, except for Iblīs. He refused." Iblīs then argued that he was better than Sayyidina Ādam عَلَيْهِ السَّلام because he was created from fire and Sayyidina Ādam عَلَيْهِ السَّلام was created from soil.

Allāh then warned Sayyidina Ādam عَلَيْهِ السَّلام saying, "O Ādam! Indeed he is an enemy to you and your wife, so he should never remove the two of you from Heaven (Jannah), causing you to be unfortunate." i.e. if you are sent to earth, you will encounter all sorts of difficulties and adversities, unlike Heaven (Jannah). As for Heaven (Jannah), Allāh told him. "Without doubt you shall never be hungry nor naked here. You will never be thirsty here, nor will you be exposed to sunlight."

When Satan (Shaytān) was cursed and expelled from Heaven (Jannah), he resolved to get Sayyidina Ādam عَلَيْهِ السَّلام also out of Heaven (Jannah) and mislead his progeny on earth. Therefore satan (Shaytān) tempted them to eat from the forbidden tree. He told them, "Your Lord has prohibited you from this tree so that you do not become two angels and so that the two of you do not become of the immortal. He took an oath before them saying, 'Most assuredly I am definitely an advisor to you!'" [Surah A'rāf (7), verses 20,21]

Referring to the same, he also said, "O Ādam! Should I not show you the tree of eternity and a kingdom in which there is no weakness?"

As a result of his deceit and oaths, they succumbed. Allāh says, "So they both ate from there and their private parts became exposed to each other. They then started covering themselves with the leaves of Heaven (Jannah). Ādam disobeyed the command of his Lord and fell into error."

The Prophets عَلَيْهِمُ السَّلام and the various divine scriptures have allied.

Allāh told them, 'Did I not forbid you from that tree and warned you that Satan (Shaytān) is your open enemy?' However, like true believers (Mu'minīn), they both realised their folly and submitted to Allāh saying, "O our Lord, we have oppressed our souls and if You do not forgive us and show mercy to us we will surely be of the losers." [Surah A'rāf (7) verses 22/23]

Consequently, "Thereafter his Lord chose him, accepted his repentance and made him steadfast on guidance." Although Allāh forgave him, Allāh had already predestined that he should be a vicegerent on earth. Therefore, "Allāh said, 'The two of you should go down from here and you (your progeny) will be enemies to each other.'" One of the duties of the vicegerent is to maintain peace and harmony



between the warring factions.

Allāh addresses man saying, "if there should ever come to you guidance from Me, then whoever will follow My guidance shall never go astray, nor shall he be unfortunate."

The Holy Prophets عليهم السلام and the various divine scripture have already come. Even though there will be no more Prophets عليهم السلام after the Holy Prophet صلى الله عليه وسلم, the work of propagation (Da'wah and Tabligh) and [Enjoining good and forbidding evil "*Amr Bil Ma'rūf Wan Nahy Anil Munkar*"] still continue. The Qur'ān and the Ahādith are still present before man. Following these man can still reach the elevated position of Heaven (Jannah) from where his great grandparents, Sayyidina Ādam and Hawwa عليه السلام came from.

Sayyidina Abdullāh bin Abbās رضي الله عنه says that Allāh will keep that person rightly guided in this world who follows the Qur'ān, and Allāh will save him from an evil reckoning on the day of Judgment (Qiyāmah). This is because Allāh says, "whoever will follow My guidance shall never go astray, nor shall he be unfortunate."

## A FEW IMPORTANT NOTES

**Note:** Explaining the verse, "Undoubtedly We commanded Ādam before, but he forgot," the author of "Ruhul Ma'āni" writes that Sayyidina Ādam عليه السلام forgot the command not to eat from the tree because he failed to attach importance to the instruction. It is for this reason that Allāh explained the point by saying, "We did not find him to be resolute." Therefore, if he had attached importance to the command and not allowed himself to succumb to forgetfulness, he would have been more resolute. In this way he could have averted the error.

Another interpretation of "We did not find him to be resolute," is that he was unable to resist the temptation of eating from the tree. "Ruhul Ma'āni" has reported from other commentators that the verse means that Sayyidina Ādam عليه السلام never resolved to sin, but it happened in a moment of negligence.

Even the Prophets عليهم السلام are prone to err, because they are human. The Holy Prophet صلى الله عليه وسلم said, "I am but a human like yourselves. I also forget just like how you forget." [Mishkāt p. 92]

The question then arises, that if it was merely an error, why was it necessary for him to seek forgiveness, and why was Allāh displeased? One reply to this question is that he was not taken to task because of the erroneous deed, but for the fact that he did not pay heed to the command, thereby allowing himself to forget. He could have made an undertaking with his wife that they should remind each other should the deed occur.

It once happened on a journey that the Holy Prophet صلى الله عليه وسلم and the Sahabah رضي الله عنهم went to sleep just before Fajr. The Holy Prophet صلى الله عليه وسلم appointed Sayyidina Bilāl رضي الله عنه to remain awake and to wake them for Fajr Salāh. However, he also fell asleep and they all missed the Salāh. The Holy Prophet صلى الله عليه وسلم told the Sahabah رضي الله عنهم, "If any of you misses Salāh because

of sleep or forgetting it, and he then awakens with a fright, he should perform it as if he were performing it in its proper time." [Mishkāt p. 67]

In this incident the Holy Prophet صلى الله عليه وسلم took the precaution of appointing Sayyidina Bilāl رضي الله عنه before going to sleep. However, Sayyidina Adam عليه السلام did not take any precautions to prevent the error. It is for this reason that he was reprimanded.

Allāma Qurtubi رحمه الله has mentioned [v.11 p. 251] that Sayyidina Ādam عليه السلام was reprimanded purely for his error, although the average person would not be. The reason for this is that Sayyidina Ādam عليه السلام was a person of high rank and such behaviour was thus not becoming of him.

It is not possible to doubt the innocence of the Prophets عليهم السلام from this incident because Sayyidina Ādam عليه السلام did not sin, but he erred. Furthermore, the error occurred before his Prophethood was made evident and it occurred in the heavens, where no person is bound to the Shari'ah.

Many Scholars (Ulama) have mentioned that no Prophet can be guilty of disbeliefs and lying before announcing their Prophethood. Besides these two sins, the possibility exists that they can commit any other sin.

The author of "Ruhul Ma'āni" writes that Sayyidina Ādam عليه السلام was actually tricked by Satan (Shaytān) into thinking that he would remain in Heaven (Jannah) forever by eating from the tree. Conversely, he was then required to leave Heaven (Jannah). [v. 16 p. 274]

**Note:** Allāh said, "O Ādam! Indeed he is an enemy to you and your wife, so he should never remove the two of you from Heaven (Jannah), causing you to be unfortunate." The end of this verse should actually read, "..... causing the two of you to be unfortunate" because both of them are being addressed. Scholars (Ulama) have deduced from this that it is the duty of the husband to earn. If he does not provide for his family, he will be held responsible and will have to face the consequences not her.

**Note:** Despite the multitude of bounties of Heaven (Jannah), Allāh reminded Sayyidina Ādam and Hawwa عليه السلام of only a few when He said, "Without doubt you shall never be hungry nor naked here. You will never be thirsty here, nor will you be exposed to sunlight."

Certain Scholars (Ulama) have deduced from this that the basic necessities of a human are food, drink, clothing and shelter. The rest are all superfluous. Sayyidina Uthmān رضي الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the child of Sayyidina Ādam عليه السلام has a right only to three things. These are (1) a house to live in, (2) sufficient clothing to conceal his private parts, and (3) a piece of bread and water. [Tirmidhi]

The Holy Prophet صلى الله عليه وسلم has also mentioned, "The person who awakens in safe conditions, in good health and with enough food for the day, then it is as if he has gained the entire world." [Tirmidhi]

Another necessity of life is marriage because it safeguards one's chastity and allows reproduction. It has not been mentioned in the above verse because

Sayyidina Ādam and Hawwa عليهما السلام already had each other in wedlock.

The Holy Prophet صلى الله عليه وسلم has said, "When a person marries, then half of his Belief (Imān) has been safeguarded. He should then fear Allāh for the other half." [Mishkāt p. 268]

Some people who deemed themselves to be poor once came to Sayyidina Abdullāh bin Umar رضي الله عنه. One of them asked him, "Are we not poor immigrants?" Sayyidina Abdullāh bin Umar رضي الله عنه asked, "Do you have a wife from whom you find comfort?" When he replied in the affirmative, Sayyidina Abdullāh bin Umar رضي الله عنه asked, "Do you have a home to live in?" When he again replied in the affirmative, Sayyidina Abdullāh bin Umar رضي الله عنه said, "You are then from the wealthy people." The person then added that he even had a slave. Thereupon Sayyidina Abdullāh bin Umar رضي الله عنه said, "You are then from the kings." [Muslim]

**Note:** Allāh is the Creator and Master of all creation. He chooses whom He wills to be Prophets عليهم السلام. If they commit any errors, He shall deal with them as He pleases. However, other people have no say in the matter. We have no right to say that Sayyidina Ādam عليه السلام was a sinner, nor should we talk about their mistakes. We may express only what Allāh has said in the Qur'ān, but should never quote other narrations that defile them in any way.

This is especially important when Allāh Himself has declared that He pardoned them, as He says above about Sayyidina Ādam عليه السلام, "Thereafter his Lord chose him, accepted his repentance and made him steadfast on guidance."

Allāh says in Surah Nūn about Sayyidina Yunus عليه السلام, "His Lord chose him and made him among the righteous." [Surah 68, verse 50]

A person should consider how bad he will feel if another calls his grandfather a sinner. Worse still is attributing this name (sinner) to the father of mankind.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى  
 (124) قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا (125) قَالَ كَذَلِكَ أَنتَ أَبْنَاتُ  
 فَنَسِينَهَا ۖ وَكَذَلِكَ الْيَوْمَ نُنْسِي ۖ وَكَذَلِكَ نُجْزِي مَنْ أَشْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ  
 وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى (126) أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ  
 فِي مَسْكِينَهُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى (127)

(124) Whoever turns away from My advice shall surely have a narrowed life, and We shall raise him blind on the Day of Judgment (Qiyāmah). (125) He will say, "O my Lord! Why have you raised me blind when I was indeed a seeing one?" (126) Allāh will say, "Thus did Our verses come to you, but you forgot them. In the same way you will be forgotten today." (127) Thus do We punish those who transgress the limits and do not believe in the verses of their Lord. The

punishment of the Hereafter is undoubtedly more severe and more lasting. (128)

Were they not guided by the fact that We destroyed many nations before them, in whose localities they now walk? There are definitely signs in this for the intelligent ones.

## THE PUNISHMENT OF THOSE WHO ARE AVERSE TO ALLĀH'S ADVICE AND DO NOT TAKE LESSON FROM THE RUINS OF PREVIOUS NATIONS

At the end of the incident of Sayyidina Ādam and Hawwa عليهما السلام, Allāh said, *"The two of you should go down from here and your people will be enemies to each other. If there should ever come to you guidance from Me, then whoever will follow My guidance shall never go astray, nor shall he be unfortunate."*

Now Allāh mentions the plight of those who fail to comply to Allāh's advice and reminders. Allāh says, *"Whoever turns away from My advice shall surely have a narrowed life..."* While some commentators have interpreted *"My advice"* as the Qur'ān, others say that it refers to the Holy Prophet صلى الله عليه وسلم himself. In essence, both are applicable because the Ahadīth of the Holy Prophet صلى الله عليه وسلم were all revelation from Allāh as well.

Ibn Kathīr has reported a hadith from the *"Musnad of Bazzār"* that *"a narrowed life"* refers to the punishment in the grave. He has also quoted other interpretations of *"a narrowed life"*. [v. 3 p. 169]

The general reference of the verse allows one to assume that *"a narrowed life"* denotes the life of this world. Although the disbelievers and sinners seem to be extremely affluent in this world, they do not have any peace and contentment in their lives. They are constantly plagued with worries and are continuously struck with calamities and disasters.

As far as their punishment in the Hereafter is concerned, Allāh says, *"..... and We shall raise him blind on the Day of Judgment (Qiyāmah). He will say, 'O my Lord! Why have you raised me blind when I was indeed a seeing one?'"*

*"Allāh will say, 'Thus did Our verses come to you (in the world), but you forgot them (i.e. turned a blind eye to them). In the same way you will be forgotten today.'"* i.e. He will be left forever in Hell.

*"Thus do We punish those who transgress the limits and do not believe in the verses of their Lord. The punishment of the Hereafter is undoubtedly more severe and more lasting."* Every disbeliever will suffer this punishment.

*"Were they not guided by the fact that We destroyed many nations before them, in whose localities they walk? There are definitely signs in this for the intelligent ones."* The disbelievers heard about the various nations that were destroyed in the past because of their sins, and even visited the sites of their ruins. However, none of this had any effect on them.

Instead of repenting and accepting the truth, they seem totally indifferent. They rather enjoy themselves at these sites, eagerly snapping pictures and capturing the scene on video. They then return without gaining anything.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ  
 وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ  
 النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾ وَلَا تَمَدَّنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ  
 الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا  
 نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾

(129) If it were not for a decree that had already proceeded forth from your Lord, and an appointed term, punishment would have certainly come. (130) So patiently endure what they say and glorify the praises of your Lord before the rising of the sun and before it sets. And glorify Him during the hours of the night and at the ends of the day so that you become happy. (131) Never strain your eyes towards the splendour of the worldly life and the wives that We have granted the disbelievers to enjoy, to test them. The provision of your Lord is best and more lasting. (132) Enjoin Salāh upon your family and yourself remain steadfast upon it. We do not ask provision from you, but We provide for you. The best result is for abstinence.

### GLORIFY ALLĀH IN THE MORNING AND IN EVENING, DO NOT DESIRE THE PLEASURES GRANTED TO THE DISBELIEVERS AND ENJOIN SALĀH ON YOUR FAMILY

The polytheists refused to accept the preaching of the Holy Prophet صلى الله عليه وسلم, insulted him and would make absurd statements when warned of Allāh's punishment. They would ask why punishment was not inflicted upon them immediately if they were wrong about their beliefs.

Allāh replies to this by saying, "If it were not for a decree that had already proceeded forth from your Lord, and an appointed term, punishment would have certainly come." Allāh will punish them when He decrees. Until then, He allows them grace.

Allāh then advises the Holy Prophet صلى الله عليه وسلم saying, "So patiently endure what they say and glorify the praises of your Lord before the rising of the sun and before it sets. And glorify Him during the hours of the night and at the ends of the day so that you become happy." By adopting patience and engaging in Allāh's remembrance (Dhikr), a person will attain contentment and will be freed from all anxieties.

Allāh says in the concluding verses of Surah Hijr, "We know very well that your bosom is constrained by what they say. So glorify the praises of your Lord and be of the ones who prostrate. And worship your Lord until the certainty (death) comes to you." [Surah 15, verses 97-99]

Commentators say that all five Salāh are mentioned in the above verse. They say that "before the rising of the sun" denotes Fajr, "before it sets" denotes Zuhr and Asr and "the hours of the night" refer to Maghrib and Isha. They say that Fajr and Asr are emphasised by the addition of the phrase 'it the ends of the day'

The Holy Prophet صلى الله عليه وسلم chose to live in poverty even though he sometimes gave people thousands of goats as gifts. The Sahabah رضي الله عنهم were also generally poor, whereas the disbelievers of their time were affluent. Allāh advises the believers (*Mu'minīn*) in the following verse, although the address appears to be directed towards the Holy Prophet صلى الله عليه وسلم Allāh says, "Never strain your eyes towards the splendour of the worldly life and the wives that We have granted the disbelievers to enjoy, to test them."

These worldly pleasures are fleeting and not worthy to be envied because "The provision of your Lord is best and more lasting." The rewards that Allāh will grant the righteous in Heaven (*Jannah*) are far more superior to anything that the disbelievers may ever hope to possess in this world. Even the worldly possessions that Allāh grants to the believers (*Mu'minīn*) are far superior to that which the disbelievers receive. They spend all they have in disbelief and sin, thereby earning themselves destruction in both worlds.

The Holy Prophet صلى الله عليه وسلم has mentioned, "Never envy any bounty of a sinner because you never know what he will meet after death. Allāh shall delegate a murderer for him who will never die i.e. the Fire of Hell." [*Mishkāt p. 447*]

It is foolish to envy someone who will suffer forever in Hell. This world has no value in the sight of Allāh. Therefore the Holy Prophet صلى الله عليه وسلم said, "If the world was worth even a mosquito's wing in Allāh's estimation, He would have never given the disbeliever a single drop of water to drink." [*Mishkāt p. 441*]

"Enjoin *Salāh* upon your family and yourself remain steadfast upon it." The verse is addressed to the entire Ummah. *Salāh* is the most important aspect of Islām after Belief (*Imān*) and the Shari'ah has accorded extreme prominence to it. A person can truly advise others to something only if he himself is particular about.

Sayyidina Umar رضي الله عنه wrote the following instruction to his governors: 'Indeed *Salāh* is the most important of your duties in my opinion. Whoever safeguards it and is particular about his *Salāh*, has safeguarded the rest of religion (*D'in*). Whoever destroys his *Salāh* will destroy the rest of his religion (*D'in*) to a greater extent.' [*Mu'atta of Mālik*]

People misconstrue present-day governments as being the same as the righteous Caliph (*Khilāfah*) of the first four Caliph (*Khalifas*). This is extremely erroneous because the primary objective of the four righteous khalifas was to make people practise Dīn and to safeguard Islām. Together with this, they never left a stone unturned to see to the welfare of people in all other regards as well.

Nowadays the leaders concern themselves only with safeguarding their posts. They have no regard for the religion (*D'in*) themselves, let alone being concerned with the spiritual welfare of the masses. They wish to please the people irrespective of their sins and even issue licenses for them to sin.

"We do not ask provision from you, but We provide for you." Allāh has not burdened man with the task of providing sustenance for himself. He has to merely engage in some Lawful (*Halāl*) occupation and continue to worship and obey Allāh. Allāh will ensure that he survives. A person should never compromise on the commands of Allāh to sustain himself. Allāh provides for the

one who abstains from Unlawful (*Harām*) financial sources just as well as He provides for those people who adopt every Unlawful (*Harām*) avenue. In fact, Allāh sustains all of His creation.

Sayyidina Abdullāh bin Salām رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم always enjoined Salāh upon his household when they encountered any problems. He would then recite to them the verse, "Enjoin Salāh upon your family and yourself remain steadfast upon it." ["*Ruhul Ma'āni*"]

It was the practice of Sayyidina Umar رضي الله عنه to perform Salāh during the night and then awaken his household during the last portion of the night. He would tell them, "Perform Salāh! "Perform Salāh!" Then he would also recite the above verse to them. [*Mu'atta of Mālik*]

"The best result is for abstinence." The word "abstinence" here refers to piety (*Taqwa*), which entails carrying out all the commands of Allāh and refraining from everything the He has prohibited.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ؕ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾ وَلَوْ  
 أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ  
 ءَايَاتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾ قُلْ كُلُّ مَتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ  
 مَن أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٥﴾

(133) They say, "Why does he not bring us a sign from his Lord?" Has the clear proof from the previous scriptures not reached them? (134) If We had to destroy them with a punishment from before, they would have said, "O our Lord! Why did You not send a messenger to us so that we could have followed Your signs before being disgraced and humiliated?" (135) Say, "Everyone is waiting, so you also wait. Soon you shall come to learn who are the people of the straight path and who are rightly guided."

**IF ALLĀH DESTROYS A NATION AFTER THE TRUTH WAS MADE APPARENT TO THEM, THEY WOULD NOT HAVE THE OPPORTUNITY TO SAY THAT THEY WOULD HAVE FOLLOWED THE HOLY PROPHET صلى الله عليه وسلم IF THEY WERE GIVEN THE CHANCE**

In the first of these concluding verses of Surah TāHā, Allāh says about the Quraysh, "They say, 'Why does he [the Holy Prophet صلى الله عليه وسلم] not bring us a sign from his Lord?' i.e. a miracle to prove his apostleship. They constantly demanded that the Holy Prophet صلى الله عليه وسلم show them miracles that they desired to see.

They did not say these things with the intention of believing after witnessing the miracle, but did so because of their obstinacy. If they were sincere, they would have believed in the miraculous Qur'ān and the other miracles that the Holy Prophet صلى الله عليه وسلم showed to them. Therefore Allāh says, "Has the clear proof (the Qur'ān) from the previous scriptures (the Torah and Injil) not reached

them?"

"If We had to destroy them with a punishment from before, they would have said, 'O our Lord! Why did You not send a messenger to us so that we could have followed Your signs before being disgraced and humiliated (by being Disbelievers)?" Allāh always sends the Prophets ﷺ to people so that they never have the opportunity of saying this.

Allāh says in Surah Isrā, "We shall never punish (any nation) until We send a messenger." Allāh also says in Surah Fātir, "Verily We have sent you [O the Holy Prophet ﷺ with the truth as a bearer of glad tidings and a warner. A warner passed in every nation." [Surah 35, verse 24]

Allāh then instructs the Holy Prophet ﷺ "Say, 'Everyone is waiting (to see the outcome of this world and the Hereafter), so you also wait. Soon you shall come to learn who are the people of the straight path and who are rightly guided.'" People will realise the facts only after death, when it will be too late. Therefore, they should all prepare beforehand.

## CONCLUSION

It was generally the poor people who accepted Islām during the early stages and they were always afraid to make their belief publicly because of the intensity of persecutions that they suffered. One of these people was the sister of Sayyidina Umar رضي الله عنه, by the name of Fātimā رضي الله عنها, and her husband, Sayyidina Sa'id bin Zaid رضي الله عنه [who was one of the ten people who were collectively given the tidings of entry into Heaven (Jannah) by the Holy Prophet ﷺ]. The two of them used to receive secret lessons in Qur'an from Sayyidina Khabbāb Bin Aratt رضي الله عنه.

It once occurred that Sayyidina Umar رضي الله عنه [while he was still a Polytheist] took his sword and marched through Makkah with the intention of assassinating the Holy Prophet ﷺ. En route he met Sayyidina Nu'aym bin Abdullah رضي الله عنه, who asked him where he was headed. Sayyidina Umar رضي الله عنه replied, "Muhammad ﷺ has invented a new religion (D'in), divided the Quraysh, made them look foolish, brought disrepute to their religion (D'in), and spoken ill of their gods. I am on my way to slay the one who brings a new religion (D'in).

Sayyidina Nu'aym رضي الله عنه told him, "Do you not realise that the Banu Abd Manāf tribe will never leave you alive if you kill Muhammad ﷺ? Why don't you see to your family first?"

When Sayyidina Umar رضي الله عنه asked him what he meant, he replied, "Your sister Fātimā and your brother-in-law cum cousin Sa'id bin Zaid have also accepted Islām and follow Muhammad ﷺ. You should rather see to them first."

Upon hearing this, Sayyidina Umar رضي الله عنه stormed to his sister's house, where Sayyidina Khabbāb رضي الله عنه was busy teaching them Surah TāHā. Hearing the footsteps of Sayyidina Umar رضي الله عنه, Sayyidina Khabbāb رضي الله عنه hid away. In the meantime, Sayyidina Fātimā رضي الله عنها hid the leaves of the Qur'an. However, Sayyidina Umar رضي الله عنه had already heard something and asked his sister what it was.



When she and her husband told him that it was nothing, Sayyidina Umar رضي الله عنه bellowed, "How could it be nothing? I know that the two of you have accepted the religion (*D'īn*) of Muhammad صلى الله عليه وسلم!" Saying this, he grabbed Sayyidina Sa'id رضي الله عنه to beat him up. When Sayyidah Fātimā رضي الله عنها intervened to save her husband, Sayyidina Umar رضي الله عنه beat her so severely that her face bled.

The couple then told him, "*We have accepted Islām. You may do as you please.*" When Sayyidina Umar رضي الله عنه saw the bleeding face of his sister, he became ashamed of himself and said, "*Bring me the leaves that you were reciting. I would like to see what Muhammad صلى الله عليه وسلم has brought.*"

His sister told him that she did not trust him because he was likely to tear up the leaves. He then swore by his gods that he would merely read them and then return them to her. Realising that this may be the perfect opportunity for her brother to accept Islām, Sayyidah Fātimā رضي الله عنها told him that he could not yet touch the leaves because he was impure. He then had a bath, after which she handed the leaves over to him.

When he recited the first few verses of Surah TāHā, Sayyidina' Umar رضي الله عنه exclaimed, "*This is indeed a beautiful composition and an honourable thing!*" Hearing this, Sayyidina Khabbāb رضي الله عنه emerged from his hiding place and said, "*O Umar! By Allāh! I think that Allāh has accepted you by virtue of the supplication (du'ā) of His Holy Prophet صلى الله عليه وسلم. I heard the Holy Prophet صلى الله عليه وسلم pray last night. He said, 'O Allāh! Strengthen Islām with Abul Hikam bin Hishām (Abu Jahl) or with Umar bin Khattāb.' I think that the supplication (du'ā) was in your favour.*"

Sayyidina Umar رضي الله عنه asked Sayyidina Khabbāb رضي الله عنه, "*Tell me where is the Holy Prophet صلى الله عليه وسلم. I wish to accept Islām at his hands.*" Sayyidina Khabbāb رضي الله عنه told him that the Holy Prophet صلى الله عليه وسلم was in a house near mount Safa with other people.

When Sayyidina Umar رضي الله عنه knocked at the door, some Sahabah رضي الله عنهم said, "*O the Holy Prophet صلى الله عليه وسلم! Umar is here with a sword in his hand!*" Sayyidina Hamzah رضي الله عنه [Who was the uncle of the Holy Prophet صلى الله عليه وسلم] said, "*Call him in. If his intentions are good, we shall be in attendance to him. If his intentions are evil, then we will kill him with his own sword.*"

The Holy Prophet صلى الله عليه وسلم permitted him to enter and, when he came in, the Holy Prophet صلى الله عليه وسلم pulled him by his shawl and said, "*O son of Khattāb! How have you arrived? It seems as if you will refrain from disbeliefs and polytheism (shirk) only when some calamity afflicts you.*"

Sayyidina Umar رضي الله عنه replied, "*I have come to declare my belief in Allāh, His Holy Prophet and everything that has come from Allāh.*" The Holy Prophet صلى الله عليه وسلم exclaimed in a loud voice, "*Allāhu Akbar!*" All present realised that Sayyidina Umar رضي الله عنه had accepted Islām and they were pleased that they would be safe from the oppression of the disbelievers with Sayyidina Umar رضي الله عنه and Sayyidina Hamzah رضي الله عنه on their side. ["*Al Bidāya wan Nihaayah*" v. 3 p. 79-81]

## PART SEVENTEEN

## سورة الانبياء

Makkan

Surah Al-Anbiya

Verses 112

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ تُحَدِّثُ إِلَّا أَسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾ بَلْ قَالُوا أَضْغَثَ أَحْلَمٍ بَلْ أَفْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْنَسْ بِشَايَةِ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾ مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرِيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْتَلَوْا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾ ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

In the name of Allāh, the Most Beneficent, the Most Merciful.

(1) Peoples' reckoning has drawn near, yet they are averse in negligence. (2) They listen in jest to any new advice that comes to them from their Lord..... (3) while their hearts are heedless. The oppressors secretly convene Saying, "He is but a human like yourselves. Do you succumb to magic while you see it?" (4) He said, "My Lord knows the speech in the heavens and the earth, and He is All Hearing, All Knowing. (5) However, they say, "These are confused dreams. Nay, he has concocted it! Nay, he is a poet! He should bring us a sign like the ones

sent with the previous people." (6) None of the towns that We destroyed before them had believed. Will these people now believe? (7) Before them We have sent only men to whom We have sent revelation, so ask those who have knowledge if you do not possess any knowledge. (8) We have not made them bodies that do not eat food, neither did they live forever. (9) Then We made true the promise to them, rescued them, and destroyed those who transgressed the limits. (10) We have certainly revealed to you people a Book which contains advice to you. Will you still not understand?

## THE REPLY TO THE STUBBORN STATEMENTS OF THE DISBELIEVERS

Until the end of verse 50, Surah Anbiya continues with the arguments of the disbelievers and replies to them. Thereafter, Allāh relates the accounts of many Prophets عليهم السلام until the end of the Surah.

Allāh begins the Surah by saying, "*Peoples' reckoning (Qiyāmah) has drawn near, yet they are averse in negligence.*" They are in this condition of heedlessness because they do not believe in the day of Judgement. Instead of accepting what is being revealed, "*They listen in jest to any new advice that comes to them from their Lord while their hearts are heedless.*"

In addition to this, they deny the Holy Prophets of Allāh عليهم السلام and "*secretly convene saying, 'He is but a human like yourselves. Do you succumb to magic while you see it?'*" Here they refer to the miracles of the Prophets عليهم السلام.

In reply, the Holy Prophet صلى الله عليه وسلم says, '*My Lord knows the speech in the heavens and the earth, and He is All Hearing, All Knowing.*' Allāh will punish these disbelievers for their deeds and denial.

About the Qur'ān, they say, "*These are confused dreams. (Furthermore, they made the accusations that) Nay, he has concocted it! Nay, he is a poet!*"

They also said, "*He should bring us a sign like the ones sent with the previous people.*" They refuse to accept even the greatest miracle (the Qur'ān), yet they ask for more. Although they realise that they cannot even match a single Surah of the Qur'ān, yet they refute the Qur'ān!

Allāh replies by saying that their demands are futile because "*None of the towns that We destroyed before them had believed (when they were granted the miracles they requested). Will these people now believe?*" If they do not believe after being shown the miracles, they will be destroyed, like the previous nations. However, since Allāh has not yet decreed their punishment, they will not be shown what they ask for.

In reply to the age-old argument that humans cannot be the Holy Prophets, Allāh says, "*Before them We have sent only men to whom We have sent revelation, so ask those who have knowledge if you do not possess any knowledge.*" "*Ruhul Ma'āni*" interprets this verse to mean that the ignorant people should enquire from the people of book (Ahlul Kitāb) about the previous Prophets عليهم السلام, concerning whom they are well aware.

Allāh tells the polytheists that they should ask the People of the Book

whether the Prophets عليهم السلام were men or angels and how to ascertain the truth of a person's claim to the Prophethood. They learnt from these very people of book (Ahlul Kitāb) how to say, "He should bring us a sign like the ones sent with the previous people." Therefore, they should also learn the other facts from them. When they learn from them that the previous Prophets عليهم السلام were all humans, they will not have any objections to the status of the Holy Prophet صلى الله عليه وسلم.

Allāh says further about the Prophets عليهم السلام, "We have not made them bodies that do not eat food, neither did they live forever."

Allāh says in Surah Furqān, "All the messengers that We sent before you used to eat food and walk in the market places." [Surah 25, verse 20]

Allāh continues to speak about the Prophets عليهم السلام when He says, "Then We made true the promise (of assistance) to them, rescued them (from punishment), and destroyed those who transgressed the limits."

Allāh then says, "We have certainly revealed to you people a Book which contains advice to you. Will you still not understand?" Commentators have mentioned that the fact that the Qur'ān was revealed in Arabic gave credence and honour to the Arabs and by following the Qur'ān, Allāh Ta'āla granted them sovereignty over all other nations.

**Note:** "ask those who have knowledge if you do not possess any knowledge." This verse has also passed in Surah Nahl. Scholars (Ulama) say that its purport is general and that people who do not have knowledge of the religion (D'in) should consult those who possess this knowledge. Ignorance of any law is no excuse. It is tragic indeed that some people choose to remain ignorant of the religion (D'in) and do not even care to educate their children.

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ فَلَمَّا  
أَحْسَوْا بِأَسْنَانَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ  
وَمَسْكِنِكُمْ لَعَلَّكُمْ تَتَنَبَّهُونَ ﴿١٣﴾ قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾ فَمَا زَالَتْ تِلْكَ  
دَعْوَتُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَمِيدِينَ ﴿١٥﴾

(11) How many were the towns that We annihilated, who were oppressive, and We then created another nation after them. (12) When they sensed Our punishment, they suddenly began to flee from the town. (13) "Do not flee, but return to the things that gave you pleasure and to your homes so that you may be questioned." (14) They said, "Woe betide us. We were oppressors indeed!" (15) This remained their call until We made them like reaped corn, totally extinguished.

## THE PLIGHT OF DESTROYED NATIONS

Allāh depicts the scene of a town being destroyed so that people can learn

from it. Allāh's says, "How many were the towns that We annihilated, who were oppressive (by perpetrating disbeliefs and polytheism (*shirk*), and We then created another nation after them.

"When they sensed Our punishment, they suddenly began to flee from the town. (It was then told to them either by angels or the believers (Mu'minin)) 'Do not flee, but return to the things that gave you pleasure and to your homes so that you may be questioned (about the result of your pleasant lives).' When Allāh's punishment came, they forgot all about their items of leisure and the palaces that they built and boasted about. Nothing could save them from the punishment.

When the punishment closed in on them, "They said, 'Woe betide us! We were oppressors indeed!' This remained their call until We made them like reaped corn, totally extinguished." After the punishment, their corpses lay in heaps like stacked corn after harvesting. Their pomp and glory was also extinguished like a raging fire that is suddenly put out.

Although the verses do not mention which town is being described, some commentators say that it was Hadhramaut, a place in Yemen. The people killed a the Holy Prophet who was sent to them, after which Allāh made the tyrant Bakht Nasar (Nabuchadnezzar) plunder their town, killing many and capturing the others. In fear and terror, they fled the town for their lives. [*"Ma'ālimut Tanzil"* v. 3 p. 240]

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْنٍ ﴿١٦﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَا تَخَذَنَّهُ  
مِنْ لَدُنَّا إِنْ كُنَّا فَعَلِينَ ﴿١٧﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ  
زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا نَصِفُونَ ﴿١٨﴾ وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا  
يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْترُونَ

﴿٢٠﴾

(16) We have not created the heavens and the earth in futility. (17) If We intended to create a toy, We would have done so from Our side if We were to really do so. (18) However, We hurl truth at falsehood, shattering its head, after which it suddenly disappears. Woe betide you for what you concoct. (19) To Him belongs whoever is in the heavens and the earth. Those who are with Him are not ashamed to worship Him, nor do they tire. (20) They glorify Him night and day without being lax.

## CONFIRMATION OF THE TRUTH AND THE ANNIHILATION OF FALSEHOOD

Allāh begins by saying, "We have not created the heavens and the earth in futility." Allāh created everything with great wisdom, so that people may recognise His power and grandeur by it. Therefore Allāh says, "If We intended to create a toy (i.e. something for futility), We would have done so from Our side if We

were to really do so." i.e. If the purpose were only recreation and sport, Allāh could have rather created something else instead of the universe to amuse Himself with. Of course, Allāh does not require such a futile thing like recreation.

Truth and falsehood have always been at loggerheads with each other because one is the antithesis of the other. However, the truth always prevails and remains dominant. Referring to this, Allāh says, "However, We hurl truth at falsehood, shattering its head, after which it suddenly disappears. Woe betide you for what you concoct (about Allāh having partners)."

"To Him belongs whoever is in the heavens and the earth. Those who are with Him (the angels) are not ashamed to worship Him, nor do they tire. They glorify Him night and day without being lax." The angels are constantly engaged in Allāh's worship and never stop worshipping Him.

أَمْ اتَّخَذُوا إِلَهًا مِّنَ الْأَرْضِ هُمْ يُشْرُونَ ﴿٢١﴾ لَوْ كَانَ فِيهَا إِلَهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾ أَمْ اتَّخَذُوا مِن دُونِهِ إِلَهًا قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِّن مَّعَىٰ وَذِكْرٌ مِّن قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٤﴾ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْئِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِّن خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَن يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّن دُونِهِ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾

(21) Or have they chosen gods from the earth who can resurrect? (22) If there were other deities besides Allāh in the heavens and the earth, the system of both would be in chaos. Allāh, the Lord of the Arsh (throne), is Pure from what they ascribe. (23) He will not be questioned about what He does, but they will be questioned. (24) Or have they chosen other deities besides Him? Say, "Produce your proof!" This is a reminder of those with me, and of those before me. But most of them do not know the truth, because of which they are averse." (25) We sent revelation to every messenger before you that, "Without doubt there is no deity besides Me, so worship Me only." (26) They say, "the Merciful has taken a son." He is Pure! They are but honourable slaves. (27) They do not speak ahead of Him and duly carry out His orders. (28) He knows what is before them and what is behind them and only the one with whom He is pleased will be able to intercede. They tremble with fear for Him. (29) Whoever of them has to say, "I am a deity besides Him," then We shall punish him in Hell. Thus do We punish the oppressors.

## THE PROOFS OF ONENESS OF ALLĀH (TAUHĪD) AND THE LOYALTY OF THE ANGELS

Refuting the beliefs of the polytheists, Allāh says, "Or (after exhaustive searches) have they chosen gods from the earth who can resurrect?" It is obvious that the idols that they have themselves carved from stone and wood cannot possibly resurrect anything.

Allāh says regarding their false gods in Surah Nahl, "They are dead without any life. They do not even know when they will be raised." [Surah 16, verse 21]

"If there were other deities besides Allāh in the heavens and the earth, the system of both would be in chaos." It is apparent that if there were many gods, each would want to do things his way. These conflicting opinions would certainly impact upon the functioning of the universe, causing it to be cast in turmoil. However, it is clear to all that the universe is functioning perfectly. Therefore, it follows that there is only One Allāh controlling everything.

Allāh says in Surah Mu'min, "Allāh has not taken any son, nor are there any deities with Him. If there were, then every deity would have separated his creation and some would overpower the others. Allāh is Pure from the partners that they ascribe to Him." [Surah 23, verse 91]

Declaring His independence from all that the polytheists say, Allāh announces, "Allāh, the Lord of the throne, is Pure from what they ascribe."

"He will not be questioned about what He does, but they will be questioned." Allāh has the unrestricted authority to do as He pleases because everything belongs to Him. However, man is answerable to Allāh for everything that he does and believes. He is answerable in this world, as well as in the Hereafter.

"Or have they chosen other deities besides Him? Say, 'Produce you proof'" There can be no proof to justify polytheism (*shirk*). It is abominable logically and from a religious point of view. The Prophets عليهم السلام and the divine scriptures have all attested to its evil and forbidden it.

"This (Qur'ān) is a reminder of those with me, and of those before me." The previous scriptures also verified the evil of polytheism (*shirk*). However, "most of them do not know the truth, because of which they are averse."

"We sent revelation to every messenger before you that, 'Without doubt there is no deity besides Me, so worship Me only.'" This verse refutes the belief of the Christians, who claim that Sayyidina Isā عليه السلام is Allāh. Once it has been established that all the Prophets عليهم السلام received the same message of Oneness of Allāh (*Tauhid*), it is sheer foolishness to attribute beliefs of polytheism (*shirk*) to these Prophets عليهم السلام.

"They say, 'the Merciful has taken a son.' He is Pure! They (the angels) are but honourable slaves." In this verse Allāh refutes that claim of the polytheists, who said that the angels are Allāh's daughters. Allāh describes the loyalty of worship that the angels portray when he says, "They do not speak ahead of Him and duly carry out His orders. He knows what is before them and what is behind them and only the one with whom He is pleased will be able to intercede. They tremble with fear for Him. Whoever of them has to say, 'I am a deity besides Him,' then We shall punish him in

Hell. Thus do We punish the oppressors."

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ  
الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾ وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ  
وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾ وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا  
وَهُمْ عَنْ آيَاتِنَا مُعْرِضُونَ ﴿٣٢﴾ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي  
فَلَاقٍ يَسْبَحُونَ ﴿٣٣﴾

(30) Do the disbelievers not see that the skies and the earth were once closed, then We opened them? And We created every living thing from water. Will they still not believe? (31) We have placed ballast upon the earth so that it does not shake with them, and We have made wide roads on earth so that they be guided. (32) And We have made the sky a protected roof, yet they are averse to Our signs. (33) It is Allāh Who created the night, the day, the sun and the moon, each swimming in its own orbit.

## FURTHER PROOFS OF ONENESS OF ALLĀH (TAUHĪD) AND THE CREATION OF THE EARTH, SKY, SUN AND MOON

In the above verses, Allāh describes His power of creation and presents some great feats of His creation to illustrate the point. Allāh says, "Do the disbelievers not see that the skies and the earth were once closed, then We opened them?" Initially no rain fell from the sky, nor did any vegetation grow on the earth. However, when Allāh sends the rains, the earth springs to life with various plants and vegetation.

This should serve a sign to the disbelievers and the polytheists, who deny Allāh's existence and who ascribe partners to Him.

'And We created every living thing from water. Will they still not believe?' Every living thing originated from the rains, either directly or indirectly. Herein also is a sign for the disbelievers, but they still do not believe.

Furthermore, Allāh says, "We have placed ballast upon the earth so that it does not shake with them..." To give stability to the earth, Allāh has placed mountains on it. Allāh says in Surah Nāzi'āt, "Allāh stationed the mountains on earth." [Surah 79, verse 32]

Allāh says in Surah Wal Mursalāt, "We have placed towering mountains on earth." [Surah 77, verse 27]

The mountains extend towards the sky and are also embedded deep within the ground. They serve the purpose of stabilising the earth, thus preventing it from shaking. Allāh says in Surah Naba, "Have We not made the earth a bed and the mountains as pegs." However, if Allāh wills, He can cause parts of the earth to shudder with earthquakes together with the mountains.



Allāh continues by saying that He “made wide roads on earth so that they be guided.” Allāh has made causeways and paths through the lands and even in the mountains. These facilitate easy journeys for people.

Allāh says in Surah Nūh, “Allāh has made the earth a carpet for you so that you may traverse on its broad roads.” [Surah 71, verse 19, 20]

Allāh then describes the sky when He says, ‘And We have made the sky a protected roof..’ Allāh has protected the sky from falling and cracking. It will be rent asunder only on the Day of Judgment (Qiyāmah).

Allāh has also protected the skies from the infiltration of the Satan (Shayātīn). Allāh says in verses 17 and 18 of Surah Hijr (Surah 15), “And We have safeguarded it (the sky) from every accursed Satan (Shaytān). Except the one who steals a hearing. A clear flame pursues him.”

“...yet they are averse to Our signs.” Despite witnessing the numerous manifestations of Allāh’s power, the disbelievers refuse to believe in Him.

“It is Allāh Who created the night, the day, the sun and the moon, each swimming in its own orbit.” Witnessing these great creations of Allāh, the sensible person cannot help but recognise Allāh’s power and glory. The sun and the moon are travelling in their orbits with the fluidity and speed of something swimming in water.

Allāh says in Surah Yāsīn, “It is not possible for the sun to catch up with the moon, nor is it possible for the night to precede the day. They all rotate within their orbits.” [Surah 36, verse 40]

وَمَا جَعَلْنَا لِلشَّرِّ مِن قَبْلِكَ الْخُلْدَ أَفَإِن مِّنْ لَهُمُ الْخُلْدُونَ ﴿٣٤﴾ كُلُّ نَفْسٍ ذَائِقَةُ  
 الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾ وَإِذْ أَرَأَاكَ الَّذِينَ كَفَرُوا  
 إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ  
 الرَّحْمَنِ هُمْ كَافِرُونَ ﴿٣٦﴾ خَلَقَ الْإِنسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا  
 تَسْتَعِجِلُونِ ﴿٣٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ لَوْ يَعْلَمُ  
 الَّذِينَ كَفَرُوا حِينَ لَا يَكْشَفُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ  
 يُنصَرُونَ ﴿٣٩﴾ بَلْ تَأْتِيهِمْ بَغْةٌ فَتَبْتَهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ  
 يُنظَرُونَ ﴿٤٠﴾ وَلَقَدْ أَسْتَهْزِئُ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا  
 بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾

(34) We have not prescribed eternal life for any human before you. If you pass away, will they live forever? (35) Every soul shall taste death. We test you well with good and bad conditions and you will return to Us. (36) When the

Consequently, the polytheists of Makkah suffered in the battle of Badr, when many of their leaders were killed and others were captured.

"They say, 'When will the promise come to pass if you are truthful?'" They often repeated this question because they never believed in Judgment day (Qiyāmah). In reply to this question, Allāh says, "If only the disbelievers knew the time when they will neither be able to avert the Fire from their faces, nor from their backs. They will also not be helped. However, it (the Fire) will come to them suddenly, totally confounding them. Then they will neither be able to thwart it off, nor will they be granted any respite." If they realised this, they would never speak the way they do and would rather become Muslims, thereby saving themselves from this terrible torment.

"Undoubtedly, the messengers before you were also ridiculed, so those who ridiculed them were engulfed by their own ridicule." Allāh consoles the Holy Prophet صلى الله عليه وسلم in this verse by reminding him that the previous nations were all punished because they ridiculed the Prophets عليهم السلام. In the same way, those who ridiculed and derided the Holy Prophet صلى الله عليه وسلم will also soon suffer the same fate.

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ  
مُعْرِضُونَ ﴿٤٢﴾ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ  
أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٣﴾ بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ  
عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمْ  
الْغَالِبُونَ ﴿٤٤﴾ قُلْ إِنَّمَا أُنْذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا  
يُنْذَرُونَ ﴿٤٥﴾ وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُوَيْلَنَا إِنَّا كُنَّا  
ظَالِمِينَ ﴿٤٦﴾

(42) Say, "Who can protect you from the Merciful each day and night?" However, they are averse to the Oneness of their Lord. (43) Or do they have deities that will protect them from Us? They cannot even help themselves, nor will anyone align with them against Us. (44) Nonetheless, We granted ease to them and their forefathers until a long period passed by them. Do they not see that We gradually diminish the earth from its ends? Will they be victorious? (45) Say, "I warn you only with revelation. The deaf cannot hear the call when they are warned." (46) Undoubtedly if a puff of your Lord's punishment has to afflict them they will certainly say, "May destruction overtake us! We were oppressors indeed!"

**NONE CAN PROTECT FROM ALLĀH'S PUNISHMENT, AND PEOPLE DO NOT BELIEVE BECAUSE OF THE COMFORTS THAT THEY HAVE BEEN GRANTED**

"Say, 'Who can protect you from the Merciful each day and night?' The

disbelievers also realise that none can rescue them from Allāh's punishment once it strikes. "However (despite this realisation), they are averse to the Oneness of their Lord."

Allāh goes on further to say, "Or do they have deities that will protect them from Us? (This is not possible because) They cannot even help themselves, nor will anyone align with them against Us."

"Nonetheless, We granted ease to them and their forefathers until a long period passed by them." As their generations passed by, living in ease and comfort, they succumbed to the pleasures of this type of life and never responded to the preaching of the Prophets عليهم السلام. They were also so engrossed in their own pleasures, that they failed to heed the constant changes and revolutions that took place around them. They then opposed the Prophets عليهم السلام and their religion's (D'in's)

"Do they not see that We gradually diminish the earth from its ends?" i.e. Allāh gradually allows the Muslims to gain control of the earth. Despite this, do the disbelievers still think that they will gain victory, therefore, Allāh asks, "Will they be victorious?"

"Say, 'I warn you only with revelation. (However, the disbelievers play deaf, so) The deaf cannot hear the call when they are warned.'" They refuse to heed the repeated warnings of Allāh's punishment.

"Undoubtedly if a puff of your Lord's punishment has to afflict them they will certainly say, 'May destruction overtake us! We were oppressors indeed!'" Then it will be too late for regrets. They should take heed in this world and accept Islām.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالُ  
حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٧﴾

(47) On the Day of Judgment (Qiyāmah), We will erect the scales of justice and no soul will be oppressed in the least. Even if a deed is equal to the weight, of a mustard seed, We shall present it. We suffice as Reckoners.

## THE SCALES OF JUSTICE WILL BE ERECTED ON THE DAY OF JUDGMENT (QIYĀMAH) AND NONE WILL BE OPPRESSED

Allāh reminds man of the scene of Judgment day (Qiyāmah) when He says, "On the Day of Judgment (Qiyāmah), We will erect the scales of justice and no soul will be oppressed in the least. Even if a deed is equal to the weight of a mustard seed, We shall present it."

Allāh says in Surah Nisā, "Undoubtedly Allāh does not even oppress the weight of an atom. If it be a good deed, He shall multiply it and confer from His side a tremendous reward." [Surah 4, verse 40]

Says Allāh in Surah Zilzāl, "Whoever does an iota's weight of good will see it and whoever does an iota's weight of evil will see it." [Surah 99, verse 7, 8]

Allāh then says, "We suffice as Reckoners." After Allāh reckons with people,

there will be no need for any other to repeat the process. None can pass judgement after Allāh.

Sayyidah Ayshah رضى الله عنها reports that a person once came to the Holy Prophet صلى الله عليه وسلم and, after being seated asked, "I have few slaves who lie to me, deceive me and disobey me. I scold them and sometimes even hit them. What will become of us?"

The Holy Prophet صلى الله عليه وسلم replied, "On the Day of Judgment (Qiyāmah), their lies, deceit and disobedience will be reckoned against the punishment that you mete out to them. If the two are found to be equal, then the matter will be resolved. Neither will you receive anything from them, nor will you be punished. If your punishment is found to be less than their misdeeds, you will receive compensation for it. However, if your punishment exceeds the extent of their misdeeds, then they will be compensated at your expense."

Hearing this, the person moved away, weeping and wailing. The Holy Prophet صلى الله عليه وسلم then told him, "Did you not read in Allāh's Book, "On the Day of Judgment (Qiyāmah), We will erect the scales of justice and no soul will be oppressed in the least?"

The person then told the Holy Prophet صلى الله عليه وسلم, "O The Holy Prophet By Allāh! I see nothing better for them and for me except that I should be separated from them. I call you to witness that I have freed all of them." [Mishkāt p. 484]

Because the above verse mentions "scales" (in the plural form), many commentators maintain that there will be several scales on the Day of Judgement. However, the majority of Islāmic scholars say that there will be only one scale, which will be large enough for everyone.

Sayyidina Salmān Fārsi رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the scale to be used on the Day of Judgement will be so large that the heavens and the earth can be accommodated in it. When it will be erected, the angels will ask Allāh for whom will this be used. Allāh will reply, "For those of My bondsmen whom I desire." [At Targhīb wat Tarhīb v. 4 p. 425]

The details regarding the method of weighing were discussed in the commentary of verses 8 and 9 of Surah A'rāf.

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءَ وَذِكْرًا لِلْمُتَّقِينَ ﴿٤٨﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَمْ تُنْكِرُوا ﴿٥٠﴾

(48) Without doubt, We have granted Mūsa and Harūn the Decider, a light, and a reminder to the abstinent ones. (49) Those who fear their Lord without seeing Him, and they are fearful of Judgment day (Qiyāmah). (50) This is a blessed advice that We have revealed. Will you then reject it?

## THE ATTRIBUTES OF THE QUR'ĀN AND THE TORAH

Allāh says about the Torah, "Without doubt, We have granted Mūsa and Harūn the Decider (between truth and falsehood), a light (for the heart), and a reminder to the abstinent ones." Although the Torah was revealed for all people, it was especially beneficial for the "abstinent ones." Allāh then describes who the "abstinent ones" are. Besides being people who abstain from all sin, Allāh says that they are "Those who fear their Lord without seeing Him, and they are fearful of Judgment day (Qiyāmah)." These were those people who truly followed the teachings of the Torah.

Certain commentators have mentioned that "the Decider" refers to the assistance that Allāh rendered to Sayyidina Mūsa and Harūn عليه السلام. They say further that "a light and a reminder" refer to the Torah.

Thereafter, Allāh speaks of the Qur'ān. He says, "This is a blessed advice that We have revealed. Will you then reject it?"

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ  
مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادِينَ ﴿٥٣﴾  
قَالَ لَقَدْ كُنْتُمْ أَنتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنتَ  
مِنَ اللَّاعِينَ ﴿٥٥﴾ قَالَ بَلْ رَزَقَكُمُ رَبِّي السَّمَوَاتِ وَالْأَرْضَ الَّذِي فَطَرَهُمْ وَأَنَا عَلَى ذَلِكُمْ  
مِنَ الشَّاهِدِينَ ﴿٥٦﴾ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾  
فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ هَذَا  
بِإِلَهِنَا إِنَّهُمْ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾  
قَالُوا فَأَتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا ءَأَنتَ فَعَلْتَ هَذَا  
بِإِلَهِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا  
يَنْطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ  
نَكِسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ  
مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ  
مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ  
فَاعِلِينَ ﴿٦٨﴾ فَلَمَّا يَنْتَرُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا  
فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾

(51) Indeed We had granted Ibrāhīm his correct course from before and We were ever Aware of him. (52) When he told his father and his people, "What are these statues that you are devoted to?" (53) They replied, "We found our forefathers worshipping them." (54) Ibrāhīm عليه السلام said, "Verily you people and your forefathers were certainly in manifest error." (55) They said, "Do you bring us the truth or are you from the jesters?" (56) He said, "Nay, but your Lord is the Lord of the heaven and the earth, Who has created you. I am of those who bear witness to this." (57) "And by Allāh! I shall certainly formulate a scheme for your idols after you have turned your backs." (58) So he reduced them to fragments, except for the largest of them so that they may have recourse towards him. (59) They exclaimed, 'Who has done this to our gods? He is certainly from the oppressors!' (60) They said, "We have heard a youth make mention of them. He is called Ibrāhīm." (61) They said, "Bring him before the people so that they may be witnesses. (62) They asked, "Is it you who did this to our gods, O Ibrāhīm?" (63) He replied, "But this large one has done it. Ask them if they can talk." (64) They all searched their souls and said, "You are oppressors indeed." (65) They then lowered their heads saying, "You know very well that these cannot speak." (66) He said, "Do you then worship besides Allāh such things that can neither profit you, nor harm you?" (67) "Shame on you and those that you worship besides Allāh! Do you not understand?" (68) They said, "Burn him and assist your gods if you will do so." (69) We said, "O fire! Be cool and peaceful for Ibrāhīm." (70) While they intended to plot against Ibrāhīm, We made them the worst losers.

### **SAYYIDINA IBRAHĪM عليه السلام CALLS HIS PEOPLE TO ONENESS OF ALLĀH (TAUHĪD), BREAKS THEIR IDOLS AND IS CAST INTO A FIRE**

The people in the region where Sayyidina Ibrāhīm عليه السلام was born all worshipped idols. Although there was none to teach Sayyidina Ibrāhīm عليه السلام about Oneness of Allāh (Tauhīd), Allāh imbued in him the correct beliefs. Allāh made him so staunch that none could mislead him. Allāh also granted him the ability to propagate this belief to the people. Referring to this, Allāh says, 'indeed We had granted Ibrāhīm his correct course (of guidance) from before and We were ever Aware of him.'

"When he told his father (in particular) and his people (in general), 'What are these statues that you are devoted to?' he meant to impress upon their minds the futility of worshipping lifeless objects. They could not give any suitable reply, so "They replied, 'We found our forefathers worshipping them.' So they blindly followed in the tracks of their blind forefathers.

With conviction and vehemence, "Ibrāhīm عليه السلام said, 'Verily you people and your forefathers were certainly in manifest error.'

"They said, 'Do you bring us the truth or are you from the jesters?'" He replied by telling them that what he said was no joke. He told them, "Nay, but your Lord is the Lord of the heavens and the earth, Who has created you. I am of those who bear witness to this."

He then added, "And by Allāh! I shall certainly formulate a scheme for your idols

*after you have turned your backs."*

Allāh relates the episode in verses 85 to 98 of Surah Sāffāt (Surah 37) where Allāh says, "When he [Sayyidina Ibrāhīm عليه السلام] said to his people and his father, 'What do you worship? Do you desire concocted deities instead of Allāh? What is your opinion about the Lord of the universe.' He glanced once at the stars and then he said, 'I feel ill.' So they turned their backs on him and left. He hurried to their gods and said, 'Do you not eat? What ails you that you do not speak?' He then turned to them, striking them with force. The people came to him in haste. He said, 'Do you worship what you carve whereas Allāh has created you and what you do?' They said, 'Construct a building for him and cast him into a blazing fire.' They devised a plot against him, but We made them the ones to look down."

"Ma'ālimut Tanzīl" reports that the people of Sayyidina Ibrāhīm عليه السلام used have a celebration out of town every year, after which they returned to prostrate to their idols. It was when they went to one such celebration that Sayyidina Ibrāhīm عليه السلام broke the idols. On that day, his father told him to accompany them so that he may take a liking to their faith. As he walked with them, he looked at the stars (which they revered) and said that he felt sick. He then returned to the town.

The people had left food as offerings before the idols, so when Sayyidina Ibrāhīm عليه السلام approached the idols, he said, 'Do you not eat?' They could not reply, so he said, "What ails you that you do not speak?"

He then began to hit the idols with an axe until "he reduced them to fragments, except for the largest of them so that they may have recourse towards him." He then placed the axe around the neck of this large idol.

Some Commentators have mentioned that "towards him" refers to Sayyidina Ibrāhīm عليه السلام i.e. they would now abort their religion (Dīn) and would turn to his religion (Dīn). Others say that "towards him" means that they would turn to this big idol and ask him who the culprit was. Seeing the axe around its neck, they may also think that this large idol was responsible. ["Ma'ālimut Tanzīl" v. 3 p. 248]

When the people returned to find their idols demolished, "They exclaimed, 'Who has done this to our gods? He is certainly from the oppressors!'" Some of those present said, "We have heard a youth make mention of them (when he threatened to plot a scheme for them). He is called Ibrāhīm. They said, 'Bring him before the people so that they may be witnesses."

When Sayyidina Ibrāhīm عليه السلام was brought before the people, "They asked, 'Is it you who did this to our gods, O Ibrāhīm?' He replied, 'But this large one has done it. (If you people do not believe me then) Ask them if they can talk."

"They all searched their souls and (realising the error of their ways) said (to each other), 'You are oppressors indeed.' They then lowered their heads (in embarrassment) saying, 'You know very well that these cannot speak."

This was a most excellent method of propagation because Sayyidina Ibrāhīm عليه السلام got the people to admit their own folly. He then told them, "Do you then worship besides Allāh such things that can neither profit you. nor harm you?"

*Shame on you and those that you worship besides Allāh! Do you not understand?"*

When the people could not find any reply to Sayyidina Ibrāhīm عليه السلام, they blurted out, *"Burn him and assist your gods if you will do so."* (It is strange that these people had to hurry to the assistance of their gods, when the gods should have been assisting them!)

"Ma'ālimut Tanzīl" reports that they kept Sayyidina Ibrāhīm عليه السلام imprisoned in a room and began to build an enclosure in which they could light a large fire. Thereafter they started collecting wood to fuel the inferno. People were so antagonistic towards Sayyidina Ibrāhīm عليه السلام that sick people would vow to collect firewood if they were cured and women also took similar vows if any of their tasks were accomplished. People even bought wood to add to the fire, even if it meant that women spent the profits of their spinning for it.

Eventually they lit the fire. The heat of the fire was so intense that animals passing by it died of the heat. They stoked the fire for an entire week. Although a smaller fire would have sufficed to burn one person, the people exerted themselves to make the fire that big because they feared being disgraced if Sayyidina Ibrāhīm عليه السلام was not burnt by a smaller fire.

When the fire was ready, the people hesitated awhile because they did not know how to put Sayyidina Ibrāhīm عليه السلام into the fire, since it was unapproachable. It was then that Iblis, the enemy of the Prophets عليهم السلام, came to their aid. (Even today he continues to give ideas to the enemies of Islām). He advised them to build a catapult, with which they could cast Sayyidina Ibrāhīm عليه السلام into the fire.

When Sayyidina Ibrāhīm عليه السلام was being thrown into the fire, the angels in charge of the waters came to offer assistance, telling him that, if he wished, they could extinguish the fire. The angels in charge of the winds also offered their assistance. However, Sayyidina Ibrāhīm عليه السلام refused their assistance, saying, *"Allāh is sufficient for me and He is the best of assistants."*

Sayyidina Ubay bin Ka'b رضى الله عنه narrates that Jibrīl عليه السلام came to Sayyidina Ibrāhīm عليه السلام, asking him if he required anything. Sayyidina Ibrāhīm عليه السلام replied, *"I do not require any assistance from you."* Sayyidina Jibrīl عليه السلام then told him, *"Then seek help from your Lord."* Sayyidina Ibrāhīm عليه السلام said, *"My Lord has perfect knowledge of my situation. His knowledge suffices for me."* In this way, he handed his affairs over to Allāh without even making supplication (*du'ā*).

Allāh commanded the fire saying, *"O fire! Be cool and peaceful for Ibrāhīm."* Allāh added the word *"peaceful"* so that the fire does not become so cold that it would freeze Sayyidina Ibrāhīm عليه السلام. Consequently, Sayyidina Ibrāhīm عليه السلام stayed in the fire for seven days without being burnt at all. The only thing that burnt were the shackles that bound his feet.

The angel in charge of shadows appeared in the form of Sayyidina Ibrāhīm عليه السلام himself and kept him company in the fire. Since Sayyidina Ibrāhīm عليه السلام was deprived of his clothes when thrown into the fire, Jibrīl عليه السلام brought for him clothing from Heaven (*Jannah*) and a carpet from Heaven (*Jannah*) as well. Jibrīl عليه السلام put the clothes on for him and spread out the carpet,



whereupon the two sat and spoke.

Nimrūd, the king, was astonished when he saw Sayyidina Ibrahīm عليه السلام in a garden, talking to someone while the wood around him was being consumed by the fire. He called out to Sayyidina Ibrahīm عليه السلام saying, "Can you get out of the fire?" "Certainly," replied Sayyidina Ibrahīm عليه السلام, and he came out. Nimrūd said, "It seems that your Lord is exceptionally powerful, Even the fire is subservient to him. I shall sacrifice four thousand cows in the name of your Lord."

Sayyidina Ibrahīm عليه السلام said to him, "Your sacrifices will not be accepted by Allāh as long as you remain an adherent to your religion (Dīn). Forsake your religion (Dīn) and accept mine." Nimrūd replied, "I cannot forsake my religion (Dīn) and my kingdom, but I will sacrifice the cows." He then sacrificed the cows and desisted from persecuting Sayyidina Ibrahīm عليه السلام. ["Ma'ālimut Tanzīl" v. 3 p. 251]

Surah Sāffāt mentions that the disbelievers said, "Construct a building for him and cast him into a blazing fire." They therefore constructed a special place where they lit the fire.

The entire nation converged on the plot to kill the solitary the Holy Prophet of Allāh عليه السلام, but were unsuccessful. Therefore, Allāh says, "While they intended a plot against Ibrahīm, We made them the worst losers.

The verse of Surah Sāffāt says, "They intended to plot against him, but We made them the lowest." [Surah 37, verse 98]

Much of what has been recounted above from "Ma'ālimut Tanzīl" conforms with the narrative of the Qur'ān. However, the rest seems to be sourced from the Bani Isrā'īl. It has been narrated here though, because it does not contradict any law of the Sharī'ah, nor any verse of the Qur'ān. We shall presently relate some Ahadith pertaining to the same incident.

## THE EVIL NATURE OF THE CHAMELEON AND THE PROMISE OF REWARD FOR THE PERSON WHO KILLS IT

Sayyidina Umm Sharīk رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم instructed that chameleons be killed, saying that one of them blew at Sayyidina Ibrahīm عليه السلام. [Bukhari v. 2 p. 474]

This hadith means that the chameleon blew into the fire kindled for Sayyidina Ibrahīm عليه السلام with the intention of stoking it further. Although its blowing would not have affected such a large fire at all, still the chameleon blew in it because of its inherent evil nature. An enemy leaves no stone unturned to cause injury to his adversary, even if it means doing the most insignificant act. Because of its inherent evil and the fact that it could be harmful to man, the Holy Prophet صلى الله عليه وسلم instructed the Muslims to kill chameleons.

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the person who kills a chameleon with the first strike, shall receive the reward of a hundred good deeds. The person who kills it with the second strike, shall receive a lesser reward, and the person who kill it with the third strike shall earn a lesser than the second. [Muslim v. 2 p. 236]

## SAYYIDINA IBRAHĪM عليه السلام WILL BE THE FIRST TO BE CLOTHED ON THE DAY OF JUDGMENT (QIYĀMAH)

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "You will all be resurrected bare-footed, naked and uncircumcised on the day of Judgment (Qiyāmah). The first person to be clothed will be Sayyidina Ibrahim عليه السلام." [Bukhari]

Sayyidina Ibrahim عليه السلام will receive this privilege because he was stripped of his clothing when he was cast into the fire.

## THE THREE "LIES" OF SAYYIDINA IBRAHĪM عليه السلام, BECAUSE OF WHICH HE WILL NOT WANT TO INTERCEDE FOR THE COMMENCEMENT OF RECKONING

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that Sayyidina Ibrahim عليه السلام never lied, except about three matters. The first two were for Allāh's pleasure. The first of these was when he refused to accompany his people and said, *"I feel ill."* The second was when he told them, *"But this large one has done it."*

The third occasion transpired when he was once travelling with his wife, Sayyidah Sarah عليها السلام. They happened to pass by the territory of a tyrannical king. Someone informed the king that a person [Sayyidina Ibrahim عليه السلام] was passing by with an exceptionally beautiful woman. When the king sent a messenger to ask Sayyidina Ibrahim عليه السلام who the lady was, Sayyidina Ibrahim عليه السلام told him that she was his sister.

Sayyidina Ibrahim عليه السلام then told Sayyidah Sarah عليها السلام that if the king ever called her up, she should tell him that she was his sister. This was because the king would retain her if he knew that she was his wife. He also told her that she could be called his sister because she was really his sister in religion (*Dīn*), since they were the only two believers in the land.

Nevertheless, the king forcefully summoned her to him. As she left, Sayyidina Ibrahim عليه السلام began performing Salāh. When the king tried to touch her, he became paralysed. He pleaded to her to pray for him, promising never to harass her again. When she did so, he was cured. However, he again attempted to touch her. This time the same paralyse took place more severely. He again pleaded with her to pray for him and promised that he would not harm her again. When she did so and he was relieved of the malady, he called his officer, telling him that he had not brought a human to him, but some devil.

He then released Sayyidah Sarah عليها السلام, gifting her with a maidservant by the name of Hājar. When she returned to Sayyidina Ibrahim عليه السلام, she found him engaged in Salāh. When he asked her what has happened by a gesture of the hand, she replied, *"Allāh had overturned the plot of the disbeliever upon him and given me a maidservant by the name of Hājar."* [Bukhari v. 2 p. 474]

The first of the three "lies", (when he said *"I feel ill"*) was mentioned so that he could have the opportunity to destroy the idols for Allāh's sake. The statement meant that he was not in the mood of accompanying them, which may be described as being sick. Using certain linguistic rules of Arabic, other Scholars

(Ulama) have interpreted the statement to mean that he 'could get sick,' which is not a lie at all. The people merely misunderstood what he really meant.

The second "lie" (when he told them, "But this large one has done it.") was mentioned to impress upon the peoples' minds that their idols were helpless. In this way, he was able to present Oneness of Allāh (Tauhīd) to them. Scholars (Ulama) say that the statement could be interpreted as "if he could, this large one would have done it" or "if these could talk, then it is also possible that the large one could have done it."

The third untruth was also not a real lie because Sayyidah Sarah عليها السلام was really his sister in religion (D'in). The Holy Prophet صلى الله عليه وسلم did not say that this third untruth was for the pleasure of Allāh because it included a degree of personal interest as well. However, it should be borne in mind that their journey was one of migration (Hijrah), which was sure to be amply rewarded by Allāh. Then too, a person will be greatly rewarded for protecting the chastity of a believing woman, especially his wife.

"Fa'hul Bāri" reports from the "Musnad of Ahmad" that Sayyidina Abdullāh bin Abbās رضى الله عنه said, "Sayyidina Ibrahim عليه السلام mentioned the three things (that appeared to be untrue) for the protection of Allāh's religion (D'in) and to combat his enemies." [v. 6 p. 392]

These "lies" were therefore not really lies in the true sense of the word. They were only referred to as lies in the hadith because the lofty mantle of the Prophethood demands that the Prophets عليهم السلام also be cautious in these matters.

Bukhari (v. 1 p. 74) reports a hadith in which it is mentioned that on the day of Judgment (Qiyāmah) people will run to Sayyidina Nūh عليه السلام to plead with him to intercede for reckoning to commence. He will declare himself incapable of the task and send them to Sayyidina Ibrahim عليه السلام. When they will place the same request to Sayyidina Ibrahim عليه السلام, he will also decline, saying that he spoke the above three untruths. For this reason, he will also consider himself unfit for this task.

Commenting on this hadith, Mulla Ali Qāri رحمه الله writes that these three untruths were not really lies, but are referred to as such because they appear to be lies. This caused Sayyidina Ibrahim عليه السلام to consider Himself unworthy of this great intercession. The closer a person is to Allāh, the more he fears Allāh and apprehends accountability for even the slightest error. This applies to all the Prophets عليهم السلام who may have erred. Ibnul Malik رحمه الله has mentioned that the perfectionists may be taken to task for certain deeds that would appear to be acts of devotions if carried out by others.

**Note:** A question has been posed about the third untruth of Sayyidina Ibrahim عليه السلام. The necessity of his statement has been questioned, because the tyrannical king would have apprehended Sayyidah Sarah عليها السلام irrespective of whether she was the sister of Sayyidina Ibrahim عليه السلام or his wife. In fact, he did apprehend her despite the untruth. Why was it then necessary to say that she was his sister?

Commentators have mentioned that although the king was a tyrant, his religion (*D'in*) demanded that he does not apprehend anyone's sister. Sayyidina Ibrahim عليه السلام expected him to adhere to his religion (*D'in*) in this regard. However, the king was unable to resist the temptation of molesting her when he saw her stunning beauty.

When the king attempted to molest her, she made the following supplication (*du'ā*), "O Allāh! You know that I have believed in You and in Your Holy Prophet. I have also guarded my chastity, so do not, allow this disbeliever to overpower me." ["*Fat'hul Bārī*"]

The ignorant king would not admit that he was wrong in his ways, but rather chose to call Sayyidah Sarah عليها السلام as devil. However, he did realise that she was a pious woman, because of which he gave the maidservant, Hājar as a gift. Sayyidina Ibrahim عليه السلام later married Sayyidah Hājar عليها السلام and Sayyidina Isma'il عليه السلام was born from her. The mother and son were later taken to Makkah.

Sayyidina Ibrahim عليه السلام endured many trials and adversities for Allāh's religion (*D'in*), because of which Allāh declares in Surah Nisā, "Allāh chose Ibrahim for a friend." Sayyidina Ibrahim عليه السلام became known as the father of all the Prophets عليهم السلام.

Sayyidina Ibrahim عليه السلام built the Ka'ba with Sayyidina Isma'il عليه السلام, after which he prayed for the people of Makkah saying, "O our Lord! Send among them a messenger from their midst who will recite Your verses to them, teach them the Book and wisdom, and purify them. Without doubt, You are the Mighty, the Wise." Allāh accepted this supplication (*du'ā*) with the advent of the Holy Prophet صلى الله عليه وسلم from his progeny via Sayyidina Isma'il عليه السلام. Even the Holy Prophet صلى الله عليه وسلم was instructed to adhere to the creed of Sayyidina Ibrahim عليه السلام.

وَبَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾ وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَبِيدَ ﴿٧٣﴾

(71) We rescued Ibrahim and Lūt to a land that We had blessed for all in the universe. (72) We gifted Ibrahim with Is'hāq and a grandson, Ya'qūb. We made all of them righteous. (73) We made them leaders who guided by Our orders, and We commanded them to perform good deeds, to establish Salāh, and to pay Zakāh. They were all Our worshippers.

## SAYYIDINA IBRAHĪM AND LŪT عَلَيْهِمَا السَّلَام Migrate to a BLESSED LAND

The above verse makes mention of Sayyidina Lūt عليه السلام, who was the son of Sayyidina Ibrahim عليه السلام's paternal uncle. They both left their homeland and

migrated to Palestine, which Allāh refers to as *"a land that We had blessed for all in the universe."*

Allāh says that thereafter *"We gifted Ibrāhīm with (a son by the name of) Is'hāq and a grandson, Ya'qūb."* Sayyidina Ya'qūb عليه السلام was the son of Sayyidina Is'hāq عليه السلام.

*"We made all of them righteous."* They were all adherents of Allāh's commands and abstained from everything that He prohibited.

Allāh says further, *"We made them leaders who guided (others) by Our orders, and We commanded them to perform good deeds, to establish Salāh and to pay Zakāh. They were all Our worshippers."*

وَلَوْ طَآءَنَيْنَهُ حُكْمًا وَعِلْمًا وَبَجَيْنَهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْفَحْشَىٰ  
إِنَّهُمْ كَانُوا قَوْمَ سَوِءٍ فَسِيقِينَ ۖ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۖ إِنَّهُمْ مِنَ الصَّالِحِينَ

(74) We granted Lūt wisdom and knowledge, and We rescued him from a town that used to perpetrate despicable acts. They were certainly evil and lecherous people. (75) And We admitted him into Our mercy. He was indeed from among the righteous.

### ALLĀH BESTOWS HIS GRACE UPON SAYYIDINA LŪT عليه السلام BY RESCUING HIM FROM A SINFUL NATION AND SHOWERING HIS MERCY UPON HIM

Allāh says that He *"granted Lūt wisdom and knowledge..."* After he migrated with Sayyidina Ibrāhīm عليه السلام, Allāh made him also a Holy Prophet عليه السلام and sent him to preach to certain towns near Jordan. The people of these towns engaged in numerous depraved actions, one of them being deriving sexual gratification from men and boys (sodomy). This vile deed dwarfed all other sins, causing the people to indulge in all other sins as well.

Despite all his efforts, the people refused to desist from their atrocities. Eventually Allāh punished these people by overturning their towns and raining stones on them. Allāh saved Sayyidina Lūt عليه السلام and the believers (Mu'minīn) (his family) from this punishment. Referring to this, Allāh says, *"We rescued him from a town that used to perpetrate despicable acts. They were certainly evil and lecherous people."*

This entire incident has been discussed in Surah A'rāf [Surah 7, verses 80-84] and Surah Hūd [Surah 11, verses 77-83].

Allāh says further, *"And We admitted him into (the ranks of those pious bondsmen upon whom We showered) Our mercy. He was indeed from among the righteous."* The rank of the *"Sālihīn"* (the righteous) is indeed extremely high, the highest echelon of which is occupied by the Prophets عليهم السلام because of their innocence.

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَجَعَلْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ  
 الْعَظِيمِ ﴿٧٦﴾ وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ  
 فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾

(76) And remember Nūh. When he called from before and We responded to him. So We rescued him and his family from tremendous distress. (77) And We granted him salvation from a nation who denied Our verses. They were indeed an evil nation, so We drowned all of them.

### THE SUPPLICATION (DU'Ā) OF SAYYIDINA NŪH عَلَيْهِ السَّلَام AND ALLĀH'S SUBSEQUENT HELP

After preaching to his nation for an extensive period of 950 years, only a few people accepted the message of Sayyidina Nūh عَلَيْهِ السَّلَام. Finally, he submitted to Allāh saying, "O my Lord! Do not leave a single disbeliever alive on earth."

Allāh accepted this supplication (du'ā) of his and sent torrential rains and waters from the earth itself. As a result, all the disbelievers were drowned, while the believers were rescued on the ark that Sayyidina Nūh عَلَيْهِ السَّلَام had built. All the members of his family were also rescued, except his wife and one son.

Allāh says in Surah Nūh, "On account of their sins, they were drowned and entered into the Fire." A detailed account of this incident has passed in Surah A'raf [Surah 7, verses 59-64] and Surah Hūd [Surah 11, verse 25-49].

Allāh says, "So We rescued him and his family from tremendous distress." This refers to being rescued from the floods and from the persecution of his nation.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا  
 لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا  
 مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾ وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ  
 لَكُمْ لِنُخَصِّنَكُمْ مِنَ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾ وَسَلَيْمَانَ الرِّيحَ عَاصِفَةً  
 تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ ﴿٨١﴾ وَمِنَ  
 الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ  
 حَافِظِينَ ﴿٨٢﴾

(78) Remember Dawūd and Sulaymān, when they arbitrated about a crop that was trampled by the goats of a people. We were Witnesses to their decision. (79) We explained the decision to Sulaymān and granted wisdom and knowledge to both of them. We subjugated the mountains and birds to Dawūd's service and

they all engaged in Allāh's glorification. We are the ones Who can do. (80) We taught Dawūd the skill of making armour, so that it protects you in your wars. Will you be grateful? (81) And We Subjugated the swift wind for Sulaymān. By his command, it carried him to the land that We had blessed. We have knowledge of all things. (82) There were some Satan (Shayātīn) who used to dive for him and do other work for him. We are their Protectors.

## ALLĀH'S BOUNTIES ON SAYYIDINA DAWŪD عليه السلام AND ON HIS SON, SAYYIDINA SULAYMĀN عليه السلام

*"Remember Dawūd and Sulaymān, when they arbitrated about a crop that was trampled by the goats of a people. We were Witnesses to their decision."* This verse refers to an incident that occurred during the reign of Sayyidina Dawūd عليه السلام. A farmer brought a person to the court of Sayyidina Dawūd عليه السلام, claiming that the person's goats had escaped from their enclosure at night and ravaged his (the farmer's) crops.

Sayyidina Dawūd عليه السلام ruled that all the goats should be given to the farmer as compensation. When the two left Sayyidina Dawūd's court, they met Sayyidina Sulaymān عليه السلام. When he asked them what the judgement of his father was, they informed him about it. Sayyidina Sulaymān عليه السلام told them, "If I had passed judgement, it would have been beneficial to both parties."

He then went to his father and repeated the same statement. Sayyidina Dawūd عليه السلام asked him what he had in mind. Sayyidina Sulaymān عليه السلام said that the goats be put in the custody of the farmer so that he may use the milk and wool. In the meantime, the other person should be given the farm and work the land until the crops grow to the condition that they were when the goats destroyed them. Thereafter, the goats were to be returned to the original owner.

Sayyidina Dawūd عليه السلام was pleased with this decision and called the two back, instructing them likewise. Allāh refers to this decision when He says, *"We explained the decision to Sulaymān and granted wisdom and knowledge to both of them."* The author of "Bayānul Qur'ān" writes that this verse indicates that the original decision of Sayyidina Dawūd عليه السلام was also correct. He decreed that the goats be given to the farmer because the value of the goats equalled the value of the crops. This conformed with the law and both parties were constrained to abide.

However, this decision was detrimental to the owner of the goats because he stood to lose everything. On the other hand, the ruling of Sayyidina Sulaymān عليه السلام was beneficial to both, but required the consent of both parties. Once they both agreed, it was duly enforced.

This shows that the second decision did not indicate that the first was wrong. It is for this reason that Allāh said that He *"granted wisdom and knowledge to both of them."* At the end, it should be borne in mind that this was an affair between father and son.

## THE RULING OF THE HOLY PROPHET صلى الله عليه وسلم

It has been reported that a camel belonging to Sayyidina Barā bin Āzib رضى

اللّٰه عنه once wandered into the orchard of some people, and caused much damage. The Holy Prophet صلى الله عليه وسلم ruled that the owner of the camel was not responsible for the damage because it was the duty of the owners of the orchard to ensure that their orchard was secure during the daytime.

The Holy Prophet صلى الله عليه وسلم added that the owners of animals should ensure that their animals are secured at night. They would be responsible for any damage caused by their animals if their animals caused damage during the night. [Abu Dawūd]

The different rulings of the jurists can be referred to in the books of jurisprudence.

### ANOTHER STORY ABOUT SAYYIDINA SULAYMĀN عليه السلام

Bukhari (p. 487) reports that two women had an infant son each. It transpired that a wolf attacked and fled with one of their sons. Each one of them then claimed that the living child was theirs. When the case was brought before Sayyidina Dawūd عليه السلام, he, after much deliberation, awarded the child to the elder woman.

As the two were returning from his court, they chanced upon Sayyidina Sulaymān عليه السلام, and related the entire incident to him. Sayyidina Sulaymān عليه السلام told someone, "Bring me a knife. I shall cut the child in half and give each woman one half." The younger lady submitted, "May Allāh have mercy on you! It is her child." At this, Sayyidina Sulaymān عليه السلام handed the child over to the younger lady because her concern for the child was greater. This proved that the child was really hers. If it belonged to the elder woman, she would not have remained silent.

Both decisions (regarding the goats and the one about the two women) were not inspired by revelation from Allāh, but the respective Prophets عليهم السلام gave their verdicts based upon their personal knowledge.

### THE KINGDOM OF SAYYIDINA DAWŪD عليه السلام AND HIS CONTROL OVER THE MOUNTAINS AND BIRDS

Allāh conferred upon Sayyidina Dawūd عليه السلام the divine scripture called the Zabūr. After recounting one of his decisions in Surah Sād, Allāh said to him, "O Dawūd! Indeed, We have made you a deputy on earth, so judge between people with the truth, and do not follow carnal passions, which will mislead you from Allāh's path." [Surah 38, verse 26]

Allāh says in Surah Naml, "Indeed We granted knowledge to Dawūd and Sulaymān. They both said, 'All praise is due to Allāh Who has preferred us above many of His believing bondsmen.'" Sulaymān succeeded Dawūd and he said, "Oh people! We have been taught the speech of the birds and have been granted everything. This is certainly a manifest bounty." [Surah 27, verses 15, 16]

In the verse under discussion (verse 79 of Surah Anbiya) Allāh says about Sayyidina Dawūd عليه السلام, "We subjugated the mountains and birds to Dawūd's service and they all engaged in Allāh's glorification. We are the ones Who can do." All these creation engaged in glorification (Tasbīh) with Sayyidina Dawūd عليه السلام.



Allāh says in Surah Saba, "Verily, We granted Dawūd a great bounty from Us. 'Oh mountains! Repeat (the Tasbih) with Dawūd.' And the birds were also given the command. We also made iron soft for him." [Surah 34, verse 10]

Says Allāh in Surah Sād, "Be patient with all they say and remember Our slave Dawūd, the strong. He was certainly penitent. Verily, We subjugated the mountains with him, who would glorify Allāh by evening and at daybreak. We also subjugated the birds, who all gathered together. They were all penitent towards Allāh. We strengthened his kingdom and granted him wisdom and decisive speech." [Surah 38, verses 17-20]

The Ahadīth report that Allāh had granted Sayyidina Dawūd عليه السلام a beautiful voice. One can well imagine the magnificent scene of him reciting the Zabūr with the chorus of the birds and mountains.

We have already explained how the seemingly inanimate creations of Allāh engage in remembrance (Dhikr). This was mentioned in the commentary of verse 74 of Surah Baqarah, where Allāh says, 'indeed there are some of them (the rocks) that fall out of the fear for Allāh.' However, we humans cannot understand how they make remembrance (Dhikr).

## THE SKILL OF MAKING ARMOUR

People in former times used coats of armour, shields and helmets to protect themselves in battle. Allāh mentions another favour upon Sayyidina Dawūd عليه السلام, when He says, "We taught Dawūd the skill of making armour, so that it protects you in your wars. Will you be grateful?"

Allāh says in Surah Saba, "We also made iron soft for him (for Sayyidina Dawūd عليه السلام, and We instructed him) 'Make coats of armour, perfect the links and you all should do good deeds. I am certainly watching whatever you do.'" [Surah 38, verse 11]

Sayyidina Dawūd عليه السلام used to mould the links of the armour by hand and then piece them together to complete the coat of armour.

Ibn Kathīr رحمه الله has reported that Sayyidina Dawūd عليه السلام used to make one coat of armour daily, which he used to sell for six thousand dirhams. He would then spend two thousand on the needs of his family, and the remaining four thousand would be used to feed the Bani Isrā'īl with bread made of fine white flour. [v. 3 p. 547]

The incident of the two decisions of Sayyidina Dawūd عليه السلام and Sayyidina Sulaymān عليه السلام illustrates that a judge can retract his decision if another is found to be more suitable. However, this will apply only when his decision was not based on an explicit law of the Qur'ān or Ahadīth. It will apply when a judge bases his decision on a personal opinion in the absence of any explicit law from the Qur'ān and Ahadīth. Of course, when a law is categorically stated in the Qur'ān or the Ahadīth, it will be Unlawful (Harām) for the judge to use his personal reasoning.

Imām Dāraqutni رحمه الله has recorded the following letter of Sayyidina Umar رضى الله عنه, in which the principles of court judgements are outlined. Sayyidina Umar رضى الله عنه wrote, "It should be noted that passing judgement

between people is an essential responsibility and should always be adopted. So if anyone comes to you with a case, then pass judgement in favour of the truth because the truth cannot be of any use if it is not enforced. Be just between people with regard to whom you admit to your gatherings, to whom you pay attention, and in your judgements This should be done so that no high ranking person may feel that you would oppress another because of him, and so that no low ranking person should think that you would oppress him."

He continues to write, "Presenting a witness is the duty of the plaintiff, while the defendant will be required to swear on oath (in the absence of a witness). While it is permissible to reconcile between people, reconciliation cannot be adopted when it means permitting something that is Unlawful (*Harām*) or forbidding something that is permissible (*Halāl*). If you learn of the correct ruling after already passing one, let not your original ruling prevent you from enforcing the truth (the second ruling), because the truth is the real thing and error cannot alter it. It is better to take recourse to the truth than to be obstinate about error.

*"Exert yourself to unravel whatever creates doubts in your heart. If you do not find any explicit guidance in the Qur'ān and the Ahdith, then try to understand similar situations and examples. Then base your decisions upon an assimilation and comparative study of the two situations. Then you should pass judgement according to that which Allāh would be pleased with, and which seems most correct in your estimation."*

*"Grant the plaintiff grace to produce his evidence. When he does, then pass judgement accordingly, otherwise pass judgement against him. This period of grace will prove to be beneficial in unravelling the truth and bringing the criminal to justice."*

"All Muslims are reliable and may offer testimony for each other. The only exceptions are those who have been previously lashed for slander, those whom you have previously found to be liars, and those who have been found guilty of nepotism in a previous testimony. The testimony of these people should never be accepted. Allāh knows the secrets of the hearts and peoples' intentions. Witnesses terminate disputes."

"Do not be agitated when people bring their disputes to you and do not let it distress you. Do not sit in isolation with those who have brought their disputes to you. Judge between them with equity and Allāh will reward you for it. Speak favourably of people solely for Allāh's pleasure. Allāh will solve all those problems that may arise because of your association with people. Allāh will expose the faults of those who pretend to look good, but are really not so."

## THE WINDS WERE AT THE SERVICE OF SAYYIDINA SULAYMĀN

عليه السلام

*"And We subjugated the swift wind for Sulaymān. By his command, it carried him to the land that We had blessed. We have knowledge of all things."*

A verse of Surah Sād says that Sayyidina Sulaymān prayed, "O my Lord! Forgive me and grant me a kingdom that cannot be had by any other after me. Undoubtedly, You are the Great Giver." Allāh continues, "So We subjugated the wind for him, which would blow gently by his command wherever he wished to go. (We also

subjugated) the Shayātīn for him, who were builders and divers. Besides these [Satan (Shayātīn)] there were others who were shackled in chains. 'This is Our gift, so spend or withhold without any accountability.' Undoubtedly, he has a close position to Us, and a favourable return." [Surah 38, verses 35-40]

Allāh accepted the supplication (*du'ā*) made by Sayyidina Sulaymān عليه السلام above. He was therefore given control over the Jinn and the winds. In a short while, the winds carried him and his army (consisting of humans, Jinn and birds) wherever they needed to go. Sometimes, according to the need, the wind carried him speedily, as mentioned in the above verse of Surah Anbiya where Allāh say that it was a "swift wind". When Sayyidina Sulaymān عليه السلام desired, it would also carry him gently, as mentioned in the above verse of Surah Sād where Allāh says that the wind "would blow gently by his command". Allāh says in verse 12 of Surah Saba (Surah 34) that, in a single morning or in a single evening, the wind would carry them a distance that would normally take a month to travel.

Sayyidina Sulaymān عليه السلام also had control over the Jinn, who would carry out various tasks for him. He would also punish them for any misdeeds and bind them in chains, from which they could not escape. Allāh says, "There were some Shayātīn who used to dive for him and do other work for him." The divers from them used to find various gems and jewels from the sea, bringing them back to Sayyidina Sulaymān عليه السلام.

Allāh says in Surah Saba, "As he pleased, they would construct for him huge buildings, statues, dishes the size of dams and large pots which could not be moved from their place." [Surah 34, verse 13]

### THE HOLY PROPHET صلى الله عليه وسلم CAPTURES A JINN

Sayyidina Abu Hurayra رضى الله عنه reports that a Jinn once attempted to disrupt the Salāh of the Holy Prophet صلى الله عليه وسلم. Allāh granted the Holy Prophet صلى الله عليه وسلم the ability to capture this Jinn. The following morning, The Holy Prophet صلى الله عليه وسلم told the Sahabah رضى الله عنهم that he wanted to tie this Jinn to one of the Masjid pillars so that they could see it. However, he recalled the supplication (*du'ā*) of his brother Sayyidina Sulaymān عليه السلام when he prayed, "O my Lord! Forgive me and grant me such a kingdom that will not be granted to anyone after me. Verily You are the Bestower." Therefore, the Holy Prophet صلى الله عليه وسلم released him and Allāh sent him back disgraced. [Bukhari and Muslim]

According to a narration of Sayyidina Abu Darda رضى الله عنه, The Holy Prophet صلى الله عليه وسلم said, "Allāh's enemy, Iblīs, came to throw a flame at my face. I thrice repeated, 'I seek protection with Allāh from you!' and 'I curse you with the full curse of Allāh!'" However, he was still not deterred. I then wanted to grab hold of him. By Allāh! If it were not for the prayer of my brother Sulaymān, I would have tied him up and kept him until the morning so that the children of Madinah could play with him." [Muslim v. 1 p. 205]

### REMINDING SNAKES OF THE PLEDGE THAT THEY MADE WITH SAYYIDINA NŪH AND SULAYMĀM عليهما السلام

Tirmidhi reports that the Holy Prophet صلى الله عليه وسلم said, "When you see a snake in your home, then say to it, 'We remind you of the pledge that you took

with Nūh and Sulaymān, the son of Dawūd عليه السلام, that you will not harm us.' If the snake reappears thereafter, then kill it." Since Sayyidina Sulaymān عليه السلام had control of the Jinn and birds, it is obvious that he also exercised control over all the other animals and reptiles as well.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that mention was once made of certain words that were reputed to cure the effects of poison. The Holy Prophet صلى الله عليه وسلم asked the Sahabah رضى الله عنهم to recite these for him. When it was recited to him, The Holy Prophet صلى الله عليه وسلم said that there was no harm in saying them. These were the words that Sayyidina Sulaymān عليه السلام derived from the poisonous creatures themselves. ["Durrul Manthūr" v. 4 p. 327]

﴿٨٣﴾ وَإِذْ نَادَىٰ رَبَّهُ أَفَىٰ مَسْنَىٰ الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ  
فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً  
مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٨٤﴾

(83) And remember when Ayyūb supplicated to his Lord saying, "Difficulty has certainly afflicted me and You are the Most Merciful of those who show mercy."

(84) So We answered his call and alleviated the difficulty that beset him. We then granted him his family and the like thereof in addition as a special mercy from Us and as a remembrance for the worshippers.

### THE DIFFICULTY OF SAYYIDINA AYYŪB عليه السلام

The above verses, as well as verses 41 to 44 of Surah Sād (Surah 34), make mention of the severe illness that befell Sayyidina Ayyūb عليه السلام. However, no verse mentions exactly what disease affected him and for what period he suffered. These facts are not even mentioned in any Ahadith from the Holy Prophet صلى الله عليه وسلم. However, it is established that he suffered more than the average Prophet عليه السلام and that he lost all his children in the process.

All the narrations that have been mentioned about him find their source from the Bani Isrā'il. The above verses make it clear that he prayed to Allāh for relief from his difficulty and Allāh accepted this supplication (du'ā) by granting him a cure from his illness. This was intended as a "remembrance for the worshippers"

"We then granted him his family and the like thereof in addition as a special mercy from Us..." Commentators have mentioned that this could mean that Allāh returned his lost family and children to him, or that Allāh granted him a new family after the first had died. The numbers of his family were doubled afterwards.

The details of this incident will be mentioned in Surah Sād. However, it should be borne in mind that the narrations stating that Sayyidina Ayyūb عليه السلام had to lie in the dumps for a long period does not seem authentic because it contradicts the high standards of purity and cleanliness that the Prophets عليهم السلام maintained.

The narrations stating that worms fell off from his body also does not seem correct because this would cause people to shun him, thereby hindering propagation.

وَيَسْمِعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ ﴿٨٥﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ ﴿٨٦﴾

(85) And remember Isma'īl, Idrīs and Dhul Kifl. They were all from the patient ones. (86) We admitted them all into Our mercy. They were indeed for the righteous.

### SAYYIDINA ISMA'ĪL IDRĪS AND DHUL KIFL عَلَيْهِمُ السَّلَام

Allāh says that all three of these Prophets عليهم السَّلَام were from the "patient ones." Mention has already been made of Sayyidina Isma'īl and Idrīs عليهم السَّلَام in Surah Maryam. However, Sayyidina Dhul Kifl عليه السَّلَام has been mentioned here for the first time in the Qur'ān. Mention of him will also follow in Surah Sād, where Allāh says, "Call to mind Isma'īl, Yasa and Dhul Kifl. They were all from the very best." [Surah 34, verse 48]

Since the Ahadīth do not make clear mention of Sayyidina Dhul Kifl عليه السَّلَام, there exists some differences of opinion about his personality.

### WHO WAS SAYYIDINA DHUL KIFL عَلَيْهِ السَّلَام?

The following narrations have been reported from Sayyidina Abdullāh bin Abbās رضي الله عنه and Sayyidina Mujāhid رحمه الله عليه. However, they also seem to stem from Isrā'iliyāt (narrations of the Bani Isrā'il).

Sayyidina Abdullāh bin Abbās رضي الله عنه has mentioned that the Prophet عليه السَّلَام once gathered his people together and asked them who would assume the role of judge among them. However, he stipulated that the person should never become angry at any time. A youth accepted the post, but the Prophet عليه السَّلَام repeated the question thrice. When the youth accepted the post all three times, the task was handed over to him.

Thereafter, it once occurred that Satan (*Shaytān*) awakened the judge while he was asleep and told him that another person had oppressed him. He grabbed hold of the judge's hand and led him away. As they were walking, Satan (*Shaytān*) released his hand and ran away. Despite being deceived after being rudely awakened from his sleep, the judge did not become angry and remained true to his post as judge. As a result, he was titled "Dhul Kifl" (i.e. "The one who upholds his responsibility").

"Durrul Manthūr" has also reported from Sayyidina Abu Mūsā Ash'ari رضي الله عنه that Sayyidina Dhul Kifl was not a Prophet, but a pious person from the Bani Isrā'il. He was given the title of "Dhul Kifl" because he undertook to fulfil the responsibility of worshipping Allāh day and night to succeed another person from the Bani Isrā'il who had been doing so.

Tirmidhi has reported a hadith in which it is reported that Dhul Kifl عليه السلام was a person from the Bani Isrā'il who could never abstain from sin. He once contracted a deal with a woman to commit adultery, and paid her sixty gold coins. When they were about to perpetrate the act, she began to weep. He asked, "Why are you crying? I never forced you into this." She admitted that she was not forced, but said that this was the first time that she was doing such a thing, and that necessity had forced her to do so.

He then allowed her to leave and let her have the sixty gold coins. He then repented and took an oath never to sin again. He happened to pass away the same night. The next morning, the inscription was found emblazoned on his door, "Allāh has verily forgiven Kifl."

It is possible that this person was another Dhul Kifl. If he were the same person mentioned in the Qur'ān, then it will have to be believed that he was not the Holy Prophet, because the Prophets عليهم السلام never committed any major sins before proclaiming Prophethood. It should also be noted that the hadith merely mentions the name Kifl and not Dhul Kifl. Commentators have merely quoted this hadith because of the similarity of names.

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾ فَاسْتَجَبْنَا لَهُ وَبَجَيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُخْرِجُ الْمُؤْمِنِينَ ﴿٨٨﴾

(87) Remember the person of the fish. When he left in anger and thought that We would not straiten things for him, so he supplicated in the darkness saying, "There is no deity besides You. You are Pure. I have certainly been from among the oppressors." (88) So We responded to his call and rescued him from distress. Thus do We reward the believers.

## THE INCIDENT OF SAYYIDINA YUNUS عليه السلام WHEN HE WAS SWALLOWED BY A FISH AND THEN RESCUED BY ALLĀH

The details of Sayyidina Yunus عليه السلام were given in Surah Yunus and will also be mentioned in Surah Sāffāt and Surah Nūn.

Sayyidina Yunus عليه السلام was sent as a messenger to the town of Nineveh. After preaching to them for a long time, they refused to accept. Eventually, he warned them that they would be afflicted with punishment after three days. However, the people opted to repent to Allāh and believe after witnessing the signs of punishment. Allāh says in verse 98 of Surah Yunus (Surah 10), "When they believed, We averted from them a punishment of disgrace in this worldly life and We granted them enjoyment for a while."

In the meantime, however, Sayyidina Yunus عليه السلام has already left the town. He left for the coast and boarded a ship. When the ship was in danger of sinking because of poor weather, the sailors exclaimed that there was slave on board who had fled from his master. When they thrice drew lots to determine

who the person was, the name of Sayyidina Yunus عليه السلام emerged each time. Consequently, he cast himself overboard to avert disaster to the ship.

He was swallowed by a large fish and remained alive in its stomach. There he engaged himself in Allāh's remembrance and recited the supplication (*du'ā*), "*Lā Ilāha Illā Anta Subhānaka Inni Kuntu Minaz Zālimīn*" (translated above as "There is no deity besides You. You are Pure. I have certainly been from among the oppressors.").

Allāh says in Surah Sāffat, "If he were not from those who glorify Allāh he would have remained in its belly until the day people are resurrected." [Surah 37, verses 143, 144]

Allāh says in Surah Nūn Wal Qalam, "So patiently await the command of your Lord and do not be like the person of the fish. He cried out while containing his grief. If the grace from his Lord had not reached him, he would have been thrown onto land in a contemptible condition. However, his Lord chose him and made him from the righteous." [Surah 68, verses 48-50]

The Qur'ān does not say that Sayyidina Yunus عليه السلام committed any sin. He merely did not await Allāh's command to leave the place. However, ignorant commentators are still angry with him, even though Allāh has declared His forgiveness and pleasure for him. Allāh admonished him for his error just like how Allāh admonished the Holy Prophet صلى الله عليه وسلم when he accepted ransom from the prisoners of Badr instead of executing them.

It is incorrect for people to say anything against the Prophets عليهم السلام. One is allowed only to quote what the Qur'ān and the Ahadīth have mentioned about them. This discussion has been mentioned in the commentary of verse 115 of Surah TāHā (Surah 20), under the discussion of Sayyidina Ādam عليه السلام.

**Note:** The supplication (*du'ā*) of Sayyidina Yunus عليه السلام includes the expression of Oneness of Allāh (*Tauhīd*) ("There is no deity besides You."), glorification of Allāh ("You are Pure."), and admission to sin ("I have certainly been from among the oppressors."). This shows that Allāh's forgiveness can be attained without actually mentioning the words of repentance and to seek forgiveness (*Tauba and Istighfār*), when the above approach is adopted.

Sayyidina Sa'd رضي الله عنه narrates from the Holy Prophet صلى الله عليه وسلم, that the supplication (*du'ā*) of a Muslim will be accepted if he includes the supplication (*du'ā*) of Sayyidina Yunus عليه السلام in his own supplication (*du'ā*), i.e. if he recites, "*Lā Ilāha Illā Anta Subhānaka Inni Kuntu Minaz Zālimīn*."

"Durrul Manthūr" has reported from Sayyidina Sa'd bin Abi Waqās رضي الله عنه that the Holy Prophet صلى الله عليه وسلم said, "Should I not inform you of Allāh's name? It is in "*Lā Ilāha Illā Anta Subhānaka Inni Kuntu Minaz Zālimīn*." The person who recites this forty times during his illness (*du'ā*) will die as a martyr if he passes away during the same illness. If he recovers, he will recover with all his sins being forgiven."

وَرَكْرَكِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾  
 فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا  
 يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ  
 ﴿٩٠﴾ وَالَّتِي أَحْصَيْنَا فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا  
 ءَايَةً لِلْعَالَمِينَ ﴿٩١﴾

(89) And remember when Zakariyya supplicated, "O my Lord! Do not leave me childless, for You are the Best of Successors." (90) So We responded to his plea, gifted him with Yahya and allowed his wife to bear children. Verily, they would hasten to perform good deeds and supplicated to Us in anticipation and fear. They were humble before Us. (91) And remember the woman who preserved her chastity, so We blew Our soul within her and made her and her son a sign for the universe.

### SAYYIDINA ZAKARIYYA عَلَيْهِ السَّلَام PRAYS FOR A SON IN OLD AGE, AND IS GRANTED HIS REQUEST

Sayyidina Zakariyya عَلَيْهِ السَّلَام was childless and he feared that there would be none after him to continue the task of propagation. He was extremely old then and his wife was barren. Therefore, he made supplication (*du'ā*) to Allāh saying, "O my Lord! Do not leave me childless, for You are the Best of Successors,"

When Sayyidina Zakariyya عَلَيْهِ السَّلَام was informed that he was soon to beget a son, he expressed surprise and said, "O my Lord! How will I have a son when my wife is barren and I have reached the pinnacle of old age?" The reply was, "So it shall be. Your Lord declares, 'It will be easy for Me. Indeed I have created you before whereas you were nothing.'" [Surah Maryam (19), verses 8, 9]

This episode has passed in Surah Āl Imrān [Surah 3, verses 38-41] and the beginning of Surah Maryam [Surah 19, verses 1-15].

### THREE NOTABLE TRAITS OF THE PROPHETS عَلَيْهِمُ السَّلَام

Allāh then describes the attributes of all the Prophets عَلَيْهِمُ السَّلَام who have been mentioned in the Surah. Allāh says, (1) "Verily, they would hasten to perform good deeds and (2) supplicated to Us in anticipation and fear. (3) They were humble before Us." These qualities should be cultivated by every believer (*Mu'min*).

About the first, Allāh says in Surah Āl Imrān, "Hasten to the forgiveness of your Lord and that Jannah (paradise) which has the expanse of the heavens and the earth, which has been prepared for the pious." [Surah 3, verse 133]

The second trait teaches us that a person should always be positive that Allāh will accept his supplications (*du'ā's*). At the same time, he should also be fearful of Allāh when thinking of his sins. He should be apprehensive that his supplication (*du'ā*) may not be accepted on account of his sins and the negligence in the etiquette of supplication (*du'ā*).



Other commentators have interpreted the verse to mean that supplication (*du'ā*) should be made when a person is fearful and also when he is not.

The third quality of being humble means that their hearts submit to the greatness of Allāh, because of which they do not display any pride. Allāh says that they are humble "before Us." This denotes that the greatness of Allāh remains imbued within their hearts, whether they are engaged in Salāh or not. Therefore, they always carry out the deeds that Allāh instructs them to do and refrain from what Allāh forbids them.

### SAYYIDAH MARYAM AND SAYYIDINA ISĀ عَلَيْهِ السَّلَام

"And remember the woman who preserved her chastity..." This verse refers to Sayyidah Maryam عَلَيْهَا السَّلَام, who neither married, nor allowed any man to commit any sin with her. Allāh decreed that she should bear Sayyidina Isā عَلَيْهِ السَّلَام, so he "blew Our soul within her..."

Consequently, she bore Sayyidina Isā عَلَيْهِ السَّلَام, whom Allāh made a Prophet, gave him the Injil and sent him to preach to the Bani Isrā'īl. His story has been mentioned in many Surahs of the Qur'ān.

Allāh then says that He "made her and her son a sign for the universe." Allāh intended to demonstrate to people that He possessed the awesome power to create a child without a father, just as He created Sayyidina Ādam عَلَيْهِ السَّلَام without parents.

Allāh has declared that Sayyidah Maryam عَلَيْهَا السَّلَام was chaste. This was not declared in favour of any other woman. Therefore, another unmarried woman will be punished if she claims that she conceived without committing fornication.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا رَاجِعُونَ

(92) This is indeed your religion (Dīn), that is the one and only way. I am your Lord, so worship Me. (93) They caused divisions in their affairs. Each of them shall return to Us.

### THE RELIGION (DĪN) OF ALL THE PROPHETS عَلَيْهِمُ السَّلَام WAS THE SAME

All the Prophets عَلَيْهِمُ السَّلَام preached the same messages of Oneness of Allāh (Tawhīd), the Prophethood and Judgment day (Qiyāmah). Sayyidina Abu Hurayra رَضِيَ اللَّهُ عَنْهُ reports that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I am the closest to Isā, the son of Maryam عَلَيْهِ السَّلَام in this world and in the Hereafter. All the Prophets عَلَيْهِمُ السَّلَام are brothers, just like how people share the same father and have different mothers. The religion (Dīn) of all the Prophets عَلَيْهِمُ السَّلَام is the same, and there were no Prophets between Isā عَلَيْهِ السَّلَام and myself." [Mishkāt p. 509]

The religions (Dīn's) of all the Prophets عَلَيْهِمُ السَّلَام were principally the same. They differed only slightly in aspects that pertained to the finer aspects of

practice. The Prophets عليهم السلام impressed upon every person to accept that Allāh is their Creator, Sustainer and Master. Therefore, Allāh says, "I am your Lord, so worship Me."

"They caused divisions in their affairs." Instead of remaining united upon their religions (Dīn's), people fell into disputes: They fabricated false beliefs and split into various denominations. After the advent of the Holy Prophet صلى الله عليه وسلم, only those who adhered to his religion (Dīn) will be considered to be on the right path. The rest are all disbelievers and destined for the fire of Hell.

"Each of them shall return to Us." All the various groups and denominations of the Religion's (Dīn's) will have to answer before Allāh on the day of Judgement. There they will be justly rewarded or punished.

فَمَنْ يَعْمَلْ مِثْلَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعِيدِهِ وَإِنَّا لَهُ  
كَاتِبُونَ

(94) Whoever does a good deed as a believer, his effort will not be unappreciated in the least. We are indeed the scribes thereof.

## THE GOOD DEEDS OF A BELIEVER (MU'MIN) WILL ALWAYS BE APPRECIATED

Allāh says in the above verse that He will definitely reward a believer (Mu'min) for any good deed that he may carry out. In fact, Allāh will multiply the rewards for every deed manifold. The least reward that he will receive shall be tenfold.

"We are indeed the scribes thereof" The angels appointed to record the deeds of man are meticulously engaged in their tasks. These records will be presented on the Day of Judgement. Allāh says in Surah Kahf, "They will find their deeds present and your Lord shall not oppress anyone." [Surah 18, verse 50]

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ

(95) It is an established fact that the town which We have destroyed shall never return.

## DESTROYED TOWNS WILL NEVER REPENT

Sayyidina Abdullāh bin Abbās رضى الله عنه interprets the above verse to mean that the inhabitants of a town which has been destined to be destroyed will die as disbelievers. They will never receive the guidance to repent for their disbeliefs.

Sayyidina Abdullāh bin Abbās رضى الله عنه has also interpreted the verse to mean that these people shall never return to this world. However, many commentators tend not to accept this interpretation because every person, be he destroyed by Allāh's punishment, or if he dies naturally, shall also never return to this world.

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾  
 وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يُنْوِلُنَا قَدْ  
 كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾ إِنَّكُمْ وَمَا تَعْبُدُونَ  
 مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ ﴿٩٨﴾ لَوْ كَانَتْ هَتُولَاةَ  
 ۞ إِلَٰهَةً مَّا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾ لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا  
 يَسْمَعُونَ ﴿١٠٠﴾

(96) Until the time arrives when Gog (Ya'jūj) and Magog (Ma'jūj) will be released and they will scurry down every hill. (97) The true promise will be nigh and the eyes of the disbelievers will be fixed above. They will say, "Woe betide us! We were negligent of this. Nay! We were oppressors indeed!" (98) Yourselfes and whatever you worshipped besides Allāh will be the fuel of Hell. You shall surely enter it. (99) If these really were deities, they would not have entered it. They will all remain there forever. (100) They will scream and shout in Hell and will be unable to hear.

### THE GOG (YA'JŪJ) AND MAGOG (MA'JŪJ) SHALL BE RELEASED BEFORE JUDGMENT DAY (QIYĀMAH), THE DISBELIEVERS WILL LAMENT ON THAT DAY AND ENTER HELL (JAHANNAM) WITH THEIR FALSE GODS

Allāh says that the disbelievers will remain adamantly upon their incorrect beliefs, rejecting the truth "Until the time arrives when Gog (Ya'jūj) and Magog (Ma'jūj) will be released and they will scurry down every hill. The true promise will be nigh and the eyes of the disbelievers will be fixed above. They will say, 'Woe betide us! We were negligent of this. Nay! We were oppressors indeed!'"

It will be only then that they will realise the error of their ways. However, it will be too late. They will now lament their previous rejection of the truth. They will now only have themselves to blame. The details of the Gog (Ya'jūj) and Magog (Ma'jūj) was discussed in the commentary of verses 92 to 99 of Surah Kahf (Surah 18).

Allāh will then tell the polytheists, "Yourselfes and whatever you worshipped besides Allāh will be the fuel of Hell. You shall surely enter it." The author of "Ruhul Ma'āni" says that the address in this verse is to the polytheists of Makkah. On the Day of Judgement, the polytheists will realise that "If these (gods) really were deities, they would not have entered it (Hell)."

However, "They will all remain there forever (without a chance of escape). They will scream and shout in Hell and will be unable to hear." The polytheists thought that their gods would intercede for them on the Day of Judgement, but will be utterly dejected to find them also burning in Hell,

The idols will not be cast into Hell for punishment, but to teach the

polytheists a lesson. Allāh has the power to place something in Hell without causing it to suffer, like the angels who are appointed to punish people in Hell.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾ لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾

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(101) Indeed those for whom We have ordained the best, these shall be kept far from Hell. (102) They will not even hear its whisper. They will abide forever in whatever they desire. (103) The greatest fright shall not distress them and angels will welcome them (saying), "This is your day that you have been promised."

### THOSE FOR WHOM THE BEST FORTUNE HAS BEEN RESERVED WILL BE FAR FROM HELL

When the verse "Yourselves and whatever you worshipped besides Allāh will be the fuel of Hell," was revealed, Abdullāh bin Zab'ari (who was not yet a Muslim) said, "Therefore, Isā عليه السلام, Uzair عليه السلام and the angels will all be in Hell because they are worshipped." In reply to this statement, Allāh revealed the verse, "Indeed those for whom We have ordained the best, these shall be kept far from Hell. They will not even hear its whisper. They will abide forever in whatever they desire."

Further describing the good fortune of these people, Allāh says, "The greatest fright shall not distress them and angels will welcome them (saying), 'This is your day that you have been promised.'" The author of "Ruhul Ma'āni" says that "greatest fright" refers to the second time that the trumpet will be blown on the Day of Judgement, after which people will rise from their graves and be ushered to the plains of reckoning.

According to Sayyidina Hasan Basri رحمه الله عليه, the "greatest fright" refers to the time when the people of Hell will be condemned to it. Other commentators say that the "greatest fright" refers to the anxiety at the time when death will be slaughtered in the form of a sheep in the Hereafter. There is no contradiction between these various interpretations, since the fortunate people will be saved from all these frightful occasions.

When these people will rise from their graves, the "angels will welcome them (saying), 'This is your day that you have been promised.'" i.e. This is the day when you will receive the bounties promised to you for your Belief (Imān) and good deeds.

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ﴿١٠٤﴾ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُمْ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٥﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ

أَنَّا الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾ إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ  
عٰكِدِيْنَ ﴿١٠٦﴾

(104) The day when We will fold the skies like the folding of written scrolls. As We initiated the first creation, We shall return it. This is a binding promise upon Us. We are undoubtedly the Ones Who can do. (105) Without doubt, We have already written in the Zabūr after the reminder that My pious bondsmen shall inherit the land. (106) There is certainly sufficient sense in this for the worshipping people.

### THE SKIES WILL BE FOLDED ON THE DAY OF JUDGMENT (QIYĀMAH) AND EVERYTHING WILL BE RECREATED

The previous verses made mention of Judgment day (Qiyāmah). In the above verses, Allāh tells people how easy it will be for Him to cause Judgment day (Qiyāmah) to take place. About one of the greatest creations, Allāh says, *"The day when We will (easily) fold the skies like the folding of written scrolls."* There is no contradiction between this verse and others that state that the skies will be rent asunder and become red like dyed wool. This is so because the different occurrences will take place during various stages of the Day of Judgment (Qiyāmah).

In reply to the question as to how will Allāh be able to recreate the creation after they have turned to dust, Allāh says, *"As We initiated the first creation, We shall return it."* It is normally easier to do something a second time because of the previously gained experience. However, all is the same to Allāh. Yet, the disbelievers refuse to believe in Judgment day (Qiyāmah).

*"This is a binding promise upon Us. We are undoubtedly the Ones Who can do."* The refutation of the disbelievers will not deter the advent of Judgment day (Qiyāmah).

*"Without doubt, We have already written in the Zabūr (i.e. in all the previous scriptures) after the reminder [protected tablet (the Lawhul Mahfūz)] that My pious bondsmen shall inherit the land."* Sayyidina Abdullāh bin Abbās رضى الله عنه and numerous other commentators have mentioned that the "land" (Ardh) refers to Heaven (Jannah). Allāh says in Surah Zumar, *"All praise be to Allāh, Who has fulfilled His promise to us, made us inheritors of the Ardh [Heaven (Jannah)], and we may settle wherever we wish in Heaven (Jannah). Excellent indeed is the reward of those who perform good deeds!"* [Surah 39, verse 74]

However, even when the "land" is interpreted to refer to the earth, one may not raise the objection to say that the pious have not inherited the entire earth. The verse does not say that the pious will prevail over earth until eternity. They may have ruled at times, but the weakness of the Muslims caused their kingdoms to diminish and fall into the hands of the disbelievers and sinful Muslims.

*"There is certainly sufficient sense in this for the worshipping people."* There is enough food for thought for people to grow concerned over their situations in

the Hereafter. Ka'b Aḥbār رحمه الله عليه says that the "worshipping people" refers to the Ummah of the Holy Prophet صلى الله عليه وسلم Sayyidina Ḥaṣan رحمه الله عليه says that the "worshipping people" are those who are particular about their five daily Ṣalāh. Sayyidina Qatādah رحمه الله عليه says that it refers to those who practise their knowledge. ["Durrul Manthūr" v. 4 p. 341]

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

(107) We have sent only you as a mercy to the universe.

### THE HOLY PROPHET صلى الله عليه وسلم HAS BEEN SENT AS A MERCY TO THE UNIVERSE

The above verse confers the title of "Rahmatul Lil Ālamīn" ("a mercy to the universe") to the Holy Prophet صلى الله عليه وسلم Sayyidina Abu Hurayra رضى الله عنه has reported that the Holy Prophet صلى الله عليه وسلم said, "I have been sent as a gift and mercy to mankind."

The Holy Prophet صلى الله عليه وسلم has also mentioned, "Allāh has sent me as a mercy to the universe and has commanded me to destroy musical instruments, idols, the cross and all acts of ignorance."

Before the advent of the Holy Prophet صلى الله عليه وسلم, the entire universe was plunged into the abyss of disbeliefs and polytheism (*shirk*). However, The Holy Prophet صلى الله عليه وسلم spread the light of guidance throughout the world and gave rise to many believers (*Mu'minīn*), the survival of each of them being fundamental to the existence of the universe. The Holy Prophet صلى الله عليه وسلم said that Judgment day (*Qiyāmah*) will never come as long as there is someone saying, "Allāh! Allāh!" (i.e. as long as a single believer (*Mu'min*) lives). [Muslim v. 1 p. 84]

The Holy Prophet صلى الله عليه وسلم has also mentioned that all the inhabitants of the heavens and the earth, including the fish in the waters, seek forgiveness for the Ālim (the religious scholar). [Mishkāt p. 34]

The reason for this is that Judgment day (*Qiyāmah*) will not come as long as there are people practising the religion (*Dīn*) according to the teachings of the Holy Prophet صلى الله عليه وسلم. Therefore, every person should make prayer (*du'ā*) for the students of religion (*Dīn*).

It is mentioned in a ḥadīth that a mountain calls another by its name and asks whether a person taking Allāh's name had passed on it that day. When the mountain replies in the affirmative, the questioning mountain becomes exuberant. [Hisnul Ḥasīn]

The exuberance of the mountain is explained by the fact that the existence of one such believer (*Mu'min*) guarantees that these mountains and all other creation will not yet be annihilated by Judgment day (*Qiyāmah*). Therefore, all this is dependant upon that Belief (*Imān*) which the Holy Prophet صلى الله عليه وسلم brought to the world.

Another manner in which the Holy Prophet صلى الله عليه وسلم was a mercy to the universe is in that he taught people the ways of drawing Allāh's mercy to

themselves in this world and in the Hereafter. Those who did not benefit from his mercy are like blind people who cannot benefit from the light of the sun. The fault lies with them and not with the sun.

The Ummahs of the previous Prophets عليهم السلام were destroyed when they refused to believe. However, the disbelieving Ummah of the Holy Prophet صلى الله عليه وسلم will not be destroyed in this way in this world. They will suffer the consequences of their deeds in the Hereafter. This is also a manifestation of the Holy Prophet صلى الله عليه وسلم mercy to the universe.

Muslim reports a hadith in which the Holy Prophet صلى الله عليه وسلم was asked to curse the disbelievers. He replied, "I have not been sent as one who curses, but as a mercy." [Mishkāt p. 519]

When the people of Ta'if stoned and maimed the Holy Prophet صلى الله عليه وسلم, he could have allowed the angel in charge of the mountains to crush them. However, he told the angel not to crush them adding, "Perhaps their progeny will accept Islām." [Mishkāt p. 523]

Allāh says in Surah Taubah, "Undoubtedly a messenger from yourselves has come to you. The difficulties that afflict you are very distressing to him. He is anxious for you (he wants the believers (Mu'minīn) to be in good stead in both worlds) and extremely forgiving and merciful unto the believers." the Holy Prophet صلى الله عليه وسلم possessed deep feelings for his Ummah and never wanted to see them in difficulty.

Whenever any of the Sahabah رضى الله عنهم would fall ill, the Holy Prophet صلى الله عليه وسلم used to visit them, console them and advise them about medicines and cures. The Holy Prophet صلى الله عليه وسلم would be affected by the difficulties of the Muslims. He would visit the sick, comfort them and taught the Muslims how to do this as well. He even warned the Muslims against situations that could be harmful for them. For this reason he prohibited people from sleeping on roofs that have no walls surrounding them, so that none may fall off and injure himself. [Mishkāt p. 404]

The Holy Prophet صلى الله عليه وسلم said, "When a person sleeps without washing the stickiness (of some food) off his hands, he will have only himself to blame if any harm comes to him." (e.g. some insect bites him). [Mishkāt p. 366]

For purposes of hygiene the Holy Prophet صلى الله عليه وسلم also advised the Muslims that they should not immerse their hands into water after awakening, for they cannot say where their hands have been that night. [Bukhari and Muslim]

He taught people to wear shoes saying that it was like riding a conveyance. Just as people are protected from dangerous creatures and harmful objects by riding, he will be protected when wearing shoes. [Muslim]

The Holy Prophet صلى الله عليه وسلم also advised the Ummah to always repair the straps of their sandals if one broke and never to walk with only one shoe or sock because this will disrupt his balance when walking. [Muslim]

In this way the Holy Prophet صلى الله عليه وسلم advised the Ummah just as affectionate parents advise their children out of immense concern for them.

The Holy Prophet صلى الله عليه وسلم once told the Sahabah رضى الله عنهم, "I am like a

father unto you and I teach you. Whenever you relieve yourselves in the toilet, do not face the Qibla, nor face your backs towards it." The Holy Prophet صلى الله عليه وسلم also instructed the Ummah to make Istinjā with three stones and not to use dung for this purpose, nor the right hand. [Mishkāt p. 42]

He also advised that a person should see well where he is relieving himself e.g. It should not be a hard place that causes the urine to splash back onto him, nor a place where the wind blows against the direction of the urine. [Mishkāt p. 42]

In a similar manner he advised that a person should not urinate in a hole for fear of it being occupied by a snake or another poisonous creature. [Mishkāt]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "My example and yours is like a person who lit a fire. When it began to light all around him, moths began to fall into the fire. He tries to prevent them from flying into the fire, but they overcome him and continue to fall into it. This is my example. I am saving you from falling into the fire of Hell by grabbing hold of your waists. However, you are overcoming me and falling into it."

[Bukhari and Muslim]

Allāh says in Surah Āl Imrān, "It is because of the mercy of Allāh that you (O Muhammad صلى الله عليه وسلم) are lenient with them. If you had been ill tempered and hard-hearted, they would have all dispersed from around you. So pardon them, seek forgiveness for them and consult with them in matters. When you have taken a decision, then place your trust in Allāh. Verily Allāh loves those who place their trust in Him." [Surah 3, verse 159]

Whenever a person shook hands with the Holy Prophet صلى الله عليه وسلم, he never removed his hand from the grasp of the person until the person did so himself. He would also not turn his face away from the person until the person did so himself.

Sayyidina Anas bin Mālik رضى الله عنه says that he never saw anyone more compassionate towards his family than the Holy Prophet صلى الله عليه وسلم. He also says that he served the Holy Prophet صلى الله عليه وسلم for ten years and the Holy Prophet صلى الله عليه وسلم never once harmed him, nor ever rebuked him. He says that whenever any of the household people would scold him, the Holy Prophet صلى الله عليه وسلم would say to them, "Leave him. Whatever Allāh decides must happen."

The Holy Prophet صلى الله عليه وسلم has mentioned, "The person who is not merciful will not have mercy shown to him." [Bukhari and Muslim]

In another hadith, the Holy Prophet صلى الله عليه وسلم said that the Believers (Mu'minīn) are like one body in terms of mutual affection. If any part of the body is ailing, the entire body becomes feverish and uneasy.

The Holy Prophet صلى الله عليه وسلم has also mentioned that the unfortunate person is he whose heart is deprived of mercy. [Mishkāt]

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "the Merciful has mercy on those who show mercy. Be merciful to those on earth, and the one in the heavens will show mercy to you."

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم



said, "That person is not from among us who does not show respect to our youngsters, does not respect our elders, does not enjoin good and does not forbid evil." [Mishkāt p. 423]

It is incumbent upon the Ummah of the Holy Prophet صلى الله عليه وسلم to emulate their illustrious the Holy Prophet صلى الله عليه وسلم and behave like that single body in unity. The commentary of verse 128 of Surah Taubah (Surah 9) should also be referred to for more details.

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾  
 فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أَدْرَىٰ أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ  
 إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١٠٩﴾ وَإِنْ أَدْرَىٰ  
 لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَنْعٌ إِلَىٰ حِينٍ ﴿١١٠﴾ قُلْ رَبِّ أَحْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ  
 عَلَىٰ مَا تَصِفُونَ ﴿١١١﴾

(108) Say, "It has been revealed to me that your deity is but One Deity. So will you submit to this?" (109) If they turn away, then say, "I have informed you in a clearly distinct manner. I have no idea whether what you have been promised is nearby or still far off" (110) Without doubt, Allāh knows what is spoken loudly and He knows what you hide. (111) I have no idea whether it is a test for you or an enjoyment until a stipulated time. (112) The messenger said, "O my Lord, Judge in truth! Our Lord is the Most Merciful, and the One from Whom assistance is sought against what you people concoct."

## ONENESS OF ALLĀH (TAUHĪD) AND THE WARNING AGAINST TURNING AWAY FROM IT

Allāh instructs the Holy Prophet صلى الله عليه وسلم "Say, 'It has been revealed to me that your deity is but One Deity. So will you submit to this?'" Only Allāh is worthy of worship and "the mercy to the universe," The Holy Prophet صلى الله عليه وسلم has come to invite man towards Allāh's worship only.

However, "If they turn away, then say, 'I have informed you in a clearly distinct manner.'" After the clear pronouncements and proofs expressed in the Qur'an, people have no recourse but to follow.

About the warnings of punishment and Resurrection day (Qiyāmah), the Holy Prophet صلى الله عليه وسلم is further instructed to tell the people, "I have no idea whether what you have been promised is nearby or still far off" However, people should never think that these will never occur because of their delay.

"Without doubt, Allāh knows what is spoken loudly and He knows what you hide." The punishment for rejecting the truth will be met irrespective of whether a person declares his rejection or hides it within the inner recesses of his heart.

"I have no idea whether it is a test for you or an enjoyment until a stipulated time."

The Holy Prophet صلى الله عليه وسلم would not know why Allāh chooses to delay the punishment. It could be to test people, or because the time for their punishment has already been specified. They will therefore be allowed grace to enjoy themselves until then. The more they succumb to the pleasures and enjoyments of this world, the deeper they sink into disbeliefs. Thereafter, they augment the punishment due to them.

*"The messenger said, 'O my Lord! Judge in truth!'"* This supplication (du'ā) of the Holy Prophet صلى الله عليه وسلم was accepted when the battle of Badr took place. The result of this battle proved to the disbelievers that Islām was true and that it could withstand the forces of disbeliefs and decisively defeat them.

Allāh mentions on Surah Anfāl, *"If you require a decision, then indeed a decision has already come to you."* It is for this reason that the battle of Badr is called the day of "Furqān" i.e. when the truth is discerned from falsehood. The polytheists thought that they would annihilate Islām and the Muslims. However, Allāh made it so that the tables were turned against them and they were left as losers.

*"Our Lord is the Most Merciful, and the One from Whom assistance is sought against what you people concoct."* Allāh therefore showered His mercy upon the Muslim and provided them with the necessary assistance.

## سورة الحج

Madinan	Surah Al-Hajj	Verses 78
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾  
 تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ  
 حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾  
 وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ  
 عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) O people! Fear your Lord. The earthquake of Judgment day (Qiyāmah) is a tremendous thing indeed. (2) The day when you will witness it, every nursing mother will forget her suckling infant and every pregnant woman will abort. And you will see people in a drunken stupor although they will not be drunk, but Allāh's punishment is severe. (3) There are those people who, without knowledge, dispute with you about Allāh and they follow every rebellious Satan (Shaytān). (4) About the Satan (Shaytān), it has been decreed that he will mislead whoever befriends him, and he will lead him to the punishment of the Blaze.

### THE TERROR OF THE DAY OF JUDGMENT DAY (QIYĀMAH)

This Surah derives its name from the mention of Hajj in verse 27 of this Surah. In the opening verses, Allāh speaks about the advent of Judgment day (Qiyāmah) so that those people who deem it an impossibility can be convinced about its reality.

Allāh begins by saying, "O people! Fear your Lord." Allāh should be held in awe as the greatness of His Being demands. This means that people should follow the teachings of the Prophets عليهم السلام and the divine scriptures. This includes belief in the advent of Judgment day (Qiyāmah), which is an extremely

grave matter.

Describing Judgment day (Qiyāmah), Allāh says, *"The earthquake of Judgment day (Qiyāmah) is a tremendous thing indeed."* The day will be so grave that "every nursing mother will forget her suckling infant and every pregnant woman will abort. And you will see people in a drunken stupor although they will not be drunk, but (they will be terrified because) Allāh's punishment is severe."

Sayyidina Alqama and Sha'bi رحمه الله عليهما say that the "earthquake" referred to in the above verse will occur very close to Judgment day (Qiyāmah). They say this because there is nothing to prove that women will be raised from their graves pregnant and with suckling children. They also maintain that there are Ahadith supporting their opinion of an earthquake close to Judgment day (Qiyāmah).

Other commentators say that the earthquake will take place at the advent of Judgment day (Qiyāmah), as mentioned in Surah Zilzāl. Allāh says in Surah Wan Nāzi'āt, *"The day when the first sound of the trumpet will resound, followed by the second."* Sayyidina Abdullāh bin Abbās رضي الله عنه says that all things will shudder at the sound of the first blowing of the trumpet. [Bukhārī v. 2 p. 965]

Allāh says in Surah Wāqī'ah, *"When the earth shall convulse with violent earthquakes."* [Surah 56, verse 4]

In accepting this opinion, the question will arise about the nursing mothers and pregnant women i.e. where will they be then? The first reply to this question is that the verse presents a hypothetical situation i.e. If they were there, they would have forgotten the suckling infants or aborted. The second reply is that the possibility exists that Allāh will raise them in the same condition in which they died.

Other commentators say that the "earthquake" refers to the condition of the people and not to the shaking of the earth. (In this case it will merely be translated as a "shudder" or "quake." This is not impossible, because the Arabic word for an earthquake ('zilzāl') can also refer to the shaking of people. This form of the word has been used in Surah Ahzāb, where Allāh says, *"On that occasion, the believers were put to the test and violently shaken."* [Surah 33, verse 11]

This interpretation is supported by a hadith of Bukhari (v. 1 p. 966), reported by Sayyidina Abu Sa'id Khudri رضي الله عنه. He reports from the Holy Prophet صلى الله عليه وسلم that Allāh will instruct Sayyidina Ādam عليه السلام to separate those people who are destined for Hell. When he will ask how many they are, Allāh will say that the people of Hell will number 999 from every 1000. Upon hearing this, every youth will turn white and every expectant woman will abort her child. *"And you will see people in a drunken stupor although they will not be drunk, but Allāh's punishment is severe."*

When the Companions (Sahabah) رضي الله عنهم heard this from the Holy Prophet صلى الله عليه وسلم they asked who will enter Heaven (Jannah) if only one from every thousand will enter. The Holy Prophet صلى الله عليه وسلم replied, *"Accept the glad tidings that a thousand people will be from the Ya'jūj and Ma'jūj and one will be from yourselves. By the Being in whose control lies my life! I have the hope that you will comprise a third of all the inhabitants of Heaven (Jannah)."*

The Sahabah رضى الله عنهم then glorified and praised Allāh. Thereafter the Holy Prophet صلى الله عليه وسلم said, "By the Being in whose control lies my life! I have the hope that you will comprise half of all the inhabitants of Heaven (Jannah). The sum of all the other Ummahs in comparison to yourselves is like the example of a single white hair on the body of a black bull or like a white patch on the front foot of a black donkey." [Bukhari v. 1 p. 472]

The same two replies can be given here to the previous question regarding the presence of pregnant and nursing mothers, since this question may apply here as well.

"There are those people who, without knowledge, dispute with you about Allāh and they follow every rebellious Satan (Shaytān)." Ibn Kathīr رحمه الله عليه reports that a polytheist once asked the Holy Prophet صلى الله عليه وسلم whether Allāh was made of gold or silver. When he persisted in his obstinacy, Allāh caused a lightning bolt to decapitate him. Referring to people who ask such absurd questions, Allāh revealed the above verse.

Basing their ideas on their idols, the polytheists made these ludicrous statements. They were instigated by their friend, Satan (Shaytān), to say these things and blindly responded to his bidding. They fail to realise that "About the Satan (Shaytān), it has been decreed that he will (in this world) mislead whoever befriends him, and he will (in the Hereafter) lead him to the punishment of the Blaze." Such are the terrible consequences of befriending Satan (Shaytān).

يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّطْفَةٍ  
ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي  
الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ  
وَمِنْكُمْ مَّنْ يُّنْفِقُ وَمِنْكُمْ مَّنْ يُّرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ  
بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ  
وَأُنْبِتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ الْمَوْتَىٰ وَأَنَّهُ  
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي  
الْقُبُورِ ﴿٧﴾

(5) O people! If you are in doubt regarding resurrection, then (remember) We have certainly created you from sand, then from a drop of semen, then from a clot of blood, then from a lump of flesh, which was shaped or unshaped. (You were created from these) so that We may show you. And, according to Our will, We keep you in wombs until an appointed time. Thereafter, We remove you as children, after which you come of age. There are those of you whose souls We claim, while others reach the age of infirmity so that they know nothing after

once possessing knowledge. And you will see the earth barren, then we send rains to it, causing it to stir, flourish and grow every kind of beautiful species. (6) This is all because Allāh is the Truth, because He gives life to the dead, and because He has power over all things... (7) And (all this is because) Judgment day (Qiyāmah) is imminent - without any doubt - and because Allāh will surely raise those who are in their graves.

## A REPLY TO THOSE WHO DENY THE COMING OF JUDGMENT DAY (QIYĀMAH) AND THE VARIOUS STAGES IN HUMAN REPRODUCTION

Many people think that Judgment day (Qiyāmah) and resurrection are impossible because they cannot understand how, after decomposing, bodies can be restored to life. Allāh replies to their qualms by explaining to them how they were initially created. Allāh says, *"O people! If you are in doubt regarding resurrection, then (remember) We have certainly created you from sand..."* The mould of Sayyidina Ādam عليه السلام was cast from sand, after which the soul was instilled in him. Thereafter, Allāh devised a system by which his progeny would grow. The system is presently described by Allāh.

Allāh then says that the human being is initiated *'from a drop of semen...* "When the male's sperm mates with the egg of the female, the child is said to have been conceived. Thereafter, this communion becomes *"a clot of blood."* This clot then develops into *"a lump of flesh."* This piece of flesh which is initially *"unshaped"* and has no definite form becomes the foetus of a newborn child. Later, Allāh fashions the various limbs, causing it to be *"shaped."*

Thereafter, this formed foetus is still kept in the womb of the mother until Allāh decides that it be delivered. Referring to this, Allāh says, *"And, according to Our will, We keep you in wombs until an appointed time. Thereafter, We remove you as children, after which you come of age."* Even after birth, the child undergoes many changes and stages in life. It first passes the phase of childhood, soon to be followed by maturity, when it begins to understand things. The author of "Ruhul Ma'āni" says that this age is between 18 and 30. Others say that it refers to the ages between 30 and 40.

Surah Ghāfir says, *'It is Him Who created you from sand, then from a drop of fluid, then from a clot of blood, after which' Allāh extracted you as a child. Thereafter, (Allāh preserves you) to reach your strength, and then to become old people, the lives of some of you being taken first.* However, not everyone attains old age. Allāh says, *"There are those of you whose souls We claim (at an early age), while others (after passing old age) reach the age of infirmity so that they know nothing after once possessing knowledge."* Everyone witnesses these stages of life. It is only Allāh who allows man to pass from stage to stage, yet people find it difficult to believe that He can resurrect man for the Day of Judgement!

About the interpretation of *"shaped or unshaped,"* certain commentators say that it refers to children who are born and those who are miscarried (respectively). Others say that *"unshaped"* refers to those children who are deformed.

Sayyidina Abdullah bin Mas'ūd رضى الله عنه reports from the Holy Prophet صلى

الله عليه وسلم that the foetus remains as a drop of fluid in the womb for forty days. Thereafter, it assumes the form of a clot of blood for another forty days, after which it becomes a lump of flesh for forty days. After this stage, Allāh sends an angel to record the deeds, age and sustenance of the child. The angel also records whether the person will be good or evil. [Bukhari]

After explaining the stages of human development, Allāh speaks of another example. He says, *"And you will see the earth barren, then we send rains to it, causing it to stir, flourish and grow every kind of beautiful species."* Just as Allāh has the ability to cause the dead land to flourish with vegetation, He is also able to revive dead bodies as well.

Allāh says in Surah HāMīm Sajdah, *"From His signs also, is that you see the earth bare. Then, when We send rain upon it, it begins to stir and flourish. Verily, the One Who gave life to it is the One Who gives life to the dead. Indeed, He has power over all things."* [Surah 41, verse 39]

Allāh then says the development of man and the revival of the dead earth are *"all because Allāh is the Truth, because He gives life to the dead, and because He has power over all things. And (all this is because) Judgment day (Qiyāmah) is imminent without any doubt - and because Allāh will surely raise those who are in their graves."*

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٨﴾ ثَانِي  
عَظِيمٍ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَمَّا فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ  
﴿٩﴾ ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿١٠﴾

(8) There are those people who dispute regarding Allāh without any knowledge, any guidance, and without any book that directs towards light. (9) He is a person who turns and walks away to mislead (others) from Allāh's path. He shall suffer disgrace in this world and we shall make him taste of the punishment of the Blaze on the Day of Judgment (Qiyāmah). (10) This is on account of what your hands have sent forth and Allāh is certainly not oppressive towards His bondsmen.

## THE PROUD BEHAVIOUR OF THE REJECTERS AND THEIR PUNISHMENT IN THE HEREAFTER

"Ruhul Ma'āni" reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that the above verses were revealed with reference to Abu Jahl. Other commentators say that it concerned Akhnas bin Sharik, while others are of the opinion that it refers to Nadhr bin Hārith. However, the verse is general in its context and may refer to any disbeliever who objects to the religion (D'in) of Allāh without any relevant knowledge, basing his facts on his personal opinions and views.

Such people consider it an injury to their pride to accept the truth. Because of their pride, they turn around and walk away from the truth. Regarding this type of a person, Allāh says that he *"shall suffer disgrace in this world and we shall make him taste of the punishment of the Blaze on the Day of Judgment (Qiyāmah)."*

When these people will be cast into Hell, they will be told, "This is on account of what your hands have sent forth and Allāh is certainly not oppressive towards His bondsmen." Allāh will never punish people for what they did not do.

Nadhr bin Hārith and Abu Jahl died at Badr, while the circumstances surrounding the death of Akhnas bin Sharik still remain dubious. They will all be subjected to the tortures of Hell until eternity.

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ  
 انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾ يَدْعُوا  
 مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نَفْعَ لَهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾  
 يَدْعُوا لَمَن ضَرُّهُ أَقْرَبُ مِّن نَّفْعِهِ لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿١٣﴾

(11) Among man is he who worships Allāh like a person on edge. If any good comes to him, he is content with it. However, if any trial overtakes him, his face turns. He is at a loss in this world and in the Hereafter. This is the manifest loss.

(12) He worships besides Allāh that which can neither harm nor benefit him. This is the far deviation. (13) He worships that, the harms of which are nearer at hand than the benefits. A terrible ally and a terrible companion indeed.

## THE DESTRUCTION OF THOSE WHO ACCEPT ISLĀM FOR WORLDLY MOTIVES

Bukhari (v. 2 p. 694) reports from Sayyidina Abū Sa'īd bin Abbās رضى الله عنه that soon after some people arrived in Madinah, their wives bore sons and their horses also gave birth. They would then say that the religion (D'īn) of Islām is very good. However, when their wives and animals did not bear children, they would say that Islām was not good. The first of the above verses was revealed concerning these people.

"Ruhul Ma'āni" has reported that Sayyidina Abu Sa'id Khudri رضى الله عنه transmitted the hadith that a Jew accepted Islām, after which he lost his sight, his wealth and his children. He then came to the Holy Prophet صلى الله عليه وسلم, requesting that his, pledge of allegiance be revoked because he considered Islām to be unfortunate for him.

The Holy Prophet صلى الله عليه وسلم told him, "O Jew! Islām melts people with trials just like how a furnace melts iron, gold and silver, removing the alloys and dirt from it. The verse was revealed with regard to this incident. Other commentators say that the verse was revealed about the hypocrites (munāfiqīn).

Whatever the circumstances of revelation, the fact remains that people who accept Islām for ulterior motives do not remain Muslims. In reality these people do not really desire the truth and do not believe in Allāh, the Holy Prophet صلى الله عليه وسلم and the Hereafter. Regarding such a person, Allāh says, "He is at a loss in this world and in the Hereafter. This is the manifest loss."

Regarding the person who commits polytheism and foolishly seeks



assistance from his idols and false gods, Allāh says, "He worships besides Allāh that which can neither harm nor benefit him. This is the far deviation. He worships that the harms of which are nearer at hand than the benefits." Worshipping these false gods will cause a person to suffer in this world as well as in Hell until eternity.

Allāh says regarding their false gods, "A terrible ally and a terrible companion indeed." The author of "Ruhul Ma'āni" says that when the polytheists will see that they will be punished in the Hereafter for worshipping these false gods, they will cry out, "Those whom we worshipped were terrible allies and terrible companions!"

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾ مَنْ كَانَتْ يَظُنُّ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَ كَيْدُهُ مَا يَعِظُ ﴿١٥﴾ وَكَذَلِكَ أَنْزَلْنَاهُ ءَايَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ ﴿١٦﴾

(14) Allāh will certainly admit those who believe and perform good deeds into gardens beneath which rivers flow. Verily Allāh does as He pleases. (15) He who thinks that Allāh will never assist his Prophet صلى الله عليه وسلم in this world and in the Hereafter, should extend a rope to the skies and then cut (the process of revelation) to see whether his scheme will remove the cause of his anger. (16) In this way We reveal Our clear verses, and Allāh will definitely guide whom He wills.

## ALLĀH HAS REVEALED CLEAR VERSES AND WILL GUIDE WHOEVER HE WILLS

In opposition to the despicable plight of the disbelievers and polytheists mentioned in the previous verses, Allāh now highlights the good fortune of the believers (Mu'minīn). Allāh says, "Allāh will certainly admit those who believe and perform good deeds into gardens beneath which rivers flow. Verily Allāh does as He pleases." Allāh grants the ability to perform good deeds to whoever He wills and none can alter His decisions.

Allāh then speaks of those people who thought that the religion (Dīn) of the Holy Prophet صلى الله عليه وسلم would last only for a while and would die away once he has left this world. They anticipated that Allāh would never assist the Holy Prophet صلى الله عليه وسلم and the religion (D'īn). Allāh says, "He who thinks that Allāh will never assist his Prophet صلى الله عليه وسلم in this world and in the Hereafter, should extend a rope to the skies (and climb to the heavens) and then cut (the process of revelation) to see whether his scheme will remove the cause of his anger."

Allāh proposes this hypothetical situation to explain to the disbelievers that their enmity towards the religion (D'īn) will not cause it to be impeded in any way, let alone stopping it completely. No plot of the disbelievers will stem the tide of Islām. In a similar strain, Allāh has mentioned in Surah Āl Imrān, "Tell them, 'Perish in your rage!'"

Other commentators have interpreted the verse to mean that the person who detests that Allāh assists the Holy Prophet صلى الله عليه وسلم should renounce his ambitions. Allāh tells him that he may rather fasten a rope from the roof of his home and use it to hang himself.

Another interpretation of this verse suggests that it refers to the person who believes that Allāh has not been just in his stipulation of sustenance. He believes that Allāh has not given him enough, thereby not assisting him in the world and in the Hereafter. Allāh tells this person that he can do as he pleases even if it means that he hangs himself. However, he will still be unable to change the predestined fate decreed by Allāh.

The verse will therefore tell these people that they should not think that they gain anything by renouncing Islām, while they stand to lose something by remaining as Muslims. Do as they may, they can never change Allāh's divine plan.

Allāh then says, "In this way We reveal Our clear verses, and Allāh will definitely guide whom He wills."

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالصَّرِيَّةَ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا  
إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾  
أَنَّ اللَّهَ يَسْجُدُ لَهُمْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ  
وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ  
يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

(17) Those who believe, the Jews, the Sabians, the Christians, the fire worshippers and those who are polytheists, Allāh shall certainly decide between them on the Day of Judgment (Qiyāmah). Verily Allāh is Witness to all things.

(18) Do you not see that all within the heavens and the earth prostrate to Allāh, as well as the sun, the moon, the stars, the mountains, the trees, the beasts and many people. And there are many who justly deserve punishment. There is none to honour the person whom Allāh humiliates. Indeed, Allāh does as He pleases.

## ALLĀH WILL DECIDE BETWEEN THE MEMBERS OF ALL FAITHS. ALL THE INHABITANTS OF THE HEAVENS AND EARTH PROSTRATE TO ALLĀH

Although the disbelievers are divided into many different religions (Dīn's) and creeds, they all share the common factor of disbeliefs. For this reason, they are collectively antagonistic towards Islām. There are now only two distinctions; Belief (Imān) and disbeliefs.

All of these denominations and religion's (Dīn's) also believe that they are correct in their beliefs and practices. However, Allāh will decide on the Day of

Judgement between them and disclose to them that only the Muslims were guided aright. Therefore, Allāh says, *'Allāh shall certainly decide between them on the Day of Judgment (Qiyāmah). Verily Allāh is Witness to all things.'* Allāh has knowledge of everything and will recompense people accordingly.

Thereafter Allāh addresses the reader saying, *"Do you not see that all within the heavens and the earth prostrate to Allāh, as well as the sun, the moon, the stars, the mountains, the trees, the beasts and many people."* All of these creations prostrate to Allāh in the manner that Allāh granted them the ability to do so. Other commentators say that *"prostrate"* refers to being subservient to Allāh's commands and dictates.

While all the creation of Allāh yield before Him, there are many people who choose to remain disbelievers. About them Allāh says, *"And there are many who justly deserve punishment. There is none to honour the person whom Allāh humiliates. Indeed, Allāh does as He pleases."* The disbelievers will be humiliated when condemned to Hell, as well as when their souls are extracted. They are even disgraced in this world.

The sinful Muslims also suffer humiliation in this world when they hanker after the wealth and titles of this world. They sacrifice everything they have to attain these prizes, only to be humiliated when they are killed by their enemies, or dismissed from their posts.

**Note:** Sayyidina Abu Dharr رضى الله عنه reports that once when the sun had set, the Holy Prophet صلى الله عليه وسلم asked where the sun had gone to. Sayyidina Abu Dharr رضى الله عنه replied, "Allāh and His Holy Prophet صلى الله عليه وسلم know best." The Holy Prophet صلى الله عليه وسلم said, "The sun keeps moving until it sets beneath the Allāh's throne (Arsh), where it prostrates to Allāh. It then seeks Allāh's permission to rise and then rises when permission is received. The day is near when its prostration will not be accepted and it will not be permitted to rise as normal: Instead, it will be commanded to rise from where it had set. It will then rise from the west. Allāh says the same thing when He mentioned, *'The sun travels towards its destination.'* Their resting point is beneath Allāh's throne (Arsh)." [Bukhari v. 1 p. 454]

All Allāh's creation prostrate to Him as the sun does. The plants and even the seemingly inanimate objects have a degree of sense, although much less than that of man. They are all subservient to Allāh as well. However, those creations that Allāh had blessed with intelligence, submit to him willingly and prostrate in the manner that we recognise.

Allāh says in verse 74 of Surah Baqarah, *"indeed there are some of them (the rocks) that fall out of the fear of Allāh."*

Allāh says in Surah Bani Isrā'il, *"There is nothing that does not glorify His praises, but you do not understand their glorification."* [Surah 17, verse 44]

Say Allāh in Surah Nahl, *"To Allāh's command submits all within the heavens and the earth, including all creatures and angels, and they are not proud."* [Surah 16, verse 49]

This subject has been discussed in the commentaries of the above verses. Allāh has also mentioned in Surah Nūr, "Do you not see that everyone in the heavens and the earth glorifies Allāh, including the birds with their wings spread out? Each one knows its Salāh (supplication special form of worship) and method of glorification." [Surah 24, verse 41]

هَذَانِ خَصْمَانِ أَخَصَمُوا فِي رَبِّهِمَا فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ  
يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ (19) يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ (20)  
وَهُمْ مَقْلَعُونَ مِنْ حَدِيدٍ (21) كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا  
وَذُوقُوا عَذَابَ الْحَرِيقِ (22)

(19) These are two opponents who debate about their Lord. As for those who disbelieve, garments of fire shall be cut out for them and boiling water will be poured over their heads. (20) It will melt whatever is in their bellies, as well as their skins. (21) There will be iron hammers for them. (22) Whenever they will attempt to escape from the punishment out of grief, they will be returned and told, "Taste the punishment of burning."

## THE PUNISHMENT OF THE DISBELIEVERS IN HELL, WHERE THEY WILL WEAR CLOTHES OF FIRE AND HAVE BOILING WATER POURED OVER THEM

Allāh says, "These are two opponents (the disbelievers and the believers (Mu'minin) who debate about their Lord." Their disputes sometimes lead to wars, the Muslim fighting for Allāh, while the disbelievers fight for their gods, whom they regard as "their Lord"

When the polytheists marched towards the battle of Badr, they prayed, "O Allāh! Grant victory to the army that is on the truth." When the Ansār advanced to combat the polytheists at Badr, the Quraysh said, "We have not come to fight you, but wish to fight our relatives." Thereupon Sayyidina Ali رضي الله عنه and Sayyidina Hamza رضي الله عنه and Sayyidina Ubaidah bin Hārith رضي الله عنه stepped forward to engage the enemy in combat. Shaybah bin Rabi'ah, Utbah bin Rabi'ah and Walid bin Utbah advanced from the enemy lines.

Sayyidina Hamza رضي الله عنه killed Shaybah, Sayyidina Ali رضي الله عنه killed Walid, while Sayyidina Ubaidah رضي الله عنه was fatally wounded by Utbah. In the skirmish Sayyidina Ubaidah رضي الله عنه also managed to mortally wound Utbah. Thereafter Sayyidina Hamza رضي الله عنه and Sayyidina Ali رضي الله عنه killed Utbah and removed Sayyidina Ubaidah رضي الله عنه from the battlefield. He passed away at a place called Safrā while returning to Madinah. Sayyidina Ali رضي الله عنه says that the above verses were revealed with reference to the two opposing armies at Badr. [Bukhari v. 2 p. 565 and "Al Bidāya wan Nihāyah"]

The general context of the verse will include every two opposing groups of disbelievers and Muslims. The battle of Badr was just an example of such a clash.

Thereafter Allāh describes the plight of the disbelievers in the Hereafter. Allāh says, "As for those who disbelieve, garments of fire shall be cut out for them." Clothing made of fire will be prepared for the disbelievers, adding to the torment which they will suffer in Hell.

In addition to this, "boiling water will be poured over their heads. It will melt whatever is in their bellies, as well as their skins." Explaining these verses, the Holy Prophet صلى الله عليه وسلم said, "Boiling water will surely be poured over the heads of the people in Hell. This water will reach their bellies, destroying everything within. It will then emerge from the feet, where after the process will be repeated. This is meant by the verse, 'it will melt whatever is in their bellies, as well as their skins.'" [Tirmidhi]

"There will be iron hammers for them. Whenever they will attempt to escape from the punishment out of grief they will be returned and told, 'Taste the punishment of burning.'" The Holy Prophet صلى الله عليه وسلم has said, "If one iron hammer was placed on earth, all man and Jinn collectively would not be able to lift it."

According to another narration the Holy Prophet صلى الله عليه وسلم said that a single strike from such a hammer would reduce a mountain to dust. [At Targhib wat Tarhib v. 4 p. 274]

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا  
الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ  
وَهُدًى إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدًى إِلَى صِرَاطٍ الْحَمِيدِ

(23) Allāh will surely admit those who believe and do good deeds into gardens beneath which rivers flow. There they will be adorned with bangles of gold and pearls. Their clothes in Heaven (Jannah) shall be of silk. (24) They will be guided to the best of speech and guided to the path of Him, Who is most deserving of praise.

## THE JEWELLERY AND CLOTHES IN HEAVEN (JANNAH) OF THOSE BELIEVERS WHO DO RIGHTEOUS DEEDS

Allāh describes the bounties that will be bestowed on the Believers (Mu'minīn). He says, "Allāh will surely admit those who believe and do good deeds into gardens beneath which rivers flow. Therein they will be adorned with bangles of gold and pearls. Their clothes therein shall be of silk." Although gold and silk are not permissible for men in this world, it will be given to them in the Hereafter.

Sayyidina Abu Mūsa Ash'ari رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Gold and silk are Permissible (Halāl) for the women of my Ummah, but Unlawful (Harām) for the men." [Tirmidhi]

Sayyidina Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The man who wears silk in this world will be deprived of it in the Hereafter." [Bukhari]

Sayyidina Uqbah bin Āmir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "If you desire the jewellery and silk of Heaven (*Jannah*), do not wear them in this world." [*Mishkāt* p. 379]

"They will be guided to the best of speech..." This verse means that they will be guided towards the recitation of "Lā Ilāha Illallāh." They believe in the teachings of the Holy Prophet صلى الله عليه وسلم and the Qur'ān and for this they shall receive the comforts of Heaven (*Jannah*).

"...and guided to the path of Him, Who is most deserving of praise." Those who tread Allāh's path in this world will be allowed to tread the path leading to Heaven (*Jannah*) in the Hereafter.

**Note:** Although the above verse makes mention only of bangles, Sayyidina Abu Sa'īd Khudri رضى الله عنه has narrated that the Holy Prophet صلى الله عليه وسلم said, "A crown will be placed on the heads of the people in Heaven (*Jannah*). The brilliance of the dullest pearl on this crown is sufficient to illuminate the distance between the east and the west." [*Mishkāt* p. 499]

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ  
لِلنَّاسِ سَوَاءً أَعْرَفُوا فِيهِ وَالْبَاءَ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ  
الْعَذَابِ

25

(25) Indeed those who disbelieve, forbid (others) from Allāh's path and from the Masjidul Harām, which We have appointed for the people, residents and visitors being equal therein, and whoever intends to unjustly perpetrate an act of irreligiousness there, We shall let him taste a painful punishment.

## THE RESIDENT AND VISITOR TO THE MASJIDUL HARĀM ARE ALL EQUAL AND IRRELIGIOUSNESS THERE WILL INVITE PUNISHMENT

The polytheists of Makkah prevented the Holy Prophet صلى الله عليه وسلم and the Muslims from performing their Salāh in the Masjidul Harām because they were the custodians of it. Even after the Holy Prophet صلى الله عليه وسلم returned in the 6th year after Hijrah to perform Umrah, they did not allow him entry into the Masjidul Harām.

The author of "Ruhul Ma'āni" says that the above verse was revealed with reference to Abu Sufyan and his companions when they resisted the entry of the Muslims to Makkah in the 6th year after Hijrah.

Describing the attributes of the Masjidul Harām, Allāh says that He has "appointed (it) for the people, residents, and visitors being equal therein." Certain commentators maintain that "the Masjidul Harām" refers to the entire city of Makkah. It is deduced from this verse that the people of Makkah cannot prevent outsiders from entering the city.

According to Imām Abu Hanīfah رحمه الله عليه, it is detestable (*Makrūh*) for the people of Makkah to let out their homes to outsiders during the Hajj season. Imām Abu Yusuf رحمه الله عليه and Sayyidina Muhammad رحمه الله عليه are also of this opinion. They have only said this because there is no clear proof in the Shari'ah to explicitly declare the act as Unlawful (*Harām*). They have stated the ruling as above because people tend to exploit those who make Hajj by charging exorbitant rentals. This would inadvertently discourage people from performing Hajj because they are already burdened with the expense of travelling.

Many people make a fortune from subletting buildings that belong to others. Instead of assisting the people to perform Hajj, they wish only to make themselves rich.

Imām Abu Hanīfah رحمه الله عليه has mentioned that homes can be let out during the non-Hajj periods. However, the opinion of Imām Abu Hanīfah رحمه الله عليه is not clear about whether land in Makkah may be sold or not. The other Imāms of jurisprudence are of the opinion that it is perfectly permissible to sell land in Makkah.

*"Whoever intends to unjustly perpetrate an act of irreligiousness there, We shall let him taste a painful punishment."* Many commentators state that the injustice referred to in this verse denotes polytheism (*shirk*) and all sins. Abu Dawūd reports from the Holy Prophet صلى الله عليه وسلم that *"irreligiousness"* refers to *'Ihtikār'* i.e. stockpiling necessary foods for the purpose of inflating the price.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه says that merely intending a sin in Makkah will invite Allāh's punishment, whereas this will be the case in other cities only when the sin is actually committed. This is so because Allāh says, *"Whoever intends to..."* [*"Durrul Manthūr"* v. 4 p. 351]

Sayyidina Mujāhid رحمه الله عليه has mentioned that sins are multiplied many fold when committed in Makkah, just as the rewards of good deeds are multiplied. He also reports that Sayyidina Abdullāh bin Mas'ūd رضى الله عنه had a house within the Haram and another outside the borders of the Haram (in the *"Hil"*). He performed his Salāh in the house that was within the Haram and would scold his children in the house that was in the *"Hil"*. When asked about this, he replied that he interpreted using words like, *"Never, By Allāh!"* while scolding as *"irreligiousness."* Since the verse prohibited *"irreligiousness"* in the Harām, he did this outside the Harām. [*"Durrul Manthūr"* v. 4 p. 3 52]

Those who suffer this punishment in this world will surely meet with punishment in the Hereafter. The incident of the people who brought elephants to destroy the Ka'ba is well documented. Allāh destroyed them in this world with pebbles that were thrown by little birds. These pebbles reduced the mighty army of men and elephants to resemble *"a pile of eaten corn."*

*"Durrul Manthūr"* reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that a person by the name of Taba once set out to destroy the Ka'ba. When he reached place called Kurā'un Na'im, a severe tempest struck. The wind was so intense that it became impossible even to sit or stand. He summoned two learned men who accompanied him and asked them the reason for the terrible windstorm.

Before replying to his question, they requested him to spare them if they replied. When he assured them that they had nothing to fear, they told him that the tempest was raging because he had set out to destroy a house that was safeguarded by Allāh. Taba then asked them what was to be done to cause the tempest to abate. They advised him that he should remove his clothing and wear two sheets of cloth. Thereafter, he should recite, "Labbaik! Allāhumma Labbaik!" and then make Circumambulation (*Tawāf*) of the Ka'ba. When he did this, the wind stopped. [*Ibid*]

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ  
لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ  
رِجَالًا أَوْ عَلَىٰ صُمَلٍ يَأْتِينَكَ مِنْ كُلِّ فِجٍّ عَمِيقٍ ﴿٢٧﴾ لِيَشْهَدُوا مَنَافِعَ لَهُمْ  
وَيَذْكُرُوا أَاسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ  
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا  
نُذُورَهُمْ وَلِيَطَوفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

(26) When We showed Ibrahīm the location of the house saying, "Do not ascribe any as partner to Myself and cleanse My house for those who make Circumambulation (*Tawāf*), those who stand (in *Salāh*), those who bow and those who prostrate. (27) And announce the Hajj among the people, they will come to you on foot and on every lean camel, travelling from every distant road... (28)..... to witness the things of benefit for them and, during the stipulated days, to take Allāh's name on every animal that Allāh has provided for them. So eat from it and feed it to the afflicted poor. (29) Then they should remove their untidiness, fulfill their oaths and perform *Tawāf* around the "Baitul Atīq".

### SAYYIDINA IBRAHĪM عليه السلام CONSTRUCTS THE KA'BA BY ALLĀH'S COMMAND AND ANNOUNCES THE HAJJ

The Ka'ba was initially constructed by the angels and Sayyidina Ādam عليه السلام later reconstructed it for a second time. However, after the floods during the time of Sayyidina Nūh عليه السلام, no sign was left of the Ka'ba. Thereafter, Allāh commanded Sayyidina Ibrahīm عليه السلام to reconstruct the Ka'ba. However, since the exact location was not known to Sayyidina Ibrahīm عليه السلام, Allāh pointed it out to him, as mentioned in the verse, "When We showed Ibrahīm the location of the house..." Allāh sent a strong wind, which exposed the foundation of the Ka'ba for Sayyidina Ibrahīm عليه السلام to see.

Sayyidina Ibrahīm عليه السلام told his son, Sayyidina Isma'il عليه السلام that his Lord has commanded him to fulfil a certain task. When Sayyidina Isma'il عليه السلام told his father that he should "obey Allāh's command, Sayyidina Ibrahīm عليه السلام requested his help. Sayyidina Isma'il عليه السلام duly complied.

Sayyidina Ibrahīm عليه السلام pointed to a hill and told his son that Allāh has



commanded him to construct a house at that location. The two then commenced raising the foundation of the Ka'ba. Sayyidina Isma'il عليه السلام used to bring the stones and Sayyidina Ibrahim عليه السلام would lay them down.

Eventually, when the walls became high, Sayyidina Ibrahim عليه السلام used the stone known as the "Maqām Ibrahim" as a ladder to continue the construction.

Allāh also commanded Sayyidina Ibrahim عليه السلام saying, "Do not ascribe any as partner to Myself and cleanse My house for those who make Circumambulation (Tawāf) those who stand (in Salāh), those who bow and those who prostrate."

Allāh says in Surah Baqarah, "We commanded Ibrahim and Isma'il (saying), 'Purify My house for those who perform Circumambulation (Tawāf) those who remain secluded therein and those who bow (in ruku) and prostrate.'" [Surah 2, verse 125]

In these verses, Allāh commands that the Ka'ba and the Masjidul Harām be kept clean because Circumambulation (Tawāf) and Salāh take place there. This command includes cleansing the place from disbeliefs, polytheism (shirk), lies and all types of evil and sin. Physical forms of impurities, like dirt and rubbish, must also be removed.

Circumambulation (Tawāf) can be performed only in the Masjidul Harām. According to Sayyidina Sa'id bin Jubair رحمه الله عليه, the words "those who reside there" refer to those people who live in Makkah. Sayyidina Ata رحمه الله عليه says that it refers to those people who come from other places and stay in the Masjidul Harām.

Sayyidina Abdullāh bin Abbās رضي الله عنه has mentioned, "We are regarded as 'those who reside there' whenever we sit in the Masjidul Harām." The general context of the verse even includes those people who perform Seclusion (Itikāf) in the Masjidul Harām.

In both the above verses "those who bow and those who prostrate" refers to those people who perform Salāh in the Masjidul Harām. The words "those who stand" also refers to those people who perform Salāh. In this way, the three postures of Salāh [viz. genuflexion (Ruku), prostration (Sajdah) and Standing up (Qiyām)] have all been mentioned.

Some commentators have interpreted "those who stand" to mean those people who reside there. Whatever the interpretation, the fact is clear that the custodians are obliged to keep the Ka'ba and the Masjidul Harām clean and to allow people to perform Circumambulation (Tawāf) and Salāh there at all times. With the grace of Allāh, the doors of the Masjidul Harām have remained open to people since the time that Makkah was conquered by the Muslims until today.

"And announce the Hajj among the people..." When Sayyidina Ibrahim عليه السلام and Sayyidina Isma'il عليه السلام completed the construction, Allāh commanded Sayyidina Ibrahim عليه السلام to call people for Hajj. He submitted, "O My Lord! How can I announce to the people when my voice cannot reach them."

Allāh told him, "You make the announcement. We shall ensure that the message reaches." Consequently, Sayyidina Ibrahim عليه السلام stood on Mount Safa (or, according to another narration, on the Mount of Abu Qubais) and announced, "O

people! Indeed your Lord has appointed a house, so make Hajj of it!" Allāh made the call reach every corner of the world and to reach every person who was destined to perform Hajj, even those people who were yet unborn in the wombs of their mothers or in the backs of their fathers.

Every person who was destined to perform Hajj until the Day of Judgment (*Qiyāmah*), responded to this call by saying, "Labbaik! Allāhumma Labbaik!" This has been reported from Sayyidina Abdullāh bin Abbās رضى الله عنه. People in the past could not understand how a person's voice could reach the entire world. However, with the invention of modern instruments, this is not hard to believe.

Allāh promised Sayyidina Ibrahim عليه السلام that when he makes the announcement, people "will come to you on foot and on every lean camel, travelling from every distant road..." The Arabs used to feed their camels and horses less so that they would become lean and travel faster.

When Sayyidina Ibrahim عليه السلام left his family in Makkah, he prayed to Allāh saying, "cause some hearts of people to be inclined towards them." Allāh accepted this supplication (*du'ā*) and until today millions of people have travelled from all parts of the world to make the Hajj. The people of Makkah have benefited tremendously from the influx of people to Makkah, and these people also benefit greatly from them in terms of the world and in terms of the religion (*D'īn*). This has been referred to in the verse, ... to witness the things of benefit for them..."

Some details of this have been given in the commentary of the verse, "Allāh has made the Ka'ba, the sacred house, a means by which mankind remains in existence, as well as the sacred months, the sacrificial animal and garlands placed (around its neck)." [Surah Mā'idah (5), verse 97]

"...and, during the stipulated days, to take Allāh's name on every animal that Allāh has provided for them." Some commentators have mentioned that "the stipulated days" refer to the first ten days of Dhul Hijjah. Remembrance (*Dhikr*) should be made in abundance during these days.

Sayyidina Abdullāh bin Abbās رضى الله عنه has narrated from the Holy Prophet صلى الله عليه وسلم that good deeds are most beloved to Allāh during the first ten days of Dhul Hijjah. The Sahabah رضى الله عنهم asked, "Is Jihād also not better than worship during these days?" The Holy Prophet صلى الله عليه وسلم replied, "Even Jihād is not better than worship during these days, except for the person who proceeds in Jihād with his wealth and life, not returning with either of the two." [Mishkāt p. 128]

Allāh mentions that, during these ten days, man should thank Allāh for the animals that he is able to slaughter. Although the animals are slaughtered only on the tenth day, the preceding days are spent searching for the animal, feeding it and preparing it for the day of sacrifice. These are all Allāh's bounties.

The religious significance of the sacrifice is that it secures Allāh's pleasure when the animal is offered before Allāh. The sacrifice is also of worldly benefit because one rides the animal, eats the flesh and drinks the milk.

Other commentators have interpreted "the stipulated days" to mean that days

of Nahr (10th, 11th and 12th of Dhul Hijjah). During these days, all the people of the world offer their sacrifices. Allāh's remembrance (*Dhikr*) should also be made in abundance when people are slaughtering their animals at Mina. Allāh says in Surah Baqarah, "Carry out the *Dhikr* (remembrance) of Allāh during the limited days i.e. the days at Mina." [Surah 2, verse 203]

Sayyidah Ayshah رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم said, "Pelting the Jamarāt and Sa'ī between Safa and Marwa have been ordained to establish Allāh's remembrance (*Dhikr*)."

 [Tirmidhi]

Every aspect of Hajj is filled with Allāh's remembrance, be it reciting the Talbiyah, Circumambulation (*Tawāf*), Sa'ī or while staying at Arafāt, Muzdalifa and Mina. "Ma'ālimut Tanzīl" (v. 1 p. 178) reports that Sayyidina Umar رضى الله عنه and Sayyidina Abdullāh bin Umar رضى الله عنه used to recite that Talbiya ("*Labbaik! Allāhumma Labbaik!...*") while in gatherings, on their beds and on the road.

Muslim (v. 1 p. 360) reports that the Holy Prophet صلى الله عليه وسلم has said, "Do not fast during these days because they are days of eating, drinking and remembrance of Allāh."

The "animals" mentioned in the verse refers to those animals that may be slaughtered during the days of Nahr and not all animals. One may slaughter only cattle, camels, goats and sheep. Oxen may also be slaughtered because they are like cattle. The age of these animals have been stipulated by the Shari'ah and the animals must be free of any defects, unless these are minimal. The details of this can be found in the books of jurisprudence.

Camels have to be at least five years of age before they are deemed fit for sacrifice. Cattle and oxen have to be at least two years old, while sheep and goats need to be at least one year old. Seven people can share a single camel, cow, bull or ox for sacrificial purposes.

The Qur'ān has termed the sacrificial animal to be slaughtered by the Hāji (person performing Hajj) as "Hadi." It is compulsory for the person performing Tamattu and Qirān Hajj to slaughter an animal. The animals can be slaughtered at any time during the 10th, 11th and 12th of Dhul Hijjah. If the Hāji slaughters the animal after sunset of the 12th, he will have to slaughter another animal as a penalty.

The person performing Tamattu or Qirān can shave or trim his hair only after slaughtering. If he does so before slaughtering, he will have to slaughter another animal as a penalty. The person performing the Ifrād Hajj does not have to slaughter an animal unless he wants to.

"So eat from it and feed it to the afflicted poor." There are four categories of sacrifices that take place during Hajj. The first is the animal slaughtered by those who perform the Tamattu and Qirān Hajj. The second is that animal that is slaughtered on a voluntary basis. These two types of animals (as well as the one slaughtered by people not on Hajj) can be eaten by the slaughterer himself. Although he can use the meat as he pleases, it is best that he reserves one-third for the poor.

The third category of sacrifice is the animal that is slaughtered as a penalty for an offence committed by the Hāji. The fourth is the animal slaughtered

because of "*Ihsār*" (i.e. when a person cannot complete his Hajj) These two types of sacrifice require that all the meat of the animal be given to poor people. Although it is best to distribute the meat among the poor people living within the Haram, it not obligatory to do so.

The person making the sacrifice cannot eat the meat of the last two categories of sacrifices, nor can his family eat from it, nor any person who possesses Nisāb.

**Note:** All the above four types of sacrifices, except the second (the optional one) have to be carried out within the Haram. It is best that the first takes place at Mina.

The detailed laws pertaining to the above can be found in the books of jurisprudence. Much has also been discussed in the commentary of verse 196 and the consequent verses of Surah Baqarah.

*"Then they should remove their untidiness..."* On the 10th of Dhul Hijjah, the Hājis proceed to Mina from Muzdalifa. The person performing the Ifraad Hajj will now pelt only the Jamara Aqba, after which he can have his hair shaved. However, if he wills, he can slaughter an animal before shaving or trimming. Those performing the Tamattu and Qirān Hajj will have to first pelt the Jamara Aqba, then slaughter, then shave or trim their hair. Thereafter they will be allowed to cut their nails and remove other unwanted hair from the body. This hair is referred to in the above verses as "*untidiness*."

The Hāji has the choice to have his hair shaved or trimmed, shaving being best. The Holy Prophet صلى الله عليه وسلم thrice made supplication (*du'ā*) for mercy upon those who have their hair shaved, while he only made it once for those who have their hair trimmed. Women, of course, are not permitted to have their hair shaved.

When the man has his hair trimmed, the entire head should be trimmed by the length of about an inch. The minimum requirement is that at least the hair of a quarter of the head must be cut. If the hair is not long enough to meet these requirements, he has to have the hair shaved off.

**Note:** The recent practice of clipping only a few hairs is not established from the Holy Prophet صلى الله عليه وسلم or the Sahabah رضى الله عنهم. This practice will not qualify to release a person from Ihrām. He will have to (at least) shave all the hair or trim an inch off at least a quarter of the head's hair. If this is not done, the person will remain perpetually in Ihrām, after which he will be liable for penalties if he wears fitting clothes, applies perfume, cuts his nails, etc.

*".....(they should) fulfil their oaths..."* When people have vowed to carry out certain acts of worship, they will be obliged to fulfil these. Praising the righteous on Surah Dahar, Allāh says about them, *"They fulfil their oaths and fear the day when adversity will be widespread."* [Surah 76, verse 7]

*"and (they should) perform Tawāf around the 'Baitul Atiq' (i.e. the Ka'ba)."* Sayyidina Abdullāh bin Zubair رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that Allāh named the Ka'ba "*Baitul Atiq*" (the free house) because it has been

freed from tyrants and despots. They can never gain control of it.

There are three Farāidh (obligatory requisites) of Hajj. The first is to adopt the state of Ihrām. The second is to be present at Arafāt at any time from after midday of the 9th of Dhul Hijjah, until dawn of the 10th. This is termed "Wuqūful Arafah." The third is to perform what is termed as the Tawāfuz Ziyārah, Tawāful Ifādah, Tawāfur Rukan, or the Tawāful Fardh.

Commentators say that the above portion of the verse refers to the performance of this Tawāfuz Ziyārah because it follows after the removal of one's "untidiness." This was the procedure followed by the Holy Prophet صلى الله عليه وسلم. However, a person will be permitted to proceed straight to Makkah from Muzdalifa for this Circumambulation (*Tawāf*). This Circumambulation (*Tawāf*) can be performed at any time during the days and nights of the 10th, 11th and 12th of Dhul Hijjah. If a person was forced by extenuating circumstances to delay this Circumambulation (*Tawāf*) until after sunset of the 12th, it can still be performed, but with a penalty.

If the Tawāfuz Ziyārah is missed completely, it cannot be recompensed. Only the person who dies after the Wuqūful Arafah is able to bequest that a camel or cow be slaughtered on his behalf as a compensation for the missed Tawāfuz Ziyārah. The meat of this animal must be distributed among the poor.

The Tawāf of Qudūm is the only Sunnah Tawāf during Hajj. This is performed upon arrival in Makkah. The Circumambulation (*Tawāf*) of Widā is Compulsory, and will be performed before leaving Makkah, after the Tawāfuz Ziyārah. However, this is only Compulsory for those people who live outside the Haram and Hil (i.e. the area adjacent to the Haram).

Every other circumambulation (*Tawāf*) will be regarded as optional. However, when a person vows to make Circumambulation (*Tawāf*), it will be Compulsory for him to fulfil this oath. Every Circumambulation (*Tawāf*) comprises seven circuits around the Ka'ba, each with its beginning and end at the Hajrul Aswad.

**Note:** If the Tawāfuz Ziyārah is not performed, it can be performed at any other time during one's lifetime. However, a person will be unable to cohabit until the Circumambulation (*Tawāf*) is performed. If the person ever does cohabit, there will be different types of penalties, according to the specific act. Sometimes the penalty will be to slaughter a goat, while at other times, he will have to slaughter a camel or a cow.

If the cohabitation takes place several times in one place after shaving or trimming the hair, only one penalty will be due. If incurred at many places, several penalties will be due.

ذَٰلِكَ وَمَنْ يُعْظَمَ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهِ. وَأَجَلْتَ لَكُمْ  
الْأَنفُسَ إِلَّا مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوَّلِينَ وَاجْتَنِبُوا

قَوْلِكَ الزُّورِ ﴿٣٠﴾ حُفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾ ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ مَحْمُلُهَا إِلَى الْبَيْتِ الْحَرَامِ ﴿٣٣﴾

(30) So be it. And whoever will respect Allāh's sacred things, then this will be best for him with his Lord. Animals have been permitted for you, with the exception of those that have been recited to you. So abstain from the impurity of idols and abstain from false talk... (31) .... in a state that you are inclined only towards Allāh, not ascribing any partners to Him. The example of the one who ascribes partners to Allāh is like one who has fallen from the sky, to have his remains snatched up by birds or blown off to a distant place by the wind. (32) So be it. And whoever honours Allāh's signs, then this is because of the taqwa of hearts. (33) There are things of benefit for you in it until a stipulated period. Then their destination is the "Baitul Atiq".

## THE COMMAND TO REVERE ALLĀH'S SACRED THINGS AND SIGNS, THE SIMILITUDE OF THE POLYTHEISTS AND THE BENEFITS FOUND IN ANIMALS

The author of "Ruhul Ma'āni" says that the word "Dhālika" (translated above as "So be it.") is used in Arabic to denote that one subject has been terminated. It therefore signifies the beginning of another topic or another facet of the same topic. According to others, it serves to tell the reader that one should practise what has been mentioned.

Allāh says thereafter, "And whoever will respect Allāh's sacred things, then this will be best (and most rewarding) for him with his Lord." The author of "Ruhul Ma'āni" says that "Allāh's sacred things" refers to all those things that Allāh has commanded man to revere, be these related to Hajj or not. This includes Salāh, the knowledge of religion (D'in) and all the acts of devotion ordained by the Shari'ah.

Sayyidina Abdullāh bin Abbās رضى الله عنه says that the instruction to respect "Allāh's sacred things" means that one should abstain from all sins during Hajj. These include disputing, behaving intimately with one's spouse, hunting, and perpetrating the acts that are normally forbidden in the state of Ihrām.

"(The slaughtering and consuming of) Animals have been permitted for you, with the exception of those that have been recited to you." i.e. recited to you in the Qur'ān. The details of these forbidden foods have been mentioned in Surah Baqarah, Surah Mā'idah and Surah An'ām the Holy Prophet صلى الله عليه وسلم has made mention of the rest.

The author of "Ruhul Ma'āni" has mentioned that this point has been made here to inform people that the Hājis can slaughter the animals that are usually slaughtered as sacrifice. They are only not permitted to hunt and kill other

animals.

*"So abstain from the impurity of idols..."* Here Allāh warns the Muslims to abstain from the practices of the polytheists, who used to consider their sacrifices as devotions to their idols. Allāh has also mentioned this point during the discussion of Hajj because the polytheists added these practices to the Hajj rites that Sayyidina Ibrahim عليه السلام taught them.

They also added the following words to their Talbiyah, *"You (Allāh) have no partners besides the partners that are with You."*

Allāh then commands, *"and abstain from false talk..."* Although all lies should be shunned, this verse refers particularly to the lies that the polytheists spoke about Allāh. This occurred when they attributed certain fabricated prohibitions to Allāh. This discussion is given in the commentary of the verse in 103 of Surah Mā'idah (Surah 5), where Allāh says, *"Allāh did not ordain the 'Bahīrah,' nor the 'Sā'ibah,' nor the 'Wasilah,' nor the 'Hām,' but the disbelievers had invented a lie about Allāh. And most of them have no understanding."*

The subject has also been discussed in the commentary of verse 28 of Surah A'rāf (Surah 7), where Allāh says, *"When they perpetrate a sin they say, 'We found our forefathers upon this and Allāh has commanded us with it.' Say, 'Surely Allāh does not command lewdness! Do you say against Allāh what you know not?'"*

Sayyidina Khuraim bin Fātik رضى الله عنه reports that once, after the Fajr Salāh, The Holy Prophet صلى الله عليه وسلم thrice declared that rendering false testimony is equivalent to polytheism (*shirk*). Thereafter, he recited the verse, *"So abstain from the impurity of idols and abstain from false talk in a state that you are inclined only towards Allāh, not ascribing any partners to Him."* This verse mentions 'false talk' immediately after 'idols's indicating that the two are linked.

Allāh then describes that condition of the polytheists. He says, *"The example of the one who ascribes partners to Allāh is like one who has fallen from the sky, to have his remains snatched up by birds or blown off to a distant place by the wind."* Allāma Baghawī رحمه الله عليه has mentioned in *"Ma'ālimut Tanzīl"* (v. 3 p. 286) that this example depicts that the polytheist will be destroyed in any event and will not be able to avoid his imminent destruction, just like the person in the similitude. He will suffer in Hell until eternity, unless he repents and accepts Islām.

In my humble opinion, the similitude depicts the control that idols and other false gods have on people. These people have allowed these gods to control their lives, thereby placing themselves in the talons of these gods. They are then reduced to bits of flesh by these predators, having their remains scattered about.

The second similitude of being *"blown off to a distant place by the wind"* is similar to the similitude cited in Surah An'ām, where Allāh says, *"he whom Satan (Shaytān) had deviated from the path in a forest, leaving him bewildered when he has companions calling him to guidance saying, 'Come to us!'"* The deviated person cannot reach the straight path despite being called from all directions. Wherever he goes, he falls deeper into deviation. Allāh knows best.

*"So be it And whoever honours Allāh's signs, then this is because of the piety (Taqwa) of hearts."* Only those people who have Circumambulation (*Tawāf*) will be

able to honour Allāh's "signs." Although Allāh's "signs" are included in the broad meaning of "Allāh's sacred things," it has been mentioned separately to emphasise the command.

Allāh says in Surah Baqarah, "Verily Safa and Marwa are from the signs of Allāh." Allāh says in verse 2 of Surah Mā'idah (Surah 5), "O you who believe, do not legalise Allāh's signs..."

"Allāh's signs" refer to all things that have been ordained as means of worship. However, some commentators have restricted the sense of this verse to specific things. Sayyidina Zaid bin Aslam رحمه الله عليه says that "Allāh's signs" are six, viz. (1) Safa and Marwa, (2) the sacrificial animal, (3) the area where pelting takes place during Hajj, (4) the Masjidul Harām, (5) Arafāt, (6) The "rukn" i.e. the Black Stone:

Respecting these "signs" means that the actions stipulated for these places should be carried out when one is present there.

Sayyidina Umar رضى الله عنه has mentioned that all the sites of Hajj are included in "Allāh's signs." Therefore, Mina and Muzdalifa will also be included.

"There are things of benefit for you therein (i.e. in the sacrificial animals) until a stipulated period." Before these animals are designated to be slaughtered as sacrifices, they can be used for various purposes like riding and milking. However, once they are fixed to be sacrificed, no benefit may be derived for them, even their wool cannot be sheared. They may be used for riding only under extreme conditions, when other animals are unavailable.

In the past many people used to take their sacrificial animals along with them from their homes. The rules that apply to such a person will differ from those that apply to other people. When performing the "Farewell Hajj," The Holy Prophet صلى الله عليه وسلم sent many animals ahead with Sayyidina Nājiya Aslami رضى الله عنه. Sayyidina Ali رضى الله عنه also brought many from Yemen for the Holy Prophet صلى الله عليه وسلم. There were one hundred in number, all of which were slaughtered by the Holy Prophet صلى الله عليه وسلم, with the help of Sayyidina Ali رضى الله عنه.

Although the person performing Tamattu or Qirān has to slaughter only one animal, he will be greatly rewarded for every extra animal that he slaughters. The person performing Umrah does not have to slaughter an animal, but the Holy Prophet صلى الله عليه وسلم took an animal along with him for Umrah (in the 6th year after Hijrah), which he had to slaughter at Hudaybiyyah after being prevented from entering Makkah.

The udders of the sacrificial animals should be sprinkled with cold water to prevent milk from filling. This will save the animal pain because the milk cannot be removed. The reins and saddle blanket of the sacrificed animal must be donated to charity and cannot be given as wages to anyone assisting in the slaughtering.

"Then their destination is the 'Baitul Atiq.'" The animals to be sacrificed during Hajj have to be slaughtered within the borders of the Haram. About the penalty for Ihsār, Allāh has mentioned, "And do not shave your heads until the sacrificial



*animal has reached its place.*" This was also stated as a condition in the verse where Allāh describes the penalty for hunting. [Surah Mā'idah (5), verse 95].

**Ruling:** If the animal (which was to be sacrificed on an optional basis) comes close to dying while travelling to Makkah, it should be slaughtered on the spot and marked with its blood so that the poor may realise that they can use the animal. The owner may not use any part of this animal.

If it is Compulsory for the person to sacrifice an animal and if it develops a defect, or falls seriously ill en route to Makkah, he will have to purchase a replacement. He can then do as he pleases with the first animal.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اللَّهَ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةٍ  
الْأَنْعَامِ فَإِلَهُكُمْ إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْسِتِينَ ﴿٣٤﴾ الَّذِينَ إِذَا ذُكِرَ  
اللَّهُ وَجَلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ الْمَقِيبُ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ  
يُنْفِقُونَ ﴿٣٥﴾

(34) We have ordained rites for every nation so that they may take Allāh's name on the animals that Allāh has provided for them. Your Deity is but One Deity, so submit to Him. And convey glad tidings to the humble... (35) Those who, when Allāh is mentioned, their hearts tremble, who patiently endure the adversities that afflict them, who establish Salāh and spend (in charity) from what We have provided for them.

## GLAD TIDINGS ARE FOR THOSE WHO ARE HUMBLE, CONSCIOUS OF ALLĀH, PATIENT, AND ARE PARTICULAR ABOUT SALĀH AND CHARITY

The Arabic word "mansak" translated above as "rites" refers to all forms of worship, as well as sacrificing animals and the other rites and rituals of Hajj. The verse could refer to all these meanings. However, judging from the context of the verse, it would more appropriately refer to the sacrificing of animals. Allāh says, "We have ordained rites for every nation so that they may take Allāh's name on the animals that Allāh has provided for them. Your Deity is but One Deity, so submit to Him."

Thereafter, Allāh says, 'And convey glad tidings to the humble...' Describing who these people are, Allāh then says that they are "Those who, when Allāh (or His qualities, commands, warnings, etc) is mentioned, their hearts tremble."

Further describing them, Allāh continues to say that they are those "who patiently endure the adversities that afflict them, who establish Salāh and spend (in charity) from what We have provided for them." This includes spending in Zakāh and all other avenues, not forgetting spending on animals for sacrificial purposes.

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبَهُمْ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

(36) And We have made the large animals from Allāh's signs, in which lies good for you. So take Allāh's name on them as they stand in rows. Then eat from them when they fall on their sides, and feed the perseverant and the mendicant. We have subjugated them for you in this manner so that you be grateful. (37) Their flesh and blood will never reach Allāh, but your taqwa will reach Him. Allāh has subjugated them for you in this way so that you proclaim His greatness for the guidance that He has granted you. And convey glad tidings to those who do good.

### THE SACRIFICIAL ANIMAL IS FROM ALLĀH'S SIGNS AND SHOULD BE FED TO THOSE WHO ARE CONTENT AS WELL AS TO THOSE WHO BEG

The Arabic word "*budn*," (translated above as "large animals") is the plural of "*badanah*" and refers to camels and cattle according to Imām Abu Hanīfah رحمه الله عليه. Allāh says, "*And We have made the large animals from Allāh's signs, in which lies good for you.*" The benefits of these animals lie in this world (as is commonly understood), as well as in the Hereafter (because sacrificing them for Allāh will earn great rewards in the Hereafter).

According to Imām Shafī'i رحمه الله عليه, the "*large animal*" refers only to the camel when applied to the rules of the average sacrificial animal. However, he says that when the word is used with reference to the rites of Hajj, it would refer to all types of animals that may normally be sacrificed viz, camels, cattle, goats and sheep.

The Arab tribes possessed many camels and even kept records of the lineage of these camels. When the time for Hajj came, they would line up the camels, tie their legs and slaughter them while the camel stood. This is referred to as "*nahr*." The wisdom behind slaughtering them standing is that their souls emerge more easily in this way. After slaughtering the camels, they fall to the ground and are skinned.

Referring to the process of *nahr*, Allāh says, "*So take Allāh's name on them as they stand in rows. Then eat from them when they fall on their sides, and feed the perseverant (i.e. the one who is needy, yet does not beg from others) and the mendicant.*" It is more virtuous to give to those who are needy but do not beg.

"*We have subjugated them for you in this manner so that you be grateful.*" Man should thank Allāh for causing these animals to be subservient to him so that he

can derive various benefits from them. If it were not for Allāh, man could never subjugate these animals, who are larger and stronger than he.

*"Their flesh and blood will never reach Allāh, but your piety (taqawa) will reach Him."* Man derives, the benefit of the animal's meat and organs. Allāh does not require these things. Allāh looks for the person's sincerity and devotion to Him when slaughtering. He must offer the sacrifice solely for Allāh's pleasure and not for any other ulterior motive. Allāh knows the inner secrets of the heart and what intentions they bear.

Sayyidah Ayshah رضى الله عنها reports from the Holy Prophet صلى الله عليه وسلم that the most beloved act to Allāh on the day of nahar (10th of Dhul Hijjah) is the spilling of blood (of sacrificial animals). The Holy Prophet صلى الله عليه وسلم continued to say, "The animal will appear with its horns, hairs and hooves on the Day of Judgement and it is accepted even before the first drop of blood falls to the ground. Therefore sacrifice them with a happy heart." [Tirmidhi]

Sayyidina Zaid bin Arqam رضى الله عنه narrates that the Sahabah رضى الله عنهم asked the Holy Prophet صلى الله عليه وسلم, "What is this sacrifice?" The Holy Prophet صلى الله عليه وسلم replied, "It is the practice of your father Ibrahim عليه السلام." They enquired, "What reward is in it for us?" The Holy Prophet صلى الله عليه وسلم said, "You will receive the reward of a good deed for every hair on the animal's body."

The Sahabah رضى الله عنهم then asked, "What about those animals that have wool?" the Holy Prophet صلى الله عليه وسلم said, "You will receive the reward of a good deed for every fibre of wool."

*"Allāh has subjugated them for you in this way so that you proclaim His greatness for the guidance that He has granted you."* None would be able to carry out any virtuous deeds without the gift of Belief (Imān) and the guidance from Allāh. Had Allāh not granted guidance to the Muslims, they would also be slaughtering animals for false gods. Therefore, He has to be thanked in abundance.

*"And convey glad tidings to those who do good."* All those who are sincere, worshipping, believing and grateful slaves of Allāh must be congratulated because they shall all be blessed with innumerable bounties in the Hereafter.

﴿إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾

(38) Verily Allāh defends those who believe. Allāh surely does not like every treacherous ingrate.

## ALLĀH DEFENDS THE BELIEVERS AND DETESTS THOSE WHO ARE TRAITORS AND UNGRATEFUL

It was mentioned earlier that the polytheists prevented the Holy Prophet صلى الله عليه وسلم and the Sahabah رضى الله عنهم from entering Makkah during the 6th year after Hijrah. They permitted him to perform his Umrah only the following year after attaching many conditions. In the above verse, Allāh assures the believers (Mu'minīn) that these types of obstacles will come from time to time, but Allāh

will grant the Muslims eventual victory. Allāh fulfilled this reassurance when He allowed them to march unharmed into Makkah during the 8th year after Hijrah.

Allāh says, "Allāh surely does not like every treacherous ingrate." Every disbeliever and polytheist is treacherous because they do not worship Allāh and do not follow the teachings of His scriptures. They are also ingrates because although they have been created by Allāh, yet they opt to worship others. Allāh grants them whatever they need, yet they follow religion's (D'in's) that they have fabricated. Allāh detests such people and will soon teach them a lesson.

أُذِنَ لِلَّذِينَ يُقَتِّلُونَ بِأَنَّهُمْ ظَالِمُونَ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا  
مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ  
لَّهَدَمَتِ صَوْمِعٌ وَيَعٍ وَصَلَوْتُ وَمَسْجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا  
وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ الَّذِينَ إِنْ مَكَّنَّهُمْ فِي  
الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ  
وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

(39) Permission has been granted to those who are under attack because they have been oppressed. Without doubt, Allāh is Most Capable of rendering assistance to them... (40) Those who were driven from their homes only because they proclaimed, "Allāh is our Lord!" If it were not for the fact that Allāh opposes some people with others, monasteries, churches and synagogues would be destroyed, as well as Masājid in which Allāh's name is taken in abundance. Allāh will certainly assist those who assist Him. Verily Allāh is Omnipotent, Mighty. (41) These are people who, if We grant them authority on earth, they establish Salāh, pay Zakāh, enjoin good and forbid evil. The result of all deeds rest with Allāh.

## THE PERMISSION TO WAGE JIHĀD, ITS BENEFITS AND THE DUTY OF LEADERS

It was normally the poor people who were the first to accept the message of Islām. They were harshly persecuted by the Polytheists and were forced to migrate to Abyssinnia and later to Madinah. They were enjoined to patiently endure the sufferings in Makkah, without being permitted to retaliate. However, once they regrouped in Madinah, they became a united force. Only then were they permitted to wage Jihād.

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that when the Holy Prophet صلى الله عليه وسلم made the Hijrah to Madinah, Sayyidina Abu Bakr رضى الله عنه said, "Those people who drove their Prophet out of his town will certainly be destroyed." Thereupon Allāh revealed the above verse saying, "Permission (to wage Jihād) has been granted to those who are under attack because they have been oppressed. Without doubt, Allāh is Most Capable of rendering assistance to them..."

After hearing the verse, Sayyidina Abu Bakr رضى الله عنه said, "I have understood from this verse that the polytheists will soon attack. The following year, the battle of Badr took place, soon to be followed by the battle of Uhud and many others thereafter.

If Allāh had so desired, He could have granted the Muslims safety in Makkah and then in Madinah as well. However, Allāh desired that the lives and wealth of the believers (*Mu'minīn*) be spent for the religion (*D'in*) so that they can attain great rewards in, the Hereafter.

The disbelievers and the polytheists had no reason to compel the Muslims to leave their homes because they had not committed any crime. The only reason they harassed them was that they accepted Islām and took Allāh as their Lord. Referring to this, Allāh says, *"Those who were driven from their homes only because they proclaimed, 'Allāh is our Lord!'"*

Jihād has been carrying on throughout the history of man because there has always been an ongoing struggle between disbeliefs and Belief (*Imān*). The previous Prophets عليهم السلام also led their followers into battle against the disbelievers. Allāh has instituted Jihād for the protection of the true religion's (*Din's*) and their places of worship throughout the ages. Allāh says, *"If it were not for the fact that Allāh opposes some people with others, monasteries, churches (of the Christians) and synagogues (of the Jews) would be destroyed, as well as Masājid in which Allāh's name is taken in abundance. Allāh will certainly assist those who assist Him. Verily Allāh is Omnipotent, Mighty."*

After the advent of the Holy Prophet صلى الله عليه وسلم, all other religion's (*D'in's*) have paled into insignificance and no longer exist as true religion's (*D'in's*). The disbelievers have all united now in their attempts to fight Islām. They are tirelessly trying to destroy the Masājid so that Allāh's remembrance (*Dhikr*) ceases to exist. Jihād will be necessary to defend these Masājid.

Allāh then describes the Muslims who were forced to leave Makkah and were then granted sovereignty. Allāh says, *"These are people who, if We grant them authority on earth, they establish Salāh, pay Zakāh, enjoin good and forbid evil."* This verse applies perfectly to the first four righteous khalifas (*Caliphs*) of Islām.

Ibn Kathīr رحمه الله عليه [v. 3 p. 226] reports that Sayyidina Uthman رضى الله عنه said, *"This verse applies to myself and my companions. We were expelled from our homes merely because we proclaimed that Allāh is our Lord. Thereafter, Allāh granted us authority and we established Salāh, paid Zakāh, and practised (enjoining good and forbidding evil) 'Amr Bil Ma'rūf Wan Nahy Anil Munkar.'"*

The insolence of the Rawāfidh can be clearly seen from the above verse. Whereas Allāh praises the Sahabah رضى الله عنهم, these foolish people claim that Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه and the other Sahabah رضى الله عنهم were all disbelievers (*Allāh forbid!*).

It is indeed tragic that the leaders of today do not come close to the above description of leadership. They have no interest in performing Salāh and paying Zakāh. Let alone enjoining good and forbidding evil, they legislate such laws whereby they actually enjoin evil and forbid good. They fear the people and shy away from correcting their irreligious nature.

"The result of all deeds rest with Allāh." Although the Muslims had to suffer initially, they were soon granted sovereignty over the major portion of the Old World. Even today, the Muslims have dominance over a great part of the world. In this world, the true believer (*Mu'min*) will be victorious over the disbelievers and most definitely in the Hereafter.

وَأِنْ يَكْذِبُوا فَدَعَا كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٢﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾ فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرِ مَعْطَلَةٍ وَقَصْرِ مَشِيدٍ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونْ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٤٧﴾ وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ﴿٤٨﴾

(42) If they deny you, then the nation of Nūh, the Ād and the Thamud also denied before them... (43) ... as well as the nation of Ibrāhīm and the nation of Lūt... (44) .. And the people of Madyan (also denied). Mūsa was also denied, and We granted respite to the disbelievers, after which we seized them. How was My punishment? (45) Many were the towns that We destroyed when they were oppressive. They now lie collapsed upon their roofs, and many are the disused wells and the fortresses that were once well built. (46) Have they not travelled in the land so that they develop hearts to understand and ears to hear? It is really not eyes that become blind, but the hearts that lie in bosoms which become blind. (47) They want to hurry you with the punishment whereas Allāh will never break His promise. Verily a single day with your Lord is like a thousand years according to your count. (48) Many were the towns to which I had granted respite although they were oppressive. Thereafter I seized them, and to Me shall be the return.

## THE DESTROYED TOWNS ARE LESSONS FOR OTHERS

Allāh addresses the Holy Prophet صلى الله عليه وسلم saying, "If they deny you, then the nation of Nūh, the Ād [who denied Sayyidina Hūd عليه السلام] and the Thamud [who denied Sayyidina Sālih عليه السلام] also denied before them; as well as the nation of Ibrāhīm and the nation of Lūt. And the people of Madyan [who denied Sayyidina Shu'ayb عليه السلام]. Mūsa was also denied..."

Allāh expresses to the Holy Prophet صلى الله عليه وسلم that he should also be patient like these Prophets عليهم السلام and continue with his mission. However, Allāh say that He "granted respite to the disbelievers, after which we seized them. How

was My punishment?"

"Many were the towns that We destroyed when they were oppressive. They (i.e. their ruins) now lie collapsed upon their roofs..." The roofs of buildings cave in first. Thereafter the walls collapse upon the roofs.

Allāh continues to say, "and many are the disused wells and the fortresses that were once well built." These now stand as useless rubble of no benefit to anyone.

"Have they not travelled in the land (to witness the ruins described above) so that they develop hearts to understand and ears to hear?" These people have not taken a lesson from these events and do not respond to the truth. These things are in front of them, yet they fail to perceive them, as if they were blind. Therefore, Allāh says, "It is really not eyes that become blind, but the hearts that lie in bosoms which become blind."

"They want to hurry you with the punishment..." They do this with the intention of falsifying the Holy Prophet صلى الله عليه وسلم, when the punishment is not sent immediately upon their request. However, it should be remembered that "Allāh will never break His promise." The disbelievers will certainly receive the punishment when Allāh decrees that they should. The punishment cannot arrive before the decreed hour.

"Verily a single day with your Lord is like a thousand years according to your count." If the disbelievers are not punished in this world, they will certainly be punished in the Hereafter, when they will be subjected to the tortures of the Day of Judgment (Qiyāmah) before actually being sent to Hell. This day will last for a thousand years of the world and the sun will be brought so close to people that the perspiration of some will reach until their mouths, while that of other's will embrace their throats like the reins of an animal.

Sayyidina Abu Hurayra رضى الله عنه has reported that the Holy Prophet صلى الله عليه وسلم said, "The poor will enter Heaven (Jannah) 500 years before the rich. This 500 years will be half the duration of the Day of Judgment (Qiyāmah)." [Tirmidhi]

Allāh says in Surah Ma'ārij, "On a day, the duration of which will be fifty thousand years..." This verse seems to contradict the view mentioned above (that Judgment day (Qiyāmah) will last for a thousand years). In reality there is no discrepancy here. Each person will feel the duration of that day differently. It will appear; to some that it lasts for a thousand years, while others may feel that it is 50,000 years.

Imām Bayhaqī رحمه الله reports from Sayyidina Abu Sa'id Khudri رضى الله عنه that the Holy Prophet صلى الله عليه وسلم was asked, "The day that will last for 50,000 years shall be long indeed (i.e. how will this be tolerated?)" The Holy Prophet صلى الله عليه وسلم replied, "By Him in Whose control lies my life! To the believer (Mu'min), this day will seem shorter than the time in which he performs his Fardh Salāh."

When Sayyidina Abdullāh bin Abbās رضى الله عنه was asked about the verse, "On a day, the duration of which will be fifty thousand years," he replied by saying, "Allāh knows best. I do not consider it appropriate to comment on something about which I have no knowledge."

As a conclusion and a summary of the above subject matter, Allāh says, "Many were the towns to which I had granted respite, although they were oppressive. Thereafter I seized them, and to Me shall be the return."

قُلْ يَتَايَهٗا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٤٩﴾ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾ وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ  
الْجَحِيمِ ﴿٥١﴾

(49) Say, "O people! I am but a clear warner unto you." (50) As for those who believe and do righteous deeds, theirs shall be forgiveness and a bounteous provision. (51) Those who make attempts to subdue Our verses shall be the dwellers of the Inferno.

### FORGIVENESS FOR THOSE WHO BELIEVE AND DO GOOD DEEDS, AND PUNISHMENT FOR THOSE WHO REJECT

Allāh instructs the Holy Prophet صلى الله عليه وسلم saying, "Say, 'O people! I am but clear warner unto you.'" The duty of the Prophets عليهم السلام was merely to warn people of the consequences of not believing. They were not entrusted with the task of making people accept.

They also came to inform the people that "As for those who believe and do righteous deeds, theirs shall be forgiveness and a bounteous provision." In this way they were bearers of glad tidings. However, they also warned people that "Those who make attempts to subdue Our verses shall be the dwellers of the Inferno."

This verse refers to those people who attempted to undermine the Qur'ān by telling people that it was magic or poetry. Sometimes they would also tell others that the Qur'ān comprised of mere tales. They did all this so that people become disinclined towards the Qur'ān and Islām.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ  
فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ ءَايَتَهُ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾  
لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْفَاسِقِ ۚ فَلَوْبِهِمْ وَإِنْ  
الظَّالِمِينَ لَنُفِى شِقَاقٍ بَعِيدٍ ﴿٥٣﴾ وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ  
رَبِّكَ فَيُؤْمِنُوا بِهِ ۖ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۚ وَإِنَّ اللَّهَ لَهَادٍ لِّلَّذِينَ ءَامَنُوا إِلَىٰ صِرَاطٍ  
مُسْتَقِيمٍ ﴿٥٤﴾ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيقَةٍ مِنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً  
أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾ الْمَلَأَ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ



فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾ وَالَّذِينَ كَفَرُوا  
وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾

(52) It occurred to every messenger and the Holy Prophet whom we sent before you, that whenever he recited, Satan (Shaytān) cast doubts in his recitation. However, Allāh effaces the doubts that Satan (Shaytān) casts and then consolidates His verses. Allāh is All Knowing, The Wise. (53) So that Allāh makes the doubts cast by Satan (Shaytān) a test for those in whose hearts is a disease and for those whose hearts are hard. Indeed, the oppressors are in a far removed disagreement. (54) And so that those granted knowledge should know that it is the truth from your Lord and they believe in it, causing even their hearts to bow. Allāh shall definitely guide the believers to the straight path. (55) The disbelievers will perpetually be in doubt about it, until Judgment day (Qiyāmah) comes to them suddenly or the punishment of such a day comes to them in which there is no good. (56) All sovereignty will belong to Allāh on that day. He will judge between them. Those who believe and perform righteous deeds will be in gardens of bounty. (57) As for those who disbelieve and deny Our verses, theirs shall be a humiliating punishment.

### THE PLOTS OF SATAN (SHAYTĀN) AGAINST THE PROPHETS عَلَيْهِم السَّلَام CAUSE THE BELIEVERS TO GROW STRONGER IN THEIR FAITH, AND THE DISBELIEVERS TO FALL DEEPER INTO DOUBT

Allāh tells the Holy Prophet صلى الله عليه وسلم that all the previous Prophets عَلَيْهِم السَّلَام also suffered the same hindrances that he was suffering. Allāh says. "It occurred to every messenger and the Prophet whom we sent before you, that whenever he recited (the revelation), Satan (Shaytān) cast doubts in (the hearts of the listeners about) in his recitation."

Allāh says in verse 112 of Surah An'ām (Surah 6), "Thus We have appointed for every Prophet an enemy who are devils from humans and Jinn, who whisper to each other things that seem good but are intended to deceive."

In verse 121 of Surah An'ām Allāh says, "The Satans (Shayātīn) surely whisper evil into the hearts of their allies so that they dispute with you."

The Shayātīn and their allies from the human race never accept Islām, nor do they wish others to do so. They therefore continue to sow the seeds of doubt in the hearts of others. "However, Allāh effaces the doubts that Satan (Shaytān) casts and then consolidates His verses. Allāh is All Knowing, The Wise."

These doubts are cast into peoples' hearts, but they have different effects on different people. Allāh says that these are cast "So that Allāh makes the doubts cast by Satan (Shaytān) a test for those in whose hearts is a disease (of hypocrisy) and for those whose hearts are hard (i.e. the disbelievers). Indeed, the oppressors (those who harbour these doubts) are in a far removed disagreement." They are obstinate and do not take heed to the truth even when it is before their eyes.

However, Allāh keeps those whom He has guided firm upon their beliefs despite these onslaughts by Satan (Shaytān). Allāh says that these doubts are cast

"so that those granted knowledge should know that it (i.e. the revelation that the Holy Prophet recites) is the truth from your Lord and they believe in it (thereby increasing their Belief (Imān)), causing even their hearts to bow. Allāh shall definitely guide the believers to the straight path."

However, those who refuse to believe stray further away from the truth until they cannot turn back. Allāh says, "The disbelievers will perpetually be in doubt regarding it, until Judgment day (Qiyāmah) comes to them suddenly or the punishment of such a day comes to them in which there is no good." When these events occur, it will be too late for them to believe.

"All sovereignty will belong to Allāh on that day (of Judgment (Qiyāmah)). He will judge between them (the Muslims and the disbelievers). Those who believe and perform righteous deeds will be in gardens of bounty." On the other hand, "As for those who disbelieve and deny Our verses, theirs shall be a humiliating punishment." They will suffer this humiliation because they maintained that adopting Belief (Imān) was an act of humiliation, while disbelief was something to be honoured.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا  
حَسَنًا وَإِلَى اللَّهِ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾ لَيُدْخِلَنَّهُمْ مُدْخَلًا  
يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ  
بِهِ ثُمَّ بَغَى عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَظِيمُ غَفُورٍ ﴿٦٠﴾

(58) We shall certainly provide a most splendid provision to those who migrate in Allāh's path and are then martyred or die naturally. Without doubt only Allāh is the Best of providers. (59) He will definitely admit them into a place with which they will be satisfied. Verily Allāh is All Knowing, Forbearing. (60) So be it. And Allāh will surely help the one who is oppressed after he retaliates in proportion to the harm done to him. Verily Allāh is Clement, Most Forgiving.

## THE MAGNIFICENT PROVISION FOR THOSE WHO MIGRATE FOR ALLĀH'S PLEASURE

The early Muslims were compelled to migrate from the hometown of Makkah, leaving all their properties and most of their belongings behind. Even the Holy Prophet صلى الله عليه وسلم migrated to Madinah after a few years. When the Muslims based themselves in Madinah, people from all over Arabia also migrated there with some difficulty.

All these people are promised a great reward from Allāh, especially if they had to be later martyred in Jihād. Referring to this, Allāh says, "We shall certainly provide a most splendid provision to those who migrate in Allāh's path and are then martyred or die naturally. Without doubt only Allāh is the Best of providers."

Furthermore Allāh promises these people that "He will definitely admit them into a place with which they will be satisfied [i.e. Heaven (Jannah)]. Verily Allāh is All Knowing, Forbearing." Allāh will punish or reward people according to their

deeds, which He is well aware of. He will not punish them suddenly, but after allowing them some grace to reflect about their situation.

The apparent phrasing of the first of these verses seems to denote that those who are martyred will be granted a reward that is equal to those who die naturally. However, it should be borne in mind that any reward granted by Allāh can fit into the description of "a most splendid provision," even if their rewards differ in proportion.

"So be it." The author of "Ruhul Ma'āni" interprets this to mean that the above mentioned details have been decreed.

Thereafter Allāh says, "And Allāh will surely help the one who is oppressed after he retaliates in proportion to the harm done to him. Verily Allāh is Clement, Most Forgiving." This verse makes it clear that a person is allowed to retaliate for any harm done to him on condition that the retaliation is in proportion to the original aggression. However, it is best to forgive the aggressor without retaliating. Allāh says in Surah Shura, "The retribution for an evil is an evil the like thereof. As for the one who pardons and makes amends, his reward will be with Allāh. Verily, Allāh does not like the oppressors." In verse 43 of the same Surah. Allāh says, "Whoever will exercise patience and pardon, That will certainly be of the most resolute matters." [Surah 42, verse 43]

ذَٰلِكَ يَأْتِ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾ ذَٰلِكَ يَأْتِ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتَصَيِّغُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾ أَلَمْ تَرَ أَنَّ السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٤﴾ أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿٦٥﴾ وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

(61) This is because Allāh certainly enters the night into the day and enters the day into the night. And Allāh is surely All Hearing, All Seeing. (62) This is because only Allāh is the Truth and all that they worship besides Him are false. And Allāh is certainly The Highest, The Greatest. (63) Do you not see that Allāh sends the rains from the skies, causing the earth to flourish with greenery? Verily Allāh is Compassionate, Informed. (64) To Him belongs whatever is in the heavens and in the earth. And Allāh is undoubtedly Independent, Worthy of praise. (65) Do you not see that Allāh has subjugated everything on earth for you, as well as the ships that navigate the oceans by His command? And He

restrains the sky from crashing on to the earth without His command. Without doubt, Allāh is Most Forgiving and Most Merciful unto mankind. (66) It is He Who gives you life, then gives you death, after which He will grant you life again. Man is surely an awful ingrate.

## THE MANIFESTATION OF ALLĀH'S CREATION, SUBJUGATION AND AUTHORITY

Allāh's assistance to the oppressed person in the previous verse denotes that He possesses supreme control over all affairs, even control over the physical world. Allāh says that He *"enters the night into the day and enters the day into the night. And All is surely All Hearing, All Seeing."*

Allāh exercises this supreme control over His creation *"because only Allāh is the Truth and all that they worship besides Him are false. And Allāh is certainly The Highest, The Greatest."*

Further describing His sovereignty, Allāh says, *"Do you not see that Allāh sends the rains from the skies, causing the earth to flourish with greenery? Verily Allāh is Compassionate, Informed."*

*"To Him belongs whatever is in the heavens and in the earth. And Allāh is undoubtedly Independent, Worthy of praise. Do you not see that Allāh has subjugated everything on earth for you, as well as the ships that navigate the oceans by His command?"* Allāh has placed all of these creations at the service of man.

Even the lofty skies that seem so imposing are at the command of Allāh. Allāh says, *"And He restrains the sky from crashing on to the earth without His command."* If He willed, He could cause the skies to collapse and destroy everything on earth. However, He did not do this because *"Without doubt, Allāh is Most Forgiving and Most Merciful unto mankind."* He is so merciful that He even allows the disbelievers to live and sustains them.

*"It is He Who gives you life, then gives you death, after which He will grant you life again."* Despite witnessing all these things and benefiting from Allāh's bounties, man is still ungrateful to Allāh. Allāh says, *"Man is surely an awful ingrate."*

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُكَ فِي الْأَمْرِ وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾ وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ ﴿٧٠﴾

(67) We have ordained rites for every nation, according to which they worship. So they should never dispute with you in these matters. Call unto Allāh, for you are certainly upon the guidance of the straight path. (68) If they argue with you,

then say, "Allāh knows best what you do." (69) "Allāh will decide between you on the Day of Judgment (Qiyāmah) concerning the matters in which you dispute." (70) Do you not know that Allāh knows whatever is in the heavens and the earth? This is all in the Book. This is certainly easy for Allāh.

## rites of worship have been ordained for every nation

The Jews and the Christians objected to the religion (*D'in*) that the Holy Prophet صلى الله عليه وسلم brought. They argued that they did not find any mention of the Holy Prophet's صلى الله عليه وسلم teachings in the previous scriptures. They therefore refused to believe in him as a Prophet. Allāh replies to this absurd remark by saying, "We have ordained rites for every nation, according to which they worship."

Allāh is the Master of man and reserves the right to ordain different laws and methods of worship for the different nations. Just as Allāh ordained different injunctions for the previous nations, He has instituted a different code of worship for the Ummah of the Holy Prophet صلى الله عليه وسلم.

Allāh then says, "So they should never dispute with you in these matters." The Shari'ah of the Holy Prophet صلى الله عليه وسلم negated all the previous religion's (*Din's*). The person who raises any objection in this regard against the Holy Prophet صلى الله عليه وسلم, is actually objecting to Allāh, because Allāh has ordained all of these.

Allāh then advised the Holy Prophet صلى الله عليه وسلم not to fall into disputes with the ignorant but to rather "Call unto Allāh, for you are certainly upon the guidance of the straight path." The Holy Prophet صلى الله عليه وسلم need not argue with these people because he was already on the correct path of guidance.

"If they argue with you, then say, 'Allāh knows best what you do. Allāh will punish them for their insolence and rejection. Allāh further tells the Holy Prophet صلى الله عليه وسلم to say to these disbelievers, "Allāh will decide between you on the Day of Judgment (Qiyāmah) concerning the matters in which you dispute." The truth will then be made manifest, but it will be too late to accept. Belief (*Imān*) is only beneficial when adopted in this world, because the believers (*Mu'minin*) are "those who believe in the unseen."

"Do you not know that Allāh knows whatever is in the heavens and the earth? This is all in the Book [the protected tablet (the *Lawhul Mahfūz*)]. This is certainly easy for Allāh." Recording the details of everything in this universe is no great task for Allāh.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا  
لِظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧١﴾ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ  
الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ

ءَايَاتِنَا قُلْ أَفَأُنَبِّئُكُمْ بِشَرِّ مِّنْ ذَٰلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبَشِّرِ  
 الْمَصِيرُ ﴿٧٢﴾

(71) Besides Allāh, they worship things regarding which Allāh has not revealed any proof, and about which they have no knowledge. The oppressors will have no helper. (72) When Our clear verses are recited to them, you will detect displeasure on the faces of the disbelievers. They could almost attack those reciting Our verses to them. Say, "Should I inform you of something worse than this? The Fire! Allāh has promised it for those who disbelieve. It is a terrible abode indeed."

### RESENTMENT CAN BE DETECTED ON THE FACES OF THE DISBELIEVERS WHEN THEY HEAR THE QUR'ĀN

Allāh says about the polytheists, "*Besides Allāh, they worship things regarding which Allāh has not revealed any proof and about which they have no knowledge.*" They therefore have no excuse for their practices neither a religious proof, nor a logical proof. They have oppressed themselves by perpetrating polytheism (*shirk*) and should understand that "*The oppressors will have no helper (against Allāh's punishment).*"

"When Our clear verses are recited to them, you will detect displeasure on the faces of the disbelievers. (They become so incensed by the recitation, that) They could almost attack those (Muslims) reciting Our verses to them."

The resentment expressed by the disbelievers is a trivial matter. There are things far worse than this, as Allāh tells the Holy Prophet صلى الله عليه وسلم, "Say, 'Should I inform you of something worse than this? The Fire! Allāh has promised it for those who disbelieve. It is terrible abode indeed.' " They will never be able to escape from the fire of Hell. All else pales into insignificance when compared to the horror of Hell. A person should therefore concentrate all his endeavours towards saving himself from Hell.

يَتَأَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

(73) O people! A similitude has been coined, so listen attentively to it. Indeed those whom you worship besides Allāh can never even create a fly, though all of them join forces in this effort. If a fly has to steal anything from them, they cannot retrieve it. The seeker and the sought are both weak. (74) They have not honoured Allāh as He deserves to be honoured. Allāh is surely the Omnipotent, the Mighty.

## THE HELPLESSNESS OF ALL FALSE GODS

In the above verse, Allāh depicts the foolishness of the polytheists in a very effectual manner. Allāh says, "O people! A similitude has been coined, so listen attentively to it. Indeed those who you worship besides Allāh can never even create a fly; though all of them join forces in this effort." It is therefore foolish to worship them when their combined power cannot even come near to matching Allāh's awesome powers.

"If a fly has to steal anything from them, they cannot retrieve it." The polytheists used to rub saffron on the bodies of their idols and honey on their heads. Flies used to come through the vents and eat up all the honey. The idols were, of course unable to prevent this. Even today, the Hindus place sweetmeats and other offerings before their idols only for the flies and other insects to enjoy.

However, despite realising the helplessness of their false gods, these people do not desist from their ways. They continue to be subservient to and worship things that are weaker than themselves.

"The seeker (the Polytheist) and the sought (the idol) are both weak." The weakness of the idol is apparent and has been explained in the above verses. The polytheist worshipper of these idols is weak because he cannot utilise his intelligence to fathom the absurdity of his deeds.

"They have not honoured Allāh as He deserves to be honoured." Allāh is the Only Being Who is worthy of worship because He is the Only One Who is Able to do everything and anything. It is incumbent on man to realise that only Allāh should be worshipped, and he must accept and believe in all Allāh's attributes that are mentioned in the Qur'ān and the Ahadith,

Taking others as deities will constitute dishonouring Allāh. The polytheists also admit to accepting Allāh as their Lord, but still worship others at the same time. This is also against the honour of Allāh especially when they sacrifice animals in the name of these idols.

"Allāh is surely The Omnipotent, the Mighty." How can one worship helpless and weak gods instead of One Who is "The Omnipotent, the Mighty"

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ  
 ﴿٧٥﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾ يَتَأْتِيهَا  
 الَّذِينَ ءَامَنُوا أَرْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ  
 لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

(75) Allāh selects messengers from the angels and from mankind. Verily Allāh is All Hearing, All Seeing. (76) He knows what is before them and what is behind them. All matters return to Allāh. (77) O you who believe, bow, prostrate, worship your Lord and carry out good deeds so that you may be successful.

## ALLĀH CHOOSES MESSENGERS FROM AMONG THE ANGELS AND MEN

All of creation has been created by Allāh. Therefore, He reserves the right to grant status to whomsoever He desires. Allāh has conferred the noble mantle of apostleship to those angels and men whom He has chosen. None has the right to question Allāh about His reasons for selecting someone and omitting another, for "Verily Allāh is All Hearing, All Seeing." Allāh knows best who can bear the responsibility and who cannot.

"He knows what is before them and what is behind them." Allāh is Aware of every person's past, present and future situations. "All matters return to Allāh." He has supreme control over all matters in both the worlds. Nothing happens without His will.

Allāh then says, "O you who believe, bow, prostrate (i.e. perform Salāh, which includes these postures), worship your Lord (by carrying out all other acts of devotion) and carry out good deeds (the Farāidh, Compulsories, Optional, good character, etc) so that you may be successful."

According to Imām Shafī'i رحمه الله عليه, this verse requires that a person makes prostration (Sajdah). However, Imām Abu Hanīfah رحمه الله عليه and Imām Mālik رحمه الله عليه are of the opinion that prostration (Sajdah) does not have to be made. The details of this difference are mentioned in the books of jurisprudence and commentaries of the Ahadith.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ  
مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ  
شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَأَعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

(78) Strive for Allāh with the endeavour that is His right. He has chosen you and has not placed any hardship upon you in religion (Dīn). Follow the creed of your father Ibrahim. It was Allāh who named you Muslims from before and in this Qur'ān, so that the messenger be a witness over you, and that you may be witnesses over mankind. So establish Salāh, pay Zakāh and hold fast to Allāh. He is your Protecting Friend. The Best Protecting Friend and the Best Helper.

## STRIVE IN ALLĀH'S WAY AS ONE SHOULD AND FOLLOW THE CREED OF SAYYIDINA IBRAHĪM عليه السلام

The Arabic word "Jihād" (translated above as "Strive") literally includes all endeavours that are carried out to please Allāh. The 'Jihād' (holy war) that is commonly referred to is a branch of the broader literal meaning. The carnal soul of a person has to be subdued when a person wishes to carry out good deeds and to abstain from sin. The carnal soul also has to be fought to rectify one's intentions when carrying out these deeds so that they are not done for ulterior



motives. Striving to curb these desires of the soul may also be termed as Jihād.

The Holy Prophet صلى الله عليه وسلم has mentioned that the Muslims should wage Jihād against the polytheists with their wealth, lives and tongues. Therefore, Jihād will include spending one's wealth against the disbelievers and even (if need be) the usage of poetry to reply to their vilifying poetry against Islām and the Muslims. Writing books on Islām to combat them and to preach Islām will also be included in the purport of "*Strive for Allāh with the endeavour that is His right.*" In fact, any endeavour for the benefit of religion (D'in) will be included in the meaning of this verse.

The Holy Prophet صلى الله عليه وسلم has mentioned, "*The best Jihād is to speak a word of truth before a tyrannical king.*" There are various ranks of Jihād, all of which vary in the rewards that they will earn the believer (Mu'min).

Allāh then says, "*He (Allāh) has chosen you...*" Allāh has granted preference to the Ummah of the Holy Prophet صلى الله عليه وسلم over all other followers (Ummahs). He has conferred the Qur'ān on them, which can easily be committed to memory. Although they are the last of all Ummahs to appear on earth, they will be the first to enter Heaven (Jannah).

Tirmidhi reports a hadith in which the Holy Prophet صلى الله عليه وسلم recited the verse, "*You are the best of all nations who have been raised for mankind.*" Thereafter, he said, "*You have completed the 70th Ummah. You are the best of nations and the most honoured in the sight of Allāh.*"

## THERE IS NO DIFFICULTY IN RELIGION (D'ĪN)

"....and has not placed any hardship upon you in religion (Dīn)." It is also because of the bounties of Allāh on this Ummah that He has made the religion (D'in) of Islām easy to follow. None of the injunctions are impossible to follow and are all perfectly applicable to their individual situations. This religion (D'in) does not have the difficult injunctions that was ordained in the religion (D'in) of the Jews, as discussed in the commentary of the last verse (verse 286) of Surah Baqarah, which reads, "*Our Lord, do not place such a burden on us as You had placed on those before us.*"

Many pure things were forbidden for the Jews and they could not also claim the booty from their wars. They had to pay a quarter of their wealth in Zakāh and had to cut off that portion of their clothes that became contaminated with any impurity. Merely washing the impure portion was not sufficient. Whenever any of them secretly perpetrated a sin at night, it would be emblazoned on his door the following morning.

Booty has been permitted for the Ummah of the Holy Prophet صلى الله عليه وسلم and they have to pay only 2.5% of their wealth annually in Zakāh. Then too, Zakāh is not payable on all their wealth - only on gold, silver, cash and merchandise, even though the person may be a millionaire.

Although fasting has been ordained during the month of Ramadhān, it is waived for the ill and the traveller. They may observe their missed fasts after Ramadhān, while the extremely frail person may pay expiation for it. Hajj is obligatory only once in a lifetime for those who are financially capable.

Even the five daily Salāh have been made easy because the entire period between Fajr and Zuhr, as well as the period between Zuhr and Asr have been kept free of any other Salāh so that people could easily engage in earning their living or studying. The lengthy period from Isha to Fajr has also been freed for rest.

The total number of Rakāhs throughout the day (the obligatory prayer (*Farā'idh*), Witr and Sunan Mu'akkada) comprise only 32 Rakāhs, and it is reduced further for the traveller, when the obligatory prayer (*Farā'idh*) are lessened to only two Rakāhs instead of four. When a person is unable to stand in Salāh, he may sit and, if he cannot even sit, he may lie down and perform Salāh.

Ablution (*Wudhu*) and Bath (*Ghusl*) will earn a person extra reward if made with cold water and, when water is not available or cannot be used, one may perform the Dry ablution (*Tayammum*). Pure foods can be consumed and man has only been prevented from eating unlawful foods that may adversely affect his character.

Fighting in Jihād is obligatory on every Muslim only when the disbelievers attack and the army cannot cope. Then too, it will serve to protect the lives and property of the Muslims themselves. If a Muslim is killed in the battle, he is promised the lofty mantle of martyrdom, which cannot be matched with thousands of years in worship.

It should be borne in mind that the meaning of an easy religion (*D'īn*) is not that a person will not feel any difficulty at all in practising, nor does it mean that he can consume anything that he pleases. If this were so then the Fajr Salāh would have never been made Fardh because of the difficulty involved in awakening. Similarly, Asr Salāh would not have been made Fardh, because of the difficulty involved in forsaking business at that time. If this were the case, then the details of lawful (*Halāl*) and Unlawful (*Harām*) would have been meaningless.

The meaning of a simple religion (*D'īn*) is that it is practicable for any person once he decides to practise. Today's times have bred ignoramuses who claim to be jurists. Saying that religion (*D'īn*) is simple, they have permitted explicit sins like usury, gambling, Unlawful (*Harām*) meat, etc. They are misled and are misleading others by their foolish rulings. People should understand that these people are actually their enemies, and should remain far from them.

Allāh continues to say; "Follow the creed of your father Ibrahim." Since the Arabs were from the progeny of Sayyidina Ibrahim عليه السلام, Allāh uses that words "your father." The foundation pillar of Sayyidina Ibrahim's عليه السلام creed was Oneness of Allāh (*Tauhid*). There are also many other similarities between the Islām preached by the Holy Prophet صلى الله عليه وسلم and the Religion (*Dīn*) followed by Sayyidina Ibrahim عليه السلام.

"It was Allāh who named you Muslims from before (i.e. in the previous scriptures) and in this Qur'ān..." An example of this in the Qur'ān is verse 102 of Surah Al Imrān (Surah 3), where Allāh says, "O you who believe, fear Allāh as He should be feared and do not die except as Muslims." One cannot truly thank Allāh enough for this title, because it describes this Ummah as people who are truly

submissive to Allāh.

Other commentators have interpreted the verse to mean that Sayyidina Ibrāhīm عليه السلام gave this Ummah the name of Muslim. This has been mentioned in verse 128 of Surah Baqarah, where Allāh quotes the prayer (*du'ā*) of Sayyidina Ibrāhīm عليه السلام and Sayyidina Isma'il عليه السلام. They submitted, "O our Lord! Make the two of us submissive to You and make from our progeny a nation who are Muslims (submissive to You)."

Allāh then says that Muslims should strive in Allāh's way "so that the messenger may be a witness over you, and that you be witnesses over mankind."

Other commentators interpret the verse to mean that since Allāh has given this Ummah the title of Muslim, they should value this title and act accordingly, by being submissive to all Allāh's commands. The verse therefore means that Allāh gave them the title, "so that (you become worthy enough for) the messenger (to) be a witness over you, and (worthy enough) that you may be witnesses over mankind."

Allāh says in verse 142 of Surah Baqarah, "Thus we have made you such a group that is moderate in nature so that you may be witness over the people and the messenger a witness over you."

When Sayyidina Nūh عليه السلام and other Prophets عليهم السلام will attest that they have propagated their messages to the people, they will be required to present witnesses. They will summon the Holy Prophet صلى الله عليه وسلم and his Ummah. The Ummah will then attest to the veracity of these Prophets عليهم السلام. When they will be asked as to how they had knowledge of this fact, they will say that their Holy Prophet صلى الله عليه وسلم had informed them of the same.

Once Allāh has bestowed this Ummah with this great position of being witnesses to the testimony of the Prophets عليهم السلام, they need to express gratitude and live up to the status. To fulfil this, Allāh commands, "So establish *Salāh*, pay *Zakāh* (both of which are among the greater fundamentals of Islām) and hold fast to Allāh." i.e. Only Allāh must be relied on and beseeched for assistance.

"He is your Protecting Friend. The Best Protecting Friend and the Best Helper." The word "*mawla*" (translated above as "Protecting Friend") also refers to someone who facilitates one's tasks and affairs.

Allāh says in another verse, "This is because Allāh is the Protecting Friend of the believers and because the disbelievers have no protecting friend."

## PART EIGHTEEN

## سورة المؤمنون

Makkan	Surah Al-Muminun	Verses 118
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ  
مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ  
﴿٥﴾ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَى  
وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾  
وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ  
الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

In the name of Allāh, Beneficent, the Most Merciful.

(1) The believers have truly succeeded... (2) ... those who are humble in their Salāh... (3) ... who are averse to futility... (4) .... who fulfil the act of paying Zakāh... (5).... and those who safeguard their private organs... (6). .. save when it comes to their spouses and the slave women whom they own. They will surely not be blamed about (cohabiting with) them. (7) Whoever seeks more than this, then such persons are transgressors indeed. (8) Those who give due regard to trusts and their pledges... (9) And those who are particular about their prayers. (10) These are the heirs... (11) ... who shall inherit Firdous, in which they shall abide forever.

### THE ATTRIBUTES OF THE BELIEVERS AND THE DECLARATION OF THEIR SUCCESS

Allāh begins a detailed description of the believers (*Mu'minīn*) by saying, "The believers have truly succeeded..." This opening verse refutes that belief of those who think that success can be determined by obtaining the things of this world.

Some think that wealth denotes success, others are under the misconception that social standing represents the degree of success, and there are also those who maintain that physical beauty or a particular profession are tokens of success. Allāh refutes all of this by declaring that true success is measured by one's success in the Hereafter.

Allāh say in another verse, *"Whoever is saved from the fire and entered into Heaven (Jannah) shall truly be successful."* [Surah Āl Imrān (3). verse 185]

Thereafter, Allāh goes on to enumerate the qualities of the believers (Mu'minīn). Allāh says that they are *"Those who are humble in their Salāh..."* The internal and external dimensions of a believer (Mu'min) should be focussed on his Salāh when he is performing it. He should be fully aware of what he is doing and must realise that his Salāh should be worthy of acceptance by Allāh.

He should not be hasty in his Salāh, nor must he fidget with his clothing or beard. The Holy Prophet صلى الله عليه وسلم said about a person who was fondling his beard in Salāh, *"if his heart was submissive (to the Shari'ah), his limbs would also be submissive."*

The person performing Salāh is present in Allāh's court and should therefore concentrate properly. It is for this reason that the Shari'ah has encouraged the performance of Salāh behind a screen of some sort. Looking around in Salāh has been forbidden, as well as interlocking the fingers. The Shari'ah has also forbidden the performance of Salāh while one needs to relieve oneself, or is famished and food has been prepared. All these factors disrupt his concentration.

Sayyidina Abu Dharr رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"Allāh's attention is constantly directed towards His slave performing Salāh as long as the slave does not divert his attention. When he diverts his attention, then Allāh also diverts His attention."* [Mishkāt p. 91]

Sayyidina Abu Dharr رضي الله عنه has also reported from the Holy Prophet صلى الله عليه وسلم that the person performing Salāh should not fidget with pebbles because Allāh's mercy is directed towards him.

Allāh then describes the second attribute of the believers (Mu'minīn), when He says that they are those *"who are averse to futility..."* The word 'futility' refers to all deeds and words that are of no benefit in this world and in the Hereafter. Describing a group perform believers (Mu'minīn) in Surah Qasas Allāh says, *"When they hear futility, they turn away from it saying, 'Our deeds are ours and your deeds are yours. We greet you with peace. We do not wish to converse with the ignorant.'" [Surah 28, verse 55]*

Speaking of His special bondsmen, Allāh says in Surah Furqān that they are *"those who do not present themselves for acts of deceit and, when they pass by frivolous acts, they pass by gracefully."* [Surah 25, verse 72]

One can well imagine that if such emphasis is placed upon being averse to futility, aversion from sin should be stressed much more. Although it would not be sinful to listen to futile talk, such an act will cause the heart to lose its spiritual radiance and will decrease one's desire to perform good deeds. When a person

becomes accustomed to futility, it leads him on to perpetrate sins. Another great harm of futile deeds and talks is that they while away valuable time that could have been fruitfully utilised for noble deeds like the recitation of the Qur'ān and remembrance of Allāh (*Dhikr*).

Sayyidina Anas رضي الله عنه has reported that when a certain Sahabi رضي الله عنه passed away, another said that the deceased will enter Heaven (*Jannah*). The Holy Prophet صلى الله عليه وسلم said, "You are conveying glad tidings of Heaven (*Jannah*) whereas it is possible that he may have engaged in idle talk or had been niggardly to spend in a cause that would not have brought him any deficiency (like a pinch of salt, imparting some knowledge, a light to make a fire, etc)." [*Mishkāt p. 413*]

The Holy Prophet صلى الله عليه وسلم has mentioned, "Avoiding futility is from the beauty of one's Islām."

A person once asked Sayyidina Luqman عليه السلام how he had attained the noble position that he enjoyed. The sage replied, "By truthful speech, fulfilling the trusts placed with me and by avoiding everything futile."

Allāh then describes the third attribute of the believers (*Mu'minīn*) when He says that they are those "who fulfil the act of paying *Zakāh*..." The literal meaning of the word "*Zakāh*" is 'to purify.' The payment of poor due has been termed "*Zakāh*" because by paying this figure, people are purified from miserliness and their wealth is also purified. Taking the literal meaning into account, certain commentators have interpreted the above verse to mean that the believers (*Mu'minīn*) are those people who purify themselves from evil traits and habits like hatred, jealousy, etc.

Allāh says in Surah A'la, "Those who purify themselves have certainly succeeded." [*Surah 87, verse 14*]

Allāh then enumerates the fourth quality of the believers (*Mu'minīn*) by saying that they are those "who safeguard their private organs, save when it comes to their spouses and the slave women who they own. They will surely not be blamed with regard to (cohabiting with) them." Men are permitted to cohabit only with their wives and slave women – none else. Allāh says further, "Whoever seeks more than this, then such persons are transgressors indeed."

This verse clearly indicates that the practice of *Mut'ah* (practiced by the *Rawāfidh*) is Unlawful (*Harām*) because the woman with whom *Mut'ah* is practised is neither a person's wife, nor his slave. In a like manner, the verse prohibits all other methods of sexual gratification that do not fall into the purport of "spouses and slave women."

The detailed laws pertaining to slave women can be found in the books of jurisprudence. It should be borne in mind that servants and employed labourers are not slaves. Any contact with them will be regarded as fornication by the Shari'ah. Buying or selling a free woman will be Unlawful (*Harām*) for both contracting parties.

**Ruling:** It is Unlawful (*Harām*) to cohabit with a "*mahrām*" even if a person marries her.

**Ruling:** It is Unlawful (*Harām*) to cohabit with one's legal wife and slave girl when they are menstruating. This act will also be deemed as being in the purport of "Whomsoever seeks more than this, then such persons are transgressors indeed."

Enumerating the fifth and sixth attributes of the Believers (*Mu'minin*), Allāh says, "Those who give due regard to trusts and their pledges. And those who are particular about their prayers."

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم seldom delivered a sermon without adding, "Be aware! The person bereft of trustworthiness has no Belief (*Imān*), and the person who does not fulfil pledges has no Din!" [Mishkāt p. 15]

Also included in giving "due regard to trusts" is to fulfil the commands of Allāh [be these the obligations (*Farā'idh*), Compulsories, etc] and to abstain from the prohibitions [and reprehensibles (*Makrūhāt*)] set by Him. The trusts given to a person by another should also be duly returned and secrets should be safeguarded in a similar responsible manner.

The Holy Prophet صلى الله عليه وسلم has mentioned, "Gatherings are trusts (i.e. the things mentioned in a gathering should be restricted to its venue), unless they concern the unwarranted spilling of blood, fornication, or usurping someone's wealth."

Another hadith states that when a person says something and then looks about (to see that no other person is listening), then his words are a secret (and should be treated as such). [Tirmidhi and Abu Dawūd]

The Holy Prophet صلى الله عليه وسلم has said, "It is a great betrayal that you tell your brother something about which he deems you to be truthful, whereas you are lying." [Mishkāt]

A hadith of Tirmidhi reports from the Holy Prophet صلى الله عليه وسلم that a person who is consulted in any matter should be trustworthy (i.e. he should offer advice that is best)."

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that a hypocrite can be recognised by three traits even though he performs Salāh, fasts and claims to be a Muslim. These are (1) he lies when he speaks, (2) he breaches his pledges and (3) betrays a trust kept with him.

By accepting Islām, the Muslim has undertaken a pledge with Allāh to fulfil all His commands and obey Him in every condition. A person must also fulfil any pledge or promise made to any other person. People are daily involved in the despicable deed of promising payment for debts on certain dates, but then delaying the payment. Even worse are those who defer paying their debts despite having the means to do so.

Sayyidina Abdullah bin Amr رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The person possessing four traits is a true hypocrite, and whoever has one of these four possesses one trait of a hypocrite. (These are:) (1) He fails to return the trust placed in his custody, (2) he lies when he speaks, (3) he betrays after making pledges, (4) he swears when arguing." [Bukhari and Muslim]

Sayyidina Ubādah bin Sāmīt رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم

سليم عليه said, "If you guarantee six things for me, I shall guarantee Heaven (*Jannah*) for you. (viz.) (1) Speaking the truth, (2) fulfilling promises, (3) returning trusts placed in your care, (4) safeguarding your private organs, (5) lowering your gazes [so that they do not fall on Unlawful (*Harām*) things] (6) restraining your hands (from evil and futile activities)." [*Mishkāt* p. 415]

The sixth attribute of the Believers (*Mu'minīn*) is that they are "particular about their prayers." People who perform some of their *Salāh* and discard the rest are not included in this verse.

Sayyidina Ubadah bin Sāmīt رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh has ordained five *Salāh*. Whoever will perform a proper ablution (*wudhu*), perform them on time with proper performance of the genuflexion (*Ruku*) and prostration (*Sajdah*), Allāh undertakes to forgive him. Whoever does not do so shall have no such undertaking from Allāh. If Allāh wills, He will forgive him, otherwise Allāh will punish whoever He wills." [*Abu Dawūd*]

Sayyidina Abdullāh bin Amr رضي الله عنه reports that once, while making mention of *Salāh*, the Holy Prophet صلى الله عليه وسلم said, "Salāh will be an illumination on the Day of Judgment (*Qiyāmah*) for the person who is particular about them. It will also be a proof of his Belief (*Imān*) and a means of delivery from Hell. As for the one who was not particular about *Salāh*, it will neither be an illumination, nor a proof, nor a means of delivery. On the Day of Judgment (*Qiyāmah*), such a person will be raised with the likes of Pharaoh (*Fir'aun*), Hāmān and Ubay bin Khalaf." [*Dārmi* v. 2 p. 21 1 and *Mishkāt*]

After describing the attributes of the Believers (*Mu'minīn*), Allāh says about them, "These are the heirs who shall inherit Firdous, in which they shall abide forever." The Holy Prophet صلى الله عليه وسلم has mentioned, "Whenever you pray, ask Allāh for Firdous because it is the best and highest level of Heaven (*Jannah*). Above it is the throne of the Merciful, and all four rivers of Heaven (*Jannah*) have their sources there." [*Bukhari*]

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ  
ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا  
فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾ ثُمَّ  
إِنكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُعْرَشُونَ ﴿١٦﴾

(12) We have certainly created man from a product of clay... (13) Thereafter We placed him in a safe lodging as a drop of fluid... (14) Thereafter We made the drop of fluid into a clot of blood, then the clot of blood into a lump of flesh, then the lump of flesh into bones, after which We dressed the bones in flesh. Thereafter We made him into another type of creation. So Blessed be Allāh, the Best of all creators. (15) Thereafter you will all definitely die. (16) Thereafter you will surely be resurrected on the Day of Judgment (*Qiyāmah*).



## ALLĀH'S CREATIVE POWERS, THE GRADUAL CREATION OF MAN AND LIFE AFTER DEATH

In the above verses, Allāh discusses the fact that man will have to leave this temporary world and be raised for questioning 'on the Day of Judgement. Referring to the creation of Sayyidina Ādam عليه السلام, Allāh says, "We have certainly created man from a product of clay..."

Sayyidina Abu Mūsa Ash'ari رضي الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that Allāh took a handful of sand from all over the earth and mixed it with water so that it became mud. Allāh then cast the mould of Sayyidina Ādam عليه السلام from this mud. Allāh then blew the soul into it. The progeny of Sayyidina Ādam عليه السلام will therefore be like the portion of sand they were created from. Among them are reddish people, white people, black people and others between these complexions. Some of them are soft, others hard, some good, others bad (according to the type of sand). [Tirmidhi and Abu Dawūd, from Mishkāt p. 22]

*"Thereafter We placed him (man) in a safe lodging (the womb) as a drop of fluid. Thereafter We made the drop of fluid into a clot of blood, then (after a while) the clot of blood into a lump of flesh, then (after a period) the lump of flesh into bones, after which We dressed the bones in flesh."* Then Allāh placed the soul into this body and caused the child to be born with all its limbs intact—completely different to what it had been initially. Referring to this, Allāh Says, *"Thereafter We made him into another' type of creation."*

*"So Blessed be Allāh, the Best of all creators."* All the others are also Allāh's creation. They are all only capable of achieving what Allāh allows them to Allāh granted people the intelligence to invent and design things.

Allāh then draws man's attention to the most pertinent fact when He says, *"Thereafter you will all definitely die. Thereafter you will surely be resurrected on the Day of Judgment (Qiyāmah)."*

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً يَقْدَرُ فَأَسْكَنَتْهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّحِيلٍ وَأَعْنَبَ لَكُمْ فِيهَا فَوَاكِهَ كَثِيرَةً وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَبِغٍ لِّلْأَكْلِينَ ﴿٢٠﴾

(17) We have certainly created seven paths above you and we are never unaware of the creation. (18) We send stipulated quantities of water from the skies, embedding it into the earth, and We are also capable of withdrawing it. (19) Therewith We create for you gardens of date palms and grapes. In them is an abundance of fruit for you, and you also eat from them. (20) We have also created a certain tree that grows from the mountain of Sinai, bearing oil and gravy for those who wish to eat.

## THE CREATION OF THE SKIES AND THE FALLING OF RAIN IN SPECIFIED QUANTITIES, CAUSING VARIOUS THINGS TO GROW IN GARDENS

Allāh says, *"We have certainly created seven paths above you..."* This refers to the seven skies. They are referred to as *"paths"* because they are stacked one upon the other, leading upwards from the earth. They may also be referred to as *"paths"* because the angels traverse them in their ascent to the heavens.

*"..... and we are never unaware of the creation."* Allāh ever always Aware of all His creation, be they tiny or colossal.

*"We send stipulated quantities of water from the skies..."* If too much rain falls, floods occur, causing extensive damage to man and animals alike. If the rains are too little, they also suffer just as much. Allāh causes the rains to fall in sufficient quantities so that people are able to fulfil their needs. At the same time, the rainwater does not disappear after falling but is absorbed into the earth to be used when the need arises. It is also stored in rivers and dams for man's benefit. Allāh refers to this when he says that He embeds the water *"into the earth."*

However, just as Allāh can send rain to man, it should be borne in mind that He is perfectly *"capable of withdrawing it."*

Allāh then says that, by means of the rain, He creates for people *"gardens of date palms and grapes. In them is an abundance of fruit for you, and you also eat from them."* These are some of the various benefits of the vegetation that Allāh allows to grow. These fruit are both nutritious and tasty, requiring no additives to improve their taste. They may also be preserved and dried until the next season.

*"We have also created a certain tree that grows from the mountain of Sinai, bearing oil and gravy for those who wish to eat."* This verse refers to the olive tree. It has been referred to as a *"blessed tree"* in Surah Nūr, and Allāh has taken an oath by the olive in Surah Tin.

Of the numerous benefits of this tree, the verse mentions two. The first is that the oil may be utilised for a multitude of purposes, and the second is that it may also be eaten as gravy with bread. The olive itself may be consumed. Because olives grow mainly in Shām, the verse says that the olive tree *"grows from the mountain of Sinai (which is in Shām)."* This is the mountain where Sayyidina Mūsa عليه السلام saw the fire when he was travelling from Madyan to Egypt.

Surah Tin states the name of this mountain as the *"Mountain of Sinīn,"* whereas the above verse terms it as the mountain of *"Sīnā."* Sayyidina Mujāhid رحمه الله says that both words mean *"blessed,"* while Sayyidina Qatādah رحمه الله says that they mean *"beautiful."*

Sayyidina Mujāhid رحمه الله has also mentioned that the word *"Sīnā"* could refer to the special rocks of Mount Tūr. Sayyidina Ikramah رحمه الله is of the opinion that *"Sīnā"* is the place where Mount Tūr is situated.

وَلَا لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ تُشْفِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

(21) There is certainly a lesson for you in the animals. We give you a drink from, their bellies, there are many benefits for you in them, and you even eat of them.

(22) You are even carried on them and on ships.

## THE BENEFITS OF ANIMALS AND THE ADVANTAGE OF SHIPS

After discussing the benefits of trees, Allāh now makes reference to the multitude of benefits to be found in domesticated farm animals. People drink the milk they produce, eat their meat, make various things from their hides and use them for transport. They have proceeded from the earliest times, just as man has passed through the generations. Allāh has subjugated them for man's benefit.

Allāh then speaks of the ships that man uses to travel over the oceans. Man is transported in them, and his goods are also carried over vast distances. Allāh had inspired man to construct these large ships and allows them to travel on the water despite their bulk. One may refer to the commentary of verse 164 of Surah Baqarah for more details.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوَّمُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾ فَقَالَ الْمَلَأُوا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾ إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فترَيْصُوا بِهِ حَتَّىٰ حِينٍ ﴿٢٥﴾ قَالَ رَبِّ انصُرْنِي بِمَا كُنتُ بَدِئْتُكَ بِهِ فَنُرِيكُمْ آيَاتِنَا فَتَضَعُونَ كُفْرَكُمْ يَوْمَ الْقِيَامِ ﴿٢٦﴾ فَاذْكُورُوا إِلَيْهِ أَنْ يُصْنِعَ لَكُمُ الْفُلْكَ بِأَعْيُنِنَا وَوَحِّينَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنْزِيلُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ ﴿٢٧﴾ فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنَ الْقَوَمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُلْ رَبِّ أُنزِلْنِي مُزْلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنزِلِينَ ﴿٢٩﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

(23) We sent Nūh to his nation and he told them, "O my people! Worship Allāh. There is no deity for you besides Him. Do you not fear?" (24) The disbelieving leaders from his nation said, "He is only a human like yourselves, who intends to gain superiority over you. If Allāh desired, He would have rather sent angels. We have not heard of such a thing among our forefathers." (25) "He is but a man afflicted by insanity. So tarry with him a while longer." (26) Nūh عليه السلام

said, "O my Lord! Assist me, for they have denied me." (27) So We sent revelation to him saying, "Construct an ark by Our supervision and revelation. When Our command comes and water gushes forth from the oven, then admit into the ark a pair of every species and your family, except those against whom the decree has been passed. And do not entreat me about those who oppress. They will be drowned." (28) "When you and those with you have boarded the ark, then say, 'All praise be to Allāh, Who has rescued us from the oppressive nation. (29) And say, 'O my Lord! Settle me in a blessed settlement. You are surely the Best of hosts. (30) There are undoubtedly signs in this, and We certainly put people to the test.

### SAYYIDINA NŪH عليه السلام PREACHED ONENESS OF ALLĀH (TAUHĪD) TO HIS NATION, BUT THEY ARE EVENTUALLY DESTROYED BECAUSE OF THEIR DISOBEDIENCE

The nation of Sayyidina Nūh عليه السلام worshipped idols, the names of which are mentioned in Surah Nūh. He preached Oneness of Allāh (Tauhīd) to them, as Allāh says, *"We sent Nūh to his nation and he told them, 'O my people! Worship Allāh. There is no deity for you besides Him. Do you not fear (His punishment)?"'*

The leaders of nations are always reluctant to accept the truth and do not even allow others to do so. The leaders of Sayyidina Nūh's nation were the same and told the people that they saw nothing special in Sayyidina Nūh عليه السلام that makes him a Prophet of Allāh. Allāh says, *"The disbelieving leaders from his nation said, 'He is only a human like yourselves, who intends to gain superiority over you. If Allāh (really) desired (to send a Prophet), He would have rather sent angels (as the Holy Prophets). We have not heard of such a thing (such as worshipping one Allāh) among our forefathers."*

These leaders were even insolent enough to add, *"He is but a man afflicted by insanity. So tarry with him a while longer (then we shall see what happens. Either his insanity will vanish, or we will be rid of him upon his death)."*

In the face of all this opposition, "Nūh عليه السلام said, 'O my Lord! Assist me, for they have denied me.' So We sent revelation to him saying, 'Construct an ark by Our supervision and revelation. When Our command comes and water gushes forth from the oven, then admit into the ark a pair of every species and your family (as well as all the other believers), except those against whom the decree (of punishment) has been passed. And do not entreat me about those who oppress.'" Allāh commanded Sayyidina Nūh عليه السلام not to intercede on behalf of those members of his family (viz, his wife and son) who remained disbelievers because *"They will be drowned."*

Allāh commanded Sayyidina Nūh عليه السلام to take along a pair of each species of creation so that their progenies may continue after the flood.

Allāh also commanded Sayyidina Nūh عليه السلام saying, *"When you and those with you have boarded the ark, then say, 'All praise be to Allāh, Who has rescued us from the oppressive nation.' And say, 'O my Lord! Settle me in a blessed settlement. You are surely the Best of hosts."*

A verse of Surah Hūd states that as they boarded the ark, they were commanded to recite. *"With the name of Allāh shall it travel and anchor. Surely my*

Lord is the Most Forgiving, the Most Merciful." They were to recite these prayers as the ark cruised upon the waters.

The sign that signified the beginning of the floods was that water began to gush forth from an oven. Thereafter, water poured from the skies and the earth. All the disbelievers were drowned, and Sayyidina Nūh عليه السلام was saved with the believers (*Mu'minin*). The details of this epic have been given in Surah Hūd [Sarah 11, verse 25-49].

After describing this episode, Allāh says, "There are undoubtedly signs in this (denoting Allāh's immense power), and We certainly put people to the test." The people of Sayyidina Nūh عليه السلام were tested when he preached to them for 950 years. They failed miserably when they opted for the life of this world and followed their leaders instead.

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٢﴾ وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا الْآخِرَةِ وَأُفِّرَتْهُمْ فِي الْحَيَوةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾ وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٤﴾ أَعِدُّوا أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْكُمْ تُخْرَجُونَ ﴿٣٥﴾ هِيَئَاتِ هِيَئَاتِ هِيَئَاتِ لِمَا تُوعَدُونَ ﴿٣٦﴾ إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾ إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ ﴿٣٩﴾ قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾ فَآخَذْتَهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُسَاءً فَبَعَدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾

(31) Then We created another nation after them. (32) We sent a messenger among them (who told them), "Worship Allāh. There is no deity for you besides Him. Do you not fear?" (33) The disbelieving leaders from his nation, who denied the meeting of the Hereafter and whom We had granted affluence in the worldly life, said, "He is merely a human like your selves, who eats what you eat and drinks what you drink." (34) "Surely, if you follow a human like yourselves, you will certainly be at a loss." (35) "Does he promise you that you will be resurrected after you have died and become dust and bones?" (36) Farfetched! Farfetched is that which you are promised!" (37) "This is but our worldly existence. We die and live, and will never be resurrected." (38) "He is only a man who invents lies against Allāh, and we shall never believe him." (39) The messenger said, "O my Lord! Assist me, for they have denied me. (40) Allāh said, "Shortly these people will regret." (41) So, according to the true promise, a dreadful scream seized them and We reduced them to nothing. May the oppressive nation be far removed!

## ANOTHER PROPHET عَلَيْهِ السَّلَام IS SENT AFTER SAYYIDINA NŪH عَلَيْهِ السَّلَام, BUT HIS NATION IS ALSO DESTROYED BECAUSE OF THEIR DISBELIEF

Commentators mention that the Holy Prophet صلى الله عليه وسلم referred to in the above verses is either Sayyidina Hūd or Sayyidina Sālih عَلَيْهِ السَّلَام. However, he is most likely to be Sayyidina Hūd عَلَيْهِ السَّلَام because Surah A'rāf Surah Hūd and Surah Shu'arā all make mention of Sayyidina Hūd عَلَيْهِ السَّلَام and his nation (the Ād) after Sayyidina Nūh عَلَيْهِ السَّلَام. However, he could also be Sayyidina Sālih عَلَيْهِ السَّلَام because his nation was also destroyed by a scream, as mentioned in the above verses. Allāh knows best.

Allāh says, "Their We created another nation after them [the nation of Sayyidina Nūh عَلَيْهِ السَّلَام]. "We sent a messenger among them (who told them), 'Worship Allāh. There is no deity for you besides Him. Do you not fear (that you will be punished on account of your disbelief)?"

However, as occurred before, "The disbelieving leaders from his nation, who denied the meeting of the Hereafter and whom We had granted affluence in the worldly life, said, 'He is merely a human like yourselves, who eats what you eat and drinks what you drink."

They added, "Surely, if you follow a human like yourselves, you will certainly be at a loss." They then attempted to convince the people that the messenger must be insane because of the seemingly ludicrous statements Sayyidina Ādam عَلَيْهِ السَّلَام makes. Therefore, they said, "Does he promise you that you will be resurrected after you have died and become dust and bones? Farfetched! Farfetched is that which you are promised!"

Expressing their own opinions of disbeliefs, they said, "This is but our worldly existence. We die and live, and will never be resurrected. (This has always been the system of this world). He is only a man who invents lies against Allāh (by claiming that Allāh made him a Prophet), and we shall never believe him."

After repeated efforts to convince the people, the messenger finally made the same supplication made earlier by Sayyidina Nūh عَلَيْهِ السَّلَام. He said, "O my Lord! Assist me, for they have denied me."

Allāh responded to his plea by saying, "Shortly these people will regret." Allāh's promise to His messengers has always been true. Therefore, Allāh says, "So, according to the true promise, a dreadful scream seized them and we reduced them to nothing. May the oppressive nation be far removed (from Allāh's mercy)!"

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾ مَا تَسْقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَخِرُونَ ﴿٤٣﴾  
ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ  
أَحَادِيثَ فَبِعَدَا لِقَوْمٍ لَا يُؤْمِنُونَ ﴿٤٤﴾ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ  
مُيِّنٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾ فَقَالُوا أَنُؤْمِنُ

لَيْشَرِينَ مِثْلَكَ وَقَوْمُهُمَا لَنَا عِدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾ وَلَقَدْ  
 آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾ وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَهُمَا إِلَى  
 رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾

(42) Then We created numerous nations after them. (43) No nation can outstrip their term, nor can they delay it. (44) Thereafter We sent Our messengers in succession. Whenever a messenger came to his nation, they denied him. So We brought one nation after the other and made them mere fables. May the disbelieving nations be distanced! (45) Thereafter We sent Mūsa and his brother Harūn with Our signs and a manifest proof (46) (We sent them to) Pharaoh (Fir'aun) and his ministers, but they were haughty and an arrogant folk. (47) They said, "Should we believe in two humans like ourselves whereas their people are our slaves?" (48) So they falsified the two of them and became of the destroyed ones. (49) We had certainly granted Mūsa the Book so that they may be guided. (50) And We made the son of Maryam and his in mother a sign and settled them on such a hill that was habitable and had water.

### SAYYIDINA MŪSA AND HĀRŪN عَلَيْهِمَا السَّلَام ARE SENT TO PHARAOH (FIR'AUN) AND HIS PEOPLE

Allāh says that after the destruction of Sayyidina Nūh's عليه السلام nation and the one after them, He "*created numerous nations after them.*" These include, among others, the people of Sayyidina Lūt عليه السلام and the nation of Sayyidina Shu'ayb عليه السلام. However, they refused to believe in their Prophets عليهم السلام and were granted grace until a specified term. Allaah says. "*No nation can outstrip their term, nor can they delay it.*" When their terms expired, they were all wiped out by Allāh's punishment.

"There after We sent Our messengers in succession. Whenever a messenger came to his nation, they denied him. So We brought one nation after the other and made them mere fables." There was nothing left of them besides the fact that later nations spoke of them. Allāh then says, "*May the disbelieving nations be distanced (from Allāh's mercy)!*" A disbeliever can never be worthy of Allāh's grace and mercy.

"Thereafter We sent Mūsa and his brother Harūn with Our signs and a manifest proof" Commentators mention that "Our signs" refer to those mentioned in verse 130 of Surah A'rāf (Surah 7), where Allāh says. "*Without doubt We afflicted the people of Pharaoh (Fir'aun) with droughts and shortages in their produce so that they take heed...*" The "manifest proof" in the above verse refers to the staff of Sayyidina Mūsa عليه السلام.

"(We sent them to) Pharaoh (Fir'aun) and his ministers, but they were haughty and an arrogant folk. They said, 'Should we believe in two humans like ourselves whereas their people (the Bani Isrā'il) are our slaves?'" Their pride forbade them from following the two Prophets عليهم السلام because they deemed them to be slaves. As a result, "*they falsified the two of them and became of the destroyed ones.*" They were eventually drowned as they attempted to cross over the sea.

Allāh says, "We had certainly granted Mūsa the Book so that they may be guided. Under the persecution of Pharaoh (Fir'aun), the Bani Isrā'il were unable to practise their Shari'ah. After Pharaoh (Fir'aun) was drowned, they were granted the Torah, containing all the injunctions of their religion (Dīn). Surah An'ām says that the Torah was "a detailed explanation of all things." The details of how the Bani Isrā'il treated their religion (Dīn) have been given in various verses of Surah Baqarah and Surah An'ām.

### SAYYIDINA ISA عَلَيْهِ السَّلَام AND MARYAM عَلَيْهَا السَّلَام

Allāh continues to say, "And We made the son of Maryam and his mother a sign..." The miraculous birth of Sayyidina Isā عَلَيْهِ السَّلَام without a father clearly signifies the immense powers of Allāh. The numerous miracles he displayed (as mentioned in Surah Al Imrān and Surah Mā'idah) also express Allāh's grandeur.

Allāh has clearly mentioned in many places of the Qur'ān that Sayyidina Isa عَلَيْهِ السَّلَام was the son of Sayyidah Maryam عَلَيْهَا السَّلَام, and Surah Maryam explicitly mentions that he had no father. However, certain irreligious people are still adamant to falsify these verses of Allāh's Book by saying that his father was a certain person named Yusuf (Joseph). In saying so they are also accusing Sayyidah Maryam عَلَيْهَا السَّلَام of fornication (Allāh forbid!). This is nothing short of blasphemy.

Allāh says further about Sayyidina Isa عَلَيْهِ السَّلَام and Sayyidah Maryam عَلَيْهَا السَّلَام that He "settled them on such a hill that was habitable and had water." Here Allāh speaks about the place where he settled mother and son. They had ample provisions from the fertile ground and an abundant supply of water.

Sayyidina Abdullāh bin Salām رَضِيَ اللَّهُ عَنْهُ and Sayyidina Sa'id bin Musayyib رَضِيَ اللَّهُ عَنْهُ say that the place referred to is Damascus, whereas Sayyidina Abu Hurayra رَضِيَ اللَّهُ عَنْهُ is of the opinion that it was a place called Ramla. Sayyidina Abdullāh bin Abbās رَضِيَ اللَّهُ عَنْهُ states that it was Baitul Muqaddas. ["Ma'ālimut Tanzil" v. 3 p. 31]

These are the authentic opinions of the pious sages of Islām. However contemporary heretics say that the graves of Sayyidina Isa عَلَيْهِ السَّلَام and Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are in Kashmir! In saying so they are denying the fact that Sayyidina Isā عَلَيْهِ السَّلَام never died, even though Allāh categorically says, "With certainty, they never killed him but Allāh raised him towards Himself" [Surah Nisā (4). verses 157, 158]

"Bayānul Qur'ān" reports that a king by the name of Birdous heard from astrologers that Sayyidina Isā عَلَيْهِ السَّلَام was soon to be a leader. He therefore hated Sayyidina Isā عَلَيْهِ السَّلَام from childhood. For this reason Sayyidah Maryam عَلَيْهَا السَّلَام took her son to Egypt for his safety and returned to Shām only after this king had died. The land of Egypt is along the Nile, which provides ample water.

يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ



حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾ فَذَرَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ  
بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَاجُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

(51) O you messengers! Eat from the pure things and do good deeds. Verily I am Aware of what you do. (52) Without doubt, this way of yours is one and I am your Lord, so fear Me. (53) However, they split their affairs between themselves into segments, each party being content with what they had. (54) So leave them in their ignorance for a while. (55) Do they think that by Our granting them an increase in wealth and sons... (56) .... We wish to hasten in granting them good? But they fail to perceive.

### THE COMMAND TO EAT THE PURE THINGS, THE DIVISION OF MAN INTO GROUPS, AND WORLDLY POSSESSIONS DO NOT NECESSARILY SIGNIFY GOOD FORTUNE

Sayyidina Abu Hurayra رضى الله عنه quotes that Holy Prophet صلى الله عليه وسلم has mentioned, "Allāh is Pure and accepts only pure things. Allāh has given the believers (Mu'minīn) the same command that He has given to the Prophets عليهم السلام. Allāh addressed the Prophets عليهم السلام saying, "O you messengers! Eat from the pure things and do good deeds." Allāh addresses the believers (Mu'minīn) saying, "O you who believe! Eat from the pure things which We have provided for you..." [Muslim v. 1 p. 326]

This command entails three aspects. The first is that we should abstained from Unlawful (Harām) and impure foods. The second is that we should consume pure foods, and the third is that we should carry out good deeds.

The strength and nutrition derived from lawful (Halāl) Halāl and pure foods should be utilised in the obedience of Allāh and not in perpetrating sins. Allāh says in Surah Saba, "Eat from the provision of your Lord and be grateful to Him." [Surah 34, verse 15]

"Without doubt, this way religion (D'īn) of yours is one and I am your Lord, so fear Me. However, they split their affairs between themselves into segments, each party being content with what they had." The basic principles of belief in all divine Religion (Dīn)s were the same, for they all propagated Oneness of Allāh (Tauhīd) and belief in resurrection. However, many people refused to follow the religious teachings of the Prophets عليهم السلام, and chose rather to formulate their own religion's (D'īn's) and codes of belief. They even admit that they are unable to prove conclusively that their religion's (D'īn's) will guarantee salvation in the Hereafter.

Even among those who claim to be Muslims, there are many whose beliefs are totally corrupted. They make preposterous claims such as the Qur'ān has been altered, that their "Imāms" have the authority to declare things lawful (Halāl) and Unlawful (Harām), that their "Imāms" are a part of Allāh, that the Holy Prophet صلى الله عليه وسلم was not the final Prophet, etc. These are all beliefs that they have fabricated in direct contradiction of the Qur'ān.

Allāh then commands the Holy Prophet صلى الله عليه وسلم to continue with his

duty of preaching to the masses. If they refuse to accept, they cannot be forced, but rather (Allāh tells him), he should "leave them in their ignorance for a while." When they leave this world, they will realise the error of their ways.

"Do they think that by Our granting them an increase in wealth and sons, We wish to hasten in granting them good? But they fail to perceive." If the disbelievers think that Allāh wishes them well by granting them the commodities of this world, they are wrong. Allāh grants them these things so that they can fall deeper into deviation and sin until they are adequately seized for punishment.

**Note:** The verse "Eat from the pure things and do good deeds" tells us that lawful (*Halāl*) foods have an impact upon good deeds. They serve to increase one's potential for performing good deeds, whereas Unlawful (*Harām*) foods considerably decrease this potential. On the contrary, Unlawful (*Harām*) foods cause one to sin.

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾  
وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَالَّذِينَ يُؤْتُونَ مَا آتَاوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ  
رَاجِعُونَ ﴿٦٠﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾ وَلَا نَكِلُفُ نَفْسًا إِلَّا  
وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

(57) Verily those who are fearful of their Lord ..... (58) And those who believe in the verses of their Lord... (59) And those who do not ascribe partners to their Lord... (60) .... those who spend of what they have been granted and whose hearts tremble because they have to return to their Lord. (61) These people hasten to perform good deeds and are the forerunners in this. (62) We do not burden any soul more than it can bear. We have by Us a Book that speaks the truth, and they will not be oppressed.

## THE QUALITIES OF THE PIOUS

The first quality of the pious is that they are "those who are fearful of their Lord..." The second is that they are "those who believe in the verses of their Lord," the third is that they "do not ascribe partners to their Lord," and the fourth is that they are those who spend of what they have been granted and whose hearts tremble because they have to return to their Lord." They are wary of their return to Allāh and are concerned about the way in which they earn and spend their wealth.

Thereafter Allāh praises these people by saying, "These people hasten to perform good deeds and are the forerunners in this." Instead of being like the people of this world, who compete in amassing wealth, the pious people compete in acts of devotion that will benefit them in the Hereafter.

"...those who spend of what they have been granted and whose hearts tremble because they have to return to their Lord." Concerning this verse, Sayyidah Ayshah رضي الله عنها once asked the Holy Prophet صلى الله عليه وسلم if those "whose hearts tremble" pertained to those who consume intoxicants and steal.

The Holy Prophet صلى الله عليه وسلم replied that they were not implied, but rather those people who perform Salāh and fast, yet are fearful that these deeds will not be accepted from them. These are the ones who *"hasten to perform good deeds and are the forerunners in this."* [Mishkāt p. 458]

This hadith teaches us that we should be fearful that our deeds will be rejected by Allāh, even though they may be performed in all sincerity and with proper care. There is always the possibility that a person falters in his deed or performs it deficiently.

Allāh has been kind enough to grant man the ability to perform good deeds and still reward him for them. If He has willed, he could have commanded the deeds without promising reward.

Sayyidina Abu Bakr رضى الله عنه once asked the Holy Prophet صلى الله عليه وسلم to teach him a supplication (*du'ā*) that he could recite at the end of the Salāh. The Holy Prophet صلى الله عليه وسلم advised him to recite:

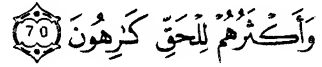
**TRANSLATION:** "O Allāh! I have greatly wronged myself, and none can forgive sins besides Yourself. So grant me special forgiveness from Yourself and have mercy on me. Undoubtedly, You are the Most Forgiving, the Most Merciful."

It should be noted that this supplication (*du'ā*) for forgiveness is recited after a great act like Salāh and was prescribed to a great personality like Sayyidina Abu Bakr رضى الله عنه. Scholars (*Ulama*) therefore mention that a person should seek forgiveness from Allāh after performing good deeds as well, so that he may be forgiven for any deficiencies in them.

The Holy Prophet صلى الله عليه وسلم once said, "No person's deeds can secure salvation for him." Thereupon Sayyidah Ayshah رضى الله عنها asked, "Not even yours?" The Holy Prophet صلى الله عليه وسلم replied, "Not even mine, unless Allāh enshrouds me with His mercy."

"We do not burden any soul more than it can bear." Allāh only commands people to do what they can, and all these deeds will be recorded. On the Day of Judgement, these records will be exposed and people will be rewarded or punished accordingly. None will be oppressed on this day. Referring to this, Allāh says, "We have by Us a Book that speaks the truth, and they will not be oppressed."

بَلْ قُلُوبُهُمْ فِي غَمَرٍ مِّنْ هَذَا وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَمِلُونَ ﴿٦٣﴾ حَتَّىٰ إِذَا  
 أَخَذْنَا مَتَرَفِهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْعَرُونَ ﴿٦٤﴾ لَا تَجْعَرُوا الْيَوْمَ إِنَّكُمْ مِّنَّا لَا تَنْصُرُونَ ﴿٦٥﴾  
 قَدْ كَانَتْ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِصُونَ ﴿٦٦﴾ مُسْتَكْبِرِينَ بِهِ  
 سَمِيرًا تَهْجُرُونَ ﴿٦٧﴾ أَفَلَمْ يَذَّبُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾ أَمْ  
 لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَمْ مُنْكَرُونَ ﴿٦٩﴾ أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ



(63) However, their hearts are in ignorance about this religion (D'īn). And they have other deeds that they carry out besides this. (64) Until the time comes when We will seize the affluent ones among them with punishment, they will suddenly plead. (65) "Do not plead today! You will receive no help from Us." (66) "My verses used to be recited to you, but you turned on your heels... (67) in arrogance, mocking the Qur'ān and raving on." (68) Have they not pondered over this speech, or has such a thing come to them that never came to their forefathers? (69) Or have they not recognised their the Holy Prophet, causing them to reject him? (70) Or do they say that he is insane? No, but he has brought the truth to them and most of them dislike the truth.

## THE DISBELIEVERS ARE AVERSE TO THE TRUTH AND DO NOT CONTEMPLATE

After discussing the pious people, Allāh now speaks of the disbelievers. He says. *"However, their hearts are in ignorance about this religion (D'īn). And (besides rejecting the truth and adhering to disbeliefs) they have other (evil) deeds that they carry out besides this."*

Allāh say that they will remain in this state *"Until the time comes when We will seize the affluent ones among them? with punishment..."* When this happens, then *"they will suddenly plead."* However, it will be too late, and they will be told, *"Do not plead today! You will receive no help from Us."*

Allāh will also tell them, *"My verses used to be recited to you, but you turned on your heels in arrogance, mocking the Qur'ān and raving on."* They would say that the Qur'ān was a composition of fairy tales and poetry.

Certain commentators have interpreted the verse to mean that the Disbelievers of Makkah were arrogant about the fact that they were the custodians of the Masjidul Harām They would sit during the nights and tell tales to each other until the early hours.

*"Have they not pondered over this speech (the Qur'ān), or has such a thing come to them that never came to their forefathers?"* The only apparent reason for their rejection of the Qur'ān could be that they have never given thought to the beauty of the Qur'ān. If they had really done so, they would have certainly accepted it.

Another reason could be that they have never heard of any Prophets عليهم السلام before, so the advent of the Holy Prophet صلى الله عليه وسلم was something new to them. However, this was also not the case, because they were well aware of the previous Prophets عليهم السلام and even professed to follow Sayyidina Ibrahim عليه السلام and claimed to make Hajj like he did.

*"Or have they not recognised their Prophet, causing them to reject him?"* Another apparent reason for their rejection of the Qur'ān could be that they have not recognised the Holy Prophet صلى الله عليه وسلم However, this is also no excuse because they knew him from childhood and had perfect knowledge of his veracity and high integrity. They would be lying if they used this excuse.

"Or do they say that he is insane?" This excuse is also baseless, because they knew that he was the most noble of them. All these excuses carry no weight. Allāh says that the fact of the matter is that the Holy Prophet صلى الله عليه وسلم "has brought the truth to them and (they reject because) most of them dislike the truth."

Although Allāh's punishment seizes all disbelievers, Allāh specifically speaks of the punishment afflicting the "affluent" people because they are often guilty of the double sin of not accepting the truth, as well as forbidding others from accepting it. Another reason is that they are also generally in a better position to defend themselves from adversities, yet they are helpless against Allāh's punishment.

Another reason for mentioning them specifically is that they usually cannot bear difficulties and are more likely to quickly plead and cry over their plight. "Ma'ālimut Tanzil" reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that the punishment mentioned above refers to the battle of Badr, when many leaders of the Quraysh were killed.

وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ  
بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾ أَمْ تَسْأَلُهُمْ خَرْجًا فَخَارَجَ رَبُّكَ  
خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧٢﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾ وَإِنَّ الَّذِينَ لَا  
يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَبُّونَ ﴿٧٤﴾ وَلَوْ رَحَّمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ  
مِنْ ضُرٍّ لَلَجُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾ وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا  
لِرَبِّهِمْ وَمَا يَضُرُّعُونَ ﴿٧٦﴾ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ  
مُبْلسُونَ ﴿٧٧﴾

(71) If the truth had to conform to their whims, the heavens, earth and all within the two would be corrupted. But We have brought its advice to them, and they ignore its advice. (72) Or do you ask repayment from them? The payment of your Lord is best and He is the Best of Providers. (73) Verily, you call them to the straight path. (74) Those who do not believe in the Hereafter are certainly deviated from the straight path. (75) If We have mercy on them and alleviate their adversities, they will blindly plunge back into their rebellion. (76) We have surely afflicted them with punishment, but they do not submit to their Lord, nor have they humbled themselves. (77) Until the time comes when We shall open for them a door of severe punishment and they will be left totally bewildered.

### IF THE WHIMS OF THE DISBELIEVERS ARE FOLLOWED, THE HEAVENS AND THE EARTH WOULD BE CORRUPTED

Allāh says that the truth can never conform to the whims and fancies of people because "if the truth had to conform to their whims, the heavens, earth and all

*within the two would be corrupted.*" If people were left to do as they please, they would totally corrupt the system of the universe by inviting Allāh's punishment because of their evils.

The Holy Prophet صلى الله عليه وسلم has mentioned that Judgment day (*Qiyāmah*) will never dawn as long as there is a single person saying "Allāh!" [Muslim]. Therefore, once Belief (*Imān*) is lost on earth, the universe will be destroyed by the advent of Judgment day (*Qiyāmah*).

*"But We have brought its advice to them, and they ignore its advice."* People ignore Allāh's counsel to them and continue to behave in their own evil ways.

Allāh then addresses the Holy Prophet صلى الله عليه وسلم saying, *"Or do you ask repayment from them (because of which they feel it difficult to accept the truth)?"* This is a hypothetical situation expressed by Allāh to indicate that the disbelievers have no excuse not to accept Islām because they are not even asked for remuneration for the message.

The Holy Prophet صلى الله عليه وسلم needs nothing from the people because *"The payment of your Lord is best and He is the Best of Providers."*

*"Verily, you call them to the straight path."* This was the message of the Holy Prophet صلى الله عليه وسلم. However, *"Those who do not believe in the Hereafter are certainly deviated from the straight path."* They will not respond to preaching.

Allāh then says, *"If We have mercy on them and alleviate their adversities, (then, instead of being grateful to Allāh and accepting His commands,) they will blindly plunge back into their rebellion."*

Allāh says in Surah Zumar, *"When any adversity afflicts man, he supplicates to Allāh, turning to Him only. Then, when Allāh confers a bounty upon him, he forgets for what he supplicated to Allāh before. He then ascribes partners to Allāh, thereby misleading (others) from Allāh's path. Say, Enjoy your disbelief for a while! You will certainly be from the inmates of the Fire."* [Surah 39, verse 8]

*"We have surely afflicted them with Punishment, but they do not submit to their Lord, nor have they humbled themselves."* "Ma'ālimut Tanzīl" reports that the Holy Prophet صلى الله عليه وسلم once supplicated to Allāh to afflict the Quraysh with a drought similar to the one suffered by the people of Sayyidina Yusuf عليه السلام. Abu Sufyān came to the Holy Prophet صلى الله عليه وسلم and said, *"Do you not say that you have been sent as a mercy to the worlds?"*

When the Holy Prophet صلى الله عليه وسلم confirmed this, Abu Sufyān said, *"You have destroyed our elders in Badr and are killing our children with starvation? Pray to Allāh to alleviate our drought."* The Holy Prophet صلى الله عليه وسلم then prayed to Allāh to remove the drought, whereupon the above verse was revealed viz. *"We have surely afflicted them with punishment, but they do not submit to their Lord, nor have they humbled themselves."*

Those who cannot humble themselves when afflicted by punishment will surely not do so when in comfort and prosperity.

*"Until the time comes when We shall open unto them a door of severe punishment and they will be left totally bewildered."* This verse sounds a warning to them that

they should mend their ways and accept the truth before they are totally annihilated by Allāh's punishment.

"Ma'ālimut Tanzīl" reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that the "severe punishment" refers to the battle of Badr. Other commentators say that it refers to death, while another group maintains that it refers to the advent of Judgment day (Qiyāmah).

Another interpretation of the verse is that this punishment would leave them totally without hope.

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾ قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِذَا نَمْبُوثُونَ ﴿٨٢﴾ لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِن قَبْلُ إِن هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾ قُلْ لِّمَنِ الْأَرْضُ وَمَن فِيهَا إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَن رَّبُّ السَّمَوَاتِ السَّبعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِطُ ﴿٨٧﴾ قُلْ مَن يَدِيرُ مَلَكُوتَ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾ بَلْ أَنزَلْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

(78) Allāh is the One Who created your ears, eyes and hearts. Seldom is it that you show gratitude. (79) It is He Who has dispersed you on earth, and to Him shall you be resurrected. (80) It is He Who gives life and death and it is only because of Him that the night and day alternate. Do you not understand? (81) But they say what their predecessors said. (82) They said, "Will we be resurrected after we have died and become dust and bones?" (83) "Our forefathers and ourselves were certainly promised the same from before. It is but a fable of the old men. (84) Say, "To whom belongs the earth and whoever is on it, if you know?" (85) They will soon reply, "it all belongs to Allāh." Say, "Will you not take heed?" (86) Say, "Who is the Lord of the seven heavens and the tremendous Throne?" (87) They will shortly reply, "It all belongs to Allāh." Say, "Do you not fear?" (88) Say, "In whose grasp is the control of all things? Who is it that can offer refuge, while none can provide refuge against Him, if you know?" (89) Shortly they will say, "It all belongs to Allāh." Say, "Then whence have you been bewitched?" (90) But We have sent the truth to them, and they are certainly liars.

## THE MANIFESTATIONS OF ALLĀH'S CREATION AND A REFUTATION TO THE REJECTERS

The previous verses mentioned those who reject and the above verses discuss the Oneness of Allāh and force the disbelievers to admit to His illustrious attributes. Allāh begins by declaring, "Allāh is the one who created your ears, eyes and hearts." Because of these great bounties, people should be grateful to Allāh. However, it is unfortunate that "Seldom, is it that you show gratitude." Instead they express ingratitude by rejecting Allāh's Prophets عليهم السلام and His divine scripture.

"It is He Who has dispersed you on earth..." i.e. Allāh has allowed the various generations of man to flourish on earth. Thereafter He will give death to all, after which "to Him shall you be resurrected."

"It is He Who gives life and death and it is only because of Him that the night and day alternate. Do you not understand?" If man understood these phenomena, he would see Allāh's immense power and realise that there can be only One Allāh.

"But they say what their predecessors said. They said, 'Will we be resurrected after we have died and become dust and bones? Our forefathers and ourselves were certainly promised the same from before. It is but a fable of the old men.' "In making these statements, they reject Judgment day (Qiyāmah), saying that if it were true, why has it not occurred as yet?

They fail to realise that Judgment day (Qiyāmah) will dawn only when Allāh wills that it should. The fact that it has not yet come does not negate the truth of its occurrence.

Allāh then commands the Holy Prophet صلى الله عليه وسلم saying, "Say (to them), 'To whom belongs the earth and whoever is on it, if you know?' They will Soon reply, 'It all belongs to Allāh Say, 'Will you not take heed?'" despite realising this fact, they fail to conform.

"Say, 'Who is the Lord of the seven heavens and the tremendous Throne?' They will shortly reply, 'It all belongs to Allāh. Say, 'Do you not fear (that you reject this despite knowing the truth)?"

A third question is posed. "Say, 'In whose grasp is the control of all things? Who is it that can offer refuge, while none can provide refuge against Him, if you know?' Shortly they will say, 'It all belongs to Allāh.' Say, 'Then whence have you been bewitched?'" Their refusal to accept the truth seems totally illogical since they accept that Allāh has sovereignty and power over all things. The only reason for this type of behaviour seems to be that they have been bewitched.

Despite admitting to the above, they still remain adamant not to accept. Therefore, Allāh says, "But We have sent the truth to them, and they are certainly liars."

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذْهَبَ كُلَّ إِلَهٍ مِمَّا خَلَقَ وَلَعَلَّ  
بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ



## فَتَعَلَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾

(91) Allāh has not taken any Son, nor are there any deities with Him. If there were, then every deity would have separated his creation and some would overpower the others. Allāh is Pure from the partners that they ascribe to Him.

(92) Allāh is the Knower of the unseen and the seen, so He is Exalted above the partners that they ascribe.

### ALLĀH HAS NO CHILDREN AND IS FREE FROM WHAT THE IDOLATERS ASCRIBE TO HIM

Even today there are those Christians who say that Sayyidina Isā عليه السلام is Allāh's son. Allāh has refuted this belief in numerous places of the Qur'ān. In the above verse as well, Allāh explicitly says, "Allāh has not taken any son, nor are there any deities with Him."

Allāh then explains to the polytheists that if it is to be assumed that other gods coexisted with Allāh, the situation would certainly arise when "every deity would have separated his creation (so that he could have sole control over them) and (eventually) some would overpower the others." When such a situation takes place, some god would take control over the creation of another. This would cause devastation.

However, all are aware of the fact that nothing like this has taken place and that Allāh has created everything. There is no power struggle in the system of the universe and everything functions perfectly according to Allāh's dictates. However, despite realising all of this, the polytheists still do not accept Oneness of Allāh (*Tauhīd*).

Allāh declares, "Allāh is Pure from the partners that they ascribe to Him." He has no children, nor any partners.

Allāh then describes Himself when He says, "Allāh is the Knower of the unseen and the seen, so He is Exalted above the partners that they ascribe."

قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾  
وإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَادِرُونَ ﴿٩٥﴾ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّبِّتَةِ مَخْنُوعًا  
بِمَا يَصِفُونَ ﴿٩٦﴾ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ  
أَنْ يَحْضُرُونِ ﴿٩٨﴾

(93) Say, "O my Lord! If you happen to show me the punishment promised to the disbelievers, (94) then, O my Lord, do not make me of the oppressive folk."

(95) We are certainly Capable of showing you what We have promised them. (96)

Resist evil with that which is best. We know best what they ascribe. (97) And say, "O my Lord! I seek refuge with You from the evil whispering of the Shayātīn..." (98) "And I seek refuge with You, O my Lord, so that they do not

approach me."

## RESIST EVIL WITH GOOD AND SEEK ALLĀH'S PROTECTION FOR THE EVIL OF THE SATANS (SHAYĀTĪN)

The disbelievers are sure to be punished after their deaths, but they have also been warned of punishment in this very world. However, Allāh never specified whether they will be punished during the Holy Prophet صلى الله عليه وسلم lifetime or not. Therefore, Allāh teaches His beloved Prophet صلى الله عليه وسلم to supplicate by saying, "O my Lord! If you happen to show me the punishment promised to the disbelievers, then, O my Lord, do not make me of the oppressive folk." i.e. do not let me suffer with them, because usually the people close to those being punished also suffer the effects of the punishment.

Sayyidina Abdullāh bin Umar رضى الله عنه has reported that the Holy Prophet صلى الله عليه وسلم said, "When Allāh's punishment descends, all in the vicinity are affected. However, all will be resurrected according to their deeds on the Day of Judgement." [Bukhārī]

All the previous Prophets عليهم السلام were saved when Allāh's punishment afflicted their respective nations. Allāh instructs the Holy Prophet صلى الله عليه وسلم to make the above supplication (*du'ā*) to make him aware that he should never stop fearing Allāh and should never lose reliance in Allāh. The verse also serves to teach the believers (*Mu'minīn*) the same supplication (*du'ā*).

"We are certainly Capable of showing you what We have promised them." In another verse Allāh had assured the Holy Prophet صلى الله عليه وسلم that He would never punish the disbelievers while he is present with them. However, this refers to such a punishment that affects everyone. Allāh could still punish individuals and sections of the community. Allāh reserves the right to do as he pleases.

"Resist evil with that which is best." Allāh instructs the Holy Prophet صلى الله عليه وسلم to combat the opposition of the disbelievers in a manner that constitutes kind behaviour and forgiveness. It is the demand of good character that evil should not be resisted with evil.

Allāh says in Surah HāMim Sajdah, "Good and evil cannot be equal. Resist with that which is best, and the one between yourself and whom there was enmity, will instantly become like your bosom friend. Only the patient ones will be inspired with this. Only the most fortunate will be inspired with this." [Surah 41, verse 34, 35]

One may not conclude that the above verse has been abrogated by the verses commanding Jihād because good character will always be in vogue.

Allāh says, "We know best what they ascribe (and will punish them accordingly)."

"And say, 'O my Lord! I seek refuge with You from the evil whispering of the Satans (Shayātīn) and I seek refuge with You, O my Lord, so that they do not approach me." Since the Holy Prophet صلى الله عليه وسلم has been advised to recite this supplication, its importance for the common Muslim cannot be overemphasised. Every Muslim should recite it constantly so that he may be safeguarded from the evil instigation of the devils.

The Holy Prophet صلى الله عليه وسلم has mentioned that a person should recite the following supplication (*du'ā*) if devils scare him during his sleep viz. [Tirmidhi]

[TRANSLATION]: "I seek refuge with all the words of Allāh from His wrath, His punishment, from the evil of His bondsmen, for the evil whispering of the Satans (*Shayātīn*) and that they should approach me.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ  
 كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ فَإِذَا نُفِخَ فِي  
 الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾ فَمَنْ ثَقُلَتْ مَوَازِينُهُ  
 فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا  
 أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهُهُمْ أَلْنَارِ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾ أَلَمْ  
 تَكُنْ عَائِدَتِي تُنَادِي عَلَىٰ كَرِّمْ فَاكْتُمْتُمْ بِهَا تِكْذِيبُونَ ﴿١٠٥﴾ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا  
 وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ قَالَ  
 اخْسَرُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾ إِنَّهُمْ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُوا رَبَّنَا آمَنَّا  
 فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾ فَاتَّخَذْتُمُوهُمْ سَخِرَاءَ حَتَّىٰ أَنْسَوَكُم ذِكْرِي  
 وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَاسِقُونَ ﴿١١١﴾

(99) Until the time arrives when death comes to any one of them, then he says, "O my Lord! Allow me to return... (100) ..... so that I may perform good deeds whence I have left." Never! It is merely a statement that they speak. Behind them is "Barzakh" until the day that they are resurrected. (101) When the trumpet is blown, neither shall there be any family ties between them, nor will they be able to plead to each other. (102) Whoever's scales are weighty shall surely be successful. (103) Whoever's scales are light, these are the ones who have put themselves at a loss by remaining forever in Hell. (104) The Fire shall scorch their faces and they shall be disfigured there. (105) "Were My verses not recited to you, but then you used to falsify them?" (106) They will cry, "O our Lord! Our wretchedness overpowered us and we were a deviated nation. (107) "O our Lord! Remove us from here! If we ever repeat ourselves, then we must surely be oppressors." (108) Allāh will say, "Remain disgraced therein and do not speak to Me!" (109) "There was certainly a party of My bondsmen who said, 'O our Lord! We have believed, so forgive us and have mercy on us. Indeed You are the Best of those who show mercy.'" (110) "But you people ridiculed them until they made you forget My remembrance. And you used to laugh at them."

(111) "I have rewarded them today for their patience that they are certainly successful."

## THE CONDITION OF & 'BARZAKH' AND RESURRECTION, WHERE THE PLEAS OF THE DISBELIEVERS WILL NOT BE HEARD

Allāh says that the disbelievers will continue to lead their lives in the manner that they please *"Until the time arrives when death comes to any one of them..."* Then he will see the reality of the Hereafter before his very eyes. His soul will be removed by the angels and he will be beaten. He will then regret his past and cry out to Allāh saying, *"O my Lord! Allow me to return (to the world) so that I may (believe and) perform good deeds whence I have left."*

Allāh will reject his plea and say, *"Never!"* Allāh goes on to say, *"It is merely a statement that they speak."* Their request shall never be acceded to.

*"Behind them is 'Barzakh' until the day that they are resurrected."* The word "Barzakh" literally refers to a barrier that separated two places or two conditions. In this context, it refers to the waiting period between death and Judgment day (Qiyāmah). The soul of a person enters the domain of "Barzakh" after his demise. Only if he was good, will he be comfortable there.

After entering into "Barzakh" people cannot return to the world, and after resurrection, none can return to "Barzakh." After people have been sent to their respective abodes of Heaven (Jannah) or Hell. They will never return from there. Only those sinful Muslims, who are sent for a while to Hell to be cleansed of their sins, will later be removed from Hell to be admitted into Heaven (Jannah).

The conditions of "Barzakh" are experienced by all dead people, even though their bodies may be cremated or devoured by predators. The Ahadith have mentioned the details of what transpires in this existence, and I [the author of this exegesis (tafsīr)] have written another book on this subject.

*"When the trumpet is blown [after the life of Barzakh to hail the advent of Judgment day (Qiyāmah)], neither shall there be any firmly ties between them?, nor will they be able to plead to each other."* No person will be of assistance to another. In fact, all will flee from each other, lest they ask for help.

Allāh says in Surah Abas, *"The day when a man will flee from his brother; his mother, his father, his wife and his sons. Every man shall be engrossed in his own affair."* [Surah 80, verses 34-37]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that when the trumpet is sounded for the second time, every man and woman from every century will all be resurrected. A caller will say, *"This is so-and-so, the son of so-and-so. Whoever has any rights to claim from him should come forward."*

Upon hearing this call, every person will wish that he could claim something from their parents, spouses and children. After saying this, Sayyidina Abdullāh bin Mas'ūd رضى الله عنه recited the verse *"neither shall there be any family ties between them..."*

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه has also interpreted the verse to

mean that no person will boast about his family lineage on the Day of Judgement, as they do in this world.

While the above verse states that they will be unable to ask of each other, another verse says, *"They will turn to each other asking questions."* There is no contradiction between the two verses because the first refers to the fact that they will not ask help from each other on the grounds of family ties. The second instance does not refer to this. (However, the second refers to questions that they will ask each other -not help).

Sayyidina Abdullāh bin Abbās رضي الله عنه says that there will be various situations that will take place on the Day of Judgement. When they people will be overwhelmed by fear, they will be unable to ask help from each other. However, there will be times when they will be able to do so. [*"Ma'ālimut Tanzīl" v. 3 p. 317/8*]

*"Whoever's scales are weighty shall surely be successful. Whoever's scales are light, these are the ones who have put themselves at a loss by remaining forever in Hell."* The details pertaining to weighing of deeds on the scales were given in the commentary of verses 8 and 9 of Surah A'raf (Surah 7).

Allāh then describes the punishment of the people in Hell. Allāh says, *"The Fire shall scorch their faces and they shall be disfigured there."* Explaining the concluding words of this verse. Sayyidina Abu Sa'id Khudri رضي الله عنه has reported the Holy Prophet صلى الله عليه وسلم as saying, *"A person will be so roasted in Hell that his upper lip will draw back and reach the middle of his face. His lower lip will drop until it reaches his navel."* [Bukhari]

Allāh will then ask them in Hell, *"Were my verses not recited to you, but you used to falsify them? They will cry, O our Lord! Our wretchedness overpowered us and we were a deviated nation"*

Admitting their folly, they will then plead to Allāh saying, *"O our Lord! Remove us from here! If we ever repeat ourselves, then we must surely be oppressors."*

Their plea will be rejected by Allāh, Who will tell them, *"Remain disgraced in there and do not speak to Me!"* A narration of Tirmidhi says that after this declaration, the people of Hell will lose all hope and begin to lament and wail like the braying of donkeys.

Ibn Kathir reports that the people of Hell will be so disfigured that the Muslims who will want to intercede shall be unable to recognise them. The people of Hell will tell them who they are, but these Muslims will refuse to believe them. [v. 3 p. 258]

After Allāh's declaration all the doors of Hell will be locked and none shall be able to leave.

Allāh will further tell these disbelievers, *"There was certainly a party of My bondsmen who said, 'O our Lord! We have believed, so forgive us and have mercy on us. Indeed You are the Best of those who show mercy.' But you people ridiculed them until they (i.e. your intense opposition to them) made you forget My remembrance. And you used to laugh at them. (Now you will suffer for your deeds)."*

Allāh continues to tell them, "I have rewarded them today for their patience that they are certainly successful." Allāh says in "Whoever is saved from the fire and entered into Heaven (Jannah) shall truly be successful." [Surah Al Imrān (3), verse 185]

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلُ الْعَادِيْنَ ﴿١١٣﴾ قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَلَّى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُمْ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾ وَقُلْ رَبِّ أَعْرِضْ وَأَرْحَمَ وَأَنْتَ خَيْرُ الرَّحِمِينَ ﴿١١٨﴾

(112) Allāh will ask (them), "How long did you stay on earth by the count of years?" (113) They will say, "We stayed only a day or a part of a day, but ask those who count." (114) Allāh will say, "You stayed only for a little while, if only you had known. (115) "Did you think that We had created you in vain and that you would not return to Us?" (116) Exalted be Allāh, the Sovereign, the Truth. There is no deity besides Him. He is the Lord of the Glorious Throne. (117) He who calls on another deity with Allāh has no proof for it. His reckoning is with Allāh. The fact of the matter is that the disbelievers will not succeed. (118) Say, "O my Lord! Forgive and show mercy. Undoubtedly, You are the Best of those who show mercy."

## ALLĀH IS EXALTED, THE KING AND THE TRUTH

On the Day of Judgment (Qiyāmah), "Allāh will ask (the disbelievers), 'How long did you stay on earth by the count of years?' Totally bewildered and frightened, they will reply, "We stayed only a day or a part of a day, but ask those who count." i.e. ask the angels, who know better how long our lives were.

"Allāh will say, 'You stayed only for a little while, if only you had known.'" Even lengthy lives in this world are insignificant when compared to the Hereafter. It would have been best for them if they realised this while still alive.

Allāh will also tell them, "Did you think that We had created you in vain and that you would not return to Us?" This thought has led to the destruction of the disbelievers.

Allāh says in Surah HāMim Sajdah that He will say to them, "but you thought that Allāh is unaware of most of the things you do. That was the perception that you held about your Lord. It has destroyed you and made you amongst the losers." [Surah 41, verses 22,23]

"Exalted be Allāh, the Sovereign, the Truth. There is no deity besides Him. He is the Lord of the Glorious Throne." Allāh is the King of all kings. Those who ascribe partners to Him should bear in mind that they will be called to account for their

deeds, after which they will be doomed to Hell.

Allāh declares, *"He who calls on another deity with Allāh has no proof for it. His reckoning is with Allāh. The fact of the matter is that the disbelievers will not succeed."*

Finally, Allāh advises that the Holy Prophet صلى الله عليه وسلم and his Ummah recite the following supplication (*du'ā*). Allāh says, *"Say, 'O my Lord! Forgive and show mercy. Undoubtedly, You are the Best of those who show mercy.'"*

## سورة النور

Madinan	Surah An-Nur	Verses 164
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ يَسِّرُ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَشَهِدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

In the name of Allāh, the Most beneficent, the Most Merciful.

(1) This is a Surah that We have revealed, that We have ordained, and in which We have revealed clear verses so that you may take heed. (2) The adulterer and adulteress should both be given a hundred lashes. And mercy for them should not take hold of you with regard to Allāh's religion (D'īn), if you believe in Allāh and the Last Day. A group of the believers should witness their punishment.

## THE LAWS OF THE SHARI'AH MUST BE PRACTISED AND THE PENALTY FOR ADULTERY IS A HUNDRED LASHES

This Surah is called Surah Nūr because verse 35 contains the word "Nūr" when describing Allāh. Allāh begins the Surah by saying, "This is a Surah that We have revealed, that We have ordained..."

Although the word "faradna" (translated above as "ordained") is used in this verse, all the injunctions mentioned in this Surah are not obligatory (Fardh) as the word usually denotes. In this context the word means that the believers (Mu'minin) must practice all these injunctions.

Allāh then says about the Surah that He has "revealed clear verses so that you may take heed."

## WHY DO THE PENALTIES OF THE SHARI'AH SEEM SO HARSH?

"The adulterer and adulteress should both be given a hundred lashes. And mercy for them should not take hold of you with regard to Allāh's religion (D'īn) (i.e. when administering the penalty), if you believe in Allāh and the Last Day." Since "The Most



*Merciful of those who show mercy*" has ordained these penalties, people must enforce them, even though they may deem it to be somewhat harsh.

Allāh has created man and knows exactly what type of penalties will serve as a deterrent for man because Allāh understands the psychology of man perfectly.

Since this penalty also serves as a lesson for others, Allāh instructs that "*A group of the believers should witness their punishment.*" When some people witness the penalty being enforced, they will spread the news to others. This will eventually lead to all the others in the country taking heed and adhering to chaste behaviour.

Sayyidina Ubadah bin Sāmīt رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Enforce Allāh's penal laws near and far, and the reproach of anyone should not affect you in the matters of Allāh's religion (D'in)." [Ibn Majah]

It is unfortunate that Muslim countries fear the reproach of the disbelievers when intending to enforce the penal codes of the Shari'ah. If they enforce these, crime would become extinct or, at least, much less. It would also attract Allāh's mercy.

The Holy Prophet صلى الله عليه وسلم has mentioned, "When a single penalty of Allāh's is enforced, it is better (more beneficial to the masses) than forty days of continuous rain." [Ibn Majah]

Present day governments have permitted adultery and have outlawed only rape. In this manner they have granted immoral people the license to commit adultery and spread promiscuity. Even those who do commit rape are seldom brought to the book and, if by some miracle they are, they serve light sentences and are let out to continue with their evils.

When the leaders of Muslim countries are told to enforce the laws of the Shari'ah (by cutting the hands of thieves, executing murderers and punishing adulterers, etc), they say that mercy should be shown to these criminals. This is in stark contradiction to the clear command of Allāh above, viz. '*And mercy for them should not take hold of you with regard to Allāh's religion (D'in)....*'"

Even worse are those so-called Muslims who perpetrate the act of disbelief by saying that the penal laws of Islām are barbaric and cruel. This pathetic behaviour has led to the spread of immorality and licentiousness and dens of vice are now thriving at the expense of chastity and morality. It seems like the governments (even so-called Islāmic governments) condone adultery. They seek to please people instead of Allāh, who granted them the authority that they possess. How can they then expect Allāh's aid?

## CERTAIN PERTINENT RULINGS

**Ruling:** The Muslim male or female who is free (i.e. not a slave), sane, mature, married, and who has consummated his or her marriage is called a 'Muhsin.' If such a person is found guilty of adultery, one should be stoned to death (rajam).

A person who is not a 'muhsin' will be lashed a hundred lashes when found

guilty of adultery.

**Ruling:** When a man is to be lashed, only that amount of clothing required to cover his 'satar' will be allowed. Everything else must be removed. A woman will be lashed with her body properly covered. Only extra garments that will reduce the effect of the lashes will be removed, like a jacket, a shawl. etc.

**Ruling:** A man will be lashed standing, while a woman will be seated.

**Ruling:** They must be lashed with a whip that is not knotted. The lashing must be of a medium nature (that is neither too light nor too hard).

The lashes should be struck on various parts of the body and not restricted to one portion. The whip should not strike the head, face and private part.

**Ruling:** When the 'Muhsin' is to be stoned, one must be led to a place outside the town. The witnesses who attested to the act of adultery should throw the first stones, followed by the Leader of believers (*Amīrul Mu'minīn*) and then the rest of the public. However, the stoning will be repealed if the witnesses refuse to stone first.

If the person is to be stoned after one has confessed to adultery (i.e. witnesses did not convict the person), then the Leader of believers (*Amīrul Mu'minīn*) will commence the stoning, after which the public will follow.

When a woman is to be stoned, a hole must be dug and she will be stoned in this hole with only her upper body visible (i.e. from above the breasts).

**Ruling:** When four men swear that they witnessed someone committing adultery as clearly as if they saw a stick used to apply kohl entering the kohl bottle, the Muslim Qādhi (judge) or the Leader of believers (*Amīrul Mu'minīn*) will launch an investigation to ascertain the trustworthiness of these four men. He will determine whether they are pious and trustworthy. Judgement will be passed only when they are all found to be reliable witnesses.

If they are found to be sinners and unreliable, their evidence will be rejected and they will be lashed for slander (eighty lashes each). The details of this will be discussed in the forthcoming verses, *Insha Allāh*.

**Ruling:** When a person confesses to having committed adultery four times on four separate occasions, then the Qādhi will ask one whether one knows what is adultery, with whom was the act perpetrated and where was it done. Only after replying to these questions can the judge pass judgement to enforce the penalty.

## THE IGNORANT STATEMENTS OF CERTAIN SELF-PROCLAIMED "INTELLECTUALS"

There are many so-called 'scholars' today, who claim to have some knowledge and direct their ignorance at Islām. They are also bribed by certain antagonistic forces to write against the teachings of Islām. Whereas the Muslims have believed for fourteen centuries that the 'muhsin' adulterer must be stoned, these ignoramuses claim that there is no such thing because the Qur'ān does not mention it.

They should be asked which verse of the Qur'ān tells them that whatever is not in the Qur'ān should not be regarded as part of religion (*D'in*)? In fact, Allāh says, *"Hold last to what the messenger gives you and refrain from what He prevents you"* [Surah Hashr (59), verse 7]

When the Holy Prophet صلى الله عليه وسلم himself had some people stoned after they confessed, who are these people to say that it should not be done? Sayyidina Umar رضى الله عنه, who had anticipated this plot of some people, once said from the pulpit, *"Verily Allāh has sent Muhammad صلى الله عليه وسلم with the truth and revealed a Book to him. The verse of 'rajam' (stoning) was also among the verses revealed in Allāh's Book. We recited it, understood it and memorised it."*

He continued to say, *"The Holy Prophet صلى الله عليه وسلم has had people stoned and we also followed his example after him. I fear that after much time elapses, a person should say, 'By Allāh! I do not find the verse of 'rajam' in Allāh's Book.' In this way people will be forsaking an obligation that Allāh has initiated, causing them to go astray. Rajam is in Allāh's Book (i.e. it has not been cancelled). It is a reality and will be enforced on any person who is a muhsin when witnesses attest to it, or when one confesses, or by way of an illegitimate pregnancy."* [Bukhari p. 109]

In the above sermon, Sayyidina Umar رضى الله عنه referred to an earlier verse of the Qur'ān that made mention of *rajam*. The recitation of this verse was later abrogated, but the law remained. Those who have studied the principles of jurisprudence will understand this concept well. Other commentators have mentioned that Sayyidina Umar رضى الله عنه was referring to verse 15 of Surah Nisā (Surah 4), where Allāh says. *"As for those of Your women who are guilty of indecent behaviour, call four witnesses against them. If they testify against them, then imprison them in their homes until death claims them or Allāh creates a way for them."*

Other commentators have explained the statement to mean that even if an explicit verse of the Qur'ān does not mention '*rajam*', the law will still apply because the Holy Prophet صلى الله عليه وسلم had practised it. The Qur'ān commands that obedience to the Holy Prophet صلى الله عليه وسلم is also necessary.

Those who refuse to accept '*rajam*' as part of religion (*D'in*) because it is not mentioned explicitly in the Qur'ān, should be asked where in the Qur'ān does Allāh command that Fajr has two Rakāhs of obligatory prayer (*Fardh*), that Zuhr has four, that Asr has Four, etc? Where does the Qur'ān mention the Nisāb of Zakāh? Just as the direction of the Holy Prophet صلى الله عليه وسلم suffices about these pillars of Dīn, it suffices in the matter of '*rajam*' as well.

Even after these miscreants refuse to believe anything, they should be asked why they do not ask their despotic pirs in governments to enforce the penalty of a hundred lashes, which is explicitly mentioned in the Qur'ān!? Such people are like the one *"whom Allāh has sent astray despite his knowledge."*

## THE ILL EFFECTS OF ADULTERY AND THE VIRTUE OF CHASTITY AND MARRIAGE

People have made the absurd statement that the Shari'ah should not forbid adultery since it is a personal affair between a couple. They say that a person may gratify himself with whomsoever he wills. Their stance is even more

surprising because they fail to realise that man has no right to transgress the laws of Allāh, Who has created man, and is his Master. The body and limbs of a person are not his own, but remain the property of Allāh. Using them against Allāh's dictates will constitute rebellion.

Allāh created Sayyidah Hawwa عليها السلام to be the legitimate partner of Sayyidina Ādam عليه السلام and allowed them to live with each other as husband and wife. Allāh has permitted man and wife to preserve their chastity and lawfully gratify their passions within wedlock. Islām has conserved the purity of woman within the fort of the home and instructed men to provide for the couple.

The woman will rear her children with love and compassion, carefully tending to the household so that the family can live in harmony and contentment. The children will form part of the larger family, being showered with love by their parents, grandparents, uncles and aunts. They will all be associated with each other in a most amicable manner, being present should their assistance be needed in any way.

They will all celebrate marriages, births and support each other at times of funerals. All this is possible after marriage. If man and woman merely gratify their sexual passions and live as strangers, there can be no joy in life and the children will never know their parents, nor any other relatives. Since the mother has been 'used' by so many men, there will be none to attend to the upbringing and supporting of the child.

Even if the relatives of the mother know the child, they cannot have true love for the child. The child will grow up without any love and without the anchoring factor of a family. Today's rise of delinquents is ample testimony of this!

Parents of illegitimate children will seek 'friends' for their children instead of spouses. It is the ultimate disgrace to a woman that she has to stand naked in the worst of places searching for a toy to gratify herself, who will forsake her when everything is over.

When a woman is without a husband, she will be forced to provide for herself. She will then become a showroom piece, supplying goods to strangers or standing by the roadside and polishing peoples' shoes. It is indeed surprising that women do not regard this as a disgrace, whereas they could be the queens of their homes.

Islām has accorded great status to a woman by preserving her chastity within her home: Islām has allowed her to stipulate her own dowry and she can receive inheritance from the estates of her spouse, children, parents and other relatives. Is this not better than roaming the alleys in search of a sleeping partner, having her dignity trampled upon?

The above sheds a bit of light upon the abomination of adultery. Besides this, Islām detests the fact that family lineage should be corrupted. In this way people will never know whether a child is theirs or not. Children will thus be blemished with the stigma of being illegitimate, causing them to be scorned by others. It is despicable to note that certain nations attach no importance to legitimacy in birth. They are now trying to pass their behaviour on to the

Muslims. One of the first steps to realise this goal is to annul the penalty for adultery.

The people of Belief (*Imān*) cannot follow the trends of the disbelievers. Islām has outlawed fornication in no uncertain terms and ordained a strict penalty for it. On the other hand, the disbelievers have not only permitted fornication, but they have even allowed men to marry other men! These people are mere slaves of their passions and have no concern for humanity. This behaviour has led to the outbreak of horrendous diseases that cannot be controlled.

Sayyidina Abdullāh bin Abbās رضي الله عنه has reported that Allāh casts fear into the hearts of those who break promises and causes widespread death among people who are habituated to fornication. He also mentioned that Allāh reduces the provisions of those who cheat in weighing and measuring (either literally or by reducing the blessings of their wealth), while He causes murder to abound among people who judge unjustly and causes a tyrant to overpower people who do not honour their pledges. [At Targhīb wat Tarhīb v. 3 p. 278]

Sayyidah Maymūna رضي الله عنها reports that the Holy Prophet صلى الله عليه وسلم said, "My Ummah shall remain in good fortune until illegitimate children abound among them. When illegitimacy becomes rife among them, Allāh will afflict them with a widespread punishment (that will affect all of them)." [At Targhīb wat Tarhīb v. 3 p. 277]

Bukhari reports a hadith in which the Holy Prophet صلى الله عليه وسلم narrated to the Sahabah رضي الله عنهم many things that he saw in a dream. One of these was that he saw many naked men and women burning in a large oven-like pit that was wide at the base and narrow at the top. They would be lifted by the rising of the flames and screamed in pain and agony. When the Holy Prophet صلى الله عليه وسلم asked Jibril عليه السلام and Sayyidina Mika'il عليه السلام who these people were, he was told that they were the adulterers.

## ADULTERY CAUSES WIDESPREAD DISEASES

Sayyidina Abdullāh bin Umar رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم once addressed the immigrants (*Muhājirīn*), telling them that if they involved themselves in five things (and he prayed that they never fall into these), then they will encounter serious repercussions. These five things are:

1. When flagrant immodesty will predominate, then pestilence will spread and people will be afflicted with such diseases that their forebears never heard of.
2. Those people who cheat in weight and measure will be punished with droughts, hard labour and the oppression of tyrannical rulers.
3. Those who do not pay their Zakāh will be deprived of rain. If it were not for the animals, they would not receive a single drop of rain.

4. Those who breach the pledge of Allāh and His Holy Prophet صلى الله عليه وسلم will be vanquished by their enemy who will usurp their wealth.

5. When the leaders of a nation do not pass judgement by the Qur'ān and do not adopt the ways that Allāh has revealed, Allāh will cause such friction between them that will lead to feuds and battles. [Ibn Majah p. 112]

The above hadith clearly spells out the consequences of the sins that man perpetrates, the first one being the atrocious effects of immorality and licentiousness. The gross immorality prevalent at all levels today needs no elucidation. It is for this reason that diseases have taken such a strong hold of community. As medical science progresses, so too do the waves of illnesses spread, leaving man helpless to cure them (AIDS being the best example of these).

The world today is obsessed only with gratification of the carnal passions, and the occidental world is making every attempt to export their immorality to all parts of the world. It is tragic to notice that matters have gone out of control, but none seems to be batting an eyelid.

### THOSE WHO DESIRE THAT THEIR CARNAL DESIRES BE GRATIFIED, DO SO AT THE EXPENSE OF MANKIND'S MORALITY

People who have stooped to the level of bestiality have no regard for their values as human beings and are prepared to sacrifice these moral values. Whether they admit it or not, they have become just as the Qur'ān says, viz. *"As for the disbelievers, they enjoy themselves and eat like the animals eat. The Fire shall be their abode."*

Allāh has granted man the gift of intelligence and has ordained various laws and regulations so that he may remain high above the rest of the creation. Allāh has allowed man to satisfy his desires with a woman provided that it is within marriage. All the Prophets عليهم السلام married, with the exception of Sayyidina Isā and Yahya عليه السلام. It is sad that those who claim to follow Sayyidina Isā عليه السلام are sexually active outside of marriage.

Sayyidina Isā عليه السلام will marry after returning to this world to slay Dajjāl, after which he will also father children. He will also destroy the cross and put an end to Christianity. [Muslim]

**Note:** The text of the Qur'ān addresses woman also when it passes a general command, even though the literal Arabic text uses the male pronoun. However, when specific mention is made of females, it is preceded by mention of the male counterpart e.g. *"The Muslim men and Muslim women, believing men and believing women, obedient men and obedient women, truthful men and truthful women..."* and *"As for the male and female thief cut off their hands in lieu of what they earn..."*

However, when the act of adultery is mentioned in the Qur'ān, the *"adulteress"* is specifically mentioned before male *"adulterer."* This is to emphasise the fact that adulterous females must also be punished. It also

emphasises the fact that women are more prone to this sin and should, therefore, be extra cautious. Since men are more prone to stealing, the verse concerning thieves makes mention of male thieves first.

**Note:** To some, the punishment for adultery may appear to be extremely severe, but this is necessary to preserve the chastity of the believers (*Mu'minīn*). Islām has also prescribed such injunctions that serve to prevent people from even drawing near to adultery. These laws include the injunctions of Veil (*Hijāb*), whereby Muslim women are commanded to conceal themselves from strange men.

Despite these laws, if someone commits adultery, the Shari'ah still lays down stringent laws about finding a person guilty of the act. As explained earlier, the four witnesses have to provide explicit evidence about the sexual act. Of course, this is extremely difficult to come by.

If an adulterer confesses to the deed, the laws of the Shari'ah are still strict, and the judge will have to hear the confession from the person on four separate occasions (as explained earlier). The Shari'ah also instructs the judge to repeal the case if there is the slightest doubt. The object of this penalty is not to punish people, but to prevent them from committing adultery.

When a person is finally found guilty after all these factors, he deserves to be removed from society, just as a cancerous limb has to be amputated for the welfare of the other limbs.

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ



(3) An adulterer should marry only an adulteress or an idolatress and only an adulterer or an idolater should marry an adulteress. This is forbidden for the believers.

## MARRIAGE OF THE ADULTEROUS BELIEVERS

Many commentators have mentioned that the above verse applied only before the migration (*Hijrah*). It was thereafter abrogated and the believers (*Mu'minīn*) were later permitted to marry adulterous Muslims when necessary. Of course, the prohibition against marrying idolaters still applies to this day. They maintain that the verse was cancelled by a later verse which reads, "Marry those from you who are unmarried and those slave men and women who are righteous. If they be poor then Allāh will make each of them wealthy by His grace. Allāh is of ample means, All Knowing." [Surah Nūr (24), verse 32]

Many narratives have been reported about this verse, all of which denote that this law was temporary. One of these, narrated by many commentators, tell us that when the Immigrants (*Muhajirīn*) رضى الله عنهم arrived in Madinah, they were extremely poor. They had no wealth, no family and no wives. There were many prostitutes in Madinah at the time, so some requested permission from the Holy Prophet صلى الله عليه وسلم to marry these women so that they could benefit from

their wealth. The above verse was revealed on this occasion, forbidding them from this. ["Ma'ālimut Tanzīl" v. 3 p. 323]

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا يَقْبَلُوا لَهُمْ  
شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ ﴿٥﴾

(4) As for those who slander chaste women without presenting four witnesses, you should lash them eighty lashes and never accept their testimony ever again. These people are sinners... (5) Except for those who repent thereafter and rectify. Allāh is Most Forgiving, Most Merciful.

### THE PENALTY FOR THOSE WHO SLANDER INNOCENT WOMEN

Islām attaches great importance to the chastity and honour of Muslim men and women. If any person calls another an adulterer in clear words, the offended party may take the case to the Islāmic court, where the accuser will be punished eighty lashes when found guilty of the defamatory remark. This is referred to in the Shari'ah as the "haddul qadhaf."

Another punishment for the slanderer will be that his or her evidence will never be accepted in an Islāmic court. If one repents, the sin will be forgiven, but they will still live with the stigma that their evidence will be rejected by the Islāmic court.

According to Imām Abu Hanīfah رحمه الله عليه, the phrase "Except for those who repent thereafter and rectify," is an exception from the verse, "These people are sinners." This means that they will remain sinful until they repent. It does not mean that their evidence will be accepted after repentance.

وَالَّذِينَ يَزْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ  
إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾ وَالْخَمْسَةُ أَنْ لَعْنَتُ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾  
وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَمْسَةَ  
أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ  
اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

(6) Those who slander their wives and have only themselves as witness, then any of them should bear testimony four times by Allāh that he is indeed from the truthful. (7) On the fifth occasion he should swear that Allāh's curse befalls him if he is from the liars. (8) Punishment will be averted from the wife if she bears testimony four times by Allāh that he is from the liars. (9) She will then swear on the fifth occasion that Allāh's wrath befalls her if he is from the



truthful. (10) If it were not for Allāh's grace upon you and His mercy, and for the fact that Allāh is verily the Most Clement, the Wise.

## THE LAW OF "LI'ĀN" FOR THOSE WHO ACCUSE THEIR WIVES OF ADULTERY

Whereas a person will be lashed for failing to produce four witnesses when accusing a woman of adultery, he will not be lashed when the matter concerns his own wife. If she refutes his accusation, the law of "li'ān" will apply. The word "li'ān" is derived from the root word "La'na," which refers to a curse. It is called by this name because the couple invoke Allāh's curse upon themselves if they are lying.

If a man claims that his wife committed adultery, or says that one of her children is not his, he will be asked to present witnesses if she refuses to confess. If he fails to present four witnesses (which is common since adultery is never committed in public and he is unlikely to call others to witness the act), but confesses to lying, he will be lashed for slander. However, if he remains adamant that he is truthful, the couple will be forced to engage in "li'ān".

## THE METHOD OF "LI'ĀN"

The husband should begin by repeating four times, "I testify by Allāh that I am certainly truthful in the accusation of adultery that I have levelled against her." After saying this the fourth time, he will then say, "May the curse of Allāh befall me if I am untrue in the accusation of adultery that I have levelled against her." On each occasion he must point to his wife when referring to her.

When he has completed the fifth testimony, the wife will say four times, "I testify by Allāh that he is false in the accusation of adultery that he has levelled against me." On the fifth occasion she will say, "May Allāh's wrath befall me if he is truthful in the accusation of adultery that he has levelled against me."

When the two have completed their damning testimony against each other, the Muslim judge will separate the two. This separation will be regarded as a "bā'in" divorce. If the dispute arose over the birth of a child (he disclaimed fatherhood of a child), the child will then be regarded as illegitimate and become the mother's. If the man detracts his testimony afterwards, he will be lashed for slander.

The books of hadith cite the incidents of Sayyidina Uwaymir Ajlāni رضي الله عنه and Sayyidina Hilāl bin Umayyah رضي الله عنه, who were both forced into the situation of "li'ān" [Bukhari p. 799/800]. A narration on p. 695, narrated by Sayyidina Abdullāh bin Abbās رضي الله عنه, reports that the above verse was revealed about Sayyidina Hilāl رضي الله عنه.

Among the many conditions of "li'ān" mentioned in the books of jurisprudence, one is that the husband and the wife should be mature and sane. No "li'ān" will take place if the husband is dumb and merely indicates that his wife committed adultery.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ  
 مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرُ مِنْهُمْ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَوْلَا إِذْ  
 سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَوْلَا  
 جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ فَقَوَّلْتَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ  
 ﴿١٣﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَسَسْتُمْ فِي مَا أَفَضْتُمْ فِيهِ  
 عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِالسِّنِّتِمْ وَتَقُولُونَ بَافْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ  
 وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ  
 نَتَكَلَّمَ بِهَذَا سُبْحَنَكَ هَذَا مِثْنٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ  
 كُنْتُمْ مُّؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ  
 يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ  
 يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ  
 رَّحِيمٌ ﴿٢٠﴾

(11) It was indeed a group from you that brought the slander. Do not regard it as a misfortune, for it was good for you. Every one of them will have his share of the sin, which he earned. A terrible punishment shall be for the one who took the greatest part in it. (12) Why did the believing men, and women not think favourably of themselves when they heard about it, and say, "This is clear defamation!?" (13) Why have they not presented four witnesses? Since they have not presented four witnesses, then these people are surely liars in Allāh's sight. (14) If it were not for Allāh's grace upon you people, and for His mercy in this world and in the Hereafter, a dreadful punishment would have afflicted you because of what you involved yourselves in. (15) When you gossiped about the matter with your tongues and said such things with your mouths that you had no knowledge of. You thought that the matter was trivial, whereas it was grave in Allāh's sight. (16) When you heard about it, why did you not say, "It is not appropriate that we discuss this. Allāh is Pure! This is an atrocious smear!" (17) Allāh advises you against repeating the same ever again if you are indeed believers. (18) And Allāh clearly elucidates the verses for you. Allāh is All Knowing, The Wise. (19) There shall be an excruciating punishment in this world and in the Hereafter for those who love immorality to spread among the

believers. Allāh knows and you do not know. (20) If it were not for Allāh's grace upon you and His mercy, and for the fact that Allāh is verily the Most clement, the Wise.

## THE LIBEL AGAINST SAYYIDAH AYSHAH رَضِيَ اللَّهُ عَنْهَا AND ALLĀH'S DECLARATION OF HER INNOCENCE

When the Holy Prophet صلى الله عليه وسلم left on an expedition to the Banu Mustaliq tribe, according to his normal practice, he drew lots among his wives, thereby determining that Sayyidah Ayshah رَضِيَ اللَّهُ عَنْهَا accompany him on the journey. She rode on a carriage on top of a camel. On their return, the army camped at a place near Madinah. After a rest, the announcement was made during the night that the caravan would soon proceed. This announcement was made so that people could relieve themselves if need be.

Sayyidah Ayshah رَضِيَ اللَّهُ عَنْهَا then proceeded deep into the woods to relieve herself so as to avoid contact with any men. When she returned to her carriage, she noticed that her necklace was missing. She therefore returned to where she had been in an effort to recover the necklace. This caused her to delay and, in the meantime, the caravan began to leave.

The men who usually mounted the carriage on the camel did not realise that Sayyidah Ayshah رَضِيَ اللَّهُ عَنْهَا was not in when they lifted it since she was light in weight because of scarcity of food during those times. In this manner the caravan proceeded without her.

When Sayyidah Ayshah رَضِيَ اللَّهُ عَنْهَا returned to the spot where the caravan was stationed, she was shocked to find that no one was to be seen. Allāh granted her the intelligence to spread out a shawl and lie down right there, thinking that the Holy Prophet صلى الله عليه وسلم would search for her at the same place when he found her missing. She then fell asleep.

The Holy Prophet صلى الله عليه وسلم had appointed Sayyidina Safwān bin Mu'attal Sulami رَضِيَ اللَّهُ عَنْهُ to travel behind the caravan so that he may recover any items that the others may have lost. It so happened that he discovered Sayyidah Ayshah رَضِيَ اللَّهُ عَنْهَا lying down as he rode past the area. He was startled when he saw her. He recognised her because he had seen her before the verses of veil (Hijāb) were revealed. He exclaimed, "Innā Lillāhī wa Innā Ilayhi Rāji'ūn!"

She immediately woke up when she heard him and covered her face. (This incident clearly falsifies those who claim that a woman does not have to cover her face). He dismounted his camel and made it kneel. Thereupon Sayyidah Ayshah رَضِيَ اللَّهُ عَنْهَا mounted the camel by stepping on its forelegs. Sayyidina Safwān رَضِيَ اللَّهُ عَنْهُ then led the camel along.

It was afternoon when the two caught up with the rest of the expedition. Abdullāh bin Ubayy, the leader of the hypocrites, was also in the army. When he saw the two approach, he spread the rumour that an affair must be existing between the two, because of which they had remained behind alone. This rumour spread throughout the Muslim community by the efforts of the other Hypocrites and certain other Muslims were also involved in the slander. These Muslims were Sayyidina Hassān bin Thābit رَضِيَ اللَّهُ عَنْهُ, Sayyidina Mistah bin

Uthātha رضى الله عنه and a lady named Sayyidina Hamnah bint Jahsh رضى الله عنه [who was the sister of Mother of the believers (Ummul Mu'minīn), Sayyidah Zainab bint Jahsh رضى الله عنها].

Sayyidah Ayshah رضى الله عنها reports that she was unaware of the rumours, but noticed that the Holy Prophet صلى الله عليه وسلم did not behave as compassionately towards her as he always did. He would greet and ask all of the household about themselves, but would not ask her. In the interim she happened to fall ill and was once walking with the mother of Sayyidina Mistah رضى الله عنه to relieve herself at night.

When they were proceeding, the old lady slipped on her shawl and muttered, "May Mistah be destroyed!" Sayyidah Ayshah رضى الله عنها asked her how she could curse a person who participated in the battle of Badr. She replied, "Don't you know what the people (including Mistah) are saying?" She then recounted the rumour to Sayyidah Ayshah رضى الله عنها.

This caused Sayyidah Ayshah رضى الله عنها to become even more ill. Later, when the Holy Prophet صلى الله عليه وسلم asked the members of his household about their condition, Sayyidah Ayshah رضى الله عنها requested permission from him to visit her parents. The Holy Prophet صلى الله عليه وسلم permitted her.

Upon reaching her parent's home, she asked her mother about the rumours. Her mother consoled her by saying that these things happen between women who share a husband. Sayyidah Ayshah رضى الله عنها then spent the entire night weeping without respite. She could not sleep at nights and continued to weep and grieve. She spent an entire month in this manner. During the entire period no revelation was revealed to the Holy Prophet صلى الله عليه وسلم about this matter.

Sayyidah Ayshah رضى الله عنها mentioned that she was sure that Allāh would show the Holy Prophet صلى الله عليه وسلم a dream to absolve her of the scandal because she did not deem herself fit to be blessed with a mention in the Qur'ān.

The Holy Prophet صلى الله عليه وسلم was once with Sayyidah Ayshah رضى الله عنها and some others when revelation began to descend upon him. He broke out in sweat, which was so severe that the beads of perspiration dropped like pearls even during the coldest winter days. When the revelation terminated, The Holy Prophet صلى الله عليه وسلم laughed and said, "O Ayshah! Praise Allāh, for He has exonerated you." The verses that were revealed commenced with the verse, "It was indeed a group from you that brought the slander..."

Sayyidina Mistah رضى الله عنه was the son of Sayyidina Abu Bakr's رضى الله عنه cousin, making him a nephew to Sayyidina Abu Bakr رضى الله عنه. The generous Sayyidina Abu Bakr رضى الله عنه used to financially assist Sayyidina Mistah رضى الله عنه, but took an oath never to assist him again after Allāh exonerated Sayyidah Ayshah رضى الله عنها.

About this oath, Allāh revealed the verse, "The high ranking and wealthy ones among you should not take an oath not to spend on their relatives..." Thereafter Sayyidina Abu Bakr رضى الله عنه swore never to stop spending on Sayyidina Mistah رضى الله عنه. [Bukhari v. 1 p. 364 and v. 2 p. 594/696]

Allāh begins by saying, "It was indeed a group from you that brought the

slander." These included Abdullāh bin Ubayy, the hypocrites leader, as well as three other sincere Muslims (mentioned above). Abdullāh and the other hypocrites who played an active part in the episode never repented until the end and are referred to as being part of a group from the believers (*Mu'minīn*) only because they pretended to be believers (*Mu'minīn*). All the Muslims involved repented.

"Do not regard it as a misfortune, for it was good for you." This verse is addressed to all the believers (*Mu'minīn*) in general, but particularly to the Holy Prophet صلى الله عليه وسلم, Sayyidah Ayshah رضي الله عنها, her parents and Sayyidina Safwān bin Mu'attal رضي الله عنه. Although the incident may have caused these parties much grief, they were rewarded immensely by remaining patient. The incident was also to the benefit of mankind because of the great lessons that it taught, and because it declared the innocence of Sayyidah Ayshah رضي الله عنها and Sayyidina Safwān رضي الله عنه, to be learned and recited by students and others until eternity.

"Every one of them will have his share of the sin, which he earned." Every one of the guilty parties would receive punishment in proportion to the part that he played in the rumour. Some people joined in the rumours and others remained silent, whereas they ought to have refuted the story.

"A terrible punishment shall be for the one who took the greatest part in it." This verse refers to the leader of the hypocrites, Abdullāh bin Ubayy. He suffered in this world, and will suffer in the Hereafter as well.

"Ruhul Ma'āni" has reported from Tabarani that the Holy Prophet صلى الله عليه وسلم instructed Sayyidina Abu Ubaidah رضي الله عنه to gather all the Muslims in the Masjid. When they presented themselves, the Holy Prophet صلى الله عليه وسلم recited the verses declaring Sayyidah Ayshah's رضي الله عنها innocence to them.

The Holy Prophet صلى الله عليه وسلم then called for Abdullāh bin Ubayy and had him lashed for slander twice (i.e. 80 times, plus another 80 times). Thereafter Sayyidina Hassān, Mistah and Hamnah رضي الله عنهم were lashed 80 times each.

"Why did the believing man and women not think favourably of themselves when they heard about it, and say, 'This is clear defamation!'" This verse chides those Muslims who participated in the smear, as well as those who entertained doubts or did not refute the story outright, by saying "This is clear defamation!"

This verse tells that every Muslim must have a good opinion of other Muslims and that they should refute unwarranted accusations made against other Muslims.

Sayyidina Mu'adh bin Anas رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When a Muslim defends another Muslim from the slander of a Hypocrite, then Allāh will send an angel to protect him from the fire of Hell on the Day of Judgement. Allāh will make the person who finds faults in another remain standing on a bridge of Hell. He may escape from there or remain there" [Abu Dawūd] i.e. he may either satisfy the injured person and escape, otherwise he will be made to suffer the punishment.

This type of behaviour is common among women, especially when they

fight with their in-laws. Names are called and slander flies about, even causing some mothers never to forgive their own daughters.

Sayyidah Asmā bint Yazīd رضي الله عنها reports that the Holy Prophet صلى الله عليه وسلم said, "The person who defends his brother in his absence, Allāh assumes the responsibility of saving him from the fire of Hell." [Mishkāt p. 424]

Sayyidina Abu Dardā رضي الله عنه narrates that he heard the Holy Prophet صلى الله عليه وسلم say, "Allāh personally assumes the responsibility of rescuing from Hell that person who defends his brother in his absence." [Ibid]

The Holy Prophet صلى الله عليه وسلم has also said, "Beware of evil opinions, because it is the most false talk." [Bukhari]

The Holy Prophet صلى الله عليه وسلم has also said, "Good opinions are part of good worship."

In the above verse Allāh says, "Why did the believing men and women not think favourably of themselves when they heard about it..." The word "themselves" indicates that all the Muslims are like one single body and that slander against an individual Muslim is tantamount to slandering against all Muslims.

This is similar to the verse of Surah Hujurāt, where Allāh says, "Never find faults with yourselves (i.e. each other)." [Surah 49, verse 11]

Sayyidina Nu'mān bin Bashīr رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The Muslims are like one body. If the eye is hurt, the entire body feels the pain, and if the head is aching, the entire body feels the pain." [Muslim]

Therefore, if any Muslim is physically or emotionally hurt, all the Muslims should feel the discomfort and collectively try to alleviate the grief and rebut the accusations.

"Why have they not presented four witnesses? Since they have not presented four witnesses, then these people are surely liars in Allāh's sight." The allegations were totally unfounded. None could be accused of fornication merely on the grounds of being left behind the army. Any person who makes such an accusation should present four eyewitnesses, otherwise they would be regarded as liars in terms of the Shari'ah. Without the witnesses, the person will be lashed for slander because the matter concerns the honour of another.

The question arises here that since these people had no witnesses to substantiate their allegation, why did the Holy Prophet صلى الله عليه وسلم not have them lashed earlier, instead of waiting for a month?

The fact of the matter is that the Holy Prophet صلى الله عليه وسلم was a "mercy to the universe." It should be borne in mind that the Muslims comprised of all types of people. While the Belief (*Imān*) of many was strong, there were many others who were still new to Islām. Their Belief (*Imān*) was not that strong, while there were also those who were in doubt regarding the affair.

Had the Holy Prophet صلى الله عليه وسلم punished the slanderers, three of whom were sincere believers (*Mu'minīn*), the weaker Muslims may have inadvertently said that he had done so because the matter concerned his own wife. This would have caused these people to lose their Belief (*Imān*). Therefore, the Holy Prophet

صلى الله عليه وسلم accommodated his personal grief so that the Belief (*Imān*) of these people may be preserved. He punished them only when Allāh commanded it.

Any person would understand that if his wife were to be libelled, he would not want the matter to be reported in any book, even though she may be proven innocent. However, the fact that this matter is recorded in the Qur'ān shows that the Qur'ān was not the work of the Holy Prophet صلى الله عليه وسلم and that he had no authority to alter anything in it.

*"If it were not for Allāh's grace upon you, and for His mercy in this world and in the Hereafter, a dreadful punishment would have afflicted you because of what you involved yourselves in."* Allāh tells those Muslims who played a part in the matter that He would certainly have destroyed them had He had not granted them the guidance to repent.

*"When you gossiped about the matter with your tongues and said such things with your mouths that you had no knowledge of. You thought that the matter was trivial, whereas it was grave in Allāh's sight."* This verse shows that passing on information about any matter also constitutes participation in the actual slander. It is wrong for a person to say that he is only transmitting a message that has reached him. It will also be a sin to tell others about the affair.

*"When you heard about it, why did you not say, 'It is not appropriate that we discuss this. Allāh is Pure! This is an atrocious smear!'"* This verse explicitly tells the Muslims that they should not take any part in the slander and should not even discuss it.

*"Allāh advises you against repeating the same ever again if you are indeed believers. And Allāh clearly elucidates the verses for you. Allāh is All Knowing, The Wise."* Allāh has advised man about the penalty for slander and has encouraged him to repent.

*"There shall be an excruciating punishment in this world and in the Here after for those who love immorality to spread among the believers. Allāh knows and you do not know."* This verse warns those who slandered Sayyidah Ayshah رضي الله عنها and also advises all the believers (*Mu'minin*) that they should never publicise any such matter, even if it be established. The sins of others should be concealed and may be disclosed only to such people who are able to redress the situation, such as the Amīrul Mu'minin (*Leader of the Believers*) or the Qādhī.

Those who broadcast immoral acts and cause great disturbance about the matter are included in the purport of *"those who love immorality to spread among the believers."*

It is tragic that today even the Muslims are involved in producing movies, publishing magazines and novels that promote immodesty and promiscuity. They are all warned in this verse of a pending *"excruciating punishment in this world and in the Hereafter."*

Allāh then repeats, *"If it were not for Allāh's grace upon you people and His mercy, and for the fact that Allāh is verily the Most Clement, the Wise."* i.e. if it were not for this, Allāh's punishment would have surely arrived.

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ  
 يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا  
 وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿21﴾ وَلَا يَأْتِلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ  
 أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا  
 تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿22﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ  
 الْفَاضِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿23﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ  
 أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿24﴾ يَوْمَ لَا يُفِيهِمْ اللَّهُ دِينَهُمُ الْحَقَّ  
 وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿25﴾ الْحَاشَى لِلْحَاشِيَتِ لِلْحَاشِيَتِ وَالْحَاشِيَتُوكَ لِلْحَاشِيَتِ  
 وَالطَّيِّبَتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ  
 وَرِزْقٌ كَرِيمٌ ﴿26﴾

(21) O you who believe, do not follow the footsteps of Devil (Shaytān). Whoever follows the footsteps of devil (Shaytān), then verily he commands immorality and evil. If it were not for Allāh's grace upon you and His mercy, none of you would ever be pure. However, Allāh purifies whoever He wills. Allāh is All Hearing, All Knowing. (22) The high ranking and wealthy ones among you should not take an oath not to spend on their relatives, the poor and on those who migrate in Allāh's path. They should forgive and pardon. Do you not like Allāh to forgive you? Allāh is Most Forgiving, Most Merciful (23) Those who slander unwary, chaste believing women are certainly cursed in this world and in the Hereafter. Theirs shall be a terrible punishment... (24) The day when their tongues, hands and legs will testify against them with regard to what they did. (25) On that day Allāh will give them the full punishment due to them, and they will know that Allāh is verily the Truth and the One who discloses matters. (26) Unchaste women are for unchaste men and unchaste men are for unchaste women. Pure women are for pure men and pure men are for pure women. These people are innocent of what the slanderers say. Theirs is forgiveness and a bounteous reward.

## **AVOID FOLLOWING DEVIL (SHAYTĀN), NEVER SWEAR NOT TO DO GOOD DEEDS AND THE EVIL FOLK ARE WARNED OF A GRIEVOUS PUNISHMENT**

Allāh warns the believers (Mu'minīn) by telling them, "O you who believe, do not follow the footsteps of devil (Shaytān). Whoever follows the footsteps of devil (Shaytān), then (he will be destroyed because) verily he [devil (Shaytān)] commands immorality and evil." Those who follow the dictates of devil (Shaytān) will be led far astray if they do not realise the folly of their ways and repent.



"If it were not for Allāh's grace upon you and His mercy, none of you would ever be pure." If Allāh does not grant man the guidance to repent, he can never be pure from sin, like the hypocrites who never repented after slandering Sayyidah Ayshah رضي الله عنها. Allāh then says, "However, Allāh purifies whoever He wills. Allāh is All Hearing, All Knowing." Allāh grants people the ability to repent and absolves whomsoever He wills from scandal.

"The high ranking and wealthy ones among you should not take an oath not to spend on their relatives, the poor and on those who migrate in Allāh's path. They should forgive and pardon." It has already been mentioned that Sayyidina Abu Bakr رضي الله عنه swore not to spend on his nephew Sayyidina Mistah رضي الله عنه because he took an active part in the denigration of Sayyidah Ayshah رضي الله عنها.

Sayyidina Qatādah رضي الله عنه says that when the above verse was revealed, instructing pardoning, the Holy Prophet صلى الله عليه وسلم summoned Sayyidina Abu Bakr رضي الله عنه and recited the entire verse to him. When the Holy Prophet صلى الله عليه وسلم recited,

"Do you not like Allāh to forgive you?" Sayyidina Abu Bakr رضي الله عنه said, "I certainly like Allāh to forgive me." The Holy Prophet صلى الله عليه وسلم told him, "Then you should forgive and pardon."

Thereupon Sayyidina Abu Bakr رضي الله عنه said, "By Allāh! The amount that Mistah was receiving shall not be stopped, and I will continue giving him." A narration of "Durrul Manthūr" states that Sayyidina Abu Bakr رضي الله عنه thereafter began to double the allowance that he previously gave to Sayyidina Mistah رضي الله عنه.

Another narration quotes Sayyidina Abu Bakr رضي الله عنه as saying, "When I see good in acting contrary to an oath, I pay the expiation for the oath and carry out the act that is better."

"Durrul Manthūr" reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that there were other Sahabah رضي الله عنهم also who stopped spending on those Muslims who participated in the slander against Sayyidah Ayshah رضي الله عنها. They were all advised in the above verse. [v. 5 p. 34/5]

"Those who slander unwary (women who are unwary of how to commit evil deeds), chaste believing women are certainly cursed in this world and in the Hereafter. Theirs shall be a terrible punishment the day when their tongues, hands and legs will testify against them about what they did." All these limbs will testify against them on the Day of Judgement.

There seems to be a discrepancy between the above verse and a verse in Surah Yāsīn, where Allāh says, "On this day We shall seal their mouths." The simple answer is that each verse describes a separate scene of the Day of Judgement. There will be times on the lengthy Day of Judgment (Qiyāmah) when peoples' mouths will be sealed, whereas at other times they will be able to speak.

"On that day Allāh will give them the full punishment due to them, and they will know that Allāh is verily the Truth and the One who discloses matters." People are wrong to think that they will get away with their sins and will not be required to answer for them. Everything will be disclosed on the Day of Judgement. This

verse addresses those hypocrites who never repented after the verses were revealed declaring Sayyidah Ayshah رضي الله عنها's innocence.

*"Unchaste women are for unchaste men and unchaste men are for unchaste women. Pure women are for pure men and pure men are for pure women."* Allāh states in this verse that He has made birds of a feather flock together. People with evil inclinations are attracted to others like them, while good people are attracted to other good people.

This verse tells us that Allāh has made the best and purest women the wives of His purest slaves viz, the Prophets عليهم السلام. It follows, therefore, that the wives of the best Prophet of Allāh صلى الله عليه وسلم must be the best and purest of women. It will therefore be impossible to even fathom that any of them could be guilty of an act as vile as fornication. Saying this would be tantamount to slandering the Holy Prophet صلى الله عليه وسلم himself (Allāh forbid!). People who say this are *"cursed in this world and in the Hereafter."*

Allāh then says about the pure believers (Mu'minīn), *"These people are innocent of what the slanderers say. Theirs is forgiveness and a bounteous reward [in Heaven (Jannah)]."* This verse clearly spells out the innocence of Sayyidah Ayshah رضي الله عنها and Sayyidina Safwān رضي الله عنه. [*"Ma'ālimut Tanzil"* v. 3 p. 335]

Sayyidah Ayshah رضي الله عنها used to say that she is proud of a few privileges that were accorded to her. These were:

1. *She was the only virgin that the Holy Prophet صلى الله عليه وسلم married?*
2. *The Holy Prophet (صلى الله عليه وسلم) passed away in her lap.*
3. *He is buried in her room.*
4. *There were numerous occasions when revelation descended on the Holy Prophet صلى الله عليه وسلم while he shared a bed with her.*
5. *Her innocence was proclaimed from the heavens.*
6. *She was the daughter of the Holy Prophet صلى الله عليه وسلم first Caliph (Kalifa) and companion in the cave [Sayyidina Abu Bakr رضي الله عنه]*
7. *She was created pure [because of which she could be a wife of the pure the Holy Prophet صلى الله عليه وسلم].*
8. *She has been promised forgiveness and a bounteous sustenance."*

Al Isābah reports from Ibn Sa'd that Sayyidah Ayshah رضي الله عنها said, *"I have been granted certain bounties that were not granted to any other."* She then enumerated these as:

1. *The Holy Prophet صلى الله عليه وسلم married her when she was barely seven years old?*
2. *An angel brought her picture to the Holy Prophet صلى الله عليه وسلم on a silken cloth.*

3. She began to live with the Holy Prophet صلى الله عليه وسلم from the age of nine.
4. She saw Jibrīl عليه السلام,
5. She was the most beloved wife of the Holy Prophet صلى الله عليه وسلم.
6. She cared for the Holy Prophet صلى الله عليه وسلم during his last illness and when he passed away no one was present besides her and the angels. [‘Durrul Manthūr’ v. 5 p. 32]

Some Scholars (Ulama) have recounted the virtue of Sayyidah Ayshah رضي الله عنها by saying that a little child declared the innocence of Sayyidina Yusuf عليه السلام when he was accused of fornication. As a little baby also, Sayyidina Isā عليه السلام declared his mother’s innocence when she was accused of the same. However, Allāh Himself declared Sayyidah Ayshah رضي الله عنها’s innocence in numerous verses of the Qur’ān.

Allāh has warned in the Qur’ān that those who slandered Sayyidah Ayshah رضي الله عنها are “cursed in this world and in the Hereafter,” that they will suffer an “excruciating punishment,” and that “Allāh will give them the full punishment due to them.” However, a group pretending to be Muslims, who call themselves the Shias, claim that the slander directed at Sayyidah Ayshah رضي الله عنها was true.

These ignorant people also have the audacity to say that Sayyidina Mahdi رضي الله عنه will lash the grave of Sayyidah Ayshah رضي الله عنها (as a penalty for fornication) when he comes to this world. There are therefore falsifying the Qur’ān, thus joining the ranks of the disbelievers. They are also “cursed in this world and in the Hereafter.”

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا  
عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾ فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا  
تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا ۚ هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا  
تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ  
لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

(27) O you who believe, do not enter any home besides your own until you have acquired permission and greeted the inhabitants. This is best for you so that you take heed. (28) If you do not find anyone there, then do not enter until you are permitted to enter. If you are told to return, then return. This is purer for you. Allāh is Aware of what you do. (29) There is no harm if you enter uninhabited homes that contain benefit for you. Allāh knows what you disclose and what you conceal.

## THE NECESSITY AND ETIQUETTE OF SEEKING PERMISSION TO ENTER A HOME

The preceding verses discuss the abomination of fornication. There are numerous factors that lead to this vile act, one of them being the casting of glances on to things that one is forbidden to look at. It is for this reason that Allāh has commanded Muslims to seek permission before entering any house.

Allāh says, *"O you who believe, do not enter any home besides your own until you have acquired permission and greeted the inhabitants."* A Sahabi رضي الله عنه once entered the presence of the Holy Prophet صلى الله عليه وسلم without asking permission to enter. The Holy Prophet صلى الله عليه وسلم told him to go back to the door and say, *"As Salāmu Alaykum. May I enter?"* [Abu Dawūd]

The Holy Prophet صلى الله عليه وسلم has mentioned, *"Do not allow the person who does not greet to enter."* [Mishkāt p. 401]

Allāh then says, *"This is best for you so that you take heed."*

*"If you do not find anyone there, then do not enter until you are permitted to enter."* One may not enter a house until one receives permission to do so. This is so because the possibility exists that someone is present there. Even if there is none in the home, one may not enter because it would be tantamount to using the property of another without permission. If this is not permissible, then it is even worse to enter a house without permission when someone is there.

*"If you are told to return, then return."* Whether a person is verbally refused permission to enter, or such an indication is received, then he should leave the premises. He should not feel disgraced because *"This is purer for you."* The person should not wait or remain where he is because this will inconvenience the people of the house. The person should also not be persistent when he has already been refused permission to enter.

The Holy Prophet صلى الله عليه وسلم has mentioned, *"When any of you thrice seeks permission to enter and then receives no reply, he should leave."* [Bukhari Pg, 923]

The Holy Prophet صلى الله عليه وسلم once came to the house of Sayyidina Sa'd bin Ubādah رضي الله عنه. After thrice requesting permission to enter, no reply was issued forth. Therefore, the Holy Prophet صلى الله عليه وسلم began to leave. Thereafter, Sayyidina Sa'd رضي الله عنه ran behind the Holy Prophet صلى الله عليه وسلم, bade him enter and served him some raisins to eat. [Mishkāt p. 369]

This incident teaches us that a person should not continue knocking the door or ringing the bell incessantly when receiving no reply after the third occasion. This is uncivil and annoying for the person of the house.

Allāh continues, *"There is no harm if you enter uninhabited homes that contain benefit for you. Allāh knows what you disclose and what you conceal."* This verse permits entry into public places. A person need not seek permission to enter any such place which people generally use for their benefit, such as Masājid, Madrassahs, hospitals, hotels, etc. Of course, without permission, one may not enter the Imām's quarters, nor classrooms and other living quarters and offices in these places.

After the verse "O you who believe, do not enter any home besides your own until you have acquired permission..." was revealed, Sayyidina Abu Bakr رضي الله عنه asked the Holy Prophet صلى الله عليه وسلم, "When the Quraysh traders travel between Makkah, Madinah, Shām and Baitul Muqaddas, they live in buildings that have been constructed en route. No one lives in these buildings, so from whom should permission be sought and who should be greeted?" It was then that the above verse was revealed viz. "There is no harm if you enter uninhabited homes that contain benefit for you." [v. 5 p. 40]

## AHDĪTH PERTAINING TO THE ETIQUETTE AND LAWS OF SEEKING PERMISSION TO ENTER

- It is reported that the Holy Prophet صلى الله عليه وسلم never stood directly in front of a door when he requested permission to enter. He would stand at the right or the left of the door and announce, "As Salāmu Alaykum!" There were no curtains on doors during those days." [Abu Dawūd]

This teaches us that our gazes should never fall into the house when the door is opened.

- Sayyidina Thaubān رضي الله عنه reports from the Holy Prophet صلى الله عليه وسلم that three things are not permissible for anyone. These are:

- (1) That a person who is the Imām in Salāh should make supplication (*du'ā*) only for himself. In so doing, he has betrayed them.
- (2) That a person looks into a house before receiving permission to enter. In so doing, he would have betrayed the people of the house.
- (3) That a person performs Salāh while suppressing the need to relieve himself. [Abu Dawūd]

- Sayyidina Sahl bin Sa'd رضي الله عنه narrates that a person peeped through a hole in the Holy Prophet's صلى الله عليه وسلم door. At that time, the Holy Prophet's صلى الله عليه وسلم had a type of a comb in his hand, with which he was scratching his head. The Holy Prophet صلى الله عليه وسلم said to him, "If I knew that you were peeping at me I would have poked your eyes with this instrument. Permission is sought because of the gaze (i.e. to safeguard the gaze)." [Bukhari p. 922]

Another narration states, "Whoever looks into the house has entered." [Abu Dawūd]

When a person seeks permission to enter and someone asks who he is, he should mention his name. If the person of the house is still unaware of his identity, he must introduce himself properly.

Sayyidina Jābir رضي الله عنه narrates that he once came to see the Holy Prophet صلى الله عليه وسلم about settling his father's debts. When he knocked at the door, the Holy Prophet صلى الله عليه وسلم asked who it was. Sayyidina Jābir رضي الله عنه (instead of saying his name) replied, "Me." Annoyed, The Holy Prophet صلى الله عليه وسلم said, "Me? Me?" [Bukhari p. 923]

A person does not have to seek permission to enter his own home if he lives alone. However, if others share the house with him, he must first ask permission to enter, even if the others happen to be close relatives like his mother, sister, etc.

Sayyidina Ata bin Yasār رحمه الله reports that a person once asked the Holy Prophet صلى الله عليه وسلم, "Should I seek permission to enter when my mother's home?" The Holy Prophet صلى الله عليه وسلم replied, "You must seek her permission first." The person then said, "But I live with my mother." The Holy Prophet صلى الله عليه وسلم replied, "Then too you should request permission."

The person mentioned, "I have to serve my mother (so I have to see her often)." The Holy Prophet صلى الله عليه وسلم told him, "You should seek permission from her at all times. Do you wish to see your mother naked?" "Certainly not," replied the person. "Then," said the Holy Prophet صلى الله عليه وسلم, "you must seek permission from her whenever you wish to enter." [Mālik]

It is even preferable for a man to request permission from his wife before entering the home. Otherwise he should at least cough, shuffle his feet or do something else so that she knows he is coming.

Sayyidina Abdullāh bin Mas'ūd's رضي الله عنه wife reports that her husband always cleared his throat outside the door so that she was aware of his presence. She says that he did this so as not to see her in an unpleasant condition. [Ibn Kathīr]

By making the woman aware that he is approaching the husband will not find his wife unkempt, thereby causing her to be less attractive to him.

Women must also request permission before entering the home of another woman so that she does not see any part of her body that may be exposed. There are many parts of the woman's body that even other women may not see (the details of this will follow soon, *Insha Allāh*).

It is also possible that the lady may be engaged in something (even though permissible) that she does not like another to know about.

Sayyidah Umm Ayādh رضي الله عنها narrates that she was one of four women who often visited Sayyidah Ayshah رضي الله عنها. However, she says, they always sought permission before entering and would enter only when permitted.

When a person's voice can be heard while he is still outside, he should greet audibly and state his name so that the people of the house do not have to ask him his identity. When Sayyidina Abu Mūsa Ash'ari رضي الله عنه came to the door of Sayyidina Umar رضي الله عنه, he announced, "As Salāmu Alaykum! This is Abdullāh bin Qais (his real name). As Salāmu Alaykum! This is Abu Mūsa. As Salāmu Alaykum! This is the Ash'ari." [Muslim v. 2 p. 211]

Sayyidina Abu Hurayra رضي الله عنه has reported from the Holy Prophet صلى الله عليه وسلم that a person who has been summoned by another need not request permission to enter with the envoy.

**Note:** Some people have a very close relationship and do not mind when they enter each other's homes without permission. It will be permissible for such people to enter each other's homes without permission.

The Holy Prophet صلى الله عليه وسلم once told Sayyidina Abdullāh bin Mas'ūd رضي الله عنه, "It is sufficient permission for you to enter my home that you hear the slightest sound from me, thereby acknowledging that I am at home. In this event you may lift the curtain and enter, unless I forbid you." [Muslim]

**Note 1:** Verbal permission is not necessary. A person may enter another's home with any recognised form of permission. Sayyidina Ali رضي الله عنه reports that he would visit the Holy Prophet صلى الله عليه وسلم once during the day and once during the night. When he went at night, The Holy Prophet صلى الله عليه وسلم would merely clear his throat to indicate that he Sayyidina Ali رضي الله عنه could enter. [Mishkāt p. 401]

**Note 2:** It is permissible for one to wait by the side of his teacher's or mentor's door without informing him, so that one could ask him something or accompany him somewhere. This is so because he would not be offended by this.

**Note 3:** A person should not knock harshly at a person's door, because this will startle one who is asleep or confuse a person who may be performing Salāh. One should knock only so audibly that someone is able to hear.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَنُهُنَّ أَوْ التَّبَاعِيْنَ غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

(30) Tell the believing men that they should lower their gazes and protect their chastity. This is purer for them. Allāh is Informed of what they do. (31) And tell the believing women that they should lower their gazes and preserve their chastity. They must not expose their beauty, except what becomes apparent of it. And they should wear their scarves over their bosoms. They may expose their beauty only to their husbands, their fathers, their fathers-in-law, their sons, the

sons of their husbands, their brothers, the sons of their brothers, the sons of their sisters, their women, their (female) slaves, those male parasites who have no passions, or children who are not aware of women's concealment. They should also not strike their feet on the ground to reveal the beauties that they conceal. Collectively repent to Allāh, O you believers, so that you may succeed.

## SAFEGUARDING THE GAZES, PROTECTING ONE'S CHASTITY AND THE "MAHĀRIM"

These two verses detail the laws of Islāmic veil (*Hijāb*). Allāh begins by instructing the Holy Prophet صلى الله عليه وسلم, "Tell the believing men that they should lower their gazes and protect their chastity. This is purer for them. Allāh is Informed of what they do. And tell the believing women that they should lower their gazes and preserve their chastity." Lowering one's gaze goes a long way is saving a person from fornication, because this tempts a person and summons him to complete the act.

The Holy Prophet صلى الله عليه وسلم has mentioned, "The fornication of the eyes is in looking, the fornication of the ears is in hearing, the fornication of the hands is in holding and the fornication of the feet is in walking. The heart desires and hopes, while the private organs culminate or falsify the act." [Muslim v. 2 p. 336]

This means that all the actions leading to the act of adultery are considered as adultery, irrespective of which limb commits it. However, there are times when the couple is unable to terminate the vile deed, referred to here as falsification of the act.

The Shari'ah has formulated stringent laws about which parts of the body should be concealed from sight. No part of the body may be exposed which will arouse the passions of the opposite sex. Even if a woman does not conceal herself, the man should not look at her.

Sayyidina Abu Sa'īd Khudri رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم once forbade them from sitting by the roadside. When they told him that they were forced to talk by the roadside, he told them, "If you must, then observe the rights of the road." When the Sahabah رضي الله عنهم asked the Holy Prophet صلى الله عليه وسلم what this rights were, he replied, "Lower your gazes, do not harm anyone, reply to greetings, enjoin good and forbid evil." [Bukhari]

Although one may see a woman who is his 'mahram' (whom he cannot marry), he must not look at her if she arouses his desires. He will then have to refrain from looking at her.

Sayyidina Jarīr bin Abdillāh رضي الله عنه once asked the Holy Prophet صلى الله عليه وسلم, "What must I do if my gaze falls (on a woman) inadvertently?" The Holy Prophet صلى الله عليه وسلم replied, "Then turn it away."

The Holy Prophet صلى الله عليه وسلم once told Sayyidina Ali رضي الله عنه, "O Ali! Do not sustain a gaze (which falls inadvertently) because the first gaze will be forgiven, but you will be taken to task if you sustain the gaze." [Mishkāt p. 269]

Sayyidina Ubādah bin Sāmīt رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "If you guarantee six things for me, I will guarantee Heaven (*Jannah*)



for you. (viz.)

- (1) When you speak you speak the truth.
- (2) When you make a promise you fulfil it.
- (3) When a trust is kept with you, you return it.
- (4) You preserve your chastity.
- (5) You lower your gazes.
- (6) You restrain your hand (from oppression).” [Mishkāt p.415]

Allāh then says, “They (the women) must not expose their beauty, except what becomes apparent of it.” Sayyidina Abdullāh bin Mas’ūd رضى الله عنه says that this refers to the outer shawl that a woman wears. When a woman has to emerge from her house out of necessity, she should cover her entire body. The only thing that people will then see is her outer shawl.

“And they should wear their scarves over their bosoms.” The women during the period of ignorance used to wear their scarves in such a manner that only their heads were covered. The ends were flung behind their backs, leaving their bosoms and ears uncovered. Allāh instructs women not to do this.

Bukhari (v. 2 p. 700) reports from Sayyidah Ayshah رضى الله عنها that the Sahabah رضى الله عنهم women tore up their shawls and made them into scarves when the above verse was revealed viz. “And they should wear their scarves over their bosoms.”

A narration of Abu Dawūd (v. 2 p. 211) states that they tore their thicker shawls into two, making scarves out of them. These scarves completely covered all the hair, together with the bosoms and the ears. It should be borne in mind that this law applies to normal conditions when a woman is at home. When she has to leave the house, then she has to conceal her entire body.

The scarves worn by the fashionable women of today do not conform to the standards of the Qur’ān and the Ahadīth. Today’s scarves are much too thin and do not even cover the hair properly. Even Salāh cannot be performed with these types of scarves. Women who wear such scarves are a typical reflection of the women who lived during the period of ignorance.

Thereafter Allāh makes mention of all those men who are considered to be “Mahram” to women. These are primarily relatives from whom a woman has no fear because they are also concerned about her safety and the preservation of her chastity.

Allāh says, “They (women) may expose their beauty only to their husbands...” A woman does not have to conceal any part of her body from her husband. Of course, it will be better if they did not see the private organs of each other.

Sayyidah Ayshah رضى الله عنها says that she never looked at the private organs of the Holy Prophet صلى الله عليه وسلم. It is also strongly advised that a couple should not cohabit while they are both naked. Thereafter, the verse enumerates all the other “Mahārim” (plural of ‘Mahram’).

These are, "their fathers (as well as grandfathers), their fathers-in-law, their sons, the sons of their husbands (from other wives viz. step-sons), their brothers (whether real or step), the sons of their (real and step) brothers (i.e. nephews), the sons of their (real and step) sisters (i.e. nephews)..."

The men mentioned above may see only a woman's face, head, arms and feet. However, if it is feared that any of them may also be aroused by seeing these parts of her body, she should not disclose them to him. If there is no fear of the mahram being aroused by seeing any other parts of her body (besides the permitted parts; like the back, stomach, etc) then too these should remain concealed.

A mahram is actually a person to whom a woman may never be married. There are other mahārim besides those mentioned above, like the uncles (maternal and paternal), those men who were also suckled by the same foster mother as the woman and those boys who were suckled by the woman herself. The same laws will apply to them as do to the other mahārim mentioned above. Cousins are not regarded as mahārim and should be treated as such.

Thereafter Allāh says that women may be seen by "their women..." This refers to other Muslim women. The author of "Hidāya" writes that a man may see the entire body of another man, except for the area between the navel and the knees. Similarly a woman may see the body of another woman, with the exception of the same area between the navel and the knees. Of course, in both the above rulings, it must be remembered that no part of the body may be exposed when there is a fear of sexual arousal.

Many women are extremely negligent when it comes to giving birth. In that situation, only the mid-wife or nurse (who is delivering the baby) is allowed to see between the woman's legs. No other person (including the mother) may see this part of the body. It is Unlawful (*Harām*) for a woman to be completely naked when delivering her child.

Some jurists have mentioned that Muslim women may not show themselves to disbeliever women because they are not included in the context of "their women." Allāma Ibn Kathīr رحمه الله عليه reports Sayyidina Mujāhid رحمه الله عليه as saying that Muslim women may not remove their scarves before disbelievers women.

Sayyidina Umar رضي الله عنه wrote to Sayyidina Abu Ubaidah رضي الله عنه instructing him not to permit women of the people of book (*Ahlul Kitāb*) to share the public baths with Muslim women. It has been recorded in the canonical work "Durrul Mukhtār" that disbeliever women are to be regarded as non-mahram men with regard to the question of veil (*Hijāb*).

In the commentary of the above extract, the author of "Raddul Mukhtār" writes, "It is not permissible for a Muslim woman to expose herself (i.e. her hair, arms) before Jewish women, Christian women or idolatresses, unless they are her slave women. It is also not proper for pious women to do so before sinful women because these women may describe them to other men. A woman should therefore not remove her scarf before them."

A Muslim woman may therefore show only her face and hands to

disbelievers women, even if they are lady doctors, nurses, maids, etc. A woman should attempt to employ the services of Muslim mid-wives to deliver their children. If a disbeliever woman has to be used, the Muslim woman should not expose her hair to her.

The next exception mentioned by Allāh is "*their (female) slaves...*" When Muslim women participate in Jihād, they may become lawful owners of slaves. Imām Abu Hanīfah رَحْمَةُ اللَّهِ عَلَيْهِ and Imām Shafī'ī رَحْمَةُ اللَّهِ عَلَيْهِ are of the opinion that the above verse refers to only female slaves i.e. a woman need not adopt veil (*Hijāb*). in front of them.

The author of "*Ruhul Ma'āni*" says that initially Sayyidina Sa'īd bin Musayyib رَحْمَةُ اللَّهِ عَلَيْهِ was of the opinion that the verse included male and female slaves. However, he later changed his opinion and used to say, "Never let the verse of Surah Nūr deceive you because it refers to female slaves and not male slaves.

The author of "*Hidāya*" says that the male slave is a man, a non-mahram and not the husband. Sexual arousal can overcome him as well; therefore the same laws will apply to him as applies to all non-mahārim. In "*Ahkāmul Qur'ān*", Allāma Qurtubi رَحْمَةُ اللَّهِ عَلَيْهِ has reported from numerous commentators that the male slave may not see the hair of his mistress. [v. 12 p. 233/4]

There is no difference of opinion among the Scholars (*Ulama*) about the servants employed at home. They must be treated as non-mahārim. Male employers may therefore not look at their maids.

".....*those male parasites who have no passions...*" This refers to those men who are not mentally alert and who have no interest in women. Their only concern is to get a plate of food to eat, because of which they frequent certain households. Women have nothing to fear from them. Women may also treat them as mahārim. Of course, if it is feared that women may be attracted to these men, they will have to conceal themselves from them.

Hail and healthy old men are not to be treated as being of this category because veil (*Hijāb*). is to be observed in front of such men. Castrated men are also not to be regarded as Mahārim.

Bukhari reports that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was once with Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا while a eunuch was visiting her. The eunuch told her brother, "O Abdullāh, if Allāh allows you to conquer Tā'if, I will show you Ghaylān's daughter. As she arrives, you will see four folds on her stomach, and when she leaves you will see eight folds on her back." Upon hearing this, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed his wives never to allow such person to visit them. [Mishkāt p. 270]

"...or children who are not aware of women's concealment." i.e. those immature boys who are unaware of the anatomy and distinct features of women. It will be necessary for a woman to conceal herself from boys who are aware of these things.

"They (women) should also not strike their feet on the ground to reveal the beauties that they conceal." Muslim women may wear jewellery on condition that it

is not worn to display to others and that the jewellery does not jingle and cause an attraction. It is for this reason that they should also not draw attention to themselves when walking.

A lady, wearing chiming jewellery, once came to Sayyidah Ayshah رضي الله عنها. Sayyidah Ayshah رضي الله عنها said, "Do not allow her to approach me until she removes this jewellery. I have heard the Holy Prophet صلى الله عليه وسلم say that angels never enter the home that contains musical things." [Abu Dawūd]

Since it is forbidden to listen to the musical tones of jewellery, it will be even worse to listen to the sweet voices of non-mahram women. Her voice may be heard only in the case of an exigency.

A woman may leave her home only when she is forced to. Then too, she should cover herself properly and ensure that her outer garments are not decorated and attractive. It is also forbidden for her to apply perfume when she goes out.

Sayyidina Abu Mūsa Ash'ari رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Every eye is adulterous. When a woman applies perfume and passes by a gathering of males, she is so-and-so i.e. like a prostitute." [Abu Dawūd]

"Collectively repent to Allāh, O you believers, so that you may succeed." This verse commands all believers (*Mu'minīn*) and women to make repentance (*Taubah*) to Allāh. They should repent for all their sins, especially those related to passions and unlawful gazes, because others are not aware of these. When a person unlawfully looks at something Unlawful (*Harām*), only he is aware of it - not even the one whom he looked at.

## A REJECTION OF FOOLISH STATEMENTS MADE ABOUT VEIL (HIJĀB).

Many so-called Muslims who have no regard for the religion (*D'īn*), and who wish to adulterate Islām are trying to get Muslim women to roam the streets like the immoral women of the west. Certain Egyptian and Indo-Pak writers have penned some notes on these lines.

The only substantiation that they can fabricate is based on the verse "*They (the women) must not expose their beauty, except what becomes apparent of it.*" Since they find the commentary of Sayyidina Abdullāh bin Mas'ūd رضي الله عنه (that the verse refers to the outer garment of the woman) to be contrary to their whims, these ignorant writers have chosen rather to adopt an interpretation reported from Sayyidina Abdullāh bin Abbās رضي الله عنه, where he says that it refers to the face and the hands.

They have no reason to ignore the interpretation of Sayyidina Abdullāh bin Mas'ūd رضي الله عنه when the Holy Prophet صلى الله عليه وسلم himself mentioned, "*Hold fast to the religious laws that are told to you by the son of Umm Abd i.e. Sayyidina Abdullāh bin Mas'ūd رضي الله عنه.*" [Mishkāt p. 578]

The Holy Prophet صلى الله عليه وسلم prayed that Allāh grant Sayyidina Abdullāh bin Abbās رضي الله عنه the knowledge of the Qur'ān. Even if his interpretation is assumed, it does not permit women to roam around as they do. Allāh says that a

woman may expose those parts of the body that “becomes apparent” not those parts that they deliberately expose. Therefore, when a woman exposes her face and emerges from her home, she will be making her face apparent. Her face will not “become apparent” by itself (as the verse states).

Another factor to be remembered is that the verse does not discuss exposure of the body to non-mahram men. These people themselves apply the laws to non-mahram men because Sayyidina Abdullāh bin Abbās رضي الله عنه never sanctioned exposure of the face and the hands to non-mahram men. His statement means that a woman is allowed to expose the face and the hands when working in her home and that these may be seen by the mahārim of the house.

There are also those enemies of chastity who pass rulings that covering of the face is preferable (mustahab) and not Compulsory. These ignorant Islāmic jurist have no understanding of the Qur’ān and Ahadīth. They do not realise that women will not stop at merely exposing the face, but that they will soon expose much more than this - as can be seen today.

These people have totally misinterpreted the statement of Sayyidina Abdullāh bin Abbās رضي الله عنه to serve their own ends. Their “knowledge” is really ignorance.

## THE COMMAND TO ADOPT VEIL (HIJĀB). IN SURAH AHZĀB

Allāh says in Surah Ahzāb, “So when you ask them for anything, then ask them from behind a curtain. This is purer for your hearts and for their hearts. “What is the necessity for asking from behind a curtain if there was nothing like veil (Hijāb)? Women are not wandering naked in their homes, but generally expose only their faces at home. Despite this, Allāh commands non-mahram men to only speak to them from behind a curtain. This clearly indicates that their faces are not to be seen.

This verse is a command which indicates a obligatory act. Furthermore everyone understands that the face is generally the most attractive part of a person.

Allāh also says in Surah Ahzāb, “O the Holy Prophet صلى الله عليه وسلم Tell your wives, your daughters and the women of the believers that they should draw down their ‘jalābīb’ over themselves. This is best for their recognition so that they are not harmed.” Sayyidina Abdullāh bin Abbās رضي الله عنه has mentioned that this verse commands all believers (Mu’minīn) women to cover their heads and faces with large cloaks (and to expose nothing) except one eye. In this way, they can be recognised as free women (because slave women were not required to be so thorough in covering themselves).

This is that same Sayyidina Abdullāh bin Abbās رضي الله عنه who has mentioned that faces and hands are implied in the verse “They (the women) must not expose their beauty, except what becomes apparent of it.” Since he has stated that only one eye is to be exposed when a woman leaves her home, it is obvious that he meant to permit exposure of the hands and face only when a woman is at home (as mentioned above).

Satan (Shaytān) is extremely clever and has persuaded people to believe that

the laws of veil (*Hijāb*). apply only to the wives of the Holy Prophet صلى الله عليه وسلم. However, the above verse of Surah Ahzāb clearly refutes this concept. In fact, any sensible person will realise that if the law was addressed only to the Holy Prophet's صلى الله عليه وسلم wives, it will then surely apply to other women to a greater degree.

This is so because Allāh has mentioned that the Holy Prophet's صلى الله عليه وسلم wives are the "mothers" of the believers (*Mu'minīn*). If they were commanded not to draw attention to themselves, it is obvious that women who desire to be attractive and who lack the modesty of the Holy Prophet's صلى الله عليه وسلم wives, must also be commanded to preserve their chastity in a similar manner.

## THE COMMAND OF VEIL (*HIJĀB*). IN THE AHADĪTH

Mention has already been made of the incident of the slander against Sayyidah Ayshah رضي الله عنها. When Sayyidina Safwān bin Mu'attal رضي الله عنه saw her lying on the sand, he exclaimed, "*Innā Lillahi wa Innā Ilayhi Rāji'ūn!*" She awoke with this and immediately covered her face. When recounting the incident she mentioned that he had recognised her because he had seen her before the laws of veil (*Hijāb*). were revealed. This clearly indicates that the law of veil (*Hijāb*). included covering of the face as well.

The hadith has also been mention in which Bukhari reports that the Holy Prophet صلى الله عليه وسلم was once with Sayyidah Umm Salamah رضي الله عنه while a eunuch was visiting her. The eunuch told her brother, "O Abdullāh, if Allāh allows you to conquer Tā'if, I will show you Ghaylān's daughter. As she arrives, you will see four folds on her stomach, and when she leaves you will see eight folds on her back." Upon hearing this, the Holy Prophet صلى الله عليه وسلم instructed his wives never to allow such person even to visit them. [*Mishkāt p. 270*]

Sayyidina Anas bin Mālik رضي الله عنه reports that Sayyidina Umar رضي الله عنه once told the Holy Prophet صلى الله عليه وسلم that he should instruct his wives to observe veil (*Hijāb*) because all types of good and evil people visit him at his home. Thereafter, the laws of veil (*Hijāb*) were revealed. [*Bukhari p. 706*]

This hadith also indicates that the face is to be covered because it is obvious that the Holy Prophet's صلى الله عليه وسلم wives never exposed anything else to the visitors.

Sayyidina Anas bin Mālik رضي الله عنه also narrates that many people were invited to the Holy Prophet's صلى الله عليه وسلم Walima meal (an invitation to meals hosted by the bridegroom) when he married Sayyidah Zaynab bint Jahsh رضي الله عنها. Most people left after eating, but three persons continued to sit behind to talk. The Holy Prophet صلى الله عليه وسلم was shy to tell them to leave, so he went to Sayyidah Ayshah's رضي الله عنها room.

Sayyidina Anas رضي الله عنه says that he later informed the Holy Prophet صلى الله عليه وسلم that the men had left. Sayyidina Anas رضي الله عنه was about to enter the room with the Holy Prophet صلى الله عليه وسلم (as he usually did, because he was a servant) when the Holy Prophet صلى الله عليه وسلم drew a curtain between himself and Sayyidina Anas bin Mālik رضي الله عنه. The verses of veil (*Hijāb*) had then been revealed viz. "O you who believe! Only enter the rooms of the Holy Prophet صلى الله عليه وسلم

وسلم when you are permitted to do so to partake of a meal..." [Bukhari p. 706/7]

Sayyidina Anas رضي الله عنه served the Holy Prophet صلى الله عليه وسلم for ten years. It is obvious that the Holy Prophet's صلى الله عليه وسلم wives never exposed more than their faces to Sayyidina Anas رضي الله عنه during the period before the command of veil (*Hijāb*). Since the Holy Prophet صلى الله عليه وسلم did not allow Sayyidina Anas to be with him, it is therefore certain that veil (*Hijāb*), entailed the covering of the face as well. The laws of veil (*Hijāb*), were especially meant to conceal faces from men because the other parts of the body had already been concealed from before.

Abu Dawūd reports that when the son of Sayyidah Umm Khallād رضي الله عنها passed away in a battle, she came to the Holy Prophet صلى الله عليه وسلم while wearing a veil over her face. A Sahabi رضي الله عنه asked, "You have come to find out about your son, yet you (never failed to remember to) cover your face?" She replied, "I have been afflicted with the calamity of losing my son, but will not be afflicted with the calamity of losing my modesty." The Holy Prophet صلى الله عليه وسلم told her that her son has attained the reward of two martyrs. When she enquired about the reason, the Holy Prophet صلى الله عليه وسلم said, "Because the people of Book (*Ahlul Kitāb*) had killed him." [v. 1 p. 336]

This hadith also refutes the belief of those who think that the face need not be covered. It also serves as a lesson to those who think that the laws of the Shari'ah do not apply to one who has been afflicted with any calamity. It is often noticed that women wail excessively when any relative passes away. They then insist on following the bier out of the house, totally heedless of the laws of *Hijāb*. The Shari'ah will always be of paramount importance whether one is suffering from a calamity or whether one is overjoyed about something.

Detailing the laws of Hajj, The Holy Prophet صلى الله عليه وسلم has mentioned that the woman performing Hajj should not cover her face. This tells us that women used to cover their faces during the time of the Holy Prophet صلى الله عليه وسلم. Women are under the misconception that *Hijāb* is not necessary during Hajj. Dispelling this misnomer, Sayyidah Ayshah رضي الله عنها says, "When we were in *Ihrām* with the Holy Prophet صلى الله عليه وسلم, we would draw our shawls over our faces when any men passed by. We would then remove it when they passed." [*Mishkāt* p. 232]

Another hadith quoted by those who refute *Hijāb* of the face is one narrated by Sayyidah Asmā bint Abi Bakr رضي الله عنها. She narrates that the Holy Prophet صلى الله عليه وسلم told her, "O Asmā! When a girl comes of age, nothing should be seen of her except the face and the hands."

The first thing to bear in mind is that the chain of narrators who transmitted this hadith is broken i.e. some narrators are unknown. This causes the hadith to be unreliable. This hadith also does not specify that non-mahārim can see these parts of the woman (and it could very well refer to her attire at home).

Those who refute the institution of veil (*Hijāb*), want others to be just as immoral as they are. They seem to want their mothers, sisters and daughters to parade in the streets as a passing show for all.

## HIJĀB AND SALĀH

Some people have quoted the ruling about Salāh which says that the hands and face of a woman are not regarded as “awrah” (i.e. they do not have to be covered in Salāh). They then foolishly say that this ruling applies to a woman when she goes out of her house. These are two separate situations and cannot be confused.

The author of Durrul Mukhtār has written that the free woman should cover her entire body in Salāh besides the hands, face and feet. She should also ensure that her hair is covered, even the hair that may be loose. However, he writes thereafter that this ruling applies to Salāh and should not be confused with the covering of the face in front of non-mahram men. He emphatically states that a woman must cover her face in front of non-mahram men because its neglect leads to sin.

A woman’s face should especially be covered when it is feared that men may be attracted by it. In fact, when there is such a fear, then a person should not look at the face of even a young beardless boy. Everyone knows well that the exposure of the face (especially in today’s times) leads to sin.

The author of “Jalālain” writes in the commentary of the verse “*They (women) must not expose their beauty, except what becomes apparent of it*” that this refers to the hands and the face [according to Sayyidina Abdullāh bin Abbās رضي الله عنه]. Certain opinions (according to the Shafi’i school of jurisprudence) state that a man can see the face of a woman when there is no fear of sin. Another opinion says that it is Unlawful (*Harām*) to look at the face of a non-mahram because of the fear of sin. This second opinion has been preferred because it shuts the door to sin. (This proves that even the Shafi’i school of jurisprudence requires that it is incumbent for a woman to cover the face).

## CONCLUSION

Modesty plays an exceptionally important role in Islām. The Holy Prophet صلى الله عليه وسلم has mentioned, “Modesty and Belief (*Imān*) are one and the same thing. When the one is removed, the other must follow.” [Mishkāt p. 432]

Sayyidina Abu Sa’id Khudri رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, “No man should see the private parts of another man and no woman must see those of another woman. No two men should lie (naked) beneath one sheet, nor should two women lie (naked) beneath one sheet.” [Muslim]

The “private parts” of the man (which none can see) refer to the area between the navel to just below the knees. It is Unlawful (*Harām*) to expose this area to anyone (except the wife).

**Ruling:** It is not permissible to touch any area of the body that cannot be seen, even if it is done beneath the clothes without seeing. This refers to men and women. Of course, when there is an emergency, the above laws may be altered.

However, there are only two instances of emergencies. The first is when a woman has to give birth. In that case, the midwife or nurse is allowed to see only the area that they need to see.



The second exception is undergoing medical treatment. Then too, only that much exposure of the body is permitted as is necessary - not more. If a person is injured on the thigh, the doctor may see only the affected area. This may be achieved by wearing an old garment and cutting away the area where treatment is required. It should be borne in mind that only the doctor may see the affected area at that time and no one else.

A doctor may feel the pulse of a non-mahram patient, but should remove his hand immediately thereafter.

## A FINAL NOTE

If a woman does not exercise veil (*Hijāb*), it will still not be permissible for any man to look at her. The laws of the Shari'ah cannot be shunned even if the husband allows people to look at his wife. It will still be Unlawful (*Harām*) to look at her. Why should the Muslim women emulate the disbelievers? Our religion (*D'in*) is perfect and we should not compromise it for the petty gains of this world.

It should also be borne in mind that it is Unlawful (*Harām*) to look at little boys and beardless youngsters when one fears that it could lead to sin. This will occur when one enjoys looking at them. Casting looks at Unlawful (*Harām*) things is a grave sin that pollutes the heart and destroys the enjoyment of worship. On the contrary, diverting such gazes will cause a person to feel the sweetness of his worship. [*Mishkāt p. 270*]

Sayyidina Hasan Basri رحمه الله عليه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh's curse is on the one who looks as well as the one who is looked at." [*Ibid*]

This hadith spells out that those people who make a spectacle of themselves, causing Unlawful (*Harām*) gazes to fall on them, are also cursed by Allāh. It especially refers to dancers and others who attract gazes towards themselves as they perform on stage.

When a man stares at a woman who walks in the marketplaces without veil (*Hijāb*), they are both cursed. Women who look at men also fall under Allāh's curse. When the groom comes into the house of the bride and sits among the non-mahram members of the bride's family, they (including him) are all inviting Allāh's curse upon themselves.

If a woman exposes any part of her body (that should not be shown) to another woman, both become deserving of Allāh's curse. The same will apply to men seeing the private parts of each other, as well as to a mahram man seeing any part of a mahram woman (besides his wife) that he is not supposed to see.

It is indeed tragic that many Muslims, being influenced by the mode of the West, dress in such a manner that certain forbidden parts of their bodies are exposed in their homes. In this way they are inviting Allāh's curse and wrath upon the entire household.

وَأَنْكِحُوا الْأَيَّتَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ  
 مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾ وَلِیَسْتَعْفِفَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ  
 اللَّهُ مِنْ فَضْلِهِ

(32) Marry those from you who are unmarried and those slave men and women who are righteous. If they are poor then Allāh will make each of them wealthy by His grace. Allāh is of ample means, All Knowing. (33) Those who are unable to marry should preserve their chastity until Allāh grants them both independence through His grace.

## THE NECESSITY OF MARRIAGE AND THE IMPORTANCE OF PRESERVING ONE'S HONOUR AND CHASTITY

The above verse encourages the marriage of those who are unmarried. This applies to those who may never have been married before and to those who may be divorced or widowed. Since being unmarried could lead to one being overcome by his or her passions, Islām encourages people to marry and has promised great reward for it. Marriage serves as a fortress against sin and unlawful lust.

Sayyidina Anas bin Mālik رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When a person marries, he has completed half of his religion (*D'in*). He should thereafter strive for the other half by fearing Allāh." [*Mishkāt* p. 268]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "O youth! Those of you who have the ability should marry because marriage is a means of lowering the gazes and protecting the chastity. Those who cannot should fast because fasting suppresses the passions." [*Bukhari* v. 2 p. 708]

Castration and permanent birth control measures are not allowed in the Shari'ah because Allāh has granted man the ability to reproduce so that the human race can survive. Muslim parents are expected to produce Muslim children and these will increase the Ummah of the Holy Prophet صلى الله عليه وسلم. Therefore, one cannot resort to means that terminate this ability to reproduce.

The Holy Prophet صلى الله عليه وسلم has mentioned, "Marry women who are loving and who can bear children because I will boast (about your numbers) before the other Ummahs on the Day of Judgement." [*Abu Dawūd* v. 1 p. 280]

Sayyidina Uthmān bin Madh'ūn رضى الله عنه once requested permission from the Holy Prophet صلى الله عليه وسلم to castrate himself. The Holy Prophet صلى الله عليه وسلم said, "The one who castrates another and the one who has himself castrated are not from us. The castration of my Ummah is in fasting."

Marriage is normally Sunnah. The Holy Prophet صلى الله عليه وسلم said that four practices were common among all the Prophets عليهم السلام. These are (1) modesty, (2) applying perfume, (3) using the Miswāk and (4) marriage. [*Tirmidhi*]

The jurists have mentioned that marriage is Compulsory (obligatory) for the person who has the means to marry and feels that he will be unable to control his sexual passions and gazes. However, if he is unable to marry or cannot find a wife, he should fast. It will never be permissible for him to engage in sin in any of these circumstances.

Modesty is one of the demands of Belief (*Imān*) and it is because of this inherent modesty that people are generally shy to look for their own partners. It will therefore be the duty of the parents or guardians to seek a partner for their sons and daughters. This is ordained in the above verse, where Allāh says, *"Marry those from you who are unmarried..."* i.e. get them married.

People have made marriage a burden for themselves today and, instead of seeking pious partners for their children, they look for people who are worldly and who have high positions in this world. As a result, some women are still unmarried when they reach an advanced age. These women then look for their own partners, look for a disbeliever court and contract their own marriage. Then the parents wail and lament over this.

At times, these marriages are not even recognised by the Shari'ah, causing the couple to live in sin and to bear illegitimate children. All this sin and vice are caused by the same wailing parents.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"When you receive a marriage proposal from a person whose religious and moral integrity pleases you, then get him married. If you fail to do this, then extensive corruption will prevail on earth."* [Tirmidhi]

Sayyidina Abu Hurayra رضى الله عنه also reports that the Holy Prophet صلى الله عليه وسلم said, *"A woman is married for four reasons. (1) For her wealth, (2) for her family lineage, (3) for her beauty and (4) for her religiousness. So marry the woman of religiousness and be successful. May Allāh grant you understanding."* [Bukhari]

These two Ahadith teach people to seek partners who are religiously inclined. It is indeed unfortunate that people squander large sums of money and time on extravagant weddings, delaying the function indefinitely. All this because their pride will not allow them to host simple functions. They fail to realise that the daughter of the greatest man on earth was married in the simplest manner. When they are reminded of this, they excuse themselves by saying that times have changed and that no person can marry today without a lavish function.

They do not realise that they are merely emulating the disbelievers, when they should rather be following the Sunnah of the Holy Prophet صلى الله عليه وسلم. Sayyidah Ayshah رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم said, *"Without doubt, the most blessed marriage is the one with the least expenses."* [Mishkāṭ p. 268]

After commanding the marriage of free people, Allāh then says that Muslims should also be concerned to arrange the marrying of *"those slave men and women who are righteous."* Certain commentators have interpreted the verse to refer to those slaves who are capable of marrying. Whatever the interpretation, it will be Mustahab for a master to seek a partner for his or her slave. The details of

marriage pertaining to slaves are mentioned in the books of jurisprudence.

"If they are poor then Allāh will make each of them wealthy by His grace. Allāh is of ample means, All Knowing." Allāh promises people in this verse that He will grant them financial assistance when they marry. They should never fear poverty, but should marry when the opportunity presents itself.

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that Allāh has assumed the responsibility of assisting the following three persons:

1. The Mukātab slave who intends to repay his master.
2. The person who intends to marry to preserve his chastity.
3. The person who strives in Allāh's way. [Nasai]

"Those who are unable to marry (because of a lack of resources) should preserve their chastity until Allāh grants them both independence through His grace." These people should never think that they will be permitted to fornicate until they are able to marry. They should be patient and keep fasting until Allāh opens the way for them.

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُمْ  
مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَتِيْنَكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ مُحْصَنًا لِتَبْتَغُوا عَرَضَ  
الْحَيَوةِ الدُّنْيَا وَمَنْ يُكْرِهْنَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرِهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٣﴾ وَلَقَدْ أَنْزَلْنَا  
إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

(33) (contd.) You should enter into the contract of "Kitābah," with those slaves of yours who desire to enter into it if you know of any good in them. Give them from Allāh's wealth, which He has given to you. And do not force your slave women into prostitution when they wish to remain chaste, merely to seek the commodities of this world. Whoever forces them, then, after his duress, Allāh is certainly Most Forgiving, Most Merciful. (34) We have surely revealed clear laws to you, some narratives of those who passed before you, and advice for those who have piety (taqwa).

## THE INSTRUCTION TO ENTER INTO THE CONTRACT OF "KITĀBAH" WITH ONE'S SLAVES

There are innumerable laws pertaining to slaves, which are found in the books of Ahadīth and Islāmic jurisprudence. One of these is called "Kitābah" or "Mukātabah." This means that the master and slave enter into a contract whereby the slave has to gradually pay the master a certain sum to secure his freedom. The slave will then be free to earn money and he/she will be called a "Mukātab."

The two may agree on a time period within which the sum will be paid in instalments. Otherwise, the slave may also take a loan from someone else to pay the master in cash. When the sum (or the last instalment) is paid to the master,

the slave immediately becomes a free man/woman.

If the slave is unable to pay the sum, or decides to return to slavery, he/she will again be the slave of the master as before.

"Durrul Manthūr" (v. 5 p. 45) reports that a slave by the name of Subay was refused Kitābah by his master, Sayyidina Huwaytib bin Abdil Uzza رضى الله عنه. It was then that the above verse was revealed viz. *"You should enter into the contract of 'Kitābah,' with those slaves of yours who desire to enter into it..."*

This has also been reported in "Ma'ālimut Tanzīl" (v. 3 p. 342) with the addition that the master then stipulated a sum of a hundred dinārs, twenty of which he later remitted. The slave Subay was also a Sahabi رضى الله عنه and was martyred in the battle of Hunain.

Since the verse contains a command to contract the deal, Sayyidina Ata and Umar bin Dinār رحمه الله عليه say that it is Compulsory for the master to enter into this contract when the slave requests to be freed for a sum that is equal to or more than his price. However, they say that the master is not obliged to enter into the contract when the slave wants freedom for a sum that is less than his or her purchase price.

However, the vast majority of jurists state that the master is not obliged to enter into the contract. It will be best if he did, but he will not be sinful if he refuses. ["Ma'ālimut Tanzīl"]

Allāh adds the condition *"if you know of any good in them."* About the meaning of *"any good"* "Durrul Manthūr" has reported from Abu Dawūd and Bayhaqi that the Holy Prophet صلى الله عليه وسلم interpreted this phrase as *"any skill."* This means that if the master knows that the slave knows any skill by which he can earn, he should be permitted to do so. He should not be permitted to beg from people.

"Durrul Manthūr" also reports that Sayyidina Abdullāh bin Umar رضى الله عنه did not make a certain slave of his a Mukātab until he was capable of earning. He used to say, *"(If I were to let him earn while he was incapable of earning) I would be eating the filth of people (i.e. what the slave got by begging from people)."*

The hadith has already been mentioned which states that Allāh will certainly assist the Mukātab to pay his debt. He should therefore earn only what is Permissible (Halāl).

Other commentators have interpreted *"any good"* as being the fact that the slave performs all his Salāh. However, this does not seem correct because it would mean that a disbeliever cannot be a Mukātab, whereas a disbeliever can be one.

Others have interpreted *"any good"* to mean that the master is sure that, after freedom, the slave will not be a burden and menace to society. He should only be made a Mukātab when the master is certain of this that the slave poses no threat to society. ["Ruhul Ma'āni" v. 18 p. 155]

*"Give them from Allāh's wealth, which He has given to you."* "Ma'ālimut

Tanzil" has reported that, according to Sayyidina Ali رضي الله عنه, Sayyidina Uthmān رضي الله عنه, Sayyidina Zubair رضي الله عنه, and Imām Shafi'i رحمه الله عليه, this verse means that the master must remit a portion of the Mukātab's debt. Sayyidina Ali رضي الله عنه says that he must remit a quarter of it, while Sayyidina Abdullāh bin Abbās رضي الله عنه says that it should be a third. Imām Shafi'i رحمه الله عليه and others say that the master has the choice to decide how much he wants to remit.

Sayyidina Abdullāh bin Umar رضي الله عنه remitted 5000 Dirhams from his Mukātab's original sum of 35 000. Sayyidina Abdullāh bin Umar رضي الله عنه used to remit a fixed portion from the instalments of his Mukātabs and then remit an unspecified part of the final instalment.

Another interpretation of the above verse is that it is addressed to all the Muslims, not only to masters of slaves. This means that all Muslims should assist Mukātabs to pay off their debts.

According to other commentators, it means that people should give Zakāh to these Mukātabs because they have been cited as one of the recipients of Zakāh in Surah Taubah [“Ma’ālimut Tanzil” v. 3 p. 3 43]

Sayyidina Barā bin Āzib رضي الله عنه reports that a villager once requested the Holy Prophet صلى الله عليه وسلم to inform him of a deed that would admit him into Heaven (*Jannah*). The Holy Prophet صلى الله عليه وسلم replied, “Free a soul or a neck.” The person asked, “Are these two not the same?”

The Holy Prophet صلى الله عليه وسلم replied, “No Freeing a soul means that you free a slave from your possession, while freeing a neck means that you assist one to pay their price.” [Mishkāt p. 393]

Allāma Jassās رحمه الله عليه writes in “Ahkāmul Qur’ān” (v. 3 p. 322) that the master is not obliged to remit any part of the slave's debt. Of course, it will be considered an act of virtue if he did. He quotes this ruling from the likes of Imām Abu Hanifah, Imām Abu Yusuf, Imām Muhammad, Imām Zafar, Imām Mālik and Imām Sufyān Thowri رحمه الله عليه. He also cites their proofs, which ‘refute the stance of those who say that it is obligatory to remit a part of it.

“And- do not force your slave women into prostitution when they wish to remain chaste, merely to seek the commodities of this world.” “Ma’ālimut Tanzil” reports that people were accustomed to the vile trade of prostitution during the period of ignorance. There were numerous brothels and women used to become very wealthy plying this trade.

Many people forced their slave women to become prostitutes, thereby earning the money paid to these women. However, Islām forbade prostitution and the money received from it [Muslim]. “Durrul Manthūr” (v. 5 p. 46) reports several narrations about how the leader of the Hypocrites, Abdullāh bin Ubayy, was averse to this law because of his deep involvement in prostitution.

When the law prohibiting adultery was revealed, some of his slave women refused to continue as prostitutes for him, after which he savagely beat them up. It was then that the above verse was revealed.

Although the verse says that these women cannot be forced to be prostitutes

"when they wish to remain chaste," it does not mean that they can be forced to do this when they do not wish to be chaste. Islām forbids all types of fornication, even if both parties are willing. These words are included in this verse because it referred to the incident of Abdullāh bin Ubayy, who claimed to be a Muslim.

"Whoever forces them, then, after his duress, Allāh is certainly Most Forgiving, Most Merciful." This part of the verse means that Allāh will forgive those slave women who are still forced by their masters and cannot resist them.

"We have surely revealed clear laws to you, some narratives of those who passed before you (so that you may take a lesson from these), and advice for those who have piety (taqwa)" Although the Qur'ān has been revealed for all people, those who have piety (taqwa) will benefit the most from it.

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوفٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ  
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيُّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ  
يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارُ نُورٍ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ  
وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

(35) Allāh is the Light of the heavens and the earth. The example of His Light is like that of a niche in which there is a lamp. The lamp is within a glass, and the glass appears to be a shining star. The lamp is lit with the blessed tree of the olive, which is neither easterly nor westerly. The oil is close to burning even though a fire does not touch it. Light upon light. Allāh guides to His light whoever He desires, and Allāh coins similitude's for people. Allāh has knowledge of all things.

## ALLĀH ILLUMINATES THE HEAVENS AND THE EARTH

"Allāh is the Light of the heavens and the earth." Commentators interpret this verse to mean that Allāh illuminates the heavens and the earth, both externally and internally. Adding to the illumination of the heavens is the constant remembrance (Dhikr) and glorification (Tasbīh) of the angels, whereas the earth derives illumination from the efforts of the Prophets عليهم السلام in spreading the celestial light of guidance. It is the light of Belief (Imān) that ensures the survival of the heavens and the earth. Therefore, Belief (Imān) becomes the light of the heavens and the earth.

"The example of His Light is like that of a niche in which there is a lamp. The lamp is within a glass, and the glass (because of its brilliance) appears to be a shining star." The lamp is, in itself, illuminating. However, its radiance is supplemented by the clarity and amplification of the glass casing.

Added to this, the lamp is not fuelled by oil from any ordinary tree, but "The lamp is lit with the blessed tree of the olive, which is neither easterly nor westerly." This means that this tree benefits from the heat of the sun all day long because it never falls into any shadow. It grows on an open plain, receiving constant

sunlight. The result of this is that olive oil burns very brightly and clearly. In fact, it is so volatile that *"The oil is close to burning even though a fire does not touch it."*

The conglomeration of all these contributing factors causes the scenario to be described as *"Light upon light."* Sayyidina Hasan رحمه الله عليه and Sayyidina Zaid bin Aslam رحمه الله عليه says that the verse refers to the Qur'an, while Sayyidina Sa'id bin Jubair رحمه الله عليه is of the opinion that it denotes the personality of the Holy Prophet صلى الله عليه وسلم.

Sayyidina Abdullāh bin Abbās رضي الله عنه and Sayyidina Abdullāh bin Mas'ūd رضي الله عنه say that the verse refers to the light that is instilled into the hearts of all Believers (*Mu'minīn*), whereby they are guided. This is referred to in Surah Zumar, where Allāh says, *"Or the person whose heart Allāh has opened to Islām, because of which he is upon a light from his Lord?"* [Surah 39, verse 22]

Other commentators say that the verse refers to obedience. The author of *"bayānūl Qur'ān"* says that Allāh illuminates the heart of a believer (*Mu'min*) with the light of guidance. The effect of this is that his heart becomes ever more receptive towards the injunctions of the Shari'ah. He is then ready to practise any command of Allāh, even though he may not have knowledge of them all. This is so because attaining knowledge is a gradual process and cannot be attained all at once.

Therefore, just as olive oil is ready for burning even before it is lit, the believer (*Mu'min*) is ready to practise even before attaining the necessary knowledge. When he does attain the knowledge, the light of practice is immediately ignited by the resolve to do so. In this manner, when knowledge is supplemented by practice, the display of *"Light upon light"* is achieved. After attaining knowledge of any action, the believer (*Mu'min*) does not delay in the least.

This very light has been described in the verse *"Or the person whose heart Allāh has opened to Islām, because of which he is upon a light from his Lord?"* [Surah Zumar (39), verse 22]

This is also referred to in the verse, *"Whoever Allāh wishes to guide, He expands his bosom for Islām."* [Surah An'am (6), verse 125]

Sayyidina Abdullāh bin Mas'ūd رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم had the following to say after reciting the verse, *"Whoever Allāh wishes to guide, He expands his bosom for Islām."* He said, *"Verily, when the light is placed within the heart, it spreads."* The Sahabah رضي الله عنهم enquired, *"Is there some sign by which this can be recognised?"*

*"Yes,"* the Holy Prophet صلى الله عليه وسلم replied, *"that a person distances himself from the 'place of deception' (this world), that he turns his attention towards the 'place of permanence' [the Hereafter (the Ākhirah)] and that he prepares for death beforehand. This is the sign of this light."* [Mishkāt p. 446]

*"Allāh guides to His light whoever He desires..."* Only Allāh guides a person to Belief (*Imān*) and to perform good deeds. The person then finds pleasure in forsaking his desires and engaging in good deeds.

*"..... and Allāh coins similitude's for people."* Allāh does this so that abstract



subjects may be understood by examples of concrete objects. Allāh will grant people their due rewards or punishment because "Allāh has knowledge of all things."

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ  
 رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ  
 يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ۚ لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ  
 مِنْ فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ۚ

(36) In homes concerning which Allāh has commanded that reverence be shown and His name be mentioned, there are people who glorify Him morning and evening. (37) Men whom neither trade nor commerce distracts from the remembrance of Allāh, the establishment of Salāh and the paying of Zakāh. They fear a day when their hearts and eyes will be overturned. (38) So that Allāh may reward them with the best of rewards for their deeds and grant them an increase from His bounty. Allāh sustains whoever He wills without count.

### THE PIOUS PEOPLE FEAR FROM THE DAY OF JUDGMENT (QIYĀMAH) AND DO NOT ALLOW TRADE AND COMMERCE TO DISTRACT THEM FROM REMEMBRANCE (DHIKR), SALĀH AND ZAKĀH

The above verses laude the (Mosques) Masājid (plural of Masjid) and the people associated with the Masājid. The author of "Jalālain" interprets these verses to mean that the "people who glorify Him (Allāh) morning and evening" in "homes concerning which Allāh has commanded that reverence be shown and His name be mentioned" are the very same 'Men whom neither trade nor commerce distracts from the remembrance of Allāh, the establishment of Salāh and the paying of Zakāh.'

Sayyidina Abdullāh bin Abbās رضي الله عنه says that the "homes" referred to in the verse are the Masājid. Allāma Baghawī رحمه الله عليه says in "Ma'ālimut Tanzīl" that the glorification of Allāh "day and night" refers to the five daily Salāh. The Fajr Salāh is performed during the morning and the other Salāh are all performed after midday. The times of all the other Salāh can fall within the purport of the Arabic word "āsāl" (translated above as "evening"). However, other commentators are of the opinion that the verse refers only to the Fajr and Asr Salāh.

Whichever Salāh may be referred to, the fact is that the verse praises those men who, in the Masājid, "glorify Him day and night." They are "Men whom neither trade nor commerce distracts from the remembrance of Allāh, the establishment of Salāh and the paying of Zakāh." They carry out all these duties despite their involvement in business.

"Ma'ālimut Tanzīl" reports that Sayyidina Abdullāh bin Umar رضي الله عنه was once in the market place when, at the time of Salāh, all the shops began to

close for Salāh. Seeing this, Sayyidina Abdullāh bin Umar رضي الله عنه said that these are surely the people regarding whom Allāh says, *"Men whom neither trade nor commerce distracts from the remembrance of Allāh, the establishment of Salāh and the paying of Zakāh."*

There are very few businessmen who will sacrifice their love for wealth for their love for Salāh at the time of Asr, when their businesses are booming and the customers come pouring into their shops. This is a true test for them.

The verse makes mention of Zakāh after Salāh. This indicates that these people do not allow the love of their wealth to deter them from paying the full Zakāh due from them. Many people do not pay their Zakāh at all, while others pay less than the due amount.

There are people who gleefully pay Zakāh when it is a matter of a few coppers. However, when thousands or hundreds of thousands are due from them, they shrink away from the obligation, thinking that it is too much. However, they fail to realise that Allāh had given them all that they possess and asks for only 2.5% as Zakāh. If He had willed, He could have commanded them to give all their wealth away or could even destroy their wealth. The intelligent believer (Mu'min) realises that he will be rewarded by paying zakāh and that the zakāh will even ensure the protection of his wealth.

Further describing the pious people, Allāh says, *"They fear a day when their hearts and eyes will be overturned."* i.e. they fear that they will be summoned to reckon for all their deeds on the Day of Judgment (Qiyāmah).

Allāh says in Surah Ibrāhīm, *"He is only granting them respite until a day when gazes will be fixed upwards. They will running with their heads fixed upwards, their gazes never returning to them. And their hearts will be empty."* [Surah 14, verses 42, 43]

Those who are apprehensive of the Day of Judgement will ensure that they carry out all the duties that are obligatory upon them and will abstain from all sins.

Allāh says in Surah Mu'minūn, *"...those who spend of what they have been granted and whose hearts tremble because they have to return to their Lord."* Sayyidah Ayshah رضي الله عنها once asked the Holy Prophet صلى الله عليه وسلم whether this verse referred to those who drink liquor and steal. He replied by telling her that it referred to those people who performed Salāh, fasted and spent in charity. However, they always fear that Allāh will not accept their deeds. Allāh says regarding such people, *"These people hasten to perform good deeds and are the forerunners in this."* [Mishkāt p. 457]

**Note:** *"In homes concerning which Allāh has commanded that reverence be shown and His name be mentioned."* Sayyidina Mujāhid رحمه الله عليه has interpreted this verse to mean that Allāh has commanded men to build such Masājid. Sayyidina Hasan Basri رحمه الله عليه has mentioned that it refers to respecting these places by not carrying out any act there that is contrary to its noble status. ["Ma'ālimut Tanzil"]

Among the etiquette of the Masājid is that they must be kept clean, no evil poetry should be recited there, no trade should take place there, no lost items should be announced there, no raw garlic or onions should be consumed before

entering them, nor should worldly talks take place there, etc.

Among the activities of the Masājid are that Adhān is given there, Salāh is performed, I'tikāf (seclusion for worship) is performed, Islāmic knowledge is imparted, recitation of the Qur'ān takes place, etc. All these have been encouraged in the Ahādith.

Sayyidina Abu Sa'īd Khudri رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When you see that a person is attached to the Masjid, then attest to his Belief (Imān) because Allāh says, "Only those should tend Allāh's places of worship who believe in Allāh, and the Last Day, establish Salāh, pay Zakāh and fear Allāh only." [Mishkāt p. 69]

**Note:** "Men whom neither trade nor commerce distracts from the remembrance of Allāh, the establishment of Salāh and the paying of Zakāh." Certain Scholars (Ulama) have deduced from this verse that the various activities of the Masjid are reserved for men only. Although the Holy Prophet صلى الله عليه وسلم permitted women to attend the Masjid, he said, "Their homes are best for women."

Abu Dawūd (v. 1 p. 84) reports that the Holy Prophet صلى الله عليه وسلم advised that the most secluded part of a woman's home is best for her to perform her Salāh.

Allāh concludes by saying, "So that Allāh may reward them with the best of rewards for their deeds and grant them an increase from His bounty. Allāh sustains whoever He wills without count."

وَالَّذِينَ كَفَرُوا أَعْمَلُوا كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْثَانُ مَاءً حَقًّا إِذَا جَاءَهُ لَمْ يَجِدْهُ  
شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فُوفَهُ حِسَابًا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ  
لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا  
أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَهَا وَمَنْ لَمْ يُجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

(39) The deeds of the disbelievers are like a mirage on a barren plain that a thirsty person thinks to be water. Until, when he approaches it, he finds nothing. He finds only Allāh's decision there, after which Allāh grants him his full due. Allāh is Swift in reckoning. (40) Or like the multiple darkness beneath a deep ocean. There covers him a wave, above which is another wave, above which there is a cloud. Darkness upon darkness. He is unable to see his own hand when he extends it before himself. There can be no light for the one for whom Allāh has not ordained any light.

## THE DEEDS OF THE DISBELIEVERS ARE LIKE A MIRAGE

The disbelievers carry out many good deeds in this world like charity, assisting the needy and the animals, erecting hospitals and water wells, etc. They think that these deeds will benefit them in the Hereafter, but it will not be so. In the above verses Allāh describes the plight of these disbelievers by citing two

similitude's.

The first is that of a person who has been lost in the wilderness. The extreme heat and depletion of water resources have made him extremely thirsty. Far off, he sees a mirage and, thinking it to be water, hastens to it. However, to his dismay, he finds nothing upon arrival. In the same way, the disbeliever thinks that he will be rewarded in the Hereafter for his good deeds. However, because he did not possess Belief (*Imān*), he will be dismally disappointed when he is not rewarded for these deeds in the Hereafter.

Allāh says in Surah Furqān, "We will then turn to their deeds and reduce it to scattered dust." However, they will not be completely deprived of the reward for their good deeds and will be rewarded in this world.

Sayyidina Anas bin Mālik رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "A deliever (*Mu'min*) will never be oppressed even about a single good deed. He will be rewarded in this world and in the Hereafter. However, the disbeliever will be rewarded in this world for all the deeds he does for Allāh. He will be rewarded until there is nothing left for him to receive in the Hereafter." [Muslim]

Allāh says further about the disbeliever's aspiration for reward, "Until, when he approaches it, he finds nothing. He finds only Allāh's decision there, after which Allāh grants him his full due (in this world). Allāh is Swift in reckoning."

Allāh then cites that second similitude when He says, "Or like the multiple darkness beneath a deep ocean. There covers him a wave, above which is another wave, above which there is a cloud. Darkness upon darkness. He is unable to see his own hand when he extends it before himself" In a similar way, the Disbeliever, being swamped in darkness, will never see the rewards for his deeds in the Hereafter.

Ibn Kathīr (v.3 p.296) says that the first similitude is that of those disbelievers who are fooled by the belief that they will be rewarded for their deeds. The second example is of those people who blindly follow their leaders, having no clue about the condition of these leaders and about where they are being led.

Other commentators state that the first similitude describes those disbelievers who believe in the Hereafter and hope that they will be rewarded there. The second similitude describes those disbelievers who do not believe in the Hereafter at all. They do not even have the hope of attaining rewards. Therefore, they do not carry out any good deeds and are in total darkness.

"Darkness upon darkness." Ibn Kathīr reports from Sayyidina Ubay bin Ka'b رضي الله عنه that the disbeliever is immersed in five darknesses. His word is darkness, his deed is darkness, his entry into any building is darkness, his exit is darkness, and, on the Day of Judgment (*Qiyāmah*), he will be entered into the eternal darkness of Hell.

"There can be no light for the one for whom Allāh has not ordained any light." The disbeliever will dwell in darkness forever. This verse is the antithesis of the verse "Allāh guides to His light whomsoever He desires..." as well as the verse "Or the person whose heart Allāh has opened to Islām, because of which he is upon a light from his Lord?" [Surah 39, verse 22]

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّيْتُ كُلُّ قَدْ عَلِمَ صَلَاتَهُ  
وَسَبِّحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ  
﴿٤٢﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ  
خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ  
يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَرِ ﴿٤٣﴾ يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ  
لَعِبْرَةً لَأُولِي الْأَبْصَارِ ﴿٤٤﴾ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ  
مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ ﴿٤٥﴾

(41) Do you not see that everyone in the heavens and the earth glorifies Allāh, including the birds with their wings spread out? Each one knows its Salāh and method of glorification. And Allāh has knowledge of what you do. (42) To Allāh belongs the dominion of the heavens and the earth, and to Him shall be the return. (43) Do you not see that Allāh wafts the clouds, then condenses them and stacks them in layers, after which you will see rain falling from between them? Then, from the mountainous clouds in the sky, Allāh showers down some ice, by which He strikes whoever He wills and averts from whoever He wills. The flash of His lightning can well nigh snatch away eyesight. (44) Allāh orchestrates the alternation of the night and the day. There is undoubtedly a sign in this for those with foresight. (45) Allāh created every creature from water. Of these, there are those who crawl on their bellies. There are those that walk on two legs and those that walk on four. Allāh creates what He wills. Allāh certainly has power over all things.

## ALL THE INHABITANTS OF THE HEAVENS AND THE EARTH ENGAGE IN GLORIFYING ALLĀH, EACH KNOWING ITS SPECIFIC METHOD

Allāh describes His creative power and His authority in these verses. However, He begins by describing the subservience of the creation to Him. Allāh says, "Do you not see that everyone in the heavens and the earth glorifies Allāh, including the birds with their wings spread out?" They all attest to Allāh's purity from all defects and associates. The fact that the birds are able to glide and hover in the air without falling is a testimony to Allāh's immense creative powers.

All these creatures glorify Allāh in their own peculiar ways. Some do so verbally because Allāh has granted them the capability to speak or make sounds. In fact the very existence of all these creatures indicate that Allāh is The Greatest, for He has created them all and still continues to exercise supreme authority over them.

Humans, angels and the jinn have more sense and intelligence than other creatures, while the animals have these to a higher degree than plants and inanimate objects. However, they all actively engage in Allāh's glorification and worship even though man cannot perceive this.

Speaking of the rocks, Allāh says in Surah Baqarah, *"Then there are even those that fall because of fear for Allāh."* [Surah 2, verse 74]

Allāh says in Surah Hajj, *"Do you not see that all within the heavens and the earth prostrate to Allāh?"* One should refer to the commentary of these two verses for a deeper understanding of the subject at hand.

*"Each one (of Allāh's creation) knows its Salāh and method of glorification."* Some commentators have interpreted the word "Salāh" to mean "prayer (du'ā)." However, Salāh could also refer to a special form of worship that every creation engages in, just as man performs his Salāh in a particular way. Allāh says in Surah Bani Isrā'il, *"There is nothing that does not glorify His praises, but you do not understand their glorification."* [Surah 17, verse 44]

Certain commentators have interpreted the meaning of "Salāh and method of glorification" as "obedience and submission to Allāh." This means that every creation carries out the duty it was created for just as they are commanded by Allāh.

What about those disbelievers who do not accept the divinity of Allāh? How can it be said that they also glorify Allāh? In reply to this question, it may be said that the very existence of these people is ample evidence of Allāh's divinity. Other commentators reply by saying that this verse is intended as an admonition to these people. It tells them that they are the only ingrates who are not glorifying Allāh.

Allāh then says that He *"has knowledge of what you do."* He knows of the detailed deeds carried out by the disbelievers and the Muslims. Accordingly, He will reward and punish them.

*"To Allāh belongs the dominion of the heavens and the earth, and to Him shall be the return."* The leaders of this world merely appear to have command over their territories. However, Allāh makes the final decision in every matter, especially in the Hereafter.

Allāh then describes the authority that He yields in the skies. He says, *"Do you not see that Allāh wafts the clouds, then condenses them and stacks them in layers, after which you will see rain falling from between them. Then, from the mountainous clouds in the sky, Allāh showers down some (destructive) ice, by which He strikes whoever He wills and averts from whoever He wills."*

Allāh then mentions His immense power seen in one of His creation. Allāh says, *"The flash of His lightning can well nigh snatch away eyesight."* Lightning can also kill people and destroy property.

*"Allāh orchestrates the alternation of the night and the day."* Although it appears that the sun and the moon function on their own, they are in Allāh's control, causing the night and the day to follow each other.

"There is undoubtedly a sign in this for those with foresight." These people will look for Allāh's power and realise that He is the Creator of everything. However, those who choose to remain blind to all of this cannot expect to be guided.

After describing His power and control of the skies, Allāh speaks of His authority on earth. Allāh says, "Allāh created every creature from water (i.e. from a drop of semen). Of these there are those who crawl on their bellies (like snakes). There are those that walk on two legs (like men, birds, etc) and those that walk on four. Allāh creates what He wills."

Allāh creates the various creatures of the world in whatever fashion, colour, dimensions and properties He pleases. For example, He has granted the lizard the ability to walk on ceilings whereas other creatures would fall down if they tried. In a like manner, every creature has its own peculiarities. All this clearly tells us that "Allāh certainly has power over all things."

It may be said that all creatures are not created from a drop of semen, neither was Sayyidina Ādam عليه السلام created in this manner. Therefore, how can it be said that "Allāh created every creature from water?" Commentators say that the verse speaks for the majority, since most creatures reproduce in this manner.

Other commentators say that Allāh initially created water. Thereafter He created fire from this water (to create the jinn), light from this water (to create the angels) and sand as well (to create human beings). ["Ma'ālimut Tanzīl" v. 3 p. 351 and "Ruhul Ma'āni" v. 18 p. 193]

لَقَدْ أَنْزَلْنَا ءَايَاتٍ مُّبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾ وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِي قُلُوبِهِم مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

(46) We have certainly revealed clearly explicit signs. Allāh guides whoever He wills to the straight path. (47) They say, "We believe in Allāh and the messenger and we obey. Thereafter a group from them turns away. These are not believers. (48) When they are summoned to Allāh and His messenger so that he may decide between them, a party from them are suddenly averse. (49) If any of their rights are due, they would come to him willingly. (50) Is there a disease in their hearts, are they doubtful, or do they fear that Allāh and His apostle will oppress them? Nay! They are indeed the oppressors.

## THE HYPOCRITES REFUSE TO SUBMIT TO THE JUDGEMENT OF ALLĀH AND THE HOLY PROPHET صلى الله عليه وسلم

"We have certainly revealed clearly explicit signs." These signs are self-explanatory and need no further elucidation to reveal that they point to Allāh's

divinity. However, there are still those who refuse to hearken and wander further astray because *"Allāh guides whomsoever He wills to the straight path."*

To fully understand the following four verses, one should be aware of a few incidents. One of these was stated in the commentary of verses 60 and 61 of Surah Nisā (Surah 4), where Allāh says, *"Have you seen those who claim to believe in that which was revealed to you and to those before you, yet they seek judgement from Satan (Shaytān) whereas they have been instructed to reject him? Satan (Shaytān) desires to mislead them far astray. When it is said to them, 'Come to that which Allāh has revealed and towards the messenger,' you will see the hypocrites turning from you with aversion."* The incident related to this verse concerned a hypocrite by the name of Bishr.

"Ruhul Ma'āni" reports an incident about a hypocrite by the name of Mughiera bin Wā'il, who had a dispute with Sayyidina Ali رضي الله عنه concerning a piece of land. The two eventually settled the dispute and were happy to distribute the land between themselves. It later transpired that Mughiera requested Sayyidina Ali رضي الله عنه to sell him his portion of the land. Sayyidina Ali رضي الله عنه sold it to him and the two concluded the deal amicably. It was only later that someone indoctrinated Mughiera into believing that the land was salty and uncultivable.

Mughiera came back to Sayyidina Ali رضي الله عنه and asked him to revoke the deal and refund the price to him. Sayyidina Ali رضي الله عنه told him that he was unable to do so and that Mughiera had purchased the land with knowledge of its condition. Sayyidina Ali رضي الله عنه then offered to refer the matter to the Holy Prophet صلى الله عليه وسلم for judgement. Mughiera refused to go to the Holy Prophet صلى الله عليه وسلم, saying that the Holy Prophet صلى الله عليه وسلم hated him and would oppress him. It was then that the above verses were revealed.

Although the incident concerned one Hypocrite, Allāh speaks of them collectively because they are all the same and are allies of one another.

Allāma Ibn Kathīr رحمه الله reports from Sayyidina Hasan Basri رحمه الله that whenever the Hypocrites were summoned to appear before the Holy Prophet صلى الله عليه وسلم, they would do so only when they were convinced that he would pass judgement in their favour. If they intended to usurp the property of another, they would decline from presenting themselves and would refer the issue to another person. Allāh revealed the above verses with reference them.

Allāh says, *"They (the Hypocrites) say, 'We believe in Allāh and the messenger and we obey.' Thereafter a group from them turns away. These are not believers (but hypocrites, because their deeds betray their true identity)."*

*"When they are summoned to Allāh and His messenger so that he may decide between them, a party from them are suddenly averse."* They are averse because they know that they are at fault and that the Holy Prophet صلى الله عليه وسلم would pass judgement against them.

However, *"If any of their rights are due, they would come to him willingly."* Their only objective is to attain the commodities of this world. Therefore, they will present themselves to the Holy Prophet صلى الله عليه وسلم only when they stand to benefit in this regard.



Allāh asks further, "Is there a disease in their hearts (i.e. the disbelief in the Holy Prophet صلى الله عليه وسلم as being Allāh's messenger), are they doubtful, or do they fear that Allāh and His apostle will oppress them? Nay! They are indeed the oppressors." None of the above is true, but the Hypocrites absent themselves because only they know that they are at fault. They merely intend to usurp the wealth of others.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

(51) When the believers are summoned to appear before Allāh and His messenger so that he may pass judgment between them, all they say is, "We hear and we obey." These are the successful ones. (52) The successful ones are those who obey Allāh and His apostle, who fear Allāh and do not disobey Him.

**THE BELIEVERS (MU'MINĪN) SHALL BE SUCCESSFUL BECAUSE THEY RESPOND TO THE CALL OF ALLĀH AND HIS MESSENGER (RASUL) صلى الله عليه وسلم BY SAYING, "WE HEAR AND WE OBEY"**

After describing the negative attitude of the hypocrites, Allāh depicts the opposite in the above verses. Allāh speaks of the believers (Mu'minīn). He says, "When the believers are summoned to appear before Allāh and His messenger so that he may pass judgement between them, all they say is, 'We hear and we obey.'" Allāh declares, "These are the successful ones."

"The successful ones are those who obey Allāh and His apostle, who fear Allāh and do not disobey Him." In this verse, Allāh enumerates four qualities of the believers (Mu'minīn). Firstly, they never fail in obeying all Allāh's commandments. Secondly, they obey the instructions issued by the Holy Prophet صلى الله عليه وسلم. These two attributes include carrying out all the Farā'idh, Compulsories and even the etiquette and Mustahabbāt of religion (D'in). It also includes abstaining from all the prohibitions forbidden in the Shari'ah.

To emphasise this, Allāh also adds fearing Him and abstention from sin as additional qualities exclusive to the believers (Mu'minīn). Being successful means that they will be rescued from Hell. Allāh says in Surah Āl Imrān, "Whoever is saved from the fire and entered into Heaven (Jannah) shall truly be successful." [Surah Āl Imrān (3), verse 185]

Allāma Ibn Kathīr رحمه الله عليه quotes Sayyidina Qatādah رحمه الله عليه as saying that fear of Allāh means that a person should be fearful of the consequences of his previous sins, while the latter part of the verse ("disobey Him") refers to committing any future sins.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُفْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ  
 اللَّهَ خَيْرٌ يِمَّا تَعْمَلُونَ ﴿53﴾ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا  
 حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿54﴾

(53) They swear solemn oaths in Allāh's name, saying that if you command them they will certainly leave their homes. Tell them, "Do not swear. Obedience can be recognised. Allāh is surely Informed of what you do." (54) Say, "Obey Allāh and obey the messenger." If they turn away, then the messenger is responsible only for what he has been entrusted with and you people are responsible for what you have been entrusted with. If you obey, you will be rightly guided. The messenger is responsible only for clear propagation.

### THE FALSE OATHS OF THE HYPOCRITES TO BE OBEDIENT

Referring to the hypocrites, Allāh says, "They swear solemn oaths in Allāh's name, saying that if you command them they will certainly leave their homes." This is the interpretation of Sayyidina Abdullāh bin Abbās رضى الله عنه. Other commentators say that the oath refers to marching in Jihād.

Allāh says, "Tell them, 'Do not swear. Obedience can be recognised.'" This means that a person does not have to take an oath when he is sincere. Oaths betray a lack of sincerity and the hypocrites were certainly false in these oaths. The Muslims knew that they merely offered lip service and would never uphold their oaths. Their true colours will be exposed on the inevitable Day of Judgement because "Allāh is surely Informed of what you do."

"Say (to the Hypocrites), 'Obey Allāh and obey the messenger. If they turn away, then the messenger (will suffer no loss because he) is responsible only for what he has been entrusted with (i.e. propagation) and you people are responsible for what you have been entrusted with (i.e. obedience and submission)."

"If you obey, you will be rightly guided (if not, you will suffer the consequences). The messenger is responsible only for clear propagation." The Holy Prophet صلى الله عليه وسلم has fulfilled his task, leaving people to fulfil theirs. Like the Holy Prophet صلى الله عليه وسلم, those after him are entrusted only with the same task and are not obliged to force people to respond.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا  
 اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن  
 بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ  
 هُمُ الْفَاسِقُونَ ﴿55﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمْ فِي النَّارِ وَلَيْسَ الْمَصِيرُ

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(55) Allāh has promised those of you who believe and do good deeds that He will definitely make them successors on earth just as He had made those before them successors. And He will certainly grant strength to them in the religion (Dīn) that He has chosen for them and will certainly replace their fear with peace. They worship Me and do not ascribe any as partner to Myself. Those who are ungrateful thereafter are disobedient indeed. (56) Establish Salāh, pay Zakāh and obey the messenger so that mercy may be shown to you. (57) Never think that the disbelievers can escape on earth. Their abode is Hell. What an evil return it will be!

## THE PROMISE OF SOVEREIGNTY FOR THE BELIEVERS ON EARTH

"Ma'ālimut Tanzīl" (v. 3 p. 353) reports from Sayyidina Abul Āliya رحمه الله عليه that the Holy Prophet صلى الله عليه وسلم remained steadfast with the Sahābah رضي الله عنهم from the beginning of his the Prophethood. He endured untold sufferings at the hands of the Polytheists and was forced to migrate to Madinah. Even there, the Muslims were still at risk because, added to the danger of the polytheists, the hypocrites and the Jews were also antagonistic towards them.

As a result, they were forced to remain armed at all times. This state of affairs caused someone to say, "When will the day dawn when we will be at peace and not require our weapons?" In response to this, Allāh revealed the above verse viz. "Allāh has promised those of you who believe and do good deeds that He will definitely make them successors on earth just as He had made those before them successors."

Allāh promised them that the time was near when He would grant them sovereignty on earth as He gave to Sayyidina Dawūd عليه السلام, Sayyidina Sulaymān عليه السلام and the many leaders of the Bani Isrā'īl.

Sayyidina Mūsa عليه السلام once told the Bani Isrā'īl, "O my people, remember Allāh's bounty on you when He raised messengers among you and made you kings. He gave you what He never gave anyone in the entire universe." [Surah Mā'idah (5), verse 20]

The realisation of Allāh's promise is based on Belief (Imān) and righteous deeds. When the Sahābah رضي الله عنهم complied, they were afforded control of the entire Arabian Peninsula (including Iraq, Syria, etc), followed by conquests in Africa and Asia. They practised Islām and made others do the same.

Allāh promises further that He "will certainly grant strength to them in the religion (Dīn) that He has chosen for them and will certainly replace their fear with peace." The Muslims lived in perpetual fear while in Makkah, then again in Madinah. However, Allāh soon alleviated their fears, thereby fulfilling His promise to them.

Allāh then says, "They worship Me and do not ascribe any as partner to Myself"

They neither commit shirk, nor do they carry out deeds for any other besides Allāh.

## WHEN THE MUSLIMS VIOLATED ALLĀH'S INJUNCTIONS, THEY LOST THEIR LEADERSHIP

After Allāh fulfilled His promise to the Muslims, they grew lax. Their Belief (*Imān*) decreased, their good deeds began to grind to a halt, and they became lazy in their worship. They then began to lose control of the regions that they once ruled. They were overcome with fear and awe of the enemy and began to beg from the disbelievers so that they may cling on to the last threads of their territories.

Even though Muslim countries occupy vast areas in Africa and Asia, they all lack true Muslim leaders. While some are ruled by the Shias, others have adopted democracy and capitalism, with leaders who may be recognised as Muslims only because of their names. They pander to the dictates of the disbelievers' countries and are fighting other Muslim countries.

Allāh says to the Muslims, *"O you who believe, do not take as confidants those besides your own people. These people would spare no pains to ruin you. They wish for that which causes you suffering. Enmity has been manifested from their tongues, but what their hearts conceal is far worse. Indeed We have made the revelation clear to you if you will understand."* As a result of disobeying Allāh and receiving commands from the disbelievers, the Muslim countries are extremely weak and terrified of the disbelievers.

After promising victory to the true Muslims, Allāh says, *"Those who are ungrateful thereafter are disobedient indeed."* The word "disbeliefs" may be translated as 'disbelief' and as 'ingratitude'. Both may apply in this context i.e. the verse may read *"Those who are ungrateful thereafter"* or *"Those who disbelieve thereafter"*.

The Muslim who is far from the commands of the Shari'ah and neglects all its injunctions is certainly a sinner, even though he may not be called a disbeliever. Allāh will not assist a nation when such people abound, because their only concern is for wealth and position. As a result, they are plunged into perpetual fear for the disbelievers. All the Muslims need is unity in their beliefs and an Amīrul Mu'minīn who adheres to the Qur'ān and the Sunnah of the Holy Prophet صلى الله عليه وسلم. Allāh will then definitely assist the Muslims if they all become practising believers (*Mu'minīn*) like their illustrious forefathers.

*"Establish Salāh, pay Zakāh and obey the messenger so that mercy may be shown to you."* This verse spells out the recipe to attract Allāh's mercy and assistance. It simply lies in following the Sunnah of the Holy Prophet صلى الله عليه وسلم and practising all the physical and financial acts of worship. It is tragic that the Muslims choose rather to follow those disbelievers whom they know to be evil.

*"Never think that the disbelievers can escape on earth."* The disbelievers will certainly have to suffer Allāh's punishment when it strikes them. This will also come in the form of their deaths, which no person can escape. Thereafter *"Their abode is Hell. What an evil return it will be!"*

## THE RAWĀFIDH REJECT THE QUR'ĀN BY HARBOURING ENMITY AGAINST THE SAHĀBAH رضى الله عنهم

One of the sects of the Shias, calling themselves the Rawāfidh, claim to have excessive love for the family of the Holy Prophet صلى الله عليه وسلم. However, they are really not happy with Allāh, the Qur'ān, the Holy Prophet صلى الله عليه وسلم, his family and the illustrious Sahābah رضى الله عنهم. In the above verse of Surah Nūr, Allāh clearly promises the Sahābah رضى الله عنهم that he will confer on them the favour of kingdom and authority. Every person knows that this promise was fulfilled during the reigns of Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه and Sayyidina Uthmān رضى الله عنه.

When Sayyidina Ali رضى الله عنه rightly became the fourth righteous Caliph (*Khalifa*), he never refuted the rule of previous three and he never claimed that they usurped his right to the Caliphate (*khilāfah*). He continued in his role, closely emulating the precedent set by them.

The Holy Prophet صلى الله عليه وسلم said that the righteous *khilāfah* shall remain for thirty after him. Therefore, upon the demise of Sayyidina Ali رضى الله عنه, his eldest son, Sayyidina Hasan رضى الله عنه continued as Caliph (*Khalifa*) for a few months until the expiry of the thirty years. He may also be included among the righteous Caliphs (*khilāfahs*), but the term "four righteous Caliphs (*khilāfahs*)" has been popularly used.

The Rawāfidh, on the other hand, say that the three Caliphs (*khilāfahs*) before Sayyidina Ali رضى الله عنه were not even Muslims, let alone Caliphs (*khilāfahs*) (Allāh Forbid!). By saying this, they are actually refuting the Qur'ān. They claim that Sayyidina Ali رضى الله عنه is innocent of all sins [like the Prophets عليهم السلام] and that he is their first Imām. The irony of their belief is that they say that he was afraid to proclaim his right to the Caliphate (*khilāfah*) after the demise of the Holy Prophet صلى الله عليه وسلم. By saying so, they are actually calling him a coward (Allāh forbid!).

They also say that he concealed the truth by serving under the three Caliphs (*khilāfahs*). It is common knowledge that none of their Imāms ever was a Caliph (*Khalifa*) after Sayyidina Hasan رضى الله عنه. Therefore, if it is assumed that Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه and Sayyidina Uthmān رضى الله عنه were not Muslims (as they say), then it would mean that Allāh's promise was never fulfilled (Allāh forbid!). When this is posed before these Shias, they say that it will be fulfilled when Sayyidina Mahdi appears.

This is another of their disbeliefs. The verse clearly mentions that the promise will be fulfilled to "those of you," whereas no other verse of the Qur'ān contains this phrase together with mention of Belief (*Imān*) and the carrying out of good deeds.

**Note:** "Never think that the disbelievers can escape on earth." This verse refers to all the disbelievers until eternity. They are constantly plotting against the Muslims and leave no stone unturned to destroy the Muslims. However, it is certain that they will receive their just deserts in this world and especially in the Hereafter.

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَفْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَنُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ  
ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَوةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَوةِ  
الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ ذَلِكَ طَوْفُونَ عَلَيْكُمْ  
بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَإِذَا  
بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَفْذِنُوا كَمَا اسْتَفْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ  
يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

(58) O you who believe, your slaves and your children who have not yet come of age must seek permission (to enter your room) on three occasions. Before the Fajr Salāh, when you remove your clothes in the afternoons and after the Isha Salāh. These are three times of seclusion for you. After these, there is no sin on yourselves, or on them. They often come and go from your presence, one from the other. Thus does Allāh elucidate injunctions to you. Allāh is All Knowing, The Wise. (59) When your children come of age, they should seek permission just as those before them seek permission. In this manner Allāh expounds His verses to you. Allāh is All Knowing, The Wise.

## PERMISSION SHOULD BE SOUGHT BEFORE ENTERING ANY ROOM ESPECIALLY DURING THREE TIMES

Verse 27 of this Surah mentions seeking permission to enter any home. That law applies especially to people who do not live in the same home. The above two verses apply to people who live in the same home and who are constantly in and out of the house.

Allāh says, "O you who believe, your slaves and your children who have not yet come of age must seek permission (to enter your room) on three occasions (especially). (These three times are) Before the Fajr Salāh, when you remove your (excess) clothes in the afternoons and after the Isha Salāh. These are three times of seclusion for you." These are times when people usually lie down to rest and want to relax without wearing excess clothing. Couples also usually use these times to lie down together. Permission must be sought before entering the room during these times to ensure privacy.

Sayyidina Abdullāh bin Abbās رضي الله عنه reports that one afternoon the Holy Prophet صلى الله عليه وسلم sent an Ansāri Sahabi رضي الله عنه to call Sayyidina Umar رضي الله عنه. The Sahabi رضي الله عنه entered without seeking permission and Sayyidina Umar رضي الله عنه was upset because his clothes were dishevelled. The above verse was then revealed.

"After these (three times), there is no sin on yourselves, or on them (if they enter without permission). (This is permitted because) They often come and go from your presence, one from the other." If they had to constantly seek permission to enter, it would be extremely difficult for all. Therefore, they may enter the house without

permission at other times. Allāh then says, "Thus does Allāh elucidate injunctions to you. Allāh is All Knowing, The Wise."

"When your children come of age, they should seek permission just as those before them seek permission." After coming of age, these children should not think that they are still allowed to enter without permission. They are now adults, and should seek permission to enter like all other adults. Allāh repeats, "In this manner Allāh expounds His verses to you. Allāh is All Knowing, The Wise."

**Note:** Sayyidina Abdullah bin Abbās رضي الله عنه says that people have neglected three verses of the Qur'ān viz.

- (1) "O you who believe, your slaves and your children who have not yet come of age much seek permission (to enter) on three occasions..."
- (2) "When relatives, orphans and the poor present themselves at the time of distributing (inheritance), then grant them a portion..." [Surah Nisā (4), verse 8]
- (3) "Verily the most honoured among you is the one with the most piety (taqwa)." [Surah Hujurāt (49), verse 13]

Sayyidina Abdullah bin Abbās رضي الله عنه says that most people do not practice on these verses, as if they do not believe therein, whereas he would instruct even his slave woman to seek permission to enter during these times.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ  
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَغْفِرْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ



(60) There is no sin on those women who are sitting and have lost all hope of marriage if they remove their (excess) clothing on condition that they do not expose their charms. It is best if they abstain from this, Allāh is All Hearing, All Knowing.

## OLD WOMEN NEED NOT CONCEAL THEMSELVES STRICTLY

The Arabic word "qawā'id" (translated above as "women who are sitting") refers to those women who are old and remain indoors. Such women, when they are past the age of marriage, are permitted to expose their faces to non-mahram men. However, the condition is that they "do not expose their charms." Therefore, they may show only their faces and hands to these men - nothing more. Of course "It is best if they abstain from this."

One can understand that if these old ladies are advised to rather not show their faces to non-mahram men, how can a young woman ever be permitted to do so?

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى  
 أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ  
 أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ  
 بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا  
 مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقَكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا  
 جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ  
 مُبَارَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ  
 تَعْقِلُونَ ﴿٦١﴾

(61) There is no harm for the blind, the paralysed, the ill or for yourselves if you eat from your own homes or from the homes of your fathers, your mothers, your brothers, your sisters, your paternal uncles, your paternal aunts, your maternal uncles, your maternal aunts, the homes for which you possess the keys and the homes of your friends. There is no harm if you eat collectively or individually. So, when you enter any homes, then greet yourselves as a prayer that has been ordained by Allāh and which is blessed and pure. Thus does Allāh explain injunctions to you so that you understand?

## THE PERMISSION TO EAT AT THE HOMES OF RELATIVES AND FRIENDS

“Ma’ālimut Tanzil” (v. 3 p. 358) reports from Sayyidina Sa’id bin Jubair رحمه الله عليه that the blind and paralysed people used it think that people disliked eating with them. The blind seemed to sense that people thought they ate more than others, while the paralysed people feared that others may feel that they occupy the place of two persons. The above verse was therefore revealed in this regard. Sayyidina Mujāhid رحمه الله عليه says that the verse was revealed to permit eating at the homes of those people mentioned in the verse.

Whatever the circumstances of revelation, the verse is clear that people may eat at the homes of those mentioned because they are all related and will not be offended when the other eats with them. In fact, these relationships are so close that the opposite party will be offended if the other does not eat their food. Therefore, no permission is necessary when a person wishes to eat from the homes of these relatives when he knows that they will not be offended thereby.

The verse also informs us that handicapped people should not be excluded from social activities because of their physical impairment. Some commentators have mentioned that “your own homes” refers to the homes of one’s children. [Jalālain]

If the food is purchased by one’s aunts and sisters using their own money,



one needs no permission to eat it. However, one cannot eat from it when the husbands of these relatives paid for the food and they would not be pleased to share it.

".... the homes for which you possess the keys..." Sayyidina Abdullāh bin Abbās رضي الله عنه says that this part of the verse refers to caretakers and guardians of property e.g. shepherds and those who tend orchards may eat or drink from the property that they oversee (milk, fruit). However, they may eat only what is necessary and may not take anything away with them.

Other commentators say that this verse refers to slaves, because the slave and whatever he/she possesses belongs to the master, who may use these as desired.

Allāh also permits that a person may eat from "the homes of your friends." This refers only to close friends who will not be offended if a person eats their food.

"There is no harm if you eat collectively or individually." "Ma'ālimut Tanzīl" reports that some of the Ansār رضي الله عنه made up their minds not to eat unless there was a guest with them. They would remain hungry if there was no guest to share their meals. Allāh therefore permitted them to eat alone if no guest was available.

"So, when you enter any homes, then greet yourselves (i.e. the people of the household) as a prayer that has been ordained by Allāh and which is blessed and pure." Instead of instructing that Salām (salutations) be made to the people of the household, Allāh commands that Salām be made to "yourselves." This denotes that all Muslims are like a single soul. Another wisdom behind this phrasing is that when a person prays for peace by greeting another (because Salām is a prayer), the second person replies to the greeting by praying for the one who greeted. Therefore, the person greeting with Salām is actually praying for himself.

Sayyidina Anas bin Mālik رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When you enter your homes, greet with Salām because it is a blessing for yourselves and for the members of your household." [Mishkāt p. 399]

Sayyidina Qatādah رحمه الله عليه narrates that the Holy Prophet صلى الله عليه وسلم said, "Greet the members of the household when entering. Then greet them again before taking leave." [Ibid]

A detailed discussion of Salām is given in the commentary of verse 86 of Surah Nisā (Surah 4). Allāh concludes this discussion by saying, "Thus does Allāh explain injunctions to you so that you understand."

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا  
حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا  
أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ اللَّهُ إِنَّ

اللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٢﴾ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

(62) The believers are those who believe in Allāh and His apostle and, when they are with him in a collective matter, they do not depart until they have sought leave from him. Verily those who seek leave from you are the ones who believe in Allāh and His messenger. So when they seek leave from you to tend to some affair of theirs, then permit those of them whom you please and seek Allāh's forgiveness for them. Verily Allāh is Most Forgiving, Most Merciful. (63) Do not make the calling of the messenger among yourselves like your calling to each other. Allāh certainly knows those of you who stealthily slip away. Those who oppose the messenger's commands should beware that some calamity or a grievous punishment should afflict them.

### THE BELIEVERS LEAVE ONLY AFTER SEEKING PERMISSION FROM THE HOLY PROPHET صلى الله عليه وسلم

"Durrul Manthūr" (v. 5 p. 60) reports that during the battle of the trench, the Quraysh camped near the Rūma well, while the Bani Ghatfān tribe camped near Mount Uhud. However they were unable to approach Madinah because the Muslims had already dug the trench.

While the digging was taking place, the hypocrites very reluctantly participated and would secretly steal away after doing very little work. However, the true Muslims assisted to the best of their ability and would leave only because of some genuine reason. Then too, they would first take leave from the Holy Prophet صلى الله عليه وسلم. They would then return as soon as they had completed what they had to do.

In the above verse, Allāh describes this quality of the believers (*Mu'minīn*) and exposes the hypocrites for their ostentation and treachery. This is one of the many occasions where the hypocrisy of the hypocrites is exposed in the Qur'ān.

The hypocrites used to perform their Salāh with extreme reluctance, in a haphazard fashion, and found extreme difficulty in performing the Fajr and Isha Salāh. They performed their Salāh for show and would join the campaigns for Jihād merely to cause trouble for the Muslims, as mentioned in Surah Tauba [Surah 9, verse 47]. They were unable to conceal their true identities for long and the Qur'ān often exposed them for what they were.

Describing another trait of theirs, Allāh says in Surah Tauba, "Whenever a Surah is revealed they look at each other (saying), 'Can anyone see you?' Then they turn away. Allāh has turned their hearts away because they are nation who do not understand." [Surah 9, verse 127]

The "Marasil of Abu Dawūd" mentions that when any Sahābah رضي الله عنهم wished to leave the Holy Prophet's صلى الله عليه وسلم gathering because of some reason (like nosebleed), he would indicate to the Holy Prophet صلى الله عليه وسلم with

his index finger. The Holy Prophet صلى الله عليه وسلم would permit him using a gesture of the hand. As the Sahabi رضي الله عنه left, the Hypocrites would use him as a screen to steal away themselves. About this Allāh revealed the verse, "Allāh certainly knows those of you who stealthily slip away..."

Allāh praises the believers (Mu'minin) in these verses. Allāh also says, "Do not make the calling of the messenger among yourselves like your calling to each other." i.e. A person should respond immediately to the call of the Holy Prophet صلى الله عليه وسلم. When others call a person, he has the choice to respond. However, when the Holy Prophet صلى الله عليه وسلم called anyone, he had to respond. This was always the practice of the Sahābah رضي الله عنهم. Even when they were called elsewhere, they would remain seated until the Holy Prophet صلى الله عليه وسلم permitted them leave. The hypocrites, however, looked for every opportunity to sneak away.

Allāh instructs the Holy Prophet صلى الله عليه وسلم, "So when they seek leave from you to tend to some affair of theirs, then permit those of them whom you please..." Although the Sahābah رضي الله عنهم sought leave only when it was necessary, the Holy Prophet صلى الله عليه وسلم was granted the authority to permit them if he willed. This was so because it was possible that they would come to harm if they left, or the matter did not really require immediate attention. The Holy Prophet صلى الله عليه وسلم would, therefore, assess the situation before granting leave.

After permitting them to leave, Allāh instructs the Holy Prophet صلى الله عليه وسلم to "seek Allāh's forgiveness for them." Although the need may be urgent, but leaving the collective affair of the Muslims means that one is giving priority to one's personal matters over the matter of religion (D'in). Even though one may not be sinful for tending to one's needs, the possibility did exist that the matter was not as urgent as it was thought to be. Allowing for this error in judgement, The Holy Prophet صلى الله عليه وسلم was instructed to seek forgiveness on their behalf because "Verily Allāh is Most Forgiving, Most Merciful."

"Do not make the calling of the messenger among yourselves like your calling to each other." Besides the interpretation mentioned above, commentators have also interpreted this verse to mean that people should not call the Holy Prophet صلى الله عليه وسلم as they call each other. If need be, they should be respectful and say, "O the Holy Prophet صلى الله عليه وسلم or "O the Holy Prophet of Allāh صلى الله عليه وسلم" They should never say, "O Muhammad صلى الله عليه وسلم!"

Allāh says in Surah Hujurāt, "O you who believe! Never raise your voices above the voice of the messenger and do not speak to him loudly as you speak loudly with each other; lest your deeds be laid to waste without you realising." [Surah 49, verse 2]

"Those who oppose the messenger's commands should beware that some calamity (in this world) or a grievous punishment (in the Hereafter) should afflict them." This verse specifically addresses the hypocrites who thought nothing of their actions against the Holy Prophet صلى الله عليه وسلم

The verse may be translated to mean Allāh's commands, but even when it is translated as 'the messenger's commands' it would still denote Allāh's commands because the Holy Prophet صلى الله عليه وسلم commanded only what Allāh commanded. Allāh says in Surah Nisā, "Whoever obeys the messenger has obeyed Allāh." [Surah 4, verse 80]

**Note:** Scholars (*Ulama*) mention that just as it was obligatory for the Sahābah رضي الله عنهم to respond to the call of the Holy Prophet صلى الله عليه وسلم, Muslims in every era must respond to the call of those people who are in authority over them in the matters of Dīn. These include the Caliph (*Khalifa*), the Scholars (*Ulama*), Imāms, principals of religious institutions, trustees of Masājid, those supervising conscription for Jihād, etc.

**Note:** “Those who oppose the messenger’s commands should beware that some calamity or a grievous punishment should afflict them.” The jurists have deduced from this verse that a command denotes an obligatory action because punishment can be given only for neglecting something obligatory.

However, the words of the verse are general and could pertain to all injunctions of religion (*D’īn*). Therefore, whenever a general command is issued in the Qur’ān and the Ahādīth, it will be treated as obligatory unless other reasons denote that it is not obligatory, but Sunnah, Mustahab, etc.

The actions of many Muslims are diametrically opposed to Allāh’s commands merely because of domestic or social pressure. When they are advised by the Scholars (*Ulama*), they get annoyed and want to contest the issue. The shaving of the beard is a good example of this. People who shave act in opposition to Allāh’s orders and are even prepared to dispute it. There are numerous other examples that also point to destruction, yet people are heedless about their fate in the Hereafter.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ  
إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٤﴾

(64) Lo! Verily to Allāh belongs whatever is in the heavens and the earth. Allāh certainly knows your condition. On the day when they shall return to Him, He will inform them of what they did. Allāh has knowledge of all things.

## EVERYTHING IN THE HEAVENS AND THE EARTH BELONGS TO ALLĀH AND HE KNOWS EVERYTHING

This concluding verse of Surah Nūr clearly announces to man saying, “Lo! Verily to Allāh belongs whatever is in the heavens and the earth. (Whatever you do, you should remember that) Allāh certainly knows your condition. On the day [of Judgment (*Qiyāmah*)] when they shall return to Him, He will inform them of what they did. (He will then grant them what is because of them because) Allāh has knowledge of all things.”

## سورة الفرقان

Makkan	Surah Al-Furqan	Verses 77
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مَقْدِيرًا ﴿٢﴾ وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾ وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٤﴾ وَقَالُوا اسْطِيزُ الْأَوَّلِينَ أَكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُمْ كَانَ غَفُورًا رَحِيمًا ﴿٦﴾ وَقَالُوا مَا هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَهُهُ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾ أَوْ يُنْفَخُ إِلَيْهِ كَافُرٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٨﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Blessed indeed is the Being Who revealed the Criterion to His bondsman so that he may be a warner to the universe. (2.) The One to Whom belongs the Kingdom of the heavens and the earth, Who has not taken any son, has no partner in the Kingdom, has created everything, and then meticulously perfected them. (3) Besides Him they adopt deities who cannot create anything,

but have themselves been created. They have no power to effect any harm nor any benefit to themselves, and do not have any power over life, death or resurrection. (4) The disbelievers say, "This is merely a lie that he has contrived and with which other people have assisted him." They have indeed presented a grave injustice and lie. (5) They say, "Fables of the old men that he has had written and which are recited to him morning and evening. (6) Say, "The One Who knows the secrets of the heavens and the earth has revealed it. Certainly, He has always been the Most Forgiving, the Most Merciful." (7) And they say, "What is the matter with this messenger that he eats food and walks in the marketplace? Why is an angel not sent with him to be a warner alongside him?" (8) ". . . Or why is a treasure not given to him or why does he not have an orchard from which he may eat?" The oppressors say, "You are merely following a bewitched man!" (9) Look how they coin similitude's for you! So they wander astray and will not find any road.

### ONENESS OF ALLĀH (TAUHĪD), PROPHETHOOD (RISĀLAH) AND THE FOOLISHNESS OF THE POLYTHEISTS (MUSHRIKĪN)

These opening verses of Surah Furqān describe the Qur'ān, the One Who revealed the Qur'ān, and the one to whom the Qur'ān was revealed. Allāh says, "Blessed indeed is the Being Who revealed the Criterion (Qur'ān) to His bondsman..." The Qur'ān is the criterion by which truth is discerned from falsehood and by which the paths of deviation are made distinct from those of guidance.

Allāh revealed the Qur'ān to the Holy Prophet صلى الله عليه وسلم "so that he may be a warner to the universe." This outlines the task of the Holy Prophet صلى الله عليه وسلم. He is the apostle to every man and jinn to be born until Judgment day (Qiyāmah). He was to warn them of the evil consequences that they are bound to face if they fail to accept the truth.

Describing Himself further Allāh says that He is "The One to Whom belongs the Kingdom of the heavens and the earth, Who has not taken any son, has no partner in the Kingdom, has created everything, and then meticulously perfected them." Allāh created every being perfectly and imbued them with unique qualities and characteristics that are suited to the activities for which they were created.

Allāh has not made the earth so soft that people can sink in it, nor has He made it so hard that it cannot be dug. There are innumerable benefits in the fluidity of water. The air is also similar to water in its fluid movements, yet it is so vastly different, for good reasons. It can reach places where water cannot so that people will not be deprived of it in all places.

Allāh then discusses the preposterousness of the polytheists when He says, "Besides Him (Whose description has been given above), they adopt deities who cannot create anything, but have themselves been created (by Allāh). (In fact, they are so helpless that) They have no power to effect any harm nor any benefit to themselves, and do not have any power over life, death or resurrection." They cannot give life to the dead, cannot give death to the living, nor can they raise the dead on the Day of Judgement.

"The disbelievers say, 'This (Qur'ān) is merely a lie that he [The Holy Prophet صلى الله عليه وسلم] has contrived and with which other people have assisted him.

"Refuting this blasphemy, Allāh says, *"They have indeed presented a grave injustice and lie."*

Some commentators have mentioned that the polytheists were referring to the Jews when they said that *"other people have assisted"* The Holy Prophet صلى الله عليه وسلم. They said that the people of book (Ahlul Kitāb) assisted the Holy Prophet صلى الله عليه وسلم because these people were aware of the incidents discussed in the previous scriptures. However, their refutation has no effect on the veracity of the Qur'an.

*"They say (about the Qur'an), 'Fables of the old men that he [The Holy Prophet صلى الله عليه وسلم] has had written and which are recited to him morning and evening.'"* Allāh refutes their statement by instructing the Holy Prophet صلى الله عليه وسلم to *"Say, 'The One Who knows the secrets of the heavens and the earth has revealed it.'"* Allāh is perfectly aware of whatever the polytheists and the disbelievers say and will punish them for it.

However, if these people repent for their evils and accept Islām, Allāh will certainly accept them with open arms because *"Certainly, He has always been the Most Forgiving, the Most Merciful."*

*"And they say, 'What is the matter with this messenger that he eats food and walks in the marketplace'"* The polytheists thought that the Holy Prophet must be someone different from the rest of humans. However, Allāh has created the Prophets عليهم السلام as humans, like those to whom they have been sent. This is perfectly in order because only a human can understand other humans and practically demonstrate Allāh's injunctions to them.

They also used to say, *"Why is an angel not sent with him to be a warner (against Allāh's punishment) alongside him? Or why is a treasure not given to him or why does he not have an orchard from which he may eat?"* The polytheists wanted to see the above so that they could recognise the Holy Prophet صلى الله عليه وسلم as being different from them. Without any of these, they refused to accept him as Allāh's apostle.

*"The oppressors (also had the audacity to) say, 'You are merely following a bewitched man!'"* They said this when they were unable to reply to the miraculous nature of the Qur'an.

Allāh then says, *"Look how they coin similitude's for you! So they wander astray and will not find any road."* If they had given the matter due thought, The Holy Prophet صلى الله عليه وسلم and the Qur'an would have been a source of guidance for them. However, since they have chosen not to apply their common sense, they have chosen the road of deviation and will not be rightly guided.

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
وَيَجْعَلُ لَكَ قُصُورًا ﴿١٠﴾ بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا  
إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْطًا وَزَفِيرًا ﴿١٢﴾ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا

ضَيْقًا مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا  
كَثِيرًا ﴿١٤﴾ قُلْ أَذَلَّكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ؕ كَانَتْ لَهُمْ  
جَزَاءً وَمَصِيرًا ﴿١٥﴾ لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ؕ كَانَتْ عَلَى رَبِّكَ وَعْدًا مَسْئُورًا  
﴿١٦﴾

(10) Blessed is that Being Who, if He willed, would have granted you better bounties than this, by way of gardens beneath which rivers flow and He would have made palaces for you. (11) However, they deny Judgment day (Qiyāmah) and We have prepared the Blaze for those who deny Judgment day (Qiyāmah). (12) When it will see them from a distance, they will hear the roar of its fury and its crackling. (13) When they are flung into a narrow place with their hands and feet in shackles, they will cry out for destruction. (14) Do not cry only for one destruction today, but cry for many a destruction. (15) Say, "Is this better, or the Heaven (Jannah) of eternity that the pious have been promised. It shall be a reward and an abode for them. (16) There they shall have whatever they desire and they will live there forever. This is a promise that your Lord has undertaken to fulfill and for which He should be implored.

### THE FURY OF HELL (JAHANNAM) ON THE DAY OF JUDGMENT DAY (QIYĀMAH), WHEN THE DISBELIEVERS WILL BE CAST INTO ITS NARROW CONFINES AND THE PIOUS WILL BE ADMITTED INTO HEAVEN (JANNAH)

In the foregoing verses, Allāh tells of how the disbelievers taunted the Holy Prophet صلى الله عليه وسلم by saying that he should have been given gardens and treasures. Allāh now tells them that He has power over all things and can grant him things that are much better than what the disbelievers talk about.

Allāh says, "Blessed is that Being Who, if He willed, would have granted you better bounties than this, by way of gardens beneath which rivers flow and He would have made palaces for you." However, Allāh, in His infinite wisdom, grants whatever He wills to whoever He wills. None can question Him about His intentions.

Allāh then speaks about another denial of the disbelievers. Allāh says that, together with their denial of the Holy Prophet's صلى الله عليه وسلم apostleship, "they deny Judgment day (Qiyāmah)" as well. Because of their denial of the Hereafter, they continue to make absurd remarks about Islām and foster evil within their hearts. Allāh warns them, "We have prepared the Blaze for those who deny Judgment day (Qiyāmah)."

On the Day of Judgment (Qiyāmah), "When it (Hell) will see them from a distance, they will hear the roar of its fury and its crackling." Hell will be furious with those people whom Allāh is angry with. Its fury will be expressed by the sounds it will emit.

"When they are flung into a narrow place with their hands and feet in shackles, they



will cry out for destruction." Although Hell itself is extremely vast, the people of Hell will be cast into narrow confines. The Holy Prophet صلى الله عليه وسلم has mentioned that people will be hammered into Hell just like nails are hammered into walls. [Ibn kathir v. 3 p. 311]

Allāh says in Surah Saba, "We will place yokes upon the necks of the disbelievers. They will be punished only for what they did." When these people will be cast into Hell, they will cry out wishing for death, thinking that it will save them from the punishment. They will be told, "Do not cry for only one destruction (death) today, but cry for many a destruction (deaths)." This will make no difference because they will still suffer the same eternal punishment that is because of them.

Allāh says in Surah Fātir, "The Fire of Hell will be for those who disbelieve. There (in Hell) no decree will be passed against them by which they may die. Their punishment will also not be lightened. Thus do We punish every disbeliever." [Surah 35, verse 36]

Allāh then instructs the Holy Prophet صلى الله عليه وسلم to tell the disbelievers, "I this better, or the Heaven (Jannah) of eternity that the pious have been promised. It [Heaven (Jannah)] shall be a reward and an abode for them. There they shall have whatever they desire and they will live there forever."

This life of the pious will be in direct contrast to the horrible life that the disbelievers will be forced to live in Hell. Allāh says in Surah Saba, "A barrier will fall between them and the desires they hoped for, just as it occurred to the groups before them. Indeed, they were ever in a confusing doubt." [Surah 34, verse 54]

About the promise of Heaven (Jannah) Allāh says, "This is a promise that your Lord has undertaken to fulfil and for which He should be implored." Allāh will grant a person this lofty stage of Heaven (Jannah) if he earnestly beseeches Allāh for it and works towards it. Quoting the supplication of the intelligent ones, Allāh says in Surah Al Imrān, "Our Lord, confer upon us what You have promised us by Your messengers and do not disgrace us on the Day of Judgement. Verily You do not break Your promise." [Surah 3, verse 194]

Praying for Heaven (Jannah) does not mean that one is doubtful about Allāh's promise, but it expresses one's needs and secures for one the rewards of making supplication (du'ā).

وَيَوْمَ يَخْشَرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾ قَالُوا سُبْحَنَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَعَابَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾ فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِمِ مِنْكُمْ نَذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

(17) The day when they, together with those whom they worship besides Allāh, will be gathered together and Allāh will ask, "Did you lead these bondsmen of

Mine astray, or did they themselves deviate from the path?" (18) They will say, "You are Pure! It did not behove us that we take any allies besides You, but what happened was that You granted enjoyment to their fathers until they forgot the remembrance and were a destroyed nation." (19) "They have falsified what you said and you will neither be able to avert the punishment, nor receive any assistance. We shall inflict a grievous punishment on those of you who are oppressive.

## THE QUESTIONS TO BE POSED TO THE FALSE GODS OF THE IDOLATERS, AFTER WHICH THEY WILL BE ENTERED INTO HELL (JAHANNAM)

Allāh declares that, on the Day of Judgement, the polytheists, *"together with those whom they worship besides Allāh [including the angels, idols, Sayyidina Isā عليه السلام and Sayyidina Uzair عليه السلام], will be gathered together and Allāh will ask (these 'gods'), 'Did you lead these bondsmen (the Polytheists) of Mine astray, or did they themselves deviate from the path?'"*

In response to Allāh's question *"They will say, (O Allāh) You are Pure! It did not behove us that we take any allies besides You..."* By saying this they would absolve themselves of all blame and reject the worship that was offered to them.

Some commentators say that only the animate and understanding "gods" will be questioned; not the inanimate ones like the idols. However, another group of commentators maintain even the idols and other unintelligible "gods" will be questioned after being given the capacity to understand and speak.

The "gods" will add to their reply by saying, *"but what happened was that You granted enjoyment to their fathers (causing them to fall deep into the abyss of carnal passions) until they forgot the remembrance (of Allāh and the divine scriptures) and were a destroyed nation."*

Those who worshipped these false gods will be told, *"They (your gods) have falsified what you said (that they were your gods) and you will neither be able to avert the punishment, nor receive any assistance."* The hopes that the polytheists pinned in their gods will, therefore, be dashed.

*"We shall inflict a grievous punishment on those of you who are oppressive."* i.e. on those who perpetrate the greatest oppression of disbeliefs.

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ  
فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا



(20) All the messengers that We sent before you used to eat food and walk in the marketplaces. We have made some of you as trials to others. Will you persevere? Your Lord is Ever Watchful.

## THE PROPHETS عَلَيْهِمُ السَّلَام USED TO EAT AND WALK IN THE MARKETS, AND EVERY MAN IS A TRIAL FOR THE OTHER

It was mentioned in a few verses prior to this that the polytheists questioned the human nature of the Prophets عَلَيْهِمُ السَّلَام and expressed surprise that they could eat and walk about in the markets when the need arose. Allāh replies to this by saying that the behaviour of the Holy Prophet صلى الله عليه وسلم was nothing strange because *'All the messengers that We sent before you used to eat food and walk in the marketplaces.'*

Allāh had imbued the Prophets عَلَيْهِمُ السَّلَام with certain attributes that were befitting for their rank. None has the right to dictate to Allāh what these attributes should be. When Allāh has decreed that the Prophets عَلَيْهِمُ السَّلَام should also behave like other humans (which they were), people will be foolish to add that they cannot be humans. It is perfectly reasonable that the Prophets عَلَيْهِمُ السَّلَام should be humans to be able to propagate their message to humans.

*"We have made some of you as trials to others."* Allāh has made some people rich, while others remain poor. The rich are put to trial when they look down upon the poor and say that Allāh must be disliking the poor to make them suffer poverty, while they (the rich) are Allāh's chosen folk. The rich polytheists taunted the Holy Prophet صلى الله عليه وسلم poverty and asked why was he not given a treasure or an orchard.

Allāh says in Surah An'ām, *"Thus We tested them with each other so that they say, 'These are those whom Allāh has blessed from amongst us.'"* [Surah 6, verse 53]

The rich are also a trial for the poor because, when the poor see the wealth of the rich, they may be overcome with jealousy. Therefore, Allāh asks, *"Will you persevere?"* Each person has to persevere and be content with his lot. [*"Ruhul Ma'āni"*]

*"Your Lord is Ever Watchful."* He is Aware of those who persevere, as well as those who do not. He will grant them their due retribution.

## PART NINETEEN

❖ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا ﴿٢٢﴾ وَقَدْ مَنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٣﴾ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

(21) Those who do not aspire to meet Us say, "Why are angels not sent to us or why do we not see our Lord?" They are certainly proud of themselves and have opted to be extremely rebellious. (22) There shall be no glad tidings for the criminals on that day when they see the angels, and they will shout, "Stay far away!" (23) We will then turn to their deeds and reduce them to scattered dust. (24) The people of Heaven will be in the best of abodes and the best of resting places.

### A WARNING TO THE REJECTERS AND GLAD TIDINGS FOR THE PEOPLE OF HEAVEN

Another of the absurd statements made by the disbelievers when they rejected the apostleship of the Holy Prophet صلى الله عليه وسلم, was to say, "Why are angels not sent to us or why do we not see our Lord?" They claimed that they would believe only when the angels confirmed the message or when they saw Allāh with their naked eyes.

They made such statements only because they never believed in the Hereafter and had no fear for it. Those who believe in the Hereafter will think over the matter and realise that a person who is so venerable and who has displayed so many miracles cannot be a liar. However, those who are heedless of the Hereafter will not hesitate to make foolish statements to satisfy their obstinacy. Therefore, Allāh attributes the statement to "Those who do not aspire to meet Us."

In reply to their demand Allāh says, "They are certainly proud of themselves and have opted to be extremely rebellious." They are so haughty that they actually deem themselves fit enough to see Allāh with their naked eyes and that they require witnesses to attest to the apostleship of the Holy Prophet صلى الله عليه وسلم.

"There shall be no glad tidings for the criminals (the rejecters) on that day when

they see the angels..." Sayyidina Abdullāh bin Abbās رضي الله عنه says that this day refers to the day when they will die. Other commentators say that it refers to the Day of Judgement. On this day they will finally realise their desire to see the angels, but the occasion will not be very pleasant for them.

They will then be doomed to the eternal punishment of Hell. On that occasion, to be rescued from the punishment, they will shout, "Stay far away!" However, this will not help them.

All the good deeds that the disbelievers carried out in this world will not benefit them in the Hereafter because they lacked the qualification of Imān (Belief). Allāh says in Surah Ibrahim, "The example of the actions of those who disbelieve in their Lord is like that of ashes that are blown away by a wind on a stormy day. They have absolutely no control of what they earn. This is a distant deviation." [Surah 14, verse 18]

Allāh says here, "We will then turn to their deeds and reduce them to scattered dust." The dust referred to in this verse are those microscopic particles of dust that are usually seen in rays of sunlight that filters through tiny holes like air vents. Although they are many in number, but they cannot serve any purpose. Similarly, the deeds of the disbelievers will be of no avail to them in the Hereafter.

After describing the people of hell, Allāh speaks about those of Heaven. He says, "The people of Heaven will be in the best of abodes and the best of resting places."

In Surah Kahf Allāh describes heaven as "A fine reward indeed, and the best of resting-places!" [Surah 18, verse 31]

وَيَوْمَ تَشْقُقُ السَّمَاءُ بِالْغَمِّمِ وَنَزَلَ الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٥﴾ الْمَلَكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ  
وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي  
أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَوَلَّتْهُ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي  
عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾ وَقَالَ  
الرَّسُولُ يَرْبِّ إِنِّي قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ  
عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

(25) Call to mind the day when the sky will be rent asunder with clouds and the angels will descend in large numbers. (26) True sovereignty on that day will be exclusive for Rahmān. The day will be very difficult for the disbelievers. (27) The day when the oppressor will bite his hands saying, "If only I had chosen a path with the messenger!" (28) "... Woe to me! If only I had never taken such a person as a friend." (29) "...He has certainly deviated me from remembrance after it had come to me." Shaytān (Satan) always deserts man when he is in need. (30) The messenger will say, "O my Lord! My people have ignored this

Qur'ān." (31) Thus have We appointed from the criminals an enemy for every Prophet. Your Lord suffices as a Guide and a Helper.

## THE FRIGHTENING SCENE OF JUDGMENT DAY (QIYĀMAH), WHEN THE DISBELIEVER WILL WISH THAT HE HAD NOT BEFRIENDED THE WRONG PERSON

Allāh begins to describe the Day of Judgment (*Qiyāmah*) by saying, "Call to mind the day when the sky will be rent asunder with clouds..." Allāh also describes the splitting of the skies in the opening verses of Surah Infitār (*Surah* 82) and Surah Inshiqāq (*Surah* 84). The author of "*Ruhul Ma'āni*" interprets the above verse to mean that the appearance of the clouds will cause the sky to split. Allāh has the power to do this.

He has also mentioned that the verse could be interpreted to mean that when the sky splits, it will appear as if there are clouds there. Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that "the sky" refers to all the seven skies, and not only the one above the earth.

".....and the angels will descend in large numbers." Man cannot understand the precise manner in which this shall take place. "*Ruhul Ma'āni*" has quoted a lengthy narration concerning this verse, but the narration appears to be an "*Isrā'iliyāt*" (sourced from the Bani Isrā'il) and cannot be verified.

The author of "*Bayānul Qur'ān*" writes that the splitting of the skies will signal the beginning of reckoning. It does not refer to the time when the trumpet will be blown for the first time, causing the destruction of everything.

"True sovereignty on that day will be exclusive for *Rahmān*." None shall survive as kings and leaders on the Day of Judgment (*Qiyāmah*). In Surah Mu'min Allāh says that He will announce on the Day of Judgment (*Qiyāmah*), "*To Whom does all Kingdom belong today? To Allāh, the One, the Omnipotent.*" Allāh then says that the Day of Judgment (*Qiyāmah*) "*will be very difficult for the disbelievers.*"

"The day when the oppressor will bite his hands saying, 'If only I had chosen a path with the messenger!'" "*Ruhul Ma'āni*" reports that whenever the polytheist, Uqba bin Abi Mu'it returned from a journey, he would invite all the people of Makkah for a feast. He enjoyed the company of the Holy Prophet صلى الله عليه وسلم and would associate with him very much.

On one occasion, he again invited the Holy Prophet صلى الله عليه وسلم after returning from a journey. However, The Holy Prophet صلى الله عليه وسلم told him that he refused to accept his invitation until he testified to "*Lā ilāha IllAllāh*" and that the Holy Prophet صلى الله عليه وسلم was Allāh's messenger. When he invited the Holy Prophet صلى الله عليه وسلم for the second time, he received the same reply. He eventually recited the Kalimah.

When Ubayy bin Khalaf heard about this, he immediately came to Uqba asking him, "Have you become a heretic?" Uqba replied, "I have not become a heretic by heart. What happened was that a person came to my house and refused to accept my invitation to partake of meals until I said what he requested me to say. Since I do not like any person to leave my house without eating, I said what he bade me to say and he ate."

Ubayy told him, "I shall never be pleased with you until you revile this person." Consequently, he behaved extremely rudely towards the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم told him that he would be slain when he meets the Holy Prophet صلى الله عليه وسلم outside Makkah. This came to pass when he was killed in the battle of Badr.

The "oppressor" in the above verse refers to Uqba, when, on the Day of Judgment (*Qiyāmah*), he will lament severing ties with the Holy Prophet صلى الله عليه وسلم. He will say further, "Woe to me! If only I had never taken such a person (*Ubayy bin Khalaf*) as a friend. He has certainly deviated me from remembrance (of Allāh, the advices given by the Holy Prophet صلى الله عليه وسلم and the Qur'ān) after it had come to me." The person whom he took as a friend turned out to be his worst enemy.

"Satan (*Shaytān*) always deserts man when he is in need." This sentence may either be a continuation of the statement made the "oppressor" mentioned above, or it may be a statement of Allāh, warning mankind of Satan's (*Shaytān's*) treachery. Satan (*Shaytān*) misleads man to commit disbelief and all types of sins. However, when man requires his assistance, *Shaytān* always leave him in the lurch, betraying his loyalty.

Some commentators have mentioned that the "oppressor" refers to any disbeliever, while "such a person" refers to Satan (*Shaytān*). They say this because the words of the verse are general and not specific.

When the disbelievers will lament their union with the other disbelievers and wish that they had rather befriended Allāh's messenger صلى الله عليه وسلم, he will testify against them saying, "O my Lord! My people have ignored this Qur'ān." Therefore, the disbelievers and polytheists will be condemned to Hell by their own confession, as well as by the testimony of the Holy Prophet صلى الله عليه وسلم.

The general context of the verse will also include those so-called Muslims who are in senior government positions and who not only transgress Allāh's laws in the Qur'ān, but, in their legislation, give preference to the disbelievers laws over Qur'ānic laws. Some even stoop to the extent of labelling Islāmic laws as being barbaric and cruel.

Commentators mention that the plight described in the verse will also face those Muslims who do not recite the Qur'ān at all as well as those who recite the Qur'ān but who never touch it at all and never look into it when reciting.

"Thus have We appointed from the criminals an enemy for every Prophet." Every Prophet صلى الله عليه وسلم had enemies. However, this fact should not cause any distress because "Your Lord suffices as a Guide and a Helper. "Allāh will always be there to assist His Prophets عليهم السلام."

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ  
وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ الَّذِينَ  
يَحْشُرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

(32) The disbelievers say, "Why is the entire Qur'ān not revealed to him at once?" We have revealed it in this manner so that your heart may be strengthened by it, and We have revealed it gradually. (33) Whenever they pose ridiculous questions to you, We reveal the precise reply to you with explicit clarity. (34) Those who shall be resurrected on their faces will certainly be in the worst of predicaments and most deviated from the path.

## THE WISDOM BEHIND THE GRADUAL REVELATION OF THE QUR'ĀN

Among the numerous preposterous arguments raised by the polytheists is the one that asks, "Why is the entire Qur'ān not revealed to him at once?" They fail to understand that Allāh reserves the right to reveal His book as He pleases.

Allāh then also gives a reason for the piecemeal revelation of the Qur'ān by saying, "We have revealed it in this manner so that your heart may be strengthened by it..." The author of "Ruhul Ma'āni" (v. 19 p.15) writes that the gradual revelation facilitated ease in memorising and in understanding the Qur'ān.

The repetitive descent of Jibr'il عليه السلام also served to strengthen the Holy Prophet's صلى الله عليه وسلم resolve against the persistent onslaught of the disbelievers. The gradual revelation also facilitated the understanding of those verses that were abrogated. In addition, it allowed the Holy Prophet صلى الله عليه وسلم to present decisive replies to the many arguments of the disbelievers. The appropriate verses were always revealed on the right occasions, thereby affording strength of resolve and consolation to the Holy Prophet صلى الله عليه وسلم. This repetitive effect would not have been achieved if the Qur'ān was revealed all at once. Besides these, there are still many more reasons for the Qur'ān's piecemeal revelation.

".....and We have revealed it gradually." 'Ruhul Ma'āni' quotes Sayyidina Abdullāh bin Abbās رضي الله عنه, who interprets this part of the verse to mean that the Qur'ān was revealed very clearly and slowly in pauses. It therefore took 23 years before being revealed fully.

Thereafter, Allāh further strengthens the resolve of the Holy Prophet صلى الله عليه وسلم by saying, "Whenever they pose ridiculous questions to you, We reveal the precise reply to you with explicit clarity." These replies put an effective end to their arguments and criticisms.

Allāh then describes the plight of the disbelievers when He says, "Those who shall be resurrected on their faces will certainly be in the worst of predicaments and most deviated from the path." They never believed that they would face these circumstances when they were warned in this world. However, in the Hereafter they will experience the truth of what they were told.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيْرًا ﴿٣٥﴾ فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِبَيِّنَاتِنَا فَدَمَرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمٌ نُوْجِ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾



وَعَادًا وَثَمُودًا وَأَصْحَبَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٥﴾ وَكُلًّا ضَرَبْنَاهُ الْأُمُثَلَ  
 وَكُلًّا تَبَرْنَا تَبِيرًا ﴿٣٦﴾ وَلَقَدْ أَنَا عَلَى الْغَرْبَةِ أَلْتَقَىٰ أُمُطِرَتْ مَطَرُ السَّوَاءِ أَفَلَمْ  
 يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٣٧﴾ وَإِذَا رَأَوْكَ إِذَا يَنْخَدُونَكَ  
 إِلَّا هُمْزًا أَهْدَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٣٨﴾ إِنْ كَادَ لَيُضِلَّنَا عَنْ إِلَهِنَا لَوْلَا  
 أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حَيْثُ يَرُونَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٣٩﴾  
 أَرَأَيْتَ مَنْ أَخْذَ إِلَهُهُ هَوْنَهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٠﴾ أَمْ تَحْسَبُ أَنَّ  
 أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤١﴾

(35) Verily We gave the Book to Mūsa and made his brother Hārūn a minister to him. (36) We then said, "The two of you should go to the nation that denies Our signs. Thereafter We completely annihilated the nation." (37) And We drowned the people of Nūh when they denied the messengers, making them a lesson to people. We have prepared an excruciating punishment for the oppressors. (38) We also annihilated the Ād, the Thamud, the people of the well and numerous nations between them. (39) We have coined similitude's for each of them and demolished each one of them. (40) These people have certainly passed the town that was showered by a devastating rain. Have they not Seen it? Nay, but they do not aspire for resurrection. (41) When they see you they seek only to ridicule you (by saying), "Has Allāh sent him as a messenger?" (42) ".... He would have led us away from our gods if we had not persevered with them." Shortly, when they see the punishment, they will come to know who has strayed most from the path. (43) Have you seen the one who has taken his whims as a deity? Will you be a guardian over him? (44) Or do you think that most of them hear or understand? They are merely like animals, but even more astray.

## THE DESTRUCTION OF THE ĀD, THAMUD AND OTHER NATIONS THE EVIL PLIGHT OF THE IDOLATERS

The above verses speak of the annihilation of the previous nations after they denied the Prophets عليهم السلام and the message brought by them. All these are cited as lessons for those who recite the Qur'ān. Allāh first makes mention of how the people of Fir'aun and the nation of Sayyidina Nūh عليه السلام were drowned in this very world. Concerning their plight in the Hereafter, Allāh says, "We have prepared an excruciating punishment for the oppressors."

"We also annihilated the Ād, the Thamud, the people of the well and numerous nations between them. We have coined similitudes for each of them (so that they may be guided by these. However, they refused to accept the truth so We sent Our punishment to them) and demolished each one of them."

Referring to the cities of the people of Sayyidina Lūt عليه السلام, Allāh says, "These people (the Polytheists of Makkah) have certainly passed the town that was showered by a devastating rain." These cities were overturned when they engaged

in the vile deed of sodomy. Thereafter, their cities suffered a shower of stones from the skies. The details of this incident have been given in Surah A'raf [Error! Bookmark not defined.] and in Surah Hūd [Surah 11, verse 77-83].

The polytheists of Makkah passed by the ruins of Sodom twice annually en route to Shām (Syria) for trade purposes. However, they failed to learn any lesson from what they saw. Allāh says in Surah Sāffāt. "You pass by them in the mornings and at nights. Do you not understand?" The above verse of Surah Furqān mentions the singular word "town" even though these were a few cities. A singular word has been used because it may refer to the main town from these or it could refer to all collectively (as is possible in the Arabic language).

"Have they not seen it? Nay, but they do not aspire for resurrection." The Polytheists have been forewarned and can see the consequences of disobedience before them. However, they do not believe in the Hereafter and regard the ruin of the previous nations as mere natural occurrences.

The truth about the 'people of the well' cannot be verified beyond doubt. One opinion cited in "Ruhul Ma'āni" states that they were the descendants of the Thamud and lived in Yamamah. Others say that these people lived in the vicinity of a well in Antioch.

Another opinion says that they were idol worshippers who lived in an area that had many wells and they possessed an abundance of livestock. Sayyidina Shu'ayb رضى الله عنه was sent to preach them, but they were rebellious and caused him much pain and suffering. It then transpired that they were all gathered once around a well that had recently been dug and which was not yet completed. Allāh caused the ground to collapse beneath them, causing them all to be buried alive.

Other commentators maintain that the "people of the well" were the same people described as the "people of the trench," who will be discussed in Surah Burūj (Surah 85), Insha Allāh.

Allāh then discusses the rebelliousness of the Quraysh. Allāh tells the Holy Prophet صلى الله عليه وسلم that "When they see you they seek only to ridicule you (by saying), 'Has Allāh sent him as a messenger?'"

This statement resembles what the Thamud said to Sayyidina Sālih عليه السلام. They said, "Has a revelation come only to him from among all of us?" Such statements are based on ignorance because none can question Allāh's choice when appointing Prophet صلى الله عليه وسلم. Allāh replies to them in Surah An'ām. when He says, "Allāh knows best where He wishes to place His message." (i.e. with whom He wished to entrust it).

People need to ponder about and deliberate over the message brought to them by the Prophets عليهم السلام. They need not question the messenger. The Polytheists of Makkah were foolish enough to regard their denial of the Holy Prophet's صلى الله عليه وسلم message as an achievement. It is for this reason that they said, "He [The Holy Prophet صلى الله عليه وسلم] would have led us away from our gods if we had not persevered with them."

Allāh replies by saying, *"Shortly, when they see the punishment, they will come to know who has strayed most from the path."* In this world they considered the Holy Prophet صلى الله عليه وسلم to be astray, but the reality of the situation will be exposed to them in the Hereafter. However, it will then be too late to make amends.

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh goes on to say, *"Have you seen the one who has taken his whims as a deity? Will you be a guardian over him? Or do you think that most of them hear or understand? They are merely like animals, but even more astray."* Allāh consoles the Holy Prophet صلى الله عليه وسلم in these verses by telling him that he should not consider it his duty to convert people because he cannot force them into anything.

Allāh says in Surah Zumar, *"Without doubt, We have revealed to you a Book with the truth for the people. Whoever is rightly guided, is guided for his benefit, and whoever is misguided, then it is to his own detriment. You have not been sent as a warder over them."* [Surah 39, verse 41]

Allāh describes the disbelievers as people who bow to the dictates of their whims just like others bow in submission to their deities. Such people cannot be guided, so one should never hope that they will ever hearken to the truth, nor understand it. They have reached a stage where *"They are merely like animals, but even more astray."*

Animals are not bound to any Shari'ah, so they cannot be criticised for failing to comply with it. People are however constricted to the limitations fixed by the Shari'ah. Therefore, if they fail to comply, they will be regarded as worse than even the animals.

The author of "Ruhul Ma'āni" writes that the animals realise that they have to be obedient to their masters and even recognise those who are good to them and those who are not. They know where to eat and sleep, know where to gain benefit and which places and occasions to shun when they anticipate harm.

However, man does not realise that he has to obey his Creator, Master and Sustainer. He does not recognise that Allāh is good to him but he rather follows the dictates of his whims. He does not hasten to do good, which is of benefit to him, but rather continues to sin without perceiving the devastating consequences. The disbeliever is therefore worse than the animals.

*"Or do you think that most of them hear or understand?"* the author of "Ruhul Ma'āni" says that the word *"most of them"* is used in this verse because there are those Disbelievers who are destined to believe.

The foregoing verses warn man that he is headed for destruction if he follows the dictates of his carnal self because this will plunge him into the abyss of sin. Sayyidina Jābir رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"I fear most that my Ummah will follow their whims and entertain lengthy hopes, causing them to forget the Hereafter."* ["Mishkāt" p. 444]

Another hadith cites the following three factors as being most destructive. (1) Following the dictates of the carnal self, (2) miserliness and (3) pride, which is the most serious of the three. ["Mishkāt" p. 434]

Although it is the trait of the disbelievers to pander to the wishes of one's

carnal self, many Muslims are also guilty of the same crime. They shun the clear teachings of the Qur'ān and Ahadith, and fabricate their own teachings, some of which lead them to disbelief. Some of these people say that the Holy Prophet صلى الله عليه وسلم had knowledge of the unseen, while others claim that he was not a human. There are also those foolish ones who claim that the Qur'ān was altered and that the vast majority of the Sahabah رضى الله عنهم were disbelievers (Allāh forbid!).

These beliefs have been formulated as a result of worshipping the carnal self (the nafs). There are also many people who carry out certain irreligious practices in the name of Islām. These are all heretic practices that are perpetrated greatly during the months of Muharram, Rabī'ul Awwal, Rajab and Sha'bān.

Hakimul Ummah Thanwi رحمه الله عليه has enumerated many of these in his book "Islāhur Rusūm". These are common in many Muslim regions because they do not require any sanction because of their fallacious and spurious nature.

I (the author of this Tafsīr) was once travelling in the southern part of India, when I happened to be sitting in a Masjid with the Imām. After the Zuhr Adhān had finished, I heard drums being beaten. When I asked the Imām about it, he replied that they beat the drums to inform the women that Adhān was over. I asked him, "Did such a practice take place during the time of the Holy Prophet صلى الله عليه وسلم When he replied in the negative, I asked him why then did they innovate such a practice in the Religion.

I also discovered that the people in that region would not remove any corpse from a house until the family of the deceased distributed sweet roties among the people.

On one of my journeys to Damascus I heard the Mu'adhin (the person who calls out the Adhān) recited Durūd [salutations on the Holy Prophet صلى الله عليه وسلم] loudly before calling out the Adhān. The people there also recited Durūd loudly when they saw the Imām mounting the pulpit on a Friday. They continue to do so until he is properly seated upon the pulpit.

There are many such heretic practices throughout the world. When people are told about these, they begin to argue and present fabricated proofs to substantiate their actions. In this way they refute the Qur'ān and Ahadith. This is clearly because of their submission to the dictates of their carnal self (nafs).

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ  
دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْتَهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا  
وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ تُشُورًا ﴿٤٧﴾ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ  
رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾ لِنَخْشِيَ بِهِ بَلَدَهُ مَيِّتًا وَنُسْقِيَهُمْ مِمَّا  
خَلَقْنَا أَنْعَمًا وَأَنَاسَى كَثِيرًا ﴿٤٩﴾ وَلَقَدْ صَرَفْنَاهُ بَيْنَهُمْ لِيَذْكُرُوا فَآيَاتِ الْكَثْرِ النَّاسِ

إِلَّا كُفُورًا ﴿٥٠﴾ وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾ فَلَا تَطِيعُ  
الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

(45) Do you not see how your Lord spreads the shadow. If He willed, He could have made it stationary. We then appoint the sun as a sign to it. (46).... Then We gradually withdraw it towards Ourselves. (47) Allāh is the One Who has made the night as a garment, has made sleep a form of rest and has made the day a time to spread out. (48) He is the One Who sends the winds as a conveyer of glad tidings ahead of His mercy. And He sends from the skies water that purifies. (49) "... So that We revive dead land with it and so that We give drinking water to Our creation from the animals and many people. (50) We have certainly distributed it between them so that they take heed, but most people wish only to be ungrateful. (51) If We willed, We would have sent a warner to every village. (52) So do not follow the disbelievers and staunchly oppose them with it.

### A MANIFESTATION OF ALLĀH'S MIGHT IN THE SHADOW, THE SUN, THE MOON, THE WINDS AND THE RAIN

Allāh begins by saying, "*Do you not see how your Lord spreads the shadow. If He willed, He could have made it stationary.*" It is commonly observed that shadows are long when the sun rises. Allāh has the might to make the shadow remain that length even as the sun moves across the sky.

"*We then appoint the sun as a sign to it. Then We gradually withdraw it towards Ourselves.*" Allāh has made the moving of the sun as a sign by which the lengths of shadows vary. As the sun moves across the sky, shadows diminish until midday. Thereafter, they begin to grow until sunset. Even though it appears as if the sun causes the variation in shadow lengths, it is actually Allāh Who is controlling everything.

Allāh then continues to say, "*Allāh is the One Who has made the night as a garment (because it conceals everything), has made sleep a form of rest...*" After a day of work, people usually sleep at night to replenish their strength. The darkness of the night is conducive to sound sleep, whereas sleeping during the day is usually possible only when darkness is created by drawing curtains, etc.

The Holy Prophet صلى الله عليه وسلم has mentioned that sleep is the sister of death. It is for this reason that Allāh describes the day as a "*time to spread out.*" The Arabic word "nushūra" (translated above as "*time to spread out*") is normally used for resurrection on the Day of Judgment (Qiyāmah). During the day, people spread out on earth to perform their various tasks.

Allāh says in Surah Qasas, "*Because of His mercy, He (Allāh) has created the day and the night for you so that you may find peace in them, seek from His bounty, and express your gratitude to Him.*" [Surah 28, verse 73]

Since sleep resembles death, the Holy Prophet صلى الله عليه وسلم used to recite the following prayer (du'ā) before sleeping:

[TRANSLATION: "O Allāh! With Your name do I die and rise up."]

### WHEN AWAKENING, HE USED TO RECITE:

[TRANSLATION: "All praise be to Allāh, Who has granted us life after causing our deaths, and to Him shall Our return be."]

Allāh then describes the bounty of rain when He says, "*He is the One Who sends the winds as a conveyer of glad tidings ahead of His mercy.*" When people feel the winds that precede rain, they have sufficient time to keep those things under cover that should not get wet.

Allāh then mentions three benefits of rain. The first is that rainwater is "*water that purifies.*" People are able to cleanse themselves and other things with water. People are able to bath, make ablution (*wudhu*), wash clothes, etc with this water. No other liquid can replace water for this purpose.

The second benefit is that Allāh "*revive dead land with it.*" As a result, the land flourishes with vegetation that is eaten by man and animal alike. Allāh mentions that the third benefit is that He gives "*drinking water to Our creation from the animals and many people.*"

"*We have certainly distributed it (rain) between them so that they take heed, but most people wish only to be ungrateful.*" Allāh sends varying amounts and degrees of rain to different parts of the world, but people are ungrateful for this.

Man's ingratitude often leads him to disbelief. He eats and drinks from what Allāh has provided, yet worships others. Sinning and disobeying Allāh also amounts to ingratitude.

"*If We willed, We would have sent a warner to every village.*" In this way, The Holy Prophet's صلى الله عليه وسلم task would have been lightened. However, Allāh willed that he be blessed with the noble mantle of being the final Prophet to the entire mankind.

The disbelievers left no stone unturned to oppose the Holy Prophet صلى الله عليه وسلم from every front. However, Allāh advises him not to falter in the least, but tells him that he should "*not follow the disbelievers and staunchly oppose them with it (i.e. with the Qur'an).*"

﴿هُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزًا وَحِجْرًا تَحْجُورًا﴾ ﴿53﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿54﴾

(53) It is He Who has merged two seas, the one being sweet and quenching, while the other is salty and bitter. He has created between them a barrier that acts as an impregnable veil. (54) It is He Who has created man from water and has appointed for him relatives by blood and relatives by marriage. Your Lord is Ever Powerful.

## ALLĀH'S POWER IS DISPLAYED BY THE MERGING OF TWO CONTRASTING WATERS THAT DO NOT MIX

The above verses describe two more manifestations of Allāh's greatness, both of which are witnessed daily. Allāh begins by saying, *"It is He Who has merged two seas, the one being sweet and quenching, while the other is salty and bitter. He has created between them a (invisible) barrier that acts as an impregnable veil."*

Allāh says in Surah Rahmān, *"Between the two (waters) is a barrier so that the two do not transgress i.e. do not trespass their limits."* Although no apparent barrier can be seen, Allāh's power causes the two water masses not to mingle. In this manner, each water body maintains its own properties and characteristics.

Allāh has created everything with their own peculiarities, and they all function accordingly. However, they may function contrary to their inherent characteristics when Allāh wills. An example of this was when the fire did not burn Sayyidina Ibrahim عليه السلام. Another example is that the waters of the various seas and rivers do not mix when Allāh does not allow them to.

In his Tafsīr, Sayyidina Maulana Shabbir Uthmāni رحمه الله عليه quotes from "Bayānul Qur'ān" that two reliable Bangali Ulema (Scholars) testified to the fact that the river running between Arkān and Chātgam has two distinctly discernable types of water. Even from a distance it can be noticed that the one type of water is white, while the other is black.

They say that the black water resembles the water of the ocean because of its turbulent nature, having waves crashing to and fro. On the other hand, the white water is completely calm and boats travel in it. Both these waters flow side by side, yet they never mix. People say that white water is sweet, while the black water is salty.

I (the author of this Tafsīr) have heard from the students of a district in India called Bārisāl that two tributaries emerging from the same river have different water types. The water of the one tributary is extremely bitter and salty, while that of the other is extremely pleasant and sweet.

Many reliable people of Dhabel (near Surat, India) have told me (the author) that, during certain seasons, when the seawater enters the rivers of the area, the two waters never mix. While the seawater flows strongly on the surface, the river water remains at the bottom. The verse of the Qur'ān is strongly substantiated by these eyewitness accounts.

Another interpretation of the verse is that Allāh has created the various water bodies on earth to flow in their respective locations. They are all separated by landmasses and are not allowed to mix with each other, thereby destroying everything in between. At the same time, they maintain their own properties. It has never occurred that sweet water turned salty, nor vice versa.

Another exposition of Allāh's power is that He *"has created man from water and has appointed for him relatives by blood and relatives by marriage..."* i.e. Allāh created man from a drop of semen. Allāh has created sexual passion in humans, which they satisfy by marrying and begetting children. The marriage also joins families together and every person thus has two families – his mother's and his father's.

Allāh fosters love between these families, who continue to expand and grow as they marry into other families. Allāh has mentioned just these few signs of His power and then says, "Your Lord is Ever Powerful." He has created many more things that no other can ever hope to match.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا ﴿٥٥﴾ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ بُذُوبَ عِبَادِهِ خَيْرًا ﴿٥٨﴾ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِهِ خَيْرًا ﴿٥٩﴾ وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾ نَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا مُنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

(55) Besides Allāh they worship things that do not benefit them, nor harm them. The disbeliever was ever opposed to his Lord. (56) We have sent you only as a conveyer of glad tidings and a warner. (57) Say, I do not ask you for any remuneration except for the person who wishes to tread a path towards his Lord. (58) Rely only on The Living, Who cannot die and glorify His praises. Allāh suffices as the Knower of His bondsmen's sins. (59) It was He Who created the heavens, the earth and whatever is between them in six days, and then rose to the Throne. He is the Most Merciful, so enquire about Him from one who is knowledgeable. (60) When they are told, "Prostrate to Rahmān," they say, "What is Rahmān? Should we prostrate to what you command us?" Their hatred then only increases. (61) Blessed is the Being Who created gigantic stars in the sky and placed the sun and the luminous moon in it. (62) It is He Who has appointed the night and the day in succession for the one who intends to take heed or who intends to be grateful

### ALLĀH CREATED THE HEAVENS AND THE EARTH IN SIX DAYS, AND MADE DAY AND NIGHT SUCCESSORS TO EACH OTHER

Allāh depicts the foolishness of the Polytheists when He says, "Besides Allāh they worship things that do not benefit them, nor harm them. The disbeliever was ever opposed to his Lord." i.e. he behaves as if he is opposed to Allāh because he carries out the deeds that displease Allāh the most.

The Arabic word "dhahira" (translated above as "opposed to") actually refers to an aide or ally. However, when it is used with the conjunction "alā" it would be translated as "an aide against" someone (thus giving the meaning of an



opponent).

The verse applies to all the disbelievers. They are constantly plotting against Islām and are allies of Satan (*Shaytān*). They are also allied to each other against the Muslims, irrespective of their religious denominations.

Allāh then addresses the Holy Prophet صلى الله عليه وسلم saying, *"We have sent you only as a conveyer of glad tidings and a warner."* His duty was to propagate the message of oneness of Allāh (*Tauhīd*). Allāh exhorts the Holy Prophet صلى الله عليه وسلم not to grieve if anyone rejected the message, for he could not force anyone to believe.

Allāh then instructs the Holy Prophet صلى الله عليه وسلم to *"Say, I do not ask you for any remuneration except for (the fact that I want to see) the person who wishes to tread a path towards his Lord (by accepting Islām)."* There were no ulterior motives behind the Holy Prophet's صلى الله عليه وسلم task. It was therefore necessary that people gave him a hearing and deliberated over his message.

Allāh commands the Holy Prophet صلى الله عليه وسلم further by saying, *"Rely only on The Living (Allāh), Who cannot die..."* Only Allāh can alleviate opposition and assist against one's enemies. At the same time, he should fervently *"glorify His praises."* Here the Holy Prophet صلى الله عليه وسلم is commanded never to fail in Praises (*Tasbīh*) and glorification (*Tahmīd*) because these will draw Allāh's assistance and aid in removing difficulties.

*"Allāh suffices as the Knower of His bondsmen's sins."* Allāh will punish people according to their sins because He knows exactly who opposes His religion and His the Holy Prophet صلى الله عليه وسلم.

*"It was He (Allāh) Who created the heavens, the earth and whatever is between them in six days, and then rose to the Throne..."*

The creation of the heavens and the earth in six days is also mentioned in Surah HāMim Sajdah [Surah 41, verse 12].

The pious predecessors and the Sahābah رضي الله عنهم have mentioned that the human mind is incapable of perceiving exactly what is meant by this verse and other such verses, even though the words can be understood. Therefore, we should believe in them and should not pursue their explanation. Refer to the commentary of verse 54 of Surah A'rāf (Surah 7) for further details.

When someone asked Imām Mālik رحمه الله the meaning of this verse, he broke out in a sweat. After a period of silence, he said, *"The meaning of the word is known, the interpretation is beyond understanding, belief in it is compulsory and questioning it is an innovation."* He then told the questioner, *"It seems to me that you are a deviant person."* Thereafter he removed him from the gathering. [Ma'ālimut Tanzīl v. 2 p. 165]

*"He (Who has been described above) is the Most Merciful so enquire about Him from one who is knowledgeable."* Allāh instructs the Holy Prophet صلى الله عليه وسلم to learn more about His attributes from Allāh Himself, or from Jibr'il عليه السلام, or the scholars of the previous divine scriptures.

*"When they are told, 'Prostrate to Rahmān;' they say (because of their obstinacy*

and ignorance), "What is Rahmān? Should we prostrate to what you command us?" Their arrogance and rebelliousness do not permit them to listen to any other. Therefore Allāh says, "Their hatred then only increases." Instead of drawing closer, they grow more distant.

"Blessed is the Being Who created gigantic stars in the sky and placed the sun and the luminous moon in it. It is He Who has appointed the night and the day in succession for the one who intends to take heed or intends to be grateful." Allāh draws man's attention to the fact that He created everything in the universe and that man should derive a lesson from all of this. By viewing the greatness of the creation, he should learn that Allāh is even Greater and the True Deity.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾ وَالَّذِينَ يَسْتَوُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْ لَنَا لِمُنْفِقِينَ إِمَامًا ﴿٧٤﴾ أُولَٰئِكَ يُجْزَوْنَ الْغُرَّةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا نَجْوَةً وَسَلَامًا ﴿٧٥﴾ فَمِنْهَا حَسَنٌ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾ قُلْ مَا يَعْبَأُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

(63) Rahmān's bondsmen are those who walk on earth in humility and, when the ignorant talk to them, they (excuse themselves) saying, "Peace." (64) Those who spend the night in prostrating and standing before their Lord. (65) Those who say, "O our Lord! Avert the punishment of Hell from us. Verily its punishment is devastating indeed!" (66) "It is surely an evil residence and

abode." (67) Those who, when they spend, are neither extravagant nor miserly, but are rather stationed in moderation between the two (extremes). (68) Those who do not call to another deity with Allāh, who only kill a soul forbidden by Allāh with a warrant, and who do not fornicate. Whoever perpetrates these shall meet with a grave punishment... (69) Punishment will be multiplied for him on the Day of Judgment (Qiyāmah) and he shall remain disgraced therein forever... (70) "..... Save for those who repent, believe and perform good deeds. For such people Allāh will convert their sins into good deeds. Allāh is Ever Most Forgiving, Most Merciful. (71) Whoever repents and performs good deeds has certainly turned to Allāh in earnestness. (72) And those who do not engage in acts of deceit and, when they pass by frivolous acts, they pass by gracefully. (73) Those who, when they are reminded by the verses of their Lord, do not fall down deaf and blind. (74) Those who say, "O our Lord! Accord to us the coolness of our eyes from our spouses and children, and make us leaders of the pious." (75) These people, because of their steadfastness, shall be rewarded with balconies, where they will receive prayers of eternal life and peace. (76) They will abide therein forever. It is surely a beautiful residence and abode. (77) Say, "My Lord would not concern Himself with you if it had not been for your supplication. You have surely denied and the consequences will shortly be realised."

## A DESCRIPTION OF ALLĀH'S TRUE BONDSMEN

Allāh accords to the pious Believers (*Mu'minīn*) the venerable title of, "*Rahmān's bondsmen*." This is the first description of the pious men. Although all of mankind are Allāh's slaves, this title is used for those who willingly devote themselves to Allāh's worship with conviction and sincerity. The title of being Allāh's slave is the highest honour that any person can achieve. It is with this title that Allāh describes His noblest of creation, The Holy Prophet صلى الله عليه وسلم, when He says, "*Pure is that Being Who transported His slave by night from Masjidul Harām to Masjidul Aqsa...*" [Surah Bani Isrā'il (17), verse 1]

Allāh describes them further by saying that they are "*those who walk on earth in humility*. .." i.e. without pride and arrogance. Allāh says in Surah Bani Isrā'il, "*And do not walk haughtily on earth. You can certainly not cleave the earth, nor can you reach the mountains in height.*" [Surah 17, verse 37]

The third description given of them is that "*when the ignorant talk to them, they (excuse themselves) saying, 'Peace.*" - When the ignorant want to begin an argument with them, they excuse themselves and take leave, greeting them with "*Salām*" ("*Peace*").

Allāh says in Surah Qasas, "*When they hear futility, they turn away from it saying, 'Our deeds are ours and your deeds are yours. We greet you with peace. We do not wish to converse with the ignorant.'*" In the same strain, Allāh says in verse 72 of Surah Furqān, "*when they pass by frivolous acts, they pass by gracefully.*"

They are people who do not waste their time arguing with the ignorant and never reply to their harsh and rude words. They keep themselves aloof from the frivolous pastimes of others. This is the typical behaviour of noble and upright people.

Allāh then describes the fourth quality when he says that they are *"Those who spend the night in prostrating and standing before their Lord. Their perpetual worship does not permit them to sleep at nights."*

Allāh says in Surah Dhāriyāt, *"Verily the abstinent ones shall be in gardens and springs receiving what their Lord confers to them. Indeed these people used to carry out good deeds before. Little was it that they slept at night and during the closing portions of the night they would be seeking forgiveness (from Allāh)."* [Surah 51, verses 15-18]

Allāh then mentions their fifth attribute when he says that they are *"Those who say, 'O our Lord! Avert the punishment of Hell from us. Verily its punishment is devastating indeed! It is surely an evil residence and abode."* Although the real meaning of the word *"gharāma"* (translated above as *"devastating"*) is 'incumbent' and 'binding,' the above translation has been made because when punishment becomes incumbent on a person, it will surely annihilate him. Allāh's pious bondsmen carry out good deeds, refrain from sins and also seek Allāh's refuge from punishment.

Allāh says in Surah Mu'minūn, *"...those who spend of what they have been granted and whose hearts tremble because they have to return to their Lord."* i.e. they are worried whether their deeds will be accepted or not.

*"Those who, when they spend, are neither extravagant nor miserly, but are rather stationed in moderation between the two -(extremes)."* The Shari'ah encourages moderation in all matters. Just as it is not permissible to spend Lawful (*Halāl*) wealth in unlawful (*Harām*) avenues, it is equally not permissible to spend it wastefully in Lawful (*Halāl*) avenues.

The Holy Prophet صلى الله عليه وسلم said that moderation in spending is half of a good livelihood. In other words, working to earn a Lawful (*Halāl*) livelihood is one half of a good livelihood, and the other half will be achieved when this earned wealth is spent with moderation on oneself, one's family, parents and the needy.

Only those people may spend all their wealth for Allāh's pleasure who have complete reliance on Allāh and who will not be affected in any way when spending in this manner. An example of such a person was Sayyidina Abu Bakr رضي الله عنه. He spent everything he had on the military expedition to Tabūk. When the Holy Prophet صلى الله عليه وسلم asked him what he left for his family, he replied, *"I have left Allāh and His Holy Prophet صلى الله عليه وسلم with them (i.e. the pleasure of Allāh and His Holy Prophet صلى الله عليه وسلم is sufficient for them)."* [*"Mishkāṭ"* p. 556]

Allāh then mentions the sixth quality of His sincere bondsmen. He says that they are *"Those who do not call to another deity with Allāh..."* i.e. they are not Polytheists, and adhere fast to oneness of Allāh (*Tauhīd*).

Allāh continues to describe the seventh and eighth qualities when he says that they are those who *"only kill a soul forbidden by Allāh with a warrant, and who do not fornicate."* They will kill another person only if it is proven that he murdered another, turned apostate, or committed adultery as a married person. In each of these cases they will be acting in conformance with the Shari'ah.

"Whoever perpetrates these shall meet with a grave punishment..." Certain commentators have mentioned that the Arabic word "athāma (translated above as "a grave punishment") is another name for Hell.

"Punishment will be multiplied for him on the Day of Judgment (Qiyāmah) and he shall remain disgraced therein forever..." This verse describes the punishment of a disbeliever because only the disbelievers will dwell forever in Hell.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that someone asked the Holy Prophet صلى الله عليه وسلم, "What is the worst sin?" "That you ascribe partners to Allāh, whereas Allāh created you," was the reply. When the person asked to know which sin followed, the reply was, "That you kill your children fearing that they will share your food (for fear of poverty)."

"Which sin comes next?" he asked. The Holy Prophet صلى الله عليه وسلم said, "That you commit adultery with your neighbour's wife." (Although adultery is always unlawful (Harām), it will be worse when committed with a one's neighbour's wife). It was then that Allāh revealed the verse "Those who do not call to another deity with Allāh, who only kill a soul forbidden by Allāh with a warrant, and who do not fornicate." [Bukhari p. 701]

"....Save for those who repent, believe and perform good deeds. For such people Allāh will convert their sins into good deeds. Allāh is Ever Most Forgiving, Most Merciful." This verse makes it clear that the doors of repentance are forever open to the disbelievers as well.

Sayyidina Amr bin Al' Ās رضى الله عنه reports that when he accepted Islām, he told the Holy Prophet صلى الله عليه وسلم that he will pledge his allegiance to the Holy Prophet صلى الله عليه وسلم on condition that Allāh forgives him. Thereupon the Holy Prophet صلى الله عليه وسلم said, "O Amr! Do you not know that Islām destroys all (sins) before it?" [Muslim v. 1 p. 76]

In the interpretation of the above verse, 'Ruhul Ma'āni' reports from Sayyidina Abu Dharr رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgment (Qiyāmah) Allāh will instruct that the minor sins of a person be presented before him, while the major sins be kept aside. When he is asked if he committed these sins, he will admit to them all, fearing that he will not be able to reply for the major sins that are still pending. Allāh will then command that all his sins be converted to good deeds."

"The person will then say, 'But there are still many more sins that I do not see here.' (He will say this in anticipation that these will also be converted to good deeds)." Sayyidina Abu Dharr رضى الله عنه says that when the Holy Prophet صلى الله عليه وسلم said this part, he smiled, causing his blessed teeth to be seen. ["Mishkāt" p. 92]

This hadith tells us that sins will be forgiven and that an equivalent amount of good deeds will be recorded to the person's name. This interpretation is necessary because no sin can become a virtue. Other commentators say that sins will be forgiven after a person is inspired to repent. They will then be replaced by his future good deeds. ["Ruhul Ma'āni"]

"Whoever repents and performs good deeds has certainly turned to Allāh in

earnestness." Such a person fears Allāh's punishment, repents sincerely and resolves never to sin again.

Allāh then describes the tenth quality of His bondsmen. Allāh says that they are *"those who do not engage in acts of deceit..."* Acts of deceit refer to all deeds that are contrary to the Shari'ah. Just as everyone understands that sinful deeds are forbidden, it should also be understood that it is also forbidden to be present in gatherings where sins are perpetrated. A Muslim should never go to temples and ceremonies of the polytheists and the disbelievers. They must also refrain from attending places where singing, dancing and drinking liquor takes place, even though they may not be participating.

Being present in such places increases the numbers in attendance, which is also forbidden. Secondly, attending these places causes the heart to darken, to harden, and decreases one's capacity to perform good deeds. Frequenting these places extinguishes all desire for good deeds within one's heart and makes one grow accustomed to sin.

The wedding ceremonies that take place nowadays are infested with sin. Photos, videos, dancing, singing and all other vices pollute the affair, thus making it unlawful (*Harām*) to attend. Muslims should stay far from these functions for the safety of their Imān.

Other commentators have interpreted the above verse to mean that the *"bondsmen of Rahmān"* do not give false evidence and testimony. False testimony is a major sin. In fact, certain Ahadith state that it is the worst of all sins.

Sayyidina Khuraim bin Fātik رضى الله عنه narrates that once after the Fajr Salāh, The Holy Prophet صلى الله عليه وسلم thrice announced, "Giving false testimony is tantamount to polytheism (*shirk*)!" Thereafter the Holy Prophet صلى الله عليه وسلم recited the following verse of Surah Hajj *"So abstain from the impurity of idols and abstain from false talk in a state that you are inclined only towards Allāh, not ascribing any partners to Him."* { Abu Dawūd }

*".... when they pass by frivolous acts, they pass by gracefully."* This is the eleventh quality of the *"bondsmen of Rahmān."* They detest gatherings in which people indulge in frivolous and futile things. They pass by without giving it a second glance. Even if someone from the gatherings invites them to participate, they ignore the call and hasten by.

*"Those who, when they are reminded by the verses of their Lord, do not fall down deaf and blind."* They pay heed to the advice of the Qur'ān, exert themselves to understand these, and act accordingly. This is the distinctive quality of all believers (*Mu'minīn*).

Describing the thirteenth quality, Allāh says that they are *"Those who say, 'O our Lord! Accord to us the coolness of our eyes from our spouses and children....'"* They pray to Allāh to make their spouses and children pious, obedient and a source of comfort and solace for them.

Pious people are just as concerned about the spiritual welfare of their families as they are with their material welfare. They pay attention to the religious education and upbringing of their children. If children are physically

sound and healthy, but lacking in their spiritual welfare, they will be a burden and curse to their parents instead of a blessing.

The “bondsmen of *Rahmān*” also pray to Allāh to make them “leaders of the pious.” It is evident that a person can be a leader of the pious only when he himself is pious. The “bondsmen of *Rahmān*” do not only pray for their families, but for themselves as well. They ask Allāh to make them righteous enough so that others may be inspired by their piety and follow suit. This prayer (*du‘ā*) teaches us that there is no harm in supplicating to Allāh for spiritual leadership.

After describing the “bondsmen of *Rahmān*” Allāh declares, “These people, because of their steadfastness, shall be rewarded with balconies...”

Allāh says in Surah Saba, “For these people there shall be a double reward on account of what they do, and they shall rest peacefully on balconies.” [Surah 34, verse 37]

Sayyidina Abu Sa’id Khudri رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, “Verily, the people of Heaven will gaze towards the higher balconies just as you look towards the stars that are far past the easterly and westerly horizons. This difference will be because of the difference in ranks.” The Sahābah رضى الله عنهم added, “These must be the ranks of the Prophets عليهم السلام. None will be able to reach their ranks.”

The Holy Prophet صلى الله عليه وسلم said, “I swear by the Being in Whose control lies my life! These will be those who believe in Allāh and in the Prophets عليهم السلام.” [Bukhari p. 461]

Sayyidina Abu Mālik Ash’ari رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that there are balconies in Heaven, the inside of which can be seen from outside and vice versa. These are reserved for those people who speak softly, feed others, fast often and perform Salāh by night while others are asleep.

Allāh continues to Say that in Heaven, the “bondsmen of *Rahmān*” will “will receive prayers of eternal life (from the angels) and peace.” The angels will also greet them with salām, as mentioned in Surah Zumar, “Peace be on you! May you be pleased. Enter therein to abide forever.” [Surah 39, verse 73]

Allāh says in the same strain, “They will abide therein forever. It is surely a beautiful residence and abode.”

“Say, ‘My Lord would not concern Himself with you if it had not been for your supplication.’” One of the interpretations of this verse is that it is addressed to the believers (*Mu’minīn*). Allāh tells them that if they were not worshipping Him, they would have no value in His estimation.

Allāh then addresses the disbelievers saying, “You have surely denied, and the consequences will shortly be realised (when you will be punished).” Sayyidina Abdullāh bin Mas’ūd رضى الله عنه says that the “consequences” refers to the battle of Badr, where the disbelievers leaders were killed.



## سورة الشعراء

Makkan

Surah Ash-Shuara

Verses 227

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَّرَ ﴿١﴾ نَالِكَ ءَايَتِ الْكِتَابِ الْمُبِينِ ﴿٢﴾ لَعَلَّكَ بَلِغٌ قَلْبِكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾  
 إِنْ شَاءَ نُنْزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾ وَمَا يَأْنِيهِمْ مِنْ ذِكْرِ  
 مِنَ الرَّحْمَنِ مُحَدِّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ  
 يَسْتَهْزِءُونَ ﴿٦﴾ أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَأْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنَّ فِي ذَلِكَ  
 لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾

In the name of Allāh, The Beneficent, the Most Merciful.

- (1) Tā Sīn Mīm. (2) These are the verses of the Clear Book. (3) It seems like you will destroy yourself because they are not believing. (4) If We willed, We would have revealed a great sign to them from the sky, causing their necks to bow before it in humility. (5) Whenever any new advice from Compassionate (Rahmān) comes to them, they are averse to it. (6) They have certainly denied, so shortly the news of what they used to mock at will come to them. (7) Have they not Seen the earth and how We cause every impeccable species to grow there? (8) There is certainly a great sign in this. However, most of them do not believe. (9) Verily your Lord is Mighty, the Most Merciful.

### CONSOLATION FOR THE HOLY PROPHET ﷺ AND A WARNING FOR THE DISBELIEVERS

"Ma'alimut Tanzil" (v.3 p. 381) reports that the Holy Prophet ﷺ was extremely distressed when the Polytheists refused to accept his message. To console him Allāh revealed the verse, "It seems like you will destroy yourself because they are not believing." Allāh tells the Holy Prophet ﷺ not to cause himself so much grief because his duty was merely to convey the message.

"If We willed, We would have revealed a great sign to them from the sky, causing their necks to bow before it in humility." Allāh says in this verse that He could force them all to believe. However, Allāh has granted every person the choice to do as



he pleases because there is no compulsion in religion (Islām).

Describing the attitude of the disbelievers, Allāh says, "Whenever any new advice from Rahmān comes to them, they are averse to it. They have certainly denied, so shortly the news (punishment) of what they used to mock at will come to them." The author of "Ruhul Ma'āni" says that the punishment for mockery is described as "news" because the disbelievers received the news of this pending punishment in the Qur'ān.

Allāh then describes His creative power when He says, "Have they not Seen the earth and how We cause every impeccable species to grow in (from which man and animal eat)? There is certainly a great sign (denoting Allāh's greatness and oneness of Allāh (Tauhīd)) in this. However, most of them do not believe."

"Verily your Lord is Mighty, the Most Merciful." The disbelievers are warned that Allāh certainly has the might to take them to task for their deeds. However, if they choose to repent and believe it is never too late because Allāh can forgive.

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ أَنْتَ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ ۖ أَلَا يَنْفِقُونَ ﴿١١﴾ قَالَ رَبِّ  
إِنِّي أَخَافُ أَن يُكَذِّبُونِ ﴿١٢﴾ وَصِصِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَرُونَ ﴿١٣﴾  
وَلَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾ قَالَ كَلَّا ۖ فَادْهَبَا بِإِيتَانِنَا ۖ إِنَّا مَعَكُمْ  
مُسْتَمِعُونَ ﴿١٥﴾ فَاتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾ أَن أَرْسِلَ مَعَنَا بَنِي  
إِسْرَءِيلَ ﴿١٧﴾ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾ وَفَعَلْتَ  
فَعَلَتَكَ ۖ إِنِّي فَعَلْتُ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾ قَالَ فَعَلْنَاهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾  
فَقَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ  
نِعْمَةٌ تَمُنُّهَا عَلَىٰ أَن عَبَّدَتْ بَنِي إِسْرَءِيلَ ﴿٢٢﴾ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ  
رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ إِن كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُ ۖ أَلَا تَسْمَعُونَ ﴿٢٥﴾  
قَالَ رَجُلٌ مِّنْهُمْ ۖ وَرَبِّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ  
لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۖ إِن كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾ قَالَ لِّمَنِ  
اتَّخَذَتِ إِلَٰهًا غَيْرِي لِجَعَلْتَنكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾ قَالَ أُولُو حِشَّتِكَ ۖ شَيْءٌ مُِّبِينٌ  
﴿٣٠﴾ قَالَ فَأْتِ بِهِ ۖ إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُِّبِينٌ ﴿٣٢﴾  
وَنَزَعَ يَدَهُ فَإِذَا هِيَ بِيضَاءٌ لِلنَّظِيرِينَ ﴿٣٣﴾

(11) "... The nation of Fir'aun. Do they not fear Allāh?" (12) Mūsa عليه السلام said, "O my Lord! I fear that they will falsify me." (13) "(And I fear that) my chest would be constricted and that my tongue will not be able to move. So send for Hārūn." (14) "They also have a charge against me and I fear that they will kill me." (15) Allāh said, "Never! The two of you should proceed with Our signs. We are definitely listening well with you two." (16) "Go to Pharaoh (Fir'aun) and tell him, 'We are messengers of the Lord of the universe...' (17) "... (bearing the message) that you send the Bani Isrā'īl with us." (18) Pharaoh (Fir'aun) said, "Did we not raise you among us as a newborn child? And did you not live with us for many years of your life?" (19) "You committed the deed that you did and you were ungrateful." (20) Mūsa عليه السلام said, "I did it at that time when I was from the mistaken ones." (21) "I then fled from you people when I feared you. My Lord then conferred wisdom on me and included me among the apostles." (22) "The favour that you remind me of was because you enslaved the Bani Isrā'īl" (23) Pharaoh (Fir'aun) said, "What is the Lord of the universe?" (24) Mūsa عليه السلام said, "The Lord of the heavens, the earth and whatever is between the two; if you will be convinced." (25) Pharaoh (Fir'aun) said to those around him, "Do you hear?" (26) Mūsa عليه السلام said, "He is your Lord and the Lord of your forefathers." (27) Pharaoh (Fir'aun) said, "Indeed your messenger who has been sent to you is certainly insane." (28) Mūsa عليه السلام said, "He is the Lord of the East, the West and whatever is between the two; if you can understand." (29) Pharaoh (Fir'aun) said, "If you take another as a deity besides myself, I shall definitely make you of the prisoners!" (30) Mūsa عليه السلام said, "Even if I bring you a clear proof?" (31) Pharaoh (Fir'aun) said "Bring it if you are truthful." (32) So Mūsa عليه السلام cast down his staff and it suddenly became a manifest serpent. (33) And he withdrew his hand, which instantly turned white for all to see.

### SAYYIDINA MŪSA AND HĀRŪN عَلَيْهِمَا السَّلَام CONVERSE WITH PHARAOH (FIR'AUN)

Sayyidina Mūsa عليه السلام was born to a woman of the Bani Isrā'īl who were then living in Egypt. Pharaoh (Fir'aun), the Pharaoh of Egypt, was an arch enemy of the Bani Isrā'īl. He used to kill the sons born to the Bani Isrā'īl and keep the girls in his service. Allāh inspired the mother of Sayyidina Mūsa عليه السلام to place him in a basket, which was then cast down a river.

Pharaoh's (Fir'aun's) wife found the basket and convinced Pharaoh (Fir'aun) to adopt the child as his own. However, the child refused to suckle from anyone. Eventually Sayyidina Mūsa's عليه السلام sister told Pharaoh (Fir'aun) to employ her mother to suckle the child. This was done, thereby allowing Sayyidina Mūsa عليه السلام to be returned to his mother, although temporarily. He grew up in Pharaoh's (Fir'aun's) palace until he became a young man.

It once occurred that when assisting a person of the Bani Isrā'īl, Sayyidina Mūsa عليه السلام mistakenly killed a Copt. He was then advised to leave Egypt when the news spread. He then went to Madyan, where he married and lived for ten years as a shepherd.

On his return from Madyan after ten years, he was travelling in the desert, when he saw what appeared to be a fire. Bidding his wife to tarry while he

collected some flames to stoke a fire of their own, or so that he could find a guide, he proceeded to the fire. However, it was really not a fire, and it was there that Allāh made him a Prophet. Allāh then commanded him to preach the message of Tauhid to Pharaoh (Fir'aun) and his people.

Allāh told him, *"Go to the oppressive nation, the nation of Pharaoh (Fir'aun). Do they not fear Allāh?"* Mūsa عليه السلام said, *"O my Lord! I fear that they will falsify me. (And I fear that) my chest would be constricted and that my tongue will not be able to move. So send for Hārūn (so that he could assist me in the task).*

Sayyidina Mūsa عليه السلام continued to beseech Allāh saying, *"They also have a charge against me (because I killed the Copt) and I fear that they will kill me."*

Allāh accepted the request of Sayyidina Mūsa عليه السلام and made Sayyidina Hārūn عليه السلام a Prophet as well and said in reply to Sayyidina Mūsa's عليه السلام apprehensions, *"Never! (They will never be able to kill you) The two of you should proceed with Our signs. We are definitely listening well with you two. Go to Pharaoh (Fir'aun) and tell him, 'We are messengers of the Lord of the universe (bearing the message) that you send the Bani Isrā'il with us."*

Sayyidina Mūsa عليه السلام then took Sayyidina Hārūn عليه السلام with him to pharaoh (Fir'aun). Upon reaching Egypt, they proceeded to convey the message to pharaoh (Fir'aun). Thereupon, *"Pharaoh (Fir'aun) said, 'Did we not raise you among us as a newborn child? And did you not live with us for many years of your life? You committed the deed that you did and (by killing the Copt. You were supposed to have been grateful to us for our favours on you. However) you were ungrateful."*

Confessing to his error, *'Mūsa عليه السلام said, 'I did it at that time when I was from the mistaken ones.'"* The death of the Copt was a sheer accident. However, the Copts were unforgiving and resolved to execute Sayyidina Mūsa عليه السلام. Referring to this, he told pharaoh (Fir'aun), *'I then fled from you people when I feared you. My Lord then conferred wisdom on me and included me among the apostles."*

Sayyidina Mūsa عليه السلام continued to tell Pharaoh (Fir'aun), *"The favour that you remind me of was because you enslaved the Bani Isrā'il."* In this brief statement, Sayyidina Mūsa عليه السلام tells pharaoh (Fir'aun) that he was forced to raise Sayyidina Mūsa عليه السلام as a child because of his oppressive behaviour towards the Bani Isrā'il. If he had not started killing the boys of the Bani Isrā'il and enslaving the others, Sayyidina Mūsa's عليه السلام mother would not have cast her child into the river. Pharaoh's (Fir'aun's) wife would then never have found him and convinced her husband to raise him.

Pharaoh (Fir'aun) reminded Sayyidina Mūsa عليه السلام of the one person whom he killed by mistake, yet he never thought to mention the thousands that he killed oppressively. Pharaoh (Fir'aun) sought to conceal his atrocities by mentioning his one favour to Sayyidina Mūsa عليه السلام.

Pharaoh (Fir'aun) claimed to be the Lord of the universe. Therefore, when Sayyidina Mūsa and Hārūn عليه السلام told him, *'We are the messengers of the Lord of the universe,"* he asked them *"What is the Lord of the universe?"* With the question, he started to interrogate the two messengers so that his courtiers could be satisfied with him. Some questions have also been mentioned in verses 49 to 53 of Surah TāHā (Surah 20).

In response to his first question, "Mūsa عليه السلام said, '(The Lord of the universe is) The Lord of the heavens, the earth and whatever is between the two; if you will be convinced.'"

Since his courtiers had never heard this before, Pharaoh (Fir'aun) laughingly said to them. "Do you hear?" Sayyidina Mūsa عليه السلام added by saying about Allāh that "He is your Lord and the Lord of your forefathers." Dumbstruck by this assertion, all Pharaoh (Fir'aun) could say to his courtiers was, "Indeed your messenger who has been sent to you is certainly insane." Here Pharaoh (Fir'aun) used the same line against Allāh's Holy Prophets that other nations used to say about the other Prophets عليهم السلام.

"Mūsa عليه السلام said, 'He is the Lord of the East, the West and whatever is between the two; if you can understand (then accept what we say).' Adopting the stance of tyrants who are unable to hold their own without using force, "Fir'oun said, 'If you take another as a deity besides myself I shall definitely make you of the prisoners!'"

Undeterred by Pharaoh's (Fir'aun's) threats, "Mūsa عليه السلام said, '(Will you imprison me) Even if I bring you a clear proof?' Pharaoh (Fir'aun) said, 'Bring it if you are truthful.'

"So Mūsa عليه السلام cast down his staff and it suddenly became a manifest serpent. And he withdrew his hand, which instantly turned (shining) white for all to see." These were two of the miracles that Allāh had given to Sayyidina Mūsa عليه السلام.

Ibn Kathir (v. 3 p. 233) reports that Sayyidina Mūsa's عليه السلام hand shone as bright as a piece of the moon. Thereafter Pharaoh (Fir'aun) called for his magicians to challenge Sayyidina Mūsa عليه السلام, as will be presently' explained.

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ  
فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَتَّبِعْ فِي الدِّينِ حَشِيرِينَ ﴿٣٦﴾ يَا ثَوَكُ  
بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾ فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ  
هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾ لَعَلَّآ نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمْ الْغَالِبِينَ ﴿٤٠﴾ فَلَمَّا جَاءَ السَّحَرَةُ  
قَالُوا لِفِرْعَوْنَ أَإِنَّا لَأَعِزُّونَ إِنَّ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾ قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ  
﴿٤٢﴾ قَالَ هُمْ مُوسَى أَقْبُوا مَا أَنْتُمْ مُنْقِفُونَ ﴿٤٣﴾ فَأَقْبُوا جِبَاهَهُمْ وَعَصِيَّتَهُمْ وَقَالُوا بَعْرَةٌ  
فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾ فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾  
فَأَلْقَى السَّحَرَةُ سِهْنَهُمْ ﴿٤٦﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾ رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾ قَالَ  
ءَاَمَنْتُمْ لَمْ يَبَلْ أَنْ ءَاذَنَ لَكُمْ إِنَّهُمْ لَكَايِرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ  
لَأَقْطِعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَأَصْلَبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُوا لَا ضَيْرَ لَنَا إِنَّا إِلَى

رَبَّنَا مُنْقِلُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾

(34) Pharaoh (Fir'aun) said to the ministers around him, "This is certainly a knowledgeable magician." (35) ".....He intends to expel you from your land with his magic. What do you advise?" (36) They replied, "Grant him and his brother respite while you dispatch recruiters to the towns..." (37) "...who will bring every learned magician to you." (38) So the magicians were gathered for an appointment on the specified day. (39) The people were asked, "Have you all gathered?" (40) "Perhaps we should follow the magicians if they emerge as victors." (41) When the magicians came, they asked Pharaoh (Fir'aun), "Shall we receive any prize if we are victorious?" (42) Pharaoh (Fir'aun) said, "Certainly! Then you shall be from those who are close to me." (43) Mūsa عليه السلام said, "Throw what you wish to throw." (44) So they threw their ropes and staffs saying, "By Pharaoh's (Fir'aun's) honour! We shall certainly be the victors!" (45) Then Mūsa threw his staff, which instantly swallowed what they conjured. (46) The magicians were cast down in prostration. (47) They submitted, "We believe in the Lord of the universe... (48) "... in the Lord of Mūsa and Hārūn." (49) Pharaoh (Fir'aun) said, "Have you believed in him before I could permit you? He must certainly be your leader who has taught you magic! You shall shortly come to learn! I will amputate your hands and feet from opposite sides and crucify all of you!" (50) They said, "It matters not. We shall surely return to our Lord." (51) "We desire that our Lord forgive our sins because we have been the first believers."

### PHARAOH (FIR'AUN) CALLS THE MAGICIANS TO CHALLENGE SAYYIDINA MŪSA عليه السلام, BUT THEY ARE DEFEATED AND BELIEVE IN ALLĀH

Pharaoh (Fir'aun) was unable to reply to Sayyidina Mūsa عليه السلام, but needed to maintain his sway over the people. Therefore, "Pharaoh (Fir'aun) said to the ministers around him, 'This is certainly a knowledgeable magician. He intends to expel you from your land with his magic. What do you advise?'"

According to Surah A'rāf, the ministers made the above statement. There is no contradiction here because people always say what their leaders say. It is therefore probable that they merely repeated what Pharaoh (Fir'aun) said.

The ministers then offered their advice by saying to Pharaoh (Fir'aun), "Grant him and his brother respite while you dispatch recruiters to the towns who will bring every learned magician to you."

Surah Tāhā mentions that Pharaoh (Fir'aun) said to Sayyidina Mūsa عليه السلام, "arrange an appointment between us, that neither us nor you will violate. Fix an open plain for this." Mūsa عليه السلام said, "Your appointment shall be on the day of adornment, and the people should be gathered at midmorning." [Surah 20, verses 58, 59]

Everyone was gathered on an open plain on the day and the news of Sayyidina Mūsa and Hārūn's عليه السلام message of oneness of Allāh (Tauhid) had already spread. People had been talking that they would follow the way of the victor. They said that they would follow the beliefs of the magicians if they won

the contest. They also had it in mind to follow Sayyidina Mūsa عليه السلام if he won, but they never mentioned this out of fear for Pharaoh (Fir'aun) himself. It is for this reason that they indirectly indicated to this by adding the word "Perhaps" in their statement, when they said, "Perhaps we shall follow the magicians if they emerge as victors."

Like all people whose interests are restricted to this world, the first thing that the magicians asked Pharaoh (Fir'aun) was, "Shall we receive any prize if we are victorious?" 'Certainly!' replied Fir'oun, "You will not only be handsomely rewarded, but "you shall be from those who are close to me."

When the contest began, the magicians asked "O Mūsa! Either you throw, or we be first to throw." 'Mūsa عليه السلام said, 'Throw what you wish to throw.' So they threw their ropes and staffs saying, 'By Fir'oun's honour! We shall certainly be the victors!'

"Then Mūsa threw his staff which (became a large serpent that) instantly swallowed what they conjured." When the magicians saw that Sayyidina Mūsa's عليه السلام serpent swallowed all the snakes that they had conjured, they realised that he was not a magician because none could be better than them. They realised that he must be Allāh's Prophet because such a demonstration can be possible only with Allāh's help. This conviction caused them to be "cast down in prostration (whereupon) they submitted, 'We believe in the Lord of the universe, in the Lord of Mūsa and Hārūn.'"

Pharaoh (Fir'aun) was now belittled because the very people whom he employed to falsify Sayyidina Mūsa عليه السلام and Sayyidina Hārūn عليه السلام had now become their followers. To save face, he therefore resorted to threatening them. He told them, "Have you believed in him before I could permit you?" He was so besotted by his authority that he even wished to be master of their thoughts and heartfelt inclinations. Many leaders wish to force their subjects into conforming to their beliefs, whereas this is not in their control.

He then told them, "He [Sayyidina Mūsa عليه السلام] must certainly be your leader who has taught you magic (because of which you allowed him to be victorious)! You shall shortly come to learn! I will amputate your hands and feet from opposite sides and crucify all of you!"

Since they now possessed the courage of Belief (Imān), the magicians were undeterred by Pharaoh's (Fir'aun's) threats. "They said, 'It matters not. We shall surely return to our Lord.'" They were convinced that Allāh would reward them for their Belief (Imān) and determination, They continued to say, "We desire that our Lord forgive our sins because we have been the first believers (among all those present at that time)."

﴿٥٢﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِيٰ إِنَّكَ مُتَّبَعُونَ ﴿٥٣﴾ إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَائِطُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَاذِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي

إِسْرَءِيلَ ﴿٥٩﴾ فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾ فَلَمَّا تَرَاءَ الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمَذْرُوكُونَ ﴿٦١﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾ وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ﴿٦٤﴾ وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾ إِنَّ فِي ذَلِكَ لَآيَةً ﴿٦٧﴾ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾

(52) We sent revelation to Mūsa saying, "Lead My bondsmen away by night. You will certainly be followed." (53) Pharaoh (Fir'aun) sent recruiters to the towns. (54) "They are but a small group..." (55) "...who have certainly infuriated us..." (56) "...when we are an alert force." (57) So We removed them from gardens and springs... (58) "... And from treasures and a splendid setting. (59) This is how it was. And We made the Bani Isrā'il successors to them. (60) So at sunrise, they pursued them. (61) When the two parties set eyes on each other, Mūsa 's people said, "We will surely be apprehended." (62) "Never!" replied Mūsa, "My Lord is with me and He will certainly guide me." (63) So We sent revelation to Mūsa telling him, "Strike the sea with your staff." It then split open, each portion being like a huge mountain. (64) On that occasion We drew the others closer. (65) And We rescued Mūsa and all those who were with him. (66) Then We drowned the others. (67) There is certainly a great sign in this. However, most of them do not believe. (68) Verily your Lord is Mighty, the Most Merciful.

### ALLĀH COMMANDS SAYYIDINA MŪSA عَلَيْهِ السَّلَام TO LEAD HIS PEOPLE AWAY AT NIGHT THEY ARE PURSUED, BUT PHARAOH (FIR'AUN) AND HIS PEOPLE ARE EVENTUALLY DROWNED

Allāh says that He "sent revelation to Mūsa saying, 'Lead My bondsmen away by night.'" However, Allāh warned him by saying, "You will certainly be followed." Allāh also reassured Sayyidina Mūsa عَلَيْهِ السَّلَام by telling him that even if he is followed, he should never fear anything. Allāh says in verse 77 of Surah TāHā (Surah 20), "Neither should you fear anyone pursuing you, nor should you have any other fear."

Pharaoh (Fir'aun) always feared that the Bani Isrā'il would soon leave Egypt, so he hastily tried to muster a force to restrain them. Allāh says, "Pharaoh (Fir'aun) sent recruiters to the towns." To reassure his soldiers that they have nothing to fear, he told them that the Bani Isrā'il "are but a small group..."

To incite them further he told them that the Bani Isrā'il are people "who have certainly infuriated us (by many acts that they have carried out. We cannot allow them to escape, because) we are an alert force." Other commentators like Sayyidina Abdullāh bin Mas'ūd رَضِيَ اللَّهُ عَنْهُ have interpreted this statement to mean that they are a well-equipped and well-armed force.

However, Pharaoh (Fir'aun) and his army were delayed and caught up with

the Bani Isrā'il only when the latter were at the coast. The day was already bright when the two armies caught sight of each other.

Allāh says, "So at sunrise, they pursued them. When the two parties set eyes on each other, Mūsa's people said (when they saw the overwhelming strength of Pharaoh's (Fir'aun's) army), 'We will surely be apprehended.' 'Never!' replied Mūsa, 'My Lord is with me and He will certainly guide me.'

Allāh says that He "sent revelation to Mūsa telling him, 'Strike the sea with your staff' It then split open (into many paths), each portion (path) being (being bounded by walls of water that were each) like a huge mountain."

The Bani Isrā'il crossed the sea. Pharaoh (Fir'aun) and his army did not stop to think what was the cause of this unusual spectacle. If they had stopped to think about it, they would also have realised that Sayyidina Mūsa عليه السلام was Allāh's true messenger. Even if they believed at that moment, they could have been saved from destruction. However, they blindly observed the spectacle and then charged behind the Bani Isrā'il.

As the Bani Isrā'il reached the other shore, the waters again converged and drowned Fir'oun and his entire army. Allāh says in verses 90 and 91 of Surah Yunus (Surah 10), "Until (the time came when) Pharaoh (Fir'aun) began to drown, he said, 'I believe that there is no deity except Him in Whom the Bani Isrā'il believe, and I am from those who surrender. - Allāh then told him, "Do you believe now? When you were disobedient before and among the corrupters?"'

Pharaoh (Fir'aun) thought that he would soon seize the Bani Isrā'il and that he would return to his pleasures. Little did he know that this would not be. He was never to enjoy the pleasures that he was accustomed to. Allāh says about him and his army, "So We removed them from gardens and springs. And from treasures and a splendid setting."

With regard to his plight in the Hereafter, Allāh says in verses 98 and 99 of Surah Hūd (Surah 11), "He will lead his people on the Day of Judgement and enter them into the Fire. It is an evil place indeed in which they shall be entered. Curse has been made to pursue them in this world and in the Hereafter as well. It will be an evil prize that they will receive."

After mentioning that Pharaoh's (Fir'aun's) people were deprived of all their worldly pleasures, Allāh says, "This is how it was. And We made the Bani Isrā'il successors to them." The commentators Wāhidi رحمه الله عليه and Sayyidina Hasan Basri رحمه الله عليه say that Allāh allowed the Bani Isrā'il to return to Egypt and enjoy the pleasures once possessed by the Copts. Other commentators have mentioned that the Bani Isrā'il returned to take possession of the wealth that belonged to the Copts, after which they headed for Shām (Syria) with Sayyidina Mūsa عليه السلام.

Another group of commentators are of the opinion that the Bani Isrā'il did return to rule Egypt, but only during the time of Sayyidina Sulaymān عليه السلام. In my humble opinion, this is the best interpretation. The verses do not restrict the occurrence to any specific time, so the Bani Isrā'il could well have returned after many years.

"There is certainly a great sign in this. However, most of them do not believe.



Verily your Lord is Mighty, the Most Merciful." Allāh has the power to punish and reward. The believers (*Mu'minīn*) fear His punishment and hope for His mercy.

وَأَنذِرْ عَلَيْهِمْ نَارَ إِبْرَاهِيمَ ﴿٦٩﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا نَعْبُدُ  
أَصْنَامًا فَنُظِلُّ لَهَا مِنْكَفَرِينَ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنْفَعُونَكُمْ أَوْ  
يَضُرُّونَ ﴿٧٣﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾ قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ  
﴿٧٥﴾ أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾ الَّذِي  
خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ  
﴿٨٠﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خِطِيئَتِي يَوْمَ  
الْذِيكِ ﴿٨٢﴾ رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّقْ بِالصَّالِحِينَ ﴿٨٣﴾ وَاجْعَلْ لِي لِسَانَ  
صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ  
الضَّالِّينَ ﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ  
بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

(69) Recite to them the incident of Ibrahim. (70) When he said to his people and to his father, "What do you worship?" (71) They replied, "We worship idols and we are devoted to them." (72) He asked, "Do they hear you when you call to them?" (73) "Or can they benefit or harm you?" (74) They replied, "But we found our forefathers doing the same." (75) He said, "Do you see what you worship..." (76) "...you and your forebears..." (77) "... They are all my enemies, except the Lord of the universe." (78) "... Who has created me and Who guides me." (79) "... Who feeds me and gives me drink." (80) "... And who cures me when I am ill." (81) "... Who will grant me death and then revive me." (82) "...Whom I hope will forgive my shortcomings on the Day of Judgment (Qiyāmah)." (83) "O my Lord! Confer on me wisdom and join me with the righteous." (84) "...And maintain a favourable word for me among those who are to come." (85) "...And make me from the inheritors of the bounteous Heaven." (86) "Forgive my father, for he is among those who have deviated." (87) "Do not humiliate me on the Day when people will be resurrected." (88) "...The day when neither wealth nor sons will be of any avail." (89) ".....Besides for him who comes to Allāh with a sincere heart."

## SAYYIDINA IBRAHĪM عَلَيْهِ السَّلَام PREACHES ONENESS OF ALLĀH (TAUHĪD) TO HIS PEOPLE AND SUPPLICATE S TO ALLĀH

Numerous verses of the Qur'an mention the debates that Sayyidina Ibrahim عليه السلام had with his people and with his father. A similar discussion as the one

above is narrated in Surah Anbiya as well. In the foregoing verse', Allāh instructs the Holy Prophet صلى الله عليه وسلم saying, "Recite to them the incident of Ibrāhīm."

Sayyidina Ibrāhīm عليه السلام *"said to his people and to his father, 'What do you worship?'"* Although he was aware of the fact that they worshipped idols, he asked them the question so that they admit it and so that he could pose further questions to them in order to convince them of their foolishness.

*"They replied, 'We worship idols and we are devoted to them.' Sayyidina Ibrāhīm عليه السلام then asked them, "Do they hear you when you call to them (for assistance)? Or can they benefit (when you worship them) or harm you (when you do not)?"*

Unable to find an answer, they replied like all polytheists do by saying, *"But we found our forefathers doing the same."* They were blindly following the practices of their forefathers even though the truth was before them.

Sayyidina Ibrāhīm عليه السلام told them, *"Do you see what you (and your forebears) worship? They are all my enemies, except the Lord of the universe."* They will lead one to the eternal punishment of Hell.

Sayyidina Ibrāhīm عليه السلام then proceeded to describe Allāh to them. He mentioned that Allāh is He:

- 📖 **"Who has created me and Who guides me."**
- 📖 **"Who feeds me and gives me drink."**
- 📖 **"Who cures me when I am ill."**
- 📖 **"Who will grant me death and then revive me."**
- 📖 **"Who I hope will forgive my shortcomings on the Day of Judgment (Qiyāmah)."**

By saying this, Sayyidina Ibrāhīm عليه السلام hoped to impress upon the minds of his people that Allāh has all these qualities and more, whereas their idols do not possess a single one of these. By making the last statement, he taught them that Allāh is Most Forgiving and will even forgive the polytheists if they sincerely repent.

The statement is also a lesson for the believers (Mu'minīn) because they should contemplate that if a Prophet of Allāh عليه السلام considered himself to have shortcomings, they are more needy of Allāh's forgiveness and should repent more.

The verses then describe certain supplications of Sayyidina Ibrāhīm عليه السلام. He said, *"O my Lord! Confer on me wisdom..."* 'Wisdom' refers to perfect understanding and knowledge. It may also refer to the knowledge of Allāh's injunctions and His attributes. Other commentators have mentioned that it refers to Prophethood. [*"Ruhul Ma'āni" v. 19 p. 98*]

*".....and join me with the righteous."* The 'Sālihīn' (Righteous people) are those who have been accepted by Allāh. Knowledge and deeds are worthless if Allāh does not accept them. It is for this reason that Sayyidina Ibrāhīm عليه السلام asked Allāh for this in addition to the du'ā for knowledge.

Sayyidina Ibrāhīm عليه السلام prayed further saying, *"And maintain a favourable*

word for me among those who are to come." He asked Allāh to make the forthcoming Prophet ﷺ and their Ummahs remember him in good faith. Allāh accepted this du'ā of his and all the nations after him revere him and hold him in high esteem. It is no secret that the Ummah of the Holy Prophet ﷺ have a especially high regard for him.

Allāh even addresses the Holy Prophet ﷺ in the Qur'ān saying, "Then We sent revelation to you that, 'Follow the creed of Ibrāhīm.'" The Ummah of the Holy Prophet ﷺ remember Sayyidina Ibrāhīm عليه السلام when they say in the final sitting posture of every Salāh, "O Allāh! Convey Your special mercies on Muhammad ﷺ and on the family of Muhammad ﷺ like you have conveyed these on Sayyidina Ibrāhīm عليه السلام and the family of Sayyidina Ibrāhīm عليه السلام."

Sayyidina Ibrāhīm عليه السلام prayed further by saying, "And make me from the inheritors of the bounteous Heaven." This teaches us that a person should continue to ask for Heaven irrespective of hioner piety.

"Forgive my father, for he is among those who have deviated." He prayed that Allāh should guide his father to accept oneness of Allāh (Tawhīd), thereby qualifying himself for forgiveness. The details of this prayer (du'ā) have been discussed in the commentary of verse 114 of Surah Tauba (Surah 9) and verse 41 of Surah Ibrāhīm (Surah 14).

"Do not humiliate me on the Day when people will be resurrected; the day when neither wealth nor sons will be of any avail, besides for him who comes to Allāh with a whole heart." Together with supplicating for Heaven, one should also seek refuge from being disgraced on the Day of Judgment (Qiyāmah) by suffering punishment.

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet ﷺ that Sayyidina Ibrāhīm عليه السلام will meet his father Āzar on the Day of Judgment (Qiyāmah). His father's face will be dark and dreary. Sayyidina Ibrāhīm عليه السلام will tell his father, "Did I not tell you that you should not disobey me?" His father will reply, "If you command me to follow you now, I will do so."

Sayyidina Ibrāhīm عليه السلام will then supplicate to Allāh saying, "O Allāh! You promised me that you will not humiliate me on the Day of Judgment (Qiyāmah). What humiliation can be greater than the fact that my father is destroyed?" Allāh will tell him, "I have forbidden Heaven for the disbelievers. O Ibrāhīm! Look down." When he will look down, he will see a filthy, hairy scorpion (which was once his father). The scorpion will then be flung into Hell. [Bukhari p. 473]

When Sayyidina Ibrāhīm عليه السلام will see the despicable condition of his father, he will detest it greatly and forget any humiliation.

Sayyidina Ibrāhīm عليه السلام describes the Day of Judgement as "the day when neither wealth nor sons will be of any avail." This is a great lesson for those who are besotted with earning the things of this world without caring for Lawful (Halāl) and unlawful (Harām) means. In the process they discard the obligations (Farā'idh) and Compulsories practices of religion. They should remember that all

this will destroy them on the Day of Judgment (*Qiyāmah*). However, if they earn their wealth lawfully and spend it in lawful and meritorious avenues, they will see the fruits of it on the Day of Judgement.

Sayyidina Ibrahim عليه السلام says that wealth and children will only assist the person "who comes to Allāh with a sincere heart."

**Note:** "And maintain a favourable word for me among those who are to come."

This prayer (*du'ā*) of Sayyidina Ibrahim عليه السلام teaches us that it is necessary for a believer (*Mu'min*) to desire that his name must not be smothered in this world. Although none of his deeds should be carried out with the intention of attaining fame, he also ask Allāh to preserve his name. None can be more sincere than the Holy Prophet صلى الله عليه وسلم, yet he prayed to Allāh saying, "O Allāh! Make me small in my own eyes, but elevated in the eyes of the people."

This prayer (*du'ā*) of the Holy Prophet صلى الله عليه وسلم is an effective antidote to the poison of pride, because a person will then not think too highly of himself and will not look down on others.

Every person should make an attempt to always clear his name of any suspicion. This is especially important for people who are known to be pious or holding some position in society. People are incorrect when they merely brush off any suspicion on themselves by saying that the slanderers will be punished for their slander. They should make a concerted effort to clear their names so that the stigma does not taint their reputation. If they do not do this, they will be casting people into further sin by giving them a greater opportunity to backbite. In addition to this they will be unable to preach to people.

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾ وَبُرِزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ إِنِّ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِن دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْصُرُونَ ﴿٩٣﴾ فَكَبِكُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّكُمْ رَبِّ الْعَالَمِينَ ﴿٩٨﴾ وَمَا أَصَلْنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾ فَمَا لَنَا مِن شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

(90) Heaven will be brought close to the pious... (91) .. while Hell will be revealed to the deviant ones. (92) They will be told, "Where are those whom you worshipped..." (93) "...besides Allāh? Can they assist you or protect you?" (94) They will all be thrown headlong therein, together with those gone astray... (95) ... and the entire army of Satan (Iblīs). (96) While disputing there, they will say... (97) "...By Allāh! We were certainly in manifest error..." (98) "...when we equated you to the Lord of the universe. (99) "Only the criminals led us astray." (100)

"Now there is no intercessor for us..." (101) "... and no bosom friend either." (102) "If only we were given the chance to return. Then we would have been from the believers." (103) "There is certainly a great sign in this. However, most of them do not believe." (104) Verily your Lord is Mighty, the Most Merciful.

## THE REMORSE AND DISPUTES OF THE PEOPLE IN HELL, WHEN THEY WISH TO BE RETURNED TO THE WORLD

The above verses depict the scene on the Day of Judgement. Allāh begins by saying that, on the Day of Judgment (*Qiyāmah*), "Heaven will be brought close to the pious, while Hell will be revealed to the deviant ones." The pious people will be exuberant, while the others will be filled with fear. The disbelievers will then be asked, "Where are those whom you worshipped besides Allāh? Can they assist you or protect you (from the pending punishment)?"

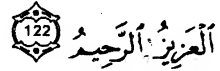
Thereafter, "They will all be thrown headlong therein, together with those gone astray and the entire army of Satan (*Iblīs*)."

"While disputing there (in Hell), they will say, 'By Allāh! We were certainly in manifest error when we equated you to the Lord of the universe.' Swearing by Allāh, they will admit to their folly. They will also admit to their blind following and say, "Only the criminals led us astray."

Realising that they cannot escape the imminent doom ahead, they will say, "Now there is no intercessor for us, and no bosom friend either. If only we were given the chance to return (to the world). Then we would have been from the believers (and discarded our heretic beliefs)."

Allāh then repeats His announcement when He says, "There is certainly a great sign in this. However, most of them do not believe. Verily your Lord is Mighty, the Most Merciful."

كَذَّبَتْ قَوْمٌ نُّوحَ الْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا نُنْفِقُونَ ﴿١٠٦﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿١٠٨﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿١١٠﴾ قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾ قُلْ وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾ إِنْ حَسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾ إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿١١٥﴾ قَالُوا لَنْ نَمُنَّ بِكَ نَحْنُ وَنُحُوتُ لَكُمْ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنْ قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَأَفْنِعْ بَيْنِي وَبَيْنَهُمْ فَتَحًا وَغِيظًا وَمِنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَأَجْبِئْهُمْ وَمَنْ مَعَهُ فِي الْأُفْلَاقِ الْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَعْرَفْنَا بِعَذَابِكِ الْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ



(105) The people of Nūh denied the apostles. (106) When their brother Nūh said to them, "Do you not fear?" (107) "I am certainly a trustworthy messenger to you. (108) "So fear Allāh and obey me." (109) "I do not ask you for any remuneration for this. My remuneration is the responsibility of Allāh, the Lord of the universe." (110) "So fear Allāh and obey me." (111) They replied, "Should we believe in you when the lowest of people follow you?" (112) He said, "Why should I be concerned about their deeds?" (113) "Their reckoning is the duty of my Lord. If only you would perceive!" (114) "I shall never discard the believers. (115) "I am merely a clear warner." (116) They said, "O Nūh! If you do not desist, you will certainly be of those who are stoned." (117) Nūh عليه السلام said, "O my Lord! My people have falsified me." (118) "So decide between me and them, and rescue myself and those believers who are with me. (119) So We rescued him and those with him in a brimming ark. (120) Thereafter We drowned the rest. (121) There is certainly a great sign in this. However, most of them do not believe. (122) Verily your Lord is Mighty, the Most Merciful.

### SAYYIDINA NŪH عليه السلام PREACHES ONENESS OF ALLĀH (TAUHĪD) TO HIS PEOPLE, BUT THEY REJECT HIM AND ARE FINALLY DROWNED IN THE FLOODS

After citing the incident of Sayyidina Ibrahīm عليه السلام, Allāh continues to narrate the stories of many other Prophets عليهم السلام. The first of these is Sayyidina Nūh عليه السلام, followed by those of Sayyidina Hūd عليه السلام, Sayyidina Sālih عليه السلام, Sayyidina Lūt عليه السلام and Sayyidina Shu'ayb عليه السلام.

Sayyidina Nūh عليه السلام advised his people to abstain from polytheism (*shirk*), telling them that he is "certainly a trustworthy messenger" to them because he is only conveying to them what he has been instructed by Allāh. Therefore, he told them, "So fear Allāh and obey me. I do not ask you for any remuneration for this (i.e. for my efforts in propagation). My remuneration is the responsibility of Allāh, the Lord of the universe. So fear Allāh and obey me." He exhorted them to reflect upon his position and consider why he is making such a great effort without any worldly motives.

Sayyidina Nūh عليه السلام exerted him self in preaching to them for 950 years, but only a few accepted his message. One of the excuses that the people used for not accepting his message was that they said, "Should we believe in you when the lowest of people follow you?"

They detested associating with the lower classes, just as the polytheists of Makkah felt. They therefore indicated that they would believe in him only if he disassociated with those of the lower classes of society. The polytheists of Makkah also wanted the Holy Prophet صلى الله عليه وسلم to disassociate himself from certain Sahābah رضى الله عنهم like Sayyidina Bilāl رضى الله عنه, Sayyidina Suhayb رضى الله عنه, Sayyidina Ammār رضى الله عنه and others.

Sayyidina Nūh عليه السلام replied by saying, "Why should I be concerned about their deeds?" In this statement he made it clear to them that he was not concerned

about the occupations of people, even though others may consider it to be low and mean. The criteria are belief (*Imān*) and good deeds. Allāh takes these two things into account when judging people and not their worldly occupations.

He told them, *"Their reckoning is the duty of my Lord. If only you would perceive!"* Allāh will decide their status on the Day of Judgment (*Qiyāmah*) in accordance to their Belief (*Imān*) and good deeds. By saying this, he also alluded to the fact that they must be conscious about their own fate on the day of Judgement.

He then made it clear to them that he will never pander to their wishes by telling them, *"I shall never discard the believers. I am merely a clear warner."* He told them that his duty was to inform them of Allāh's commands, which he had accomplished.

Some commentators have mentioned that the nation of Sayyidina Nūh عليه السلام meant to tell him that the lower class people were not sincere believers, but followed him for ulterior motives. It was in reply to this allegation that he told them, *"Why should I be concerned about their deeds (i.e. their inner motives. I shall believe in what I can see of them)?"* He told them further that only Allāh can judge the inner condition of people because *"Their reckoning is the duty of my Lord. If only you would perceive (the laws of Religion, then you would have understood this)!"*

Unable to argue any further, *"They said, 'O Nūh! If you do not desist, you will certainly be of those who are stoned.'"* Surah Hūd [Surah 11, verses 25-35] and Surah Nūh [Surah 71, verses 1-23] make mention of other arguments that the people had with Sayyidina Nūh عليه السلام.

After an extremely trying and difficult period of 950 years, Sayyidina Nūh's عليه السلام patience could not take any more. It was only then that he finally supplicated to Allāh saying, *"O my Lord! My people have falsified me. So decide between myself and them (by punishing them), and rescue myself and those believers who are with me."*

Allāh then instructed him to build an ark and, when it was completed, water began to flood the earth from beneath and above it. Allāh commanded the people on the ark saying, *"Embark upon it! With the name of Allāh shall it travel and anchor. Surely my Lord is the Most Forgiving, the Most Merciful."* Allāh says, *"So We rescued him and those with him in a brimming ark. Thereafter We drowned the rest."* The entire episode is recounted in Surah A'rāf [Surah 7, verses 59-64] and Surah Hūd [Surah 11, verse 25-49].

**Note:** Allāh mentions in the beginning, *"The people of Nūh denied the apostles."* Although only one Prophet was sent to them [viz. Sayyidina Nūh عليه السلام], Allāh uses the plural form by saying "apostles" instead of "apostle." This is so because denying one Prophet is tantamount to denying all of them, since all of them preached the same message of oneness of Allāh (*Tauhid*). Therefore, denying the oneness of Allāh (*Tauhid*) preached by one Prophet is the same as denying the message propagated by all of them.

In addition, every Prophets عليهم السلام instructed his Ummah to believe in the

Prophets عليه السلام after him. Therefore, by denying the message of any Prophet, people also deny this instruction, and will deny all the other Prophets عليه السلام as well.

كَذَّبَتْ عَادَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا نَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٢٦﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾ وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٣١﴾ وَأَتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾ وَحَنَّتِ وَعْيُونُ ﴿١٣٤﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾ إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾

(123) The Ād denied the apostles. (124) When their brother Hūd عليه السلام told them, "Do you not fear?" (125) "I am certainly a trustworthy messenger to you." (126) "So fear Allāh and obey me." (127) "I do not ask you any remuneration for this. My remuneration is the responsibility of Allāh, the Lord of the universe." (128) "Do you build a monument on every elevated place for sport?" (129) "And do you construct large palaces so that, perchance, you may live forever?" (130) "...And, when you seize control, you seize like tyrants." (131) So fear Allāh and obey me. (132) "Fear the Being Who has strengthened you with the things that you know..." (133) ".....He has strengthened you with animals, sons..." (134) "....orchards and springs." (135) "Undoubtedly I fear for you the punishment of a great day." (136) They replied, "It is immaterial to us whether you advise us or whether you are not from the advisors." (137) "This is merely the behaviour of the old men." (138) "We shall never be punished." (139) They falsified him so We destroyed them. There is certainly a great sign in this. However, most of them do not believe. (140) Verily your Lord is Mighty, the Most Merciful.

### SAYYIDINA HŪD عليه السلام IS SENT TO HIS NATION, BUT THEY DENY HIM

Sayyidina Hūd عليه السلام was sent as the Prophet to his nation, called the Ād. However, they behaved just like the people of Sayyidina Nūh عليه السلام. He told them, "Do you not fear? I am certainly a trustworthy messenger to you. So fear Allāh and obey me. I do not ask you any remuneration for this. My remuneration is the responsibility of Allāh, the Lord of the universe."

The Ād were an extremely powerful nation, as described in Surah A'rāf, where Sayyidina Hūd عليه السلام told them that Allāh had increased them



"Considerably in stature" compared to other nations. Allāh says about them in Surah Fajr. "Any One like them was not created in the cities."

Sayyidina Hūd عليه السلام asked them, "Do you build a monument on every elevated place for sport?" Allāma Qurtubi رحمه الله عليه writes that they used to sit on these huge monuments and poke fun at passing travellers. They also constructed such large and fortified palaces that a person would think that they are to live there eternally. It is in reference to this that Sayyidina Hūd عليه السلام told them, "And do you construct large palaces so that, perchance, you may live forever?"

Certain commentators have interpreted the verse to mean that they built these huge palaces with the hope that they would live eternally. Others interpret it to mean that they built these palaces so that they do not have to worry about death reaching them there.

Sayyidina Hūd عليه السلام also told them, "And, when you seize control, you seize like tyrants." Because of their enormous stature and build, they grew very arrogant and used to exclaim, "Who can be more powerful than us?" Therefore, they plundered many cities and mercilessly slaughtered the people there.

"So fear Allāh and obey me. Fear the Being Who has strengthened you with the things that you know. He has strengthened you with animals, Sons, orchards and springs." It is therefore necessary that they be grateful to Allāh and worship Him.

Sayyidina Hūd عليه السلام compassionately warned them saying, "Undoubtedly I fear for you the punishment of a great day." Like the day, the punishment will also be severe.

Not heeding what he said, "They replied, 'It is immaterial to us whether you advise us or whether you are not from the advisors (we will do as we please. As for the things you warn us about,) this is merely the behaviour of the old men.'" They meant to tell him that Judgment day (Qiyāmah) would never come despite the warnings of the previous generations. They also added, "We shall never be punished."

"They falsified him so We destroyed them." They were then destroyed by a severe windstorm which blew relentlessly for seven nights and eight days. The details of their punishment are mentioned in Surah HāMīm Sajdah, Surah Ahqāf, Surah Dhāriyāt, Surah Qamar and Surah Al Hāqa.

Allāh then repeats a previous statement, "There is certainly a great sign in this. However, most of them do not believe. Verily your Lord is Mighty, the Most Merciful."

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿١٤٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٥﴾ أَتَذْكُرُونَ فِي مَا هَنَاهَا ءِامِنِينَ ﴿١٤٦﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾ وَتَجْتَنُّونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿١٤٩﴾ فَاتَّقُوا اللَّهَ

وَأَطِيعُونَ ﴿١٥٠﴾ وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾ مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾ قَالَ هَٰذِهِ نَاقَةٌ ۖ هَٰذَا شَرِبَ وَلَكُمْ شَرِبٌ يَوْمَ مَعْلُومٍ ﴿١٥٥﴾ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾ فَمَقَرُّوْهَا فَأَصْبَحُوا نَدِيمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ الْعَذَابُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾

(141) The Thamud denied the apostles. (142) When their brother Sālih told them, "Do you not fear?" (143) "I am certainly a trustworthy messenger to you." (144) "So fear Allāh and obey me." (145) "I do not ask you for any remuneration for this. My remuneration is the responsibility of Allāh, the Lord of the universe." (146) "Will you be left in peace with what is here?" (147) ".... In orchards, springs..." (148) ".....plantations and date palms which have entwined thickets?" (149) ".....And you boastfully carve homes from the mountains." (150) "So fear Allāh and obey me." (151) "Do not obey the command of the transgressors. (152) "...who are those who cause anarchy on earth and do not make amends." (153) They said, "You are but one of the bewitched ones." (154) "You are merely a human like ourselves. So produce a sign for us if you are from the truthful." (155) Sālih عليه السلام said, "This is the camel. It will have a day to drink and your animals will have an appointed day to drink." (156) "Do not touch it with evil intentions, for then the punishment of a grave day will afflict you." (157) However, they killed the camel, but then grew to regret it. (158) The punishment then seized them. There is certainly a great sign in this. However, most of them do not believe. (159) Verily your Lord is Mighty, the Most Merciful.

## THE THAMUD REJECT SAYYIDINAH SĀLIH عَلَيْهِ السَّلَام AND ARE PUNISHED

The Thamud came after the Ād and were also a deviant nation. Allāh sent Sayyidinah Sālih عليه السلام from among them as a Prophet. He told them, "I am certainly a trustworthy messenger to you. So fear Allāh and obey me. I do not ask you for any remuneration for this. My remuneration is the responsibility of Allāh, the Lord of the universe."

He also reminded them of the favours that Allāh bestowed on them. He reminded them about their "orchards, springs, plantations and date palms which have entwined thickets?"

He also told them, "And you boastfully carve homes from the mountains." Allāh granted them the ability to carve the mountains into homes. He reminded them that these pleasures will be short-lived because everyone will meet their death.

He added, "So fear Allāh and obey me. Do not obey the command of the transgressors, who are those who cause anarchy on earth and do not make amends." He

warned them against following these people, who were sure to lead them to destruction.

All they said was, "You are but one of the bewitched ones. You are merely a human like ourselves." Allāh quotes them in Surah Qamar: "If we were to follow a lonesome human from among ourselves we would surely be astray and insane. Has a revelation come only to him from among all of us? Nay, he is but an arrogant liar." [Surah 54, verses 24, 25]

Finally they told Sayyidina Sālih عليه السلام, "So produce a sign for us if you are from the truthful." According to certain commentators, they asked him to produce a pregnant camel from a mountain. He warned them that they will be punished if they do not believe in a miracle that they request for.

When the miracle was displayed, "Sālih عليه السلام said, 'This is the camel. It will have a day to drink and your animals will have an appointed day to drink.'" Turns were stipulated because the miraculous camel would drink all the water of a well by herself.

However, the people disliked that the camel should receive preferential treatment. It was then that they mutually decided to kill her. When Sayyidina Sālih عليه السلام learnt about their evil intentions, he told them, "Do not touch it with evil intentions, for then the punishment of a grave day will afflict you.

Not heeding his warnings, "they killed the camel, but then grew to regret it (when they were afflicted by Allāh's punishment)." Eventually, "The punishment then seized them." The details of the punishment have been given in the commentaries of Surah A'rāf [Surah 7, verses 73-79] and Surah Hūd [Surah 11, verses 61-68].

Allāh says, "There is certainly a great sign in this. However, most of them do not believe. Verily your Lord is Mighty, the Most Merciful."

كَذَبَتْ قَوْمٌ لُوطَ الْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا أَلَمِيعًا ﴿١٦٣﴾ أَتَأْتُونَ الذَّكَرَانَ أَلَمِيعًا ﴿١٦٤﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٥﴾ قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٦﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٧﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٨﴾ فَجَنَّبْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٦٩﴾ إِلَّا عَجُوزًا فِي الْغَدِيرِ ﴿١٧٠﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٧١﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءً مَطَرُ الْمُنْذَرِينَ ﴿١٧٢﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٣﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٤﴾

(160) The nation of Lūt denied the messengers. (161) When their brother Lūt told them, "Do you not fear?" (162) "I am certainly a trustworthy messenger to you. (163) "So fear Allāh and obey me." (164) "I do not ask you for any remuneration for this. my remuneration is the responsibility of Allāh, the Lord of the universe." (165) "Do you go unto men from the universe... (166) "... leaving aside your spouses whom your Lord has created for you? You are certainly a transgressing nation." (167) They replied, "O Lūt! If you do not desist, you will surely be from the banished ones. (168) Lūt عليه السلام said, "I am certainly among those who deplore your action." (169) "O my Lord! Save myself and my family from what these people do." (170) So We saved him and all the members of his family... (171) ... except an old lady, who was among those who were left behind. (172) Then We destroyed the others. (173) We sent a torrential shower upon them. Evil indeed was the rain of those who were forewarned. (174) There is certainly a great sign in this. However, most of them do not believe. (175) Verily your Lord is Mighty, the Most Merciful.

### **SAYYIDINA LŪT عليه السلام PREACHES TO HIS PEOPLE, BUT THEY THREATEN HIM THEY ARE EVENTUALLY DESTROYED BY A SHOWER OF STONES**

Allāh sent Sayyidina Lūt عليه السلام to preach to certain nations who lived on the banks of the Jordan river. These people practised homosexuality, as explained in the commentaries of Surah A'rāf and Surah Hūd as well. They were the first people on earth to engage in this filthy sin.

They were also highway robbers. Allāh quotes Sayyidina Lūt عليه السلام as saying in Surah Ankabūt, "*Do you approach men, waylay the highways and perpetrate evil in your gatherings?*" When Sayyidina Lūt عليه السلام preached to them, they threatened him saying, "*O Lūt! If you do not desist, you will surely be from the banished ones.*" They mocked him by saying that he considers himself to be too clean to live with them.

"Lūt عليه السلام said, 'I am certainly among those who deplore your action.' Despite all his efforts for many years, the people did not listen to him but continued to do as they had always done. Eventually, they even said to him, 'Bring Allāh's punishment to us if you are from amongst the truthful.'"

Surah A'rāf, Surah Shu'arā and Surah Naml state that Allāh showered them with stones. Surah Hijr and Surah Hūd state that their towns were raised to the sky and then thrown down, and Surah Hijr adds that a scream destroyed them. As has been discussed in the commentary of Surah A'rāf [Surah 7, verses 80-84], all three punishments afflicted them.

Allāh says, "*So We saved him and all the members of his family except an old lady (Sayyidina Lūt's عليه السلام wife), who was among those who were left behind. Then We destroyed the others. We sent a torrential shower upon them. Evil indeed was the rain of those who were forewarned.*" The details of this have been given in the commentary of Surah A'rāf [Surah 7, verses 80-84], Surah Hūd [Surah 11, verses 77-83], Surah Hijr [Surah 15, verses 58-77]. More will still be mentioned in Surah Ankabūt [Surah 29, verses 3 1-35].

Allāh concludes the incident by saying, "There is certainly a great sign in this. However, most of them do not believe. Verily your Lord is Mighty, the Most Merciful."

كَذَّبَ أَصْحَابُ الْمَرْسَلِينَ ﴿١٧٦﴾ إِذْ قَالَ لَهُمُ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٧٩﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٨٠﴾ أَتُوفُّوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾ وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِلَّةَ الْأَوَّلِينَ ﴿١٨٤﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾ فَاسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾ قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾ فَكَذَّبُوهُ فَأَخَذَهُمُ عَذَابٌ يَوْمِ الظُّلَّةِ إِنَّهُمْ كَانُوا عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾

(176) The people of Aykah denied the messengers. (177) When Shu'ayb عليه السلام told them, "Do you not fear?" (178) "I am certainly a trustworthy messenger to you. (179) "So fear Allāh and obey me." (180) "I do not ask you for any remuneration for this. My remuneration is the responsibility of Allāh, the Lord of the universe." (181) "Measure in full and do not be of those who diminish." (182) "And weigh with a just balance. (183) "Do not deplete people's property and do not spread anarchy on earth." (184) "Fear the Being Who created you and all the previous creations." (185) They said, "You are but from the bewitched ones. (186) "You are but a human like ourselves. In fact, we consider you to be from the liars." (187) "So cause a piece of the sky to fall on us if you are from the truthful ones." (188) Shu'ayb عليه السلام said, "My Lord knows best what you do." (189) So they falsified him and the punishment of a day of the canopy seized them. It was certainly a punishment of a grave day. (190) There is certainly a great sign in this. However, most of them do not believe. (191) Verily your Lord is Mighty, the Most Merciful.

### SAYYIDINA SHU'AYB عليه السلام TELLS HIS PEOPLE NOT TO CHEAT IN WEIGHT AND MEASURE HOWEVER, THEY DISOBEY HIM AND ARE MADE TO SUFFER PUNISHMENT

Sayyidina Shu'ayb عليه السلام was sent to the people of Aykah and the people of Madyan. One of the crimes that they perpetrated was that they cheated people in weighing and measuring goods. Sayyidina Shu'ayb عليه السلام told them, "Do you not fear? I am certainly a trustworthy messenger to you. So fear Allāh and obey me. I do

not ask you for any remuneration for this. My remuneration is the responsibility of Allāh, the Lord of the universe. Measure in full and do not be of those who diminish. And weigh with a just balance. Do not deplete people's property and do not spread anarchy on earth."

The people told him, "O Shu'ayb! Does your Allāh command you that we should forsake what our forefathers worshipped and that we should do as we please with our wealth?" In saying this, they meant to tell him that they will do as they please with their wealth and that they will weigh and measure as they desire. People tend to say such things when they forget that they are Allāh's servants and that all their wealth also belongs to Allāh.

Sayyidina Shu'ayb عليه السلام advised them saying, "Fear the Being Who created you and all the previous creations." However, they did not heed his advices and said, "You are but from the bewitched ones. You are but a human like ourselves. In fact, we consider you to be from the liars. So cause a piece of the sky to fall on us if you are from the truthful ones."

"Shu'ayb عليه السلام said, 'My Lord knows best what you do (He will therefore punish you when He deems it fit. I cannot punish you).'" Their evil deeds were sufficient to invite Allāh's punishment.

Eventually, when they became extremely rebellious, "the punishment of a day of the canopy seized them. It was certainly a punishment of a grave day." Explaining this verse, Allāma Qurtubi رحمه الله writes that Allāh made the weather extremely hot. They all left their homes and sought shelter beneath the trees. Allāh then sent a dense cloud towards them, which they took as a "canopy" to escape the heat. When they all gathered beneath the cloud, a descending fire scorched them all. The author of "Ruhul Ma'āni" writes that this fire from the sky was exactly what they had asked for.

**Note:** The word Aykah refers to a densely foliated forest. They are referred to as "people of Aykah" because they lived in an area where the forest was extremely thick.

This incident reads, "When Shu'ayb told them, 'Do you not fear?'" It does not say, "When their brother Shu'ayb told them..." as mentioned at the beginning of the incidents of the other Prophets عليهم السلام. Allāma Qurtubi رحمه الله writes that this is so because Sayyidina Shu'ayb was not one of the indigenous people of Aykah. He belonged to the people of Madyan, like Surah Hūd mentions, "To Madyan. We sent their brother Shu'ayb."

Concluding this narrative Allāh repeats, "There is certainly a great sign in this. However, most of them do not believe. Verily your Lord is Mighty, the Most Merciful."

وَأَنذَرْتُ لَنَزِيلِ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾ وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾ أَوْ لَمْ يَكُنْ لَهُمْ آيَةٌ أَن يَعْلَمَهُ عُلَمَاؤُا بَنِي إِسْرَءِيلَ ﴿١٩٧﴾ وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُ

عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾ كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾  
 لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾ فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ  
 ﴿٢٠٢﴾ فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٣﴾ أَفَعِزَّائِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾ أَفَرَأَيْتَ إِنْ  
 مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾ مَا أَغْنَى عَنْهُمْ مَا كَانُوا  
 يُمْتَعُونَ ﴿٢٠٧﴾ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذَرُونَ ﴿٢٠٨﴾ ذِكْرَىٰ وَمَا كُنَّا  
 ظَالِمِينَ ﴿٢٠٩﴾ وَمَا نَزَّلْنَا بِهِ الشَّيْطَانُ ﴿٢١٠﴾ وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾  
 إِنَّهُمْ عَنِ السَّمْعِ لَمْعَزُولُونَ ﴿٢١٢﴾

(192) Without doubt, this is a revelation from the Lord of the universe. (193) The trustworthy angel descended with it... (194) "... upon your heart so that you become of the warners. (195) In the clear Arabic language. (196) Indeed, it received mention in the scriptures of the earlier nations. (197) Is it not sufficient proof to them that the scholars of the Bani Isrā'īl have knowledge of it? (198) If We were to reveal it to any non-Arab... (199) "... who was to recite it to them, they would never have believed in it. (200) In this manner have We inscribed disbelief in the hearts of the criminals. (201) They shall never believe it until they witness a painful punishment. (202) It will then come to them unexpectedly, when they do not perceive it. (203) They will then say, "Can we be granted respite?" (204) Do they seek to hasten Our punishment? (205) Tell me. If We were to allow them enjoyment for a few years... (206) "...after which that should come to them which they were promised... (207) "...the enjoyment granted to them would be of no avail to them. (208) We have destroyed only towns that had warners... (209) "... to advise. We were never oppressors. (210) The Devils (Shayāṭin) do not reveal the Qur'ān. (211) They are not befitting for this, nor have they the capability. (212) They have definitely been forbidden from listening.

## THE QUR'ĀN HAS BEEN REVEALED IN THE ARABIC LANGUAGE VIA THE TRUSTWORTHY ANGEL

Referring to the Qur'ān, Allāh declares, "Without doubt, this is a revelation from the Lord of the universe. The trustworthy angel descended with it..." Jibr'il السلام عليه brought the Qur'ān to the Holy Prophet صلى الله عليه وسلم from Allāh without altering anything even in the slightest degree.

Allāh says that Jibr'il السلام عليه brought the Qur'ān "upon your [Muhammad's صلى الله عليه وسلم] heart so that you become of the warners." The Holy Prophet صلى الله عليه وسلم was to warn people and advise them by means of the Qur'ān. Allāh says in Surah An'ām, "This Qur'ān has been revealed to me so that I warn you with it, as well as those whom it reaches." [Surah 6, verse 19]

Allāh says in Surah Shura, "in this manner did We reveal the Arabic Qur'ān to you so that you may warn the Mother of all cities, and those around her; so that you may

warn them about the Day of Gathering, about which there shall be no doubt. A group shall be in Heaven, while another shall be in the Blaze." [Surah 42, verse 7]

Allāh says further that the Qur'ān is revealed *"In the clear Arabic language."* None can refute the eloquence of the Qur'ān. Until today the challenge to produce a single Surah equivalent to those of the Qur'ān has not been met. A reliable friend of mine has informed me that two computers have been commissioned with the task of meeting the challenge of the Qur'ān. Whenever these computers are fed with any Qur'ānic verse, it concedes that it cannot match it.

*"....indeed, it (the Qur'ān) received mention in the scriptures of the earlier nations."* The previous scriptures made mention of the advent of the Holy Prophet صلى الله عليه وسلم and the Qur'ān. Even though people have adulterated these scriptures, such facts can still be detected.

Certain commentators have interpreted this verse to mean that the subject matter contained in the Qur'ān is also found in the previous scriptures, like Allāh says in the final verse of Surah A'la, *"This is certainly in the previous scriptures; in the scriptures of Ibrāhīm and Mūsa."* [Surah 87, verses 18, 19]

Sayyidina Ma'qal bin Yasār رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Surah Baqarah has been given to me from the previous scriptures, while Surah TāHā, the Tawasīn (those Surahs beginning with 'Tawasīn') and the Hawāmīm (those Surahs beginning with 'HāMīm') from the tablets of Mūsa عليه السلام. Surah Fātiha and the concluding verses of Surah Baqarah (verses 285 and 286) have been given to me from beneath Allāh's throne. The Mufassalāt (from Surah Hujurāt until the end of the Qur'ān) have been given to me as extra (i.e. no other Prophets عليهم السلام has received anything like it)." [Jāmi'us Saghīr]

*"Is it not sufficient proof to them that the scholars of the Bani Isrā'īl have knowledge of it?"* The learned scholars of the Bani Isrā'īl who lived during the time of the Holy Prophet صلى الله عليه وسلم knew very well that the Qur'ān was the truth from Allāh. Some of them became Muslims, but others did not, even though they admitted to people in private that the Qur'ān was a revelation from Allāh.

The Polytheists accepted the Jews to be learned people and even requested the Jews to teach them how to challenge the apostleship of the Holy Prophet صلى الله عليه وسلم. However, they refused to believe after the Holy Prophet صلى الله عليه وسلم replied to their challenges.

Allāh says, *"If We were to reveal it (the Qur'ān) to any non-Arab, who was to recite it to them, they would never have believed in it (even though the miracle would have then been greater)."*

*"....in this manner have We inscribed disbelief in the hearts of the' criminals. They shall never believe it until they witness a painful punishment. It will then come to them unexpectedly, when they do not perceive" it.* They will then say, *'Can we be granted respite?'*" At this moment their belief will not be acceptable. The punishment referred to in this verse could refer to some worldly punishment for not believing or it could refer to their deaths. It will also not be incorrect to say that it refers to the punishment in the grave or in the Hereafter.



Allāh then says, "Do they seek to hasten Our punishment?" These people are foolish to think that Allāh's punishment will not afflict them merely because it has not yet afflicted them. Nothing that they possess in this world will be of any avail to them when they suffer the punishment. With reference to this Allāh says, "Tell me. If We were to allow them enjoyment for a few years, after which that should come to them which they were promised, then the enjoyment granted to them would be of no avail to them."

"We have destroyed only towns that had warners to advise." Even before the revelation of the Qur'ān, Allāh only destroyed those nations who were disobedient after a warner was sent to them. They advised people and counselled them. When the people refused to accept, they were granted further respite. Eventually they were totally annihilated.

The verse warns the people whom the Qur'ān addresses. It tells them that they should also accept the truth because they could suffer the same fate as those before them. Allāh then says, "We were never oppressors." Allāh can never oppress any person. All His actions are based on some inner wisdom, which man may sometimes not understand.

Allāh then discusses the pristine purity of the Qur'ān, when He says, "The Devils (*Shayātīn*) do not reveal the Qur'ān. They are not befitting for this, nor have they the capability. They have definitely been forbidden from listening." The Devils (*Shayātīn*) have been banned from listening to Qur'ānic revelation in the heavens.

The author of "Ruhul Ma'āni" writes that this verse refutes a statement made by the Quraysh that a Jinn had become subservient to the Holy Prophet صلى الله عليه وسلم and was teaching him the Qur'ān. Allāh says that the Devils (*Shayātīn*) cannot reveal something like the Qur'ān because the Qur'ān guides people, whereas the Devils (*Shayātīn*) are devoted to leading people astray.

Since Allāh has deprived them of the ability to even listen to the revelation of the Qur'ān, it is obvious that they cannot be a means to reveal it.

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾  
وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا  
تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾ الَّذِي يَرِنَكَ مِنْ تَكْوَمٍ ﴿٢١٨﴾ وَتَقْبُكُ فِي  
السَّجْدِ ﴿٢١٩﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾

(213) Do not call to another god besides Allāh, for then you will be of the punished ones. (214) Warn your closest relatives. (215) And be humble to those believers who follow you. (216) If they disobey you, then say, "Verily I am exonerated from what you do." (217) Rely on the Mighty, the Most Merciful... (218) ... Who sees you when you rise... (219) .... and sees your movements with those who prostrate. (220) Without doubt, He is the All Hearing, the All Knowing.

## THE HOLY PROPHET ﷺ, I COMMANDED TO BE HUMBLE TOWARDS THE MU'MINĪN AND TO RELY SOLELY ON ALLĀH

Allāh says in the above verses, *"Do not call to another god besides Allāh, for then you will be of the punished ones."* Although the verse is addressed to the Holy Prophet ﷺ, it is intended for every member of his Ummah because he is innocent of polytheism (*shirk*) and disbelief.

Thereafter, Allāh again commands the Holy Prophet ﷺ when He says, *"Warn your closest relatives."* Sayyidina Abdullāh bin Abbās رضى الله عنه says that when this verse was revealed, the Holy Prophet ﷺ mounted the hill of Safa and called various tribes of the Quraysh. When they all gathered, he asked them, *"Will you people believe me if I told you that an army of horsemen were advancing to attack you from behind this mountain?"*

They replied, *"We shall certainly believe you. We have never known you to be untruthful."* The Holy Prophet ﷺ said, *"Then I am warning you of a severe punishment (if you do not believe in what I preach to you)."* Thereupon Abu Lahab said, *"May you be destroyed forever. Have you gathered us for this?"* It was then that Surah Lahab (Surah 111) was revealed, where Allāh says, *'May the hands of Abu Lahab be shattered and he be destroyed...'*

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet ﷺ told them on that occasion, *"O Quraysh! Save yourselves (i.e. from Hell by accepting Islām). I cannot save you from the pending punishment."* He said this taking the names of his uncle Sayyidina Abbās رضى الله عنه and his aunt Sayyidah Safiyya رضى الله عنها. Then, addressing his daughter Sayyidah Fātima رضى الله عنها, The Holy Prophet ﷺ said, *"O the daughter of Muhammad, Fātima! Ask whatever you please from my wealth. I cannot rescue you from Allāh's punishment."* ["Mishkāṭ" p. 460]

With these words, the Holy Prophet ﷺ wished to impress upon their minds that family ties cannot save one from Allāh's punishment in the Hereafter. The criteria for success there shall be Belief (*Imān*) and good deeds.

Although the Holy Prophet ﷺ was a messenger to the entire creation, he was specifically commanded to preach to his family. This teaches preachers that they should never neglect their families in their efforts. The fact that the Holy Prophet ﷺ specifically addressed Sayyidah Fātima رضى الله عنها, who was a believer and a child then, shows that one should pay attention to the proper religious upbringing of one's children.

Allāh says in Surah Tahrim, *"O you who believe, save yourselves and your families from that Fire, the fuel of which is men and stones."* It is tragic to see many people nowadays who excel in preaching to others, yet neglect to bring the message home to their families.

The Holy Prophet ﷺ is further commanded, *"And be humble to those believers who follow you."* The Mu'minīn are more worthy of receiving a cordial reception.

The fourth directive is then issued to the Holy Prophet ﷺ when

Allāh says, "If they disobey you, then say, 'Verily I am exonerated from what you do.'" A person should not associate with the sinful behaviour of others, but should rather disassociate from them.

Allāh then tells the Holy Prophet صلى الله عليه وسلم, "Rely on the Mighty, the Most Merciful, Who sees you when you rise and sees your movements with those who prostrate. Without doubt, He is the All Hearing, the All Knowing." Allāh reassures the Holy Prophet صلى الله عليه وسلم that he should never fear the disbelievers because Allāh is Ever present and will always be there to assist. Therefore, only He must be relied on at all times.

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ السَّمْعَ  
وَأَكْثُرُهُمْ كَاذِبُونَ ﴿٢٢٣﴾ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ  
وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ  
مَنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

(221) Shall I inform you of the one upon whom the Devils (Shayātīn) descend?  
(222) They descend upon every lying sinner. (223) They steal a hearing and most  
of them are liars. (224) Only deviant people follow the poets. (225) Do you not  
see that they wander astray in every valley? (226) And that they say things  
which they never do? (227) Except those who believe, do good deeds, remember  
Allāh abundantly and avenge themselves after being oppressed. Shortly the  
oppressors will come to know to which place they will return.

## THE DEVILS (SHAYĀTĪN) DESCEND UPON EVERY LIAR AND ONLY THE DEVIANT PEOPLE FOLLOW POETS

In reply to the allegation that a Jinn teaches the Holy Prophet صلى الله عليه وسلم, Allāh says, "Shall I inform you of the one upon whom the Devils (Shayātīn) descend? They descend upon every lying sinner. They steal a hearing and most of them are liars." Those who are informed by the Devils (Shayātīn) listen attentively to what they are being told. They then transmit the same information, adding many more lies to it.

Before the advent of the Holy Prophet صلى الله عليه وسلم, the Devils (Shayātīn) used to ascend to the heavens and listen to the conversations of the angels. They would then transmit the news of forthcoming events to the fortune-tellers, but would add many lies to it. These fortune-tellers would believe them because the news rectified from the angels would always materialise.

Allāh then denounces poetry and poets when he says, "Only deviant people follow the poets." This verse also replies to the other allegation made by the polytheists, when they said that the Holy Prophet صلى الله عليه وسلم was a poet. Whereas poets say things that are fictional, the Holy Prophet صلى الله عليه وسلم spoke

about reality to the people.

*"Do you not see that they (poets) wander astray in every valley?"*

They are ever searching for fiction to translate into poetry so that their followers can be happy.

*"And that they say things which they never do?"* Sayyidina Abdullāh bin Abbās رضي الله عنه narrates that this verse was revealed with regard to polytheists poets who used to compose poetry to ridicule the Holy Prophet صلى الله عليه وسلم, trying to prove that they can also say what he said.

The lies, fantasies and exaggeration employed by poets is universally known. However, Allāh then states an exception when He says, *"Except those who believe, do good deeds, remember Allāh abundantly and avenge themselves after being oppressed."* These poets are not like those described above. Because of their Belief (Imān), their involvement in good deeds and their excessive remembrance of Allāh, the believers (Mu'minīn) poets do not succumb to lying and their poetry serves to invite to Allāh and good deeds. Their poetry praises Allāh and His Holy Prophet صلى الله عليه وسلم.

Whenever the disbelievers behave oppressively and criticise Islām, these poets are quick to retaliate and avenge Islām by composing poetry to combat these disbelievers. They will be rewarded for this poetry because it is composed to please Allāh and to defend Islām.

Sayyidina Hassān bin Thābit رضي الله عنه was a poet during the time of the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم once told him, *"As long as you defend Allāh and His Prophet صلى الله عليه وسلم, Jibr'il the peace remains constantly in your attendance."* His poetry against the disbelievers was more severe than the piercing of arrows was to the enemy. [Muslim]

Bukhari reports that the Holy Prophet صلى الله عليه وسلم had a pulpit erected for Sayyidina Hassān رضي الله عنه, from where he used to recite his poetry.

All deeds are judged according to the underlying intention. It is for this reason that, when asked about poetry, The Holy Prophet صلى الله عليه وسلم replied, *"It is a manner of speech. The good that is in it is good, while the evil that is in it is evil."* When the poem contains backbiting, slander and causes people to miss Salāh when engaged in it, it will be abominable and not permissible.

Allāh concludes the Surah by saying, *"Shortly the oppressors will come to know to which place they will return."* This verse warns those people who assail the character of the Holy Prophet صلى الله عليه وسلم and who falsify the Qur'ān. They will realise the error of their ways when they are cast into the depths of Hell.



## سورة النمل

Makkan	Surah Al-Naml	Verses 93
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَّ تِلْكَ ءَايَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ① هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ② الَّذِينَ  
يَقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ③ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ④ أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي  
الْآخِرَةِ هُمْ الْآخَسِرُونَ ⑤ وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ⑥

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Tā Sīn. These are the verses of the Qur'ān and a clear Book. (2) (It is) a guidance and a conveyor of glad tidings for the believers... (3).... Those who establish Salāh, pay Zakāh and are convinced with the hereafter. (4) As for those who do not believe in the Hereafter, We have beautified their deeds for them, so they wander blindly. (5) For such people there shall be a terrible punishment and they will be the worst losers in the Hereafter. (6) Undoubtedly, you are given the Qur'ān from the Wise, the All Knowing.

### THE QUR'ĀN IS A CLEAR BOOK, REVEALED AS A GUIDANCE FOR THE BELIEVERS

The above verses begin Surah Naml. The word "Naml" means "an ant." The Surah has been thus named because of an incident of an ant mentioned in verse 18.

Allāh says, "These are the verses of the Qur'ān and a clear Book." This verse is similar to the opening verse of Surah Yusuf (Surah 12), where Allāh says, "These are the verses of the clear Book."

Allāh continues to say that the Qur'ān is "a guidance and a conveyor of glad tidings for the believers." Allāh then describes the believers by saying that they are "... those who establish Salāh, pay Zakāh (which are both focal pillars of Islām. Together with this they are also particular about the other aspects of Religion) and are convinced about the Hereafter."

Although the Qur'ān is a guidance for all, it is especially beneficial for the believers (Mu'minīn) because they heed its advice and counsel.

"As for those who do not believe in the Hereafter, We have beautified their deeds for them, so they wander blindly." These people have strayed far from the straight path because they do not perceive the wickedness of their sins, but laud it.

"For such people there shall be a terrible punishment and they will be the worst losers in the Hereafter." Nothing that they possessed in this world can benefit them in the Hereafter, where all will be lost.

Allāh then addresses the Holy Prophet صلى الله عليه وسلم saying, "Undoubtedly, you are given the Qur'ān from the Wise, the All Knowing." The affinity Allāh has for the Holy Prophet صلى الله عليه وسلم is sufficient for him to face the onslaught of the disbelievers and the polytheists.

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ بَاتِكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾ فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَنَ اللَّهُ رَبِّ الْعَالَمِينَ ﴿٨﴾ يَمْوَسَّىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾ وَأَلْقَىٰ عَصَاهُ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمْوَسَّىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمُرْسَلُونَ ﴿١٠﴾ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي عَفُورٌ رَحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضًا مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾ فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿١٣﴾ وَحَدِّثُوا بِهَا وَأَسْتَيْقِنَتْهَا أَنْفُسُهُمْ ظُلُمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

(7) When Mūsa said to his family, "I notice a fire. I shall shortly bring you some news or a burning stake so that you may warm yourselves." (8) When he reached the fire, it was called, "Blessed be the one in the fire and the one in the vicinity of the fire. Allāh, the Lord of the universe is Pure." (9) "O Mūsa. Verily I am Allāh, the Mighty, the Wise." (10) "Throw down your staff" When Mūsa عليه السلام saw the staff moving rapidly like a snake, he stepped back on his heels without looking back. "O Mūsa! Do not fear. Indeed, the messengers have no fear in My presence..." (11) "Except the one who had done wrong, but then changed the evil with good. Verily I am the Most Forgiving, the Most Merciful." (12) "Put your hand into your collar, it will emerge shining white without any ailment. These two are among the nine miracles with which you will go to Pharaoh (Fir'aun) and his people. They are certainly a disobedient nation." (13) When Our miracles came to them clearly, they said, "This is manifest magic!" (14) They unjustly and arrogantly rejected them whereas their souls were convinced about them. So see what the outcome of the anarchists shall be.

## SAYYIDINA MŪSA عليه السلام ARRIVES AT MOUNT TŪR, WHERE HE IS CONFERRED THE MANTLE OF PROPHETHOOD

The detailed account of Sayyidina Mūsa عليه السلام has been discussed in the Surah TāHā [Surah 20, verses 9-99], as well as in Surah Shu'arā [Surah 26, verses 10-68]. After ten years while Sayyidina Mūsa عليه السلام was returning from Madyan, the night was extremely cold. In the distance he noticed what appeared to be a fire, but which was actually the celestial light of Allāh.

Describing the situation Allāh says, *"When Mūsa said to his family, 'I notice a fire. I shall shortly bring you some news (about our route) or a burning stake so that you may warm yourselves.'"*

*"When he reached the fire, it was called (i.e. Allāh called), 'Blessed be the one in the fire [Sayyidina Mūsa عليه السلام] and the one in the vicinity of the fire (the angels). Allāh, the Lord of the universe is Pure (from all defects and partners)."* Surah Qasas mentions that even the valley where the event occurred was blessed, and that the voice came from the right hand side of the valley.

Allāh then addressed Sayyidina Mūsa عليه السلام further and told him, *"O Mūsa! Verily I am Allāh, the Mighty, the Wise."* Allāh then asked him about his staff (as mentioned in Surah TāHā), after which Allāh told him, *"Throw down your staff."*

When Sayyidina Mūsa عليه السلام threw the staff down, it turned into a snake. Allāh says, *"When Mūsa عليه السلام saw the staff moving rapidly like a snake, he (was afflicted with a natural fear and he) stepped back on his heels without looking back."* Allāh told him to grab hold of the staff saying, *"O Mūsa! Do not fear (the snake will return to its original form as a staff). Indeed, the messengers have no fear in My presence..."*

Although Sayyidina Mūsa عليه السلام was not told that he was to be a messenger in the above conversation, the fact is understood because Allāh spoke to him. The situation is similar to that of the Holy Prophet صلى الله عليه وسلم, when Jibr'il عليه السلام revealed the first few verses of Surah Alaq (Surah 96) to him in the cave of Hira. This was a sign of apostleship.

The phrase, *'indeed, the messengers have no fear in My presence...' also serves to announce the apostleship of Sayyidina Mūsa عليه السلام. At the same time, it describes an attribute of the Prophets عليهم السلام.*

Allāh then added, *"Except the one (i.e. the person who is not a Prophet) who had done wrong, but then changed the evil with good (by repenting, then his repentance will be accepted because) Verily I am the Most Forgiving, the Most Merciful."*

Allāh further instructed Sayyidina Mūsa عليه السلام by saying, *"Put your hand into your collar, it will emerge shining white without any ailment. These two are among the nine miracles with which you will go to Pharaoh (Fir'aun) and his people. They are certainly a disobedient nation."* Because of their rebelliousness, Sayyidina Mūsa عليه السلام required the support of these miracles to convince them. Sayyidina Mūsa عليه السلام later received the other seven miracles over a period of time.

However, "When Our miracles came to them clearly, they (refused to accept them and) said, 'This is manifest magic!' They unjustly and arrogantly rejected them whereas their souls were convinced about them." Although they knew that Sayyidina Mūsa عليه السلام was the true Prophet of Allāh, they refused to admit the fact.

Instead, they challenged Sayyidina Mūsa عليه السلام to a contest of magic, which he won. All the magicians then accepted his religion, but the others still refused because of their obstinacy. They were all eventually drowned. Allāh concludes the incident by saying, "So see what the outcome of the anarchists shall be."

**Note:** "They unjustly and arrogantly rejected them whereas their souls were convinced about them." This verse proves that merely being convinced about something without admitting it does not constitute Belief (Imān). Belief (Imān) will be acceptable only when one admits to and accepts what he believes.

There are many disbelievers who believe that Islām is the true religion and that the Holy Prophet صلى الله عليه وسلم is Allāh's messenger. In fact, they even write treatises in this regard and praise the Holy Prophet صلى الله عليه وسلم. However, they will not be called Muslims until they formally accept Islām.

وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَ الْחَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ  
 الْمُؤْمِنِينَ ﴿١٥﴾ وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَبْنَئُهَا النَّاسُ عِلْمَنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِنْ  
 كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَخُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ  
 وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادٍ النَّمْلِ قَالَتْ نَمْلَةٌ يَبْنَئُهَا النَّمْلُ  
 ادْخُلُوا مَسَكِنَكُم لَّا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾ فَنَبَسَهُ  
 ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ اوزِعْنِي أَن أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ  
 وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

(15) Indeed We granted knowledge to Dawūd and Sulaymān. They both said, "All praise is because of Allāh Who has preferred us above many of His believing bondsmen." (16) Sulaymān succeeded Dawūd and he said, "O people! We have been taught the speech of the birds and have been granted everything. This is certainly a manifest bounty." (17) Sulaymān's army of Jinn, men and birds were gathered for him and they were restrained. (18) Until, when they reached a valley of ants, an ant announced, "O ants! Enter your dwellings lest Sulaymān and his army trample upon you without realising." (19) Sulaymān began to smile and then laughed at her speech saying, "O my Lord! Allow me to express gratitude for Your bounty, which You have conferred upon me and upon my parents, and that I perform good deeds that You are pleased with. And, out of Your Mercy, include me among Your righteous bondsmen."



## THE KNOWLEDGE AND BOUNTIES UPON SAYYIDINA DAWŪD عَلَيْهِ السَّلَام AND SAYYIDINA SULAYMĀN عَلَيْهِ السَّلَام AND THE INCIDENT OF THE ANT ADVISING THE OTHERS TO ENTER THEIR HOMES

Allāh says, *"Indeed We granted knowledge to Dawūd and Sulaymān."* They both had immense knowledge of Prophethood and of worldly sciences. Sayyidina Dawūd عَلَيْهِ السَّلَام could mould iron with his bare hands and make armour from it. Sayyidina Sulaymān عَلَيْهِ السَّلَام was granted kingship over the entire creation. Even the Jinn worked for him and constructed large buildings and utensils that were the size of dams. They also dived into the sea for him and extracted precious gems.

Both, father and son, said, *"All praise is because of Allāh Who has preferred us above many of His believing bondsmen."* They were both the Holy Prophets and kings. Sayyidina Sulaymān عَلَيْهِ السَّلَام had control over every type of creation. Every creation of Allāh has a certain level of understanding and perception, even though man may not realise it. They are all equipped with senses whereby they are able to recognise friend from foe and to manage their affairs.

Allāh says further, *"Sulaymān succeeded Dawūd and he said, 'O people! We have been taught the speech of the birds and have been granted everything. This is certainly a manifest bounty.'" Although Sayyidina Sulaymān عَلَيْهِ السَّلَام could understand all creatures; mention is made only of the speech of birds because the incident of the bird Hudhud is forthcoming. Sayyidina Sulaymān عَلَيْهِ السَّلَام mentioned these bounties out of gratitude to Allāh.*

Sayyidina Sulaymān عَلَيْهِ السَّلَام said that Allāh had preferred them above *many of His believing bondsmen.*" He did not that they were preferred above all other *"believing bondsmen."* This illustrates that there were other Prophets عَلَيْهِمُ السَّلَام who were superior in status to Sayyidina Dawūd عَلَيْهِ السَّلَام and Sayyidina Sulaymān عَلَيْهِ السَّلَام.

This statement also illustrates that the only criteria for status are Belief (*Imān*) and good deeds. No Muslim can therefore say that he is better than a certain disbeliever because a Muslim can never be compared to a disbeliever, who has no Belief (*Imān*) at all. Comparison can be drawn only between people of Belief (*Imān*) because, without Belief (*Imān*), there is no good whatsoever in the disbelievers.

Allāh then describes the forces of Sayyidina Sulaymān عَلَيْهِ السَّلَام. Allāh says, *"Sulaymān's army of Jinn, men and birds were gathered for him and they were restrained."* This means that the army was so large that they had to be held back so that they do not break ranks. They would therefore proceed steadily with restraint.

Allāh then describes the incident with the ants, from which the Surah derives its name. Allāh says that Sayyidina Sulaymān's عَلَيْهِ السَّلَام army marched on until *"they reached a valley of ants, (where) an ant announced, 'O ants! Enter your dwellings lest Sulaymān and his army trample upon you without realising.'"*

Understanding the speech of the ant, *"Sulaymān began to smile and then*

laughed at her speech saying, 'O my Lord! Allow me to express gratitude for Your bounty, which You have conferred upon me and upon my parents, and that I perform good deeds that You are pleased with. And, out of Your Mercy, include me among Your righteous bondsmen.'

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that a certain Prophet of Allāh عليه السلام once took his people out of town to pray for rain. As they emerged, he noticed an ant praying to Allāh with its feet in the air. Seeing this, he told his people, "Let us return. Our prayers have been answered because of this little ant." ["Mishkāt" p. 132]

Sayyidina Abu Hurayra رضى الله عنه also reports from the Holy Prophet صلى الله عليه وسلم that an ant once bit a certain Prophet عليه السلام. He instructed that the entire community of ants be burnt on account of this. Allāh sent revelation to him saying, "On account of a single ant biting you, you burnt an entire nation of creatures who engage in glorifying me." [Bukhari p. 467]

While the Shari'ah permits killing harmful creatures, it is not permissible to burn them.

Abu Dawūd reports that the Holy Prophet صلى الله عليه وسلم once noticed that an anthill was burnt. When the Holy Prophet صلى الله عليه وسلم asked who had burnt it, the Sahābah رضى الله عنهم admitted that they had done so. The Holy Prophet صلى الله عليه وسلم then told them, "It is only befitting for the Lord of fire to punish with fire."

It is not permissible to kill ants unnecessarily. Sayyidina Abdullāh bin Abbās رضى الله عنه reports that ants and bees are among the creatures that the Holy Prophet صلى الله عليه وسلم prohibited from killing unnecessarily.

**Note:** "Sulaymān began to smile and then laughed at her speech..." This verse tells us that Sayyidina Sulaymān عليه السلام initially intended only to smile, but that he inadvertently laughed thereafter. Laughter is not encouraged in the Shari'ah and may only take place unintentionally.

Sayyidah Ayshah رضى الله عنها says that the Holy Prophet صلى الله عليه وسلم never laughed in a way that his uvula became visible. He usually smiled.

Sayyidina Jābir رضى الله عنه also narrates that the Holy Prophet صلى الله عليه وسلم always smiled rather than laughed. It was on rare occasions that the Holy Prophet صلى الله عليه وسلم actually revealed his molars while laughing.

Of the advice that the Holy Prophet صلى الله عليه وسلم gave to Sayyidina Abu Dharr رضى الله عنه was that he should never laugh excessively, because excessive laughter kills the heart and extinguishes that light on one's face. ["Mishkāt" p. 415]

Sayyidina Sulaymān عليه السلام made the prayer (du'ā), "O my Lord! Allow me to express gratitude for Your bounty, which You have conferred upon me and upon my parents..." This teaches us to be grateful for the favours upon our parents as well because they are often the means whereby we attain Allāh's bounties. One of the greatest bounties that is conferred via one's parents is that of piety and righteousness.

لَاَعَذَابَ لَهُمْ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحْنَهُ أَوْ لَيَأْتِيَنِي بِسُلْطَانٍ مُّبِينٍ ﴿٢١﴾ فَمَكَتْ  
غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَاءٍ يَقِينٍ ﴿٢٢﴾ إِنِّي  
وَجَدْتُ أَمْرًا تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا  
وَقَوْمَهَا يُسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمْ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ  
السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ  
وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ  
الْعَظِيمِ ﴿٢٦﴾ قَالَ سَتُنظرُ أَصْدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾ أَذْهَبَ  
بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾ قَالَتْ يَأْتِيَهَا الْمَلَأُوا  
إِنِّي أَتْلُو إِلَيْكَ كِتَابٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُمْ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾  
أَلَا تَعْلَمُونَ عَلَىٰ وَأُتُوْا مُسْلِمِينَ ﴿٣١﴾ قَالَتْ يَأْتِيَهَا الْمَلَأُوا أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً  
أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٢﴾ قَالُوا نَحْنُ أَوْلُوا قُوَّةٍ وَأُولُوا بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا  
تَأْمُرِينَ ﴿٣٣﴾ قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَاجَ أَهْلِهَا آذِلَّةً  
وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾  
فَلَمَّا جَاءَ سُلَيْمَانُ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَيْنِيَ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ  
بِهَدْيِكُمْ تَفْرَحُونَ ﴿٣٦﴾ ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُلُودٍ لَا قِيْلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا  
أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾

(20) When Sulaymān عليه السلام inspected the birds he said, "Why do I not see Hoopoe (Hudhud)? Is he among the absentees?" (21) "I shall surely punish him severely or slaughter him unless he comes to me with a good excuse." (22) It was only a short while thereafter when Hoopoe (Hudhud) said, "I have brought you news that you have no knowledge of. I have just returned from Saba with certain news." (23) "I have found a woman who rules over them and who has been given everything. She also has a magnificent throne." (24) "I found her and her people prostrating to the sun instead of Allāh. Devil (Shaytān) has beautified their deeds for them and prevented them from the right path, because of which they are not rightly guided." (25) "They do not prostrate before Allāh, Who can expose the hidden things in the heavens and the earth, and who knows what you hide and what you disclose. (26) "Allāh is the One besides Whom there is no other deity. He is the Lord of the glorious throne." (27) Sulaymān عليه السلام said, "We shall soon see whether you have spoken the truth or whether you

are from the liars." (28) "Take this letter of mine and throw it to them. Then turn away from them and see what reply they give." (29) She said, "O ministers! A noble letter has been thrown to me." (30) It is from Sulaymān and it says, "I begin with the name of Allāh, the Most Beneficent, the Most Merciful." (31) "Do not be arrogant against me and come to me in submission." (32) She said, "O ministers! counsel me in my matter, for I shall never decide the case until you are present with me." (33) They replied, "We are people of great might and fierce fighters, but the matter rests with you. Therefore you decide what commands you wish to issue." (34) She said, "Verily when kings enter any town, they ruin it and humiliate its noble people. This is what they will do." (35) "I shall sent a gift to them and then see with what the messengers return." (36) When the messenger came to Sulaymān, he said, "Do you wish to assist me with wealth? What my Lord has given me is better than what He has given you. It is you people who are pleased about your gift." (37) "Return to them. I shall certainly march to them with an army that they will have no defence against. We shall definitely expel them thence in shame, while they are abased."

### HOPOE (HUDHUD) INFORMS SAYYIDINA SULAYMĀN عَلَيْهِ السَّلَام ABOUT THE QUEEN OF SABA AND HER PEOPLE AND THEN TAKES A LETTER TO HER

Since Sayyidina Sulaymān عَلَيْهِ السَّلَام had control over all types of creation, and they all formed his army, he used to keep a check on them. On one occasion, when he checked on the birds, he found Hoopoe (Hudhud) missing. (Hoopoe (Hudhud) could have been the leader of a certain species of bird).

Describing the scene Allāh says, "When Sulaymān عَلَيْهِ السَّلَام inspected the birds he said, 'Why do I not see Hoopoe (Hudhud)? Is he among the absentees? I shall surely punish him severely or slaughter him unless, he comes to me with a good excuse.

"...it was only a short while thereafter when Hoopoe (Hudhud) (arrived and presented his excuse when he) said, 'I have brought you news that you have no knowledge of I have just returned from Saba with certain news. I have found a woman who rules over them and who has been given everything (that a ruler requires). She also has a magnificent throne. (However) I found her and her people prostrating to the sun instead of Allāh. Devil (Shaytān) has beautified their deeds for them and prevented them from the right path, because of which they are not rightly guided."

Continuing his speech, Hudhud describes what is the right path when he says, "They do not prostrate before Allāh, Who can expose the hidden things in the heavens and the earth, and who knows what you hide and what you disclose. Allāh is the One besides Whom there is no other deity. He is the Lord of the glorious throne."

"Sulaymān عَلَيْهِ السَّلَام said, 'We shall soon see whether you have spoken the truth or whether you are from the liars. Take this letter of mine and throw it to them (in the royal court). Then turn away from them (but not too far away) and see what reply they give."

The queen read the letter to her ministers. It read, "From Sulaymān. "Thereafter it continued, 'I begin with the name of Allāh, the Most Beneficent, the Most Merciful. Do not be arrogant against me and come to me in submission."

It is learnt from this that a letter should commence with the writer's name,

followed by:

*("I begin with the name of Allāh, the Most Beneficent, the Most Merciful.")*. This should be done even if the letter is addressed to a disbeliever.

When the Holy Prophet صلى الله عليه وسلم wrote to Hercules, the emperor of Rome, he began the letter with his name and then the words:

From Muhammad, the servant of Allāh and His messenger. To Heraclius, the Emperor of Rome. Peace be on those who follow the guidance."

The Holy Prophet صلى الله عليه وسلم did not write *"As Salāmu Alaykum"* (Peace be on you). He used the same words that Sayyidina Mūsa عليه السلام used when he addressed Pharaoh (Fir'aun) i.e. *'May peace be on those who follow the guidance.'* This is so because it is not permissible to greet the disbelievers with *"As Salāmu Alaykum."* However, it is not necessary to even include this greeting. Therefore, Sayyidina Sulaymān عليه السلام omitted to write the same.

Sayyidina Sulaymān عليه السلام commenced the letter with Allāh's name to inform them of Allāh, because they worshipped the sun. By including *"the Most Beneficent, the Most Merciful,"* he alluded to the fact that Allāh will forgive them if they repent from polytheism (*shirk*).

When the queen read the letter, she realised that the writer must be someone more powerful than her, because of the mode of address. She also realised that any foolishness on her part would lead to the destruction of her kingdom.

*"She said, 'O ministers! Counsel me in my matter; for I shall never decide the case until you are present with me. They replied, '(We have nothing to be afraid of because) We are people of great might and fierce fighters, but (in the end) the matter rests with you. Therefore you decide what commands you wish to issue.*

She told them that it was not suitable to rush into any decision before determining the strength of Sayyidina Sulaymān's عليه السلام forces. They needed to be cautious in the matter. Therefore, she said, *"I shall send a gift to them and then see with what the messengers return."* With the excuse of delivering the gift, the messengers could assess the strength of Sayyidina Sulaymān's عليه السلام army and also ascertain what he wanted from them.

If the messengers informed them that Sayyidina Sulaymān عليه السلام was as powerful as he seemed to be they would not enter into any battle, but rather surrender themselves. In this regard she told them, *"Verily when kings enter any town, they ruin it and humiliate its noble people. This is what they will do."*

Eventually, *"When the messenger came to Sulaymān, he said, Do you wish to assist me with wealth? What my Lord has given me is better than what He has given you."* While the people of Saba had sovereignty and authority only over a piece of land and a limited amount of people, Sayyidina Sulaymān عليه السلام possessed sway over all creatures and springs of copper even gushed forth from the earth for him.

He also told them, *"It is you people (not me) who are pleased about your gift."* Then, addressing the leader of the envoys, Sayyidina Sulaymān عليه السلام said,

"Return to them (taking your gifts with). I shall certainly march to them with an army that they will have no defence against. We shall definitely expel them thence in shame, while they are abased."

قَالَ يَتَآيَأُهَا الْمَلَأُوْا اَيْكُمْ يَا بَنِي بَعْرِشٍهَا قَبْلَ اَنْ يَّاتُوْنِي مُسْلِمِيْنَ ﴿٣٨﴾ قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ اَنَا ؕ اِيَّاكَ بِهٖ قَبْلَ اَنْ تَقُوْمَ مِنْ مَّقَامِكَ ۖ وَلِيْٓ عَلَيَّهٖ لَقُوْىْ اَمِيْنٌ ﴿٣٩﴾ قَالَ الَّذِىْ عِنْدَهُ عِلْمٌ مِّنَ الْكِتٰبِ اَنَا ؕ اِيَّاكَ بِهٖ قَبْلَ اَنْ يَّرْتَدَّ اِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هٰذَا مِنْ فَضْلِ رَبِّىْ لِيَبْلُوْنِيْ ؕ اَشْكُرْ اَمْ اَكْفُرْ ۚ وَمَنْ شَكَرَ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ رَبِّىْ عَزِيْزٌ كَرِيْمٌ ﴿٤٠﴾ قَالَ نَكِّرُوْا لَهَا عَرْشَهَا نَنْظُرْ اَتَّهِنْدِىْ اَمْ تَكُوْنُ مِنَ الَّذِيْنَ لَا يَهْتَدُوْنَ ﴿٤١﴾ فَلَمَّا جَآءَتْ قِيْلَ اِهْكَدَا عَرْشَكَ ۖ قَالَتْ كَاَنَّهُ هُوَ ۚ وَاُوْثِنَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِيْنَ ﴿٤٢﴾ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُوْنِ اللّٰهِ ۚ اِنَّمَا كَانَتْ مِنْ قَوْمٍ كٰفِرِيْنَ ﴿٤٣﴾ قِيْلَ لَهَا ادْخُلِ الصَّرْحَ ۚ فَلَمَّا رَاَتْهُ حَسِبَتْهُ لُجَّةً ۚ وَكَشَفَتْ عَنْ سَاقِيْهَا ۚ قَالَ اِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّنْ فَوَارِيْرٍ ۚ قَالَتْ رَبِّ اِنِّىْ ظَلَمْتُ نَفْسِىْ وَاَسْلَمْتُ مَعَ سُلَيْمٰنَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٤٤﴾

(38) Sulaymān عليه السلام said, "O courtiers! Which of you can bring her throne to me before they come to us in submission?" (39) A giant of the Jinn said, "I shall bring it to you before you stand up from your place. Indeed I am strong and trustworthy for such a task." (40) The one who possessed knowledge of the Book said, "I shall bring it to you before you can blink your eye." When Sulaymān عليه السلام saw it placed firmly in his presence, he said "This is from the grace of my Lord to test whether I will be grateful or ungrateful. Whoever is grateful shows gratitude only for his own good. Whoever is ungrateful, then indeed my Lord is Independent, Bountiful." (41) He said, "Disguise her throne for her so that we may see whether she is rightly guided or from among those who are not guided aright." (42) When she arrived, she was asked, "Is your throne something like this?" She replied, "It seems like this is the very one. We were informed from before and submitted. (43) Sulaymān forbade her from what she worshipped instead of Allāh. She was certainly from a disbelieving nation. (44) She was told, "Enter the palace." When she saw it, she thought it was a pool of deep water and exposed her calf Sulaymān عليه السلام said, "It is a palace that is constructed from an array of glass." She said, "O my Lord! I have surely oppressed my soul. I submit with Sulaymān to Allāh, the Lord of the universe."

**SAYYIDINA SULAYMĀN عليه السلام HAS THE QUEEN'S THRONE BROUGHT TO HIM, SHE IS ASKED IF IT IS HERS, AND SHE FINALLY BECOMES A MUSLIM**

After Sayyidina Sulaymān عليه السلام sent the envoys back, Allāh inspired him with the thought that they would not want to fight him. He therefore requested

that her throne be brought to him. Some commentators say that he made this request after the queen and her people were already approaching him and the dust of their convoy was visible to Sayyidina Sulaymān عليه السلام. This he did to display his strength to them.

*"Sulaymān عليه السلام said, 'O courtiers! Which of you can bring her throne to me before they come to us in submission?' A giant of the Jinn said, 'I shall bring it to you before you stand up from your place.'" i.e. It will be present before you terminate this gathering. This will not be difficult for me; neither will I betray you, because 'indeed I am strong and trustworthy for such a task.'"*

*"The one who possessed knowledge of the Book said, 'I shall bring it to you before you can blink your eye.'" True to his word, he immediately had the throne delivered to Sayyidina Sulaymān عليه السلام. "When Sulaymān عليه السلام saw it placed firmly in his presence, he said, 'This is from the grace of my Lord to test whether I will be grateful or ungrateful. Whoever is grateful shows gratitude only for his own good.' He will receive the reward for his gratitude in both the worlds."*

On the other hand, *"Whoever is ungrateful, then (it will not harm Allāh in the least because) indeed my Lord is Independent, Bountiful."* Neither does a person's gratitude benefit Allāh, nor does it harm Him in any way.

Many opinions have been expressed with regard to the identity of *"The one who possessed knowledge of the Book."* The most famous opinion is that he was a person called Āsif bin Barkhiyya, who happened to be the son of Sayyidina Sulaymān's عليه السلام maternal aunt. He performed two rakāhs Salāh and then told Sayyidina Sulaymān عليه السلام to look in the direction of Yemen. When Sayyidina Sulaymān عليه السلام did so, he saw the throne before him.

Some commentator's say that the *"knowledge of the Book"* referred to the Ismul A'zam, which is a name of Allāh that guarantees acceptance of prayer's (du'ā's) after being recited. Others say that this refers to knowledge of the Zabūr. However, Sayyidina Sulaymān عليه السلام also possessed this knowledge because the Zabūr was revealed to his father, Sayyidina Dawūd عليه السلام. The other members of his counsel must have also had knowledge of the Zabūr, which is renowned to have been comprised of prayers and recitations. The above has occurred to me without having read it in any book.

Another opinion is that Sayyidina Sulaymān عليه السلام himself was *"The one who possessed knowledge of the Book."* When the Jinn boasted that he could bring the throne before Sayyidina Sulaymān عليه السلام could rise from his place, Sayyidina Sulaymān عليه السلام told him that he could do it before the Jinn could blink his eye. Other commentators say that *"The one who possessed knowledge of the Book"* was Sayyidina Khidr عليه السلام, and others maintain that he was Jibr'il عليه السلام.

The verse merely mentions the presence of the throne and does not say that any journey was undertaken for the task. Sayyidina Mujāhid رحمه الله says that Allāh commanded the winds to transport it. Sayyidina Sulaymān عليه السلام did have control over the winds and Surah Saba mentions that he managed to travel a month's journey in a single morning or evening using the winds.

Allāma Qurtubi رحمه الله writes that the distance separating Sayyidina

Sulaymān عليه السلام and the queen's throne was equivalent to the distance between Kufa and Hira. Other commentators say that the feat was accomplished when Allāh diminished the distance. Others say that Allāh created a tunnel through the earth for this purpose. And Allāh knows best.

When the throne was present Sayyidina Sulaymān عليه السلام said, *"Disguise her throne for her so that we may see whether she is rightly guided (in recognising it) or from among those who are not guided aright."* Certain commentators say that some Devils (*Shayātin*) told Sayyidina Sulaymān عليه السلام that the queen's intelligence was defective, and that is why he tested her in this manner.

*"When she arrived, she was asked, 'Is your throne something like this?' She replied, 'It seems like this is the very one. Neither did she admit that it was her throne, nor did she refute it. Although she recognised it to be hers, she hesitated to admit it because she had left her throne well secured."*

*"We were informed from before and submitted."* Many commentators are of the opinion that this is part of the queen's speech. She mentions that even before this exposition of Sayyidina Sulaymān's عليه السلام authority, she was already informed about his sovereignty, after which they decided to surrender to him.

Other commentators say that this sentence was spoken by Sayyidina Sulaymān عليه السلام, who told the people that he was already informed from before that the people of Saba would surrender to them.

*"Sulaymān forbade her from what she worshipped instead of Allāh."* Keeping to the laws of the Arabic language, this verse can also be interpreted to mean that the things that the queen worshipped instead of Allāh forbade her from worshipping Allāh.

*"She was certainly from a disbelieving nation."* Her association with the people of Saba (who were all disbelievers) also influenced her to worship the sun. It often occurs that social customs and traditions prevent one from exercising one's intelligence.

*"She was told, 'Enter the palace.' When she saw it, she thought it was a pool of deep water and exposed her calf"* Sayyidina Sulaymān عليه السلام also wanted her to see the extent of his sovereignty so that she does not regard her kingdom to be supreme. Therefore, he had a glass palace built before she arrived. He then had clear glass placed over the pond at the entrance. The glass was so clear that it was invisible. Thinking that she had to pass over water, she raised her dress, thus exposing her calf.

Seeing this, *"Sulaymān عليه السلام said, 'it is a palace that is constructed from an array of glass. 'Totally astonished by what has transpired, she exclaimed, 'O my Lord! I have surely oppressed my soul. I submit with Sulaymān to Allāh, the Lord of the universe."*

**Note 1:** None of the above verses of the Qur'ān state the name of the queen of Saba (Sheba). It is commonly understood that her name was Bilqīs.

**Note 2:** The Qur'ān is also silent about what happened after Bilqīs declared her Belief (*Imān*) in Allāh. However, it is known that she no longer remained as a ruler to her lands because her land came under the



kingdom of Sayyidina Sulaymān عليه السلام.

**Note 3:** Allāma Qurtubi رحمه الله عليه has written that, when Bilqīs lifted her dress, Sayyidina Sulaymān عليه السلام turned his eyes away from her and said, “it is a palace that is constructed from an array of glass.” This is typical of the behaviour of any pious person. They will never look at anything that they are not permitted to see.

Sayyidina Jarir رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم instructed them to divert an unintentional glance. Sayyidina Ali رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, “Do not sustain your gaze after the first (unintentional) gaze because you will not be accountable for the first, but for the second.” [“Mishkāt” p. ]

**Note 4:** Sayyidina Sulaymān عليه السلام returned the gift saying, “What my Lord has given me is better than what He has given you.” By saying this, he cast a deeper sense of awe into their hearts so that they understand that his kingdom was much superior to theirs. In this way they surrendered to him without much hesitation.

Allāma Qurtubi رحمه الله عليه has written that another reason for returning the gift was that it was a form of bribe. Had he accepted it, Bilqīs and her people would have been permitted to continue with their ways of polytheism (*shirk*) without restraint. It would have been an example of selling truth for falsehood.

The Holy Prophet صلى الله عليه وسلم used to give and accept gifts, but always repaid the person who gifted him. The “Mu’atta” of Imām Mālik رحمه الله عليه reports that the Holy Prophet صلى الله عليه وسلم said, “Shake hands and malice will be expelled. Give gifts and you will grow to love each other and enmity will disappear.”

The Shari’ah encourages accepting gifts unless there exists some valid reason for refusing, like when the gift is actually a bribe or it is accrued by Harām means.

It has been reported that the Holy Prophet صلى الله عليه وسلم sometimes accepted the gifts of disbelievers, and that he sometimes refused it. It is learnt from this that their gifts may be accepted when it is deemed appropriate, while it can also be refused when deemed appropriate. Of course, when the possibility exists that a disbeliever will accept Islām if his gift is accepted, it should not be refused.

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾ قَالَ يَتَقَوَّمُ لِمَ سَتَعْجِلُونَ بِالْسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ قَالُوا أَطِيعْنَا بَكَ وَيَمْنُ مَعَكَ قَالَ طَاعْتَكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْسِنُونَ ﴿٤٧﴾ وَكَانَ فِي الْمَدِينَةِ شَجْعَةٌ رَهْطٌ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾ قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّكَ وَأَهْلَكَ

ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَدِيقُونَ ﴿٤٩﴾ وَمَكْرُؤًا  
 مَكْرًا وَمَكْرَنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَانْظُرْ كَيْفَ كَانَ  
 عِقَابُ مَكْرِهِمْ إِنَّا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا  
 ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنجَيْنَا الَّذِينَ ءَامَنُوا  
 وَكَانُوا يَتَّقُونَ ﴿٥٣﴾

(45) We have certainly sent to the Thamūd their brother Sālih (to tell them) "Worship Allāh." However; they suddenly became two rival groups. (46) He said, "O my people.' Why do you seek to hasten evil before good? Why do you not seek forgiveness from Allāh so that mercy may be shown to you?" (47) They said, "We augur evil from you and from those with you." He said, "Your evil omen is with Allāh. You are but a nation that is being punished." (48) There were nine persons in the town who spread anarchy in the land and never repaired. (49) They said, "You should all swear an oath by Allāh that we will all stealthily murder Sālih and his family at night, after which we shall tell his successors, 'We were not present at the place where his family was killed, and we are certainly truthful.'" (50) They plotted a scheme while We plotted scheme without their knowledge. (51) So see what was the outcome of their plot. We annihilated them and their entire nation. (52) These are their homes that lie in ruins because of their oppression. There is definitely a sign in this for people with knowledge. (53) We rescued those who believed and who adopted Taqwa.

## THE DESTRUCTION OF THE THAMŪD AFTER THEY ILL-TREATED SAYYIDINA SĀLIH عَلَيْهِ السَّلَام

When Sayyidah Sālih عليه السلام preached the message of oneness of Allāh (Tauhīd) to his nation, only a few people who were regarded as the lower class in society accepted. The affluent people refused to accept. Allāh refers to these two groups when He says, "We have certainly sent to the Thamud their brother Sālih (to tell them) 'Worship Allāh.' However, they suddenly became two rival groups."

The dispute that existed between these two groups is mentioned in verse 75 and 76 of Surah A'rāf (Surah 7), where Allāh says, "The chieftains of his nation who were haughty said to those who believed from the weak ones, 'Are you convinced that Sālih has been sent by his Lord?' They replied, 'Indeed we believe in what he has been sent with.' Those who were haughty said, 'We definitely reject that which you believe in.'"

Verse 77 of Surah A'rāf mentions that these arrogant people of the Thamūd said, "O Sālih! Bring upon us that (punishment) which you threaten us with if you are really from the messengers."

In reply to this Sayyidina Sālih عليه السلام told them, "O my people! Why do you seek to hasten evil before good? Why do you not seek forgiveness from Allāh so that mercy may be shown to you?" He advised them to rather repent to Allāh and mend their ways before Allāh's punishment overtakes them.

However, his advice fell on deaf ears and “They said, ‘We augur evil from you and from those with you.’” In saying this, they meant to blame him for the rivalry that began among them. “Ruhul Ma’āni” mentions that they were then afflicted by a drought, and they now blamed him and the other believers (Mu’minin) for this.

Sayyidina Sālih عليه السلام replied, “Your evil omen (i.e. the reason for your adversity) is with Allāh (i.e. known by Him). You are but a nation that are being punished (because of your disbelief and sins).”

The above verses teach us that a preacher of truth should not be hampered by the thought that he is splitting a community by preaching. There will always be opposition to the truth, which will inevitably cause division. He should continue with his task with dedication.

Allāh says further, “There were nine persons in the town who spread anarchy in the land and never repaired.” These nine persons plotted to assassinate Sayyidina Sālih عليه السلام. They convened and told each other, “You should all swear on oath by Allāh that we will all stealthily murder Sālih and his family at night, after which we shall tell his successors (when they investigate), ‘We were not present at the place where his family was killed, and we are certainly truthful.’”

The people also earlier killed the camel that Sayyidina Sālih عليه السلام miraculously caused to emerge from a mountain, even after he warned them, “This camel of Allāh is a sign for you, so leave it to graze in Allāh’s land and do not afflict it with evil, for then a painful punishment will seize you.” [Surah A’rāf (7), verse 73]

However, despite their plot to assassinate Sayyidina Sālih عليه السلام, Allāh says, “They plotted a scheme while We plotted scheme without their knowledge.” Durrul Manthūr reports that when the nine thugs left to assassinate Sayyidina Sālih عليه السلام, a boulder rolled down a mountain and crushed them all.

Eventually the entire nation was destroyed even though they lived in homes carved from mountains. They lay dead in their homes, as if they never lived there. Allāh says, “So see what was the outcome of their plot. We annihilated them and their entire nation. These are their homes that lie in ruins because of their oppression. There is definitely a sign in this for people with knowledge. We rescued those who believed and who adopted Taqwa.”

When the nine anarchists swore to tell the successors of Sayyidina Sālih عليه السلام that they were not present at the scene of the murder, the question arises how could there be any successors if his family was killed? Commentators say that the nine persons actually plotted to kill all the believers, who are termed as ‘family.’ They then intended to lie to the disbelievers relatives of these people. They had the same fear as the Quraysh had when they wanted to assassinate the Holy Prophet صلى الله عليه وسلم. The Quraysh feared that the Bani Hāshim would avenge the assassination.

وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَلْحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَيْنَكُمْ  
لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ الْإِنْسَاءِ بَلْ أَنْتُمْ قَوْمٌ بِجَهْلُونَ ﴿٥٥﴾ فَمَا كَانَتْ

جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسٌ يَنْطَهَرُونَ  
 ﴿٥٦﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِمْ  
 مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾

(54) We also sent Lūt (to his nation), when he told them, "Do you perpetrate indecency while you are in your senses?" (55) "Do you really satisfy your passions with men instead of women? You are but an ignorant nation." (56) The only reply that his people could give was that they said, "Expel the family of Lūt from your town. They are merely people who wish to be clean." (57) So We rescued him and his family, except his wife. We destined that she be among those left behind. (58) We rained a shower on them. Evil indeed was the shower of those who were warned.

### THE NATION OF SAYYIDINA LŪT عَلَيْهِ السَّلَام REFUSED TO DESIST FROM THEIR LEWD ACTS AND WERE FINALLY DESTROYED

The detailed account of Sayyidina Lūt عليه السلام and his nation has been discussed in Surah A'raf [Surah 7, verses 80-84], Surah Hūd [Surah 11, verses 77-83], Surah Hijr [Surah 15, verses 58-77], Surah Shu'arā [Surah 26, verses 160-175]. More shall follow in Surah Ankabūt [Surah 29, verses 31-35]. The nation of Sayyidina Lūt عليه السلام perpetrated the vile act of homosexuality. Disgusted with their behaviour, Sayyidina Lūt عليه السلام told them, "Do you perpetrate indecency while you are in your senses? Do you really satisfy your passions with men instead of women? You are but an ignorant nation."

"The only reply that his people could give was that they said, 'Expel the family of Lūt from your town. They are merely people who wish to be clean.'" They said this mockingly.

Eventually, Allāh instructed Sayyidina Lūt عليه السلام to leave the town at night, after which the disbelievers were all destroyed. Allāh says, "So We rescued him and his family, except his wife. We destined that she be among those left behind."

Describing the punishment, Allāh says, "We rained a shower on them." Surah Hijr mentions that the stones were hard baked clay, while Surah Dhāriyāt describes the stones as being made of mud. It may therefore be said that the stones were like hardened bricks.

Allāh concludes by saying, "Evil indeed was the shower of those who were warned." These people had been warned for a long time, but refused to heed the warning.



## PART TWENTY

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ ءَآلَهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾ أَمَّنْ  
 خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ  
 ذَاتِ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ ءَآلَهُ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ  
 يَعْدِلُونَ ﴿٦٠﴾ أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ  
 وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ ءَآلَهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّنْ  
 يُخَيِّبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ ءَآلَهُ  
 مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ  
 وَمَنْ يُرْسِلُ الرِّيَّحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ ءَآلَهُ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا  
 يُشْرِكُونَ ﴿٦٣﴾ أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ  
 ۗ ءَآلَهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٤﴾ قُلْ لَا يَعْلَمُ مَنْ فِي  
 السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلِ أَذْرَكَ عِلْمُهُمْ فِي  
 الْآخِرَةِ ۗ بَلْ هُمْ فِي شَكٍّ مِنْهَا ۚ بَلْ هُمْ مِنْهَا عَمُونَ ﴿٦٦﴾

(59) Say, "All praise be to Allāh and peace be on those bondsmen of His whom He has chosen. Is Allāh better or those whom they ascribe as partners to Him?"

(60) Or the Being Who has created the heavens and the earth and has sent rain for you from the sky? With it We grow gardens of splendid beauty. It is not possible for you to grow its trees. Is there another deity with Allāh? They are but a people who equate others with Allāh. (61) Or He Who made the earth stable, created rivers in its midst, placed mountains on it, and has placed a barrier between the two seas? Is there another deity with Allāh? Nay, but most of them are ignorant. (62) Or He Who responds to the distressed when he calls Him, averts evil and has made you vicegerents on earth? Is there another deity with Allāh? Little do you take heed. (63) Or the Being Who guides you in the darkness of the land and sea? And Who sends the winds as a conveyer of glad

tidings before His mercy? Is there another deity with Allāh? Allāh is Exalted high above what they ascribe. (64) Or He Who initiated the creation, Who will recreate it, and Who sustains you from the sky and the earth? Is there another deity with Allāh? Say, "Furnish your proof if you are truthful." (65) Say, "None in the heavens and the earth has knowledge of the unseen besides Allāh. They do not even know when they will be resurrected. (66) In fact, their knowledge is obsolete with regard to the Hereafter. Nay! They are in doubt about it. They are but blind to it.

## THE GREAT ATTRIBUTES OF ALLĀH, HIS CONTROL OF THE CREATION, AND AN INVITATION TO ONENESS OF ALLĀH (TAUHĪD)

Allāh presents proofs of oneness of Allāh (Tauhīd) in these verses. Allāh begins by saying, "Say, 'All praise be to Allāh and peace be on those bondsmen of His whom He has chosen.'"

Thereafter Allāh poses a question by saying, 'Is Allāh better or those whom they ascribe as partners to Him?' Even the polytheists realise that Allāh wields supreme power, and that their idols are helpless. Allāh then proceeds to illustrate His immense powers.

Allāh asks if the other gods are better "Or the Being Who has created the heavens and the earth and has sent rain for you from the sky? With it We grow gardens of splendid beauty. It is not possible for you to grow its trees." Allāh then asks, "Is there another deity with Allāh? The answer is understood that none can coexist as deity with Allāh.

However despite these facts, the polytheists "are but a people who equate others with Allāh." Another interpretation of this part of the verse is that they are a people who still wander away from the straight path.

"Or He Who made the earth stable (so that man and animal can walk on it), created rivers in its midst, placed mountains on it, and has placed a barrier between the two seas (thus separating the salty water from the sweet water)?" Allāh asks whether He (Who possesses these qualities) is better than the false gods of the Polytheists. Allāh then says, 'is there another deity with Allāh? Nay, but most of them are ignorant.'

Allāh says that the earth is stable. This means that, under normal circumstances, the earth will not shake like other objects that are found on its surface. Of course, when Allāh wills that an earthquake should occur, even the largest mountains cannot be any obstacle.

"Or He Who responds to the distressed when he calls Him, averts evil and has made you vice gerents on earth?" People are successors of each other because each new generation assumes control from the previous generations. Allāh reiterates the question, 'Is there another deity with Allāh? Little do you take heed.'

Are the false gods better "Or He Who guides you in the multiplicity of darkness of the ocean and sends the winds as a conveyer of glad tidings before His mercy (i.e. before the rains)? Is there another deity with Allāh? Allāh is Exalted high above what they ascribe."

"Or He Who initiated the creation Who will recreate it, and Who sustains you from the sky and the earth? Is there another deity with Allāh? Say, 'Furnish your proof if you are truthful.'" Allāh challenges the polytheists to prove that any of their gods can match Allāh in any one of the above attributes. Without proof it will be foolish to adhere to their beliefs.

Allāh then declares, "Say, 'None in the heavens and the earth has knowledge of the unseen besides Allāh. They do not even know when they will be resurrected.'" This verse is a reply to those polytheists who demanded that the Holy Prophet صلى الله عليه وسلم inform them when Judgment day (Qiyāmah) will take place. This knowledge is exclusive to Allāh.

"In fact, their knowledge is obsolete with regard to the Hereafter. Nay! They are in doubt about it. They are but blind to it." Just as a blind person cannot see, these people are blind to the clear proofs furnished to them because of their obstinacy. While a person in doubt may hearken to the truth, the blind have no chance of this because the eyes of their heart are sealed against the truth.

وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَءَابَاؤُنَا إِنَّا لَمُخْرَجُونَ ﴿٦٧﴾ لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَءَابَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٧٠﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾ قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾

(67) The disbelievers say, "When our forefathers and we have turned into dust and bones, will we be resurrected?" (68) "Our forefathers and we have been promised the same from before. These are merely tales of the old men." (69) Say, "Travel in the lands and see what was the plight of the criminals." (70) Do not grieve about them and do not be distressed about what they plot. (71) They say, "When will this promise materialise if you are truthful?" (72) Say, "Soon a part of the punishment that you sought to hasten will have afflicted you." (73) Without doubt your Lord is Most Bountiful towards people, but most of them are ungrateful. (74) Indeed your Lord knows what their hearts conceal and what they disclose. (75) Every hidden thing in the heavens and the earth is recorded in the clear book.

## THE WARNING TO THOSE WHO REJECT THE ADVENT OF JUDGMENT DAY (QIYĀMAH) AND THEIR MISGIVINGS

After refuting polytheism (*shirk*) and proving oneness of Allāh (*Tauhid*),

Allāh replies to those who refute the Hereafter. Allāh says, "The disbelievers say, 'When our forefathers and we have turned into dust and bones, will we be resurrected? Our forefathers and we have been promised the same from before. These are merely tales of the old men.'" The disbelievers claimed that Judgment day (Qiyāmah) cannot be true because it has not yet materialized.

Allāh replies by saying, "Say, 'Travel in the lands and see what was the plight of the criminal is.'" The disbelievers should see what happened to the other nations who refused to believe in the Hereafter. They were all punished for their disbelief, and such will be the plight of all other disbelievers.

Allāh then consoles the Holy Prophet صلى الله عليه وسلم by saying, "Do not grieve about them (and about what they say) and do not be distressed about what they plot (because Allāh will save you from them)."

After being told to travel and witness the plight of the previous nations "They (mockingly) say, 'When will this promise materialise if you are truthful?' Say, 'Soon a part of the punishment that you sought to hasten will have afflicted you.'" Commentators say that the partial punishment mentioned in this verse refers to the battle of Badr, where 70 polytheists were killed and another 70 imprisoned. Thereafter the punishment of death will follow, then the punishment of the grave and finally the worst punishment of the Hereafter.

"Without doubt your Lord is Most Bountiful towards people, but most of them are ungrateful." Allāh also bestows His favours upon the disbelievers and the polytheists. He even grants them respite to repent before afflicting them with punishment. However, man fails to appreciate these bounties, continues to sin and utilises these favours in all the wrong avenues.

"Indeed your Lord knows what your hearts conceal and what they disclose." This verse also consoles the Holy Prophet صلى الله عليه وسلم with the assurance that Allāh is well aware of the evil intentions that the disbelievers harbour against him and Allāh will save him from harm. This verse also warns the disbelievers that Allāh shall take them to task for all that they do.

"Every hidden thing in the heavens and the earth is recorded in the clear book (i.e. the protected tablet (Lawhul Mahfūz))." Allāh records all matters in the protected tablet (Lawhul Mahfūz) even though He has knowledge of the same. An account is even kept of peoples' deeds. Allāh will punish people for these according to His wisdom.

إِنَّ هَذَا الْقُرْآنَ يَفُضُّ عَلَىٰ بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾ وَإِنَّهُ  
لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُم بِحُكْمِهِ ۚ وَهُوَ الْعَزِيزُ الْعَلِيمُ  
﴿٧٨﴾ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ ﴿٧٩﴾

(76) Verily this Qur'ān relates to the Bani Isrā'īl most of the matters about which they differ. (77) Indeed it is a guidance and a mercy for the believers. (78) Without doubt Allāh will decide between them according to His decree. He is



the Mighty, The All Knowing. (79) So rely on Allāh. Undoubtedly you are upon the manifest truth.

## THE QUR'ĀN EXPLAINS WHAT THE BANI ISRĀ'ĪL DIFFERED IN

Allāh says, *"Verily this Qur'ān (clearly) relates to the Bani Isrā'īl most of the matters about which they differ."* The Qur'ān explains to them the matters which they altered in their scriptures and which were hearsay.

One of these matters is that they believed that Sayyidina Ibrāhīm عليه السلام was a Jew or a Christian. Allāh tells them *"Ibrāhīm عليه السلام was neither a Jew nor a Christian, but he was one abiding to the truth and subservient, never from the idolaters."* [Surah Āl Imrān (3), verse 67]

They also claimed that camel meat was unlawful (*Harām*) in the religion of Sayyidina Ibrāhīm عليه السلام. Allāh refutes their claim in verse 93 of Surah Āl Imrān (Surah 3), saying that all types of food were permissible for them.

Another claim that they made was that Sayyidina Ibrāhīm عليه السلام and Sayyidina Ya'qūb عليه السلام advised their children to be Jews. Allāh replies to them in verse 132 of Surah Baqarah, telling them that these two Prophets عليهما السلام advised their children to be Muslims.

The Qur'ān also dispels the erroneous beliefs that they held regarding Sayyidah Maryam عليها السلام and Sayyidina Isā عليه السلام. The Qur'ān makes it clear that she was chaste and that he was not Allāh's son.

Allāh then says about the Qur'ān that *"Indeed it is a guidance and a mercy for the believers (because they believe in it and carry out its injunctions)."* Although the Qur'ān is also a guidance and mercy for the disbelievers, they do not believe in it, thereby being deprived of its blessings.

*"Without doubt Allāh will decide between them according to His decree (on the Day of Judgment (Qiyāmah), thereby discerning truth from error). He is the Mighty, The All Knowing."* None can lie to Him and nothing is hidden from Him.

Allāh then addresses the Holy Prophet صلى الله عليه وسلم saying, *"So rely on Allāh. Undoubtedly you are upon the manifest truth (therefore, do not grieve)."*

إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾ وَمَا أَنْتَ بِهَادِي  
الْعُمَىٰ عَنْ ضَلَالَتِهِمْ ۖ إِنَّ تَسْمِعَ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾

(80) Verily, you cannot make the dead hear, neither can you make the deaf hear the call when they turn away in aversion. (81) You cannot guide the blind from their deviation. You can guide only those who believe in our verses and who have submitted.

## YOU CANNOT MAKE THE DEAD HEAR NOR CAN YOU GUIDE THE BLIND

The Holy Prophet صلى الله عليه وسلم exerted himself greatly in propagating the

message of Islām. Although there were those who believed in him, many Polytheists adamantly adhered to their pagan beliefs. The Holy Prophet صلى الله عليه وسلم was greatly distressed by this and wanted everyone to become Muslims. It was because of this that Allāh revealed the verse, *"Do not grieve about them and do not be distressed about what they plot."*

In the verses under discussion, Allāh consoles the Holy Prophet صلى الله عليه وسلم in a different manner. Allāh tells the Holy Prophet صلى الله عليه وسلم that there are certain people whom he will never be able to influence because they have totally sealed their hearts with their obstinacy and rebelliousness. In fact, these people are so averse, that Allāh describes them as being dead, deaf and blind. Allāh says, *"Verily, you cannot make the dead hear, neither can you make the deaf hear the call (especially) when they turn away in aversion. You cannot guide the blind from their deviation."*

*"You can guide only those who believe in our verses and who have submitted."* This part of the verse makes it clear that the hearing and guidance mentioned in the above verse refer to responding to the truth, not simply hearing. Allāh terms hearing to be hearing only when it is of benefit to people. Allāh draws a similarity between these people and the dead because the dead are also unable to hear and respond.

## CAN THE DEAD HEAR?

Even the Sahābah رضى الله عنهم differed in this matter. While many Sahābah رضى الله عنهم like Sayyidina Abdullāh bin Umar رضى الله عنه maintained that the dead can hear, others like Sayyidah Ayshah رضى الله عنها denied it. The above verse of Surah Naml seems to deny this concept. Verse 52 of Surah Rūm (Surah 30) also denies it in almost the same words, and Allāh says in Surah Fātir, *"You cannot make those in the graves hear."* [Surah 35, verse 22]

It should be noted that these three verses do not state that the dead cannot hear. They merely say that the Holy Prophet صلى الله عليه وسلم cannot make the dead hear. Therefore, although the dead may have the ability to hear, none has the power to make them hear his message.

Allāh says in verses 169 and 170 of Surah Āl Imrān, *"Never consider those slain in Allāh's way to be dead. Indeed they are alive, being sustained by their Lord. They are jubilant with what their Lord (Rabb) gives them from His bounty; and rejoice for the sake of those who have yet not joined them, who have been left behind, that no fear shall overcome them, nor shall they grieve."*

These verses prove that the dead martyrs have some sort of sense and perception. This means that Allāh does preserve the perception of certain souls, like the martyrs, in the grave. If Allāh so wills, He can preserve this perception within any other person as well.

An authentic hadith tells us that the Holy Prophet صلى الله عليه وسلم said, *"Whenever a Muslim passes by and greets the grave of someone whom he knew in this world, Allāh returns the soul of the deceased to his body so that he can reply to the greeting."* [Ibn Kathīr]

This hadith proves that the dead are able to hear. However, it also proves

that only those whom Allāh permits that they should hear will be able to hear. While the hadith tells us that Allāh returns the soul of the deceased to this world to hear and reply to the greeting, one cannot deduce from this that other speech can be heard by them. They will be able to hear other speech only by Allāh's permission.

It is for this reason that great scholars like Imām Ghazali رحمه الله and Imām Subki رحمه الله have mentioned that while it is established that the dead do have the ability to hear, it cannot be said that they can hear everything that anyone says. While they may be able to hear at times, there are times when they cannot hear as well. Therefore, all the relevant verses and Ahadith pertaining to this subject connect.

It is possible that they are able to hear only certain types of speech, or it may be that they can hear only certain people. Therefore, it will be incorrect to deny that the dead can hear, just as it would be incorrect to deny that they cannot hear.

Allāma Ibn Kathīr رحمه الله writes that the Holy Prophet صلى الله عليه وسلم has taught his Ummah to greet the deceased so that they may not be regarded as mere objects.

Muslim (v. 1 p. 3 13) reports that the deceased should be greeted with the following words:

When Hakīmul Ummah Thanwi رحمه الله was asked whether the dead can hear, he wrote in response, "There is evidence and opinions of the scholars that support both views. Who is then able to make a ratified decision? It is not even necessary that any verdict be passed on this issue to support one view and deny the other. Then too, there exists differences between those who support the view that the dead are able to hear. If any specific belief in this regard is asked about, perhaps a reply would be possible." [Imdādul Fatawā v. 5 p. 379]

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

(82) When the promise will be fulfilled upon them, We shall bring for them a creature from the earth, which will speak to them. People are not convinced about Our signs.

## THE CREATURE FROM THE EARTH WILL APPEAR BEFORE THE DAY OF JUDGMENT (QIYĀMAH)

The Ahadith have mentioned in great detail that the "creature from the earth" will be one of the major signs of Judgment day (Qiyāmah).

Sayyidina Hudhaifa bin Usayd رضى الله عنه reported from the Holy Prophet صلى الله عليه وسلم that Judgment day (Qiyāmah) will take place only after the following ten signs have appeared:

(1) A smoke

- (2) *Dajjāl*
- (3) *The creature from the earth*
- (4) *The rising of the sun from the west.*
- (5) *The descent of Sayyidina Isā عليه السلام from the heavens.*
- (6) *The emergence of Ya'jūj (Gog) and Ma'jūj (Magog).*
- (7, 8, 9) *Sinking of the earth in three places ..... once in the east, another in the west, and the third in Arabia.*
- (10) *The last of these will be a fire from Yemen that will drive people to the plains of resurrection.*

Another narration states that the tenth sign will be a wind that will throw people into the ocean. [Muslim v. 2 p. 393]

The verse denotes that the creature will be extremely unique and peculiar. It will not be born like other animals, but will suddenly appear from beneath the earth.

Sayyidina Abdullāh bin Umar رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that one of the last signs before Judgment day (*Qiyāmah*) will be the rising of the sun from the west and the emergence of the "creature of the earth" before the people during midmorning. Whichever of the two will appear first, the other will follow soon afterwards. [Muslim]

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When three signs appear, the Belief (*Imān*) of a person who has not believed before will be of no avail, neither will that Belief (*Imān*) be of avail that has not earned any good (i.e., the person has not repented for his sins). (1) The rising of the sun from the west, (2) the appearance of Dajjāl, (3) the emergence of the 'creature of the earth.'" [Muslim]

The "Musnad" of Abu Dawūd Tiyyālasi رحمه الله reports the above hadith of Sayyidina Hudhaifa bin Usayd رضى الله عنه in some detail. It reports that the creature will make three appearances. The first appearance will occur in the rural districts and in Makkah, but the news will not spread at all. It will then disappear for a long time. When it appears the second time, the news will spread across the rural districts and throughout Makkah. On the third occasion, it will make its appearance in the Masjidul Harām, which is extremely sacred in Allāh's sight.

From between the Black Stone and the Maqām Ibrahim, it will suddenly appear before all the people present there, screaming and dusting off its head. Many people will run far away in fear, but a group of believers (*Mu'minin*) will remain where they stand, knowing that they cannot escape Allāh's decree. The creature will cause the faces of the believers (*Mu'minin*) to shine like stars and will then turn away and travel the world with such speed that none will be able to catch it, neither will anyone be able to escape it.

To be saved from the creature a person will engage in Salāh. The creature will approach him from the back and ask him, "O person! You are performing Salāh now?" It will then leave a sign on his face. People will then engage in

partnerships and live together in cities, but the believers (*Mu'minīn*) will be clearly distinguished from the disbelievers by the markings that the creature will leave on them. The believer (*Mu'min*) will tell the disbeliever, "O disbeliever! Fulfil my right," and the disbeliever will tell the believer (*Mu'min*), "O Believer (*Mu'min*)! Fulfil mine." [p. 177]

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the creature will emerge with the ring of Sayyidina Sulaymān عليه السلام and the staff of Sayyidina Mūsā عليه السلام. It will illuminate the faces of the believers (*Mu'minīn*) and place a seal in the noses of the disbelievers (by which they will be recognised as disbelievers). [Tirmidhi]

وَيَوْمَ نَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾ حَتَّىٰ إِذَا  
جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِطُوا بِهَا عَلِمْنَا أَنَّمَا كُنْتُمْ تَصْمِلُونَ ﴿٨٤﴾ وَوَقَعَ الْقَوْلُ  
عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا آلِيلَ لِسِ كُنُوزِهِمْ فِيهِ  
وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

(83) The day when, from every nation, We will resurrect an army from those who deny Our verses, who will then be restrained. (84) Until the time will come when they will all arrive and Allāh will ask, "Did you deny My verses without possessing complete knowledge of them? In stead, there were other actions that you carried out." (85) The promise would be fulfilled upon them because of their oppression, so they will be unable to speak. (86) Do they not see that We have made the night so that they may rest in it and the day so that may see? There are certainly signs in this for the believing folk.

## RESURRECTION ON THE DAY OF JUDGMENT (QIYĀMAH) AND THE PUNISHMENT OF THE REJECTERS AFTER THEY ADMIT TO THEIR CRIMES

When all of mankind and jinn will be resurrected on the Plains of Resurrection, Allāh will separate "an army from those who deny Our verses, who will then be restrained (to maintain order within their masses)."

"Until the time will come when they will all arrive and Allāh will ask, 'Did you deny My verses without possessing complete knowledge of them?'" Without attempting to understand the verses and pondering over their contents, they denied these. Allāh will ask further, "Instead, there were other actions that you carried out (like assassinating the Prophets عليهم السلام, harming them and an array of other sinful deeds)."

"The promise (of punishment) would be fulfilled upon them because of their oppression, so they will be unable to speak." At first, the disbelievers will come to Allāh (as mentioned in other verses) and will not admit their sins. Thereafter, their limbs will testify against them. After this condemnation, they will have nothing to say.

Allāh says, "Do they not see that We have made the night so that they may rest in it and the day so that they may see? There are certainly signs in this for the believing folk." They can realise from the way in which Allāh raises them every morning after sleep that He can certainly raise them after death as well.

Allāh says in Surah Zumar, "Allāh claims souls at the time of their death, as well as those that do not die during their sleep. Allāh then seizes the soul for which death has been decreed, and releases others until their appointed term. There are certainly signs in this for people who think." [Surah 39, verse 42]

وَيَوْمَ يُفْعُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوَهُ دَخِيرِينَ ﴿٨٧﴾ وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْفَقَ كُلَّ شَيْءٍ إِنَّهُمْ خَيْرٌ إِمَّا تَحْكُمُونَ ﴿٨٨﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

(87) The day when the trumpet will be blown and all within the heavens and the earth will be terrified, except those whom Allāh wills. They will all come to Allāh in humility. (88) You will look at the mountains, thinking them to be solid but they will be passing by like clouds. This is the doing of Allāh Who perfects everything. Indeed He is Informed of what you do. (89) Whoever brings a good deed shall receive something better. And they will be safe from the terror of that day. (90) Whoever brings a sin will fall on their faces in the Fire. "You are recompensed only for what you have perpetrated."

## THE INHABITANTS OF THE HEAVENS AND THE EARTH WILL BE ALARMED BY THE SOUNDING OF THE TRUMPET, WHEN THE MOUNTAINS WILL FLY LIKE CLOUDS

The advent of Judgment day (*Qiyāmah*) will be announced by the blowing of the trumpet by the angel Israfil عليه السلام. Sayyidina Abdullāh bin Umar رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the trumpet is actually a horn that will be blown. [Tirmidhi and Abu Dawūd]

Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "How can I live a life of pleasure when the blower of the trumpet has it in his mouth and is listening intently with his head lowered, eagerly awaiting for the command to blow." The Sahābah رضى الله عنهم asked, "O the Holy Prophet صلى الله عليه وسلم! What do you advise us?" The Holy Prophet صلى الله عليه وسلم replied, "Allāh is sufficient for us and He is the best Protecting Friend." [Tirmidhi]

The entire system of the universe will be thrown into mayhem when the trumpet is sounded. Allāh says, "The day when the trumpet will be blown and all within the heavens and the earth will be terrified..."

Allāh says in Surah Zumar that, when *"The trumpet will be blown, and everyone in the heavens and the earth will fall unconscious, save for those whom Allāh chooses."* Both the above verses refer to the first blowing of the trumpet. Therefore, when the trumpet is blown for the first time, the inhabitants of the universe will be terrified and will then fall unconscious. Then, by Allāh's will, *"Every soul shall taste of death."*

Certain commentators have mentioned that the state of terror described in the verse of Surah Naml refers to the second blowing of the trumpet. Therefore, when the trumpet is blown the second time to resurrect the dead, creation will be terrified. This interpretation is supported by the concluding words of the same verse where Allāh says, *"They will all come to Allāh in humility."*

However, the above verses of Surah Naml and Surah Zumar include an exception, where Allāh adds, *"except those whom Allāh wills."* This means that there will be certain individuals who will not suffer the terror or the unconsciousness.

"Durrul Manthūr" reports from the Holy Prophet صلى الله عليه وسلم that these individuals will be the four angels Jibr'il عليه السلام, Mika'il عليه السلام, Israfil عليه السلام and Izrā'il the angel of death عليه السلام. The angels who carry Allāh's throne will also survive with these four but will die later.

Many verses of the Qur'ān describe the chaos that will reign on the Day of Judgment (Qiyāmah). Surah Ibrahim states that on the Day of Judgment (Qiyāmah) *"the earth will be changed into another earth, and the skies (will also be changed)."* Surah Takwīr (Surah 81), Surah Infītār (Surah 82) and Surah Inshiqāq (Surah 84) mention that the sun will lose its radiance, the stars will fall, and the oceans will be ignited.

Here, in Surah Naml, Allāh says, *"You will look at the mountains, thinking them to be solid but they will be passing by like clouds."*

Allāh says in Surah Qārī'ah, *"The day when people will be like scattered moths, and the mountains will be like flakes of coloured wool."* [Surah 101, verses 4, 5]

Allāh says in Surah Wāqī'ah, *"When the earth shall convulse with violent earthquakes and the mountains will be shattered to pieces and become like scattered dust."* [Surah 56, verses 4-6]

Allāh says in Surah Hāqqa, *"When the trumpet will be blown once. The earth and the mountains will be lifted and reduced to smithereens. That day, the occurrence {Resurrection (Qiyāmah)} will take place. The sky will be rent asunder and will become weak."* [Surah 69, verses 13-16]

A verse of Surah Naba reads, *"The mountains will be made to fly and will be reduced to dust."* [Surah 78, verse 20]

Allāh says in Surah TāHā reads: *"They ask you about the mountains. Say, 'My Lord shall completely remove them, leaving the earth as a barren plain on which you will not see any protrusions, nor any depressions. On that day they will follow the caller before whom there will be no crookedness. Voices will be lowered before Rahmān and you will hear only the sound of footsteps.'" [Surah 20, verses 105-108]*

Certain commentators have mentioned that the mountains will be like dense clouds which people think are solid and stationary without realising that they are actually travelling.

The author of "Ruhul Ma'āni" writes that the mountains will first be shaken by an earthquake, causing them to become like flakes of wool. They will then be reduced to dust and fly about. They will finally turn to ashes.

*"This is the doing of Allāh, Who perfects everything."* Just as Allāh created the mountains to be solid and firmly entrenched where they stand, He has the ability to remove them from their locations and reduce them to dust. Every phase is by His doing. Therefore, the disruption of the universe should never be considered as a weakness.

*"Whoever brings a good deed, shall receive something better."* Sayyidina Abdullah bin Mas'ūd رضى الله عنه and Sayyidina Abdullah bin Abbās رضى الله عنه say that the "good deed" mentioned in the verse refers to the Kalimah of Islām viz. "Lā Ilāha Illallāh."

With regard to receiving something better, Sayyidina Abdullah bin Abbās رضى الله عنه says that this Kalimah will bring good for the person by way of entering him into Heaven. Other commentators say that the reward will be Allāh's pleasure and seeing Him, which is much better than any deed that they could ever do.

If "good deed" refers to all good deeds, then the promise of "something better" will mean that the rewards for these deeds will be greatly multiplied. Allāh says in Surah An'ām, *"Whoever does a good deed will receive tenfold the like thereof"* [Surah 6, verse 160]

*"And they will be safe from the terror of that day."* Since the previous verse mentioned that all within the heavens and the earth will be terrified at the first blowing, this verse will refer to the second blowing. Some commentators mention that the "terror" referred to here is the terror that people will feel when they will be condemned to Hell.

Other commentators say that it refers to the terror that people will feel when death will be slaughtered in the form of a sheep, and the people of Heaven and Hell will be told that they will remain where they are until eternity.

*"Whoever brings a sin will fall on their faces in the Fire."* If the sin mentioned in this verse refers to all sins, then even the sinful believers (Mu'minīn) will end up in Hell for purification. However, their punishment will be much less than that of the disbelievers and finally they will be removed from Hell.

Other commentators say that the "sin" mentioned in this verse refers to disbelief and polytheism (shirk). The verse will therefore be similar to verses 94 and 95 of Surah Shu'arā (Surah 26), where Allāh says, *"They will all be thrown headlong in there, together with those gone astray, and the entire army of Satan (Iblīs)."*

The author of "Ruhul Ma'āni" writes that many times certain laws apply to a sector of a group, while others within the same group are excluded. Therefore, it is very possible that the sinful believers will not fall face-down into Hell.

The people of Hell will be told, *"You are recompensed only for what you have*



perpetrated (in beliefs and deeds)."

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ  
أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُوَ الْقُرْآنَ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ  
ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾ وَقُلْ لِحَمْدِ اللَّهِ سُبْحَانَ رَبِّنَا فَمَنْ فَتَنَّا  
رَبُّكَ يَغْضِبْ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

(91) "I have been commanded to worship only the Lord of this city, Who has made it sacred and everything belongs to Him. And I have been commanded to be from the subservient ones." (92) "And (I have been commanded) to recite the Qur'ān." Whoever is rightly guided, is guided for his own benefit. As for those who go astray, then say, "I am only from the warners. (93) Say, "All praise is for Allāh. He will soon show you His signs, which you will recognise. Your Lord is not unaware of what you do."

### THE HOLY PROPHET صلى الله عليه وسلم IS TOLD TO ANNOUNCE THAT HE HAS BEEN COMMANDED TO WORSHIP ALLĀH AND BE SUBSERVIENT TO HIM

Allāh commands the Holy Prophet صلى الله عليه وسلم to declare, "I have been commanded to worship only the Lord of this city, Who has made it sacred..." Allāh has preserved its sanctity by instructing that its animals be not hunted, that its plantation be not cut, and that no life be taken there.

From the general sense of this verse, Imām Abu Hanīfah رحمه الله has deduced that even if someone murders another person within the boundaries of the Haram, the murderer is not to be executed within the Haram. If he hides there, he must be forced to leave the Haram in some way, after which he should be executed outside the marked boundaries of the Haram.

"....and everything belongs to Him." Therefore, only He is worthy of worship.

"And I have been commanded to be from the subservient ones." One should be subservient to Allāh in all conditions, not only in matters that pertain to devotional acts. Worship includes carrying out all deeds that secure Allāh's pleasure.

"And (I have been commanded) to recite the Qur'ān." The Holy Prophet صلى الله عليه وسلم was entrusted with the task of reciting the Qur'ān to himself as well as to others. Allāh says in Surah Āl Imrān that one of the tasks of the Holy Prophet صلى الله عليه وسلم is that he "recites to them His (Allāh's) verses."

"Whoever is rightly guided, is guided for his own benefit." He will ultimately reap the greatest rewards in both the worlds by attaining various bounties, Allāh's pleasure and safety from Hell.

"As for those who go astray, then say, 'I am only from the warners. The Holy

Prophet صلى الله عليه وسلم cannot be responsible for people who deviated from the path. He was not entrusted with the task of making people believe, because this is beyond human capability. His duty was merely to preach the message. He will therefore not be accountable for those who do not accept after receiving the message.

Allāh says in verse 108 of Surah Yunus (Surah 10), "*Say, 'O people! Certainly the truth has come to you from your Lord. So whoever will be guided shall receive guidance only for himself Whoever will go astray shall only go astray to his own detriment. I have not been commissioned over you.'*"

Allāh concludes the Surah by saying, "*Say, 'All praise is for Allāh. He will soon show you His signs, which you will recognise.*" People asked the Holy Prophet صلى الله عليه وسلم to tell them exactly when judgment day (Qiyāmah) will take place. Here the Holy Prophet صلى الله عليه وسلم tells them that they will soon see the signs of judgment day (Qiyāmah), from which they will realise that it is near. Judgment day (Qiyāmah) will occur only when Allāh decrees it.

"Your Lord is not unaware of what you do. "Allāh is well aware of every person's deeds and will grant them the due recompense.



## سورة القصص

Makkan

Surah Al-Qasas

Verses 88

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَمَ ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ  
بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيْعًا  
يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يَتَّبِعُ أَبْنَاءَ هُمْ وَيَسْتَحْيِ نِسَاءَهُمْ إِنَّهُمْ كَانُوا مِنَ الْمُفْسِدِينَ  
﴿٤﴾ وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ  
الْوَارِثِينَ ﴿٥﴾ وَنُكَلِّمُهُمْ فِي الْأَرْضِ وَنَرَى فِرْعَوْنَ وَهُنَادِي وَجُنُودَهُمَا مِنْهُمْ مَا  
كَانُوا يَحْذَرُونَ ﴿٦﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Tā Sīn Mīm. (2) These are the verses of the Clear Book. (3) With the truth, We recite to you from the narrative of Mūsa and Pharaoh (Fir'aun) for those people who believe. (4) Verily Pharaoh (Fir'aun) glorified himself on earth and divided the people into many groups. He weakened a party of them and slaughtered their sons, while keeping their daughters alive. He was certainly from the transgressors. (5) We intended to favour those who were weakened on earth by making them leaders and making them successors. (6) And by granting them authority on earth and showing Pharaoh (Fir'aun), Hāmān and their armies what they most feared from these weakened people.

### THE TRANSGRESSION OF PHARAOH (FIR'AUN) AND HIS OPPRESSIVE TREATMENT OF THE BANI ISRĀ'ĪL

Allāh begins the Surah by saying, "These are the verses of the Clear Book. With the truth, We recite to you from the narrative of Mūsa and Pharaoh (Fir'aun) for those people who believe." People are to learn a lesson from the narrative.

"Verily Pharaoh (Fir'aun) glorified himself on earth (in Egypt) and divided the people into many groups. He weakened a party of them (the Bani Isrā'īl) and slaughtered their sons, while keeping their daughters alive." Pharaoh (Fir'aun) had weakened the

Bani Isrā'il to such an extent that they could do nothing when his troops slaughtered their children.

It has already been stated in the commentary of Surah Baqarah that Pharaoh (Fir'aun) was warned by astrologers that a child from the Bani Isrā'il will put an end to his kingdom. To evade the situation, he instructed that all infant boys of the Bani Isrā'il were to be killed. Allāh says that Pharaoh (Fir'aun) "was certainly from the transgressors."

"We intended to favour those who 'were weakened on earth by making them leaders and making them successors. And by granting them authority on earth..." Honour and sovereignty are in Allāh's control and He may accord these to whoever He pleases. Even though the Bani Isrā'il were in a downtrodden position, Allāh elevated them and made leaders and kings among their progeny.

"and showing Pharaoh (Fir'aun), Hāmān (Pharaoh {Fir'aun's} advisor) and their armies what they most feared from these weakened people." Consequently, the day came when Pharaoh (Fir'aun) and his army were destroyed in the sea and lost everything they had to the Bani Isrā'il, as was predicted.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ إِذَا خِفَتْ عَلَيْهِ فَالْتَقِيهِ فِي الْيَمِّ وَلَا تَخَافِي  
وَلَا تَحْزَنِي ۚ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾ قَالَ لَقِطَهُ ۙ ءَالُ فِرْعَوْنَ  
لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۖ إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾  
وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِّي وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ  
نَتَّخِذُهُ وَلَدًا ۚ وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِيعًا ۖ إِن كَادَتْ  
لَتُبْدِي بِهِ ۖ لَوْلَا أَنْ رَبَّنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتْ  
لِأُخْتِهِ ۖ قُصِّيهِ ۖ فَبَصُرَتْ بِهِ ۖ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ وَحَرَمْنَا عَلَيْهِ  
الْمَرَاضِعَ مِنْ قَبْلُ ۚ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ يَتِيمٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُمْ  
نَصِيحُونَ ﴿١٢﴾ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ ۖ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ أَنَّ  
وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

(7) We inspired Mūsa's mother (instructing her), "Nurse him. When you fear for his life, then place him in the river and neither fear nor grieve. We shall certainly return him to you and make him from the apostles." (8) So the family of Pharaoh (Fir'aun) picked him up to be an enemy and a source of grief for them. Indeed Pharaoh (Fir'aun), Hāmān and their armies were sinners. (9) Pharaoh's (Fir'aun's) wife said, "A coolness for my eyes and yours. Do not slay him. Perchance he may benefit us or we may adopt him as a son." They had no

knowledge. (10) The heart of Mūsa's mother was restless. She would have almost revealed his condition if We had not strengthened her heart to be from those with conviction. (11) She said to his sister, "Follow him." So she spied on him from afar without their knowledge. (12) We forbade all wet nurses to him from before and she [Mūsa's *عليه السلام* sister] told them, "Should I show you a family who will care for him on your behalf, and who will dote on him?" (13) So We returned him to his mother so that her eyes be cooled and so that she may not grieve. And so that she may know that Allāh's promise is true, but most of them do not know.

### SAYYIDINA MŪSA'S *عليه السلام* MOTHER PLACES HIM IN A BOX ON THE RIVER, AFTER WHICH PHARAOH'S (FIR'AUN'S) FAMILY DISCOVER HIM

To safeguard his kingdom from being destroyed by one of the Bani Isrā'īl, Pharaoh (Fir'aun) commissioned spies among the Bani Isrā'īl, who would inform him of any boys being born among them. When a baby boy was born, the child was slaughtered.

When Sayyidina Mūsa *عليه السلام* was born, his mother grew very concerned about his safety. It was then that Allāh inspired her with the command, "Nurse him. When you fear for his life, then place him in the river (within a box) and neither fear (for his safety) nor grieve (over your separation). We shall certainly return him to you and make him from the apostles."

Placing her trust in Allāh, Sayyidina Mūsa's *عليه السلام* mother did as commanded. As the box floated past Pharaoh's (Fir'aun's) palace, his wife spotted it and had it brought to her. When she set eyes on the child, she was overwhelmed with affection for the boy. When she took the child in her lap, Pharaoh (Fir'aun) feared that this may be the same child whom the astrologers predicted would destroy his kingdom. He therefore intended to kill the child as well.

When Pharaoh's (Fir'aun's) wife sensed her husband's intention, she said to him that the child would be "A coolness for my eyes and yours. Do not slay him. Perchance he may benefit us or we may adopt him as a son." When she convinced Pharaoh (Fir'aun), they decided to look for a wet nurse to suckle the child. Pharaoh (Fir'aun) did not realise that the child was to be the source of his losing the kingdom. Allāh says, "So the family of Pharaoh (Fir'aun) picked him up to be an enemy and a source of grief for them. Indeed Pharaoh (Fir'aun), Hāmān and their armies were sinners. "Commentators have mentioned that they were destined to be destroyed at Sayyidina Mūsa's *عليه السلام* hands because of the fact that they were all "sinners."

As all this occurred, "The heart of Mūsa's mother was restless. She would have almost revealed his condition if We had not strengthened her heart to be from those with conviction." If Allāh had not granted her the necessary courage, she would have made it known that her child was in the box. However, she was convinced of the truth of Allāh's promise to return him to her.

"She said to his sister, 'Follow him.' So she spied on him from afar without their

knowledge." Allāh inspired her to instruct Sayyidina Mūsā's عليه السلام sister to follow the box downstream, which she did. Hidden from the sight of the Copts, she witnessed the entire scene.

When Pharaoh (Fir'aun) and his wife tried to get the child to suckle from various wet nurses, the child refused to take to any of them. Seeing them perplexed about the situation, Sayyidina Mūsā's عليه السلام sister told them, "Should I show you a family who will care for him on your behalf and who will dote on him?" When they agreed, she summoned Sayyidina Mūsā's عليه السلام mother, from whom the child immediately suckled. Pharaoh (Fir'aun) agreed to let her have the child and grow him up, and even paid her a sum of one Dinār (one gold coin) daily for her services. Referring to this, Allāh says, "So We returned him to his mother so that her eyes may be cooled and so that she may not grieve.

"And so that she may know that Allāh's promise is true (i.e. so that her conviction may increase in Allāh), but most of them do not know." i.e. They do not know how Allāh showers His mercy on people and how He reverses the plots of oppressors.

**Note:** Some people have criticised the fact that Sayyidina Mūsā's عليه السلام mother accepted remuneration for her suckling, which is supposed to be the duty of a mother. It should be noted that the Qur'ān does not mention this. Therefore, it cannot be verified beyond doubt. However, even if she did accept the wage, it was taken from a disbeliever without any deception. The fact that he paid the sum happily also creates permissibility for the act.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ءَايَتُهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾ وَدَخَلَ  
الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَةِ هَٰذَا  
مِنْ عَدُوِّهِ فَاسْتَغْنَتْهُ الَّتِي مِنْ شِيعَتِهِ عَلَى الَّتِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ  
قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي  
فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّكَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ  
أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾ فَاصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اَسْتَصْرَمُ  
يَأْتِيهِمْ يَسْتَصْرِخُهُمْ قَالَ لَمْ يَمُوتْ إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾ فَلَمَّا أَنِ ارَادَ أَن يَبْطِشَ بِالَّذِي  
هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَّىٰ أَرِيدُ أَن نَّقْتُلَكَ كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا  
أَن تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾ وَجَاءَ رَجُلٌ مِّنْ أَقْصَا  
الْمَدِينَةِ يَسْعَىٰ قَالَ يَمْوَسَّىٰ ابْنَ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ  
التَّصَدِّيقِينَ ﴿٢٠﴾ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

(14) When Mūsa عليه السلام reached his full strength and was perfectly healthy, We granted him wisdom and knowledge. Thus do We reward those who do good. (15) He entered the town at a time when its people were oblivious and found two men fighting. The one was from his people and the other was from the enemy. The one from his own people shouted to Mūsa to help him against the other from their enemy. Mūsa punched him and concluded his affair. He said, "This is from the works of Satan (Shaytān). Indeed he is an enemy and one who openly misleads." (16) Mūsa عليه السلام said, "O my Lord! I have oppressed myself, so forgive me." So Allāh forgave him. Without doubt, He is the Most Forgiving, the Most Merciful. (17) He said, "O my Lord! On account of the favours you have bestowed on me, I shall never be among those who are accomplices to criminals." (18) The morning found him in the city, fearful and apprehensive, when suddenly the same person who cried for help the previous day began calling for his help. Mūsa told him, "You are clearly a misleading person. (19) When Mūsa intended to grab hold of the person who was an enemy to both of them, he (the Isrā'īli) said, "O Mūsa! Do you wish to kill me like you killed the person yesterday? You only wish to become a tyrant on earth and have no intention of becoming a reformer. (20) A man came running from the furthest end of the town saying, "O Mūsa! Verily the ministers are discussing about executing you. So leave. I am certainly a good counselor to you. (21) So Mūsa عليه السلام left the town in fear and apprehension. He said, "O my Lord! Save me from the oppressive nation."

## SAYYIDINA MŪSA عليه السلام MISTAKENLY KILLS A PERSON AND IS FORCED TO LEAVE EGYPT FOR MADYAN

Since Sayyidina Mūsa عليه السلام was destined to be the Holy Prophet, Allāh imbued him with certain qualities before he left Egypt. Allāh says, "When Mūsa reached his full strength and was perfectly healthy, We granted him wisdom and knowledge (i.e. perfect intellect and understanding). Thus do We reward those who do good."

Allāh then relates the incident of how Sayyidina Mūsa عليه السلام unintentionally killed a Copt. Allāh says, "He entered the town (another small village outside the city) at a time when its people were oblivious (during the time of siesta) and found two men fighting. The one was from his people (from the Bani Isrā'īl) and the other was from the enemy {a Copt from Pharaoh's (Fir'aun's) people}. The one from his own people shouted to Mūsa to help him against the other from their enemy. Mūsa punched him (the Copt) and concluded his affair." Because of his strength, Sayyidina Mūsa عليه السلام unintentionally killed the person with his punch.

Extremely remorseful at his mistake, Sayyidina Mūsa عليه السلام immediately said, "This is from the works of Satan (Shaytān). Indeed he is an enemy and one who openly misleads." He then submitted to Allāh saying, "O my Lord! I have oppressed myself so forgive me." So Allāh forgave him. Without doubt, He is the Most Forgiving, the Most Merciful."

It is the practice of upright people to always seek Allāh's forgiveness for any deed that they deem to be improper. There was no Shari'ah at that time and hence no question of blood money arose. It was therefore only necessary for him

to seek Allāh's forgiveness for his error.

Sayyidina Mūsa عليه السلام also submitted to Allāh saying, "O my Lord! On account of the favours you have bestowed on me, I shall never be among those who are accomplices to criminals." He pledged never to assist in sins. This would also include never assisting Satan (*Shaytān*), whose objective is to lead people to sin. This means that he would never respond to the enticement of Satan (*Shaytān*) since this would be assisting him.

This verse denotes that assisting someone in sin is as bad as committing the sin. People are generally negligent of this and become agents in various sins. By working in institutions dealing in usury and bribery, they are actually acting as accomplices to these sins. Working for oppressive governments also falls into this category.

Sayyidina Ka'b bin Ujra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once told them, "I wish Allāh's protection for you against the rule of fools." When the Sahābah رضى الله عنهم asked who these people were, the Holy Prophet صلى الله عليه وسلم replied, "They will be such rulers after me that the person who believes their lies and assists them in their tyranny is not from me and will have no relation to me. They will never reach me at the Howdh (a cistern pond)." ["Mishkāṭ" p. 322]

The Holy Prophet صلى الله عليه وسلم has also mentioned that the person who assists a tyrant, knowing that he is a tyrant, has come out of the fold of Islām. ["Mishkāṭ" p. 436]

Sayyidina Uqba bin Āmir رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the person who oppressively collects taxes will not enter Heaven. ["Mishkāṭ" p. 322]

Every type of employment in which one oppresses others or assist oppressors is unlawful (*Harām*). Muslims working in such establishments should contemplate their situation and redress the wrongs.

Even though Allāh forgave Sayyidina Mūsa عليه السلام, he will still be apprehensive to intercede on the Day of Judgment (*Qiyāmah*), saying that he killed a person whom he was not commanded to kill.

"The morning found him in the city, fearful and apprehensive (that he may be arrested and executed), when suddenly the same person who cried for help the previous day began calling for his help (against another Copt with whom he was fighting). (Seeing him in trouble a second time, Sayyidina Mūsa عليه السلام scolded him and) Mūsa told him, 'You are clearly a misleading person.'"

"When Mūsa intended to grab hold of the person who was an enemy to both of them (the Copt), he (the Isrā'īlī, thinking that Sayyidina Mūsa عليه السلام was about to grab him for picking another fight) said, 'O Mūsa! Do you wish to kill me like you killed the person yesterday? You only wish to become a tyrant on earth and have no intention of becoming a reformer.'"

Commentators have reported from Sayyidina Abdullāh bin Abbās رضى الله عنه that Sayyidina Mūsa عليه السلام forgot to say "Insha Allāh" (If Allāh wills) when he said earlier, "I shall never be among those who are accomplices to criminals." It is for this reason that he again ended up being an accomplice to the mischievous



person from the Bani Isrā'īl.

When the Copt heard what the Isrā'īli said, he informed pharaoh (Fir'aun) and his ministers about the murder, and hence they decided to execute Sayyidina Mūsa عليه السلام.

"A man [probably from among pharaoh's (Fir'aun's) courtiers, who had faith in Sayyidina Mūsa عليه السلام] came running from the furthest end of the town saying, 'O Mūsa! Verily the ministers are discussing about executing you. So leave. I am certainly a good counsellor to you.'"

In response to this warning, 'Mūsa عليه السلام left the town in fear and apprehension. He said, 'O my Lord! Save me from the oppressive nation.'"

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّكِ آتِي يَدْعُوكَ لِتَجْزِيَنَا أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَبَوْتُ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا يَأْتِيكِ اسْتِفْجَارٌ إِنَّكِ خَيْرٌ مِّنْ اسْتَنْجَرَتِ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَي هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَجِجٌ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿٢٧﴾ قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

(22) When Mūsa turned to the direction of Madyan, he said, "I have hope that my Lord will guide me to the straight path." (23) When he reached the water of Madyan, he found a group of people watering (their flocks). He also noticed two ladies keeping their distance. He asked, "What ails you two?" They replied, "We cannot water (our flock) until the shepherds return. Our father is an extremely old man. (24) So Mūsa watered (their flock) on their behalf and then turned to some shade saying, "O my Lord! Indeed I am needy of whatever good you bestow on me." (25) One of the two ladies came to him walking bashfully. She said, "My father is calling you to reward you for watering (our flock) for us. When Mūsa came to the father and related the incidents to him, he said, "Do not

fear. You are safe from the oppressive nation." (26) One of the ladies said, "O father! Employ him. Indeed the best person you can employ is one who is strong and trustworthy." (27) He (the father) said, "I wish to marry you to one these daughters of mine on condition that you work for me for eight years. If you complete ten years, it will be your choice. I do not wish to impose upon you. If Allāh wills, you will find me to be among the righteous." (28) Mūsā said, "The matter is between the two of us. There should be no force on me with regard to whichever of the two terms I complete. Allāh is a Surety over whatever we say."

## SAYYIDINA MŪSA عليه السلام REACHED MADYAN AND ASSISTS TWO LADIES, AFTER WHICH HE MARRIES ONE OF THEM

Sayyidina Mūsā عليه السلام left Egypt for a town in Shām (syria) called Madyan. Madyan was not ruled by pharaoh (Fir'aun) and no document was required to travel in those times. Sayyidina Mūsā عليه السلام had no guide and had never travelled that way before and did not know the direction. However, he trusted Allāh to guide him. Therefore, he said, "I have hope that my Lord will guide me to the straight path."

True to his expectations, Allāh guided him and he safely reached Madyan. "When he reached the water (well) of Madyan, he found a group of people watering (their flocks). He also noticed two ladies keeping their distance." The ladies were restraining their flock from mixing with the other flocks. They saw to it that their flock did not drink from the water of other flocks because the shepherds would then beat them away.

Sayyidina Mūsā عليه السلام asked the ladies, "What ails you two (Why are you standing aside)?" They replied, "We cannot water (our flock) until the shepherds return (with their flocks to their fields. Then we will water our flock)." Before Sayyidina Mūsā عليه السلام could even ask them why they were doing the work of men, they replied by adding, "Our father is an extremely old man." Therefore, he was unable to do the work. Their silence after this phrase denotes that they neither had any brothers nor any husbands to help them.

"So Mūsā watered (their flock) on their behalf and then turned to some shade saying, 'O my Lord! Indeed I am needy of whatever good, you bestow on me. It is the trait of every believer (Mu'min) to turn his attention to Allāh when in good and adverse situations. The word "good" is general and refers to a vast array of things like satiation of hunger giving shelter, etc. Commentators write that Sayyidina Mūsā عليه السلام ate only the leaves of plants on his journey to Madyan and was in an emaciated state.

When the two ladies reached home earlier than usual, their father asked the reason. They explained to him that someone had fed the animals for them, and also described Sayyidina Mūsā عليه السلام to him. The father was appreciative and sent one of them to call Sayyidina Mūsā عليه السلام. Allāh says, "One of the two ladies came to him walking bashfully." "Ruhul Ma'āni" reports that she came with a cloth covering her face. "She said, 'My father is calling you to reward you for watering (our flock) for us.'" "Ruhul Ma'āni" reports that Sayyidina Mūsā عليه السلام noticed her modesty and was himself modest [modesty is the natural trait of all the Prophets عليهم السلام. Therefore, he told her to follow him and inform him of the direction so

that each of them could be at ease.

*"When Mūsā came to the father and related the incidents to him, he said, 'Do not fear. You are safe from the oppressive nation (because they have no jurisdiction here).'"*

Furthermore, *"One of the ladies said, 'O father! Employ him (He can be of assistance in herding the flocks and in other tasks). Indeed the best person you can employ is one who is strong and trustworthy."*

By his physical appearance and the strength he displayed when watering the flock, she realised that he was indeed very strong.

Some commentators have reported that when the ladies expressed their inability to give water to the flock until the shepherds had left, Sayyidina Mūsā عليه السلام asked them whether there was another well in the vicinity. They told him that there was another well, but that it was covered by a heavy rock, which a few men could not move collectively. He asked them to take him there. When they led him to the place, he moved the rock with one hand. Thereafter, he gave water to the animals and covered the well again. [*"Ruhul Ma'āni" v. 20 p. 63*]

His trustworthiness was displayed by the fact that he walked ahead of the lady and was not lecherous. Accepting her suggestion, the old man said to Sayyidina Mūsā عليه السلام, *"I wish to marry you to one these daughters of mine on condition that you work for me for eight years. (I only require you for eight years, but) If you complete ten years, it will be your choice. I do not wish to impose upon you. If Allāh wills, you will find me to be among the righteous (in my dealings with you, for I will not cause you any harm or grief)."*

Sayyidina Mūsā عليه السلام realised that this was a result of his prayer (*du'ā*) because now he would receive not only shelter and a livelihood but also a wife. He therefore accepted the proposal adding, *"The matter is between the two of us. There should be no force on me with regard to whichever of the two terms I complete (i.e. I should not be prejudiced if I were to complete only eight years). Allāh is a Surety (or Witness) over whatever we say."*

Sayyidina Utbah bin Nuddar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once recited *"Tā Sīn Mīm"* (Surah Qasas) to them until he reached the incident of Sayyidina Mūsā عليه السلام. Thereupon the Holy Prophet صلى الله عليه وسلم commented, *"Sayyidina Mūsā عليه السلام hired himself for a period of eight or ten years for the protection of his chastity and to fill his stomach."* [Ibn Majah p. 176]

Allāma Ibn Kathīr رحمه الله has reported several narrations in which it is proven that Sayyidina Mūsā عليه السلام spent ten years in the service of the old man and also grazed his goats. [v. 3 p. 386]

The commentary of *"Mawāhib Laduniyyah"* reports that Sayyidah Fātima رضي الله عنها once told her father, The Holy Prophet صلى الله عليه وسلم that she and her husband, Sayyidina Ali رضي الله عنه, possessed only one sheepskin, which they slept on at night and on which they placed the camel's feed during the day. The Holy Prophet صلى الله عليه وسلم told her, *"O my beloved daughter! Be patient. For ten years, Mūsā عليه السلام and his wife shared only one garment (which they used to clothe themselves and to sleep on)."*

If this narration is authentic, it would prove that Sayyidina Mūsā عليه السلام

spent ten years in Madyan. Therefore, the doubt expressed in the narration above by Sayyidina Utba bin Nuddar رضى الله عنه is most probably a doubt on the part of one of the narrators.

Bukhari (p. 369) reports that Sayyidina Sa'id bin Jubair رحمه الله عليه once asked Sayyidina Abdullāh bin Abbās رضى الله عنه which of the two terms did Sayyidina Mūsa عليه السلام complete. Sayyidina Abdullāh bin Abbās رضى الله عنه replied, "The longer and better of the two (i.e. ten years). It is customary among Allāh's Prophets to practice what they say."

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that every Prophet of Allāh grazed goats. When the Sahābah رضى الله عنهم asked about himself, The Holy Prophet صلى الله عليه وسلم replied that he also grazed goats for the people of Makkah in exchange for a few 'qirāt' (a type of currency equivalent to a sixth of a dirham)." [Bukhari p. 301]

Goats are weak animals and cannot be beaten when they skip about because of the danger of fracturing their bones. Therefore, the shepherd has to be extremely patient with them. Allāh made the Prophets عليهم السلام graze goats so that tolerance and patience be imbued in them. It was then possible to tolerate the harassment of the disbelievers.

## LESSONS TO BE LEARNT

**Note 1:** The Qur'ān does not mention whether the old man fed Sayyidina Mūsa عليه السلام or gave him any payment for the initial service of giving water to the goats. "Ruhul Ma'āni" (v. 20 p. 65) reports that when Sayyidina Mūsa عليه السلام arrived at the old man's home, he was sitting for supper. When he invited Sayyidina Mūsa عليه السلام to join him, Sayyidina Mūsa عليه السلام said that he would not accept anything in payment of the service he rendered even if the payment filled the world. The old man told him that the food was not a payment, but it was traditional in their family to entertain guests. It was only then that Sayyidina Mūsa عليه السلام ate the meal.

**Note 2:** Allāma (Scholar) Ibn Kathīr رحمه الله عليه has reported from Sayyidina Hasan Basri رحمه الله عليه and other commentators that the old man was Sayyidina Shu'ayb عليه السلام. However, many commentators say that Sayyidina Mūsa عليه السلام was born a very long time after Sayyidina Shu'ayb's عليه السلام demise.

They have deduced this from a verse of Surah Hūd, where Sayyidina Shu'ayb عليه السلام told his people, 'And the nation of Lūt عليه السلام were not far off from you.' Since Sayyidina Lūt عليه السلام lived during the time of Sayyidina Ibrahim عليه السلام, it is not possible that Sayyidina Shu'ayb عليه السلام could be the father-in-law of Sayyidina Mūsa عليه السلام, who was from the latter progeny of Sayyidina Ya'qūb عليه السلام, Sayyidina Ibrahim عليه السلام grandson. Although it has been mentioned that Sayyidina Shu'ayb عليه السلام could have lived for a very long time, which could have allowed him to meet Sayyidina Mūsa عليه السلام, this statement cannot be verified.

"Ruhul Ma'āni" has reported from various commentators that the old man

of Madyan was Sayyidina Shu'ayb's عليه السلام nephew. His name has been cited as Athrūn, Hārūn, Marwān or Āwid. Ibn Jarīr رحمه الله عليه has reported from Sayyidina Abdullāh bin Abbās رضي الله عنه that his name was Yathrib. Besides these there are many more opinions.

Although the author of *Ruhul Ma'āni* and Allāma Qurtubi رحمه الله عليه are of the opinion that the old man was Sayyidina Shu'ayb عليه السلام, Allāma Ibn Kathīr and Ibn Jarīr رحمه الله عليه say that this claim can be made only when an authentic hadith corroborates it, and there is no such hadith.

**Note 3:** The fact that Sayyidina Mūsa عليه السلام accepted the old man's proposal without hesitation teaches us that one should not be ashamed to accept something of necessity. Even the Holy Prophet صلى الله عليه وسلم grazes goats for a small sum. Many people feel it below their dignity to do tasks that seem menial, even though they have no alternative. They rather choose to suffer and accumulate debts than do such work, which could well alleviate their need. Allāh's pious servants do not behave in this manner.

**Note 4:** *"One of the ladies said, 'O father! Employ him. Indeed the best person you can employ is one who is strong and trustworthy. ... By saying this, the lady recommended Sayyidina Mūsa عليه السلام as being fit and qualified for the task at hand. Every task requires a person who is capable of handling it well. The work of keeping accounts will require a person with knowledge of accounting, just as the work of construction will require skills of bricklaying, engineering, etc*

Although the Arabic word "qawiy" has been translated above as "strong," it refers to strength in physical, spiritual and mental capacities. The word "amin" (translated above as "trustworthy") is also multifaceted. It refers to trustworthiness with finances as well as with time. The person who is 'amin' will ensure that he completes the required time for which he is paid. He is also a person whose wife can trust him completely because he will never even look at another woman with evil intentions, let alone cheat on his wife.

It has become a trend nowadays for people to shun trustworthiness in employment. An employee will work diligently only when he is being watched. No sooner is the employer's back turned, then the employee is busy doing something else. People accept their full salaries even though they have not completed their work for the month. Some people absent themselves without a valid excuse, while others have someone else sign the attendance register on their behalf. All these constitute betrayal and cheating.

Employers should ensure that the person they employ must be qualified for the work and should not be satisfied with only academic qualifications. People should not be employed on the grounds of family relations or after accepting a bribe.

**Note 5:** It is learnt from the proposal of the old man that a woman's marriage should not be delayed when an appropriate partner is found. Sayyidina Ali رضي الله عنه reports that from the Holy Prophet صلى الله عليه وسلم that the following three things must not be delayed:

1. Salāh, when the time has set in.
2. A funeral, when it is ready.
3. The marriage of a solitary woman, when her match is found. ["Mishkāt" p. 61]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When a person whose religiousness and character pleases you proposes, then do not delay the marriage. If you fail to do so, there shall be rampant anarchy in the world." ["Mishkāt"]

Another lesson learnt from the old man's proposal is that a proposal from the father should not be regarded as a source of embarrassment. People are wrong to think so. Some even go to the extent of refusing to be representatives of their daughters in the marriage ceremony, even though they did not make the proposal. They wrongly feel that a woman may marry only when a man proposes by himself.

When Sayyidina Umar's رضى الله عنه daughter, Sayyida Hafsa رضى الله عنه lost her husband in a battle and had already completed her Iddah (waiting period after being widowed) when her father asked Sayyidina Abu Bakr رضى الله عنه to marry her. Sayyidina Abu Bakr رضى الله عنه remained silent without accepting or rejecting. A while later, Sayyidina Umar رضى الله عنه made the same proposal to Sayyidina Uthmān رضى الله عنه, who politely declined the offer. When Sayyidina Umar رضى الله عنه narrated the matter to the Holy Prophet صلى الله عليه وسلم, he replied, "A person better than Uthmān will marry Hafsa and a wife better than Hafsa will marry Uthmān." Thereafter, the Holy Prophet صلى الله عليه وسلم himself married Sayyida Hafsa رضى الله عنه and gave his daughter, Sayyida Kulthūm رضى الله عنه in marriage to Sayyidina Uthmān رضى الله عنه.

Sayyidina Abu Bakr رضى الله عنه later apologised to Sayyidina Umar رضى الله عنه for not responding to his proposal, saying that the Holy Prophet صلى الله عليه وسلم had already mentioned to him at that time that he intended to marry Sayyida Hafsa رضى الله عنه. Therefore, he did not wish to divulge something that the Holy Prophet صلى الله عليه وسلم told him in confidence. He added that if the Holy Prophet صلى الله عليه وسلم did not marry her, he [Sayyidina Abu Bakr رضى الله عنه] would have done so.

**Note 6:** "I wish to marry you to one these daughters of mine on condition that you work for me for eight years." It appears from this statement that a stipulated sum of money is not necessary as a dowry (mahr), but service may be a substitute for it.

According to the Hanafi school of jurisprudence, a woman will receive the cash Mahr Mithal (*A dower in the force of family*) if a free man agreed to marry her in exchange of a dowry that will be paid in service instead of cash. Although the marriage will be contracted, he will not have to serve her because it will mean a reversal of rules.

However, the Shafi'i school of jurisprudence has deduced from the above verse that it will be permissible for a man to marry a woman in exchange of service instead of a cash dowry. This deduction is not valid because the verse does not make mention of service being dowry. The condition of service was

another matter aside from the mahr, which we cannot even be certain existed in the time of Sayyidina Mūsā عليه السلام. Apart from this, the service was owing to the old man, not to the lady. The old man said, "on condition that you work for me for eight years." The condition was not that Sayyidina Mūsā عليه السلام work for the lady.

If it is accepted that the contract was in exchange of the dowry (and that dowry was incumbent in Sayyidina Mūsā's عليه السلام Shari'ah as well), then too the marriage would be contracted because the dowry would then have to be paid by the father. He would have had to pay Sayyidina Mūsā's عليه السلام wages to his daughter as her dowry. However, this would not have been necessary if she had waived the dowry altogether.

**Note 7:** The old man merely said, "I wish to marry you to one these daughters of mine..." without stipulating which daughter he was referring to. If someone objects by saying that marriage is not contracted without identification, the reply will be that the above verse merely contains the proposal. Of course, when the actual marriage took place, the woman was specified.

**Note 8:** The verse does not stipulate whether the old man received consent from his daughter to marry her. It would therefore be incorrect to deduce from this verse that a father may marry his mature daughter without her consent, as the Shafi'i school of jurisprudence maintains. The authenticity of the Ahadith from which they deduce this ruling has been critically questioned.

According to Imām Abu Hanifah رحمه الله عليه, the consent of a mature woman is imperative before marriage, without which the marriage will not be contracted. When consent is asked from a virgin, her silence will denote consent. However, a widow and a divorcee have to reply verbally.

The verse of the Qur'ān, "...prevent them not from marrying their husbands" denotes clearly that a mature woman may contract her own marriage. However, if her guardian is caring and responsible, she should hand over the affairs of her marriage to him.

**Note 9:** "I do not wish to impose upon you." This statement meant that he did not wish to add to Sayyidina Mūsā's عليه السلام responsibilities and also that he would not force him to stay on for another two years if he wished to complete only eight years.

"If Allāh wills, you will find me to be among the righteous." It is learnt from this that the employer should be kind and understanding. Neither should he tax the employee nor should he be harsh. He should overlook any faults and errors of the employee, if he needs to reprimand the employee, it must be done with kindness. Of course, the employee should also ensure that he fulfils the task at hand with diligence.

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Pay the worker before his perspiration dries." [Ibn Majah p. 176]

Sayyidina Abu Hurayra رضى الله عنه reports the words of Allāh from the Holy

Prophet صلى الله عليه وسلم, in which Allāh says that He will personally contest the following three persons on the Day of Judgment (*Qiyāmah*):

1. The person who betrayed a pledge made in Allāh's name.
2. The person who sold a free person as a slave and then devoured the money.
3. The person who did not pay his employee after extracting work from him. [Bukhari p. 302]

**Note 10:** Some commentators have mentioned that the old man's elder daughter was Layya and the younger one was called Safūra. It was Safūra who was sent to call Sayyidina Mūsā عليه السلام. While some commentators say that Sayyidina Mūsā عليه السلام married the younger daughter, others say that he married the elder one. Allāh knows best.

﴿ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ ۚ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴾ (29) فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوِسَ ۚ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿ (30) وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمْوِسُ أَقْبَلَ وَلَا تَخَفْ ۚ إِنَّكَ مِنَ الْآمِنِينَ ﴿ (31) أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخَرُّجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴾ (32) قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿ (33) وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۚ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴾ (34) قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَجَعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِأَيِّتِنَا أُنْزِلُوا مِنْ أَتْبَعَكُمَا الْغَالِبُونَ ﴾ (35)

(29) When Mūsā completed the term and left with his wife, he perceived a fire. He told his wife, "Wait (here), for I see a fire. Perhaps I may bring you some news from there, or a brand from the fire so that you may warm yourself." (30) When he reached the fire, a call came from a tree on the right side of the plain, in the blessed piece of ground saying, "O Mūsā! Indeed I am Allāh, the Lord of the universe. (31) "Cast down you staff" When he saw it writhing like a snake, he turned on his heels without looking back. "O Mūsā! Come forward and do not fear. You are certainly among the safe ones. (32) "Thrust your hand in your collar



and it will emerge shining white without any disease. And, if you fear (that your hand will remain like this), attach your hand to your side. These are two signs from your Lord to Pharaoh (Fir'aun) and his ministers. Verily they were ever a sinful folk." (33) Mūsa عليه السلام said, "O my Lord! I killed one of them and fear that they will kill me." (34) "My brother Hārūn is more eloquent in speech than me, so send him as an aide to me to commend me for I fear that they will falsify me." (35) Allāh said, "We shall shortly strengthen your arm with your brother and grant the two of you a power, in the presence of which they will never reach you. The two of you and those who follow you will be victorious with Our signs."

### SAYYIDINA MŪSA عليه السلام TRAVELS WITH HIS WIFE TO EGYPT AND ENROUTE IS CONFERRED WITH THE MANTLE OF THE HOLY PROPHETHOOD

After spending ten years in Madyan, Sayyidina Mūsa عليه السلام left for Egypt with his wife, but lost his way. It was dark and cold as they approached Mount Tūr. As they drew closer, they saw what appeared to be a fire. Describing the scene, Allāh says, "When Mūsa completed the term and left with his wife, he perceived a fire. He told his wife, 'Wait (here), for I see a fire. Perhaps I may bring you some news from there, or a brand from the fire so that you may warm yourself'"

"When he reached the fire, a call came from a tree (i.e. it appeared to come from the tree) on the right side of the plain, in the blessed piece of ground saying, 'O Mūsa! Indeed I am Allāh, the Lord of the universe. Cast down your staff' When (he cast it down) he saw it writhing like a snake, he turned on his heels without looking back. (Allāh said him) 'O Mūsa! Come forward and do not fear. You are certainly among the safe ones.'"

Showing Sayyidina Mūsa عليه السلام another miracle, Allāh said, "Thrust your hand in your collar and it will emerge shining white without any disease. And, out of fear (of your hand remaining in this condition), attach your hand to your side (after which it will return to normal). These (the staff and the hand) are two signs from your Lord to pharaoh (Fir'aun) and his ministers. (So go and preach the truth to them) Verily they were ever a sinful folk."

Sayyidina Mūsa عليه السلام then proposed two requests to Allāh. The first was when he said, "O my Lord! I killed one of them and fear that they will kill me." The second was that he required someone to assist him in the task. Therefore, he said to Allāh, "My brother Hārūn is more eloquent in speech than me, so send him as an aide to me to commend me. I fear that they will falsify me."

Allāh accepted this supplication of Sayyidina Mūsa عليه السلام and made Sayyidina Hārūn عليه السلام, who was in Egypt, a Prophet before Sayyidina Mūsa عليه السلام could reach Egypt. Therefore, Allāh replied to Sayyidina Mūsa عليه السلام by saying, "We shall shortly strengthen your arm with your brother and grant the two of you a power, in the presence of which they will never reach you. The two of you and those who follow you will be victorious with Our signs."

**Note:** The author of "Ma'āriful Qur'ān" writes that the 'fire' was a manifestation of Allāh's illumination, which appeared in the form of a fire. It appeared in this form because it is impossible for anyone to

see Allāh's actual illumination in this world, as Allāh told Sayyidina Mūsa عليه السلام, "You can never see me."

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرًى وَمَا سَمِعْنَا  
بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾ وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَن جَاءَ بِالْهُدَىٰ مِنْ  
عِنْدِهِ وَمَن تَكُون لَّهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾ وَقَالَ فِرْعَوْنُ  
يَتَأْتِيهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَتَهَمَنُ عَلَى الظَّالِمِينَ  
فَأَجْعَلْ لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾  
وَأَسْتَكَبرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ يَغْيِرُ الْحَقَّ وَظَنُّوا أَنَّهُم لَنَلْسَنَ لَا يُرْجَعُونَ  
﴿٣٩﴾ فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاَنْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ  
الظَّالِمِينَ ﴿٤٠﴾ وَجَعَلْنَاهُمْ آيَةً يَدْعُونَ إِلَى الْكُفْرِ وَيَوْمَ الْقِيَمَةِ لَا  
يُنصَرُونَ ﴿٤١﴾ وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ هُمْ مِنَ  
الْمَقْبُوحِينَ ﴿٤٢﴾

(36) When Mūsa came to them with Our clear signs, they said, "This is conjured magic, and we have not heard of such a thing among our predecessors. (37) Mūsa said, "My Lord knows best who brings guidance from Him and who will meet a favourable end in the Hereafter. Verily, the oppressors will never succeed." (38) Pharaoh (Fir'aun) said, "O ministers! Besides myself, I know of no other deity for your people. O Hāmān! Kindle for me a fire on sand, then construct a tower for me so that I may get a peek at Mūsa's Lord. I strongly feel that he is from the liars." (39) Pharaoh (Fir'aun) and his armies were haughty on earth without justification and thought that they will never return to us. (40) So We seized Pharaoh (Fir'aun) and his armies, and cast them into the sea. See what was the plight of the oppressors. (41) We made them leaders who called towards the Fire. They will not be assisted in the Hereafter. (42) We set a curse after them in this world and on the Day of Judgment (Qiyāmah), they shall be among the hateful.

## SAYYIDINA MŪSA عليه السلام PREACHES TO PHARAOH (FIR'AUN) AND HIS MINISTERS

When Sayyidina Mūsa عليه السلام reached Egypt, he met with his brother, Sayyidina Hārūn عليه السلام. The two of them then went to pharaoh (Fir'aun), who was with his ministers, and presented the message of oneness of Allāh (Tauhid) to them. Sayyidina Mūsa عليه السلام also displayed the two miracles to him, whereupon "they said, 'This is conjured magic, and we have not heard of such a thing (like a person being a Prophet) among our predecessors.

This was a lie because Sayyidina Yusuf عليه السلام lived in Egypt previously. Since they regarded Sayyidina Mūsa's عليه السلام miracles as magic, they arranged a contest with the magicians of the time, as is mentioned in Surah A'rāf, Surah TāHā and Surah Shu'arā pharaoh (Fir'aun) and his ministers also asked Sayyidina Mūsa عليه السلام a series of foolish questions because they did not want to believe him. These are also mentioned in Surah TāHā and Surah Shu'arā. When Sayyidina Mūsa عليه السلام noticed that they were implacable, he said to them, "My Lord knows best who brings guidance from Him and who will meet a favourable end in the Hereafter. Verily, the oppressors will never succeed."

Certain commentators have mentioned that Sayyidina Mūsa عليه السلام was referring to the 'favourable end' in this world. He therefore forewarned them about the fate they were to suffer when they would be eventually drowned.

The author of "Ruhul Ma'āni" writes that Sayyidina Mūsa's عليه السلام message to them was that Allāh has perfect knowledge about the people He chooses as messengers and will never send liars and magicians to preach His message of Tauhīd. He knows exactly who He is sending as a messenger and has promised his apostles a grand reward in both worlds.

When pharaoh (Fir'aun) realised that Sayyidina Mūsa عليه السلام and Sayyidina Hārūn عليه السلام would not accept him as a deity, and that they could influence others as well, "pharaoh (Fir'aun) said, 'O ministers! Besides myself I know of no other deity for your people.'" Pharaoh (Fir'aun) said this despite knowing that Sayyidina Mūsa عليه السلام was truthful. A verse of Surah Bani Isrā'il quotes Sayyidina Mūsa عليه السلام as telling pharaoh (Fir'aun), "He replied 'You know very well that only the Lord of the heavens and the earth revealed these as eye-openers. -[Surah 17, verse 102]"

However, to divert peoples' attention, pharaoh (Fir'aun) said, "O Hāmān! Kindle for me a fire on sand (i.e. bake some bricks), then construct a tower for me so that I may get a peek at Mūsa's lord. I strongly feel that he is from the liars."

A verse of Surah Mu'min states that pharaoh (Fir'aun) said, "O Hāmān, build a tower for me so that I may reach the roads; the roads of the heavens so that I can have a close look at the deity of Mūsa. I strongly feel that he is a liar." Pharaoh (Fir'aun) made this statement to deceive the ignorant masses. No tower would be high enough to reach into the heavens. Little did they realise that his ambition would not reveal that Allāh does not exist, but rather revealed pharaoh's (Fir'aun's) helplessness. If he really were a deity (as he claimed), he would not have required a tower nor any stepladder or the effort to climb. He should have then merely willed his desire for it to occur. However, the people in pharaoh's (Fir'aun's) presence were too overawed by his worldly power and authority to think for themselves or to address him.

The Qur'ān does not state whether Hāmān built the tower. However, Allāma Qurtubī رحمه الله عليه has reported from Suddī رحمه الله عليه that Hāmān completed the construction, after which Fir'aun ascended and shot an arrow into the sky. The arrow returned with blood, upon which Fir'aun told the people that he had killed Sayyidina Mūsa's عليه السلام lord.

When he said this, Jibr'il عليه السلام struck the tower with his wing, shattering

it into three fragments. One fragment fell on a part of pharaoh's (*Fir'aun's*) army, killing thousands. The other fragment fell in the sea, while the third fell in a westerly direction. Every person who participated in the construction was also killed. Although Suddi رحمه الله عليه has reported this narration, he is also doubtful about its authenticity and writes thereafter, "Allāh is best aware of the authenticity."

Some commentators say that pharaoh (*Fir'aun*) was only jesting when he asked Hāman to construct the tower. They comment that he said this in response to Sayyidina Mūsa's عليه السلام statement, when Sayyidina Mūsa عليه السلام said, "(Allāh is) *The Lord of the heavens, the earth and whatever is between the two; if you will be convinced.*" He also told *Fir'aun*, "*He is your Lord and the Lord of your forefathers.*"

Thereafter Allāh says, "*Pharaoh (Fir'aun) and his armies were haughty on earth without justification and thought that they will never return to us. So We seized pharaoh (Fir'aun) and his armies, and cast them into the sea. See what was the plight of the oppressors.*"

"*We made them leaders who called towards the Fire {by enticing others to perpetrate disbelief and polytheism (shirk)}. They will not be assisted in the Hereafter. We set a curse after them in this world (because all the believers will keep cursing them) and on the Day of Judgment (Qiyāmah), they shall be among the hateful.*"

With regard to the punishment pharaoh (*Fir'aun*) and his people will suffer, Allāh says in Surah Mu'min, "*They will be presented before the Fire morning and evening. And, on the day that Judgment day (Qiyāmah) will take place, (they will be told) 'Enter the people of pharaoh (Fir'aun) into the worst of punishments.'*" [Surah 40, verse 46]

**Note:** "*We made them leaders who called towards the Fire.*" This verse denotes that the word *Imām* (translated above as "*leaders*") refers to leaders in evil, just as it refers to leaders in good. When people respond to the evil enticing of certain leaders, it may also be said that they are following their *Imām*. Therefore, one should not be deceived by thinking that certain sects are Muslims because their leaders are called *Imāms*. A person leading others to disbelief may be termed an *Imām* of disbelief, and a person calling others to polytheism (*shirk*) may be termed an *Imām* of polytheism (*shirk*).

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ  
لِلنَّاسِ وَهَدَىٰ وَرَحْمَةً لِّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾ وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا  
إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾ وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ  
الْعُمُرُ وَمَا كُنْتَ ثَابِتًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا  
مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِّن رَّبِّكَ

لِنُذِرَ قَوْمًا مَّا أَتَتْهُمْ مِّنْ نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾ وَلَوْ لَا أَن تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنُتَّبِعَ آيَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٤٨﴾ قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾ فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ يَغْيِرْ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

(43) Verily, after We had destroyed the former generations, We granted Mūsa the book as an eye-opener for people and a guidance and mercy so that they may take heed. (44) You were never by the western side when We gave Mūsa the laws, nor were you among the witnesses to this. (45) However We created many generations, after which a long period of time passed by. You were not even a resident from the people of Madyan. You recite Our verses to them, and it is only We Who send messengers. (46) You were not beside Mount Tūr when We called, but you have been blessed with a mercy from your Lord so that you may warn a nation to whom a warner has not come before, so that they may take heed. (47) We would not have sent messengers if it were not for the fact that a calamity would afflict them on account of what their hands sent ahead causing them to say, "O our Lord! Why did You not send a messenger to us so that we could follow Your verses and become of the believers?" (48) When the truth came to them from Us, they said, "Why is he not given the like of what was given to Mūsa?" Did people not reject what was previously given to Mūsa?" They said, "Two magicians assisting each other," and they said, "We do not accept any of them." (49) Say, "Produce a book from Allāh better in guidance than the two of them, which I shall follow if you are truthful." (50) If they do not respond to you, then you should know that they are following only their whims. Who can be more unjust than the one who follows his whims without any guidance from Allāh? Verily Allāh does not guide an oppressive nation.

## THE TORAH IS REPLETE WITH EYE-OPENERS, GUIDANCE AND MERCY

The above verses contain the following:

Firstly: There were many Prophets عليه السلام before Sayyidina Mūsa عليه السلام, who propagated the truth, sounded warnings and conveyed glad tidings. However, their nations falsified them, because of which Allāh destroyed them. It was only the remaining generations that grew to eventually become the Bani Isrā'il to whom Sayyidina Mūsa عليه السلام was sent.

Allāh says, "Verily, after We had destroyed the former generations, We granted Mūsa the book as an eye-opener for people and a guidance and mercy so that they may take heed." Allāh also says, "However We created many generations, after which a long period of time passed by." Eventually they lost what the Prophets عليهم السلام had taught them and Allāh sent more the Holy Prophets to teach them, culminating with the Holy Prophet صلى الله عليه وسلم.

**Secondly:** Despite being unlettered and deprived of the opportunity to study, The Holy Prophet صلى الله عليه وسلم informed people of the detailed accounts of the former nations. The fact that the Bani Isrā'il accepted all these incidents testifies to the fact that the Holy Prophet صلى الله عليه وسلم could have known about them only through divine revelation.

Allāh tells the Holy Prophet صلى الله عليه وسلم, "You were never by the western side when We gave Mūsa the laws, nor were you among the witnesses to this." Allāh also says, "You were not even a resident from the people of Madyan. You recite Our verses to them and it is only We Who send messengers." i.e. The Holy Prophet صلى الله عليه وسلم informed people of these narratives by reciting the verses of the Qur'ān to them.

"You were not beside Mount Tūr when We called [to Sayyidina Mūsa عليه السلام], but you (have knowledge about it because you) have been blessed with a mercy (of apostleship) from your Lord." Thereafter, Allāh cites the object of the revelation. Allāh says that it has been sent to the Holy Prophet صلى الله عليه وسلم so that he "may warn a nation to whom a warner has not come before, so that they may take heed." The "nation" referred to in this verse is the Arabs, to whom the Holy Prophet صلى الله عليه وسلم was the first the Holy Prophet to be sent to them after Sayyidina Isma'il عليه السلام.

**Thirdly:** Allāh explains the reason for sending a Holy Prophet to people. Allāh says, "We would not have sent messengers if it were not for the fact that a calamity would afflict them on account of what their hands sent ahead (i.e. on account of their sins), causing them to say, 'O our Lord! Why did You not send a messenger to us so that we could follow Your verses and become of the believers?'" Allāh sends Prophets عليهم السلام to people so that they can never offer the above excuse.

**Fourthly:** "When the truth came to them from Us, they said, 'Why is he not given the like of what was given to Mūsa?'" i.e. Why is the Qur'ān not a complete book like the Torah? The Polytheists of Makkah said this to the Jews.

Allāh replies by telling them, "Did people not reject what was previously given to Mūsa?" Not only did people reject the Torah, but they even went to the extent of saying that Sayyidina Mūsa and Hārūn عليه السلام are 'Two magicians assisting each other,' and they said, 'We do not accept any of them' If the revelation of a complete book was required before people believed, why was it that people rejected the Torah, which was revealed all at once? By making such statements, the polytheists never meant to believe even if their requests were fulfilled. These were mere excuses.

**Fifthly:** "Say, 'Produce a book from Allāh, better in guidance than the two of them (i.e. the Qur'ān and the original Torah), which I shall follow if you are truthful.'" Here a challenge is issued to those who reject the Qur'ān and the Torah. They are challenged to write a book to compete with these two. It is obvious that they will

never meet the challenge and therefore they will have to accept the Qur'ān, which confirms the veracity of the Torah as well.

Thereafter, Allāh tells the Holy Prophet صلى الله عليه وسلم, "If they do not respond to you (and they can never do so), then you should know that they are following only their whims. Who can be more unjust than the one who follows his whims without any guidance from Allāh? Verily Allāh does not guide an oppressive nation." Only oppressors refute the truth after it has become apparent before them.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ ؕ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا ۚ إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾ أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَبِالْحَسَنَةِ الَّتِي نَتَنَزَّلُ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾ وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ ۖ سَلَامٌ عَلَيْكُمْ لَا نَبْنِي ٱلْجَاهِلِينَ ﴿٥٥﴾

(51) We sent this Word repeatedly to them so that they may take heed. (52) Those to whom We have given the Book from before believe in it. (53) When it is recited to them, they say, "We believe in it. It is definitely the truth from our Lord. Indeed, we were subservient from before." (54) These people will be granted double reward on account of their patience. They resist evil with good and spend from what We have given them. (55) When they hear futility, they turn away from it saying, "Our deeds are ours and your deeds are yours. We greet you with peace. We do not wish to converse with the ignorant."

## THOSE WHO BELIEVED IN THE PREVIOUS SCRIPTURES WILL RECEIVE A DOUBLE REWARD BY ACCEPTING THE QUR'ĀN

"We sent this Word (the Qur'ān) repeatedly to them so that they may take heed." This refers to the continuous succession of verses containing warnings, narratives, glad tidings, advice, etc.

Referring to the Ahlul Kitāb (People of the Book), Allāh then says, "Those to whom We have given the Book from before believe in it (i.e. in the Qur'ān). When it is recited to them, they say, 'We believe in it. It is definitely the truth from our Lord. Indeed, we were subservient from before.'" When the Holy Prophet صلى الله عليه وسلم arrived in Madinah, many sincere Jews, like Sayyidina Abdullāh bin Salām رضى الله عنه, accepted Islām. There were also several Christians who accepted Islām, like Sayyidina Salmān Farsi رضى الله عنه and Sayyidina Tamim Dāri رضى الله عنه.

When Sayyidina Ja'far bin Abi Talib رضى الله عنه and others migrated to Abyinnia, they managed to convert the king (Najāshi) and many other Christians. When Sayyidina Ja'far رضى الله عنه returned to join the Muslims in Madinah, thirty-two Christians accompanied him, all of whom readily accepted Islām. They said that they were aware of the fact that the final Prophet صلى الله عليه وسلم was soon to arrive with a divine scripture.

Allāh then speaks further about the believers (*Mu'minīn*) who were formerly Ahlul Kitāb (*people of the Book*) when He says, "These people will be granted double reward on account of their patience." Sayyidina Abu Mūsa Ash'ari رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the following three groups of people will receive double reward:

- (1) *Those People of the Book. Who believed in their Prophet and then also believed in Muhammad صلى الله عليه وسلم.*
- (2) *Those slaves who, together with fulfilling the errands of their masters, also take care to fulfil the obligations of Islām upon them.*
- (3) *Those people who marry their slave women after educating them thoroughly. [Bukhari v. 1 p. 20]*

Allāh says that they will receive this reward "on account of their patience." This "patience" refers to a vast spectrum of things. It refers to fulfilling the religious duties of their former religion's, as well as following the rites and duties of Islām. It will also refer to the hardships and difficulties experienced after converting to Islām at the hands of other Ahlul Kitāb.

Allāh describes the believing Ahlul Kitāb (*people of the Book*) as people who "resist evil with good..." "i.e. they carry out good deeds after perpetrating sins, because of which these sins are forgiven. Allāh says in Surah Hūd, "Verily good deeds obliterate evil deeds." [Surah 11, verse 114]

Sayyidina Abu Dharr رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم told him, "Fear Allāh wherever you may be, and follow up a sin with a good deed, by which the sin will be effaced. Associate with people of good character." ["Mishkāt" p. 432]

Other commentators have interpreted "resist evil with good" to mean that the believers among the Ahlul Kitāb (*people of the Book*) immediately resort to repentance after committing any sin. More in relation to the other verses, certain commentators have interpreted "resist evil with good" to mean that they are not rude and uncivil to those who behave rudely with them. They do not take revenge, but rather overlook and forgive the wrong done to them. This is in keeping with a verse of Surah HāMim Sajdah, where Allāh says, "Resist with that which is best." [Surah 41, verse 34]

Thereafter, Allāh describes another of their virtues when He says that they "spend from what We have given them." This is the standard quality of all *Mu'minīn*, as described in numerous verses of the Qur'ān.

"Ma'ālimut Tanzil" reports that when the group of Christian converts accompanying Sayyidina Ja'far رضى الله عنه saw the poor state of the Muslims in Madinah, they requested permission from the Holy Prophet صلى الله عليه وسلم saying, "Allow us to return to Abysinnia and bring along our vast fortunes to assist the Muslims." When the Holy Prophet صلى الله عليه وسلم permitted them, they fulfilled their pledge and were a great help to the Muslims.

Describing them further, Allāh says, "When they hear futility, they turn away from it saying, 'Our deeds are ours and your deeds are yours. We greet you with peace. We do not wish to converse with the ignorant.'" The greeting of peace mentioned in



this verse is not with the same tone and intent as Muslims normally greet each other. It is rather used as a method of escaping from the unwanted company of those engaged in futile talks.

Allāma Qurtubi رحمه الله reports (p. 296) from Sayyidina Urwa bin Zubair رضي الله عنه that the Abyssinian king Najāshi sent twelve people to meet the Holy Prophet صلى الله عليه وسلم in Makkah. They all accepted Islām and, as they left the Holy Prophet's صلى الله عليه وسلم presence, Abu Jahl mocked them saying, "You people are real losers and are a miserable group. You have unhesitatingly accepted what Muhammad صلى الله عليه وسلم says and must surely be the most foolish group of riders." In reply to his babbling, they merely said, "We greet you with peace." They also added, "We accepted true guidance when it came to us and have not deprived ourselves of good. Our deeds are ours and your deeds are yours." Allāh quotes their reply in the Qur'ān.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

(56) Verily you cannot guide those whom you love, but Allāh guides whoever He wills. He is best aware of those who are rightly guided.

### ALLĀH WILL GUIDE WHOEVER HE WILLS

Guidance (hidāya) has two connotations. The first is called 'Irā'atut Tariq,' and refers to pointing out the route. The second called 'Īsāl Ilal Matlūb' refers to actually delivering the person to the desired destination. Both these connotations are referred to in the various verses of the Qur'ān.

It should be understood that Allāh has outlined and pointed out the way to salvation for humanity and Jinn via the agency of the Holy Prophet صلى الله عليه وسلم. Therefore, the act of 'Irā'atut Tariq' has been accomplished by the Holy Prophet صلى الله عليه وسلم because he strove hard to convey the message of oneness of Allāh (Tauhid) to the people. Thereafter, it was left to the people to decide whether they will follow the guidance or not. It was not possible, nor necessary for the Holy Prophet صلى الله عليه وسلم to make people believe thereafter, i.e. he was unable to accomplish the task of 'Īsāl Ilal Matlūb.'

The Holy Prophet's صلى الله عليه وسلم uncle, Abu Tālib, assisted him greatly during his lifetime. He raised the Holy Prophet صلى الله عليه وسلم and even protected him against the polytheists of Makkah when the Holy Prophet صلى الله عليه وسلم announced his Prophethood. However, Abu Tālib never accepted Islām. When the Holy Prophet صلى الله عليه وسلم learnt that Abu Tālib was on his deathbed, he hastened to the house and implored his uncle to recite "Lā ilāha IllAllāh," adding that he [The Holy Prophet صلى الله عليه وسلم] would be witness to this in the Hereafter.

The two polytheists Abu Jahl and Abdullāh bin Umayyah were also present at that time. They induced Abu Tālib to die rather as an adherent of the faith of his father, Abdul Muttalib. As the Holy Prophet صلى الله عليه وسلم spoke to Abu Tālib, he told the Holy Prophet صلى الله عليه وسلم that he would have certainly pleased him by reciting the Kalimah of Islām ("Lā ilāha IllAllāh") if he did not fear that the

Quraysh would ridicule him by saying that he did so out of fear. Eventually, he died without accepting Islām.

The Holy Prophet صلى الله عليه وسلم left the house in extreme grief, whereupon Allāh revealed the verse, "Verily you cannot guide those whom you love, but Allāh guides whoever he wills. He is best aware of those who are rightly guided." [Muslim v. p. 40, Bukhari v. 2 p. 703]

This verse proves that only Allāh can actually make a person believe.

وَقَالُوا إِن نَّبِيعَ الْهُدَىٰ مَعَكَ نَخْطِفُ مِنْ أَرْضِنَا أَوْ لَمْ نُمْكِنَ لَهُمْ حَرَمًا ءَامِنًا يُجِئَ  
إِلَيْهِ ثَمَرُ كُلِّ شَيْءٍ رِّزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾ وَكَمْ  
أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَنِلَّكَ مَسْكَنُهُمْ لَمْ تَسْكُنْ مِنْ بَعْدِهِمْ  
إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي  
أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ ءَايَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا  
ظَالِمُونَ ﴿٥٩﴾ وَمَا أَوْتِيسُ مِنْ شَيْءٍ فَمَتَّعَ الْحَيَوةَ الدُّنْيَا وَزِينَتَهَا وَمَا عِنْدَ اللَّهِ  
خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾

(57) They say, "If we follow the guidance with you, we will be removed from our land." Have We not granted them a peaceful Haram, to which the fruit of everything is attracted as a provision from Us? However, most of them have no knowledge. (58) Many were the towns that We have destroyed, who boasted about their affluence. There lie (the ruins of) their homes, which were occupied only a short while after them. We have always been the successors. (59) Your Lord would never destroy towns until He sends a messenger to their capital, reciting His verses to them. We would never destroy towns unless their inhabitants were oppressive. (60) Whatever you have been granted are the assets and adornments of this worldly life. That which is with Allāh is best and eternal. Do you not understand?

## A REFUTATION OF THE CLAIM OF THE MAKKANS THAT THEY WOULD BE EXPELLED FROM THEIR LAND IF THEY ACCEPTED ISLĀM

Allāma Qurtubi رحمه الله writes (v. 7 p. 300) that Hārith bin Uthmān bin Naufal bin Abd Manāf once told the Holy Prophet صلى الله عليه وسلم, "We know that you preach the truth, but we cannot accept your preaching because we fear that the Arabs will (oppose us and eventually) remove us from Makkah." Allāh replies to this statement by saying, "Have We not granted them a peaceful Haram..." This was merely a lame excuse because, although the Arabs were warmongers they took care never to harm the people of Makkah because of the sanctity of the town.

Allāh describes Makkah further by saying that it is a place "to which the fruit of everything is attracted as a provision from Us?" Together with a peaceful existence, the people of Makkah always enjoyed abundant provisions.

Allāh addresses the Makkans in Surah Quraysh saying, "They should worship the Lord of this House (Ka'ba) Who fed them in their hunger and granted them safety from their fear." [Surah 106, verses 3,4]

"However, most of them have no knowledge." Most of the polytheists in Makkah did not realise that Allāh will still provide for them if they accepted Islām and would not allow their enemies to vanquish them.

"Many were the towns that We have destroyed, who boasted about their affluence. There lie (the ruins of) their homes, which were occupied only a short while after them." This verse tells that polytheists that their notion of being expelled after accepting Islām is fallacious. Islām does not bring destruction to people, but it is disbelief that destroys people, as occurred to the people of the past. When these people falsified the Prophets عليهم السلام, they were annihilated. It may have been only some travellers who used their structures afterwards as they passed by them. Otherwise, these structures served no purpose afterwards.

"We have always been the successors." Allāh is always the Master of everything and will still have control after the temporary owners of this world have passed away.

## ALLĀH WILL NEVER DESTROY A TOWN UNTIL HE SENDS A PROPHET TO THEM

"Your Lord would never destroy towns until He sends a messenger to their capital, reciting His verses to them. We would never destroy towns unless their inhabitants were oppressive." It is only when the people of a town falsify the Prophet sent to them and when they excel in sins that Allāh punishes them.

"Whatever you have been granted are the assets and adornments of this worldly life. That which is with Allāh is best and eternal. Do you not understand?" In this verse, Allāh impresses upon peoples' minds that the splendour of this world is temporary. They should not be enamoured by it because it will lead them to reject the truth and enter them into Hell. They should rather turn their attention to the Hereafter and strive for it because it is everlasting.

"..... to which the fruit of everything is attracted as a provision from Us?" In this description of the Haram of Makkah, Ulema (scholars) mention that the produce of every tree and machine is implied by the word 'fruit'. Therefore, every manufactured article will also find its way to the shores near Makkah, as is evident today as well. Annually, millions of people arrive in Makkah for Hajj and Umrah, yet there has never been a shortage of food and manufactured articles. The same may be said for Madinah, in favour of which the Holy Prophet صلى الله عليه وسلم prayed to Allāh (as has already passed in the commentary of verse 126 of Surah Baqarah).

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَفيهِ كُنْ مَنَعْنَاهُ مَتَاعَ الْحَيَوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ

الْقِيَمَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ  
 ﴿٦٢﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا  
 إِلَيْكَ مَا كَانُوا إِلَّا فِتْنَةً لَّنَا فَتَقَبَّلْهُنَّ مِنَّا وَأَنَّا بِمَا عَمِلْنَا فَتَرَأُوهُمُ الْيَوْمَ كَالْعُصْفَىٰ  
 فَمَعِمَتٍ عَلَيْهِمْ الرُّسُلُ يَوْمَئِذٍ فَتَقُولُ هَؤُلَاءِ مِثْلُ النُّجُومِ ﴿٦٣﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ  
 ﴿٦٤﴾ قَالُوا لَا نَمْلِكُ شَيْئًا وَرَبُّنَا أَخَذَ مِنَّا لَؤْلُقًا فَنسَآءُ لَهَا لَؤْلُقًا فَحَمَلْنَا حِمْلًا  
 وَلَئِن كُنَّا عِندَ رَبِّنَا لَمَنُودِينَ ﴿٦٥﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ  
 ﴿٦٦﴾ قَالُوا لَا نَمْلِكُ شَيْئًا وَرَبُّنَا أَخَذَ مِنَّا لَؤْلُقًا فَنسَآءُ لَهَا لَؤْلُقًا فَحَمَلْنَا حِمْلًا  
 وَلَئِن كُنَّا عِندَ رَبِّنَا لَمَنُودِينَ ﴿٦٧﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ

(61) Can the person who has realised the promise We made to him, be like the one to whom We have granted the pleasures of this worldly life, after which he will be from those to be apprehended and presented on the Day of judgment (Qiyāmah)? (62) The day when Allāh shall call them saying, "Where are those partners that you ascribed to Me?" (63) Those against whom the decree shall be passed, will say, "O our Lord! These are the ones whom we have led astray. We led them astray just as we were astray. We seek exoneration from You. They never worshipped us." (64) It will be said, "Call your partners." They will then call for them, but they will not respond to them. They will also see the punishment. If only they were rightly guided. (65) The day when Allāh will call them saying, "What reply did you give to the messengers?" (66) All information will be lost to them on that day and they will not be able to ask each other. (67) As for him who repents, believes and does righteous deeds, it is expected that they will be from the successful ones.

### ALLĀH WILL ASK THE IDOLATERS WHERE THEIR GODS ARE ON THE DAY OF JUDGMENT (QIYĀMAH)

Drawing a distinction between a believer (Mu'min) and a disbeliever, Allāh says, "Can the person {the believer (Mu'min)} who has realised the promise We made to him (i.e. of Heaven) be like the one (the disbeliever) whom We have granted the pleasures of this worldly life, after which he will be from those to be apprehended and presented on the Day of judgment (Qiyāmah) (after which he will be assigned to Hell)? This verse warns the disbelievers and also advises the believer (Mu'min) by telling them not to be enamoured with the temporary pleasures of this world which the disbelievers possess.

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that a believer (Mu'min) must never envy any bounty enjoyed by a sinner because he can never know what awaits the person after death. Allāh has kept a punishment in store for him which never ends i.e. Hell from which he will find no escape.

"The day when Allāh shall call them saying, 'Where are those partners that you ascribed to Me?' Those {devils (Shayātīn)} against whom the decree (to enter Hell) shall be passed, will say, 'O our Lord! These are the ones whom we have led astray. We led them astray just as we were astray (i.e. just like none forced us to do what we did, we

never forced them). We seek exoneration from You. They never worshipped us (they worshipped their own whims instead)."

Allāh describes the same scene in Surah Baqarah, where He says, "When those who were followed disassociate themselves from those who followed them; and they see the punishment; and all ties between them are severed. Those who had followed will say, 'If only we could return (to the world), then we too will disassociate ourselves from them as they now do to us. In this manner Allāh will show them their actions as a cause of regret to them. They will never be able to escape from the fire.'" [Surah 2, verses 166, 167]

Allāh continues to say, "It will be said, 'Call your partners.' They will then call for them, but they will not respond to them. They (the misguided and those who misguided others) will also see the punishment. (They will then wish) If only they were rightly guided." They will wish that they could save themselves from punishment, but this will be impossible.

"The day when Allāh will call them saying, 'What reply did you give to the messengers?' All information will be lost to them on that day and they will not be able to ask each other." They will be senseless on that day and will forget whatever they told the Prophets عليهم السلام.

Allāh says in Surah Mā'idah, "The day when Allāh shall gather the messengers and ask, 'What reply did you receive?' They will submit, 'We have no knowledge. Most surely only You are the Knower of the unseen.'" Because of the awe of that day, even these Prophets عليهم السلام will be unable to give an accurate reply. Therefore, how can disbelievers and Polytheists be expected to give a reply when their situation will be much worse?

Thereafter, Allāh mentions those who accepted Islām. Allāh says, "As for him who repents, believes and does righteous deeds, it is expected that they will be from the successful ones."

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٨﴾ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ الَّتِيلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ أَوْ لَاسَمْعُونَ ﴿٧١﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

is Pure and Exalted above all they ascribe as partner to Him. (69) And your Lord knows what their hearts conceal and what they reveal. (70) He is Allāh, besides Whom there is no deity. All praise belongs to Him in this world and in the Hereafter. All command is His, and to Him shall you all be returned. (71) Say, "Tell me. If Allāh makes the night perpetual for you until the Day of Judgment (Qiyāmah), which deity besides Him can bring light to you? Can you not hear?" (72) Say, "Tell me. If Allāh makes the day perpetual for you until the Day of Judgment (Qiyāmah), which deity besides Him can bring night to you, in which you may find peace? Can you not see?" (73) Out of His mercy, He has created the day and the night for you so that you may find peace in them, seek from His bounty, and express your gratitude to Him.

### IF ALLĀH PERPETUATES THE DAY OR THE NIGHT, WHO CAN PREVENT HIM?

*"Your Lord creates whatever He wills and selects. They have no choice. Allāh is Pure and Exalted above all they ascribe as partner to Him."* Certain commentators have mentioned that this verse was revealed in response to the comment made by Walid bin Mughiera, when he said that Allāh should have made an affluent person from Makkah or Tā'if a Prophet instead of the Holy Prophet صلى الله عليه وسلم. Referring to this statement, Allāh says in Surah Zukhruf, *"They say, 'Why is this Qur'ān not revealed to a prominent man from one of the two cities?'"* [Surah 43, verse 31]

Other commentators have mentioned that the verse replies to a statement of the Jews who told the Holy Prophet صلى الله عليه وسلم that they would believe in him only if an angel besides Jibr'il عليه السلام brought the revelation. Allāh emphatically states, *"Your Lord creates whatever He wills and selects."* i.e. Allāh will select whom He wills to be a Prophet and to bring His revelation. People have no choice in the matter.

Sayyidina Abdullāh bin Abbās رضى الله عنه interprets the verse to mean that Allāh selects whoever He wills to be obedient to Him [Qurtubi]. Other commentators mention that Allāh selects which laws to pass with regard to religion (*D'in*) and natural occurrences. None is partner to Him in any of these regards.

Even in Allāh's selection of Prophets عليهم السلام, He reserves the right to honour certain Prophets عليهم السلام above the rest, and to assign a larger number of followers to some instead of others. Sayyidina Ibrahim عليه السلام is regarded as Allāh's friend, while the Holy Prophet صلى الله عليه وسلم is termed as "Allāh's beloved" and was also conferred the honour of meeting Allāh in Mi'raj (ascension). Sayyidina Mūsa عليه السلام was honoured enough to converse directly with Allāh, whilst Sayyidina Isā عليه السلام is regarded as Allāh's 'spirit' and 'word.'

Similarly, Allāh chooses whichever angels He wills for whatever task He chooses. Allāh says in Surah Hajj, *"Allāh selects messengers from the angels and from mankind."* Allāh has also made certain gardens of Heaven better than others, Jannatul Firdous (Garden of paradise) being the best of these. Likewise, Allāh has given superiority to the Masjidul Harām above all other Masājid and declared a portion of the Masjidun Nabawi (Mosque of the Holy Prophet صلى الله عليه وسلم) to be a part of the gardens of Heaven.

From the religious scholars, Allāh has accepted some for greater tasks of religion. While some were Muhaddithīn (narrators), others were Mufasssīrīn (commentators). While some had thousands of students, others founded educational institutions. There have been many whose books have been well received, while others did not write any books at all. In this manner, hundreds of examples can be quoted. The fact is that Allāh selects as He pleases. "Allāh is Pure and Exalted above all they ascribe as partner to Him."

Allāh continues to say, "And your Lord knows what their hearts conceal and what they reveal." Therefore, no person should think that none is aware of the evil he harbours in his heart.

"He is Allāh, besides Whom there is no deity. All praise belongs to Him in this world and in the Hereafter. All command (decisions) is His, and to Him shall you all be returned." Allāh will then reward or punish people accordingly.

Allāh then reminds people of His great bounty upon them. He says, "Say (to the disbelievers), 'Tell me. If Allāh makes the night perpetual for you until the Day of judgment (Qiyāmah), which deity (of yours) besides Him can bring light to you? Can you not hear?' Say, 'Tell me. If Allāh makes the day perpetual for you until the Day of judgment (Qiyāmah), which deity besides Him can bring night to you, in which you may find peace (and rest)? Can you not see?'"

The benefits of having the day and night alternate as they do are too numerous to mention. Allāh states two of them when he says, "Out of His mercy, He has created the day and the night for you so that you may find peace (and sleep) therein (at night), seek from His bounty (i.e. earn a living by day), and express your gratitude to Him."

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٤﴾ وَتَرَعْنَا مِنْ  
كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا  
كَانُوا يَفْتَرُونَ ﴿٧٥﴾

(74) The day when Allāh will call them saying, "Where are the partners that you ascribed to Me?" (75) We will extract a witness from every nation and say, "Produce your proof." They will then come to know that the truth belongs to Allāh and whatever they ascribed to Allāh will be lost to them.

## A WITNESS AND PROOF WILL BE REQUIRED FROM EVERY NATION ON THE DAY OF QIYĀMAH

Allāh reiterates a previous verse when he says, "The day when Allāh will call them saying, 'Where are the partners that you ascribed to Me?'" However, the occasion is different. When this question was posed previously, Allāh said, "Those against whom the decree shall be passed, will say, 'O our Lord! These are the ones whom we have led astray.. We led them astray just as we were astray. We seek exoneration from You. They never worshipped us.'"

However, in the verse under discussion, the people will not be able to respond to the question. For this reason, Allāh "will extract a witness from every nation and say, 'Produce your proof'" Allāh will present the Prophets عليهم السلام as witnesses to attest to the disobedience of these nations.

It will only be then that they will "come to know that the truth belongs to Allāh..." Whereas they contested everything the Prophets عليهم السلام told them in this world, they will realise the error of their ways on the Day of judgment (Qiyamah). Then also, "whatever they ascribed to Allāh will be lost to them." They will not receive the anticipated assistance from their gods.

﴿۷۶﴾ إِنَّ قُرُونًا كَانَتْ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَأَيْتَنَاهُمْ مِنَ الْكُتُوبِ مَا إِنَّ مَفَاحِمَهُ  
لَسَوَاءٌ بِالْعَصْبَةِ أُولَىٰ الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿۷۷﴾  
وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۚ وَأَحْسِن  
كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿۷۸﴾  
قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۚ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ  
الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْئَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿۷۹﴾  
فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَلِيتَ لَنَا مِثْلَ  
مَا أُوتِيَ قُرُونُ إِنَّهُمْ لَذُو حَظٍّ عَظِيمٍ ﴿۸۰﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ  
ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الْاصْطِرَافُونَ ﴿۸۱﴾ فَحَسَفْنَا  
بِهِمْ وَبِءَادِرِهِ الْأَرْضَ فَمَا كَانَ لَهُمْ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنْ  
الْمُنْتَصِرِينَ ﴿۸۲﴾ وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَابُ اللَّهُ يَبْسُطُ  
الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانُوا لَا  
يُقْلِحُ الْكَافِرُونَ ﴿۸۳﴾

(76) Indeed Qārūn was from Mūsā's people, but rebelled against them. We granted him treasures, the keys of which were too heavy for a mighty troop of men. When his people told him, "Do not be boastful, for verily Allāh does not like the boastful." (77) "Seek the Home of the Hereafter using the means that Allāh has granted you and do not forget your portion from this world. Be benevolent just as Allāh has been benevolent unto you. And do not seek corruption on earth, for Allāh does not like those who create corruption." (78) He replied, "I have been granted all of this because of the knowledge I possess." Did he not know that Allāh has already destroyed many generations before him



who were more powerful than him and larger in number? The criminals will not be questioned about their sins. (79) So he emerged among his people in pomp and splendour. Those who desired the world gaped, "If only we also possessed what Qārūn has! Undoubtedly, he is extremely fortunate." (80) Those who were granted knowledge said, "Woe to you! Allāh's rewards are better for the one who believes and does good deeds. Only the patient ones shall receive this." (81) So We plunged Qārūn and his home within the ground. There were no troops to assist him against Allāh, nor could he assist himself. (82) Those who aspired to be like him the previous day, said the next morning, "O dear! Indeed Allāh enlarges sustenance for those bondsmen He wills and straitens. If it were not for Allāh's favour on us, we would also have been plunged (in the earth). Alas! The disbelievers will certainly not succeed."

### QĀRŪN BOASTS ABOUT HIS WEALTH, PEOPLE ENVY HIM, BUT THE GROUND EVENTUALLY SWALLOWS HIM

The above verses cite the incident of Qārūn. Allāh says, "*Indeed Qārūn was from Mūsā's people, but rebelled against them.*" Commentators have mentioned various opinions about Qārūn. Some say that he was the son of Sayyidina Mūsā's عليه السلام paternal uncle, while others say that he was the uncle himself. Others are of the opinion that he was the son of Sayyidina Mūsā's عليه السلام maternal aunt. However, all these opinions are based on Isrā'ili narrations and cannot be authenticated.

Allāh "*granted him treasures, the keys of which were too heavy for a mighty troop of men.*" Excessive wealth usually breeds arrogance in a person. Qārūn was no exception. Therefore, his people advised him saying, "*Do not be boastful, for verily Allāh does not like the boastful. Seek the Home of the Hereafter using the means that Allāh has granted you...*" They advised him to spend in Allāh's path so that the rewards may accrue to him in the Hereafter. It should not be that a person leaves all his wealth behind for his heirs without benefiting from it. In saying this, they cautioned him against squandering his wealth, thereby destroying his life in the Hereafter.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Man says, 'My wealth! My wealth!' whereas only three things are actually his. (1) The food that he ate and digested, (2) the clothing that he wore out, and (3) the wealth that he spent for Allāh's pleasure, thereby accumulating a treasure. All else he will leave for his heirs." [Muslim v. 2 p. 407]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once asked the Sahābah رضى الله عنهم, "Which of you likes the wealth of his heirs more than his own wealth?" They replied, "None of us can possibly like his heir's wealth more than his own." Thereupon the Holy Prophet صلى الله عليه وسلم said, "Understand that your wealth is only what you have sent ahead (i.e. spent for Allāh's pleasure to be rewarded in the Hereafter). The wealth left behind belongs to the heirs."

It is strange that people tend to become more miserly as they accrue more wealth. They will spend millions to purchase another factory in addition to their existing factory, but would not contribute even a few hundred for building a

Masjid. Such people think only about the world, to the extent that they even take stock of their businesses while performing Salāh.

Qārūn's people also advised him thus: "...and do not forget your portion from this world" i.e. do not fail to use that portion of your worldly wealth that would be of assistance to you in the Hereafter. Allāh says in Surah Muzzammil, "Whatever good you sent ahead for yourselves, you will find it with Allāh." [Surah 73, verse 20]

Certain commentators have interpreted the above advice to mean that he should also utilise the wealth for his personal needs. However, the first interpretation is best because a person boasting about his wealth does not need to be advised to spend on himself.

They also told him, "Be benevolent just as Allāh has been benevolent unto you. And do not seek corruption on earth, for Allāh does not like those who create corruption." In this they advised him not to squander his wealth in sinful and wasteful ways.

In response to the good counsel, Qārūn replied by saying, "I have been granted all of this (wealth) because of the knowledge I possess." Sayyidina Abdullāh bin Abbās رضى الله عنه reports that Qārūn had mastered the art of alchemy, by which he could turn things into gold. Other commentators say that he was a good businessman. Therefore, he meant to tell the people that he deserves to earn the fruit of his labours. He believed that he could now use the wealth as he pleased.

Allāh replied to this statement by saying, "Did he not know that Allāh has already destroyed many generations before him who were more powerful than him and larger in number?" He therefore had nothing to boast about because Allāh had given more to others, whom he easily destroyed when He willed. None of these assets could save them from Allāh's punishment.

"The criminals will not be questioned about their sins." Since Allāh has knowledge of everything and the recording angels write every deed down, Allāh does not have to ask people whether they perpetrated certain sins or not. The evidence speaks for itself. Those verses that make mention of questioning refer to rhetorical questions, which need not be answered. They will be asked about their sins as a manner of reproach.

"So he emerged among his people in pomp and splendour." Even in present times, people tour the town in great splendour to display their wealth and invite people to meals merely to show off their possessions. People even show off the wedding gifts they give their daughters by transporting them individually to the groom's house. They are then displayed for all present to see, as a mark of their affluence.

Impressed by Qārūn's wealth, "Those who desired the world gaped, 'If only we also possessed what Qārūn has! Undoubtedly, he is extremely fortunate.'"

Hearing this response, "Those who were granted knowledge (of the transitory nature of worldly commodities) said, 'Woe to you! Allāh's rewards are better for the one who believes and does good deeds. Only the patient ones shall receive this.'" The Holy Prophet صلى الله عليه وسلم has mentioned that the smallest Heaven will be ten times

larger than this entire world.

It was then that Allāh's punishment overtook Qārūn. Allāh says, "So We plunged Qārūn and his home within the ground. There were no troops to assist him against Allāh, nor could he assist himself"

"Those who aspired to be like him the previous day, said the next morning, 'O dear! (We were extremely foolish) Indeed Allāh enlarges sustenance for those bondsmen He wills and straitens.'" Wealth does not signify that Allāh loves a person, and neither should such persons be envied.

They also said, "If it were not for Allāh's favour on us (by not fulfilling our aspiration to be like him), we would also have been plunged (in the earth with him). Alas! The disbelievers will surely not succeed."

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that a believer (Mu'min) must never envy any bounty enjoyed by a sinner because he can never know what awaits the person after death. Allāh has kept a punishment in store for him, which never ends i.e. Hell from which there is no escape. ["Mishkāt" p. 447]

The wealth of the disbelievers cannot be compared to the bounties that the believers (Mu'minīn) will receive in Heaven.

**Note:** How is the story of Qārūn linked to the preceding subject matter? Commentators have cited the following two reasons for this:

1. The story of Qārūn is linked to the story of Sayyidina Mūsa عليه السلام, with which the Surah began when Allāh says, "With the truth, We recite to you from the narrative of Mūsa and Fir'aun for those people who believe." [verse 3]

2. The story is linked to verse 60, where Allāh says, "Whatever you have been granted are the assets and adornments of this worldly life. That which is with Allāh is best and eternal. Do you not understand?" The story of Qārūn depicts the same lesson. ["Ruhul Ma'āni"]

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ  
لِلْمُتَّقِينَ ﴿٨٣﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِمَّا مَتَّهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ  
عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

(83) This is the Home of the Hereafter, which We shall appoint for those who do not desire pageantry on earth nor corruption. The best outcome shall be for the pious. (84) Whoever brings a good deed will receive better than that. Whoever brings a sin, the sinners will be punished only for what they did.

**THE HEREAFTER IS FOR THOSE WHO DO NOT DESIRE PAGEANTRY AND CORRUPTION ON EARTH**

Allāh declares, "This is the Home of the Hereafter, which We shall appoint for

those (righteous people) who do not desire pageantry on earth nor corruption. The best outcome shall be for the pious." It is incumbent on every person to submit before Allāh's grandeur and to perpetually adopt humility. The more a person recognises Allāh, the more humble should he be.

People who aspire to attain nobility in this world commit a great number of sins in realising their aim. They also tend to perpetrate a great deal of injustice against others. Some even resort to violence and murder if they feel the need to. Despite their misguided efforts, they are depriving themselves of Heaven and also fail to achieve the success and honour which is attained by those who obey Allāh's commands. They merely thrive on the little power they possess, because of which people are terrified to speak against them.

### THE VIRTUE OF HUMILITY AND THE ABOMINATION OF PRIDE

The Holy Prophet صلى الله عليه وسلم said, "The person who humbles himself for Allāh, Allāh will elevate him. He will consider himself small in his own estimation, but will be high in people's esteem. Allāh will humiliate whoever is proud. He will consider himself great in his own estimation, but will be more degraded than a dog and a pig in the eyes of people." [*"Mishkāt"* p. 434]

The Holy Prophet صلى الله عليه وسلم has also mentioned that the person who has pride equal to even a mustard seed shall never enter Heaven. [*"Mishkāt"* p. 433]

The Holy Prophet صلى الله عليه وسلم has also mentioned that proud people will appear as small as ants on the Day of Judgment (*Qiyāmah*). They will then be cast into a pit of Hell called 'Bawlis,' where they will be engulfed in flames and 'Tinatul Khabāl' (the discharge emanating from the bodies of the people of Hell) will be given to them to drink. [*Tirmidhi*]

"Whoever brings a good deed {on the Day of Judgment (*Qiyāmah*)} will receive better than that." The greatest deed is belief (*Imān*), for which a person will attain the everlasting bliss of Heaven. Every deed will receive a minimum of tenfold reward. On the other hand, "Whoever brings a sin; the sinners will be punished only for what they did." The worst of sins is disbelief and polytheism (*shirk*), which will condemn people to an eternity in Hell. Whether rich or poor, noble or debased, every disbeliever and polytheist will be doomed to Hell.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ  
وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾ وَمَا كُنتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا  
رَحْمَةً مِّن رَّبِّكَ فَلَا تَكُونْ ظَهِيرًا لِلْكَافِرِينَ ﴿٨٦﴾ وَلَا يَصُدَّنَّكَ عَنْ ءَايَاتِ اللَّهِ  
بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ  
مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ  
تُرْجَعُونَ ﴿٨٨﴾

(85) Verily, the One Who decreed the Qur'ān for you shall return you to your place of return. Say, "My Lord knows best who brings guidance and who is in manifest error." (86) You never anticipated that a scripture would be given to you, but it is only by the mercy of your Lord. So never be an accomplice to the disbelievers. (87) They should never prevent you from Allāh's verses after they have been revealed to you. Keep calling towards your Lord and never be from the idolaters. (88) Do not call to another deity with Allāh. There is none worthy of worship besides Him. Everything shall perish besides His Countenance. All decisions rest with Him and to Him shall you all be returned.

### THE HOLY PROPHET صلى الله عليه وسلم WAS GIVEN THE QUR'ĀN BECAUSE OF ALLĀH'S MERCY

Commentators mention that the first of the above verses promises the Holy Prophet صلى الله عليه وسلم that he will be allowed to return to his native city of Makkah after migrating to Madinah. Consequently, in the 8th year after Hijrah, the Holy Prophet صلى الله عليه وسلم entered Makkah as a victor.

Allāma Qurtubi رحمه الله reports that when the Holy Prophet صلى الله عليه وسلم reached a place called Juhfa en route to Madinah, he longed to return to his hometown of Makkah. On that occasion, Jibr'il عليه السلام arrived with the revelation of the above verse. Based on this narration, certain commentators have interpreted the word 'farada' (translated above as "decreed") to mean revealed' i.e. "Verily, the One Who revealed the Qur'ān to you shall return you to your place of return (i.e. to Makkah)."

Other commentators have interpreted the verse to mean that Allāh will return the Holy prophet صلى الله عليه وسلم to Heaven.

"Say, 'My Lord knows best who brings guidance and who is in manifest error.'" The author of "Ruhul Ma'āni" reports from "Ma'ālimut Tanzil" that this verse is a reply to the Polytheists who said that the Holy Prophet صلى الله عليه وسلم was in error.

"You never anticipated that a scripture would be given to you, but it is only by the mercy of your Lord (that you were conferred the mantle of Prophethood)." Therefore, just as Allāh bestowed his special mercy and grace upon the Holy Prophet صلى الله عليه وسلم by granting him the Qur'ān, Allāh's mercy will also return him to Makkah.

"So never be an accomplice to the disbelievers." The verse addresses the Holy Prophet صلى الله عليه وسلم, telling him not to succumb to the bidding of the polytheists to follow the religion of their forefathers.

"They (the disbelievers) should never prevent you from Allāh's verses after they have been revealed to you." This verse also addresses the Ummah of the Holy Prophet صلى الله عليه وسلم. It warns that they should never allow the disbelievers to prevent them from learning, teaching and practising the Qur'ān.

"Keep calling towards your Lord [i.e. to oneness of Allāh (Tauhid)] and never be from the idolaters." Allāma Qurtubi رحمه الله reports that this verse was revealed when the polytheists of the Quraysh requested the Holy Prophet صلى الله عليه وسلم to

honour their idols. The author of "Ma'ālimut Tanzil" writes that although the verse addresses the Holy Prophet صلى الله عليه وسلم, it indirectly addresses the disbelievers, telling them that they must never entertain hopes that the Holy Prophet صلى الله عليه وسلم will ever join their ranks. It is impossible.

*"Do not call to another deity with Allāh. There is none worthy of worship besides Him."* The author of "Ruhul Ma'āni" says that this verse prohibits the Muslims from returning to polytheism (*shirk*), although the address is to the Holy Prophet صلى الله عليه وسلم. [v. 20 p. 130]

Thereafter, Allāh says, *"Everything shall perish besides His Countenance. All decisions rest with Him and to Him shall you all be returned."*



## سورة العنكبوت

Makkan

Surah Al-Ankabut

Verses 69

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا  
الَّذِينَ مِنْ قَبْلِهِمْ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾ أَمْ حَسِبَ الَّذِينَ  
يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْفُتُونَا سَاءَ مَا يَحْكُمُونَ ﴿٤﴾

In the name of Allāh, the Beneficent, the Merciful.

(1) Alif Lām Mīm. (2) Do people think that they will be left to say, "We believe!" without being tested? (3) We certainly tested those before them, and Allāh will definitely know of those who are true and He will definitely know the liars. (4) Do those who perpetrate sins think that they can escape Us? Evil indeed is the decision they take.

### MAN WILL BE TESTED AFTER PROCLAIMING IMĀN (FAITH)

The Surah is called Ankabūt (spider) because the spider is mentioned in verse 41. Allāh says, "Do people think that they will be left to say, 'We believe!' without being tested?" The question does not require a reply. Imān (faith) is never restricted to the tongue, but must be embedded within the heart. When a person is a sincere believer (*Mu'min*), he will be tested in various ways. He may be tested by means of demanding acts of worship, by requiring to fight his whims and passions, or by enduring hardships and adversities. These tests prove whether the person is a sincere believer (*Mu'min*), or whether he is a hypocrite.

"Ruhul Ma'āni" (v. 20 p. 134) reports from Ibn Jarīr رحمه الله عليه and from Ibn Abi Hātim رحمه الله عليه that the above verse was revealed with regard to those people who accepted Islām in Makkah after the Hijrah (migration).

The other Sahābah رضى الله عنهم wrote to them from Madinah, telling them that their Islām will not be confirmed until they migrate as well. These Muslims then decided to migrate, but were apprehended en route by the polytheists, who brought them back to Makkah.

When this verse was revealed, the Sahābah رضى الله عنهم in Madinah wrote to

them a second time, informing them about this verse. They again made an attempt to migrate. This time they resolved to fight the polytheists if they were accosted. Consequently, they left for Madinah. The polytheists again tried to apprehend them, but they fought them off. Some of these Muslims were martyred, while the others managed to reach Madinah. It was with regard to this that Allāh revealed the following verse of Surah Nahl: *"Then your Lord shall be Most Forgiving and Most Merciful after all unto those who migrate after being tried and then strive in His way and exercise patience."* [Surah 16, verse 110]

"Ruhul Ma'āni" reports from Sayyidina Hasan Basri رحمه الله عليه that "people" in the verse *"Do people think..."* refer to the hypocrites.

*"We certainly tested those before them, and Allāh will definitely know of those who are true (in their faith) and He will definitely know the liars (i.e. those whose faith is merely verbal)."* The Mu'minīn of the previous Ummah's were also tested. The Ummah of the Holy Prophet صلى الله عليه وسلم can also expect the same.

Allāh says in Surah Āl Imrān, *"Too numerous were the Holy Prophets with whom many devoted men fought. They never lost courage with all the hardships that afflicted them in the path of Allāh, nether did they weaken, nor become helpless. Allāh loves the patient ones."* [Surah 3, verse 146]

A believer (Mu'min) should always pray for safety and peace, but must be steadfast in the face of hardships, directing his attention to Allāh. He must keep in mind the rewards for patience, which will allow him to build courage.

True Muslims will bear adversities, while those who merely accepted Islām for convenience or for some worldly motive, will revert to their former religions (D'in's) when hardships strike.

Allāh then speaks about those who present the hardships to the Muslims, when He says, *"Do those who perpetrate sins think that they can escape Us? Evil indeed is the decision they take."* They cannot escape Allāh's punishment because of the sins and injustices that they perpetrate.

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَكَ لَأْتِيَهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾ وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾

(5) Whoever aspires to meet Allāh (should know) that the term stipulated by Allāh will certainly arrive. And He is the All Hearing, the All Knowing. (6) Whoever strives only strives for himself. Allāh is Independent of the entire universe. (7) Those who believe and do good deeds, We shall definitely remit their sins from them and reward them better than what they did.

**EACH PERSON STRIVES FOR HIMSELF AND ALLĀH IS INDEPENDENT OF THE UNIVERSE**

Allāh says, *"Whoever aspires to meet Allāh (should know) that the term*



stipulated by Allāh (for rewarding) will certainly arrive. And He is the All Hearing, the All Knowing." Allāh is Aware of every person's supplications, aspirations and deeds. However, at times sincere believers (Mu'minīn) also suffer some adversity, which may be termed as 'mujāhadah.'

The Arabic word 'mujāhadah' literally refers to a struggle between two. When a person carries out any act for the betterment of his Hereafter, the deed opposes his base instinct. Therefore, he is in a constant struggle against his carnal self. However this struggle and striving will be well rewarded by Allāh. Allāh says, "Whoever strives only strives for himself Allāh is Independent of the entire universe." Although Allāh does not require man's efforts, He is munificent enough to reward man for it.

"Those who believe and do good deeds, We shall definitely remit their sins from them (on account of repentance, good deeds, or purely by Allāh's grace) and reward them better than what they did." The sins of disbelief and polytheism (shirk) can be remitted only by accepting Islām. The reward for any good deed will be far more than the deed itself.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنِيبُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

(8) We emphatically commanded man to treat his parents kindly. If they force you to ascribe partners to Me about which you have no knowledge, then do not obey them. Your return shall be to Me, when I shall inform you of what you used to do. (9) We shall definitely include those who believe and do good deeds among the righteous.

## KIND TREATMENT OF PARENTS

Allāh says, "We emphatically commanded man to treat his parents kindly." Allāh says in Surah Bani Isrā'īl, "Your Lord has commanded that you worship only Him and that you treat your parents kindly. If any one of the two, or both of them reaches old age by you, then do not even tell them 'Ūf' and do not rebuke them. Speak to them gently. Lower for them the wings of humility out of compassion and say, 'O my Lord! Show mercy to them as they have raised me (mercifully) when I was young.'" [Surah 17, verses 23, 24]

Kindness to parents also includes spending on them and being kind and cordial towards them. Allāh also makes special reference to aged parents, to whom one cannot even say, "Ūf!" The verse of Surah Bani Isrā'īl also cites a prayer (du'ā) to be made for one's parents. Just as they cared for one as a frail and weak child, one should also care for them when they have grown frail and weak. Refer to the commentary of the above verses of Surah Bani Isrā'īl for more details on the subject.

Allāh continues to say, "If they force you to ascribe partners to Me about which you have no knowledge, then do not obey them." Mentioning the same situation, a verse of Surah Luqmān adds that in spite of not obeying them, one should nevertheless continue to associate harmoniously with them. One cannot contravene Allāh's orders on the request of anyone.

The Holy Prophet صلى الله عليه وسلم said, "The creation cannot be obeyed if it means that the Creator be disobeyed." ["Mishkāt"]

Sayyidah Asmā رضي الله عنها, who was one of Sayyidina Abu Bakr's رضي الله عنه daughters migrated to Madinah without her mother, who was then still a non-believer. In the 6th year after Hijrah (migration), the Muslims entered into a pact with the polytheists, by which each party could freely associate with the other. During this period, her mother came to Madinah. Sayyidah Asmā رضي الله عنها asked the Holy Prophet صلى الله عليه وسلم whether she was permitted to financially assist her mother, who was desperately in need of aid. The Holy Prophet صلى الله عليه وسلم urged her to treat her mother well. [Bukhari]

Parents today encourage their children to indulge in various sins like shaving the beard, accepting bribes, working for banks, taking interest, dressing immodestly, etc. It is Harām (Unlawful) for the parents to behave in this manner, and it is Harām (Unlawful) for the children to conform because the Holy Prophet صلى الله عليه وسلم said, "The creation cannot be obeyed if it means that the Creator is to be disobeyed."

Allāh is man's Creator and Master. Therefore, obedience to Him is of paramount importance and cannot be forfeited in order to obey His creation.

"Ruhul Ma'āni" (v. 20 p. 139) reports that when Sayyidina Sa'd bin Abi Waqās رضي الله عنه accepted Islām, his mother said to him, "O Sa'd! I hear that you have forsaken your religion (D'īn) for another. I swear by Allāh that I shall never enter any house (i.e. I will remain standing in the heat) and all food is Harām (unlawful) for me until you stop following Muhammad صلى الله عليه وسلم."

Although Sayyidina Sa'd رضي الله عنه was the favourite of his mother, he refused to forsake Islām. His mother kept her oath and neither ate, nor took shelter for three days. When Sayyidina Sa'd رضي الله عنه related the incident to the Holy Prophet صلى الله عليه وسلم, the above verse was revealed.

"Ma'ālimut Tanzil" (p. 461) reports that after his mother spent two days and two nights in this condition, he told her that he would not forsake Islām even if she had a hundred lives to sacrifice for her oath. She now had the option to either break her oath or die. She lost hope in changing his mind and broke her oath.

Allāh says further, "Your return shall be to Me, when I shall inform you of what you used to do." Whatever a person does in this world will present itself in the Hereafter, where the person will either be rewarded or punished.

"We shall definitely include those who believe and do good deeds among the righteous." They will enter the ranks of these fortunate people in Heaven.

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ

وَلَيْنَ جَاءَ نَصْرٌ مِّن رَّبِّكَ يَقُولُْنَ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي  
 صُدُورِ الْعَالَمِينَ ﴿١٠﴾ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾

(10) Among people are those who say, "We believe in Allāh!" Then, when they suffer any adversity in Allāh's cause, they treat the difficulty people give like Allāh's punishment. If help comes from your Lord, they will certainly say, "We were always with you." Does Allāh not know best what is in the hearts of all in the universe? (11) Allāh will certainly know those who believe and will definitely know the hypocrites.

### THOSE WHO CLAIM TO BELIEVE ARE PUT TO THE TEST

The author of "Ruhul Ma'āni" reports that the verse refers to certain weak Muslims who claimed to accept Islām, but would sway to the tune of the polytheists when put under pressure. They hid this behaviour from the Muslims. Sayyidina Qatādah رَحِمَهُ اللَّهُ عَلَيْهِ says that it refers to those Muslims whom the polytheists took back to Makkah after migrating to Madinah.

Love for this world prompts people to waver in their faith. The sincere Muslim endures all hardships without faltering in his Imān, like Sayyidina Khabbāb رَضِيَ اللَّهُ عَنْهُ, Sayyidina Bilāl رَضِيَ اللَّهُ عَنْهُ, Sayyidina Ammār رَضِيَ اللَّهُ عَنْهُ and other Sahābah رَضِيَ اللَّهُ عَنْهُمْ. They understood that Allāh's punishment is worse than the difficulties of this world.

Allāh says that these weak Muslims seem to regard the injustice of the disbelievers as Allāh's punishment and revert to disbelief. Describing their double standards, Allāh says, "If help comes from your Lord (warranting booty, they also want a share and), they will certainly say, 'We were always with you.' Does Allāh not know best what is in the hearts of all in the universe?" Allāh is well aware of those who conceal hypocrisy in their hearts.

"Allāh will certainly know those who believe and will definitely know the hypocrites." Allāh is Aware of their condition at present and what it will be in the future.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ وَمَا هُمْ  
 بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ  
 وَأَنْفَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْعَرُونَ ﴿١٣﴾

(12) The disbelievers say to the believers, "Follow our way and we will bear the burden of your sins. They will not carry any part of their sins. They are certain liars. (13) They will certainly carry their own burdens in addition to those of others. And they will definitely be questioned about what they fabricated.

## NONE SHALL BEAR THE BURDEN OF ANOTHER'S SINS ON THE DAY OF JUDGMENT (QIYĀMAH)

In an attempt to mislead the Muslims, *"The disbelievers say to the believers, 'Follow our way and we will bear the burden of your sins. The disbelievers realised that the Muslims feared retribution on the Day of judgment (Qiyāmah), because of which they would not forsake their religion (D'in). It was for this reason that they even offered to bear the burden of this sin in the Hereafter. They made this offer only because they did not believe in the punishment of the Hereafter. Otherwise, a person cannot even bear the fire of this world for a few seconds, let alone burning until eternity in Hell, which is 69 times hotter.*

Allāh says in Surah Bani Isrā'il, *"No soul shall bear the burden of another."* Likewise, the above verse of Surah Ankabūt says, *"They will not carry any part of their sins. They are certain liars."* It is irrational that anyone should be made to suffer for the crimes of another. Even if another person willingly accepts to suffer for someone, it will still not absolve the sinner from his sins. Therefore, one will still have to be punished.

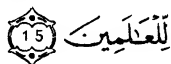
The statement made by the polytheists contains two lies. The first is that they will never be prepared to suffer for another on the Day of judgment (Qiyāmah), when even brothers and family members will flee from each other, unable to assist them. The second lie is the claim that the accused will be excused from the sin.

*"They will certainly carry their own burdens in addition to those of others. And they will definitely be questioned about what they fabricated."* Although the verse emphasises that no person can suffer the punishment because of another, it does not exonerate those who mislead others. They will have to suffer for the sin of misleading others. It is in reference to this that Allāh says in Surah Nahl, *"So that they may carry their entire burdens on the Day of judgment (Qiyāmah) together with the burdens of those whom they mislead without knowledge. Evil indeed is the burden that they bear."* [Surah 16, verse 25]

This explanation clarifies the essence of a hadith in which the Holy Prophet صلى الله عليه وسلم said, *"The person who calls to guidance will receive the reward of all those people who follow him without their rewards being decreased at all. The person who calls to deviation will receive the sin of all those people who follow him without their sins being decreased in the least."* [Muslim]

Many people also adopt the practice of coercing others to perpetrate certain sins. When they refuse for fear of punishment, these ignorant people claim that they will bear the punishment on their behalf. This statement leads one to disbelief because it indicates that they refute punishment in the Hereafter and are prepared to accept the consequences. While the instigator will not suffer for the act of the sinner, one will suffer for the sin of misleading.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ  
الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾ فَأَنجَيْنَاهُ وَأَصْحَبَ السَّفِينَةَ وَجَعَلْنَاهَا آيَةً



(14) Without doubt, we sent Nūh to his nation, where he remained for a thousand years less fifty years. Then a storm struck them as they were oppressors. (15) We rescued Nūh and the people on the ark, making the incident a lesson for the universe.

### SAYYIDINA NŪH'S عَلَيْهِ السَّلَام PREACHING IS REJECTED AND HIS PEOPLE ARE DESTROYED

Sayyidina Nūh عَلَيْهِ السَّلَام preached to his nation for 950 years, advising them to believe in Tauhid and to forsake idolatry. However, they made various excuses and argued with him extensively. They even went to the extent of asking for the punishment he warned them about.

Eventually, Allāh commanded Sayyidina Nūh عَلَيْهِ السَّلَام to build an ark to accommodate the believers when the floods came. Allāh says in Surah A'rāf, "They denied him, and We rescue him and those with him in the ark, while We drowned those who denied Our verses. Without doubt they were a blind nation." [Surah 7, verse 64]

The incident of Sayyidina Nūh عَلَيْهِ السَّلَام is mentioned in detail in Surah A'rāf [Surah 7, verses 59-64], Surah Hūd [Surah 11, verses 24-48], Surah Shu'arā [Surah 26, verses 105-122] and Surah Nūh [Surah 71, verses 1-28].

وَأَنذَرْتَهُمْ إِذْ قَالَ لِقَوْمِهِ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾ إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لِلَّهِ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِن تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾

(16) And We sent Ibrahīm, when he said to his people, "Worship Allāh and fear him. That is best for you if only you knew." (17) "Instead of Allāh, you merely worship idols and fabricate lies. Those that you worship instead of Allāh do not have control of your sustenance, so seek your sustenance from Allāh, worship Him and show gratitude to Him. To Him shall you be returned." (18) "If you deny, then certainly many nations have denied before you. The responsibility of the messenger is merely clear propagation."

### SAYYIDINA IBRAHĪM PREACHES ONENESS OF ALLĀH (TAUHĪD) TO HIS PEOPLE AND EXHORTS THEM TO WORSHIP ALLĀH AND TO EXPRESS THEIR GRATITUDE TO ALLĀH

The story of Sayyidina Ibrahīm عَلَيْهِ السَّلَام is recounted in many verses of the Qur'an. Surah Āl Imrān mentions his debate with the tyrant, Nimrud. Surah

An'ām, Surah Anbiya and Surah Shu'arā also make mention of his preaching to his nation. He told them, "Worship Allāh and fear him. That is best for you if only you knew. Instead of Allāh, you merely worship idols and fabricate lies. Those that you worship instead of Allāh do not have control of your sustenance, so seek your sustenance from Allāh, worship Him and show gratitude to Him. To Him shall you be returned." Accepting the concept of oneness of Allāh (Tauhid) will guarantee salvation in the Hereafter.

He also warned them saying, "If you deny, then certainly many nations have denied before you (because of which they were destroyed). The responsibility of the messenger is merely clear propagation." He fulfilled his task by preaching to them. They were now at liberty to either destroy themselves by remaining as disbelievers, or to salvage their souls by believing in the message.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَكُونُ مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

(19) Do they not see how Allāh initiates creation and then recreates? This is certainly easy for Allāh. (20) Say, "Travel in the lands and see how Allāh creates the first time and then recreates the second time. Indeed Allāh has power over all things." (21) Allāh punishes whoever He wills and has mercy on whoever He wills. To Him shall you be returned. (22) You can never escape on earth, nor in the sky. You have no protecting friend, nor any helper besides Allāh. (23) Those who deny Allāh's verses and meeting with Him are indeed those who have lost hope in My mercy and a torturous punishment shall be theirs.

## SUBSTANTIATION OF JUDGMENT DAY (QIYĀMAH) AND A REPROACH FOR THE DISBELIEVERS

Allāh addresses the Quraysh of Makkah in these verses because they refuted the reality of resurrection on the day of judgment (Qiyāmah). Allāh asks whether these people have seen that He continuously creates people, animals and other creation. Each day new beings are born, while others are dying. Even when trees and plants wilt and die, Allāh brings them back to life with the rains. Despite these phenomena being witnessed daily, people still fail to accept that Allāh can certainly recreate man on the day of judgment (Qiyāmah).

"Say, 'Travel in the lands and see how Allāh creates the first time and then

recreates the second time. Indeed Allāh has power over all things."

Thereafter, Allāh says that He "punishes whoever he wills and has mercy on whoever He wills. To Him shall you be returned." Only He orchestrates matters in both the worlds. Therefore, He says, "You can never escape on earth, nor in the sky. You have no protecting friend, nor any helper besides Allāh." None can hide, nor seek refuge from Allāh irrespective of how hard he tries.

"Those who deny Allāh's verses and meeting with Him are indeed those who have lost hope in My mercy and a torturous punishment shall be theirs. "Then it will be too late for regrets."

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾ وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ  
بَيْنَكُمْ فِي الْحَيَاةِ الدُّنْيَا ثَمَرًا يَوْمَ الْقِيَمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ  
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ ﴿٢٥﴾ فَامَنَّ  
لَهُمُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُ  
إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَءَاتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا  
وَلَنَاهُ فِي الْآخِرَةِ لِمَنِ الصَّالِحِينَ ﴿٢٧﴾

(24) The only reply that his people could give was to say, "Kill him or burn him!" Then Allāh saved him from the fire. Undoubtedly, there are certainly signs in this for the believing people. (25) Ibrahīm عليه السلام said, "You have merely taken to worship idols because of your mutual love in this worldly life. Soon, on the Day of Judgment (Qiyāmah), you will oppose each other and curse each other. Your abode shall be the Fire and you will have no helpers." (26) So Lūt believed him. Ibrahīm said, "I shall migrate to my Lord, He is certainly the Mighty, the Wise." (27) We gifted him with Is'hāq and Ya'qūb, kept Prophethood and scriptures in his progeny and granted him his reward in this world. He shall certainly be from the righteous ones in the Hereafter.

### THE PEOPLE OF SAYYIDINA IBRAHĪM عليه السلام DECIDE TO BURN HIM ALIVE

Allāh resumes the story of Sayyidina Ibrahīm عليه السلام once again. After he preached to his people to forsake idol-worship, they said, "Kill him or burn him!" However, when they cast him into a large fire, Allāh commanded the fire to be cool and peaceful for him. In this way, "Allāh saved him from the fire. Undoubtedly, there are certainly signs (of Allāh's tremendous power) in this for the believing people."

## SAYYIDINA IBRAHĪM عليه السلام TELLS THE PEOPLE THAT THEY WORSHIP IDOLS ONLY OUT OF MUTUAL LOVE, WHICH WILL BE LOST ON THE DAY OF JUDGMENT (QIYĀMAH)

"Ibrāhīm عليه السلام said, 'You have merely taken to worship idols because of your mutual love in this worldly life.' i.e. They did it only to emulate their forefathers. They felt that they would be ostracised if they failed to conform to the paganistic ways of their fellow men.

He cautioned them that this mutual love will also disappear on the Day of Judgment (Qiyāmah). He said, "Soon, on the Day of judgment (Qiyāmah), you will oppose each other and curse each other. Your abode shall be the Fire and you will have no helpers." On the Day of Judgment (Qiyāmah), all of them will be blaming one another for their predicament.

Allāh says in Surah A'rāf, "Each time a nation will enter, they will curse their sister nation. Until, when they are all gathered in Hell, the latter will say regarding the former, 'Our Lord, these are the people who led us astray, so give them a greatly intensified punishment of the Fire.' (Allāh) shall reply, 'For each there shall be double punishment, but you know it not.'" [Surah 7, verse 38]

A verse of Surah Sād quotes the followers as saying to their leaders: "No! You are the ones for whom there is no welcome! You people have brought this on us. What a horrible station it is!" In addition to this, "They will cry out, 'Oh our Lord! Double the,' punishment in the Fire for those who have brought this on us. The sinners, of this world will suffer the same plight on the Day of Judgement, when they will blame each other.

## SAYYIDINA LŪT ACCEPTS THE MESSAGE OF SAYYIDINA IBRAHĪM عليه السلام, AFTER WHICH THEY BOTH MIGRATE

"So Lūt believed him." Sayyidina Lūt عليه السلام was the son of Sayyidina Ibrāhīm's عليه السلام brother Harān. After making every attempt to reform his nation, Sayyidina Ibrāhīm عليه السلام eventually declared, "I shall migrate to my Lord, He is certainly the Mighty, the Wise."

Although some commentators have mentioned that Sayyidina Lūt عليه السلام made the statement that he wishes to migrate, it was most probably Sayyidina Ibrāhīm عليه السلام who said it. A verse in Surah Sāffāt confirms that it was mentioned by Sayyidina Ibrāhīm عليه السلام, because it quotes him as saying, "I am going to my Lord, Who shall soon guide me." [Surah 37, verse 99]

Taking his wife, Sayyidah Sarah عليها السلام and Sayyidina Lūt عليه السلام along with him, Sayyidina Ibrāhīm عليه السلام migrated from his homeland (between Iraq and Persia) to Palestine.

## THE TIDINGS OF A SON AND A GRANDSON

When he migrated, Sayyidina Ibrāhīm عليه السلام was 75 years of age and his wife was also extremely old. He then prayed to Allāh saying, "O my Lord! Grant me a son from among the pious." Allāh accepted his prayer (du'ā) and sent some angels to convey the news of a son to him. The incident has been discussed in



Surah Hūd The glad tidings concerned the birth of his own son Sayyidina Is'hāq عليه السلام and a grandson, Sayyidina Ya'qūb عليه السلام. Sayyidina Isma'il عليه السلام was born from his other wife, Sayyidah Hājirah عليها السلام.

## THE SUCCESSION OF THE PROPHETHOOD IN THE PROGENY OF SAYYIDINA IBRAHĪM عليه السلام

Allāh says, "We gifted him with Is'hāq and Ya'qūb, kept Prophethood and scriptures in his progeny..." Every Prophet after Sayyidina Ibrahīm عليه السلام was from his progeny, including Sayyidina Isā عليه السلام and Sayyidina Muhammad صلى الله عليه وسلم.

Allāh granted Sayyidina Ibrahīm عليه السلام acceptance among all the religion. Even though many nations may reject the Prophethood of the Holy Prophet صلى الله عليه وسلم, they still speak highly of Sayyidina Ibrahīm عليه السلام. This was a result of the du'ā that he made for Allāh to make people after him speak well of him.

"..... and granted him his reward in this world. He shall certainly be from the righteous ones in the Hereafter. "His reward in this world was that his progeny was blessed with multitudes of Prophets عليهم السلام. He was also allowed to leave the land of oppressors and had the honour of building Allāh's house (the Ka'ba). His stages in the Hereafter will also be extremely elevated.

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾ أَيْنَكُمْ لَأَتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اأْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٩﴾ قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنْ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣١﴾ قَالَ إِنِّي فِيهَا لَوْطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا أَمْرَاتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾ وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجِيُكَ وَأَهْلَكَ إِلَّا أَمْرَاتَكَ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾ إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾ وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾

(28) And we sent Lūt, when he said to his people, "Indeed you people engage in an obscenity, which none in the universe has indulged in before you." (29) "Do

you approach men, waylay the highways and perpetrate evil in your gatherings?" The only reply that his people could give was to say, "Bring Allāh's punishment to us if you are from among the truthful." (30) Lūt عليه السلام said, "O my Lord! Assist me against the anarchists." (31) When Our messenger angels came to Ibrāhīm with the glad tidings, they said, "We are to destroy the inhabitants of this town. Its inhabitants are certainly oppressors." (32) Ibrāhīm عليه السلام said, "Lūt is among them." They replied, "We know best who is present in the town. We shall definitely rescue him and his family, except his wife. She will be among those left behind." (33) When Our messenger angels came to Lūt, he was grieved by their presence and his heart constricted. They said, "Do not fear, nor grieve. We will surely rescue you and your family, except your wife. She will be of those left behind." (34) "We will send down on the people of this town a punishment from the sky on account of their disobedience." (35) Indeed We left behind in those towns a sign which is clear to those who have understanding.

### SAYYIDINA LŪT عليه السلام PREACHES TO HIS PEOPLE, BUT THEY ARE FINALLY PUNISHED BECAUSE OF THEIR DISOBEDIENCE

After migrating with Sayyidina Ibrāhīm عليه السلام, Allāh made Sayyidina Lūt عليه السلام a Prophet and sent him to preach to the people of a town called Sadūm (Sodom), which was the largest of several towns on the bank of the Jordan River. Sayyidina Lūt عليه السلام preached to the inhabitants of these towns saying, "Indeed you people engage in an obscenity (homosexuality) which none in the universe has indulged in before you. Do you approach men, waylay the highways and perpetrate evil in your gatherings?" Thus saying, he bade them to forsake these evils. However, "The only reply that his people could give was to say, 'Bring Allāh's punishment to us if you are from among the truthful.'"

".....waylay the highways..." One of the interpretations of this phrase is understood by the translation i.e. they were highway robbers. However, the phrase may also be translated as: "You sever the way (to human reproduction by perpetrating homosexuality)." A third interpretation of the phrase is that they prevented people from passing by their towns by continually harassing them.

"...perpetrate evil in your gatherings." Sayyidah Umm Hāni رضي الله عنها, the daughter of Abu Tālib, once asked the Holy Prophet صلى الله عليه وسلم about the evil referred to in this verse. The Holy Prophet صلى الله عليه وسلم replied that they used to throw stones at passers-by and laugh at them. According to another narration, the person whose stone struck the traveller would then "own" him and would proceed to satisfy his passions with the unfortunate fellow. Thereafter, he would pay him a few Dirhams. They even appointed judges to decide who would "own" the person.

Sayyidina Muhammad bin Qāsim رحمه الله says that the "evil" referred to the competitions that they held in passing wind from the anus. Sayyidina Mujāhid رحمه الله mentions that they used to indulge in homosexual orgies. ["Ma'ālimut Tanzil" v. 2 p. 466]

Eventually Sayyidina Lūt عليه السلام supplicated to Allāh saying, "O my Lord! Assist me against the anarchists." In response to his supplication, Allāh sent some

angels to punish the people. The angels first approached Sayyidina Ibrahim عليه السلام. Allāh says, "When Our messenger angels came to Ibrahim with the glad tidings..." The tidings were that he will soon father a son, by the name of Is'hāq, who will then father a son called Ya'qūb. In addition to this, they also told him, "We are to destroy the inhabitants of this town. Its inhabitants are certainly oppressors." Ibrahim عليه السلام said, 'Lūt is among them.' They replied, 'We know best who is present in the town. We shall definitely rescue him and his family, except his wife. She will be among those left behind (she will also be punished with them).'"

Thereafter, they proceeded to meet Sayyidina Lūt عليه السلام. Allāh says, "When Our messenger angels came to Lūt, he was grieved by their presence and his heart constricted." Sayyidina Lūt عليه السلام was overcome with grief because he feared that his people will want to satisfy themselves with these angels, who came in the form of handsome youth.

Sensing his apprehension, the angels comforted him saying, "Do not fear, nor grieve. (We have come to destroy these people. Of course,) We will surely rescue you and your family, except your wife. She will be of those left behind. We will send down on the people of this town a punishment from the sky on account of their disobedience."

According to their instructions, Sayyidina Lūt عليه السلام led the believers (Mu'minin) out of the town one night. The next morning, Jibr'il عليه السلام lifted all the towns in to the air, overturned them and threw them back down. Thereafter, stones were rained upon them. The incident has been discussed in Surah A'rāf [Surah verses 80-84] Surah Hūd [Surah 11, verses 77-83], Surah Hijr [Surah 15, verses 58-77], Surah Shu'arā [Surah 26, verses 160-175] and Surah Naml [Surah 27, verses 54-58].

Allāh concludes the epic by saying, "Indeed We left behind in those towns a sign which is clear to those who have understanding." The ruins of these towns are present to this day. Allāh says in Surah Saffāt, "You pass by them in the mornings and at nights. Do you not understand?" The Quraysh passed by these ruins often on their trade journeys to Shām (Syria).

The Dead Sea now covers the ruins of these towns. It is unfortunate that people regard their visit to this place as a leisure, instead of an eye-opener.

وَالْإِلَىٰ مَدِينَةٍ أَخَاهُمْ شُعَيْبًا فَقَالَ يَنْقُومُوا عِبَادُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَقْعُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٣٧﴾ وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكَانِهِمْ وَرَزَقَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾ وَقُرُوبَ وَفِرْعَوْنَ وَهَمَانَ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَأَسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَافِقِينَ ﴿٣٩﴾ فَاذْنًا بِذُنُوبِهِمْ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ

الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ  
يَظْلِمُونَ ﴿٤٠﴾

(36) We sent to Madyan their brother Shu'ayb. He said, "O my people! Worship Allāh, anticipate the Last Day and do not spread corruption on earth." (37) They denied him, so an earthquake seized them and they lay kneeling down in their homes. (38) And We destroyed the Ād and the Thamūd, whose condition became apparent to you by their dwellings. Devil (Shaytan) beautified their deeds for them and prevented them from the straight path even though they were people of deep insight. (39) And We destroyed Qārūn, pharaoh (Fir'aun) and Hāmān. Without doubt, Mūsa came to them with clear signs, but they were arrogant on earth. They could still not escape. (40) We seized each of them on account of his sin. Against one of them We sent a violent wind. One of them was seized by a shout. One of them was swallowed by the ground and we drowned another. Allāh was never One to oppress them, but they used to oppress themselves.

## THE DESTRUCTION OF MADYAN, PHARAOH (FIR'AUN), HĀMĀN AND QĀRŪN

These verses make mention of some of the previously destroyed nations. Allāh begins by saying, "We sent to Madyan their brother Shu'ayb. He said, 'O my people! Worship Allāh, anticipate the Last Day and do not spread corruption on earth.'" He reminded them that they will have to answer to Allāh on the Day of Judgement, when they will not be able to conceal anything. As mentioned in many previous Surahs like Surah Hūd and Surah Shu'arā, Sayyidina Shu'ayb عليه السلام enjoined his people to desist from their practice of cheating in weight and measure.

However, despite his efforts, "They denied him, so an earthquake seized them and they lay kneeling down in their homes." The earthquake followed a scream, which has already been mentioned in previous Surahs.

Allāh continues to say, "And We destroyed the Ād and the Thamud, whose condition became apparent to you by their dwellings." The ruins of their once powerful civilizations still lie in full view of people who wish to see them.

"Devil (Shaytān) beautified their deeds for them and prevented them from the straight path even though they were people of deep insight." Despite their deep insight and intelligence, Devil (Shaytān) still managed to beguile them by enticing them with the pleasures of this world.

"And We destroyed Qārūn, pharaoh (Fir'aun) and Hāmān. Without doubt, Mūsa came to them with clear signs, but they were arrogant on earth." They considered it below their dignity to believe in Sayyidina Mūsa عليه السلام, as Allāh says in Surah Mu'minūn, "They said, 'Should we believe in two humans like ourselves whereas their people are our slaves?'" [Surah 23, verse 47]

In Surah Zukhruf Allāh quotes pharaoh (Fir'aun) as saying, "Am I not better than this person who is ignoble and can hardly express himself?" Eventually pharaoh

(Fir'aun) was drowned with his entire army, because, despite their resources, "They could still not escape (Allāh's punishment).

Referring to all the destroyed nation, Allāh says, "We seized each of them on account of his sin. Against one of them We sent a violent wind." This occurred to the Ād, who suffered a tempest lasting seven nights and eight days [Surah Hāqa (69), verses 5-7].

"One of them was seized by a shout." This refers to the Thamūd, as mentioned in Surah Hūd. "One of them (Qārūn) was swallowed by the ground" (as mentioned in Surah Qasas). "and we drowned another" {referring to pharaoh (Fir'aun)}."

"Allāh was never One to oppress them (by punishing them without perpetrating a sin), but they used to oppress themselves." They were all destroyed on account of their sins, for refusing to accept the truth and for adhering to disbelief.

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا  
وَأِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ إِنَّ اللَّهَ يَعْلَمُ  
مَا يُدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾ وَذَلِكَ الْأَمَثَلُ  
نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ  
بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ ﴿٤٤﴾

(41) The similitude of those who adopt defenders besides Allāh is like the similitude of a spider who spun a web. Without doubt, the frailest of homes is the home of the spider, if only they would understand. (42) Verily Allāh has knowledge of whatever they call to besides Himself. He is the Mighty, the Wise. (43) These are the similitude's that We coin for people. Only those with knowledge will understand them. (44) Allāh has created the heavens and the earth with the truth. There is certainly a sign in them for the believers.

## THE HOPES THAT THE POLYTHEISTS ENTERTAIN IN THEIR GODS IS LIKE THE WEB OF A SPIDER

Allāh cites the example of those people who pin their hopes in the gods that they worship, thinking that these gods will be of assistance to them. Allāh says, "The similitude of those who adopt defenders besides Allāh is like the similitude of a spider who spun a web. Without doubt, the frailest of homes is the home of the spider, if only they would understand." In comparison to the homes and lairs of all other animals, the spider's web is the weakest and most vulnerable. Just as fragile is the belief of those who worship others besides Allāh. Their hope in the assistance of these gods will be of no avail to them.

"Verily Allāh has knowledge of whatever they call to besides Himself He is the Mighty, the Wise. These are the similitude's that We coin for people. Only those with knowledge will understand them." Those who do not wish to understand will not be

able to.

*"Allāh has created the heavens and the earth with the truth (i.e. with certain wisdom). There is certainly a sign in them for the believers."* Only the believers can benefit from these signs because they are inclined to them. The disbelievers refuse to believe even though they may perceive the truth.



## PART TWENTY-ONE

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

(45) Recite the Book which has been revealed to you and establish Salāh. Verily Salāh prevents obscenity and evil. Without doubt, the remembrance of Allāh is greatest. Allāh knows what you do.

### THE COMMAND TO RECITE THE QUR'ĀN AND TO ESTABLISH SALĀH

The first of the two commands issued in the above verse is to "Recite the Book which has been revealed to you..." The Qur'ān should be recited during Salāh, when alone, in public, and at all other times.

The second of the two commands is "and establish Salāh." Allāh says in Surah Bani Isrā'il, "Establish Salāh from the setting of the sun until darkness of the night..." [Surah 17, verse 78]

Surah Hūd [Surah 11, verse 114] states, "And establish Salāh at the two ends of the day and during portions of the night." Although all these commands are addressed to the Holy Prophet صلى الله عليه وسلم they apply equally to his Ummah. The Holy Prophet صلى الله عليه وسلم

Allāh says in Surah Baqarah [Surah 2, verse 43], "Establish Salāh and pay Zakāh." Ulema (Scholars) state that the "establishment" of Salāh refers to performing Salāh, taking heed of all the Sunan and Mustahabbāt (Preferable), and with proper concentration and humility. This will also entail performing the Fardh Salāh in congregation.

### "SALĀH PREVENTS OBSCENITY AND EVIL"

After commanding the performance of Salāh, Allāh adds, "Verily Salāh prevents obscenity and evil." If Salāh is performed as it should be performed, it will surely prevent a person from committing sins. All aspects of Salāh like the recitation of Qur'ān, Ruku (genuflexion), Sajdah (prostration), concentration, etc, must be carried out to the finest degree possible. The more a person corrects these aspects, the more effective will his Salāh be in preventing him from sin. The less attention he pays to these aspects, the longer will his Salāh take to achieve

this aim.

Sayyidina Abu Hurayra رضى الله عنه reports that a person once complained to the Holy Prophet صلى الله عليه وسلم about another man who performed Salāh during the night, yet stole during the day. The Holy Prophet صلى الله عليه وسلم commented that the person's Salāh will soon stop him from the evil. [*Ruhul Ma'āni*]

Another factor to be remembered is that although Salāh prevents people from sin, the onus also rests on the person to refrain from sin. Just as a lecturer urges people to act, the onus rests with them to act or remain passive. Only those people who wish to refrain will be able to do so. Some Ulema (Scholars) say that, at the minimum, Salāh will prevent a person from sin during the course of his Salāh, e.g. a person cannot commit sins on the street when engaged in Salāh.

## THE VIRTUE OF ALLĀH'S REMEMBRANCE

"Without doubt, the remembrance of Allāh is greatest." Allāh's remembrance is the lifeblood of the universe. The Holy Prophet صلى الله عليه وسلم has mentioned that Judgment day (*Qiyāmah*) will not take place if there is even one person saying "Allāh! Allāh!" [*Muslim v. 1 p. 84*]

Salāh is full of Allāh's remembrance. Allāh says in Surah TāHā, "Establish Salāh for My remembrance." From the beginning of the Salāh until the end, a person is constantly engaged in remembrance of Allāh. Even his tongue is involved in active during Salāh.

Sayyidah Ayshah رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم was engaged in remembrance of Allāh at all times [*Muslim*]. Although every virtuous deed may be included in the wide interpretation of Allāh's remembrance, verbal remembrance of Allāh is an act that is not confined to any time or place. It may be engaged in even in the state of impurity. [However, recitation of the Qur'ān is forbidden when a person is impure].

Recitation of the Qur'ān, of "*Subhān Allāh*", "*Al Hamdu Lillāh*", "*Allāhu Akbar*", etc are all forms of remembrance of Allāh. Sending salutations upon the Holy Prophet صلى الله عليه وسلم (*Durūd* or *Salawāt*) is also regarded as remembrance of Allāh.

The Holy Prophet صلى الله عليه وسلم has mentioned that a person will receive the reward of a good deed for reciting even a single letter of the Qur'ān, each reward being multiplied ten fold. [*Tirmidhi*]

The Holy Prophet صلى الله عليه وسلم said that the recitation of "*Subhā Nallāh Wal Hamdu Lillāh Wa Lā illāha Illallāhu Wallāhu Akbar*" is more beloved to him than everything upon which the sun rises. [*Mishkāt* p. 200]

The Holy Prophet صلى الله عليه وسلم said that the words "*Subhā Nallāhi Wabi Hamdihi Subhān Nallāhil Azīm*" is light on the tongue, heavy on the scales and beloved to Allāh. [*Bukhari*]

A hadith in Tirmidhi reports the Holy Prophet صلى الله عليه وسلم as saying that the person who recites "*Subhā Nallāhil Azīm Wabi Hamdini*" has planted a tree for himself in Heaven.



Sayyidina Abdullah bin Mas'ūd رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that he met Sayyidina Ibrahim عليه السلام on the night in which he was taken to the heavens. Sayyidina Ibrahim عليه السلام told him to convey his greetings to the Ummah and to tell them that Heaven is a fertile land with good water, but bare. The plants of Heaven is the recitation of "*Subhā Nallāh Wal Hamdu Lillāh W Lā ilāha Illalāhu Walāhu Akbar*" [Tirmidhi]. Therefore, the person who enters the Hereafter without any deeds to his credit will receive a bare piece of ground.

Sayyidina Anas bin Mālik رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once struck a branch of dry leaves, causing them to fall to the ground. Thereupon, he said, "*Subhā Nallāh', 'Alhamdu Lillāh', 'Lā ilāha Illalāh' and 'Allāhu Akbar'* all eradicate sins just as these leaves are shed." [Tirmidhi]

Sayyidina Jābir رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the best of all remembrance is the recitation of '*Lā ilāha Illallāh,*' and the best of du'ās is '*Alhamdu Lillāh.*'" [Tirmidhi]

Sayyidina Abu Mūsa Ash'ari رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once asked him if he should show him the treasures of Heaven. When Sayyidina Abu Mūsa Ash'ari رضى الله عنه requested to be informed, the Holy Prophet صلى الله عليه وسلم said that it is the recitation of "*Lā Hawla Wa Lā Quwwata Illā Billāh hil Aliyyil Azīm.*" [Bukhari p. 449]

In view of all these virtues, a person should not waste a second without investing it in remembrance. Many people while away their lives after retirement in reading newspapers and talking about other people and events. They should rather invest their valuable time in remembrance so that they would not have to regret in the Hereafter.

Sayyidina Abu Hurayra رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that every gathering in which Allāh is not remembered will be a source of harm for people. If Allāh wills, He may punish them for it, or forgive them. [Tirmidhi]

A person once asked the Holy Prophet صلى الله عليه وسلم, "The acts of Islām are numerous. Advise me about something upon which I may be constant." The Holy Prophet صلى الله عليه وسلم replied, "Your tongue should be ever moist with Allāh's remembrance." ["Mishkāt" p. 198]

Another person asked the Holy Prophet صلى الله عليه وسلم about the most virtuous deed. The Holy Prophet صلى الله عليه وسلم replied that the most virtuous deed is for one to leave this world while his/her tongue is moist with Allāh's remembrance. ["Mishkāt" p. 198]

Sayyidina Abdullah bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Besides Allāh's remembrance, do not talk excessively because excessive talk causes the heart to harden. Without doubt, the person farthest from Allāh is the one with a hard heart." [Tirmidhi]

Sayyidina Abdullah bin Umar رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that everything has a polish, and the polish of the heart is Allāh's remembrance. He also added that nothing is more effective than remembrance in saving one from Allāh's punishment. Thereupon the Sahabah رضى الله عنه asked,

"Not even Jihād in Allāh's way?" The Holy Prophet صلى الله عليه وسلم replied, "Not even Jihād in Allāh's way. Even if a person fights until his sword breaks, it will not be more effective than remembrance in saving him from punishment." ["Mishkāt" p. 199]

"Allāh knows what you do." According to His wisdom, He will either punish or reward people.

❖ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾ وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٧﴾ وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّ بِيَمِينِكَ إِذَا لَا تَرَابَ الْمُبِطُوتِ ﴿٤٨﴾ بَلْ هُوَ آيَاتٌ يَنْتَ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

(46) Debate with the People of the Book only with that which is best; except those of them who are unjust. And say, "We believe in what was revealed to us and what was revealed to you. Our Deity and your Deity is One and we surrender to Him." (47) Thus have We revealed the Book to you. So those, to whom We have given the Book believe in it, and there are some of them as well who believe in it. Only the disbelievers reject Our verses. (48) Before this, you were unable to recite any book, neither could you write with your right hand. Otherwise, the people of falsehood would be cast into doubt. (49) But this Qur'ān is in itself a compilation of clear proofs in the hearts of those given knowledge. Only the oppressors reject Our verses. (50) They say, "Why are signs not revealed to him from his Lord?" Say, "Signs are all in Allāh's control. I am but a clear warner." (51) Is it not sufficient for them that we have revealed a Book to you, which is recited to them? There is certainly mercy and a reminder in it for the believing folk.

## THE MANNER OF DEBATING WITH THE AHLUL KITĀB (PEOPLE OF THE BOOK)

Allāh says, "Debate with the People of the Book (the Jews and Christians) only with that which is best..." The Jews and Christians also believe in Allāh and know that Allāh has sent many Prophets عليهم السلام for the guidance of mankind. A

Muslim therefore does not have to debate with them regarding these issues, but only with regard to the Prophethood of the Holy Prophet صلى الله عليه وسلم, which they reject.

They must also be corrected about alterations they have made in their scriptures and the divinity they have attributed to Sayyidina Isā عليه السلام and Sayyidina Uzayr عليه السلام.

When the Holy Prophet صلى الله عليه وسلم migrated to Madinah, he was confronted by the Jews and also the Christians of Najrān. Many discussions and debates ensued. The first 80 verses of Surah Āl Imrān were revealed with regard to the Christian delegation from Najrān. In this discussion, The Holy Prophet صلى الله عليه وسلم was instructed to challenge them to Mubāhala (*mutual imprecation to prove truth of one's points*). The challenge is issued in verse 61, where Allāh says, "Whoever disputes with you concerning this after the knowledge has come to you, then say to them, 'Come! We shall summon your sons and our sons, your wives and our wives, yourselves and ourselves. Then we shall collectively supplicate sincerely (to Allāh) to invoke His curse upon the liars."

Allāh says in verse 125 of Surah Nahl (Surah 16), "Call to the path of your Lord with wisdom and 'Mow 'idhatul Hasanah' and debate with them in manner that is best." In this verse, the command is given to call people in general, whereas the above verse of Surah Ankabūt refers to the Ahlul Kitāb (*people of the Book*) especially. They should be addressed in soft tones and without anger. Preaching in this manner is more effective. Even those who are arrogant should be addressed cordially, with the best of manners.

Of course, the verse makes the exception, "except those of them who are unjust." People who are totally uncompromising and harsh should be addressed in a manner most suitable to curb their irrationality.

The author of "Ruhul Ma'āni" quotes from Sayyidina Mujāhid رحمه الله that "those of them who are unjust" refers to those Ahlul Kitāb (*people of the Book*):

- ❏ Who say that Allāh has a son.
- ❏ Who commit polytheism (*shirk*).
- ❏ Who say that Allāh is a pauper (refer to Surah 3, verse 181).
- ❏ Who say that Allāh's hand is tied in miserliness (refer to Surah 5, verse 64).

Since such statements are prone to infuriate a Muslim, he will be excused for not being cordial in these cases.

"And say, 'We believe in what was revealed to us (Qur'ān) and what was revealed to you (the original Torah and original Injil). Our deity and your deity is One and we surrender to Him.'" Since there is no apparent reason for confrontation in the light of the above common grounds, the Ahlul Kitāb (*people of the Book*) have no reason to reject the Prophethood of the Holy Prophet صلى الله عليه وسلم.

Sayyidina Abu Hurayra رضى الله عنه reports that the Jews used to read the Torah in Hebrew and translate it for the Arabs. The Holy Prophet صلى الله عليه وسلم advised the Muslims saying, "Neither believe them, nor falsify them. Rather say,"

*And say, 'We believe in what was revealed to us and what was revealed to you. Our Deity and your Deity is One and we surrender to Him.'*

This was instructed because one can never be certain about the authenticity of their narrations. Therefore, the narrations quoted from the Ahlul Kitāb (*people of the Book*) (called Isrā'iliyāt) cannot be authenticated, even though they have been reported by the Sahabah رضى الله عنهم. Therefore, no laws of Halāl and Harām can be deduced from them.

*"Thus have We revealed the Book to you."* i.e. The Qur'ān was revealed just as the previous scriptures were revealed. "So those to whom We have given the Book {i.e. the Ahlul Kitāb (*people of the Book*)} believe in it (i.e. in the Qur'ān), and there are some of them (i.e. the Polytheists of Makkah) *as well who believe in it. Only the disbelievers reject Our verses.*" Those who reject the Qur'ān are the people who choose to hide the truth and remain adamant on falsehood.

## A CLEAR PROOF TO THE PROPHETHOOD OF THE HOLY PROPHET صلى الله عليه وسلم

The Holy Prophet صلى الله عليه وسلم was born in Makkah, where he spent his entire life. The people of Makkah knew very well that he was unlettered. The Holy Prophet صلى الله عليه وسلم was unable to read and write. Even the Jews and Christians knew from their scriptures that the final Prophet to man will be such. However, when he called them to Islām, they rejected his message.

Instead of responding to his call, they said, *"A human teaches him."* They said this even though they acknowledged that they were unable to produce a single Surah to match any of those in the Qur'ān. It is therefore evident that a man could not have composed the like of the Qur'ān, which could not be challenged by even the greatest poets and the most eloquent speakers. If no man could match it, how could an unlettered person write it?

Besides, the Holy Prophet صلى الله عليه وسلم even informed the Jews about incidents that were known exclusively by them and made them aware of the serious alterations that they made in the Torah. He taught true beliefs and a vibrant, acceptable Shari'ah. This could not have been the achievement of any ordinary person, thus proving that the Holy Prophet صلى الله عليه وسلم was certainly Allāh's messenger.

In the light of the above it would be easy to understand the verse where Allāh says, *"Before this, you were unable to recite any book, neither could you write with your right hand. Otherwise, the people of falsehood would be cast into doubt."* If the Holy Prophet صلى الله عليه وسلم was lettered, the disbelievers could have easily said that he had written the Qur'ān himself. However, it is now impossible for them to make this claim.

*"But this Qur'ān is in itself a compilation of clear proofs in the hearts of those given knowledge. Only the oppressors reject Our verses."* Despite the fact that the Qur'ān is miraculous in nature, there will always be those obstinate few who will stop at nothing to falsify the Qur'ān.

**Note:** Allāh says in Surah A'rāf, *"...those who follow the unlettered Nabi*

(Prophet)," while the above verse says, "Before this, you were unable to recite any book, neither could you write with your right hand." These two verses prove a miracle of the Holy Prophet صلى الله عليه وسلم; the miracle is that he was an ocean of knowledge despite the fact that he was unlettered.

Some Ulema (scholars) are of the opinion that the Holy Prophet صلى الله عليه وسلم learnt to read and write towards the end of his life. In substantiation, they quote the episode of Hudaibiyyah where the scribe of the peace treaty, Sayyidina Ali رضي الله عنه, wrote, "This is what Muhammad, the messenger of Allāh, has decided." Thereupon, the polytheist representative, Sahl bin Amr, objected that he substitute "Muhammad, the messenger of Allāh" with "Muhammad, the son of Abdullāh." He said that if they (the polytheists) accepted the Holy Prophet صلى الله عليه وسلم as Allāh's messenger, there would not have been any dispute.

The Holy Prophet صلى الله عليه وسلم instructed Sayyidina Ali رضي الله عنه to write "Muhammad, the son of Abdullāh," but Sayyidina Ali رضي الله عنه could not bring himself to do it because of his excessive respect for the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم then took the parchment from him and himself wrote, "This is what Muhammad, the son of Abdullāh, has decided." [Muslim v. 2 p. 105]

Other Ulema (Scholars) have mentioned that the Holy Prophet صلى الله عليه وسلم gave the parchment over to another scribe to add these words, but the narrator of the hadith interpreted this as the Holy Prophet صلى الله عليه وسلم himself writing.

However, this interpretation is not necessary because the episode could also have been a miracle. It must also be borne on mind that for a person to be able to write a few words does not necessarily make him a lettered person.

Allāh continues to say, "They say, 'Why are signs not revealed to him from his Lord?'" Here they referred to the miracles that they demanded to see. Allāh replies by saying, "Say, 'Signs (miracles) are all in Allāh's control. I am but a clear warner.'" All the Prophets عليهم السلام were unable to produce miracles of their own accord.

"Is it not sufficient for them that we have revealed a Book to you, which is recited to them?" The Qur'ān is a miracle in itself, which does not need to be corroborated by another miracle. Describing the Qur'ān, Allāh then says, "There is certainly mercy and a reminder in it for the believing folk."

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾  
وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا  
يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَاهُمْ  
الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُو قُوَّةٍ أَمَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾

(52) Say, "Allāh suffices as a Witness between myself and yourselves. He knows what is in the heavens and the earth. Those who believe in falsehood and disbelieve in Allāh are the true losers." (53) They seek to rush you with punishment. If it were not for a prescribed term, the punishment would have certainly come to them. It will definitely come to them suddenly when they do not perceive. (54) They seek to rush you with the punishment whereas Hell will certainly envelope the disbelievers... (55) ....on the day when the punishment will envelope them from above and from beneath their feet. It will then be said to them, "Taste what you used to do."

## THE PUNISHMENT FOR DISBELIEF

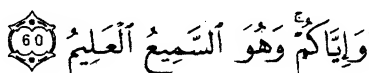
When the disbelievers refused to believe in the Holy Prophet صلى الله عليه وسلم despite witnessing the miracle of the Qur'an, Allāh commands the Holy Prophet صلى الله عليه وسلم to announce to them, "Allāh suffices as a Witness between myself and yourselves. He knows what is in the heavens and the earth." Allāh is Aware of the message that the Holy Prophet صلى الله عليه وسلم preached to the people, as well as the replies they gave him. Allāh will correspondingly punish them.

"Those who believe in falsehood and disbelieve in Allāh are the true losers." In another verse Allāh says in Surah Zumar, "Verily the losers are those who put themselves and their families at a loss on the Day of Judgment (Qiyāmah). Behold! That is the evident loss." This is so because their deeds will admit them all into Hell.

The disbelievers never believed in the warnings of punishment and used to foolishly request the Holy Prophet صلى الله عليه وسلم to bring it upon them. Punishment was never in the power of any Prophet of Allāh; therefore, when no punishment came to them immediately, they doubted the Holy Prophet's صلى الله عليه وسلم prophethood.

It was in reply to this that Allāh says, "They seek to rush you with punishment. If it were not for a prescribed term, the punishment would have certainly come to them. It will definitely come to them suddenly when they do not perceive." Even if no punishment afflicts the disbeliever in this world, his punishment begins with his death. He will begin to suffer in the grave, after which he will be further tormented on the Day of Judgment (Qiyāmah). Eventually, they will suffer the worst punishment in Hell. Describing the same Allāh says, "They seek to rush you with the punishment whereas Hell will certainly envelope the disbelievers on the day when the punishment will envelope them from above and from beneath their feet. It will then be said to them, 'Taste (the consequences of the deeds) what you used to do.

يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ اَرْضِي وَسِعَةٌ فَايْتَنِي فَاَعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَٰئِقَةُ  
 الْمَوْتِ ثُمَّ اِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ  
 الْجَنَّةِ غُرَفًا تَجْرٰى مِنْ تَحْتِهَا اَلْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ اَجْرِ الْعَمِلِينَ ﴿٥٨﴾ الَّذِينَ  
 صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيِّن مِّن دَآئِبَةٍ لَا تَحْمِلُ رِزْقَهَا اللّٰهُ يَرْزُقُهَا



(56) O My believing bondsmen! Indeed my earth is vast, so worship Me only. (57) Every soul shall taste death, after which you will all be returned to Us. (58) As for those who believe and do good deeds, We will certainly settle them in balconies of paradise (Jannah), beneath which rivers flow. There they shall abide forever. What a grand reward for those who act... (59) "..... those who exercise patience and who trust only in their Lord. (60) How many are the animals who do not carry their own provision? Allāh sustains them and you (people) as well. He is the All Hearing, the All Knowing.

## THE IMPORTANCE AND NECESSITY OF IMMIGRATION

"Ma'ālimut Tanzīl" (v. 3 p. 472) reports that there were many Muslims living in Makkah who could not express their Islām fearing persecution from the polytheists. Encouraging them to immigrate, Allāh revealed the verse saying, "O My believing bondsmen! Indeed my earth is vast, so worship Me only."

By then many Sahābah رضى الله عنهم had already immigrated to Madinah and Abyssinia because they could not live as free Muslims in Makkah. Allāh had promised the Muslims assistance if they immigrated. Allāh says in Surah Nisā, "He who migrates in Allāh's way shall find in the land an abundance of pastures and vastness. Whoever will leave his home migrating towards Allāh and His messenger, and is then overtaken by death, most assuredly his reward is assured by Allāh. Allāh is Most Forgiving, Most Merciful." [Surah 4, verse 100]

Many people do not immigrate because of the difficulty entailed in relocating. They fear one of two things, either facing death at the hands of an enemy, or starvation and poverty. Although unable to practise Islām in the places where they reside, Muslims may be reluctant to migrate because they do not have these fears where they are.

## "EVERY SOUL SHALL TASTE DEATH"

In reply to both of the above fears, Allāh declares, "Every soul shall taste death, after which you will all be returned to Us." Every person has to die, whether it be in his hometown or in the place to which he migrates. However, the immense rewards of migration will be realised after he has left this world and stands before Allāh. On the contrary, he will have to suffer untold punishment if he fails to migrate.

"As for those who believe and do good deeds, We will certainly settle them in balconies of Heaven, beneath which rivers flow. There they shall abide forever. What a grand reward for those who act, (i.e.) those who exercise patience and trust only in their Lord." Therefore, people should not sacrifice the tremendous rewards of the Hereafter merely for one's home and wealth in this perishable world.

## THE PRESCRIBED SUSTENANCE WILL BE RECEIVED BY ALL

"How many are the animals who do not carry their own provision? Allāh sustains them and you (people) as well." There are two interpretations of this verse. The first

is that Allāh grants each animal its sustenance wherever it may be without it having to take its provisions along with it. The second interpretation is that the animals do not store food for future use, but eat as and when the need arises. Animals never exert themselves to find means of earning a living, but are sustained by Allāh. Therefore, when migrating, a Muslim should not be concerned about his sustenance. Allāh will take care of it.

Sayyidina Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "If you rely on Allāh as He deserves to be relied on, He will sustain you like he sustains the birds. They emerge hungry in the morning and return with a full belly in the evening." ["Mishkāt" p. 452]

Sayyidina Abu Dardā رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that a person's sustenance follows him just as his death follows him. ["Mishkāt" p. 454]

"He is the All Hearing, the All Knowing." Allāh knows well who immigrates sincerely and with reliance in Him. He is aware of those who truly cannot migrate and those who simply make excuses.

When the Holy Prophet صلى الله عليه وسلم migrated to Madinah, it was incumbent on all Muslims to do so as well. If anyone did not do so, his Imān was doubted. Of course, there were those who were truly unable to do so. However, the compulsion was lifted when the Muslims conquered Makkah.

There will always be a time when Muslims may be forced to migrate from their countries in order to preserve their belief (Imān) and Islām. If they fail to migrate in such conditions where they are unable to practice Islām, they will be guilty of a grave sin. The details of this are to be found in the commentary of verse 100 of Surah Nisā (Surah 4).

وَلِإِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٦١﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنْ أَرَادَ اللَّهُ بِكُلِّ شَيْءٍ عِلْمٌ ﴿٦٢﴾ وَلِإِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

(61) If you ask them who created the heavens and the earth and subjugated the sun and the moon, they will definitely reply, "Allāh!" So whence are they wandering astray? (62) Allāh increases sustenance for whoever He wills of His bondsmen and straitens. Verily Allāh has knowledge of all things. (63) If you ask them who sends rain from the sky, thereby reviving the earth after its death, they will certainly reply, "Allāh!" Say, "All praise belongs to Allāh ' but most of them have no understanding.

## THE PROOF OF ONENESS OF ALLĀH (TAUHĪD)

With regard to the disbelievers, Allāh tells the Holy Prophet صلى الله عليه وسلم, "If



you ask them who created the heavens and the earth and subjugated the sun and the moon (appointing set functions for them), they will definitely reply, 'Allāh!' So whence are they wandering astray?" Since they admit that Allāh created these phenomena, why do they still refuse to submit to Him? What are they heading towards?

Just as Allāh has no partner in the creation of the universe, none is a partner to Him in the distribution of sustenance either. Allāh says, "Allāh increases sustenance for whoever He wills of His bondsmen and straitens. Verily Allāh has knowledge of all things." Therefore, none can question Him about His choice in granting abundance to some people, while not giving anything to others. He knows best why He does as He does.

"If you ask them who sends rain from the sky, thereby reviving the earth after its death, they will certainly reply, 'Allāh!' Say, 'All praise belongs to Allāh,' but most of them have no understanding." The disbelievers even admit that Allāh controls the way things happen, yet they do not utilise their intelligence to submit to Him.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

(64) The life of this world is mere futility and play. Without doubt, the life of the Hereafter is true life. If only they knew.

## THE LIFE OF THIS WORLD IS MERE FUTILITY AND PLAY, WHEREAS REAL LIFE IS THAT OF THE HEREAFTER

The above verse makes it clear that, irrespective of the duration of a person's life in this world, it cannot be compared to the eternity of the Hereafter. The pleasures of this world will be of no use to man's existence in the Hereafter.

When children play games, imagining that they own restaurants and shops, they still approach their mothers when they get hungry. If the mother has to say that the children have their own restaurants to eat from, the children laugh and say that these are only imaginary and of no use. Similar is the case of this world. People revel in the pleasures and wealth they accumulate. Although the profits of the world may be useful to them while in the world, these will be useless to them in the Hereafter. The only help they will receive then will be from belief (*Imān*) and good deeds.

When the profits of this world cannot help them to attain their two real needs (safety from Hell and entry into Heaven), then these may well be classified as futility and play. These will be transformed only into sources of remorse and lamentation in the Hereafter.

After declaring that the world is mere futility and play, Allāh says, "Without doubt, the life of the Hereafter is true life." Those who will be admitted into Heaven will live a life of true joy and happiness, where Allāh will be eternally pleased with them. Allāh does not even make mention of the plight of the disbelievers, whose misery in the Hereafter will be far beyond the combined adversities of this

world. With regard to these people, Allāh says in Surah A'la, "They will neither live nor die there." This is true because the life of misery in Hell cannot be termed "life".

"If only they knew." If people only realised that their objective should be the Hereafter, they would pay little heed to this world.

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾ يَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَتَمَنَّوْا فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُنْخَفُفُ النَّاسُ مِنْ حَوْلِهِمْ أَفِيَ الْبَطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٨﴾ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

(65) When they board a ship, they supplicate to Allāh with sincere belief in Him.

But when He rescues them to land, they again begin to ascribe partners to Him...

(66) "... to show ingratitude for the things We gave them and to enjoy. Soon they will come to know. (67) Do they not see that We have made the Haram peaceful, whereas people are being ravaged around them? Do they believe in falsehood and show ingratitude for Allāh's bounties? (68) Who can be more unjust than he who invents lies against Allāh or falsifies the truth when it comes to him? Is there not an abode for the disbelievers in Hell? (69) We shall definitely show Our avenues to those who endure suffering in Our cause. Verily Allāh is certainly with those who do good.

## THE INGRATITUDE OF THE POLYTHEISTS

It is common among the polytheists to ignore all their gods when faced with any adversity, and turn to Allāh devotedly. Allāh cites the example of adversities faced at sea, when people fear being shipwrecked. Allāh says, "When they board a ship, they supplicate to Allāh with sincere belief in Him."

Verse 22 of Surah Yunus (Surah 10) says that when they are overcome with this fear, they cry to Allāh saying, "If You rescue us from this, we will certainly be from among the grateful ones." However, when Allāh "rescues them to land, they again begin to ascribe partners to Him to show ingratitude for the things We gave them and to enjoy." When they find themselves in peaceful times, they forget all the promises they made and succumb to the same practices of polytheism (*shirk*). Allāh warns, "Soon they will come to know." They will realise the error of their ways only when they are overtaken by Allāh's punishment. Then it will be too late.

## THE SPECIAL FAVOUR TO THE PEOPLE OF MAKKAH

"Do they (the people of Makkah) not see that We have made the Haram peaceful,

whereas people (the other Arabs) are being ravaged around them?" Although the Arabs were constantly fighting, they all revered the sanctity of the Haram of Makkah and never touched its inhabitants.

In gratitude for this favour of Allāh, the Makkans were supposed to be the first to believe in the Holy Prophet صلى الله عليه وسلم. They also ought to have been grateful 'to Allāh for raising a Prophet from among them. However, they did not do this, because of which Allāh says, "Do they believe in falsehood and show ingratitude for Allāh's bounties?" It is strange that all polytheists enjoy Allāh's bounties, yet worship others.

Of the worst lies that people could attribute to Allāh is to say that He has partners. Referring to them, Allāh says, "Who can be more unjust than he who invents lies against Allāh or falsifies the truth when it comes to him? Is there not an abode for the disbelievers in Hell?" They will definitely be doomed to eternal damnation in Hell.

"We shall definitely show Our avenues to those who endure suffering in Our cause." This verse refers to all those who exert themselves for the sake of Islām, be it fighting in Jihād, opposing the disbelievers verbally or by the pen, seeking the knowledge of religion, etc. Allāh promises to open up avenues for such people, on condition that the effort is undertaken only to please Allāh.

When such an effort is undertaken, Allāh will open up the avenues of further guidance for these people. Allāh says in Surah Muhammad صلى الله عليه وسلم, "As for those who are rightly guided, Allāh shall increase their guidance and grant them their Taqwa (piety)." [Surah 47, verse 17]

Another interpretation of the verse is that Allāh will increase their knowledge, because He increases the knowledge of those who practise their knowledge. Allāh will open the hearts of those who exert themselves in propagating the religion, He will reveal the secrets of the Qur'ān to those who exert themselves in studying and compiling commentaries of the Qur'ān. Allāh will disclose the evils of society to those who make an attempt to rid society of these, so that he may address these issues. Allāh will also inspire them to speak the words that will influence others to reform themselves. When a believer (Mu'min) is sincere in his/her efforts, Allāh's assistance is sure to be in attendance.

In a hadith Qudsi, The Holy Prophet صلى الله عليه وسلم reports that Allāh' says, "The person who draws a hand span closer to Me, I will draw an arm's length closer to him. Whoever comes an arm's length closer to Me, I will draw four arm's lengths closer to him."

"Verily Allāh is certainly with those who do good." The 'muhsinīn' (translated above as "those who do good") are those people who:

- 📖 Believe in One Allāh without any partners.
- 📖 Believe in the finality of the Prophethood of the Holy Prophet صلى الله عليه وسلم.
- 📖 Accept Islām.
- 📖 Worship Allāh with sincerity.

📖 *Perform all the acts of Islām properly and with sincerity i.e. without ostentation.*

📖 *Carry out the acts of religion as they are commanded.*

Allāh is always with such people and safeguards them from evils and calamities. In other verses of the Qur'ān, Allāh says that He loves such people and that they be given the glad tidings of Heaven.

At the beginning of Surah Ankabūt Allāh says, *"Do people think that they will be left to say, 'We believe!' without being tested?"* Whereas this verse informed the believers (*Mu'minīn*) that they will certainly face difficulties, the concluding verse of the Surah promises Allāh's assistance to and camaraderie with them.



## سورة الروم

Makkan

Surah Ar-Rum

Verses 60

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَلَّامِ ۝ غَلِبَتِ الرُّومُ ۝ فِي آدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ ۝  
 فِي بِضْعِ سَنٍ ۝ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ ۝  
 الْمُؤْمِنُونَ ۝ يَنْصُرُ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ۝  
 وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝  
 يَعْلَمُونَ ظَاهِرًا ۝  
 مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ۝

In the name of Allāh, The Beneficent, The Most Merciful.

(1) Alif Lām Mīm. (2) Rome will be defeated... (3) ... in the nearer land and, after their defeat, will again be victorious... (4) ... within a few years. All affairs are in Allāh 's control from before and afterwards. And on that day the believers will rejoice... (5) ...about Allāh's assistance. Allāh assists whoever He wills, and He is the Mighty, the Most Merciful. (6) Allāh has made a promise. Allāh never breaks His promise, but most people have no knowledge. (7) They have superficial knowledge of the life of this world and are negligent of the Hereafter.

### THE PROPHECY OF A ROMAN VICTORY OVER THE PERSIANS AND THE BET BETWEEN SAYYIDINA ABU BAKR رَضِيَ اللَّهُ عَنْهُ AND UBAYY BIN KHALAF

Commentators write that the Romans and the Persians once entered into combat. The Persians, ruled then by the Khosrau II, were polytheists, while the Romans belonged to the Ahlul Kitāb (*people of the Book*) because they were Christians. Therefore, the Sahābah رَضِيَ اللَّهُ عَنْهُمْ desired that the Romans win the war, while the polytheists desired that the Persians win because they were polytheists like themselves.

The two superpowers clashed in Shām (close to Arabia) at Azra'āt and Busra. The result of the battle was that the Persians defeated the Romans. When the news reached Makkah, the Muslims were extremely grieved. The polytheists

began taunting them saying that their fellow polytheists had conquered the People of the Book (Christians), who were brothers to the Muslims, who were also People of the Book (Qur'an). They drew the conclusion that they would also defeat the Muslims if they ever engaged in battle.

It was then that Allāh revealed the above verses, informing the Muslims that the Romans would soon regain their strength and conquer the Persian army. In the verse, Allāh says that the Romans *"after their defeat, will again be victorious within a few years."* In the above verses, Allāh says that this would occur in a *'few years'* without specifying the period. The Arabic word *'bidh'* is used, which refers to any number between three and nine.

After these verses were revealed, Sayyidina Abu Bakr رضى الله عنه addressed the Polytheists saying, "You people are rejoicing because those of your creed have been victorious. Do not be so glad, for, by Allāh, we will soon defeat the Persians, as our Prophet صلى الله عليه وسلم has informed us." Hearing this, the polytheist, Ubayy bin Khalaf, told Sayyidina Abu Bakr رضى الله عنه that he is lying.

Thereafter, Sayyidina Abu Bakr رضى الله عنه took a wager with the polytheist, telling him that if the Persians are victorious within three years, he would give Ubayy ten camels. However, if the Romans defeated the Persians in this time, Ubayy will have to pay the ten camels to Sayyidina Abu Bakr رضى الله عنه. When the bet was accepted,

Sayyidina Abu Bakr رضى الله عنه informed the Holy Prophet صلى الله عليه وسلم about it.

The Holy Prophet صلى الله عليه وسلم advised Sayyidina Abu Bakr رضى الله عنه to increase the time period as well as the number of camels because it was certain that the Romans will defeat the Persians in three years. The period could well be longer because the word *'bidh'* entailed any amount from three to nine.

Sayyidina Abu Bakr رضى الله عنه met with Ubayy, who, upon seeing Sayyidina Abu Bakr رضى الله عنه, told him that it seems as if he regretted the wager. Sayyidina Abu Bakr رضى الله عنه assured him that he was not remorseful, but proposed to increase the period and number of camels. They then mutually agreed that the period be nine years and the number of camels be a hundred. Other commentators say that the period was fixed at seven years.

Ubayy later feared that Sayyidina Abu Bakr رضى الله عنه would leave Makkah when the time came to pay, so he asked Sayyidina Abu Bakr رضى الله عنه to appoint a guarantor from whom the camels could be collected in his absence. Sayyidina Abu Bakr رضى الله عنه appointed his son, Abdullāh ["Ma'ālimut Tanzīl"]. "Ruhul Ma'āni" reports that he appointed his other son, Abdur Rahmān رضى الله عنه, as a guarantor.

It later transpired that Sayyidina Abu Bakr رضى الله عنه migrated to Madinah, after which, the battle of Uhud was about to take place. As Ubayy was leaving Makkah for the battle, Sayyidina Abu Bakr's رضى الله عنه son asked him to appoint a guarantor in his absence. He complied and was later killed in the battle.

A year after the treaty of Hudaibiyyah, the Romans defeated the Persians in a decisive battle. This happened to be after the sixth year of the wager, just as the

seventh year began (approximately A.D. 627). When Sayyidina Abu Bakr رضى الله عنه received the hundred camels from Ubayy's heirs, the Holy Prophet صلى الله عليه وسلم instructed him to give them all in charity. [*"Ma'ālimut Tanzil"* v. 3 p. 4751]

Allama Ibn Kathīr رحمه الله reports certain other narrations with regard to this incident. "Ruhul Ma'āni" quotes from Tirmidhi that the Romans defeated the Persians at the time when the battle of Badr was fought (2nd year after Hijrah). Therefore, Sayyidina Abu Bakr رضى الله عنه collected the camels from Ubayy himself because Ubayy was killed by the Holy Prophet صلى الله عليه وسلم during the battle of Uhud (in the 3rd year after Hijrah).

The Holy Prophet صلى الله عليه وسلم instructed Sayyidina Abu Bakr رضى الله عنه to give the camels in charity because the wager was a form of gambling, which is Harām (forbidden) in Islām. It was not yet declared Harām (forbidden) at the time when the wager was made.

*"All affairs (including the victory and defeat of armies) are in Allāh's control from before and afterwards. And on that day the believers will rejoice about Allāh's assistance."* The Muslim rejoiced because the truth of Allāh's word would be apparent to the disbelievers and because the Muslims were victorious at the battle of Badr, which was also fought at that time. Allāh's assistance was apparent during all these occasions.

*"Allāh assists whoever He wills, and He is the Mighty, the Most Merciful."* This verse also alludes to the assistance Allāh rendered to the Muslims after Badr.

*"Allāh has made a promise. Allāh never breaks His promise, but most people have no knowledge."* Most people do not have conviction in Allāh's power and His ability to fulfil His promises. They merely view matters superficially without insight into His immense power.

## THOSE WHO HAVE NOT RECOGNISED ALLĀH ARE IGNORANT DESPITE THEIR WORLDLY KNOWLEDGE

*"They have superficial knowledge of the life of this world, and are negligent of the Hereafter."* The verse prior to this states that these people *"have no knowledge"* even though they possess *"superficial knowledge of the life of this world."* This means that they are ignorant despite possessing some knowledge. Therefore, true knowledge is only that knowledge which teaches one about Allāh and leads to His recognition. Worldly knowledge that takes a person away from Allāh is really no knowledge at all.

People who are knowledgeable in the field of technology and are materially progressive will be considered to be ignorant if they have not recognised Allāh. This is because they are unaware of the most important objectives in this world, viz, entering Heaven and being saved from Hell.

Allāh describes intelligent people in Surah Āl Imrān, where He says, *"Verily in the creation of the heavens and the earth and in the alternation of the night and day are signs for those who have intelligence; those who remember Allāh standing, sitting and reclining, and ponder over the creation of the heavens and earth. (Saying) Our Lord You have not created all this in vain! We glorify Your purity so save us from the punishment of the fire."* [Surah 3, verses 190 and 191]

Therefore, those who do not ponder over Allāh's greatness will be regarded as ignorant even though they have a string of degrees and inventions behind their name. Allāh says in Surah Zumar, "Can those with knowledge be equal to those who do not have knowledge?" There can be no comparison. Knowledge that does not teach one about oneness of Allāh (*Tauhid*) and belief in the Holy Prophet صلى الله عليه وسلم cannot be termed knowledge at all.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُظْلَمَهُمْ وَلَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٩﴾ ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَوُوا السُّوْءَ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾

(8) Have they not pondered about themselves? Allāh has created the heavens and the earth with the truth and for an appointed term. Verily many people reject their meeting with their Lord. (9) Have they not travelled in the lands and seen what was the plight of those before them? Those people were mightier than them, ploughed the earth and developed the earth more than they have developed it. Their messengers also came to them. Allāh could not have oppressed them, but they used to oppress themselves. (10) Then the outcome of those who perpetrated evil was evil indeed because they falsified Allāh's signs and mocked them.

## ENCOURAGEMENT TO PONDER OVER THE CREATION OF THE HEAVENS AND THE EARTH

Although the Arabs were the first addressees of the Qur'ān, it addresses all of mankind, urging them to ponder awhile. Allāh says, "Have they not pondered about themselves? Allāh has created the heavens and the earth with the truth (i.e. to fulfil certain objectives) and for an appointed term." All of Allāh's creation serve the purpose of drawing man's attention to Allāh's existence and immense power.

The universe will exist until the dawn of Qiyāmah (*doomsday*), when everything will be destroyed. Then Allāh will resurrect man and Jinn in His presence to answer for all their deeds. However, "Verily many people reject their meeting with their Lord." There are many who are of the opinion that Qiyāmah (*doomsday*) is imaginary, while others believe in reincarnation. Allāh makes them all aware of the fact that they will be summoned to His presence on the Day of Judgment (*Qiyāmah*).



## THE ADVICE TO TRAVEL IN THE LANDS AND TO LEARN LESSONS FROM THE RUINS OF PREVIOUS CIVILIZATIONS

"Have they not travelled in the lands and seen what was the plight of those before them? Those people were mightier than them, ploughed the earth and developed the earth more than they have developed it." The earlier civilisations built magnificent monumental masterpieces, entailing unparalleled architecture and design. They even engineered canals and other methods of irrigation. However, they had to forsake all of this when they left the world.

Allāh says, "Their messengers also came to them. Allāh could not have oppressed them, but they used to oppress themselves." When they denied the message of the Prophets عليهم السلام, they were destroyed by Allāh's punishment, causing all their buildings to be left in ruins. This was because they oppressed themselves by failing to heed the warnings of the Prophets عليهم السلام.

"Then the outcome of those who perpetrated evil was evil indeed because they falsified Allāh's signs and mocked them." They faced punishment in this world and will be facing a far worse punishment in the Hereafter.

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾ وَلَمْ يَكُنْ لَهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاتٌ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٣﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ﴿١٤﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾ فَسُبْحَنَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾

(11) Allāh initiated creation and will recreate it, after which you will all be returned to Him. (12) The day when judgment day (Qiyāmah) will dawn, the criminals will lose all hope. (13) None of their partners will be intercessors for them and they will reject their partners. (14) The day when judgment day (Qiyāmah) will dawn, that day will they be in different conditions. (15) As for those who believe and do good deeds, they will be rejoicing in a garden. (16) As for those who disbelieve and falsify Our signs and the meeting of the Hereafter, these people will be exposed to punishment. (17) So glorify Allāh's purity in the evenings and in the mornings. (18) All praise is for Him in the heavens and the earth, and glorify His purity during the latter part of the day and during the afternoons. (19) He extracts the living from the dead, the dead from the living and revives the earth after its death. Thus will you be resurrected.

## THERE WILL BE VARIOUS GROUPS ON THE DAY OF JUDGMENT (QIYĀMAH)

*"Allāh initiated creation and will recreate it (after its demise), after which you will all be returned to Him {on the Day of Judgment (Qiyāmah)}." Describing the Day of Judgment (Qiyāmah), Allāh says, "The day when judgment day (Qiyāmah) will dawn, the criminals will lose all hope."*

The polytheists, who think that the partners they associate with Allāh will intercede on their behalf will be dismally disappointed on the Day of Judgment. Allāh says, *"None of their partners (which they ascribed to Allāh) will be intercessors for them and they will reject their partners (by claiming that they never ascribed these partners to Allāh)."*

Describing the different conditions people will face on the Day of Judgment (Qiyāmah). Allāh says, *"The day when judgment day (Qiyāmah) will dawn, that day will they be in different conditions. As for those who believe and do good deeds, they will be rejoicing in a garden. As for those who disbelieve and falsify our signs and the meeting of the Hereafter, these people will be exposed to punishment."*

## GLORIFYING ALLĀH'S PURITY THROUGHOUT THE DAY

*"So glorify Allāh's purity in the evenings and in the mornings... and during the latter part of the day and during the afternoons."* These verses urge the believers (Mu'minīn) to engage in Tasbīh (glorifying) during these hours of the day.

Allāh says further, *"All praise is for Him in the heavens and the earth..."* The angels in the heavens and all the believers (Mu'minīn) on earth praise Allāh. In fact, even the existence of the disbelievers is ample praise for Allāh, Who created them all. This has been discussed in the commentary of verse 41 of Surah Nūr, where Allāh says, *"Do you not see that everyone in the heavens and the earth glorifies Allāh, including the birds with their wings spread out? Each one knows its Salāh and method of glorification."* [Surah 24, verse 41]

Although people should always glorify Allāh, the above occasions are specified because it is during these times that Allāh's bounties are most manifest. "Ruhul Ma'āni" reports that, when Sayyidina Abdullāh bin Abbās رضى الله عنه was asked where the five daily Salāh are mentioned in the Qur'ān, he recited the above verses saying that the "evenings" refers to the Maghrib Salāh, "mornings" refers to the Fajr Salāh, "the latter part of the day" refers to the Asr Salāh, and "the afternoons" refers to the Zuhr Salāh. Thus, four Salāh are mentioned in these verses; and the Isha Salāh is referred to in a verse of Surah Nūr where Allāh says, *"...and after the Isha Salāh."* According to another narration, Sayyidina Abdullāh bin Abbās رضى الله عنه mentioned that the Maghrib and Isha Salāh are referred to in the word "evenings."

Because of the fact that Salāh is an embodiment of Tasbīh (glorifying), the Fardh (obligatory) Salāh have been made compulsory during the above times. Sayyidina Ubādah bin Sāmīt رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"Allāh has made the five daily Salāh obligatory so whoever will perform these properly, taking care of the correct times and the proper performance of the Ruku (genuflexion) and Sajdah (prostration), then Allāh has undertaken to forgive*

such a person. On the other hand, there is no such undertaking for the one who does not do so. Allāh may forgive him if He wills, otherwise He may punish him. ["Mishkāt" p. 58]

The Arabic word 'ishiy' (translated above as "the latter part of the day") actually refers to the period from after midday to sunset. It therefore refers to the Asr Salāh. However, the afternoon Salāh is only referred to thereafter, whereas it precedes the Asr Salāh. Explaining this apparent incongruity, Ulema (scholars) have mentioned that the Asr Salāh has received precedence to emphasize its importance because people are generally engrossed in trade during the time Asr, causing them to miss this Salāh. Even people particular about their Salāh tend to miss the Asr Salāh.

Elucidating His power, Allāh says, "He extracts the living from the dead, the dead from the living..." Certain commentators have interpreted this to be the lifeless testicles, from which sperm issues to form a living being. Others cite the example of the dead egg, from which a live animal or bird is born. On the other hand a dead egg is issued from a live hen.

Allāh also "revives the earth after its death." When Allāh sends the rain, plants flourish from dry earth. Allāh then draws the similitude by saying, "Thus will you be resurrected." People will also spring forth from their graves on the Day of Judgment (Qiyāmah).

**Note:** Sayyidina Abdullāh bin Abbās رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the person who recites the three verses above (viz, verses 17, 18 and 19) every morning will receive the reward of all his usual recitations {wirds/wazīfas (daily performance or task)} that he may have omitted. Similarly, the one who recites these verses in the evening will receive the full reward of the recitations he may have omitted.

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَفَ السِّنِينَ وَالْوَنُكْمُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالَمِينَ ﴿٢٢﴾ وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾ وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾ وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ

تَخْرُجُونَ ﴿٢٥﴾ وَلَمْ يَكُنْ فِي السَّمَوَاتِ وَالْأَرْضِ شَيْءٌ لَّمْ يَكُنْ قَسِينُونَ ﴿٢٦﴾ وَهُوَ الَّذِي  
يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

(20) From His signs is that he has created you from sand, after which you became humans spread out on earth. (21) And from His signs is that He has created spouses for you from your own species so that you may find solace with her and He has placed love and mercy between you. There are certainly signs in this for people who contemplate. (22) And from His signs is the creation of the heavens and the earth and the variation of your languages, and colours. There are certainly signs in this for those who have knowledge. (23) And from His signs is your sleep by night and by day, and your seeking from His bounty. There are certainly signs in this for those who listen. (24) And from His signs is that He shows you lightning which kindles fear and hopes. And He sends rain from the sky, thereby reviving the earth after its death. There are certainly signs in this for people who understand. (25) And from His signs is that the sky and the earth exist by His command. Then, when He will call for you from the earth, you will all immediately emerge. (26) To Him belongs whatever is in the heavens and the earth. Everything is subservient to Him. (27) It is He Who initiated creation and will recreate it, which will be easier for Him. His is the Highest glory in the heavens and the earth, and He is the Mighty, the Wise.

### A MANIFESTATION OF ALLĀH'S POWER AND THE PROOFS OF ONENESS OF ALLĀH (TAUHĪD)

The above eight verses all describe Allāh's immense power and control of the affairs of the universe. Allāh repeatedly mentions that these are signs of His magnificence. On four occasions, He states:

- 📖 "There are certainly signs in this for people who contemplate."
- 📖 "There are certainly signs in this for those who have knowledge."
- 📖 "There are certainly signs in this for those who listen."
- 📖 "There are certainly signs in this for people who understand."

By pondering over these verses, a person will realise Allāh's great powers and grandeur. The verses that follow depict the Day of Judgment (Qiyāmah)

Allāh begins by saying, "From His signs is that he has created you [i.e. your father, Sayyidina Ādam عليه السلام] from sand, after which you became humans spread out on earth."

Allāh begins Surah Nisā by stating, "O Mankind, fear your Lord who created you from a single soul [Sayyidina Ādam عليه السلام], created from it its spouse, and spread from the two multitudes of men and women." [Surah, 3 verse 1]

After creating Sayyidina Ādam عليه السلام from a lifeless thing like sand, Allāh

created his spouse, Sayyidah Hawwa عليها السلام. From these two, the rest of mankind flourished and prospered. Just as He created man from soil, He can resurrect him from the same soil on the Day of Judgment (*Qiyāmah*), as He says, *"Thus will you be resurrected."*

The second sign is mentioned in the following words, *"And from His signs is that He has created spouses for you from) 'your own species so that you may find solace with her..."* If Allāh had not created spouses for man, life would be exceptionally difficult for him. So too would it be if the spouses were not from his own species. The verse makes it clear that the purpose of the spouse will be fulfilled when the couple are a source of comfort for each other. Women who are temperamental and disobedient become a scourge to their husbands.

Regarding the wives, Allāh says further, *"..... and He has placed love and mercy between you."* Even if husband and wife are from two totally different backgrounds, yet they share an unbreakable bond of love and compassion between them. This is only because of Allāh's special favour and grace.

The Holy Prophet صلى الله عليه وسلم said that one would not see anything more conducive to fostering love between two people than marriage. [*"Mishkāt" p. 268*]

Since the married couple intend to spend their lives together in a legitimate union, they will be prepared to accommodate each other in an effort to remain peacefully together. Certain commentators have mentioned that the word *"love"* refers specifically to the early ages of the couple, when the satiation of their instincts force them to love each other. Thereafter, when they reach old age, they require mercy between themselves because of the stifling of their carnal passions. It is then when they usually suffer illnesses and require the merciful tenderness of each other.

The Holy Prophet صلى الله عليه وسلم advised men to marry women who are loving and who are able to bear children so that he can be proud of the large numbers of his Ummah on the Day of judgment (*Qiyāmah*). [*"Mishkāt" p. 267*]

The illicit union of couples outside the bond of marriage is merely to satiate carnal passions and cannot foster love. People involved in such affairs change partners whenever they feel dissatisfied with one. Since the association is not condoned by the Shari'ah, true love can never exist. These affairs, which are common in the west, produce false notions of love, which can be dissolved at the slightest provocation.

The Holy Prophet صلى الله عليه وسلم said, *"After fear for Allāh, the believer (Mu'min) cannot receive a boon greater than a good wife. If he instructs her to do something, she obeys, and she pleases him when he looks at her. If he takes an oath, she aids him to fulfil the oath and, if he has to be out, she takes care of her chastity and his property."* [*"Mishkāt" p. 268*]

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"No believing man should detest his believing wife. If he dislikes some trait in her, he should then take a liking to another trait."* [*Muslim*]

*"There are certainly signs in this for people who contemplate."* If one has to ponder deeply about the relationship between man and wife, one would

perceive Allāh's great power behind it.

Allāh presents the third and fourth signs in the following manner: *"And from His signs is the creation of the heavens and the earth and the variation of your languages and colours."* Each day man has the opportunity to look at Allāh's immense power in the sky above him and in the earth beneath him.

Another great sign of Allāh's power lies in that fact that he has accorded man the ability to converse with each other. Men speak in different languages and dialects. This difference exists despite the fact that Allāh has fixed the places in the mouth and throat from which different sounds emerge, e.g. the "b" and "m" sounds are created when the two lips meet in different ways. A "b" sound cannot be made in the same manner in which a "m" sound is made. In a like manner, all other sounds emerge from different places.

These sounds are then used differently in thousands of languages around the world. These languages have different words and grammatical constructions, while many have letters and ways of pronunciation which others do not have. These differences are so vast that people speaking different languages cannot even pronounce the words of another language. All this displays Allāh's great powers.

In addition to this, it is found that a language may have different dialects, each different from another, by which a person's origin may be ascertained. Allāh has also given each person a unique voice by which s/he may be recognised. Male and female voices are also vastly different.

Allāh has also made people of different colours who have different appearances and characteristics. It is only Allāh who can create one species of creation with so many different qualities. Allāh then says, *"There are certainly signs in this for those who have knowledge."*

The fifth and sixth signs are contained in the verse where Allāh says, *"And from His signs is your sleep by night and by day, and your seeking from His bounty."* The first of these is sleep, which Allāh has created. It often occurs that people do not want to sleep, but cannot help themselves. On the other hand, some people try to sleep, but spend the entire night tossing and turning restlessly. Only Allāh grants sleep to people and He can also deprive them of the same. It is for this reason that Muslims are required to recite the relevant du'ās (*supplications*) for sleeping and awakening. In doing so, they are reminded of Allāh's favour. The du'ā (*supplication*) for awakening is:

**[TRANSLATION:** "All praise be to Allāh who has granted us life after granting us death (sleep), and to Him shall we be gathered (after death on the Day of judgement).]

Allāh speaks about sleep during the day because many people sleep during the afternoons (called qaylūla in Arabic). There are also many who work during the nights and have to sleep during the day.

The other bounty of Allāh mentioned is "seeking from His bounty" i.e. earning a living. Only Allāh can grant a person the ability and health to earn a living. It is up to man to reflect upon all these bounties. Allāh then says, *"There*

are certainly signs in this for those who listen."

"And from His signs is that He shows you lightning, which kindles fear and hopes." This is the seventh sign Allāh discusses. The lightning builds people's hopes that rain is imminent, which brings great benefit. Thereafter, the eighth sign is expressed as "And He sends rain from the sky, thereby reviving the earth after its death." The rains cause dry and parched land to flourish with foliage in a very short while. "There are certainly signs in this for people who understand."

"And from His signs is that the sky and the earth exist by His command." Three verses previously, Allāh made mention of the heavens and the earth being part of His creation. In this verse, Allāh refers to the fact that these great phenomena are being maintained solely by Him. They will remain in existence for as long as Allāh desires and on the Day of judgment (Qiyāmah) they will be destroyed. It is only by Allāh's will that the skies and the earth exist as Allāh has created them initially.

Allāh says in Surah Fātir, "Verily Allāh withholds the heavens and the earth from moving. If they were ever to move, there will be none to withhold them after Him. Indeed He is Tolerant, Most Forgiving." [Surah 35, verse 41]

When Allāh will ordain that trumpet be blown for the Day of judgment (Qiyāmah), everything will cease to exist and, upon the second blowing, everyone will be summoned to appear before Him. It is with reference to this that Allāh says, "Then, when He will call for you from the earth (i.e. call you from your graves), you will all immediately emerge.

Allāh then declares His Omnipotence when He says, "To Him belongs whatever is in the heavens and the earth. Everything is subservient to Him."

"It is He who initiated the creation and will recreate it, which will be easier for Him." Although every action is simple for Allāh, He says that recreation will be easier so that man may not consider it impossible. The statement is merely to facilitate easier understanding for man, because this is how man behaves.

Allāh says in a hadith Qudsi, "The son of Ādam falsifies Me when he says, 'Allāh created me the first time and will never resurrect me.' However, recreating him will be easier than the initial creation" [Bukhari]. Allāh possesses the same power and might now as He possessed then.

"His is the Highest glory in the heavens and the earth, and He is the Mighty, the Wise." This verse means that all the creation in the heavens and the earth realise that Allāh's glory is supreme. He is perfectly Capable of resurrecting people because He is Mighty. According to His wisdom, He has appointed the time for Resurrection day (Qiyāmah).

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا  
رَزَقَكُمُ فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَلِكَ نُفَصِّلُ  
الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾ بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ

يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٩﴾

(28) Allāh coins a similitude for you from your own selves. Are any of those (slaves) whom you own shareholders in the wealth which we have given you, making you all equal? And do you then fear them as you have fear for yourselves? Thus do We expound signs for people of understanding. (29) However, the oppressors follow their whims without any knowledge. Who can guide the one whom Allāh has sent astray? They will have no helpers.

### ONENESS OF ALLĀH (TAUHĪD) IS PROVEN BY A SIMPLE EXAMPLE

Allāh asks the Polytheists whether they would like their slaves to be shareholders in their wealth, allowing them to spend it freely. Whereas slaves transport and care for the property of their masters, they have no authority to utilise the wealth. Allāh asks the polytheists if they would be pleased with the idea that they would have to seek permission from their slaves to spend their own wealth, as they would have to do if their slaves were to be their partners.

When man dislikes having partners in his property, who are human like himself, how can he expect Allāh to tolerate the behaviour of polytheists, who ascribe such partners to Him, who are incomparably inferior to Him? When others cannot be shareholders in their wealth, how can they assign shareholders in Allāh's right of worship? *"Thus do We expound signs for people of understanding."*

*"However, the oppressors follow their whims without any knowledge."* These people opt to go astray and ignorantly take any stone or brick as their god. Therefore, Allāh asks, *"Who can guide the one whom Allāh has sent astray?"* They will be subjected to grievous punishment against which *"They will have no helpers."*

فَاقْمْ وِجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا بَدِيلَ لِخَلْقِ اللَّهِ  
ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ مُنِيبِينَ إِلَيْهِ  
وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا  
دِينَهُمْ وَكَانُوا شِيعًا كُلٌّ حِزْبٌ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

(30) So, turning away from everything else, focus your attention only on this religion. Follow Allāh's natural endowment, upon which He created mankind. There can be no change to Allāh's creation. This is the upright religion, but most people do not know. (31) Follow the natural endowment turning solely to Allāh, fear Him, establish Salāh and do not be from the polytheists... (32) from those who divided their religion and have been split into many denominations, each denomination being pleased with what it has.



## “FOCUS YOUR ATTENTION ONLY ON THIS RELIGION”

Although the verse addresses the Holy Prophet صلى الله عليه وسلم, it is intended for all of mankind. After it has been proven that polytheism (*shirk*) is a grave error and people have realised that they must accept the belief of oneness of Allāh (*Tauhīd*), Allāh commands them to divert their attention from all religions and to adhere strictly to Islām.

“Follow Allāh’s natural endowment, upon which He created mankind.” Certain commentators have mentioned that “Allāh’s natural endowment” (*‘fitrah’*) refers to the natural ability to accept the religion of Islām.

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, “Every child is born with ‘fitrah,’ but the parents of the child make the child a Jew, a Christian or a fire-worshipper. Just as a newborn animal is born perfectly healthy, do you see any limbs severed from it?” Thereafter the Holy Prophet صلى الله عليه وسلم recited the verse, “Follow Allāh’s natural endowment, upon which He created mankind. There can be no change to Allāh’s creation. This is the upright religion, but most people do not know.” [Bukhari and Muslim]

Therefore, every person has been created with the natural ability to accept the truth from birth until death. Even if a person is a non-Muslim, he will be able to revert to Islām if he utilised the clear thinking ability that Allāh has instilled in him. This is referred to in the phrase “There can be no change to Allāh’s creation.” None can alter this built-in capacity within every individual. Of course, if the person opts not to utilise this ability and rather to flee from the truth, he cannot be guided by “fitrah (nature)”.

Hakīmul Ummah Thanwi رحمه الله عليه has translated “There can be no change to Allāh’s creation” as “Do not change Allāh’s creation (fitrah).” According to this translation, the verse forbids everything that hinders a person’s inclination to accept the truth e.g. irreligious literature and propagation. People are then also prohibited from attending gatherings in which things may be said, which will weaken his/her inclination to accept the truth (fitrah).

“This is the upright religion, but most people do not know. Follow the natural endowment turning solely to Allāh, fear Him, establish Salāh and do not be from the polytheists (viz.) from those who divided their religion and have been split into many denominations, each denomination being pleased with what it has.” The true religion always remains one and cannot be divided. One can follow only a single road and no other.

The various denominations found in Islām today are not really part of Islām. Only those people who follow the Qur’ān and the Holy Prophet صلى الله عليه وسلم may be included as part of Islām, like the followers of the four schools of Islāmic jurisprudence. Those who do not conform to the Qur’ān and Ahādith cannot be regarded as Muslims even though they claim to be Muslims.

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ  
مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٩﴾ لِيَكْفُرُوا بِمَا ءَانَيْنَهُمْ فَتَمْتَعُوا فَسَوْفَ تَعْلَمُونَ ﴿٤٠﴾ أَمْ

أَنزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾

(33) When people are afflicted by an adversity, they call to their Lord, turning only to Him. Then, when He allows them to taste of His mercy, suddenly a group of them ascribe partners to their Lord... (34) ...so as to be ungrateful for what We give them. Enjoy yourselves! Soon you will come to know. (35) Or have We revealed a warrant to them, whereby they speak about what they ascribe as partners to Allāh? (36) When We allow people to taste of Our mercy, they revel in it. However, when any adversity afflicts them on account of the sins they commit, they suddenly lose hope.

### MAN'S ATTITUDE TO GOOD FORTUNE AND ADVERSITY

Describing man's nature, Allāh says, "When people are afflicted by an adversity, they call to their Lord, turning only to Him (to alleviate their difficulty). Then, when He allows them to taste of His mercy (by removing the difficulty), suddenly a group of them ascribe partners to their Lord." In doing so, they are being "ungrateful for what We give them."

Allāh addresses such people saying, "Enjoy yourselves! Soon you will come to know." A similar address was discussed towards the end of Surah Ankabūt [Surah 29, verses 65, 66].

Since the polytheists know that their gods cannot help them at times of adversity, they supplicate to Allāh during such trying periods. However, they still foolishly adhere to their practices and beliefs without any warrant. Allāh says, "Or have We revealed a warrant (scripture) to them, whereby (i.e. on the authority of which) they speak about what they ascribe as partners to Allāh." The polytheists have absolutely no justification for their beliefs.

"When We allow people to taste of Our mercy, they revel in it." This revelling causes them to transgress all limits and to forget Allāh's favour on them. They then disobey Allāh's commands and fall into sin. It is with regard to such revelling that Allāh says in Surah Qasas, "Verily Allāh does not like those who revel (also translated as 'Allāh does not like the boastful')." [Surah 28, verse 76]

Allāh then describes the opposite side of man when He says, "However, when any adversity afflicts them on account of the sins they commit, they suddenly lose hope." They then behave as if they have never been blessed with any favours.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾ فَآتَاكَ الْقُرْآنُ حَقَّهُ وَالْمَسْكِينُ وَآيَنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾ وَمَا آتَيْتُم مِّن رَّبًّا لَّيْرَبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرَبُّوهُ عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ  
يَفْعَلُ مِنْ ذَٰلِكُمْ مِنْ شَيْءٍ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

(37) Do they not see that Allāh increases sustenance for whoever He wills and straitens? There are certainly signs in this for the believing folk. (38) So give the relative his right, as well as the poor and the traveller. That is best for those who seek Allāh's pleasure. These are the successful people. (39) Whatever usury you give to increase people's wealth does not increase in Allāh's sight. Whatever you give in Zakāh, seeking Allāh's pleasure, such people truly multiply (their rewards). (40) It is Allāh Who has created you, then sustains you, will then give you death and again give you life. Are there any of your partners who can do any of this? Allāh is Pure and Exalted above the partners they ascribe to Him.

### THE COMMAND TO SPEND ON RELATIVES, THE POOR AND TRAVELLERS, AND THE VIRTUE OF SPENDING FOR ALLĀH'S PLEASURE

*"Do they not see that Allāh increases sustenance for whoever He wills and straitens?"* This fact is apparent to one and all. While some people enjoy an abundance of sustenance, others live from hand to mouth. While some earn very little after great exertion, others receive much more without any effort. There are many who have even lost their huge capital investments after much effort and planning. On the other hand, many people have only to invest a small amount which multiplies itself many fold and accumulates into millions. This is all Allāh's will and His divine plan.

Allāh tests people with wealth and also with poverty, as He deems fit according to His wisdom. While some people will fall into sin on account of their wealth, others will fall into sin because of their poverty. *"There are certainly signs in this for the believing folk."*

*"So give the relative his right, as well as the poor and the traveller."* Commentators say that Zakāh is not implied in this verse because Surah Rûm was revealed in Makkah, while Zakāh was only made obligatory in Madinah. The verse refers to optional charity and spending on relatives in an effort to maintain good relations.

*"That is best for those who seek Allāh's pleasure. These are the successful people."* The condition for the acceptance of this charity is that it must be done to attain Allāh's pleasure and the giver should never remind the recipient of his favour.

The details of spending on relatives, the poor, orphans and travellers have been discussed in the commentary of verse 177 of Surah Baqarah (Surah 2) and verse 26 of Surah Bani Isrā'īl (Surah 17). Further details of the virtues and etiquette of spending for Allāh's pleasure have also been discussed in the commentary of verses 261 to 273 of Surah Baqarah.

*"Whatever usury you give to increase people's wealth does not increase in Allāh's sight."* The literal meaning of the Arabic word 'riba' (usury) is 'to increase.' Therefore 'riba' will refer to anything which increases and grows, although the

word is generally used for interest. Much mention of interest has been made in verses 275 to 281 of Surah Baqarah.

The verse tells man that, **although** it appears that he will be earning more money when he loans money on **interest**, the additional earnings will be void of blessings because it is **Harām**. **Allāh** says in Surah Baqarah "*Allāh blighted usury and increases charity.*" [Surah 2, verse 276]

Sayyidina Abdullah bin Mas'ud رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Although the money earned by interest multiplies, it will result in eventual loss." ["Mishkāt" p. 246]

Earning money from interest deprives one of inner peace and contentment, while it is eventually **destroyed** when banks report insolvency, or when wealth is destroyed by natural disasters. Of course, this wealth will be completely destroyed in the Hereafter, where it will earn people the punishment of Hell.

Sayyidina Abdullah bin Mas'ud رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that when a person gives charity from **Harām** (unlawful) wealth, it will not be accepted from him, and there will be no blessings in whatever he spends from it. Whatever he leaves behind him of it will be a source of admitting him into Hell ["Mishkāt" p. 242]. Further details pertaining to usury have been discussed in the commentary of verses 275 to 281 of Surah Baqarah.

Some commentators have mentioned that the verse refers to those gifts which people give to others in the hope that the recipient will give then something better in return. This gift will not earn any rewards from Allāh. While the giver should not aspire to receive anything in return, the recipient should make an attempt to return the favour when the opportunity arises. However, he should not mention that the gift is in appreciation of the one received.

Upon receipt of a gift, the recipient should say, "*Jazāk Allāh*" ("May Allāh reward you"). The Holy Prophet صلى الله عليه وسلم has mentioned that a person who receives a gift should give something in return if he can. If he cannot give something in return, he should tell others about the generosity of the giver. The person who does so will have expressed his gratitude and the one who fails to do so will be ungrateful. ["Mishkāt" p. 261]

The giver of the gift should not aspire for any return, not even a word of thanks. They should say what Allāh teaches in Surah Dahar, i.e. "*We feed you only for Allāh's pleasure and desire neither a return, nor thanks from you.*" [Surah 9, verse 76]

It was the practice of the Holy Prophet صلى الله عليه وسلم to give in return more than a person gave him. A villager once presented to the Holy Prophet صلى الله عليه وسلم a young camel as a gift, in return of which the Holy Prophet صلى الله عليه وسلم gave him six such camels. ["Mishkāt" p. 261]

Allāh continues to say, "*Whatever you give in Zakāh, seeking Allāh's pleasure, such people truly multiply (their rewards from Allāh).*" Commentators have also interpreted the word "**Zakāh**" to mean optional charity for the same reason cited above. The literal meaning of Zakāh is 'to purify.' Therefore, since any type of charity purifies the soul from miserliness, it may be referred to as '**Zakāh**' as

well.

When Allāh accepts a deed, He multiplies the reward a minimum of ten times, as He says, "Whosoever does a good deed will receive tenfold the like thereof" Of course, Allāh multiplies rewards even more than ten times if He wills.

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Whoever donates in charity the equivalent of a single date from Halāl sources, Allāh will accept it and increase the reward, just as one of you will raise a young foal. Eventually, the date will reach the equivalent of a mountain" [Bukhari].

People will be shocked at the mountainous size of their rewards on the Day of Judgment (Qiyāmah).

"It is Allāh Who has created you, then sustains you, will then give you death and again give you life. Are there any of your partners who can do any of this? Allāh is Pure and Exalted above the partners they ascribe to Him." This verse portrays Allāh's great power, thereby proving that only He should be worshipped because none other can compare to Him.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا  
لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ  
كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٢﴾ فَاقْرَأْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ  
لَهُ مِنَ اللَّهِ يُومِذُ يَصْدَعُونَ ﴿٤٣﴾ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُ  
يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ  
﴿٤٥﴾

(41) Corruption has appeared on land and at sea because of the deeds of man and so that Allāh may let them taste (the consequences) of some of their deeds, so that they may refrain. (42) Say, "Travel in the lands and see what was the plight of those before. Most of them were polytheists." (43) So focus your attention on the upright religion before a day comes when there will be no defence against Allāh. On that day people will be separated. (44) Whoever disbelieves, his disbelief will be to his detriment. Whoever carries out a good deed, such people will be preparing the ground for themselves... (45) .. so that Allāh may reward those who believe and do good deeds from His grace. Without doubt, Allāh does not like the disbelievers.

## CORRUPTION ON EARTH OCCURS BECAUSE OF PEOPLE'S SINS

Allāh has granted man the option to do good and evil deeds so that He may test them. Man is exposed to elements both within himself and from outside which tempt him to be disobedient to Allāh's commands. However, Allāh has

sent the Prophets عليهم السلام to guide man in the right direction and warn him about the consequences of his deeds. One of these consequences is that anarchy and strife begin to reign on earth. It is with reference to this that Allāh says, "Corruption has appeared on land and at sea because of the deeds of man..."

The "corruption" mentioned in this verse refers to all types of adversities like widespread murder, epidemics, drought, cyclones, earthquakes, etc. Allāh afflicts man with all these adversities so that he may take heed and mend his ways when he realises that these calamities are a result of his sins. Allāh refers to this, when He says, *so that Allāh may let them taste (the consequences) of some of their deeds, so that they may refrain.*"

Allāh does not punish man for all his sins, but for some of them, as the verse denotes. Allāh says in Surah Fātir, "If Allāh were to take man to task for everything he does, Allāh would not have left a single creature on the face of the earth. But Allāh defers them until an appointed term." [Surah 35, verse 45]

A verse of Surah Shura reads: "The adversities that afflict you are a result of the deeds you earn, and Allāh pardons a great deal." [Surah 42, verse 30]

The corruption that sins may cause on land are evident. With regard to one of the ill effects of sin on the sea, Sayyidina Abdullāh bin Abbās رضى الله عنه mentions that oysters open their mouths when rain falls at sea. A raindrop in the oyster's mouth causes a precious pearl to form. When man sins, Allāh stops the rains falling, because of which man is deprived of pearls. "Ruhul Ma'āni" reports from Sayyidina Mujāhid رحمه الله عليه that the negative effect of sins causes tyrannical rulers to snatch away the marine vessels of the poor. There are many other examples of pirating and shipwrecks, which are all a result of sins.

When Allāh's punishment descends on account of man's sins, not even the pious and the animals are spared. Sayyidina Abu Hurayra رضى الله عنه once overheard a person saying that an oppressor harms only himself by his sins. Sayyidina Abu Hurayra رضى الله عنه said, "This is not so. All the other creation also suffer because of him, to the extent that a bustard bird can die of starvation because of the oppression of a tyrant." ["Mishkāt" p. 432]

When droughts are caused by sins, man and animal suffer from the scarcity of water and food. It should be noted that the verse does not refer to the sufferings that pious people suffer. Allāh afflicts them with difficulties so that He may elevate their positions and forgive them. Adversities are a blessing for such people because their patience will earn them immense rewards from Allāh.

"Say, 'Travel in the lands and see what was the plight of those before. Most of them were polytheists.'" These people were annihilated by Allāh's punishment because they refused to believe in oneness of Allāh (Tauhīd). People are urged to visit the ruins of their cities and take lesson from it. The phrase 'Most of them were polytheists' denotes that there were others among them who perpetrated other types of disbelief as well, but the most destructive sin is that of shirk (polytheism).

"So focus your attention on the upright religion {i.e. belief in oneness of Allāh (Tauhīd)} before a day judgment (Qiyāmah) comes to you in which there will be no defence against (the punishment of) Allāh. On that day people will be separated." Those who were good will be separated from the evildoers.

Describing the difference of people, Allāh says, "Whoever disbelieves, his disbelief will be to his detriment. Whoever carries out a good deed, such people will be preparing the ground for themselves so that Allāh may reward those who believe and do good deeds from His grace. Without doubt, Allāh does not like the disbelievers." Allāh loves only those people who have belief (Imān), and will reward them in both worlds for their good deeds.

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾ اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مِنْ يَسَاءٍ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبِشِرُونَ ﴿٤٨﴾ وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْسِيتٍ ﴿٤٩﴾ فَانْظُرْ إِلَى آثَرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ﴿٥١﴾

(46) From His signs is that He sends the winds as bearers of glad tidings to let people taste of His mercy and to allow ships to sail by His command so that you seek from His bounty, and so that you may show gratitude. (47) Undoubtedly, We have sent many messengers before you to their nations, who brought clear signs to them. We then exacted revenge from those who sinned. Rendering assistance to the believers has always been Our bounden responsibility. (48) It is Allāh Who sends the winds, which carry the clouds, spreading them across the sky as He wills. He divides the clouds into fragments, after which you will see rain falling from its midst. When Allāh sends it to those bondsmen whom He wills, they will become exuberant... (49) .... even though, before it was sent to them, they were despondent. (50) So look at the signs of Allāh's mercy and how He revives the earth after its death. Undoubtedly, He gives life to the dead and He has power over all things. (51) Verily, if we have to send a destructive wind and they have to see their fields yellow, they will begin to show ingratitude.

### ALLĀH SENDS THE WINDS AND THE RAINS, AND ALLĀH WILL REVIVE THE DEAD

Allāh describes the multiple virtues of the winds when He says, "From His signs is that He sends the winds as bearers of glad tidings (to foretell rain) to let people taste of His mercy (rain) and to allow ships to sail by His command..." People sail in ships to earn a living and to transport goods, to which Allāh refers when He says, "so that you seek from His bounty..." By reflecting upon all these bounties, mankind should recognise Allāh and be grateful to Him by worshipping only

Him.

Allāh then addresses the Holy Prophet صلى الله عليه وسلم saying, "Undoubtedly, We have sent many messengers before you to their nations, who brought clear signs to them." However, many people refused to accept the message of these Prophets عليهم السلام, because of which Allāh "exacted revenge from those who sinned" and destroyed them. Allāh consoles the Holy Prophet صلى الله عليه وسلم by telling him that those opposing him will also be destroyed in a like manner.

Allāh declares, "Rendering assistance to the believers has always been Our bounden responsibility." Allāh will always assist the believers (Mu'minīn), the greatest assistance being safeguarding them from the torment of Hell. They will be admitted to Heaven when they exercise patience in this world.

Sayyidina Abu Dardā رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that Allāh will certainly keep the fire of Hell far from the person who defends the honour of his fellow Muslim brother in his absence. After saying this, The Holy Prophet صلى الله عليه وسلم recited the verse "Rendering assistance to the believers has always been Our bounden responsibility." ["Mishkāt" p. 424]

Thereafter, Allāh resumes the discussion on the winds. Allāh says, "it is Allāh Who sends the winds, which carry the clouds, spreading them across the sky as He wills. He divides the clouds into fragments, after which you will see rain falling from its midst. When Allāh sends it to those bondsmen whom He wills, they will become exuberant even though, before it was sent to them, they were despondent." It is only because of Allāh's bounty that people are given hope after being despondent. It is then that they owe the greatest gratitude to Allāh.

"So look at the signs of Allāh's mercy and how He revives the earth after its death. Undoubtedly, He gives life to the dead and He has power over all things." Therefore, people should never doubt resurrection.

"Verily, if we have to send a destructive wind and they have to see their fields yellow (after being destroyed), they will begin to show ingratitude." On this occasion, they forget all the bounties that Allāh has bestowed on them and they remember only the hard times.

فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ الضُّمَمَ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾ وَمَا أَنْتَ بِهَادٍ  
الْعَمَىٰ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٣﴾

(52) You cannot make the dead hear, nor can you make the deaf hear a call when they turn their backs. (53) You cannot guide the blind from their deviation. You can make only those people hear who believe in Our verses and are subservient.

**YOU CANNOT MAKE THE DEAD AND THE DEAF HEAR, NOR CAN YOU GUIDE THE BLIND**

Allāh consoles the Holy Prophet صلى الله عليه وسلم by telling him that he is not responsible for those who turn a blind eye and a deaf ear to his preaching, just as he cannot make dead people hear anything. In their negative attitude, the



disbelievers behaved like the dead by failing to utilise their faculties of understanding.

Allāh reminds the Holy Prophet صلى الله عليه وسلم that his duty is merely to convey the message, to which the believers will respond. It is therefore not necessary to grieve over them. A discussion on making the dead hear was given in the commentary of verses 80 and 81 of Surah Naml (Surah 27), where Allāh says, "Verily, you cannot make the dead hear, neither can you make the deaf hear the call when they turn away in aversion. You cannot guide the blind from their deviation. You can guide only those who believe in our verses and who have submitted."

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾ (54)

(54) It is Allāh Who created you in a state of weakness, then substituted strength after the weakness and, after the strength, will again give weakness and old-age. Allāh creates whatever He wills, and He is the All Knowing, Omnipotent.

### THE VARIOUS STAGES OF MAN'S WEAKNESS

In the above verse, Allāh describes how He created man as a weak and frail child. The newborn baby cannot move by itself, nor can it do anything for itself. It is only after a while that the child begins to sense things and look about. He gradually learns to sit, walk and then run and talk. It is after many years that he develops into a strong young man, who can fend for himself. He then reaches the peak of his physical and mental capabilities.

Eventually, he begins to recede into another phase of weakness. His faculties begin to deteriorate and his health dwindles. Many people even reach the age of senility, when their minds become useless. At this stage, man again becomes a child. Allāh says in Surah Yā Sīn, "He whom We advance in age, We diminish in (physical) structure. Do they not understand?" [Surah 36, verse 68]

"Allāh creates whatever He wills, and He is the All Knowing, Omnipotent." Allāh has all the power and ability to create and fashion as He pleases.

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لِيَشُوْا عَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ﴾ (55)  
 ﴿وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْنَا فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ﴾ (56)  
 ﴿فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعَذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ﴾ (57)

(55) The day when Judgment (Qiyāmah) will dawn, the criminals will swear on oath saying, "We never tarried more than a moment." In this manner were they

ever retrogressing. (56) Those given knowledge and belief (Imān) will say, "By Allāh's Book, you lived until the Day of Resurrection. This is now that Day of Resurrection, but you never understood." (57) On this day, the excuses of the oppressors will not profit them, neither will they be afforded the opportunity.

## THE DISBELIEVERS WILL TAKE FALSE OATHS ON THE DAY OF JUDGMENT (QIYĀMAH), WHILE THE BELIEVERS WILL DECLARE THE TRUTH

*"The day when Judgment (Qiyāmah) will dawn, the criminals will swear on oath saying, 'We never tarried more than a moment.'"* They will say this with reference to the time they spend in the grave or, according to other commentators, the time they passed in the world.

The author of "Ruhul Ma'āni" has mentioned that they will mean by this statement that their lives in the world passed unprofitably because they never believed in Allāh and His Prophets عليهم السلام. Therefore, even if their lives were long, it will be considered extremely short because it did not profit them in the least. This statement is similar to someone referring to a short while as being very long because of the great benefits accrued from it.

Declaring the life of the grave or of this world to be a brief moment is not the first lie that these people will have spoken. They began lying in this very world when they falsified the teachings of the Prophets عليهم السلام and were "ever retrogressing."

When these people will take their oaths, "Those given knowledge and belief (Imān) (from the angels and mankind) will say, 'By Allāh's Book (the Lowhul Mahfūdh), you lived until the Day of Resurrection.'" Allāh has decreed in the Lowhul Mahfūdh (protected tablet) (as mentioned in Surah Mu'minūn), "Behind them (the deceased) is "Barzakh" until the day that they are resurrected (i.e. they shall remain in their graves until the Day of Judgment (Qiyāmah))." [Surah 23, verse 100]

Further admonishing the disbelievers, the believers (Mu'minīn) will say, "This is now that Day of Resurrection, but you never understood." They refuted the advent of this day, because of which they would have to suffer.

Allāh then says, "On this day, the excuses of the oppressors will not profit them, neither will they be afforded the opportunity (to make excuses to satisfy Allāh)." Taubah (repentance) cannot profit a person after his death.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّفَكَ الَّذِينَ لَا يُوقِنُونَ

people in this Qur'ān. If you bring to them a sign, the disbelievers will definitely say, "You are merely people of falsehood." (59) Thus has Allāh set a seal upon the hearts of those without knowledge. (60) So exercise patience. Allāh's promise is certainly true. Let not those without conviction make you impatient.

## THE QUR'ĀN CONTAINS THE MOST EXCELLENT SUBJECTS AND THE COMMAND TO BE PATIENT

*"We have undoubtedly expounded every type of excellent subject for people in this Qur'ān."* Any sensible person will realise that the Qur'ān is truly Allāh's scripture if he gives thought to the matters discussed in it. They will then also realise that the Holy Prophet صلى الله عليه وسلم is Allāh's true messenger. However, there will always be those who are bent on obstinacy and will not admit the miraculous nature of the Qur'ān. In a like manner, they will not also accept any other miracle. Allāh says, *"If you bring to them a sign (miracle), the disbelievers will definitely say, 'You are merely people of falsehood.'"*

It has always been the practice of the disbelievers to reject the truth and label the people of truth as "people of falsehood." With regard to them Allāh says further, *"Thus has Allāh set a seal upon the hearts of those without knowledge."*

The disbelievers and polytheists harassed the Holy Prophet صلى الله عليه وسلم on every possible occasion. With regard to this, Allāh addresses him saying, *"So exercise patience. Allāh's promise is certainly true."* The Holy Prophet صلى الله عليه وسلم is urged to take courage from Allāh's promise of assistance and the supremacy of Islām. The concluding piece of advice is: *"Let not those without conviction make you impatient."* The Holy Prophet صلى الله عليه وسلم is urged not to be derailed by the disbelievers, but to remain a solid pillar of courage.



## سورة لقمان

Makkan	Surah Luqmān	Verses 34
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَلَمْ يَكُنْ اُولَٰئِكَ اَلْكِتَابِ الْحَكِيمِ (2) هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ (3) الَّذِيْنَ  
يَقِيْمُوْنَ الصَّلٰوةَ وَيُوْنُوْنَ الزَّكٰوةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُوْنَ (4) اُوْلٰٓئِكَ عَلٰى هُدًى مِّنْ  
رَّبِّهِمْ ۚ وَاُوْلٰٓئِكَ هُمُ الْمُفْلِحُوْنَ (5)

In the name of Allāh, The Beneficent, The Most Merciful.

(1) Alif Lām Mīm. (2) These are verses of the Wise Book. (3) A guidance and mercy for those who do good... (4) .... those who establish Salāh, pay Zakāh and are convinced about the Hereafter. (5) These people are upon guidance from their Lord and they are the truly successful ones.

### THE QUR'ĀN IS A GUIDANCE AND MERCY FOR THOSE WHO DO GOOD

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that Surah Luqmān was revealed in Makkah, while another narration of his states that verses 26 to 29 were revealed in Madinah.

Allāh begins the Surah by saying, *"These are verses of the Wise Book (which is) A guidance and mercy for those who do good."* Although the Qur'ān is a guidance for all of mankind, it is those with good hearts and sincerity who will accept the guidance and practice accordingly.

Describing *"those who do good"* Allāh says that they are *"Those who establish Salāh, pay Zakāh and are convinced about the Hereafter."* Salāh and Zakāh follow belief (Imān) as the fundamental pillars of Islām. They are followed by fasting and Hajj, but only the two have been mentioned because they are more important. When a person is particular about Salāh and Zakāh, while also being convinced about the advent of the Hereafter, all the other aspects of Islām will be easy for him.

Allāh describes *"those who do good"* further when He says, *"These people are upon guidance from their Lord and they are the truly successful ones."* These verses have been discussed in the commentary of verse 5 of Surah Baqarah.

Because of the fact that this Surah makes mention of Zakāh, certain commentators are of the opinion that this Surah was revealed in Madinah because Zakāh became obligatory only in Madinah. However, other commentators maintain that the Surah was revealed in Makkah, and that Zakāh was already made obligatory in Makkah. They say that only the detailed laws pertaining to Zakāh were revealed in Madinah.

However, if Zakāh is interpreted to mean normal charity (as discussed in verse 39 of the previous Surah), there would be no debate about the place of revelation.

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا  
هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾ وَإِذَا نُتِلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن  
لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنِهِ قُورًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾ إِنَّ الَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾ خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ  
الْحَكِيمُ ﴿٩﴾

(6) There are some people who purchase futile discourse to deviate from Allāh's path without knowledge, making a mockery of it (Allāh's path). There shall be a humiliating punishment for these people. (7) When Our verses are recited to them, they arrogantly turn away as if they have not heard them, as if there is a prop in their ears. Convey the tidings of an excruciating punishment to them. (8) For those who believe and do good deeds, there are the blissful gardens of Jannah (Heaven)... (9) .... where they will abide forever. Allāh's has made a true promise, and He is the Mighty, the Wise.

## A HUMILIATING PUNISHMENT FOR THOSE WHO OPPOSE THE QUR'ĀN

After asserting that the Qur'ān is a guidance and mercy for those who accept it, Allāh discusses those people who oppose the Qur'ān and ridicule it. Allāh discusses those people who purchased 'futile discourse' in an effort to turn people away from the Qur'ān. The term 'futile discourse' refers to anything that distracts a person from Allāh's remembrance and involves him in play and sport. Sayyidina Hasan Basri رحمه الله عليه has mentioned that 'futile discourse' is anything that distracts one away from worshipping Allāh and thinking about Him.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه and Sayyidina Abdullāh bin Abbās رضى الله عنه have interpreted 'futile discourse' as music, while Sayyidina Makhūl رحمه الله عليه is of the opinion that it refers to hiring female dancers.

Many narrations have been reported with regard to the circumstances surrounding the revelation of this verse. Sayyidina Abdullāh bin Abbās رضى الله عنه reports that an arch enemy of Islām by the name of Nadhar bin Hārith purchased a singing slave girl. Whenever he heard about anyone who intended to accept

Islām, he would send the person to this girl, who was instructed to feed the man well and to sing for him. He would then ask the person whether this was better or the Salāh, fasting and fighting in Jihād, which Islām required from a Muslim. By this means, he persuaded them to change their minds. The verse makes reference to this incident.

Another narration reports that Nadhar often travelled to Persia, where he bought books containing fanciful Persian tales. He would recite these to the Quraysh and tell them that he narrated these fanciful tales of Persian kings like Rustam and tales of Alexander of Macedonia, while the Holy Prophet صلى الله عليه وسلم told them only about the Ād and the Thamud. So saying, he mocked the narratives contained in the Qur'ān. It was then that Allāh revealed the above verse.

Other commentators mention that the verse was revealed with reference to a person called Ibn Khatal who bought some singing slave girls who sang songs that ridiculed Islām and the Muslims.

The above interpretation of 'futile discourse' by Sayyidina Hasan Basri رحمه الله is corroborated by a hadith in which the Holy Prophet صلى الله عليه وسلم said that every futile act may be regarded as part of falsehood, except the following three seemingly playful acts:

1. Archery.
2. Training one's horse (both these are necessary for Jihād).
3. Playful behaviour with one's wife.

## THE ABOMINATION AND PROHIBITION OF MUSIC

"futile discourse" would include all acts that distract one from Salāh and remembrance of Allāh (*Dhikr*), such as gambling, sport, etc. These will therefore be forbidden in the Shari'ah. If Allāh has granted someone a beautiful voice, it should rather be used to recite the Qur'ān, or to recite some thought provoking poetry, reminding people of the Hereafter. It should never be used to sing romantic and other songs, which are sung with musical instruments.

Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Music causes hypocrisy to grow in the heart just as rain causes crops to flourish." [*Mishkāt* p. 411]

The person gifted with a good voice should not sing even permissible poetry in the presence of women. Bukhari reports a hadith in which a Sahabi by the name of Anjasha رضى الله عنه was singing the customary verses of poetry (called 'huddy') on journey to urge the camels to trot faster. He was singing in a beautiful voice, because of which the Holy Prophet صلى الله عليه وسلم told him, "O Anjasha! Stop! Do not break the glass." The narrator of the hadith, Sayyidina Qatāda رضى الله عنه, says that the Holy Prophet صلى الله عليه وسلم was referring to the women, who are usually affected by sweet singing.

It is unfortunate that music has become a way of life for people today. It seems as if people cannot digest their food without listening to music. Old and young are involved in this evil, which causes them to miss their Salāh. Even

people from respectable homes consider it a virtue to teach their children to sing, dance and play musical instruments.

Sayyidina Abu Umamah رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that singing slave girls must not be purchased or sold, they should not be taught to sing, and the money earned by this trade is Harām (unlawful). He mentioned that the verse "There are some people who purchase futile discourse to deviate from Allāh's path..." was revealed in this regard.

Sayyidina Abu Sahyā رحمه الله reports that he once asked Sayyidina Abdullāh bin Mas'ūd رضى الله عنه about this verse. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه took an oath in Allāh's name that the verse condemns music. [*"Ma'ālimut Tanzīl" v. 3 p. 490*]

People have dug their own graves of destruction because of their deep involvement in music. It is tragic that they then refuse to acknowledge that the calamities they suffer are a result of their sins. Even if they are forced to admit this, they fail to mend their ways. The reason for this is that they have all become slaves of their passions.

Sayyidina Abu Āmir Ash'ari رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "There will certainly be such people in my Ummah who will make fornication, wearing of silk (for men), liquor and musical instruments Halāl (lawful). There will also be people living by a mountain, whose flock of animals will reach them by the evenings. When someone will approach them for a necessity, they will bid him to return the following day, but they will all be destroyed before the following day, when the mountain will crush them. Some of these people will be transfigured into pigs and monkeys until the Day of Judgment (Qiyāmah)." [*"Mishkāt" p. 456*]

## THE HOLY PROPHET صلى الله عليه وسلم WAS COMMANDED TO DESTROY MUSICAL INSTRUMENTS

Sayyidina Abu Umamah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh has sent me as a mercy and a guide for both worlds and He has commanded me to destroy musical instruments, idols, the cross, and all practices of ignorance." [*"Mishkāt" p. 318*]

Muslims should now realise the error of their ways when, to render their poems in the praise of the Holy Prophet صلى الله عليه وسلم, they utilise the same musical instruments which he wanted to destroy. Worse still is that they think that they will be rewarded for this. While the Holy Prophet صلى الله عليه وسلم was sent to destroy these instruments, these Muslims while the nights away playing and listening to the sounds of these instruments. They do this in the name of love for the Holy Prophet صلى الله عليه وسلم, yet they forsake their Salāh in the process. Are they pleasing the Holy Prophet صلى الله عليه وسلم or Satan (Shaytān)?

The Holy Prophet صلى الله عليه وسلم said, "Bells are the flutes of Shaytān." [*"Mishkāt" p. 338*]

The beloved Holy Prophet صلى الله عليه وسلم says in another hadith, "The angels of mercy do not accompany the party travelling with bells or dogs." [*"Mishkāt" p.*

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Once a girl entered in the presence of Sayyidah Ayshah رضى الله عنها wearing jewellery on her feet which jingled. Sayyidah Ayshah رضى الله عنها instructed that the girl be removed from her presence until the jewellery was removed. She then said that she heard the Holy Prophet صلى الله عليه وسلم say, "The angels of mercy do not enter a house within there are bells."

Music is the practice of Satan (*Shaytān*). It is for this reason that one will find music rife in places where Satan (*Shaytān*) is sovereign, like in temples and churches.

## THE EVIL PRACTICE OF CERTAIN "SAINTS"

It is a practice of certain "saints" (commonly called "pirs") that they have to drums and other musical instruments played in their gatherings and at gravesides. They claim that the senior saints approved of this, whereas the same saints they quote, actually prohibited gatherings where musical instruments, beardless lads and women are present.

Even if some 'saint' did condone the deed, it will be rejected because it contradicts the teachings of the Holy Prophet صلى الله عليه وسلم. Islām does not tolerate even jewellery and garlands that make musical sounds. How can it tolerate musical gatherings?

Sayyidina Nāfi رحمه الله عليه reports that he was once travelling with Sayyidina Abdullāh bin Umar رضى الله عنه when they heard the sound of a flute. Sayyidina Abdullāh bin Umar رضى الله عنه immediately covered his ears and walked away from the path. It was only after proceeding some distance away, that he asked Sayyidina Nāfi رحمه الله عليه whether the sound was still audible. When he was informed that the sound was no longer audible, he removed his fingers from his ears saying, "I was once travelling with the Holy Prophet صلى الله عليه وسلم, when we heard the sound of a flute. The Holy Prophet صلى الله عليه وسلم did exactly as I had done." Sayyidina Nāfi رحمه الله عليه was a youngster at the time. [*"Mishkāt" p. 411*]

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم prohibited liquor, gambling, drums and 'ghabira' (an intoxicating drink brewed in Africa). The Holy Prophet صلى الله عليه وسلم also said that all intoxicants are Harām (unlawful). [*"Mishkāt" p. 318*]

## FUTILE PASTIMES

The circumstances surrounding the revelation of the above verse denote that music is the worst of those futilities which distract one from Allāh's remembrance. The Ahadīth condemning music have also been quoted above so that no person can ever regard any type of music as a virtue (especially "Qawālī").

It should also be borne in mind that the time spent in pastimes could have been fruitfully utilised for the recitation of the Qur'ān or some other act of devotion. Some categories of 'futile discourse' are Harām (unlawful) (like gambling and music). While others may be permissible, they are a waste of time (like listening to permissible poems).



## THE LAW REGARDING GAMES LIKE CHESS

Sayyidina Abu Mūsa Ash'ari رضى الله عنه has reported from the Holy Prophet صلى الله عليه وسلم that only sinners play chess and that it is a category of falsehood, which Allāh detests. ["Mishkāṭ" p. 387]

The Holy Prophet صلى الله عليه وسلم has mentioned that the person who plays backgammon has disobeyed Allāh and His Holy Prophet صلى الله عليه وسلم. ["Mishkāṭ" p. 386]

Sayyidina Abu Hurayra رضى الله عنه reports that, upon seeing a person chase a pigeon (as a sport), The Holy Prophet صلى الله عليه وسلم commented, "This is one Satan (*Shaytān*) running after another Satan (*Shaytān*)."

 [Ibid]

The Ahadīth do not make mention of playing cards because it was not prevalent during the time of the Holy Prophet صلى الله عليه وسلم. It is Harām (unlawful) to play cards if gambling is involved. If no gambling is involved it will be permitted only if it does not distract one from Allāh's remembrance, which is extremely rare.

Although the verse uses the word "purchase" it may refer to any exchange of things, like the substitution of one act for another, as Allāh says in Surah Baqarah, "These are the people who have purchased error at the price of guidance." The verse would therefore also refer to people who substitute the recitation of the Qur'ān with futile activities.

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْأَرْضَ رَواسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾ هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾

(10) Allāh created the skies without any visible pillar, has placed mountains on earth so that it does not shake with you and has spread every type of animal on earth. We have sent rain from the sky, thereby growing every species of wonderful plant. (11) This is Allāh's creation, so show me what those besides Him have created. But the oppressors are in a distant deviation.

## ALLĀH HAS CREATED THE SKIES, THE EARTH AND THE REST OF THE CREATION, WHILE NO OTHER HAS CREATED ANYTHING

"Allāh created the skies without any visible pillar..." The immense expanse of the sky is suspended without any pillars. It is Allāh's immense power that keeps the sky in place without collapsing.

It is Allāh Who 'has placed mountains on earth so that it does not shake with you...' If it were not for the mountains lending stability to the earth, the water of the oceans and cyclonic winds would have caused the earth to shudder and shake incessantly. This would wreak havoc on earth and make habitation

impossible. Although Allāh could have held the earth stable without the mountains, he has kept them in place as a means to achieve this end.

Of course, the verse pertains to the general stability of the earth and will not mean that the earth can never convulse when Allāh wants it to. When He desires, Allāh can make the earth shudder with earthquakes, the worst of which will take place on the Day of Judgment (*Qiyāmah*), as mentioned in numerous verses of the Qur'ān, like Surah Zilzāl (*Surah 99*).

Allāh has also "spread every type of animal on earth" throughout the earth. Man may find these animals wherever he is and use them for his living. Allāh then says, "We have sent rain from the sky, thereby growing every species of wonder ful plant." This is another of Allāh's great bounties for which man cannot express enough gratitude.

Allāh then declares, "This is Allāh's creation, so show me what those (who people take as gods) besides Him have created." The false gods of the polytheists are helpless and dependent on Allāh. The combined efforts of all these gods and their devotees cannot create a single fly, which Allāh creates in overwhelming abundance. Therefore, only Allāh can be worshipped. However, notwithstanding this, "the oppressors are in a distant deviation."

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن  
كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعْطِيهِ يَبْنَىٰ لَا تَشْرِكْ  
بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنًا  
عَلَىٰ وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿١٤﴾ وَإِن  
جَاهَدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا  
مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَإُنَبِّئُكُم بِمَا كُنتُمْ  
تَعْمَلُونَ ﴿١٥﴾

(12) We certainly granted wisdom to Luqmān (inspiring him) to express gratitude to Allāh. Whoever will be grateful to Allāh, expresses gratitude for his own benefit. As for him who is ungrateful, Allāh is certainly Independent, Most Worthy of praise. (13) (The time deserves mention) when Luqmān advised his son saying, "O my beloved son! Do not ascribe partners to Allāh. Without doubt, polytheism is the worst injustice. (14) We emphatically commanded man with regard to his parents. His mother carried him in weakness upon weakness and his weaning is after two years. (The command was) "Express gratitude to Me and to your parents. Your return will be to Me." (15) If they (your parents) force you to ascribe such partners to Me, about which you have no knowledge, then do not obey them but cordially associate with them in this world. Follow the path of him who turns to Me. Thereafter, your return will be to Me and I will

inform you of what you used to do.

## THE ADVICE OF LUQMĀN عَلَيْهِ السَّلَام THE WISE

**WHO WAS SAYYIDINA LUQMĀN عَلَيْهِ السَّلَام?** Whatever has been narrated about the ancestry of Sayyidina Luqmān عَلَيْهِ السَّلَام has been derived from the Bani Isrā'īl (the narrations are therefore Isrā'iliyāt).

“Ruhul Ma'āni” states that he was the son of Sayyidina Ayyub's عَلَيْهِ السَّلَام sister, while another narration states that he was the son of Sayyidina Ayyub's عَلَيْهِ السَّلَام maternal aunt. Sayyidina Luqmān's عَلَيْهِ السَّلَام mother was a lady called Bā'ūra, or (according to others) Anqā. Some scholars also say that he was one of Āzar's children [which makes him Sayyidina Ibrahim's عَلَيْهِ السَّلَام brother].

It is reported that he lived for a thousand years and also learnt from Sayyidina Dawūd عَلَيْهِ السَّلَام. Sayyidina Wāqidi رحمه الله says that he lived in the period between Sayyidina Isā عَلَيْهِ السَّلَام and the Holy Prophet صلى الله عليه وسلم.

A difference of opinion also exists about his status. While some scholars regard him as a Prophet, others claim that he was not one. Certain scholars also say that he originated from Africa. Many maintain that he was a freed slave, while others deny this. Allāh knows best.

The following are opinions about his occupation:

*He was a carpenter.*

*He made bedding and pillows.*

*He was a tailor.*

*He was a shepherd.*

*He was a judge among the Bani Isrā'īl.*

After quoting the above, the author of “Ruhul Ma'āni” writes that all these statements cannot be authenticated. What is certain is that Sayyidina Luqmān عَلَيْهِ السَّلَام was a pious and wise man, who was not a Prophet. Since he was not a Prophet, he was either guided by divine inspiration or by a Prophet.

Many words of wisdom have flowed from his lips, which are quoted in books. The “Mu'atta” of Imām Mālik رحمه الله reports that Sayyidina Luqmān عَلَيْهِ السَّلَام was once asked about the reason for his wisdom and virtue. He replied that he attained this status by practising three things, viz.

1. Truthfulness in speech,
2. Returning trusts and
3. Abstaining from deeds and speech that are futile. [“Mishkāt” p. 445]

Allāh says, “We certainly granted wisdom to Luqmān..” Sayyidina Abdullāh bin Abbās رضي الله عنه interprets “wisdom” to mean a keen intellect and understanding, while Imām Rāghib رحمه الله says that it refers to an understanding the creation and the inspiration to do good deeds. Imām Rāzi رحمه الله says that it refers to putting his knowledge into practice. Other commentators say that it implies that he was steadfast in knowledge and deed. [“Ruhul Ma'āni”]

Allāh inspired him *"to express gratitude to Allāh."* i.e. for all Allāh's bounties, especially that of wisdom. Allāh continues to say, *"Whoever will be grateful to Allāh, expresses gratitude for his own benefit."* When a person expresses gratitude to Allāh, he will be rewarded for it, while it is no favour to Allāh. Allāh says in a verse of Surah Ibrahim, *"If you show gratitude, then I will definitely give you more, and if you are ungrateful, then indeed My punishment is severe."* [Surah 14, verse 7]

Allāh continues, *"As for him who is ungrateful, Allāh is certainly Independent, Most Worthy of praise."* Allāh will suffer no harm or loss if someone does not show gratitude to Him. Allāh needs nothing from His creation because He is worthy of all praise, whether people accept the fact or not.

### POLYTHEISM (SHIRK) IS THE WORST INJUSTICE

Allāh Ta'āla then says that it is well worth recalling the time *"when Luqmān advised his son saying, 'O my beloved son! Do not ascribe partners to Allāh. Without doubt, polytheism is the worst injustice.'"* The Arabic word 'Zulm' (injustice/oppression) literally refers to placing something where it should not be. Shirk (polytheism) is the worst 'Zulm' because the perpetrator offers his worship to his false gods instead of offering it to Allāh, Who is Most Worthy of worship.

### THE COMMAND TO TREAT PARENTS WELL

*"We emphatically commanded man with regard to his parents."* Man is supposed to treat his parents with the utmost honour and respect, tending to their every need. Man should bear in mind that he was once a weak and frail child who was unable to do anything for himself. It was then that his mother tended to his every need despite her own weakness and needs.

*'His mother carried him (in her womb) in weakness upon weakness...'* An expectant mother grows weaker with every day that she bears her child. In Surah Bani Isrā'il [Surah 17, verse 24], Allāh teaches man the supplication that he should make in favour of his parents. The du'ā is: *"O my Lord! Show mercy to them as they have raised me (mercifully) when I was young."*

*"and his weaning is after two years."* After the ordeal of delivering the child, the parents have to tend to the nourishment of the child. Again they are faced with difficulties and expenses. While the mother exerts herself to feed and care for the child, and the father exerts himself earning a living for them, the child has only to sleep. When the child falls ill, the parents sacrifice their own comforts and sleep to put the child at rest, taking him to their bosoms in an effort to calm him.

This is not even the tip of the iceberg of hardships that parents endure for - their children in their infancy. Thereafter, the baby grows into a young child, still depend it on his parents for everything. Keeping all of this in mind, a child ought to have a burning desire to offer comfort and peace to his parents when he grows up. Man's sense of honour demands that he makes an effort to repay some of their efforts as a token of gratitude.

Of course, man cannot forget the greater gratitude which he owes to Allāh, Who has created him and has placed love and affection into his parent's hearts. It

is for this reason that Allāh commands man to, "Express gratitude to Me and to your parents. Your return will be to Me."

"If they (your parents) force you to ascribe such partners to Me, about which you have no knowledge, then do not obey them..." polytheism (*shirk*) has been passed on from generation to generation, each person claiming to be following his forefathers. Allāh cautions people against this blind following. A person should utilise his intelligence to determine the fallacy of polytheism (*shirk*), and should not follow the foolish trend set by others.

Although children must obey their parents, they must not obey them when they issue an instruction to contravene Allāh's command. The Holy Prophet ﷺ said that the creation (irrespective of who it is) must not be obeyed when their command entails disobedience to the Creator.

Although the parents will not be obeyed under such circumstances, nevertheless Allāh adds, .... *but cordially associate with them this world.*" A Muslim child must always serve his/her parents even though they may be disbelievers.

"Follow the path of him who wins to Me." It is within the nature of man that he is influenced by company. Evil company has evil effects, while good company produces good effects. It is therefore necessary for a Muslim to keep good company so that s/he may be encouraged to do good.

"Thereafter, your return will be to Me and I will inform you of what you used to do." Allāh will then reward or punish people according to their deeds.

Obedience to parents has been discussed in some detail in the commentaries of verses 23 and 24 of Surah Bani Isrā'īl (Surah 17) and at the beginning of Surah Ankabūt [Surah 29, verse 8].

يَبْنِيْ اِيْتَهَا اِنْ تَكَ ثِقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يٰۤاَيُّهَا اللّٰهُ اِنَّ اللّٰهَ لَطِيْفٌ خَيْرٌ ﴿١٦﴾ يَبْنِيْ اَقْرَ الصَّلٰوةِ وَاَمْرًا مَّعْرُوْفٍ وَّاَنَّهُ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِّنْ عَزْمِ الْاُمُوْرِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ﴿١٨﴾ وَاَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِّنْ صَوْتِكَ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ﴿١٩﴾

(16) O my beloved son! if there has to be a deed equivalent to the weight of a mustard seed within a boulder or in the heavens or the earth, Allāh would present it. Without doubt, Allāh has knowledge of intricacies and is The Informed. (17) O my beloved son! Establish Salāh, enjoin good, forbid evil and patiently endure whatever afflicts you. Verily, this is from the most resolute of matters. (18) Do not turn your face away from people and do not walk arrogantly on earth. Verily Allāh detests every arrogant braggart. (19) Moderate your walk and lower your voice, indeed, the most abhorrent sound is the braying of a

donkey.

## THE EMPHASIS ON SALĀH AND ON ENJOINING GOOD AND FORBIDDING EVIL

After stressing the importance of treating parents well, Allāh again quotes the advices of Sayyidina Luqmān عليه السلام. Describing Allāh's vast knowledge, he said, *"O my beloved son! If there has to be a deed equivalent to the weight of a mustard seed (which is hidden) within a boulder or in the heavens or the earth, Allāh would present it [on the Day of Judgment (Qiyāmah)]. Without doubt, Allāh has knowledge of intricacies and is The Informed."* Allāh is aware of the most hidden actions and none should think that he can hide any deed from Allāh.

Advising his son further, Sayyidina Luqmān عليه السلام said, *"O my beloved son! Establish Salāh, enjoin good, forbid evil..."* A person should free his mind from all matters of this world and concentrate his attention in Salāh. At the same time, he should urge others to follow suit and to fulfil Allāh's commands. He must also forbid them from sinning. In doing so, a person is certain to encounter opposition, because of which Sayyidina Luqmān عليه السلام advised his son saying, *"and patiently endure whatever afflicts you."* The importance of patience cannot be exaggerated. Since it is also one of the most bitter deeds, Sayyidina Luqmān عليه السلام added, *"Verily, this is from the most resolute of matters."*

## THE IMPORTANCE OF PATIENCE AND THE NEED TO BE HUMBLE IN ONE'S APPROACH

*"and patiently endure whatever afflicts you."* The general wording of this phrase includes every type of adversity, not only those associating with preaching. Exercising patience when afflicted by an adversity is the most difficult of all deeds, but produces the sweetest of fruits. In Surah Baqarah, Allāh declares, *"Verily Allāh is with the patient ones."*

Sayyidina Luqmān عليه السلام further advised his son saying, *"Do not turn your face away from people..."* In this piece of advice, Sayyidina Luqmān عليه السلام cautions his son against looking down on others because it occurs that people with some knowledge or wealth feel it below their dignity to associate with others.

Although Allāh granted the Holy Prophet صلى الله عليه وسلم the highest dignity, he displayed the most humility. It is reported in Shamā'il Tirmidhi that, when the Holy Prophet صلى الله عليه وسلم spoke to someone, he turned fully to the person, thereby denoting that his full attention was on the person and that he was not ignoring him.

Sayyidina Anas bin Mālik رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم never withdrew his hands after greeting someone until the person did so himself. He also never turned his attention away from someone until the person did so first. [*"Mishkāt"* p. 520]

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that a believer (*Mu'min*) is one who lovingly associates with others. He added that the person who does not associate lovingly with others, and with whom others do not associate in this manner, is bereft of all good.

## THE ABOMINATION OF PRIDE

Sayyidina Luqmān عليه السلام also told his son, "and do not walk arrogantly on earth. Verily Allāh detests every arrogant braggart." This subject has been discussed in Surah Bani Isrā'il, where Allāh says, "And do not walk haughtily on earth. You can certainly not cleave the earth, nor can you reach the mountains in height." [Surah 17, verse 37]

"Moderate your walk..." i.e. neither walk so fast that you present a danger to yourself and others, nor walk at a snail's pace, resembling arrogant and haughty people. Of course, if a person is ill or weak, he may walk slowly.

"..... and lower your voice, indeed, the most abhorrent sound is the braying of a donkey." Just as the braying of a donkey is jarring and unpleasant, an unnecessary loud voice produces the same effect.

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً  
وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنبِئٍ ﴿٢٠﴾  
وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَّلَوْ كَانِ  
الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾ وَمَن يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ  
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾ وَمَن كَفَرَ فَلَا يَحْزُنكَ  
كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾ نُنَبِّئُهُمْ  
فَلَيَلَاثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾

(20) Do you not see that Allāh has subjugated for you whatever is in the heavens and the earth, and has showered His apparent and concealed bounties on you? There are those people who dispute about Allāh without knowledge, guidance and without an illuminating Book. (21) When it is said to them, "Follow what Allāh has revealed," they say, "We will follow what we found our forefathers doing." Will they follow their forefathers even though Satan (Shaytān) called their forefathers to the punishment of the Blaze? (22) Whoever surrenders himself to Allāh and is sincere, has certainly clung on to a strong handhold. To Allāh will the outcome of all affairs return. (23) Let not the disbelief of the disbelievers grieve you. Their return is to Us, when We will inform them of what they did. Verily Allāh has knowledge of the secrets of the hearts. (24) We will afford them enjoyment for a while, after which We will force them into a severe punishment.

**ALTHOUGH ALLĀH HAS SHOWERED MAN WITH ALL TYPES OF BOUNTIES, YET THE DISBELIEVERS BLINDLY FOLLOW THEIR FOREFATHERS**

After concluding the advices of Sayyidina Luqmān عليه السلام, Allāh says, "Do

you not see that Allāh has subjugated for you whatever is in the heavens and the earth..." Allāh has placed all of these creation at man's service. Even the things that are not directly in man's control are of benefit to him in some way or another.

Allāh also asks whether man does not see that He has "showered His apparent and concealed bounties on you?" The bounties that Allāh has given to man are innumerable. Many are visible, while a great many are invisible. The greatest of all bounties is belief (*Imān*), which is invisible, but will guarantee man's salvation in the Hereafter.

Allāh has granted man the five senses in addition to the great bounty of intellect. Allāh has also blessed him with the various organs and limbs of the body, attached to invaluable joints without which man will be stationary.

The author of "Ruhul Ma'āni" has also reported other interpretations of "apparent and concealed bounties." Some commentators say that "apparent" bounties refer to the supremacy of Islām and the Muslim conquests, while the "concealed bounties" denote the hidden assistance of the angels in battle. Others are of the opinion that "apparent" bounties are those of this world, while "concealed bounties" are the bounties of the Hereafter.

Others maintain that "apparent" bounties are the physical limbs and faculties like hearing, sight, speech, etc. They say that the "concealed bounties" are the inner organs and hidden faculties like intellect, perception, etc. A fourth interpretation of this is that "apparent" bounties are those shared by everyone, while "concealed bounties" are those that every person possesses exclusively in his/her personal capacity.

These bounties demand that people be grateful to the One Who conferred these on them, i.e. Allāh. They should then devote themselves only to His worship. However, "There are those people who dispute about Allāh without knowledge, guidance and without an illuminating Book." These people have no basis to refute belief in Allāh. The only argument they tender is that they are following their forefathers. Allāh says, "When it is said to them, 'Follow what Allāh has revealed,' they say, 'We will follow what we found our forefathers doing.'

Allāh cautions them saying, "Will they follow their forefathers even though Satan (*Shaytān*) called their forefathers to the punishment of the Blaze?" Their forefathers acted in response to Satan's (*Shaytān's*) call which led them to Hell. Will these people do the same? While they have seen that their forefathers were in manifest error, they chose to fall into the same pit.

After highlighting the foolishness of the disbelievers, Allāh praises the believers (*Mu'minīn*) saying, "Whoever surrenders himself to Allāh and is sincere (in beliefs and deeds), has certainly clung on to a strong handhold." This person has held tight to the unbreakable rope of *Tauhīd* (monotheism), which will save him from the torments of the Hereafter.

"To Allāh will the outcome of all affairs return." The good and evil deeds and beliefs of people will be presented before Allāh on the Day of Judgment (*Qiyāmah*). Allāh will pass judgement accordingly.

Allāh then consoles the Holy Prophet صلى الله عليه وسلم saying, "Let not the



disbelief of the disbelievers grieve you. Their return is to Us, when We will inform them of what they did. Verily Allāh has knowledge of the secrets of the hearts.” The Holy Prophet’s ﷺ task was to pass the message of Tauhīd (monotheism) and Islām to the people. Thereafter, he was not responsible for making anyone believe. Everyone will stand before Allāh on the Day of Judgement, when the inner secrets of their hearts will become apparent and they will be judged accordingly.

Referring to the wealth and riches that the disbelievers enjoy in this world, Allāh says, “We will afford them enjoyment for a while, after which We will force them into a severe punishment.” Their pleasures will be short-lived and will be of no use to them in the Hereafter. When they will be punished in Hell.

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَا خَلَقَكُمْ وَلَا بَعْثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

(25) If you ask them who created the heavens and the earth, they will definitely reply, “Allāh.” Say, “All praise belongs to Allāh.” But most of them do not know. (26) To Allāh belongs whatever is in the heavens and the earth. Undoubtedly Allāh is Independent, Worthy of all praise. (27) If all the trees on earth were pens and the ocean was supplemented by another seven oceans, Allāh’s words will never be exhausted. Verily Allāh is Mighty, the Wise. (28) Your creation and resurrection is like a single soul. Without doubt Allāh is All Hearing, All Seeing. (29) Do you not see that Allāh enters the night into the day, enters the day into the night and has subjugated the sun and the moon? Each one runs until an appointed term. Allāh is Informed of whatever you do. (30) This is because Allāh is the Truth and whatever you worship besides Him are false and Allāh is the Exalted, the Great.

## ALLĀH’S CREATION AND HIS AUTHORITY OVER THE UNIVERSE

“If you ask them (the disbelievers) who created the heavens and the earth, they will definitely reply, ‘Allāh (has created it).’ Say, ‘(Once this fact is acknowledged, it

follows that) *All praise belongs to Allāh.* But most of them do not know." Because of the effect of their environment, people are negligent of this fact and, when they are informed about it, they adamantly claim to follow in the footsteps of their ignorant forefathers.

*"To Allāh belongs whatever is in the heavens and the earth (including those that the polytheists ascribe as partners to Him). Undoubtedly Allāh is Independent, Worthy of all praise."* All praise can be attributed only to Him whether people admit this fact or not. Allāh does not need people to praise Him before becoming deserving of the praise.

*"If all the trees on earth were pens and the ocean was supplemented by another seven oceans (to be transformed into ink), Allāh's words will never be exhausted (even after all the ink and pens are expended). Verily Allāh is Mighty, the Wise."* This is so because Allāh's words are infinite and no finite entity can do justice to it.

**WHAT ARE "ALLĀH'S WORDS"?** Some commentators say that "Allāh's words" refer to His speech, which has no beginning in time. Others say that "Allāh's words" refers to His knowledge and ability, which cannot be put to paper. Another group of commentators maintain that "Allāh's words" refers to Allāh's attributes and perfection. Millions of pens and a multitude of oceans may expire, but these will never end.

Reference has been made to this in Surah Kahf, where Allāh says, "Say, 'If the ocean was ink for the words of my Lord, the ocean would deplete before the words of my Lord can deplete, even if We supplement it with a like amount of ink.'" [Surah 18, verse 109]

Allāh continues to say, "Your creation and resurrection is like a single soul. Without doubt Allāh is All Hearing, All Seeing." For Allāh to recreate the entire mankind is as easy as creating a single being. It is therefore foolish to deny the possibility of resurrection.

*"Do you not see that Allāh enters the night into the day, enters the day into the night and has subjugated the sun and the moon? Each one runs until an appointed term (without a fraction of discrepancy in its timing and orbit). Allāh is Informed of whatever you do."* None but Allāh has created and maintains the solar system and the entire universe.

*"This (i.e. the reason for all of this) is because Allāh is the Truth (His existence is true and it is true that only He can be worshipped) and whatever you worship besides Him are false and Allāh is the Exalted, the Great."* None can be equal to Him in excellence.

أَلَمْ تَرَ أَنَّ الْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظَّلِيلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ  
فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْنَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ

﴿٣٢﴾

(31) Do you not see that the ship travels on the sea by Allāh's grace so that He

may show you some of His signs? In this are definite signs for every extremely patient and grateful person. (32) When a wave covers them like a canopy, they supplicate to Allāh, having sincere belief in Him. When He rescues them to land, then a few of them tread the moderate path. It is only every extremely treacherous and grossly ungrateful person who rejects Our verses.

### SHIPS TRAVEL THE OCEANS BY ALLĀH'S GRACE AND THE POLYTHEISTS SUPPLICATE EARNESTLY TO ALLAH WHEN THE WAVES CONVERGE ON THEM

*"Do you not see that the ship travels on the sea by Allāh's grace so that He may show you some of His signs?"* While a small piece of iron will not float on the sea, Allāh makes iron ships weighing thousands of tons float and travel comfortably on the sea. The ships transport goods from continent to continent, some of them being propelled by the winds, which will not blow without Allāh's command. Allāh says about these phenomena, *'in this are definite signs for every extremely patient and grateful person.'*

It often occurs that waters become turbulent at sea, with waves pounding ships like pieces of cork. Man is then overcome with fear and turns to Allāh for assistance. Describing the scene, Allāh says, *"When a wave covers them like a canopy, they (even the polytheists) supplicate to Allāh, having sincere belief in Him. When He rescues them to land, then a few of them tread the moderate path."* These few are the believers (*Mu'minīn*), who continue to tread the path of oneness of Allāh (*Tauhīd*) after being rescued. However, the disbelievers resort to their previous ways, as Allāh mentioned in Surah Ankabūt *"But when He rescues them to land, they again begin to ascribe partners to Him."* [Surah 29, verse 65]

*"It is only every extremely treacherous and grossly ungrateful person who rejects Our verses."* Those who pledge to worship Allāh if He rescues them from the sea belie their pledge when they reach the safety of land. Like these, there are many who deny Allāh's clear signs and are ungrateful to Him for the favours He bestows on them each second.

يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمۡ وَاخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَن وَلَدِهِ وَلَا مَوْلٰٓؤُهُۥ جَازٍ عَن  
وَالِدِهِ شَيْئًا اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللّٰهِ  
الْغُرُوْرُ ﴿٣٣﴾

(33) O people! Fear Allāh and beware of the day when a father will be of no avail to his son, nor will a child be of any avail to his father. Verily Allāh's promise is true. So let not the life of this world beguile you, and do not allow the great deceiver to beguile you regarding Allāh.

### FEAR ALLĀH, BE CONCERNED ABOUT THE HEREAFTER AND DO NOT LET SATAN (SHAYTĀN) BEGUILE YOU

Allāh urges people to prepare for the Day of Judgement by accepting belief (*Imān*) and performing good deeds. Only this will be of any assistance on the

dreadful Day of Judgement, when "a father will be of no avail to his son, nor will a child be of any, avail to his father." On the Day of Judgment (Qiyāmah) every person will be so worried about his own plight that he will not be bothered about the next person even though the person may be as close as his father or his son. None will be prepared to suffer on behalf of another.

The facts mentioned about the Day of Judgment (Qiyāmah) should not be taken lightly because "Verily Allāh's promise is true. Therefore, every person should treat the matter seriously and act accordingly.

"So let not the life of this world beguile you..." "This part of the verse may refer to those who do not accept Islām for fear of losing some wealth or worldly status. It also applies to those Muslims who have made the life of this world their primary objective and concentrate all their efforts towards the world. So doing, they neglect their religious obligations and fall into all types of vice and sin.

"and do not allow the great deceiver to beguile you regarding Allāh." Satan (Shaytān), in conjunction with man's carnal self, instigate him to sin and deceive him by telling him that he can miss Salāh and Zakāh, because he can always carry these out another time. They also entice him to sin with the notion that Allāh will forgive him. Allāh cautions man not to be deceived in this manner, but to be careful not to destroy his life in the Hereafter by falling for the deception.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ  
مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

(34) Verily the knowledge of Judgment day (Qiyāmah) is only with Allāh. He sends the rains and knows what is in the wombs. A soul does not know what it will earn tomorrow and does not know which land it will die in. Undoubtedly Allāh is All Knowing, Informed.

## ONLY ALLĀH POSSESSES THE KNOWLEDGE OF FIVE MATTERS

The Qur'ān asserts on numerous occasions that Only Allāh has knowledge of the un seen. Of course, He does inform some of His chosen servants about certain aspects of this knowledge when He wills.

Muslim reports that when Jibr'il عليه السلام asked the Holy Prophet صلى الله عليه وسلم about the time when Judgment day (Qiyāmah) will take place, the Holy Prophet صلى الله عليه وسلم submitted, "The one being asked has no more knowledge than the one asking."

The Holy Prophet صلى الله عليه وسلم once said that there are five matters about which only Allāh has knowledge. He then recited the above verse of Surah Luqman. [Muslim]

These five matters contained in the above verse are as follows:

1. The "knowledge of Judgment day (Qiyāmah) is only with Allāh..." i.e. only He knows when Judgment day (Qiyāmah)

will take place.

2. Only *"He sends the rains."*
3. Only He *"knows what is in the wombs."*
4. *"A soul does not know what it will earn tomorrow"* Only Allāh knows this.
5. A soul *"does not know which land it will die in."* This knowledge is also exclusive to Allāh.

This is so because *"Undoubtedly Allāh is All Knowing, Informed."*

Nowadays people claim that, using scientific instruments, they are also able to tell when rain will fall and what baby is in the womb. They only fool themselves because their knowledge cannot be compared to Allāh's. Allāh knew these things before the existence of creation and knows the detailed contents of every womb. While scientific instruments can only tell gender after a certain period of time (then also subject to error), and need to know factors such as wind direction and moisture content in the air before predicting rainfall, Allāh always knows exactly what type of person is to be born to every mother and exactly when, where and how much rain will fall. Allāh knows every minute detail of the child, including his spiritual life and whether the rainfall will be beneficial or detrimental.

Besides the factors mentioned in the verse, there is much more that man has no knowledge about. Only Allāh possesses certain knowledge of all unseen matters.



## سورة السجدة

Makkan

Surah As-Sajdah

Verses 30

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم تَنْزِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢﴾ أَمْ يَقُولُونَ افْتَرَاهُ  
بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ  
﴿٣﴾ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى  
الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾

In the name of Allāh, The Beneficent, The Most Merciful.

(1) Alif Lām Mīm. (2) There is no doubt in this revealed Book from the Lord of the universe. (3) Or do they say that he has fabricated it? Nay! It is the truth from your Lord so that you warn a nation to whom a warner has not come before you, so that they may be rightly guided. (4) It is Allāh Who created the heavens, the earth and whatever is between the two in six days and then rose to the Throne. Besides Him, you have no Protecting Friend, nor any intercessor. Will you not take heed?

**THE QUR'ĀN IS THE TRUTH FROM ALLĀH WHO CREATED THE HEAVENS, THE EARTH AND WHATEVER IS BETWEEN IN SIX DAYS**

None but Allāh knows the meaning of the opening verse because it is from the Hurūf Muqatta'āt, as explained at the very beginning of Surah Baqarah. Allāh declares that the Qur'ān is a revelation from Him, after which He quotes the polytheists who say that the Holy Prophet صلى الله عليه وسلم fabricated the Qur'ān. Allāh replies to their objection by stating, "Nay! It is the truth from your Lord..." Allāh then sheds light on the objective of the Qur'ān. Allāh says that He revealed the Qur'ān "so that you warn a nation to whom a warner has not come before you, so that they may be rightly guided."

The "nation" referred to in this verse is the people of Makkah. Although none of the previous Prophets عليهم السلام came to them, they did receive the message of oneness of Allāh (Tauhid) from others and were aware of the Prophets عليهم السلام.

They were the descendants of Sayyidina Ibrahim and Isma'il عليهما السلام, both of whom were Prophets عليهم السلام. They therefore received the message of oneness of Allāh (Tauhid) from their origins, and knew that Sayyidina Ibrahim عليه السلام worshipped only One Allāh. Therefore, one cannot argue that they should be exempted from punishment because no Prophet was specifically sent to them.

Allāh says in Surah Fātir, "A warner passed in every nation." A warner" does not necessarily have to be a Prophet, but can be a representative of Prophet or any religious scholar who preached oneness of Allāh (Tauhid)

"It is Allāh Who created the heavens, the earth and whatever is between the two in six days and then rose to the Throne." The explanation of this has passed in the commentary of verse 54 of Surah A'rāf (Surah 7) and verse 59 of Surah Furqān (Surah 25).

"Besides Him, you have no Protecting Friend, nor any intercessor. Will you not take heed?" None can help another against Allāh's punishment, nor can anyone intercede on behalf of another without Allāh's permission.

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ  
مِّمَّا تَعُدُّونَ ﴿٥﴾

(5) He ordains every affair from the heavens to the earth, after which every affair will ascend to Him on a day, the duration of which is a thousand years according to your count.

## ALLĀH ORDAINS ALL AFFAIRS, ALL OF WHICH WILL ASCEND TO HIM ON A DAY EQUAL TO A THOUSAND YEARS

Everything that occurs in the universe takes place only by Allāh's ordinance, according to His divine plan. All of creation and their deeds will be presented before Allāh on the Day of Judgment (Qiyāmah), when He will pass judgement. The Day of Judgment (Qiyāmah) will be equal in length to a thousand years of this world.

While the above verse mentions that the Day of Judgment (Qiyāmah) will span a thousand years, a verse of Surah Ma'ārij states that the duration will be fifty thousand years. When Sayyidina Abdullāh bin Abbās رضي الله عنه was questioned about this apparent discrepancy, he replied, "Allāh has mentioned these two days in His Book and He knows best about their reality. I dislike to pass a comment pertaining to Allāh's Book without knowledge."

Some commentators have mentioned that the difference in duration will be with regard to different people. To some people, the day will seem to last a thousand years, while it would appear to others that it is fifty thousand years because of the added torment they will suffer. In fact, according to a hadith, the day will be so easy for the pious believers (Mu'minīn) that it will seem to them as short as the time taken to perform two Rakāhs of Salāh.

ذَٰلِكَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ  
وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ ﴿٨﴾  
ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا  
تَشْكُرُونَ ﴿٩﴾ وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُم بِلِقَاءِ  
رَبِّهِمْ كَافِرُونَ ﴿١٠﴾ قُلْ يَنفِقَلَكُمْ مَلَكُ الْمَوْتِ الَّذِي ذُكِّرَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ  
تَرْجَعُونَ ﴿١١﴾

(6) It is He Who has knowledge of the un seen and the seen. He is Mighty, the Most Merciful. (7) He has perfected the creation of everything and originated the creation of man from sand. (8) He has then made man's progeny from a product of lowly water. (9) He then perfected him, blew His spirit in him, and granted you ears, eyes and hearts. Little is the gratitude you show. (10) They say, "When we are lost in the earth, will we really be re-created?" The fact is that they reject the meeting with their Lord. (11) Say, "The angel of death, who is appointed over you, will claim your souls, after which you will be returned to your Lord."

## THE CREATION AND PERFECTION OF MAN

In these verses, Allāh continues to describe His phenomenal attributes. Allāh says that 'It is He Who has knowledge of the un seen and the seen.' Allāh is Aware of everything that man can see and whatever he cannot see. Allāh is also aware of every event to occur in the future as well. Added to this, Allāh is also "Mighty, the Most Merciful."

"He has perfected the creation of everything..." According to Allāh's perfect wisdom, He has created everything in accordance to its function. Consequently, every creature carries out its designated function according to Allāh's perfect design. Therefore, even if something does not appear to be physically beautiful, it does not mean that Allāh created it imperfectly.

Allāh also "originated the creation of man from sand." The details of this have been given in Surah Hijr [Surah 15, verse 26] and also appear in the concluding verses of Surah Sād [Surah 38, verse 71].

"He has then made man's progeny from a product of lowly water." After Allāh created Sayyidina Ādam عليه السلام, He made the rest of mankind reproduce via the male and female sexual act, whereby the child is born of the mother's fertilized womb, referred to above as a "product of lowly water (sperm)."

"He then reinvested him (by forming his limbs and organs within the womb), blew His spirit in him, and (fashioned you when He) granted you ears, eyes and hearts." Thereafter, the child is born with all the capabilities of a human being, gradually progressing through the various stages of development.



Whereas man is supposed to be grateful to Allāh for all of these bounties, Allāh declares, "Little is the gratitude you show." Of mankind, there are very few who truly express their gratitude to Allāh. Of these, there are even fewer who are as grateful as they ought to be.

"They say, 'When we are lost in the earth, will we really be re-created?' The fact is that they reject the meeting with their Lord." In this verse, Allāh repeats the subject matter of many other verses, highlighting the way the disbelievers rejected the belief in resurrection after death.

Allāh announces, "Say, 'the angel of death, who is appointed over you, will claim your souls, after which you will be returned to your Lord.'" This verse makes it clear that all will have to die, after which they will be resurrected and presented before Allāh on the Day of Judgment (*Qiyāmah*). Allāh has appointed the angel of death to extract every person's soul. It will be then that the punishment of the disbelievers will begin.

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا  
فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى  
وَلَكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْإِنسِ وَالْجِنِّ أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا  
بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ  
تَعْمَلُونَ ﴿١٤﴾

(12) If only they saw the scene when the criminals will bow their heads before their Lord (saying) "O our Lord! We have seen and we have heard. Return us so that we may carry out good deeds. We are now certainly convinced." (13) If We willed, We would have granted every soul its guidance. However, the decree has issued from Me that I will surely fill Hell with a collection of man and Jinn. (14) "So taste (the punishment) because you forgot this day! We have forgotten you as well. Taste of the eternal punishment because of the deeds you perpetrated!"

## THE MISERABLE PLIGHT OF THE SINNERS ON THE DAY OF JUDGMENT (*QIYĀMAH*), AND THEIR REQUEST TO BE RETURNED TO THIS WORLD

The previous verses quoted the disbelievers who said, "When we are lost in the earth, will we really be re-created?" Now the above verses speak about these very same people when they will find themselves before Allāh on the Day of Judgment (*Qiyāmah*). Allāh says, "If only they saw the scene when the criminals will bow their heads before their Lord (saying) 'O our Lord! We have seen and we have heard. Return us so that we may carry out good deeds. We are now certainly convinced (about the truth of what the Prophets عليهم السلام and their successors told us).'" Of course, then it will be too late to make amends.

Allāh says further, "If we willed, We would have granted every soul its guidance. However, the decree has issued from Me that I will surely fill Hell with a collection of man and Jinn (who have perpetrated disbelief)."

When Iblis (Satan) had sworn that he would mislead man, Allāh had already told him then, "I shall certainly fill Hell with you and all those who follow you."

When 'hidayah' (guidance), is interpreted as 'pointing out the right direction,' then every person will receive this type of guidance. However, if 'hidayah' is interpreted as 'taking a person to the right destination,' then everyone is not blessed with this.

Allāh has clearly defined the path of belief (*Imān*) and the path of disbelief. Each person has been given the freedom to choose. Allāh says in Surah Kahf, "Speak the truth that comes from your Lord. Whomsoever is willing, should believe, and whoever is unwilling should remain as a disbeliever. We have surely prepared for the oppressors a Fire, the walls of which will encompass them." [Surah 18, verse 29]

Of course, in His eternal knowledge, Allāh was always aware of the fact that certain people would be destined for Heaven, while others will be doomed to Hell.

The promise of being good upon returning to the world is a blatant lie, as Allāh says in Surah An'am, "If they were to be sent back (to the world), they would return to what they had been prohibited from and they truly are liars." [Surah 6, verse 28]

In Surah Fātir, Allāh mentions that they will receive the following reply to their request to be returned: "Did We not grant you sufficient age in which the one who takes heed may take heed? And did a warner not come to you? So taste (of the punishment)! The oppressors will not have a helper." [Surah 35, verse 37]

Allāh will then tell them, "So taste (the punishment) because you forgot this day! We have forgotten you as well. Taste of the eternal punishment because of the deeds you perpetrated!"

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَا يَسْتَوُونَ ﴿١٨﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾ وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ تَكْذِبُونَ ﴿٢٠﴾ وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ

الَّذِينَ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ  
رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ ﴿٢٢﴾

(15) Only those people believe in Our verses who, when they are reminded about them, they fall in prostration, glorify the praises of their Lord and do not behave arrogant. (16) Their sides part from their beds, they supplicate to their Lord in fear and hope, and they spend from what We have provided for them. (17) No soul knows what pleasures are hidden for him as a reward for the deeds he carries out. (18) Can he who believes be like him who is a sinner? They can never be the same. (19) As for those who believe and do good deeds, as entertainment for them, there shall be gardens in places of rest because of the deeds they carry out. (20) As for those who are sinful, their abode shall be the Fire. Each time they attempt to emerge from it, they will be returned to it and told, "Taste of the punishment of the Fire which you used to deny." (21) We shall definitely let them taste the closer punishment before the greater punishment so that they may return. (22) Who is more unjust than he who is reminded of the verses of his Lord and then turns away from them? We will certainly exact retribution from the criminals.

## HEAVEN FOR THE BELIEVERS AND HELL FOR THE DISBELIEVERS

Describing the traits of the believers (*Mu'minīn*), Allāh says, "Only those people believe in Our verses who, when they are reminded about them, they fall in prostration, glorify the praises of their Lord do not behave arrogantly." These are the people who truly heed the advice given to them by Allāh.

Further describing them, Allāh says, "Their sides part from their beds, they supplicate to their Lord in fear and hope, and they spend from what We have provided for them." This verse praises those who perform Tahajjud Salāh. They sleep only a short while at nights, after which they separate from their beds to offer their devotions to Allāh. They pray fervently to Allāh, hoping for His favours and fearing retribution for their shortcomings.

Fear and hope form an integral part of a Muslim's life so that he always carries out good deeds (anticipating rewards from Allāh) and abstains from evil (fearing the punishment for it). The person who has no fear for Allāh will succumb to sin and will not be inclined to perform good deeds.

Only performance of Tahajjud is mentioned in this verse because it is obvious that the person who is particular about Tahajjud will be particular about the other Salāh as well.

In addition to the above, Allāh mentions that these pious believers (*Mu'minīn*) also spend from the wealth that Allāh has given them. The general implication of these words includes Zakāh as well as optional charity, be it little or a great deal. Spending in charity does not mean that a person has to be wealthy because a poor person can also spend according to his means, even though the sum may be small. It has been reported that certain poor Sahābah رضى الله عنهم specifically took employment to carry out menial tasks so that they could

spend the accrued funds in charity.

## THE VIRTUE OF TAHAJJUD SALĀH

As already mentioned, the verse *"Their sides part from their beds..."* refers to the performance of the Tahajjud Salāh. This is corroborated by a hadith in which Sayyidina Mu'ādh bin Jabal رضى الله عنه narrates that, on a journey, he once asked The Holy Prophet صلى الله عليه وسلم to inform him of a deed which would allow him to enter Heaven and to remain distant from Hell.

The Holy Prophet صلى الله عليه وسلم replied, "You have asked a great question, which, in reality, is not really very difficult because Allāh makes anything easy for whoever he wills. (The deed is that) you worship Allāh without ascribing partners to Him, establish Salāh, pay Zakāh, fast in Ramadhān and perform the Hajj of Allāh's house. Should I not inform you of the doors of good?" Thereafter, the Holy Prophet صلى الله عليه وسلم proceeded to enumerate the following:

Fasting is a shield (which protects one from the attacks of Satan (*Shaytān*) and one's carnal passions).

Charity extinguishes sins (i.e. it protects one from the Fire of Hell).

Performing Salāh during the middle of the night is the special sign of Allāh's pious bondsmen.

After mentioning this third point, The Holy Prophet صلى الله عليه وسلم recited the verse, *"Their sides part from their beds, they supplicate to their Lord in fear and hope, and they spend from what We have provided for them."*

Thereafter the Holy Prophet صلى الله عليه وسلم continued to say, "Shall I not inform you of the root of Allāh's commands and the pillar of it?" When Sayyidina Mu'ādh رضى الله عنه asked to be enlightened, The Holy Prophet صلى الله عليه وسلم said, "The root of Allāh's commands is obedience, the pillar is Salāh, and the pinnacle is Jihād. Should I not inform you of the source of all this (whereby all will be practicable)?" When Sayyidina Mu'ādh رضى الله عنه asked to be informed, The Holy Prophet صلى الله عليه وسلم held his tongue saying, "Control this and secure salvation for yourself."

Sayyidina Mu'ādh bin Jabal رضى الله عنه then asked the Holy Prophet صلى الله عليه وسلم, "Will we be taken to task for the things we say?" The Holy Prophet صلى الله عليه وسلم replied, "O Mu'ādh! It is strange that you should ask such a question! People will be flung headlong into Hell solely on account of the things they say. You are safe as long as you remain silent. When you speak, your speech may be a cause for you to be rewarded or punished." ["*Ma'ālimut Tanzīl*"]

"*Mishkāṭ*" p. 14 also corroborates the fact that *"Their sides part from their beds..."* refers to those who perform Tahajjud. The author of "*Ma'ālimut Tanzīl*" has reported from Sayyidina Anas رضى الله عنه that the verse refers to the Ansār. They used to attend the Maghrib Salāh and not return home until they had also performed the Isha behind the Holy Prophet صلى الله عليه وسلم. He has also reported that the verse refers to all those Sahābah رضى الله عنهم who continued to perform Salāh between Maghrib and Isha Salāh.

Sayyidina Abu Dardā رضى الله عنه, Sayyidina Abu Dharr رضى الله عنه and

Sayyidina Ubādah bin Sāmīt رضى الله عنه have all mentioned that the verse praises those people who perform the Isha and Fajr Salāh with Jamā'ah (in congregation). [*"Ma'ālimut Tanzil"* v. 3 p. 500]

None of the above interpretations contradict each other because the verse may denote all of them simultaneously. When a person is able to part from his bed for the optional Tahajjud Salāh, he will certainly be able to do so for Fajr Salāh, which is obligatory. Sayyidina Umar رضى الله عنه mentioned that he prefers to perform the Fajr Salāh with Jamā'ah (Congregation) rather than stand in Tahajjud Salāh the entire night through. [*"Mishkāt"*]

Sayyidah Asmā bint Yazīd رضى الله عنها reports from the Holy Prophet صلى الله عليه وسلم that people will all be gathered together before Allāh on the Day of Judgment (*Qiyāmah*). An announcement will then be made with the words, "Where are those who parted their sides from their beds?" Thereupon a small group of people will arise and enter Heaven without reckoning. Thereafter reckoning will commence for the rest of the people. [*"Mishkāt"* p. 487]

Allāh makes a concise mention of the bounties of Heaven when he says, "No soul knows what pleasures are hidden for him as a reward for the deeds he carries out."

Sayyidina Abu Hurayrah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh says, 'I have prepared for My bondsmen such pleasures in Heaven, which his eyes have never seen, his ears have never heard of, and which have never crossed his mind.'" Sayyidina Abu Hurayrah رضى الله عنه then added, "If you wish, you may recite the verse, 'No soul knows what pleasures are hidden for him as a reward for the deeds he carries out'." [*Bukhari* v. 2 p. 704]

In reality, no bounty of Heaven can be described. The description of Heaven given in the Qur'ān and the Ahadīth cannot adequately depict the pleasures of Heaven. When people reach Heaven, they will find much more than what they were promised in the Qur'ān and the Ahadīth of the Holy Prophet صلى الله عليه وسلم. These pleasures cannot be perceived in this world.

Sayyidina Sa'd bin Abi Waqās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "If a minute article of Heaven, small enough to be lifted by a fingernail, was brought into this world, everything between the heavens and the earth would be beautified by it. If a person from Heaven was to peek into this world, the illumination from a single bangle he wears will eliminate the radiance of the sun just as the sun eliminates the radiance of the stars." [*"Mishkāt"*]

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that nothing of this world shall be found in Heaven. The only similarity between the things of Heaven and those in this world will be in name and appearance. This means that the gold, silver, silk, fruit, etc of Heaven will be vastly superior to their namesakes of this world.

**Note:** In praise of His pious bondsmen Allāh says, "and they are not arrogant." Pride and arrogance causes one to think highly of oneself, to look down on others, and to seek fame. One then begins to engage in acts of worship so that people laud and praise one. Pride and ostentation destroy the rewards of all good deeds, causing one to be subjected to punishment. Allāh's bondsmen should steer clear of

pride and duly fulfil all the obligations stipulated by the Shari'ah, be these optional or obligatory.

### A BELIEVER (MU'MIN) AND A SINNER CAN NEVER BE THE SAME

Further praising the believers (Mu'minīn), Allāh says, "*Can he who believes be like him who is a sinner?*" Allāh then replies when he says, "*They can never be the same.*"

Describing the rewards of these believers (Mu'minīn), Allāh says, "*As for those who believe and do good deeds, as entertainment for them, there shall be gardens in places of rest because of the deeds they carry out.*"

Allāh then projects the opposite side of the picture when He says, "*As for those who are sinful, their abode shall be the Fire. Each time they attempt to emerge from it, they are returned to it and are told, 'Taste the punishment of the Fire which you used to deny. Therefore, how can people be the same when they are destined to experience such a diverse consequences?'*"

The author of "Ma'ālimut Tanzīl" writes that the verse "*Can he who believes be like him who is a sinner?*" was revealed with reference to Sayyidina Ali رضي الله عنه and a polytheist called Walid bin Uqba bin Abi Mu'it. When an altercation erupted between the two, Walid said to Sayyidina Ali رضي الله عنه, "Be silent! You are a mere child. I speak better than you, can throw a spear more accurately than you, and am more courageous. 'In reply to this, Sayyidina Ali رضي الله عنه said, "You should be silent! You are a sinner!" It was then that the above verse was revealed.

"We shall definitely let them taste of the closer (worldly) punishment before the greater punishment (in the Hereafter) so that they may return." The following two interpretations of this verse have been reported from Sayyidina Abdullāh bin Mas'ūd رضي الله عنه:

❏ *The worldly punishment mentioned in this verse refers to sever drought that crippled the people of Makkah..*

❏ *This punishment refers to defeat of the Makkan Polytheists at the battle of Badr and the death of many of their leaders on this occasion.*

The above two interpretations will apply if it is assumed that "them" refers to the polytheists of Makkah. However, it will also be correct to assume that the verse applies equally to every disbeliever in every era. They will therefore be afflicted with various calamities and diseases as a punishment in this very world. This interpretation has been reported from Sayyidina Abdullāh bin Abbās رضي الله عنه. Allāh afflicts them with these adversities so that they may take heed and sense the need to mend their ways and to become Muslims. ["Ruhul Ma'āni" v. 21 Pgs. 134, 135]

Allāh states further, "*Who is more unjust than he who is reminded of the verses of his Lord and then turns away from them? We will certainly extract revenge from the criminals.*" In this verse, Allāh makes it clear that those who deny His verses are unjust and oppressive. The verse also consoles the Holy Prophet صلى الله عليه وسلم

because it states that Allāh will take the disbelievers to task for their misdemeanours.

The author of "Ruhul Ma'āni" writes that while an earlier verse of the Surah spoke about those who prostrate when they hear Allāh's verses, this verse discusses the opposite side of the coin and condemns those who turn away in aversion when they hear Allāh's verses being recited.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُم يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾

(23) Undoubtedly, We gave the Book to Mūsa, so never be in doubt about receiving it. And We made it a means of guidance for the Bani Isrā'īl. (24) We made leaders from them, who guided under Our command when they were patient and were convinced about Our verses. (25) Indeed, only your Lord shall decide between them on the Day of Judgment (Qiyāmah) concerning the matters in which they differed.

## ALLĀH WILL DECIDE THE MATTERS ABOUT WHICH PEOPLE DIFFER

Allāh says, "Undoubtedly, We gave the Book to Mūsa, so never be in doubt about receiving it." Just as Allāh revealed the Torah to Sayyidina Mūsa عليه السلام, He revealed the Qur'ān to the Holy Prophet صلى الله عليه وسلم. Allāh therefore urges the Holy Prophet صلى الله عليه وسلم never to doubt the fact that these divine scriptures are really from Allāh. The verse also alludes to the fact that the Holy Prophet صلى الله عليه وسلم should never be despondent when people harass him because they did the same to Sayyidina Mūsa عليه السلام, but he persevered and withstood all opposition. Just as the Torah was Allāh Book, so too is the Qur'ān.

Sayyidina Hasan Basri رحمه الله عليه has interpreted the verse to mean that the Holy Prophet صلى الله عليه وسلم should never doubt the difficulties which Sayyidina Mūsa عليه السلام endured.

"And We made it (the Torah) a means of guidance for the Bani Isrā'īl." In the same way, the Qur'ān is a means of guidance for the Ummah of the Holy Prophet صلى الله عليه وسلم.

"We made leaders from them (the Bani Isrā'īl), who guided under Our command when they were patient and were convinced about Our verses." This verse denotes that patience is of paramount importance when one is a leader and a guide of others. The conviction that these leaders had in Allāh's verses made them resolute and granted them fortitude in their efforts of propagation. Certain commentators mention that these "leaders" were the Prophets عليهم السلام, while others maintain

that they also included those followers of these Prophets عليهم السلام who propagated the teachings of their Prophets.

The second interpretation seems more appropriate because Allāh adds, "and were convinced about Our verses." Since the Prophets عليهم السلام were always convinced about Allāh's verses, the addition would be redundant if applied to them. The verse therefore applies to all propagators of religion.

'Indeed, only your Lord shall decide between them on the Day of Judgment (Qiyāmah) concerning the matters in which they differed.' The result of this decision will be that the believers (Mu'minīn) will be entered into Heaven, while the disbelievers will be condemned to Hell. The verse also consoles the Holy Prophet صلى الله عليه وسلم because it tells him that Allāh will deal with his opponents on the Day of Judgment (Qiyāmah).

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾  
أَوَلَمْ يَرَوْا أَنَّا سَوَّيْنَا الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ  
فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

(26) Have they not been guided by the fact that We destroyed so many generations before them? They even walk in their settlements. There are certainly many signs in this. Do they not listen? (27) Do they not see that We dispatch water to arid land, thereby extracting plants from which your animals and you eat? Do they not see?

## LEARNING LESSONS FROM THE PREVIOUSLY DESTROYED NATIONS AND ALLĀH'S BOUNTY IN SENDING RAIN TO IRRIGATE WATERLESS LAND

Those people who denied the apostleship of the Holy Prophet صلى الله عليه وسلم even denied the warnings of pending punishment. Referring to such people, Allāh asks, "Have they not been guided by the fact that We destroyed so many generations before them?"

Not only did the polytheists of Makkah hear the historical accounts of the destroyed nations, but they even witnessed the ruins of their once thriving cities when they travelled for trade to Shām (Syria). With reference to this Allāh says, "They even walk in (the ruins of) their settlements. There are certainly many signs in this. Do they not listen?"

Allāh says in Surah Hajj, "Many were the towns that We destroyed when they were oppressive. They now lie collapsed upon their roofs, and many are the disused wells and the fortresses that were once well built." [Surah 22, verse 45]

Allāh then makes reference to those who deny that Judgment day (Qiyāmah) will occur. He asks, "Do they not see that We dispatch water to arid land, thereby extracting plants from which your animals and you eat? Do they not see (that Allāh can resurrect man in the same way)?"



Allāh says in Surah Rūm, "So look at the signs of Allāh 's mercy and how He revives the earth after its death. Undoubtedly, He gives life to the dead and He has power over all things." [Surah 30, verse 50]

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ  
كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِلَيْهِمْ مَنَظِرُوكَ

﴿٣٠﴾

(28) They say, "When will this decision take place if you are truthful?" (29) Say, "On the day of the decision, the faith of the disbelievers will be of no avail to them, neither will they be granted respite." (30) So turn away from them and wait. They are also waiting.

### THE FAITH OF THE DISBELIEVERS WILL BE USELESS TO THEM ON THE DAY OF JUDGMENT (QIYĀMAH)

When the disbelievers are informed about Allāh's judgement on the Day of Judgment (Qiyāmah), they mockingly say, "When will this decision take place if you are truthful?" They ask to be informed about the precise date of Judgment day (Qiyāmah). Allāh tells them not to be hasty in the matter because Judgment day (Qiyāmah) will certainly dawn, when they will not be able to escape Allāh's punishment. The fact that Judgment day (Qiyāmah) has not yet dawned does not mean that it will not occur.

In fact they will be in such a forlorn state on that day that Allāh says, "Say, 'On the day of the decision, the faith of the disbelievers will be of no avail to them, neither will they be granted respite (if they were to beg for it)'".

"So turn away from them..." They will have to face the disastrous consequences of their disbelief because they refuse to yield to the truth.

Allāh concludes the Surah by saying, "and wait. They are also waiting." Allāh bids the Holy Prophet صلى الله عليه وسلم to patiently await Allāh's assistance just as the disbelievers await Allāh's punishment.



## سورة الاحزاب

Madinan

Surah Al-Ahzāb

Verses 73

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا  
 (1) وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (2)  
 وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا (3)

In the name of Allāh, the Beneficent, the Most Merciful

(1) O The Holy Prophet صلى الله عليه وسلم Fear Allāh and do not follow the disbelievers and the hypocrites. Undoubtedly Allāh is ever the All Knowing, the Wise. (2) Follow what has been revealed to you from your Lord. Allāh is Ever Informed about what you do. (3) Rely only on Allāh. Allāh is sufficient as a Helper.

### FEAR ALLĀH AND RELY ONLY ON HIM WITHOUT FOLLOWING THE DISBELIEVERS AND HYPOCRITES

The Arabic word "Ahzāb" is the plural of "hizb," which means a 'group' or 'party.' In the 5th year after the Hijrah (*migration*), the Quraysh of Makkah and numerous other tribes converged on Madinah in opposition to the Muslims. The ensuing battle was consequently named the battle of Ahzāb because of the numerous groups gathered there. The battle is also referred to as the battle of the trench because the Muslims had dug a trench around Madinah to defend the town.

"Ruhul Ma'āni" reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that Surah Ahzāb was revealed when certain polytheists like Walid bin Mughiera and Shayba bin Rabī told the Holy Prophet صلى الله عليه وسلم that they would give him half of their wealth if he were to abandon his message. The Jews and hypocrites of Madinah has also threatened to kill the Holy Prophet صلى الله عليه وسلم if he did not forsake his message. It was on this occasion that the Surah was revealed.

Allāh addresses the Holy Prophet صلى الله عليه وسلم saying, "O The Holy Prophet صلى الله عليه وسلم Fear Allāh and do not follow the disbelievers and the hypocrites. Undoubtedly Allāh is ever the All Knowing, the Wise. Follow what has been revealed to you from your Lord. Allāh is Ever Informed of what you do. Rely only on Allāh. A'lāh is

sufficient as a Helper."

Allāh is well aware of the threats and bribes of the disbelievers, and permits these to take place so that the Holy Prophet صلى الله عليه وسلم can grow more resolute in his mission. This would encourage him to press on with greater fervour and reliance on Allāh, regardless of their harassment.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِۦ وَمَا جَعَلَ أَزْوَاجَكُمُ النِّسَى تَظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾ ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾

(4) Allāh has not placed two hearts within any man's chest, nor has He made your wives, with whom you practice "Zihār," your mothers. Allāh has also not made your adopted sons your own sons. This is merely a statement from your lips. Allāh speaks the truth and only He guides to the straight path. (5) Call them by their fathers. This is more just in the sight of your Lord. If you do not know their fathers, then they are your brothers in religion and your friends. There shall be no blame on you with regard to the errors you make, but only for what your hearts purposely intend. Allāh is ever the Most Forgiving, the Most Merciful.

## AN ACCOUNT OF A PERSON, WHO CLAIMED HAVING TWO HEARTS.

"Allāh has not placed two hearts within any man's chest..." Allama Qurtubi رحمه الله has written (v. 14 p. 116) that a person by the name of Jamil bin Ma'mar Fahri was renowned for his intelligence and outstanding memory. People claimed that he possessed two hearts, and he also claimed the same, adding that his intellectual perception was superior to that of the Holy Prophet صلى الله عليه وسلم.

It transpired that he also participated in the battle of Badr. When the polytheists were defeated at Badr, Abu Sufyān inquired from Jamil about the result of the battle. He replied that the Makkans were conquered. Abu Sufyān then asked him why his one sandal was in his hand while the other was on his foot. He replied that he thought the sandal was on his foot. It was then that people realised that he was not really as intelligent as they thought.

## THE DEFINITION OF ZIHĀR

The practice of 'Zihār' was common among the early Arabs. Zihār meant that they used to tell their wives, "You are like my mother's back to me." By saying this, they intended to state that their wives were perpetually forbidden for them to marry, just as their mothers were. If a Muslim has to say the same today,

he will have to pay an expiation, the details of which are mentioned in the commentary of the opening verses of Surah Mujādalah (Surah 58).

Refuting the belief that a statement like the above could forbid a person's wife perpetually, Allāh says that He has not "*made your wives, with whom you practice 'Zihār,' your mothers.*" Therefore, if any person practices Zihār, his wife will not be forbidden to him as his mother is, but he may still regard her as his wife after paying the compensation due.

## ADOPTED CHILDREN

Another common practice among the early Arabs was that they regarded their adopted sons as their own. They would accord the same share of inheritance to the adopted child as they would give to their own children. They also believed that it was Harām (*unlawful*) for the adoptive father to marry the adopted son's wife after his death or after a divorce. People considered the adopted son to be the real son of the adoptive father, referring to him as his son.

Refuting this false notion, Allāh declares, "*Allāh has also not made your adopted sons your own sons. This is merely a statement from your lips. Allāh speaks the truth and only he guides to the straight path (by declaring the fact that an adopted child cannot be regarded as a real child because s/he is not really so).*"

Guiding people further in the matter, Allāh says, "*Call them (the adopted children) by (the names of) their (biological) fathers. This is more just in the sight of your Lord. If you do not know their (real) fathers, then they are your brothers in religion and your friends.*" Therefore, if a person finds a child without knowledge of his real father, and then adopts him, he should address him as "My brother" or "My friend." The word "mawla" (translated above as 'friends') has several meanings. One of these is also 'nephew.'

"*There shall be no blame on you with regard to the errors you make, but only for what your hearts purposely intend.*" If a person erroneously referred to his adopted son as his own, he will not be sinful for this slip of the tongue. However, if he purposely intends to contravene Allāh's command, he will be punished for it. However, "*Allāh is ever the Most Forgiving, the Most Merciful.*" Therefore, there is always scope for repentance.

## CERTAIN PERTINENT RULINGS

**Ruling:** An adopted child will still be related to his/her biological parents and other relatives. His/her relation with these relatives should be maintained and should not be severed.

**Ruling:** Since the Qur'ān explicitly mentions that the adopted child is not a real child, the child will have no share in the estate of the deceased adoptive parents. The rightful heirs have been stipulated by the Shari'ah. Of course, the adoptive parents are allowed to make a bequest in favour of the adopted child, but this should not exceed a third of the estate.

**Ruling:** Since the adopted child is not a real child, the adoptive parents have to implement the laws of Hijāb if the child is not related to them in any other way. The laws of Hijāb (*veil*) will therefore not apply to a woman who

adopts her sister's son or a man who adopts his brother's daughter. This is so because these people are already closely related (Mahram). If the adopted male child is related only to the adoptive father, the adoptive mother will be regarded as a non-Mahram, therefore necessitating that he (the child) does not see her after he matures. The same will apply if the adopted daughter is only related to the adoptive mother and not to the father.

**Ruling:** A person's adopted son may marry the biological daughter of his adoptive parents if they are not Mahram to each other by any other relation.

**Ruling:** A person can marry the widowed or divorced wife of his adopted son if there are no other factors to outlaw the marriage. The Holy Prophet's صلى الله عليه وسلم adopted son, Sayyidah Zaid bin Hāritha رضى الله عنه, married the Holy Prophet's صلى الله عليه وسلم cousin, Sayyidina Zainab bint Jahsh رضى الله عنه. When the couple were divorced, the Holy Prophet صلى الله عليه وسلم married her.

When the ignorant Arabs objected to this marriage, Allāh rebutted their objection saying, "Allāh has also not made your adopted sons your own sons..."

Sayyidina Abdullāh bin Umar رضى الله عنه reports that they (the Sahabah) always referred to Sayyidina Zaid bin Hāritha رضى الله عنه as Zaid bin (the son of) Muhammad. However, they stopped doing so when Allāh revealed the verse, "Allāh has also not made your adopted sons your own sons....."

**Ruling:** Although it is permissible to call other people's children "My son" or "My daughter," it is best not to do so.

**Ruling:** Just as it is impermissible to call another person's child your own, it is not permissible for one to refer to another person as his/her father. The Holy Prophet صلى الله عليه وسلم has mentioned that Heaven is forbidden for the person who refers to another as his father, knowing that the person is not his father. [Bukhari]

**Ruling:** If an unmarried woman conceives a child because of adultery, and then married someone other than the child's biological father, it will be Harām for her to claim that the child is her legal husband's child. It is also Harām (unlawful) for a man to deny being the father of his own child.

Sayyidina Abu Hurayrah رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that Allāh disassociates Himself from the woman who includes a child within a family that does not belong to it. Allāh will never admit her into His Heaven. The Holy Prophet صلى الله عليه وسلم also added that Allāh will distance a person from His mercy who denied being the father of his child while looking at the child. On the Day of Judgment (Qiyāmah), Allāh will disgrace such a man in the presence of all mankind. [Abu Dawūd]

الَّذِينَ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ  
بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ  
مَعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾

(6) The Holy Prophet صلى الله عليه وسلم has a greater relationship with the believers than even their own selves, and his wives are their mothers. In Allāh's Book, relatives are closer to each other than the believers and the immigrants, unless you wish to do a good turn to your friends. This has been documented in the Book.

## THE HOLY PROPHET صلى الله عليه وسلم HAS A GREATER RELATIONSHIP WITH THE BELIEVERS (MU'MINĪN) THAN THEY HAVE WITH THEMSELVES, AND HIS WIVES ARE THEIR MOTHERS

The above verse contains four themes. The first is expressed by the words, "The Holy Prophet صلى الله عليه وسلم has a greater relationship with the believers than even their own selves...". One of the interpretations of this verse is that the Holy Prophet صلى الله عليه وسلم has more love and affection for every Mu'min than he may have for their his/her own self. Much of this has been discussed in the commentary of verse 127 of Surah Taubah (Surah 9), where Allāh says, *"Undoubtedly a messenger from yourselves has come to you. The difficulties that afflict you are very distressing to him. He is anxious for you and extremely forgiving and merciful unto the believers."*

Sayyidina Abu Hurayrah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم supplicated to Allāh saying, "O Allāh! I have a request to make to You, which I believe You will surely grant. I am but a human. Therefore, if I have ever hurt any believer, swore him, cursed him or lashed him, then convert this into a mercy for him and a means of purification, through which he may attain proximity to You on the Day of Judgment (Qiyāmah)."

## THE UNIVERSAL COMPASSION OF THE HOLY PROPHET صلى الله عليه وسلم

وسلم

Sayyidina Abu Hurayrah رضى الله عنه narrates that whenever a person in debt passed away, The Holy Prophet صلى الله عليه وسلم would ask whether the deceased had made any arrangements for the debt to be settled. When a positive reply was received, The Holy Prophet صلى الله عليه وسلم performed the Janāza Salāh (Funeral prayer). However, if it were determined that the deceased had not arranged for the debts to be settled, The Holy Prophet صلى الله عليه وسلم would not perform the Janāza Salāh (Funeral prayer). This was to illustrate the evil of not settling debts. However, when Allāh allowed the Muslims to conquer other territories (and wealth was accessible), the Holy Prophet صلى الله عليه وسلم addressed the Muslims thus: "I have "a greater relationship with the believers than even their own selves...". Therefore, if any believer (Mu'min) dies without settling his/her debt, then I shall assume the responsibility for settling it. Whatever wealth they leave behind will become the property of their heirs." [Muslim v. 2 p. 324]

The Holy Prophet صلى الله عليه وسلم desired that no believer (Mu'min) should never suffer any difficulty in this world or in the Hereafter. Sayyidina Abu Hurayrah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "My example and yours is like a person who lit a fire. When it began to light all around him, moths began to fall into the fire. He tries to prevent them from flying into the

fire, but they overcome him and continue to fall in it. This is my example. I am saving you from falling into the fire of Hell by grabbing hold of your waists. However, you are overcoming me and falling in it." [Bukhari and Muslim]

However, because of their infatuation with this world and falling prey to their whims, people are flocking to the fire of Hell. In fact, the concern of the Holy Prophet صلى الله عليه وسلم for his Ummah is so great that he will also intercede for his Ummah on the Day of Judgment (Qiyāmah).

Sayyidina Abu Hurayrah رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that (although the du'ā (supplication) of every Holy Prophet عليه السلام is accepted by Allāh), they were all granted one special du'ā (supplication), the acceptance of which was guaranteed to a greater extent. While all the other Prophets عليهم السلام made this du'ā (supplication) in this world, the Holy Prophet صلى الله عليه وسلم reserved his du'ā (supplication) for the Hereafter, when he will use it to intercede on behalf of his Ummah (followers). It will therefore benefit every member of the Holy Prophet's صلى الله عليه وسلم Ummah (followers), on condition that they never perpetrated polytheism (shirk). [Muslim]

## HONOUR AND RESPECT FOR THE WIVES OF THE HOLY PROPHET صلى الله عليه وسلم

Allāh also says that the Holy Prophet's صلى الله عليه وسلم wives "are their mothers." It is therefore incumbent on every believer (Mu'min) to honour and revere the Holy Prophet's صلى الله عليه وسلم wives. Verse 53 of this Surah makes it clear that no person may marry the Holy Prophet's صلى الله عليه وسلم wives after his demise.

However, it was still necessary that every member of the Ummah observed the laws of Hijāb (veil) with regard to the Holy Prophet's صلى الله عليه وسلم wives. Verse 53 of this Surah makes it clear that they should be asked for something only from behind a curtain.

## DISTRIBUTION OF LEGACIES ACCORDING TO THE STIPULATED LAWS OF INHERITANCE

The third theme discussed in this verse is contained in the words, 'in Allāh's Book, relatives are closer to each other than the believers and the immigrants...' When the Makkan Muslims immigrated to Madinah, The Holy Prophet صلى الله عليه وسلم fostered ties of brother hood between every Muhājir (immigrant) and an Ansār from Madinah. These ties were so strong that a "brother" from this type of bond even shared in the inheritance of his deceased 'brother.' The above verse and the concluding verse of Surah Anfāl abrogated this practice, as a result of which people shared only in the inheritance of their just heirs.

Allāh then adds the fourth theme when He says, "unless you wish to do a good turn to your friends." This part of the verse informs Muslims that although they cannot grant a share of the inheritance to their friends and other relatives, they may financially assist them in other ways. In fact, it is highly commendable that they do so.

"This has been documented in the Book." Certain commentators have mentioned that "the Book" refers to the Lowhul Mahfūdh (protected tablet). This means that the abrogation of inheritance on the basis of migratory brothers has

been ordained in the Lowhul Mahfūdh (protected tablet). The only law still standing is to grant stipulated shares of the estate to stipulated heirs.

Other commentators have stated that "the Book" refers to the laws of inheritance, while another group of commentators is of the opinion that it refers specifically to this verse. The author of "Ruhul Ma'āni" has mentioned that it refers to Allāh's divine decree and ordinance.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ  
وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾ لِّيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ  
عَذَابًا أَلِيمًا ﴿٨﴾

(7)(Call to mind the time) when We took the covenant from the Holy Prophets; from you, Nūh, Ibrāhīm, Mūsā and Isā, the son of Maryam. We took a solemn covenant from them all... (8) ... so that He may ask the truthful about their truthfulness. Allāh has prepared a painful doom for the disbelievers.

### THE COVENANT TAKEN FROM THE PROPHETS عَلَيْهِمُ السَّلَام

Allāh Ta'Aāla calls man attention to the time "when We took the covenant from the Holy Prophets; from you, Nūh, Ibrāhīm, Mūsā and Isā, the son of Maryam." Although the covenant was taken from all the Prophets عَلَيْهِمُ السَّلَام, the above personalities are mentioned because they were especially eminent and all had their own Shari'ahs.

The author of "Ruhul Ma'āni" has mentioned that the Holy Prophet صلى الله عليه وسلم has been mentioned first because he was created before all the others. In support of this, he quotes narration from "Kitābul Mukhtār" by Sayyidina Dhiyā'ud dīn Maqdasī رحمه الله. The narration quotes the Holy Prophet صلى الله عليه وسلم as saying that Allāh began the creation by creating him, even though he was sent as the last of the Holy Prophet. In another narration, The Holy Prophet صلى الله عليه وسلم mentioned that he was the first to be created and the last to be sent as a Prophet. [Khasā'isul Kubra by Allama Suyuti رحمه الله عليه]

Another reason why the Holy Prophet صلى الله عليه وسلم is mentioned first is that he was the first to be made a Prophet. In support of this statement, Allama Suyuti رحمه الله عليه has reported many Ahadith.

"Mishkāt" reports a hadith from Tirmidhi in which the Sahabah رضی الله عنهم asked the Holy Prophet صلى الله عليه وسلم when he became Prophet. In reply, the Holy Prophet صلى الله عليه وسلم said, "I was a Prophet when Ādam was still between soul and body."

A hadith reported by Sayyidina Irbādh bin Sāriya رضي الله عنه quotes the Holy Prophet صلى الله عليه وسلم as saying that he was made the seal of the Prophets when Sayyidina Ādam عليه السلام was still in the form of clay.

The author of "Ruhul Ma'āni" (v. 21 p. 154) writes that the covenant taken



from the Prophets عليهم السلام dealt with fulfilling the duty of propagating the message, the Shari'ah, and to call people to the true religion.

"Mishkāt" (p. 24) contains a hadith in which Sayyidina Ubay bin Ka'b رضى الله عنه states that Allāh took this covenant from the Prophets عليهم السلام on the same day that He took the pledge of 'Mist' from mankind. Verse 81 of Surah Al Imrān (Surah 3) contains further details about this covenant.

"We took a solemn covenant from them all..." While some commentators say that this verse reiterates the previous one, others are of the opinion that the covenant was taken on oath a second time. ["Ruhul Ma'āni"]

".....so that He may ask the truthful about their truthfulness." This verse means that, on the Day of Judgment (Qiyāmah), the Prophets عليهم السلام will be asked whether they fulfilled the conditions of the covenant.

The Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgement, Sayyidina Nūh عليه السلام will be summoned and asked whether he had propagated the message. He will reply in the affirmative after which, his nation will be asked whether he had brought the message to them. They will deny it, saying that no warner had come to them. Then Sayyidina Nūh عليه السلام will be asked as to who will recommend his word, he will reply, "Muhammad صلى الله عليه وسلم and his Ummah." After saying this the Holy Prophet صلى الله عليه وسلم addressed his Ummah saying, "Thereafter you will be summoned and you will confirm his word saying that most assuredly Sayyidina Nūh عليه السلام had conveyed the message and propagated the religion.

From narrations in the "Musnad" of Imām Ahmad رحمه الله عليه and other books it becomes evident that besides the people of Sayyidina Nūh عليه السلام, the nations of other Holy Prophets عليهم السلام will also reject and say that their Holy Prophet did not convey the message to them. These Prophets عليهم السلام will also be asked whether they had fulfilled their duty. Upon replying in the affirmative, they will be requested to bring forth a witness. They will summon the Holy Prophet صلى الله عليه وسلم and his Ummah for this task. The Holy Prophet صلى الله عليه وسلم and his Ummah will then be asked to comment on this situation. In reply they will say that they confirm the word of the Holy Prophets. They will further be questioned as to how they possessed knowledge concerning this matter. In response they will say, "Our Holy Prophet صلى الله عليه وسلم informed us that all the Holy Prophets propagated the message to their respective nations." ("Durrul Manthūr" v. 1 p. 144)

The Prophets عليهم السلام will be questioned in the presence of their nations so that their nations may be witness to their truthfulness. With reference to this, Allāh says in the concluding verse of Surah Mā'idah, "Allāh will say, 'This is the day when the truth of the truthful shall profit them.'" [Surah 5, verse 119]

Allāh continues to say, "Allāh has prepared a painful doom for the disbelievers." Allāh also says in Surah Zumar, "Who can be more unjust than he who lies about Allāh, and falsifies the truth when it comes to him? Is there no abode for the disbelievers in Hell?" [Surah 39, verse 32]

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا

وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ  
 أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ  
 الظُّنُونَا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾

(9) O you who believe! Call Allāh's favour to mind when the armies approached you, against which We dispatched a wind and troops that you could not see. Allāh is Watchful over what you do. (10) When they approached you from above you and from beneath you. And when eyes were bewildered, hearts reached the throats and you harboured various thoughts about Allāh. (11) On that occasion, the believers were put to the test and violently shaken.

### ALLĀH'S ASSISTANCE TO THE BELIEVERS (MU'MINĪN) DURING THE BATTLE OF AHZĀB AND THE MISERABLE STATE OF THE DISBELIEVERS

The battle of Ahzāb, also known as the battle of the trench (Khandaq), was fought in the 5th year after the Hijrah (*migration*). One would recall that the Jews lived in Madinah long before the arrival of two Arab tribes by the name of the Aws and the Khazraj. The Jews informed them that the final Holy Prophet صلى الله عليه وسلم will soon arrive in Madinah. Therefore, when some Madinites met the Holy Prophet صلى الله عليه وسلم during the Hajj, they accepted Islām and brought the message home to their tribes. Gradually, they all became Muslims.

However, the Jews still refused to accept the Holy Prophet صلى الله عليه وسلم as a Prophet despite being convinced of it. When the Holy Prophet صلى الله عليه وسلم arrived in Madinah, he signed a peace accord with the three Jewish tribes living there at the time, viz. The Banu Qurayzah, Banu Nadhīr and Banu Qaynuqa.

It once transpired that the Banu Nadhīr summoned the Holy Prophet صلى الله عليه وسلم to come to their settlement to resolve the murder of two persons. However, they plotted to assassinate the Holy Prophet صلى الله عليه وسلم by appointing someone to drop a heavy boulder on him, thereby violating the peace treaty. Allāh informed the Holy Prophet صلى الله عليه وسلم about their sinister plot, after which he hastily returned home. The Holy Prophet صلى الله عليه وسلم then sent a message with Sayyidina Muhammad bin Muslima رضى الله عنه to the Banu Nadhīr, commanding them to leave Madinah.

When the Jews received the message, the Hypocrites bade them to resist the command and promised them their support. Consequently, the Jews informed the Holy Prophet صلى الله عليه وسلم that they would not leave Madinah. Appointing Sayyidina Abdullāh bin Umm Maktūm رضى الله عنه as his deputy, The Holy Prophet صلى الله عليه وسلم left with the Sahābah رضى الله عنهم for the Jewish settlement outside Madinah. By then the Jews had locked themselves within their fortress.

The hypocrites again pledged their support for the Jews by telling them that they would assist them to resist the Muslims. They even added that they would leave Madinah with the Jews if the Jews were ever banished. The Jews waited several days for the promised aid, but received none. They were eventually

forced to surrender to the Muslim army. They sent a message to the Holy Prophet صلى الله عليه وسلم entreating him to allow them to leave Madinah without killing them. They also requested that he permit them to take their weapons with them together with whatever possessions they could load on their camels.

The Holy Prophet صلى الله عليه وسلم permitted them to leave within three days. They then left Madinah. Most of them settled in Khaybar while others preferred to settle in Shām (Syria). ["*Al Bidāya wan Nihāya*" v. 4 p. 75]

This epic has been narrated as an introduction to the battle of Ahzāb. A detailed account of this incident will be mentioned in the commentary of Surah Hashr (Surah 59), Insha Allāh. The Holy Prophet صلى الله عليه وسلم distributed the remaining possessions as booty to the Muslim army. This incident took place in the 4th year after the Hijrah.

## A DETAILED ACCOUNT OF THE BATTLE OF AHZĀB

After being banished from Madinah, the Jews still attempted to harass the Muslims. Their leader arrived in Makkah and incited the polytheists to fight against the Muslims, pledging their assistance. When the polytheists asked the Jews whether their religion {of polytheism (*shirk*)} was better than that of the Holy Prophet صلى الله عليه وسلم, the Jews insolently attested that the polytheism (*shirk*) of the polytheists was better than the oneness of Allāh (*Tauhid*) which the Holy Prophet صلى الله عليه وسلم preached.

The Quraysh were extremely pleased to hear this and pledged their assistance to the Jews. Thereafter, the Jewish leader secured the support of the Ghitfān tribe and many other neighbouring tribes as well.

## DIGGING A TRENCH TO SECURE MADINAH

When the Holy Prophet صلى الله عليه وسلم received intelligence about the plans of the disbelievers, he called the Sahābah (companions) رضى الله عنهم to a meeting. It was then that Sayyidina Salmān Fārsī رضى الله عنه proposed that they dig a trench to halt the approach of the enemy. The proposal was accepted and the Sahābah (companions) رضى الله عنهم set to work. The Holy Prophet صلى الله عليه وسلم himself participated in the digging even though it was in winter.

The Holy Prophet صلى الله عليه وسلم designated the boundaries of the trench and appointed group of ten men to dig 40 hand lengths. (Some scholars have mentioned that the trench was 3½ miles in length). Since Sayyidina Salmān رضى الله عنه was strong and healthy, the Muhājirīn (*emigrants*) and the Ansār wanted him to join their ranks in digging. Eventually the Holy Prophet صلى الله عليه وسلم told them that Sayyidina Salmān رضى الله عنه was neither a Muhaajir (*emigrant*), nor an Ansār, but a member of the Holy Prophet's صلى الله عليه وسلم own family.

When the 12000 strong disbelievers army altived, they were surprised to find the trench stemming their march. The Arabs never employed such a strategy before. They were forced to camp on the further side of the trench. The Holy Prophet صلى الله عليه وسلم took three thousand Sahābah (companions) رضى الله عنهم with him and set up camp with Mount Sila at their back. The women and children were kept secure in fortresses.

## THE DISBELIEVERS FAIL TO CROSS THE TRENCH

Although the trench made combat impossible, the disbelievers camped at the trench for a month. During this entire period, they failed to cross the trench. In the meantime, The Holy Prophet صلى الله عليه وسلم and the Muslims held their positions. The situation was extremely difficult for the Muslims because they had to brave the biting cold and did not have enough provisions. In fact, the Muslims even dug the trench with rocks tied to their stomachs to suppress their hunger.

Describing the severity of their plight, Allāh says, *"When they approached you from above you and from beneath you. And when eyes were bewildered, hearts reached the throats and you harboured various thoughts about Allāh. On that occasion, the believers were put to the test and violently shaken."*

Commentators mention that 'from above you' refers to the easterly rise of the valley, where the Banu Ghitfān, their allies, the people of Najd, the Banu Qurayzah and the Banu Nadhīr camped. They mention further that 'from beneath you' refers to the slope where the Quraysh the Bani Kinanah and the people of Tihāmah camped.

*"...you harboured various thoughts about Allāh."* The general implication of the words includes the hypocrites as well as the sincere Muslims. While the believers (Mu'minīn) believed that Allāh would certainly assist them and the Holy Prophet صلى الله عليه وسلم, the Hypocrites thought differently. They truly believed that all traces of the Muslims would be eliminated because the disbelievers greatly outnumbered the Muslims.

## SOME DISBELIEVERS ARE KILLED

Although the disbelievers were unable to cross the trench, arrows were frequently exchanged. Attempting to cross the trench, some polytheists led their horses into the trench, only to meet disaster. One of these polytheist was a person named Amr bin Abd Wad. He was injured in the battle of Badr and could not participate in Uhud. On the occasion of the battle of the trench, he jumped into the trench and shouted for someone to face him in combat.

He was armed to the teeth on that occasion and the Arabs considered him to be worth a thousand warriors. Taking permission from the Holy Prophet صلى الله عليه وسلم, Sayyidina Ali رضي الله عنه responded to his challenge. When Sayyidina Ali رضي الله عنه faced him, Amr asked him to identify himself. Sayyidina Ali رضي الله عنه replied that he was Ali, the son of Abu Tālib. Amr told Sayyidina Ali رضي الله عنه that he [Sayyidina Ali رضي الله عنه] was still young and that he did not like to spill his young blood. He requested that one of Sayyidina Ali's رضي الله عنه uncles face him in combat.

Sayyidina Ali رضي الله عنه replied, "But I wish to spill your blood." Infuriated by this statement, Amr drew his sword and attacked Sayyidina Ali رضي الله عنه most violently. He struck such a hard blow with his sword that it shattered Sayyidina Ali's رضي الله عنه shield. However, Sayyidina Ali رضي الله عنه managed to strike a blow at Amr's shoulder, causing him to drop to the ground.

Dust rose as the two locked in combat, but eventually Sayyidina Ali رضي الله عنه was heard exclaiming "Allāhu Akbar". Everyone then knew that Amr was

now no more. The polytheists requested the Holy Prophet صلى الله عليه وسلم to hand over his corpse to them for a price of ten thousand dirhams as a form of blood money (another narration places the figure at twelve thousand). The Holy Prophet صلى الله عليه وسلم let them have the corpse for nothing saying, "Let them have it. We do not consume the price of a corpse.

According to another narration, the Holy Prophet صلى الله عليه وسلم said, "Let them have it. His corpse is foul, as is the blood money.

A few other disbelievers were also killed in this battle, one of which was a Jew. The Holy Prophet's صلى الله عليه وسلم aunt, Sayyidah Safiyya bint Abdil Muttalib رضي الله عنها killed him as he was spying on the women outside a fortress.

From the Muslims, Sayyidina Sa'd bin Mu'adh رضي الله عنه was fatally wounded by an arrow, which penetrated his medial arm vein. He supplicated to Allāh to grant him enough life to witness the humiliation and annihilation of the Banu Qurayzah. Allāh accepted this du'ā (supplication), as is explained further on, Insha Allāh. Of the martyrs during this battle, historians have mentioned the following names:

❏ Sayyidina Anas bin Aws رضي الله عنه

❏ Sayyidina Abdullāh bin Sahl رضي الله عنه

❏ Sayyidina Tufail bin Nu'mān رضي الله عنه

❏ Sayyidina Tha'laba bin Ghanama رضي الله عنه

❏ Sayyidina Ka'b bin Zaid رضي الله عنه

## A FEW SALĀHS WERE MISSED ON ACCOUNT THE BATTLE

Because of engagement in the battle, The Holy Prophet صلى الله عليه وسلم once missed the Asr Salāh. He cursed the enemy saying, "May Allāh fill their homes and graves with fire as they have distracted us from the middle Salāh until after sunset." The Holy Prophet صلى الله عليه وسلم then made wudhu (ablution) and performed the Asr Salāh, followed by the Maghrib Salāh.

Another narration reports that the Holy Prophet صلى الله عليه وسلم missed four Salāhs during the battle, viz. Zuhr, Asr, Maghrib and Isha. The Holy Prophet صلى الله عليه وسلم performed all these lapsed (Qadha) Salāhs in sequence after a portion of the night had passed. The Isha Salāh was performed within its time, though a bit later.

## THE HOLY PROPHET'S صلى الله عليه وسلم DU'Ā (SUPPLICATION)

The Holy Prophet صلى الله عليه وسلم always engaged in du'ā (supplication) whenever faced with any difficulty. Before the enemy dispersed, The Holy Prophet صلى الله عليه وسلم made du'ā (supplication) incessantly for three days.

Sayyidina Abdullāh bin Abi Awfa رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم supplicated thus:

(TRANSLATION: "O Allāh, Who has revealed the Book, Who is swift in reckoning and Who defeats the armies! O Allāh! Defeat

them and shake them.”)

When the Sahābah (companions) رضى الله عنهم asked to be taught a du'ā (supplication), the Holy Prophet صلى الله عليه وسلم told them to recite:

(TRANSLATION: “O Allāh! Safeguard our honour and replace our fear with peace.”)

## THE DU'Ā (SUPPLICATION) IS ACCEPTED AND THE ENEMY IS DEFEATED

In response to the Holy Prophet's صلى الله عليه وسلم du'ā (supplication), Allāh sent a severe wind, which uprooted the tents of the disbelievers, extinguished their fires and overturned their pots as they cooked. The wind was also bitterly cold and the disbelievers made up their minds to leave. Abu Sufyān, who was then the leader of the Quraysh, addressed the Quraysh saying, “We cannot remain here any longer. Our weapons have been destroyed and our animals are being killed. The Banu Qurayzah have broken the pledge and you can see the effects of the wind. Let us leave this place. I am leaving.” He then mounted his camel and left. The Quraysh followed him, after which the Ghitfān tribe followed suit.

Allāh says in the above verse. “O you who believe! Call Allāh's favour,” to mind when the armies approached you, against which We dispatched a wind and troops that you could not see.” These troops refer to the angels who were commissioned to instill fear into the hearts of the disbelievers. As the disbelievers retreated, the angels shouted, “Allāhu Akbar! Leave here. You cannot remain here.”

After the disbelievers had left. The Holy Prophet صلى الله عليه وسلم said that they would never again leave to fight the Muslims, but that the Muslims would subsequently attack them. [“Al Bidāya wan Nihāya”, “Sīrah of Ibn Hishām”, “Ma'ālimut Tanzīl”]

It then occurred that the next time the Muslims met with them was when Makkah was conquered. They all accepted Islām then.

## INCIDENTS DURING THE DIGGING OF THE TRENCH

The trench was dug during winter, when there was a shortage of food. The Holy Prophet صلى الله عليه وسلم and the Sahābah (companions) رضى الله عنهم dug while rocks were tied on their bellies to suppress the overwhelming hunger. They had to excavate the sand and move it out on their backs.

All they had as rations was a handful of boiled barley served with smelly oil or fat. The food would be swallowed with great difficulty. It was on this occasion that the Holy Prophet صلى الله عليه وسلم used to hymn the words:

(TRANSLATION: “O Allāh! There is no life but the life of the Hereafter. So forgive the Muhājirīn and the Ansār.”)

In response to this, the Sahābah رضى الله عنه chanted the following couplet:

(TRANSLATION: ‘We are those who have pledged allegiance to Muhammad. To strive (for the preservation of Islām) as long as

we live.”)

The Holy Prophet صلى الله عليه وسلم exerted himself so much in the digging that his belly was not visible because of the amount of sand that settled on it. On this occasion he recited the following couplets of Sayyidina Abdullāh bin Rawaha رضى الله عنه:

- (TRANSLATION: (1) “O Allāh! If it was not for You, we would not have been rightly guided. We would also not have spent in charity, nor performed Salāh.”
- (2) “Shower tranquillity upon us and make our feet firm when we meet the enemy.
- (3) “These people have surely transgressed against us, and we will oppose them if they intend to spread corruption.”)

Bukhari (v. 2 p. 588/9) reports that the Holy Prophet صلى الله عليه وسلم raised his voice as he said, “We will oppose them.” A narration of “Mishkāṭ” mentions that he twice repeated the phrase, “We will oppose them.”

### THE HOLY PROPHET’S صلى الله عليه وسلم PROPHECY THAT THE MUSLIMS WILL CONQUER CERTAIN LANDS

While digging the trench, the Sahābah (*companions*) رضى الله عنهم encountered a boulder which they could not shift. When The Holy Prophet صلى الله عليه وسلم learnt about this, he personally reduced it to dust with three blow of his spade.

According to certain narrations, a bright spark emerged as the Holy Prophet صلى الله عليه وسلم struck the boulder. The light of the spark was so intense that it illuminated both ends of Madinah. It appeared like a lantern burning on a very dark night. Exclaiming “Allāhu Akbar”, The Holy Prophet صلى الله عليه وسلم foretold future conquests, upon which the Sahābah (*companions*) رضى الله عنهم also shouted “Allāhu Akbar”. Sayyidina Salmān Fārsi and others Sahābah (*companions*) رضى الله عنهم asked the Holy Prophet صلى الله عليه وسلم about the radiant light that flashed. The Holy Prophet صلى الله عليه وسلم informed that when the light flashed the first time, he saw the palaces of the city of Hira and the city of the Khosrau of Persia. Thereupon Sayyidina Jibr’īl عليه السلام informed the Holy Prophet صلى الله عليه وسلم that his Ummah will soon conquer these territories.

The second time, The Holy Prophet صلى الله عليه وسلم saw the red palaces of the Romans, and Jibr’īl عليه السلام told him that his Ummah will conquer these places as well. The Holy Prophet صلى الله عليه وسلم then saw the palaces of San’ā (in Yemen), whereupon Jibr’īl عليه السلام also informed him that his Ummah will soon conquer the place. The Holy Prophet صلى الله عليه وسلم then told the Muslims to rejoice upon this news. They were extremely pleased and convinced about the reality of the prophesy.

When the hypocrites heard this, they mocked the fact that the Holy Prophet صلى الله عليه وسلم could see these distant places and prophesise the Muslim conquests, whereas they were engaged in the tedious effort of digging the trench.

According to other narrations, The Holy Prophet صلى الله عليه وسلم recited

Bismillah when he struck the boulder for the first time, thereby breaking the first third. Thereupon he exclaimed, "Allāhu Akbar! I have been granted the treasures of Shām (Syria)." When the second third of the boulder collapsed upon the second strike of the spade, The Holy Prophet صلى الله عليه وسلم said, "Allāhu Akbar! I have been given the keys to Persia." Finally, when the boulder was crushed with the third strike, the Holy Prophet صلى الله عليه وسلم exclaimed, "Allāhu Akbar! I have been given the keys to Yemen."

On that occasion the Holy Prophet صلى الله عليه وسلم swore by Allāh that he was shown the red palace of Rome, the white palace of Madā'in and the doors of San'ā.

When these territories were conquered during the khilāfah (Caliphate) of Sayyidina Umar and Uthmān رضى الله عنه, Sayyidina Abu Hurayrah رضى الله عنه used to say, "By the Being in whose control my life lies! The keys of these territories, and of all those you are to conquer until Qiyāmah (doomsday) have already been given to the Holy Prophet صلى الله عليه وسلم, (i.e. He was already given the good news beforehand). The Holy Prophet صلى الله عليه وسلم has passed on from this world and you people are achieving it all." ["Al Bidāya wān Nihāya" v. 4 p. 99-102]

The Holy Prophet صلى الله عليه وسلم once told the Sahābah (companions) رضى الله عنهم, "There will be no Caesar after this Caesar and no Khosrau (leader of Persia) after the Khosrau. By the Being in whose control is my life! You people will spend the treasures of the Caesar and Khosrau in Allāh's path."

In another hadith, the Holy Prophet صلى الله عليه وسلم has mentioned, "Allāh has granted me the east and the west of the earth. The kingdom of my Ummah will extend to the territories Allāh has granted to me."

### THE INVITATION OF SAYYIDINA JĀBIR رضى الله عنه

Sayyidina Jābir رضى الله عنه narrates that when the Sahābah (companions) رضى الله عنهم encountered a large boulder while digging the trench, they reported the matter to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم told them that he would see to the matter. When the Holy Prophet صلى الله عليه وسلم stood up from his place, he had a stone fastened to his belly because of extreme hunger. Sayyidina Jābir رضى الله عنه says that the Sahābah (companions) رضى الله عنهم had not tasted any food for the past three days.

He says that when the Holy Prophet صلى الله عليه وسلم struck the boulder, it collapsed into a heap of sand. Taking permission from the Holy Prophet صلى الله عليه وسلم, Sayyidina Jābir رضى الله عنه went home. Upon reaching home, he asked his wife whether they had anything to eat because he could sense the starvation felt by the Holy Prophet صلى الله عليه وسلم. All she could produce was a leather bag containing one sā (approximately three kilograms) of wheat and their little tame kid goat.

Sayyidina Jābir رضى الله عنه then slaughtered the kid, placing the meat into a pot, while his wife ground the wheat to make flour. When the two were done, he left to invite the Holy Prophet صلى الله عليه وسلم to a meal. Before he left, his wife told him not to embarrass her in front of the Holy Prophet صلى الله عليه وسلم (i.e. not to invite too many people to the meagre meal).



When Sayyidina Jābir رضى الله عنه reached the presence of the Holy Prophet صلى الله عليه وسلم, he said, "We have prepared a little food for you and one or two others you wish to bring with you." When the Holy Prophet صلى الله عليه وسلم asked about the quantity of food, Sayyidina Jābir رضى الله عنه informed him about the situation. Thereupon, the Holy Prophet صلى الله عليه وسلم said that the food was plenty and he made a loud announcement, "O people of the trench! Jābir has prepared a meal for us!" Consequently, The Holy Prophet صلى الله عليه وسلم left for Sayyidina Jābir رضى الله عنه house accompanied by all the Muhājirīn (emigrants) and Ansār.

Sayyidina Jābir رضى الله عنه hurried ahead to the house and informed his wife about the situation. In anger she said, "This is what I feared, I told you not to embarrass me before the Holy Prophet صلى الله عليه وسلم. Did you inform the Holy Prophet صلى الله عليه وسلم about the entire situation?" When he replied in the affirmative, she said, "Then Allāh and His Holy Prophet صلى الله عليه وسلم know best." ["Al Bidāya wan Nihāya" v. 4 p. 98]

Upon reaching the house, the Holy Prophet صلى الله عليه وسلم mixed a bit of his blessed saliva with the dough and the meat, praying for blessings. The Holy Prophet صلى الله عليه وسلم then instructed that the lady be summoned for baking the bread and that the pot should not be removed from the fire. He then instructed the Sahābah (companions) رضى الله عنهم not to crowd the area and they all sat down.

When the bread and food were ready, The Holy Prophet صلى الله عليه وسلم himself served it to the Sahābah (companions) رضى الله عنهم until they were all satisfied. Sayyidina Jābir رضى الله عنه says, "A thousand people ate from the meal. By Allāh! Each one of them ate to his fill and returned fully satisfied. Our pot cooked as much food as it originally contained, and the flour remained the same quantity as it was (i.e. the food remained as if it was untouched)." The Holy Prophet صلى الله عليه وسلم then said to Sayyidina Jābir's رضى الله عنه wife, "Eat well from the leftovers and send some to your neighbours because people have been affected by starvation." [Bukhari v. 2 p. 588/9]

Allama Ibn Kathīr رحمه الله reports from Sayyidina Nu'mān bin Bashīr's رضى الله عنه sister that her mother gave her a loaf of dates to carry in her garment for her father and maternal uncle, Sayyidina Abdullāh bin Rawaha رضى الله عنه. They were all busy digging the trench and were to eat the dates the following morning. As she searched for her father and uncle, she passed by the Holy Prophet صلى الله عليه وسلم. When the Holy Prophet صلى الله عليه وسلم asked her what she was carrying, she replied that it was dates for her father and uncle.

The Holy Prophet صلى الله عليه وسلم asked her to hand the dates over to him, which she did. She says that the dates were so few that they did not even fill the Holy Prophet's صلى الله عليه وسلم hands. Thereafter, The Holy Prophet صلى الله عليه وسلم asked for a sheet to be spread before him, and he placed the dates on it. Thereafter, he instructed someone to announce to all the Sahābah (companions) رضى الله عنهم digging the trench that the morning meal was ready to be served. All the Sahābah (companions) رضى الله عنهم then continued to eat from the dates until they returned contented. ["Al Bidāya wan Nihāya" v. 4 p. 99]

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَأْهْلُ يَرْبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ  
الَّتِي يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ وَلَوْ دَخَلَتْ عَلَيْهِمْ  
مِّنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَآتَوْنَهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا  
عَاهِدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤَلُّوهُمُ الْأَدَبُ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُلْ لَّنْ يَنْفَعَكُمْ  
الْفِرَارُ إِن فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْنعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَنْ ذَا  
الَّذِي يَعْصِيكُمْ مِّنْ اللَّهِ إِن أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَحِذُّونَ لَهُمْ مِّنْ  
دُوبِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْرَجِهِمْ هَلُمَّ  
إِلَيْنَا وَلَا يَأْتُونَ الْآبَاسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَقْرَعُونَ  
إِلَيْكَ تَدْوِيرًا أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ  
بِالسِّنَةِ جِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ  
عَلَى اللَّهِ بَسِيرًا ﴿١٩﴾ يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِن يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ  
أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا  
إِلَّا قَلِيلًا ﴿٢٠﴾

(12) When the hypocrites and those with a disease in their hearts said, "Allāh and His Prophet have only made deceptive promises to us." (13) When a group of them said, "O people of Yathrib! You cannot remain here, so leave." A party of them sought leave from the Holy Prophet saying, "Our homes are unprotected," whereas they were not left unprotected. They sought only to desert. (14) If an enemy has to attack them from the frontiers (of the city) and they were asked to cause anarchy, they would comply with only a fleeting hesitation. (15) They had certainly made a pledge with Allāh before that they will never turn their backs. A pledge made with Allāh is accountable. (16) Say, "Taking flight will not profit you if you were to flee from death or killing. You will then enjoy only a few days of life." (17) Say, "Who can protect you from Allāh if He intends evil or good for you? Besides Allāh, they will not find any protecting friend, nor any helper." (18) Allāh has perfect knowledge of those of you who present obstacles and those who say to their brothers, "Come to us." It is seldom that they participate in battle. (19) They are miserly towards you. When fear comes, you will see them look at you with their eyes rolling like a person being overtaken by death. When the fear abates, they insult you with sharp tongues, greedy for wealth. These are the ones who do not believe, so Allāh annihilates their deeds. This is an extremely simple task for Allāh. (20) They think that the troops have not retreated. If the troops were to arrive, they

hope that they were rather in the outback inquiring about your condition. Even if they were with you, they would fight only a little.

## THE TREACHERY AND MISCHIEF OF THE HYPOCRITES

The foregoing verses describe the verbal and physical betrayal of the hypocrites. Allāh says, *"When the hypocrites and those with a disease in their hearts (i.e. those with weak faith) said, 'Allāh and His Prophet have only made deceptive promises to us.'"* Commentators write that when the Holy Prophet صلى الله عليه وسلم conveyed the glad tidings of conquering Rome, Persia and Yemen (during the digging of the trench), the hypocrites said, *"Look at these people! They are busy toiling with the trench and cannot even leave Madinah without being killed; yet they talk about conquering distant lands. These promises are deceptive."* It was on this occasion that Allāh revealed the above verse.

Since the Hypocrites never believed that the Holy Prophet صلى الله عليه وسلم was Allāh's Holy Prophet, how was it possible that they said, *"Allāh and His Holy Prophet"*? In reality, the hypocrites had no religion, but defected to the religion that suited their cause. Since they pretended to be Muslims and were addressing the Muslims, they were forced to refer to the Holy Prophet صلى الله عليه وسلم as Allāh's Holy Prophet. However, they failed to realise that attributing deception to Allāh and the Holy Prophet صلى الله عليه وسلم was sufficient to reveal their hypocrisy, even though they attempted to conceal this fact by attesting to his apostleship.

*"When a group of them (the hypocrites) said, 'O people of Yathrib (Madinah)! You cannot remain here, so leave.'"* They attempted to weaken the resolve of the Muslims by scaring them into believing that they will be annihilated if they were to engage in battle. Commentators mention that the leader of the hypocrites, Abdullāh bin Ubayy, and his companions made this statement.

Other commentators have interpreted the statement *"You cannot remain here, so leave"* to mean that the Muslims cannot remain as Muslims in the face of such opposition, but should rather return to their former religion. They thus urged the Muslims to renege the pledge of allegiance they took with the Holy Prophet صلى الله عليه وسلم.

Yathrib was the former name of Madinah. Scholars mention that it was the name of a person from the Amāliqa tribe. Because of the fact that the word Yathrib is derived from a root noun meaning 'to revile,' it is prohibited to refer to Madinah as Yathrib.

The Holy Prophet صلى الله عليه وسلم said, *"Whoever calls Makkah Yathrib should seek forgiveness from Allāh. It is Tāba. It is Tāba. It is Tāba."* [Ahmad]

Since the arrival of the Holy Prophet صلى الله عليه وسلم in Madinah, the town popularly became known as Madinah, even though it has other names.

*"A party of them (the Hypocrites) sought leave from the Holy Prophet saying, 'Our homes are unprotected,' whereas they were not left unprotected (and vulnerable to enemy attack because the site of the trench was a distance from their homes)."*

Commentators mention that when they hypocrites told the Muslims, *"O*

people of Yathrib! You cannot remain here, so leave," the Banu Hāritha and Banu Salima tribes sought permission from the Holy Prophet صلى الله عليه وسلم to leave the site of digging.

Allāh refuted their claims saying that their homes were not unprotected, but "They sought only to desert."

"If an enemy has to attack them from the frontiers (of the city) and they (the Hypocrites) were asked to cause anarchy (by fighting the Muslims), they would comply with only a fleeting hesitation." If such a situation arose, they would not care for their homes being unprotected because they harbour hatred for the Muslims and display allegiance to the disbelievers.

Referring to the same hypocrites, Allāh mentions further, "They had certainly made a pledge with Allāh from before that they will never turn their backs." Commentators mention that this verse refers to the Banu Hāritha or the Banu Salima tribes, who deserted the battlefield of Uhud. Before the battle of the trench, they pledged not to desert.

Other commentators say that the verse refers to those hypocrites who did not participate in the battle of Badr and, when they learnt of the tremendous Muslim victory, they resolved to display their valour in all subsequent battles. However, whenever the battle grew furious, they shelved their promises and deserted. Allāh reminds them that "A pledge made with Allāh is accountable."

Sounding a warning to the deserters, Allāh says, "Say, 'Taking flight will not profit you if you were to flee from death or killing. You will then enjoy only a few days of life.'" Every person will die when his life has expired. This will occur at a specific time, whether in battle or not. Therefore, death cannot be averted by deserting the battlefield.

In any event, if Allāh wishes to destroy a person, none can stop Him. Therefore, Allāh says, "Say, 'Who can protect you from Allāh if He intends evil or good for you (by saving you life)? Besides Allāh, they will not find any protecting friend, nor any helper.'"

As a further warning to those who attempt to dissuade others from Jihād, Allāh says, "Allāh has perfect knowledge of those of you who present obstacles and those who say to their brothers, 'Come to us.'" Ruhul Ma'āni reports that a sincere Sahabi (companion) رضى الله عنه met his Munāfiq (Hypocrite) stepbrother during the battle of Ahzāb. His brother was busy eating roasted meat and drinking 'nabīdh' (a sweet drink made from dates). The sincere Muslim asked him, "You are here while the Holy Prophet صلى الله عليه وسلم is amidst the spears and arrows?" His brother replied, "Come and join me. You people are besieged to the extent that you cannot resist." The sincere Muslim said, "You are a liar. By Allāh! I shall definitely inform the Holy Prophet صلى الله عليه وسلم about what you said." When he reported the matter to the Holy Prophet صلى الله عليه وسلم, Jibrīl عليه السلام appeared with the revelation of the above verse, viz. "Allāh has perfect knowledge of those of you who present obstacles and those who say to their brothers, 'Come to us.'"

"Ma'ālimut Tanzīl" (v. 3 p. 518) reports that the Jews sent a message to the hypocrites saying, "Why do you destroy yourselves by aligning with Abu Sufyān and his people? If they ever have the upper hand over you, they will not

spare any of you. We pity you people. You had rather join ranks with us because we are your brothers (because we are Residents of the same town).” Under the influence of the Jews, Abdullāh bin Ubayy and other hypocrites attempted to dissuade the Muslims from fighting. They told them that they were fighting a losing battle with the Holy Prophet صلى الله عليه وسلم and had better join the Jews because Abu Sufyān and the Makkans would not spare them. Upon hearing this, the Muslims were further strengthened in resolve and conviction.

Allāh says further, “It is seldom that they (the Hypocrites) participate in battle. They are miserly towards you. When fear comes, you will see them look at you with their eyes rolling like a person being overtaken by death. When the fear abates, they insult you with sharp tongues, greedy for wealth.” In their desire for the booty they will accuse the Muslims of treachery if they are not granted a share of it. They are too cowardly to fight, yet are covetous of the booty.

“These are the ones who do not believe, so Allāh annihilates their deeds. This is an extremely simple task for Allāh.” None can oppose Allāh in this regard and still demand his reward.

“They think that the troops have not retreated.” Further emphasising the cowardice of the hypocrites, Allāh says that they do not even want to emerge when they are informed that the enemy has retreated.

“If the troops were to arrive, they hope that they were rather in the outback inquiring about your condition. Even if they were with you, they would fight only a little.” They may only participate for show without any fervour, claiming to be pivotal to victory when the spoils of war have to be distributed.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ  
كَثِيرًا ﴿٢١﴾ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ  
وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾ مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ  
عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾ لِيَجْزِيَ اللَّهُ  
الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ  
غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعَيْثِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ  
الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

(21) There is definitely an excellent example in Allāh's messenger for the one who fears Allāh and the Last Day, and remembers Allāh abundantly. (22) When the believers see the troops they say, "This is what Allāh and His messenger have promised us. Allāh and His messenger have spoken the truth." They then increase in faith and submission. (23) Among the believers there are men who are true to the covenant they vow to Allāh. Of them is he who has fulfilled his

pledge, and he who is waiting. They have not changed in the least. (24) So that Allāh may reward the truthful for their truthfulness and punish the hypocrites if He wills or forgive them. Allāh is always Most Forgiving, Most Merciful. (25) Allāh returned the disbelievers with their fury without achieving any good. Allāh suffices for the believers in battle. Allāh is Omnipotent, Mighty.

### THE HOLY PROPHET صلى الله عليه وسلم IS AN EXCELLENT EXAMPLE FOR PEOPLE. THERE ARE THOSE BELIEVERS (MU'MINĪN) WHO FULFILL THE PLEDGE THEY MAKE WITH ALLĀH

Allāh urges the believers (*Mu'minīn*) to emulate the life of the Holy Prophet صلى الله عليه وسلم. They are to do exactly as he did and never to desert the battlefield as long as he was fighting. The instruction applies to all people until Qiyāmah (dooms day), when He says, "There is definitely an excellent example in Allāh's messenger for the one who fears Allāh and the Last Day, and remembers Allāh abundantly."

The verse alludes to the behaviour of the hypocrites who claim to be believers (*Mu'minīn*), yet flee from the battlefield and discourage others from fighting. A claim which is not supported by deeds is worthless. The hypocrites fail to uphold their word when circumstances threaten the welfare of their material possessions.

Allāh then praises the believers (*Mu'minīn*) when He says, "When the believers see the troops they say, 'This is what Allāh and His messenger have promised us. Allāh and His messenger have spoken the truth.' They then increase in faith and submission." i.e. The promise of tests in the Qur'ān and Ahadīth are true, as represented by an attack from the enemy. The believers (*Mu'minīn*) then grow stronger in their faith and are keener to submit to Allāh's commands.

Allāh says in Surah Baqarah, "Most assuredly We will test you with a bit of fear, hunger, and a deficiency in wealth, life and provisions. So give glad tidings to the patient ones. (They are) those who, when any adversity befall them, say, 'Verily to Allāh do we belong, and to Him is our return.' These are the ones upon whom the collective and special mercies of Allāh descend and who are rightly guided." [Surah 2, verses 155-157]

Allāh says in Surah Āl Imrān, "Do you think that you will enter Heaven when Allah has not yet learnt of those of you who wage Jihād, and those who remain steadfast?" [Surah 3, verse 142]

The opening verses of Surah Ankabūt (Surah 29) say, "Alif Lām Mīm. Do people think that they will be left to say, 'We believe!' without being tested? We certainly tested those before them, and Allāh will definitely know of those who are true and He will definitely know the liars." Verse 11 of the same Surah Ankabūt says, "Allāh will certainly know those who believe and will definitely know the hypocrites."

All these verses make it clear that the believers (*Mu'minīn*) will certainly be put to test so that they are discerned from the hypocrites.

Allāh then speaks of those believers (*Mu'minīn*) who made further pledges with Allāh. Allāh says, "Among the believers there are men who are true to the covenant they vow to Allāh (to sacrifice their lives in Jihād). Of them is he who has

*fulfilled his pledge, and he who is waiting. They have not changed in the least."*

In relation to this verse, the commentators have narrated an incident reported by Sayyidina Anas bin Mālik رضى الله عنه. He says that his paternal uncle, Sayyidina Anas bin Nadhar رضى الله عنه bitterly regretted his inability to participate in the battle of Badr. He addressed the Holy Prophet صلى الله عليه وسلم saying, "I was unable to participate in the first opportunity to fight the Polytheists. If Allāh affords us another opportunity to fight them, I shall show my mettle by throwing myself into the thick of battle."

Consequently, he participated in the battle of Uhud. When the Muslims suffered a reversal in the battle, he supplicated to Allāh saying, "O Allāh! I apologise for what the believers (*Mu'minīn*) have done and I absolve myself from what the disbelievers have done." Saying this, he advanced into the enemy lines. He passed by Sayyidina Sa'd bin Mu'ādh رضى الله عنه, who asked him where he was heading. He said, "By Allāh! I can smell the fragrance of Heaven coming from the direction of Uhud." He then fought until he was martyred.

Sayyidina Anas bin Mālik رضى الله عنه reports that Sayyidina Anas bin Nadhar's رضى الله عنه sister was the only one who could recognise his body because the disbelievers had mutilated his body, severing the nose and ears from his face. She recognised him by his fingertips only. There were more than eighty sword, spear and arrow wounds on his body. Sayyidina Anas bin Mālik رضى الله عنه says that they all believed that it was with reference to people like his uncle that Allāh revealed the verse '*Among the believers there are men who are true to the covenant they vow to Allāh...*' ["*Ma'ālimut Tanzīl*" v. 3 p. 5 30, Bukhari v. 2 p. 705]

Some of the other Sahābah (*companions*) رضى الله عنهم to whom this verse applies are:

The leader of all martyrs, Sayyidina Hamza bin Abdil Muttalib رضى الله عنه.  
Sayyidina Mus'ab bin Umair رضى الله عنه.

Sayyidina Talha bin Ubaidillah رضى الله عنه.

"*Ma'ālimut Tanzīl*" reports that the Holy Prophet صلى الله عليه وسلم said, "If you wish to see, walking about on earth, a person *"who has fulfilled his pledge,"* then look at Talha bin Ubaidillah." Although Sayyidina Talha رضى الله عنه was not martyred during Uhud or Ahzāb, he displayed astounding valour during the battle of Uhud, when he acted as a human shield for the Holy Prophet صلى الله عليه وسلم. He stopped the arrows with his bare hands, because of which his hand became paralysed. He sustained more than seventy wounds in the battle, proving that he did not fail to respond to the call of martyrdom. He lived on after the Holy Prophet صلى الله عليه وسلم and was martyred during the battle of Jamal in the 30th year after the Hijrah. Those 'Muslims' who are antagonistic towards the Sahābah (*companions*) رضى الله عنهم should ponder about the sacrifices that the Sahābah (*companions*) رضى الله عنهم made for Islām.

"Of them is he who has fulfilled his pledge, and he who is waiting. They have not changed in the least." This part of the verse refers to those who have not been martyred, but are ever prepared to meet martyrdom. They have not changed a bit in their resolve.

Allāh presented the occasion of the battle "*So that Allāh may reward the*

truthful for their truthfulness and punish the hypocrites if He wills or forgive them (after they repent and accept Islām). Allāh is always Most Forgiving, Most Merciful."

**NOTE:** Some commentators have interpreted "he who has fulfilled his pledge" as "he who has left this world." Therefore, it will still refer to those martyrs who fulfilled their pledge and sacrificed their lives for Allāh.

Allāh continues to say, "Allāh returned the disbelievers with their fury without achieving any good. Allāh suffices for the believers in battle. Allāh is Omnipotent, Mighty." Allāh can assist any army as he assisted the Sahābah (companions) رضى الله عنهم and defeat the enemy, causing them to return home crestfallen.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ  
الرَّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ  
وَأَرْضًا لَمْ تَطْعُمُوا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾

(26) Allāh made those people of the Book who assisted them descend from their fortresses and He cast fear into their hearts. You execute a party of them and take another party as prisoners. (27) Allāh made you successors to their land, their homes, their wealth and a land that you have not set foot upon. Allāh has power over all things.

## THE JEWS PAY FOR THEIR TREACHERY AS THE MUSLIMS DEFEAT THEM

As mentioned earlier, The Holy Prophet صلى الله عليه وسلم entered into a treaty with the three Jewish tribes of Madinah. Among the clauses of the treaty was that they were all to join forces to defend Madinah against an enemy attack. The Banu Qaynuqa broke the treaty after the battle of Badr and were duly punished. The Banu Nadhīr were banished from Madinah in the 4th year after the Hijrah, after which they instigated the Quraysh and other tribes to attack the Muslims, resulting in the battle of Ahzāb (as has already been mentioned). Therefore, only the Banu Qurayzah remained true to their word and continued to reside in Madinah.

Among those to instigate the Quraysh and the other tribes against the Muslims was the leader of the Banu Nadhīr, Huyay bin Akhtab. When the enemy forces camped outside Madinah, Huyay managed to sneak into the fort of K'ab bin Asad, the leader of the Banu Qurayzah, in an attempt to persuade him also to break the treaty with the Muslims. Initially, K'ab bin Asad locked the door of his fort and refused Huyay entry saying, "I am bound to the treaty with Muhammad صلى الله عليه وسلم I find him exuding trustworthiness and truthfulness and cannot break the treaty."

However, Huyay bin Akhtab persistently pressed his point home. Eventually, K'ab bin Asad asked Huyay, "What will happen to us if Muhammad



returns home safely and his enemies retreat?" Huyay pledged to then enter K'ab bin Asad's fort and suffer the same fate as he would have to face. K'ab bin Asad agreed to this and broke the treaty with the Holy Prophet ﷺ.

When the Holy Prophet ﷺ received intelligence of this, he dispatched Sayyidina Sa'd bin Mu'adh رضى الله عنه, Sayyidina Sa'd bin Ubadah رضى الله عنه, Sayyidina Abdullah bin Rawaha رضى الله عنه and Sayyidina Khawāt bin Jubair رضى الله عنه to investigate. They returned with confirmation of the news. Later, when the disbelievers retreated, The Holy Prophet ﷺ returned home and took a bath. Thereafter, Jibril عليه السلام came to him saying, "O the Holy Prophet ﷺ! Have you laid down your weapons?" When the Holy Prophet ﷺ replied in the affirmative, Jibril عليه السلام said, "By Allāh! We (the angels) have not yet laid down our weapons. Allāh commands you to march to the Banu Qurayzah. I am also headed in their direction and shall cause an earthquake to shake their fortresses."

The Holy Prophet ﷺ then instructed the Sahābah (*companions*) رضى الله عنهم to march to the Banu Qurayzah and to perform their Asr Salāh there. Some Sahābah (*companions*) رضى الله عنهم interpreted the command literally and only performed their Qadha Asr Salāh after reaching (because the time for Asr had expired by then). Others interpreted the command to mean that they should reach the Banu Qurayzah as soon as possible, but that they should perform their Salāh en route if the time set in. The Holy Prophet ﷺ did not rebuke any of these two groups for their interpretation. Ulema (*scholars*) have deduced from this that the differences between the schools of Islāmic jurisprudence are all justified and none may condemn another.

The Banu Qurayzah lived approximately four miles away from Madinah. When the Muslims reached their fortress, the Jews were already locked in. Consequently, the Muslims besieged the fortress for about 25 days.

When the situation grew desperate, K'ab bin Asad addressed his people saying, "I have three proposals to make to you. You may choose any one you like. The first is that we all believe in Muhammad ﷺ. I swear by Allāh that we all know that he is Allāh's true messenger and the Holy Prophet. He ideally fits the description of the final Prophet, which you read in Allāh's Book (the Torah). By doing so, your lives, children, wives and wealth will be safe." The Jews responded by saying that they were not prepared to forsake their religion.

K'ab continued, "If you decline this proposal, the second is that we all kill our women and children and fight to the last. Allāh will then decide the rest. If we are destroyed, we will not have to worry about our women and children. However, if we are victorious, we can always find new wives and father new children." The Jews declined this proposal as well saying, "What enjoyment can we have in life if we were to kill these poor siblings?"

He then proposed the third alternative saying, "Tonight is the night of the Sabbath. We can stealthily attack the Muslims tonight because they will not expect us to be fighting on this night." The Jews declined this proposal as well saying, "Why spoil the day of Sabbath."

The Banu Qurayzah then sent a message to the Holy Prophet صلى الله عليه وسلم requesting that Sayyidina Abu Lubabah رضى الله عنه be sent to them. He was an Ansāri Sahabi whose tribe were allies to the Banu Qurayzah during earlier times. They wanted to consult with him about their course of action.

When Sayyidina Abu Lubabah رضى الله عنه came to them, their women and children wept before him. They asked him whether they should surrender and descend from the fortress as the Holy Prophet صلى الله عليه وسلم requested. He told them that they should surrender and he also ran his finger across his throat, indicating that they would be killed when they did so.

Sayyidina Abu Lubabah رضى الله عنه immediately realised that he was wrong to make this indication to them because it betrayed the secret of the Holy Prophet صلى الله عليه وسلم. He therefore proceeded straight to the Masjid, where he bound himself to a pillar, declaring that he will not release himself until Allāh accepts his repentance. Commentators say that a verse of Surah Anfāl was revealed in this regard. Where Allāh says, *"O you who believe, do not betray Allāh and the messenger and do not knowingly betray your mutual trusts."* [Surah 8, verse 27]

When the Holy Prophet صلى الله عليه وسلم heard about the incident, he said, "If he had come to me first, I would have sought forgiveness from Allāh on his behalf. However, he chose to hand the matter over to Allāh, so I cannot untie him until Allāh forgives him. He remained in this state for six days, during which his wife used to untie him for the duration of Salāh and then tie him up again afterwards. Allāh accepted his repentance and revealed verse 102 of Surah Taubah (Surah 9), where He says, *"There are others who admit to their sins. They have mixed their deeds, some being good, while the others are evil. Soon Allāh will accept their repentance. Undoubtedly Allāh is Most Forgiving, Most Merciful."*

When people rushed to untie him, he told them that he wanted to be released by the Holy Prophet صلى الله عليه وسلم. Consequently, the Holy Prophet صلى الله عليه وسلم released him when he arrived for the Fajr Salāh.

The Banu Qurayzah could not resist the Muslim forces and were constrained to surrender to the Holy Prophet صلى الله عليه وسلم. They were prepared to accept whatever decision he made with regard to them. The members of the Aws tribe approached the Holy Prophet صلى الله عليه وسلم, asking him to allow them to decide the matter because the Banu Qurayzah used to be their allies. The Holy Prophet صلى الله عليه وسلم said, "Should I not hand the matter over to a member of your tribe?" When they agreed, The Holy Prophet صلى الله عليه وسلم allowed their leader, Sayyidina Sa'd bin Mu'ādh رضى الله عنه to decide the affair.

When the Sahābah (Companions) رضى الله عنهم were camped at Mount Silā during the battle of Ahzāb, an arrow struck Sayyidina Sa'd bin Mu'ādh رضى الله عنه, which penetrated his medial arm vein. Sensing that the wound would be fatal, he supplicated to Allāh to grant him enough life to witness the humiliation and annihilation of the Banu Qurayzah. The Holy Prophet صلى الله عليه وسلم allowed him to recuperate in the tent of a woman called Rufaydah رضى الله عنها. He was there that he received the message to decide the affair of the Banu Qurayzah.

When he arrived to meet the Holy Prophet صلى الله عليه وسلم in the Masjid, The Holy Prophet صلى الله عليه وسلم stood up and instructed the Sahābah (Companions)

صلى الله عليه وسلم saying, "Stand for your leader." (The Holy Prophet صلى الله عليه وسلم issued this command because Sayyidina Sa'd رضى الله عنه was severely injured and could not alight from the conveyance without assistance).

The Holy Prophet صلى الله عليه وسلم told him that he was pleased to have him decide the matter and the Jews were also pleased. (The Jews were pleased about this because they expected leniency from a person of the Aws tribe, who were their allies in previous times).

Sayyidina Sa'd رضى الله عنه pronounced his decision saying that all able bodied men were to be executed, their wealth distributed among the Muslims, and all women and children were to be taken captive. Upon hearing this decision, The Holy Prophet صلى الله عليه وسلم told him that his decision corresponded with Allāh's decision. This also corresponded with the command of the Torah.

Trenches were dug in the streets of Madinah and the men were beheaded. Among those executed were Huyay bin Akhtab and K'ab bin Asad, both of whom were mentioned earlier. Huyay was the father of Sayyidah Safiyya رضى الله عنها, one of the Holy Prophet's صلى الله عليه وسلم wives. She was captured after the battle of Khaybar in the 7th year after the Hijrah.

All the men and one woman were executed. The woman was executed because she dropped a heavy grindstone on Sayyidina Khallād bin Suwaid رضى الله عنه, killing him instantly. Sayyidina Atiyya Qurazi رضى الله عنه, who later accepted Islām, was a Jew from among the Banu Qurayzah and was not killed at that time because he was not yet matured. The puberty of boys was assessed by checking whether their pubic hair had begun to grow. Consequently, all those males whose pubic hair had begun to emerge were executed, while the others were considered immature and spared. Various narrations report varying figures with regard to the number of people executed. The figures quoted are 600, 700 and 800.

On the night when the Banu Qurayzah announced that they would accept The Holy Prophet's صلى الله عليه وسلم decision, the following persons (who neither belonged to the Banu Qurayzah, nor the Banu Nadhīr) accepted Islām:

Sayyidina Tha'laba bin Sa'id رضى الله عنه.

Sayyidina Asad bin Sa'id رضى الله عنه.

Sayyidina Asad bin Ubaid رضى الله عنه. All three belonged to the Banu Adal tribe.

The Holy Prophet صلى الله عليه وسلم distributed the wealth, women and children of the Banu Qurayzah among the Muslim warriors and also extracted a fifth from the sum according to the principles of distribution. Some of the captives were sent to be sold in Najd. The Holy Prophet صلى الله عليه وسلم sent them with Sayyidina Sa'd bin Zaid Ansāri رضى الله عنه, who was instructed to use the profits to purchase weapons and horses for Jihād.

The wound of Sayyidina Sa'd bin Mu'ādh رضى الله عنه eventually opened, causing him to bleed to death. Since he was a heavy person, the Sahābah (Companions) رضى الله عنهم were surprised to find his corpse extremely light. When they reported the matter to the Holy Prophet صلى الله عليه وسلم, he told them,

"Besides you, there are other creation who are also lifting the body. By the Being in whose control is my life! The angels were exuberant when they received the soul of Sa'd and Allāh's throne shook as a result of his demise."

Sayyidina Jābir رضى الله عنه reports that they proceeded with the Holy Prophet صلى الله عليه وسلم to bury Sayyidina Sa'd رضى الله عنه. After he was laid to rest, The Holy Prophet صلى الله عليه وسلم stood for a long while continuously reciting "Subhān Allāh", after which he stood a long while reciting "Allāhu Akbar". The Sahābah (Companions) رضى الله عنهم also joined in the recitation of "Allāhu Akbar".

The Sahābah (Companions) رضى الله عنهم then asked the Holy Prophet صلى الله عليه وسلم why he recited "Subhān Allāh" and then "Allāhu Akbar". The Holy Prophet صلى الله عليه وسلم replied, "The grave of this pious servant was beginning to constrict upon him. I recited "Subhān Allāh" until Allāh alleviated the difficulty."

A narration of Sayyidina Abdullāh bin Umar رضى الله عنه quotes the Holy Prophet صلى الله عليه وسلم as saying, "This is the person for whom Allāh's throne shuddered, the doors of the heavens were flung open, and for whom seventy thousand angels presented themselves. The grave constricted upon him for a while, but was soon stopped."

One can well imagine the state of sinners in the grave when the grave of such an illustrious person constricted.

It was mentioned earlier that Abu Sufyān told the Quraysh before they departed, "The Banu Qurayzah have broken the pledge..." It was also mentioned in the commentary of 'from above you,' that it refers to the easterly rise of the valley, where the Banu Ghitfān, their allies, the people of Najd, the Banu Qurayzah and the Banu Nadhīr camped. In view of these statements, one may query the fact that the Banu Qurayzah were punished for breaking the treaty, because it appears from the above that they had already joined ranks with the other disbelievers.

The fact of the matter is that they had initially pledged support for the cause of the disbelievers, but were dissuaded by a clever plan of Sayyidina Nu'aim bin Mas'ūd. When Sayyidina Nu'aim رضى الله عنه accepted Islām, he said to the Holy Prophet صلى الله عليه وسلم that his family was unaware of his conversion, but he eagerly wanted to be of service to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم asked him to devise a plan whereby the disbelievers are discouraged from assisting each other.

Sayyidina Nu'aim رضى الله عنه used to associate with the Banu Qurayzah during the period of ignorance. He therefore approached them saying, "You people are well aware of my friendship with you?" When they admitted to his strong ties of friendship, he then told them that the Quraysh and the Banu Ghitfān were not really their allies. He impressed upon their minds that if the Quraysh army was defeated, they could easily return to Makkah, but the Banu Qurayzah had nowhere to go because their home and hearth was in Madinah. They would then be stranded without any allies and would be unable to face the Muslim army.

He proposed to them that they request the Quraysh and the Banu Ghitfān to hand over their leaders to the Banu Qurayzah as a guarantee so that these tribes

do not desert them if the Muslims defeat them. The Banu Qurayzah accepted the proposal.

Sayyidina Nu'aim رضى الله عنه then approached the Quraysh and told them that while the Banu Qurayzah promised to align with them, they secretly informed the Holy Prophet صلى الله عليه وسلم that they wished to be his allies and would send the leaders of the Quraysh and Bani Ghitfān to him for execution. He therefore advised them not to surrender any of their people to the Banu Qurayzah if they requested for a guarantee. He then said the same thing to the Banu Ghitfān.

It later transpired that the Quraysh and Ghitfān sent Ikrima bin Abu Jahl with a few people from either tribe to meet with the Jews of the Banu Qurayzah. They informed the Banu Qurayzah that their camels and horses were dying and that they should all collectively attack the Muslims the following morning. The Banu Qurayzah insisted that they will not join until they received a few people from either tribe as guarantee that they will not be left alone if the Muslims are victorious.

When the Quraysh received the message, they acknowledged that Sayyidina Nu'aim رضى الله عنه was right and sent a message to the Banu Qurayzah that they will not give any of their men as guarantee. When the Banu Qurayzah received this message, they declined to fight against the Holy Prophet صلى الله عليه وسلم. In this manner, the Banu Qurayzah broke their pledges to both, the Muslims and the disbelievers. [*"Sirah Ibn Hishām", "Al Bidāya wan Nihāya"*]



## PART TWENTY-TWO

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ  
 أُمْتِعْكَنَّ وَأُفْرِجْ لَكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنْتُنَّ تُرِيدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ  
 الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾ يٰٓنِسَاءَ النَّبِيِّ مَن يَأْتِ  
 مِنكُنَّ بِفَحِشَةٍ مُّبِينَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ  
 يَسِيرًا ﴿٣٠﴾ وَمَن يَقْتُلْ مِّنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعَمَّلْ صَالِحًا نُفُتْهَا أَجْرَهَا مَرَّتَيْنِ  
 وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يٰٓنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ  
 فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ وَقَرْنَ فِي  
 بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ  
 وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ  
 تَطْهِيرًا ﴿٣٣﴾ وَأَذْكُرَنَّ مَا بُشِّرَ فِي بُيُوتِكُنَّ مِّنْ ءَايَاتِ اللَّهِ وَالْحِكْمَةِ  
 إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

(28) O The Holy Prophet صلى الله عليه وسلم Say to your wives, "If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you in a cordial manner." (29) "And if you desire Allāh, His messenger and the home of the Hereafter, then Allāh has certainly prepared a grand reward for those of you who will do good deeds." (30) O wives of the Holy Prophet! If any of you perpetrates an act of foolishness, her punishment will be multiplied twice. This is simple for Allāh. (31) Any of you who is obedient to Allāh and His messenger, and does good deeds, then We will grant her twice the reward. And We have prepared for her a bountiful provision. (32) O wives of the Holy Prophet! You are not like any other women. If you fear Allāh then do not speak in lowered tones lest he in whose heart is a disease should be enticed. And speak in a befitting manner. (33) Remain in your homes and do not make a display of yourselves as was the practice of the former

period of ignorance. Establish Salāh, pay Zakāh and obey Allāh and His messenger. Allāh only wishes to rid you of filth, O members of the household, and to purify you thoroughly. (34) And remember the verses and wisdom recited in your homes. Indeed Allāh is Compassionate, Informed.

### ADVICE TO THE WIVES OF THE HOLY PROPHET صلى الله عليه وسلم

Commentators record that the nine wives of the Holy Prophet صلى الله عليه وسلم once asked him for an increase in their allowance. The wives were:

1. Sayyidah Ayshah رضى الله عنه Bint Abu Bakr رضى الله عنها
2. Sayyidah Hafsa رضى الله عنه Bint Umar رضى الله عنها
3. Sayyidah Umm Habība رضى الله عنه Bint Abi Sufyān رضى الله عنها
4. Sayyidah Umm Salamah رضى الله عنه Bint Abi Umayyah رضى الله عنها
5. Sayyidah Sauda رضى الله عنه Bint Zam'ah رضى الله عنها
6. Sayyidah Zainab رضى الله عنه Bint Jahsh رضى الله عنها
7. Sayyidah maymūnah رضى الله عنه Bint Hāritha رضى الله عنها
8. Sayyidah Safiyya رضى الله عنه Bint Huyay Bin Akhtab رضى الله عنها
9. Sayyidah Juwairiyya رضى الله عنه Bint Hārith رضى الله عنها

The Holy Prophet صلى الله عليه وسلم disliked this request because, being wives of the leader of both worlds, they were expected to be patient with their lot. The difficulties they endured served to raise their ranks. Displeased with their request, The Holy Prophet صلى الله عليه وسلم swore an oath not to associate with them for a month.

The news spread among the Sahābah (Companions) رضى الله عنهم that the Holy Prophet صلى الله عليه وسلم had divorced his wives. Sayyidina Umar رضى الله عنه decided to investigate the matter and met with the Holy Prophet صلى الله عليه وسلم. He said, "O the Holy Prophet صلى الله عليه وسلم! I have heard people saying in your Masjid that you have divorced your wives." When the Holy Prophet صلى الله عليه وسلم informed him that he had not divorced his wives, Sayyidina Umar رضى الله عنه sought permission to inform the others about this. When the Holy Prophet صلى الله عليه وسلم permitted him, he announced that no divorce had taken place.

After 29 days, Allāh revealed the above verses instructing the Holy Prophet صلى الله عليه وسلم, "O the Holy Prophet صلى الله عليه وسلم! Say to your wives, 'If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you (divorce you) in a cordial manner. And if you desire Allāh, His messenger and the home of the Hereafter, then Allāh has certainly prepared a grand reward for those of you who will do good deeds.'"

The Holy Prophet صلى الله عليه وسلم acted according to this command and gave his wives the choice either to live patiently with him or be divorced. The Holy Prophet صلى الله عليه وسلم approached Sayyidah Ayshah رضى الله عنها first, telling her that he wished to propose something to her and she was not to reply until she

had consulted her parents. He then recited the two verses to her, giving her the choice.

She was an extremely intelligent woman and immediately said, "How can I consult my parents in this matter? I definitely desire Allāh, His Messenger and the home of the Hereafter." She also added that the Holy Prophet صلى الله عليه وسلم should not inform the other wives of her reply. The Holy Prophet صلى الله عليه وسلم told her that Allāh had not sent him as a Prophet to give him difficulty nor to cause difficulty to others. He said that Allāh had sent him as a mentor and one who simplifies matters for people.

When the Holy Prophet صلى الله عليه وسلم posed the question to the other wives, they all replied in a similar manner. The Holy Prophet's صلى الله عليه وسلم face lit up when each wife chose to remain with him and he very much appreciated it. When the 29th day passed, The Holy Prophet صلى الله عليه وسلم went to Sayyidah Ayshah رضي الله عنها. She asked, "O the Holy Prophet صلى الله عليه وسلم! You swore not live with us for a complete month." The Holy Prophet صلى الله عليه وسلم replied that the month consisted of 29 days. ["Ma'ālimut Tanzīl" v. 3 p. 525/6, Bukhari v. 2 p. 705, Muslim p. 480 to 482]

**NOTE:** A husband may hand over to his wife the right to divorce, allowing her to decide whether she wishes to be divorced. If he wishes, he may also retain the right to divorce and ask her whether she wants to be divorced. The Holy Prophet صلى الله عليه وسلم employed the second method, which is a form of consultation. However, certain commentators say that the words used in the verse may refer to either method.

Sayyidah Ayshah رضي الله عنها says that the Holy Prophet صلى الله عليه وسلم gave them a choice and they chose to remain with him. No divorce therefore took place. The four Imāms (Scholars) of Islāmic Jurisprudence are unanimous that a divorce will not be considered pronounced by a mere consultation of this sort.

According to "Hidāya", the canonical book of the Hanafi Madh'hab (School of thought), a woman has the choice of divorce if the husband instructs her to choose between divorce and remaining together. However, if the wife leaves the place or engages in some other work, she will lose the choice to divorce herself. The same applies when he hands over the right of divorce to her. If the woman replies that she chooses to do so, a Bā'in (reversible) divorce will take effect.

## DOUBLING OF THE PUNISHMENT OR REWARD

Allāh states further, "O wives of the Holy Prophet! If any of you perpetrates an act of foolishness, her punishment will be multiplied twice. This is simple for Allāh." The author of "Bayānul Qur'ān" writes that "an act of foolishness" refers to any act that would cause inconvenience or difficulty to the Holy Prophet صلى الله عليه وسلم. This has also been reported in "Ma'ālimut Tanzīl" from Sayyidina Abdullāh bin Abbās رضي الله عنه. Others have reported that it refers to any major sin that they may commit.

The doubling of punishment is because of the fact that people of a higher standing deserve greater punishment for their misdemeanours, just as the



Prophets عليهم السلام were reprimanded for even the slightest errors. A learned person will always be at greater fault than an ignorant person who perpetrates the same crime.

“Ruhul Ma’āni” reports that a person once told Sayyidina Zainul Ābidin رضي الله عنه that he was forgiven because he was from the Holy Prophet’s صلى الله عليه وسلم family. The saint became angry and said that he anticipated the same as Allāh had promised the Holy Prophet’s صلى الله عليه وسلم wives, i.e. that they will receive double the reward for any good deed and double the punishment for any sin. He then recited the verses, *“O wives of the Holy Prophet! If any of you perpetrates an act of foolishness.. And We have prepared for her a bountiful provision.”* [“Ruhul Ma’āni” v. 21 p. 184]

Allāh then addresses the wives further saying, *“Any of you who is obedient to Allāh and His messenger, and does good deeds, then We will grant her twice the reward. And We have prepared for her a bountiful provision.”* Just as the sins of notable persons are more severe than the common people, so too are their good deeds even more acceptable to Allāh. The obedience of the Holy Prophet’s صلى الله عليه وسلم wives is also more acceptable to Allāh because it pleases the Holy Prophet صلى الله عليه وسلم.

The above incident occurred only once, after which the wives of the Holy Prophet صلى الله عليه وسلم remained content with their lot and never again asked for an increase in allowance or a better standard of living.

## THE VIRTUE OF THE HOLY PROPHET’S صلى الله عليه وسلم WIVES

Allāh declares, *“O wives of the Holy Prophet! You are not like any other women.”* Allāh had granted the Holy Prophet’s صلى الله عليه وسلم wives a special status above the rest of women.

Allāh then advises them saying, *“If you fear Allāh then do not speak in lowered tones (to strange men) lest he in whose heart is a disease (of hypocrisy) should be enticed.”* Such men will be infatuated with their sweet voices and continue making attempts to speak to them.

When it is necessary to speak to such men, Allāh advises women to *“speak in a befitting manner.”* Their reply should be terse and concise so that the man is not tempted to prolong the conversation. Other commentators have interpreted *“speak in a befitting manner”* as engaging in Allāh’s Dhikr and not speaking to anyone without necessity.

## SPEAKING TO STRANGERS

The verse makes it clear that women are permitted to speak to strangers when the need is pressing. However, when they do speak to men who are not their Mahram, their voices should not be soft and alluring because this will create a desire within a man’s heart. It is for this reason that women are not permitted to give the Adhān and are not permitted to raise their voices when saying the ‘Talbiya’ during Hajj.

## THE COMMAND FOR WOMEN TO REMAIN WITHIN THEIR HOMES

Allāh addresses women further saying, “*Remain in your homes and do not make a display of yourselves as was the practice of the former period of ignorance.*” The first command in this verse is to remain indoors and the second is not to make a spectacle of themselves by flaunting their bare heads, faces, necks and finery.

The ‘former period of ignorance’ refers to the period before Islām, when women mixed freely with men in public. Certain commentators have mentioned that the ‘former period of ignorance’ is mentioned in contrast to the latter period of ignorance to denote that the Muslims will soon plunge into a state of moral decadence resembling that of the pre-Islāmic era. Allāh commands the Holy Prophet’s صلى الله عليه وسلم wives to remain within their homes at all times and, when they are forced to leave their homes, they should emerge with the proper attire [observing the laws of Hijāb (*veil*)]. Although the verse addresses the wives of the Holy Prophet صلى الله عليه وسلم, it applies equally to all Muslim women.

Sayyidina Abdullāh bin Mas’ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, “A woman is an object of concealment. When she emerges from her home, then Devil (*Shaytān*) stares at her.” [“*Mishkāt*” p. 269]

The Holy Prophet صلى الله عليه وسلم once saw men and women walking together on the street. He addressed the women saying, “O women! Walk behind the men. It is not permissible for you walk on the centre of the road. Walk on the sides of the road.” After this address, the women walked so much on the sides that their clothing used to get caught in the walls of the houses along the Street. [Abu Dawūd]

Sayyidina Abu Mūsa Ash’ari رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that every eye fornicates (by looking at non-Mahram members of the opposite sex). The Holy Prophet صلى الله عليه وسلم also added that the woman who applies perfume and then passes by a gathering is just like an prostitute. [“*Mishkāt*” p. 96]

Allāh advises further when He says, “*Establish Salāh, pay Zakāh and obey Allāh and His messenger.*” Although these injunctions are incumbent on every Muslim male and female, Allāh specifically commands the Holy Prophet’s صلى الله عليه وسلم wives with these so that they do not think that they are absolved from these obligations because of their association with the Holy Prophet صلى الله عليه وسلم.

“Allāh only wishes to rid you of filth, O members of the household, and to purify you thoroughly.” Commentators mention that ‘filth’ refers to acts of sin and disobedience. Others maintain that it refers to unbecoming character traits like miserliness, greed, pride, etc. Other commentators mention that “rid you of filth” refers to removing all evil and unseemly traits, while “purify you thoroughly” refers to instilling virtuous qualities in them.

In the above verse, Allāh Himself declares the Holy Prophet’s صلى الله عليه وسلم wives to be innocent of immoral behaviour. It will therefore only be a fool who will attribute such behaviour to them. The insolent Rawāfidh claim that most of the Sahābah (*Companions*) رضى الله عنهم, including all the Holy Prophet’s صلى الله عليه وسلم

wives [with the exception of Sayyidah Khadija رضى الله عنها] left the fold of Islām after the Holy Prophet's صلى الله عليه وسلم demise. These people seem to have enmity for the Qur'ān itself.

The Rawāfidh claim that "*members of the household*" refers only to Sayyidina Ali رضى الله عنه, Sayyidah Fātima رضى الله عنها, Sayyidina Hasan رضى الله عنه and Sayyidina Husain رضى الله عنه. Although these illustrious souls are also members of the Holy Prophet's صلى الله عليه وسلم family, the apparent context of the Qur'ānic verses clearly denote that the Holy Prophet's صلى الله عليه وسلم wives are specifically referred to in this verse as "*members of the household*."

Unable to prove their fallacious belief, the Rawāfidh attempt to beguile the layman by saying that the verse addresses "*members of the household*" using a masculine pronoun. A drowning person will even cling to a blade of grass in his desperation. Their hatred for the Holy Prophet's صلى الله عليه وسلم wives drive them to be oblivious of so many other Qur'ānic verses where Allāh makes reference to women using a masculine pronoun.

An example of this is the verse where Sayyidina Mūsa عليه السلام addresses his wife using a masculine pronoun, asking her to wait while he goes to the fire to find guidance. A verse of Surah Hūd quotes the angels using a masculine pronoun when addressing Sayyidina Ibrahim's عليه السلام wife. These verses denote that it is proper to address women using a plural masculine pronoun as a token of respect.

Besides the above verse, Allāh also declares the purity and innocence of the Holy Prophet's صلى الله عليه وسلم wives in Surah Nūr when says, "*Pure women are for pure men and pure men are for pure women. These people are innocent of what the slanderers say. Theirs is forgiveness and a bounteous reward.*" This verse makes it clear that the Holy Prophet's صلى الله عليه وسلم wives were chaste, just as he was chaste.

Basing their argument on a single note of pronouns, the Rawāfidh do not even see that the verse in question is linked to the previous verses, where Allāh distinctly addresses the Holy Prophet's صلى الله عليه وسلم wives and even uses plural feminine pronouns.

With regard to the above verse (i.e. "*Allāh only wishes...*"), Sayyidina Abdullāh bin Abbās رضى الله عنه mentions that it was revealed with specific reference to the Holy Prophet's صلى الله عليه وسلم wives. Sayyidina Ikrima رضى الله عنه made an announcement that he was prepared to enter into 'Mubāhala (*mutual imprecation to prove truth of one's pain*)' with any person to prove that the verse "*Allāh only wishes...*" was revealed with reference to the Holy Prophet's صلى الله عليه وسلم wives. Even Sayyidina Urwa رضى الله عنه declared that the verse referred to them. [*"Ruhul Ma'āni"* v. 21 p.140]

Tirmidhi has reported a hadith from Sayyidina Umar bin Abi Salamah رضى الله عنه, which mentions that the above verse was revealed while the Holy Prophet صلى الله عليه وسلم was in the company of Sayyidah Umm Salamah رضى الله عنه (one of his wives). The Holy Prophet صلى الله عليه وسلم then called for Sayyidah Fātima رضى الله عنها and her two sons Sayyidina Hasan رضى الله عنه and Sayyidina Husain رضى الله عنه, while Sayyidina Ali رضى الله عنه was sitting behind the Holy Prophet صلى الله عليه وسلم.

When they arrived, the Holy Prophet صلى الله عليه وسلم draped his shawl over all four of them saying, "O Allāh! These are the members of my household, so rid them of filth and purify them thoroughly."

Thereupon Sayyidah Umm Salamah رضى الله عنها asked, "O Allāh's Prophet! Am I not also from among them?" The Holy Prophet صلى الله عليه وسلم replied, "You are as you are and upon good." It appears from this hadith that Prophet صلى الله عليه وسلم did not regard his wives as "members of the household."

However, it is necessary that Muslims believe in every verse of the Qur'ān and also the Ahadīth of the Holy Prophet صلى الله عليه وسلم. A Muslim cannot interpret any hadith in a manner that annuls the essence of any Qur'ānic verse. While the Rawāfidh do not care to uphold the authenticity of the Qur'ān (and even say that it was distorted), they are not concerned about abiding by this principle.

It would therefore be said that the Holy Prophet's صلى الله عليه وسلم wives are also "members of the household," just as Sayyidina Ali رضى الله عنه, Sayyidah Fātima رضى الله عنها and their sons رضى الله عنهم were. According to another narration, The Holy Prophet صلى الله عليه وسلم told Sayyidah Umm Salamah رضى الله عنها, "You are my family." Another narration mentions that when she asked, "And me?" The Holy Prophet صلى الله عليه وسلم said to her, "You too." [Ibn Kathīr v. 3 p. 38415].

There were other Sahābah (Companions) رضى الله عنهم whom the Holy Prophet صلى الله عليه وسلم had regarded as members of his household even though they were not related to him. Of these was Sayyidina Salmān Fārsī رضى الله عنه, regarding whom the Holy Prophet صلى الله عليه وسلم said, "Salmān is from among us, the members of the household." The Holy Prophet صلى الله عليه وسلم also said the same about Sayyidina Wāthila bin Athqa رضى الله عنه. If these people could be included in the Holy Prophet's صلى الله عليه وسلم household, why not his own wives?

The author of "Bayānul Qur'ān" writes that the purport of "members of the household" varies. While in the hadith of Sayyidah Umm Salamah رضى الله عنها it refers to the Holy Prophet's صلى الله عليه وسلم blood relatives, it also refers to all family members in a broader context (as in the verse).

"And remember the verses (of the Qur'ān) and wisdom [i.e. the teachings of the Holy Prophet صلى الله عليه وسلم] recited in your homes."

Commentators mention that this verse may be interpreted to mean that the Holy Prophet's صلى الله عليه وسلم wives were to remember and learn the Qur'ān and his teachings for themselves. It may also be interpreted to mean that they should teach these to the Ummah.

Just as it is necessary to learn the teachings of the Qur'ān, it is imperative that the teachings of the Holy Prophet صلى الله عليه وسلم also be studied and propagated because they elucidate the teachings of the Qur'ān. Many details like the times of Salāh and the Nisāb of Zakāh cannot be determined without the Ahadīth. One of the reasons for the Holy Prophet صلى الله عليه وسلم marrying many wives was so that they could teach the Ummah various aspects of domestic life, as they learnt from the Holy Prophet صلى الله عليه وسلم.

"Indeed Allāh is Compassionate, Informed." Allāh was Compassionate enough to bless the Holy Prophet's صلى الله عليه وسلم wives with the honour of enjoying his

companionship and having the Qur'ān and Ahadīth recited in their homes. In gratitude, they were expected to carry out the best of deeds, about which Allāh is well informed.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنِينَ  
وَالْقَنِينَ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ  
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ  
وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ  
وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً  
وَأَجْرًا عَظِيمًا ﴿٣٥﴾

(35) The Muslim men and Muslim women, believing men and believing women, obedient men and obedient women, truthful men and truthful women, patient men and patient women, humble men and humble women, charitable men and charitable women, fasting men and fasting women, chaste men and chaste women, and men who remember Allāh in abundance and women who remember Allāh; Allāh has prepared forgiveness and an immense reward for them.

## THE QUALITIES OF BELIEVING MEN AND WOMEN

Allāma Ibn Kathīr رحمه الله عليه has written (v. 3 p. 487) that many narrations prove that the above verse was revealed in response to a question posed by Sayyidah Umm Salamah رضي الله عنها. She once said, "O Allāh's Holy Prophet! Men are often mentioned in the Qur'ān, while women are not." She was referring to the fact that the Qur'ān often used masculine pronouns and figures of speech when addressing the believers (Mu'minīn). Women were not specifically addressed in these verses, even though they were implied. It was then that Allāh revealed the above verse. [Tirmidhi]

*"The Muslim men and Muslim women, believing men and believing women..."* The term 'Muslim' generally refers to a person who practises the injunctions of Islām, while 'Mu'min' (believer) refers to the person who adheres to the beliefs of Islām. Although each term may be used for the other, each is mentioned separately to denote their importance.

*"obedient men and obedient women..."* The author of "Ruhul Ma'āni" writes that this refers to Muslims who are always obedient to Allāh without failing in their duties to Him.

*"truthful men and truthful women..."* i.e. they are truthful in word and deed (sincere).

*"patient men and patient women..."* They patiently endure the adversities that afflict them in the course of their duties to Allāh.

*"humble men and humble women..."* Humility generally refers to the submission

of one's heart, but also extends to the limbs and all forms of worship. Such people are humble in all their dealings and do not possess any pride. They do not allow even their limbs to disobey Allāh and they refrain from sins. Details of this have been discussed in the commentary of verse 45 of Surah Baqarah and in the opening verses of Surah Mu'minūn (Surah 23).

*"charitable men and charitable women..."* This refers to spending in Zakāh, spending in optional charity causes, as well as spending on the poor, the orphans and relatives.

*"fasting men and fasting women..."* Fasting in Ramadhān is one of the foundational pillars of Islām. In verse 184 of Surah Baqarah, Allāh encourages optional fasting when He says, *"Whoever will do a good act of his own will, then surely this is better for him. And it is better for you that you fast, if you but knew."* When a person fasts, his carnal passions are doused and Taqwa (piety) is inculcated in his heart.

*"chaste men and chaste women..."* Many sins are committed as a result of man's sexual desires. Sayyidina Abu Hurayra رضى الله عنه reports that the Sahābah (Companions) رضى الله عنهم once asked the Holy Prophet صلى الله عليه وسلم about the factor that causes the greatest number of people to enter Hell. The Holy Prophet صلى الله عليه وسلم replied, *"The mouth and the sexual organ."* [*"Mishkāt"* p. 412]

Sayyidina Sahl bin Sa'd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"Whoever can guarantee for me the safety of what is between his legs and what is between his lips, then I shall guarantee Heaven for him."* [Bukhari]

Allāh says in Surah Ma'ārij, *"those who safeguard their private organs, save when it comes to their spouses and the slave women whom they possess. They will surely not be blamed with regard to (cohabiting with) these."* [Surah 70, verse 29-31]

*"and men who remember Allāh in abundance and women who remember Allāh..."* Dhikr (remembrance) of Allāh is a great aspect of Islām. Salāh, which is the noblest of good deeds, is an embodiment of remembrance of Allāh (Dhikr) Allāh says in Surah Tā Hā, *"Establish Salāh for My remembrance."* [Surah 20, verse 14]

A verse of Surah Ankabūt states, *"Without doubt, the remembrance of Allāh is greatest."* Allāh says in Surah Jumu'ah reads, *"remember Allāh abundantly so that you may be successful."* [Surah 62, verse 10]

More details pertaining to remembrance of Allāh (Dhikr) will (Insha Allāh) be mentioned in the commentary of a forthcoming verse where Allāh says, *"O you who believe! Remember Allāh in abundance"* (verse 41 of this Surah).

Sayyidina Abu Sa'īd Khudri رضى الله عنه reports that someone once asked the Holy Prophet صلى الله عليه وسلم, *"Which of Allāh's servants are the best, will be closest to Him on the Day of Judgment (Qiyāmah) and enjoy the highest ranks?"* The Holy Prophet صلى الله عليه وسلم replied, *"men who remember Allāh in abundance and women who remember Allāh."* Thereupon, someone asked whether these people are even better than those who fight in Jihād. The Holy Prophet صلى الله عليه وسلم replied that they are even better than those who fight in Jihād until their swords break and they are spattered with blood. [*"Mishkāt"* p. 198]

Sayyidina Abdullāh bin Busr رضى الله عنه reports that someone asked the Holy

Prophet صلى الله عليه وسلم, "The actions of Islām are numerous. Show me one action which I may continuously perform." The Holy Prophet صلى الله عليه وسلم replied, "(The action is that) your tongue remains moist with Allāh's remembrance of Allāh (*Dhikr*)."

 [Ibid]

A believer (*Mu'min*) should always remain engaged in Allāh's remembrance of Allāh (*Dhikr*) and abstain from frivolous and idle talk. A believer (*Mu'min*) should engage in various acts of remembrance of Allāh (*Dhikr*) like recitation of the Qur'ān, reciting "*SubhānAllāh*", "*Allāhu Akbar*", etc.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "To say '*SubhānAllāh wal Hamdulillāh wa Lā Illāha IllAllāhu Allāhu Akbar*' is more beloved to me than everything upon which the sun rises."

The virtues of remembrance of Allāh (*Dhikr*) have been mentioned in the commentary of verse 152 of Surah Baqara and verse 45 of Surah Ankabūt (Surah 29), where Allāh says, "*Verily Salāh forbids from obscenity and evil. Without doubt, the remembrance of Allāh is greatest.*"

The various prayer's (*du'ā's*) reported in the Ahadīth for various occasions also form part of Allāh's remembrance of Allāh (*Dhikr*). In fact, remembrance of Allāh (*Dhikr*) is one of the easiest acts of worship, which can be practised in all conditions and postures. People may also engage in remembrance of Allāh (*Dhikr*) while they are busy in their occupations.

Allāh concludes the verse by announcing the reward He has in store for those who possess the above qualities. Allāh says, "*Allāh has prepared forgiveness and an immense reward for them.*"

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ  
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ  
وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ  
وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا  
يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ  
مَفْعُولًا ﴿٣٧﴾ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ  
قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٨﴾ الَّذِينَ يُلَاقُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا  
يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾

(36) It is not for the believing men and women to have any choice in their affairs when Allāh and His messenger have decreed a matter. The one who disobeys Allāh and His messenger has certainly deviated in a clear manner. (37) When you said to the one upon whom Allāh had bestowed His grace, and upon whom

you had bestowed your grace, "Keep your wife and fear Allāh." You concealed in your heart what Allāh was to disclose. And you feared the people, whereas Allāh is more worthy of being feared. So when Zaid fulfilled his need from her, We married her to you so that there may not be any constraint on the believers with regard to the wives of their adopted sons, when they (the adopted sons) have fulfilled their need from them. Allāh's command will always come to pass. (38) There is no constraint upon the Holy Prophet with regard to what Allāh has ordained for him. Such was the practice of Allāh among those who passed before. Allāh's command is a decreed affair. (39) Those who propagate Allāh's messages, who fear Him and do not fear anyone but Allāh. Allāh suffices as One who takes reckoning.

### THE STORY OF SAYYIDINA ZAID BIN HĀRITHA رضى الله عنه

Many Arabs used to kidnap children and take them to distant places, where none recognised them. They would then sell them as slaves. Sayyidina Zaid bin Hāritha رضى الله عنه was travelling with his mother to her parents home when some bandits kidnapped him and took him to Makkah, where they sold him as a slave. He was eight years old at the time. Sayyidina Hakīm bin Hizām bin Khuwaylid رضى الله عنه bought him as a gift for his paternal aunt, Sayyidah Khadija رضى الله عنها. He paid 400 Dirhams for the boy.

When Sayyidah Khadija رضى الله عنها married the Holy Prophet صلى الله عليه وسلم, she presented Sayyidina Zaid رضى الله عنه as a gift for her husband. The Holy Prophet صلى الله عليه وسلم adopted him as a son and people began referring to him as Zaid bin Muhammad (Zaid, the son of Muhammad) because it was customary among the Arabs to refer to an adopted child as the real child of the adoptive father.

When Sayyidina Zaid's رضى الله عنه father learnt after much investigation that his abducted son was sold as a slave in Makkah, he arrived in Makkah to purchase his freedom. When he approached the Holy Prophet صلى الله عليه وسلم and explained that he wished to purchase his son's freedom, The Holy Prophet صلى الله عليه وسلم told him that he may take the boy for free if the boy agreed to accompany him. However, the boy should be left to remain with the Holy Prophet صلى الله عليه وسلم if he chose to do so.

Exuberant, the father said that the Holy Prophet صلى الله عليه وسلم had exceeded the bounds of kindness because the Holy Prophet صلى الله عليه وسلم reserved the right to retain the boy. When the Holy Prophet صلى الله عليه وسلم asked Sayyidina Zaid رضى الله عنه if he recognised the two persons who came to fetch him, he immediately responded by saying that they were his father and uncle.

The Holy Prophet صلى الله عليه وسلم told him, "You know them and you know me because you have spent time in my company. You now have the choice to join them or to remain with me." Sayyidina Zaid رضى الله عنه chose to remain with the Holy Prophet صلى الله عليه وسلم. His father said, "It is tragic that you prefer a life of slavery to freedom and another person to your father, uncle, kith and kin." Sayyidina Zaid رضى الله عنه replied, "I have seen such qualities in my master and I simply cannot prefer any other to him."



This episode transpired before the Holy Prophet صلى الله عليه وسلم announced his Prophethood. When the Holy Prophet صلى الله عليه وسلم announced that he was a Prophet, Sayyidina Zaid رضى الله عنه was one of the first to accept Islām. According to certain Ulema (scholars), Sayyidina Zaid رضى الله عنه was the first male to accept Islām.

The Holy Prophet صلى الله عليه وسلم married Sayyidina Zaid رضى الله عنه to his slave, Sayyidah Barka رضى الله عنها, famously known as Ummu Ayman رضى الله عنها. She was of African origin and formed part of the inheritance which the Holy Prophet صلى الله عليه وسلم received from the estate of his father or (according to others) from the estate of his mother. It was she who brought the Holy Prophet صلى الله عليه وسلم back to Makkah from Abwa after his mother passed away there when he was only six years old. Ummu Ayman رضى الله عنها gave birth to Sayyidina Usama bin Zaid رضى الله عنه, who was commonly referred to as "the beloved of the Holy Prophet صلى الله عليه وسلم".

People always referred to Sayyidina Zaid bin Hāritha رضى الله عنه as Zaid bin (the son of) Muhammad. However, they stopped doing so when Allāh revealed the verse, "Allāh has also not made your adopted sons your own sons... Call them by their fathers. This is more just in the sight of your Lord." [Surah Ahzāb (33), verses 4,5]

### **SAYYIDINA ZAID رضى الله عنه MARRIES SAYYIDAH ZAINAB BINT JAHSH رضى الله عنها AND LATER DIVORCED HER**

The Holy Prophet صلى الله عليه وسلم then married Sayyidina Zaid رضى الله عنه to his cousin [the daughter of the Holy Prophet's صلى الله عليه وسلم paternal aunt], Sayyidah Zainab bint Jahsh رضى الله عنها. She accepted the proposal on the Holy Prophet's صلى الله عليه وسلم recommendation, but the couple could never adapt to each other. When Sayyidina Zaid رضى الله عنه wanted to divorce her, The Holy Prophet صلى الله عليه وسلم advised him to maintain the marriage. However, when matters came to a head, he finally divorced her.

Allāh then commanded the Holy Prophet صلى الله عليه وسلم to marry her, when He revealed the verse, "*So when Zaid fulfilled his need from her, We married her to you...*". After completing the Iddah, The Holy Prophet صلى الله عليه وسلم sent a marriage proposal to her via Sayyidah Zainab رضى الله عنها, but she requested time to consider the matter. However, when Allāh revealed the above verse, the marriage was contracted and the Holy Prophet صلى الله عليه وسلم was legally married to her. It is for this reason that she boasted to the other wives of the Holy Prophet صلى الله عليه وسلم saying, "Your guardians married you, whereas Allāh Himself married me." ["Isti'ab" and "Isābah"]

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that Sayyidah Zainab bint Jahsh رضى الله عنها initially refused to marry Sayyidina Zaid رضى الله عنه when the Holy Prophet صلى الله عليه وسلم brought the proposal to her. When the Holy Prophet صلى الله عليه وسلم advised her to marry him, she declared that she required time to think it over. As she considered the issue, Allāh revealed the verse saying, "*It is not for the believing men and women to have any choice in their affairs when Allāh and His messenger have decreed a matter. The one who disobeys Allāh and His messenger has certainly deviated in a clear manner.*" When this verse was revealed, Sayyidah

Zainab رضي الله عنها said, "I do not wish to disobey Allāh and His Prophet صلى الله عليه وسلم. I agree to marry Zaid."

The author of "Ruhul Ma'āni" (v. 22 p. 23) and Allāma Ibn Kathīr رحمه الله عليه write (v. 3 p. 489) that when the Holy Prophet صلى الله عليه وسلم brought Sayyidina Zaid's رضي الله عنه proposal to Sayyidah Zainab رضي الله عنها, she said that he did not suit her because of her higher social standing and lineage. Her brother, Sayyidina Abdullāh bin Jahsh رضي الله عنه echoed her feelings. They felt like this because although Sayyidina Zaid رضي الله عنه was an Arab, he was a slave and did not belong to the Quraysh. However, they both accepted the marriage happily when the above verse was revealed.

Although the verse may have been revealed in relation to a specific incident, the purport is general and applies to all believers (*Mu'minīn*) during every age. The verse makes it clear that Muslims are obliged to accept Allāh's laws and to practise them. The behaviour of present day Muslims contravenes this principle when they act contrary to the teachings of the Qur'ān and the Ahadīth.

"The one who disobeys Allāh and His messenger has certainly deviated in a clear manner." People initially omit the Sunnah and other optional acts, after which they begin to neglect the Compulsories and Farādh (*Obligations*). Eventually Satan (*Shaytān*) persuades them to discard even their Imān. It is therefore necessary that every aspect of religion is followed properly.

### SAYYIDAH ZAINAB BINT JAHSH رضي الله عنها IS MARRIED TO THE HOLY PROPHET صلى الله عليه وسلم

"When you said to the one upon whom Allāh had bestowed His grace, and upon whom you had bestowed your grace, 'Keep your wife and fear Allāh.'" The verse refers to the advice the Holy Prophet صلى الله عليه وسلم gave to Sayyidina Zaid رضي الله عنه. The Holy Prophet صلى الله عليه وسلم had bestowed his grace upon Sayyidina Zaid رضي الله عنه by freeing him from slavery and taking him in his care and compassion.

Allāh addresses the Holy Prophet صلى الله عليه وسلم further when He says, "You concealed in your heart what Allāh was to disclose." Certain commentators (including the author of "Jalālain") write that the matter which the Holy Prophet صلى الله عليه وسلم concealed in his heart was his desire to marry Sayyidah Zainab رضي الله عنها when Sayyidina Zaid رضي الله عنه divorced her. However, this interpretation does not behave the status of the Holy Prophet صلى الله عليه وسلم.

The correct interpretation is that Allāh had already informed the Holy Prophet صلى الله عليه وسلم that Sayyidina Zaid رضي الله عنه would divorce her, after which the Holy Prophet صلى الله عليه وسلم was to marry her. The Holy Prophet صلى الله عليه وسلم did not want to disclose this matter and still advised Sayyidina Zaid رضي الله عنه to keep her in his marriage. As a result of this, Allāh mildly chided the Holy Prophet صلى الله عليه وسلم in the verse.

### THE PERMISSIBILITY OF MARRYING THE FORMER WIFE OF ONE'S ADOPTED SON

Since the Arabs regarded an adopted son as one's own, they regarded it Harām (*unlawful*) for a person to marry his adopted son's former wife. Therefore

the Holy Prophet صلى الله عليه وسلم feared that some people would object to such a marriage. However, when Allāh revealed the verse "Allāh has also not made your adopted sons your own sons..." There remained no doubt that a man was allowed to marry his adopted son's former wife. When Allāh has declared something lawful, no objection to it will be considered.

To eradicate all doubts from people's minds, it was necessary that the injunction be pronounced verbally and practically by the Holy Prophet's صلى الله عليه وسلم marriage to Sayyidah Zainab عنها رضى الله. Allāh mildly chided the Holy Prophet صلى الله عليه وسلم for his apprehension by saying, "And you feared the people, whereas Allāh is more worthy of being feared."

"So when Zaid fulfilled his need from her (by divorcing her), We married her to you so that there may not be any constraint on the believers with regard to the wives of their adopted sons, when they (the adopted sons) have fulfilled their need from them." Therefore, the Ummah need not feel difficult to marry the former wives of their adopted sons once the precedent has been set.

"Allāh's command will always come to pass." Allāh had already decreed that the Holy Prophet صلى الله عليه وسلم should marry Sayyidah Zainab عنها رضى الله. It was for this reason that the divorce was inevitable and the Holy Prophet صلى الله عليه وسلم had to practically demonstrate the permissibility of such a marriage.

Sayyidah Ayshah عنها رضى الله mentioned that if the Holy Prophet صلى الله عليه وسلم could hide any part of revelation, he would certainly have hid the verse "When you said to the one upon whom Allāh had bestowed His grace..." [Tirmidhi]. This is because Allāh chides the Holy Prophet صلى الله عليه وسلم in this verse.

"There is no constraint upon the Holy Prophet with regard to what Allāh has ordained for him." None can hold the Holy Prophet صلى الله عليه وسلم responsible for any of the injunctions that Allāh has issued because they did not stem from his personal feelings. Therefore, none has the right to accuse the Holy Prophet صلى الله عليه وسلم of anything.

"Such was the practice of Allāh among those who passed before." Allāh has also ordained many permissible things for the previous Prophets عليهم السلام, which they practised without guilt and fear of people's accusations. The Holy Prophet صلى الله عليه وسلم married a woman who was Halāl (permissible) for him.

"Allāh's command is a decreed affair." Whatever Allāh wills will certainly take place. All Allāh's commands are practicable and constitute the Shari'ah. None can question them.

Describing "those who passed before," Allāh says that they were "Those who propagate Allāh's messages, who fear Him and do not fear anyone but Allāh." The Prophets عليهم السلام ceaselessly propagated Allāh's message and did not falter when they met opposition. Allāh will deal with their opponents on the Day of Qiyamah (resurrection) because "Allāh suffices as One who takes reckoning."

## SOME PERTINENT NOTES

**NOTE:** Compatibility between a man and a woman is necessary in the Shari'ah. The Holy Prophet صلى الله عليه وسلم once told Sayyidina Ali رضى

الله عنه that the following three things should never be delayed:

1. The performance of Salāh when the time sets in.
2. The burial of a corpse when it is ready.
3. The marriage of a solitary woman when a compatible match is found. [Tirmidhi p. 52]

A man and woman should be compatible in aspects like slavery and freedom (i.e. both should be free or both should be Slaves). Both of them should also be Muslims and of equal religious sentiments. There are other factors that also need to be considered so that the families of either party have no cause to object to the marriage. The details of this can be read up in the relevant books of Islāmic jurisprudence.

This explains the hesitancy on the part of Sayyidah Zainab رضى الله عنها and her brother when Sayyidina Zaid رضى الله عنه sent his marriage proposal. However, the Holy Prophet صلى الله عليه وسلم did not consider their reluctance because there are times when compatibility may be overruled by other factors.

The marriage and subsequent divorce needed to take place because Allāh has already decreed that Sayyidah Zainab رضى الله عنها be married to the Holy Prophet صلى الله عليه وسلم after being divorced from Sayyidina Zaid رضى الله عنه. This was necessary to demonstrate an injunction to humanity until the Day of Judgment (Qiyāmah).

The Holy Prophet صلى الله عليه وسلم did not merely offer advice when he told Sayyidah Zainab رضى الله عنها to marry Sayyidina Zaid رضى الله عنه, but it was a command. It was for this reason that Allāh revealed the verse saying, "The one who disobeys Allāh and His messenger has certainly deviated in a clear manner."

It should also be noted that the Holy Prophet صلى الله عليه وسلم has a greater relationship with the believers (Mu'minīn) than the members of their own families and their guardians. Allāh says in Surah Ahzāb, "The Holy Prophet صلى الله عليه وسلم has a greater relationship with the believers than even their own selves... [Surah 33, verse 6]

The command of the Holy Prophet صلى الله عليه وسلم cannot be disobeyed even though a person's parents, relatives, or even a king has to issue a command against that of the Holy Prophet صلى الله عليه وسلم.

**NOTE:** "And you feared the people whereas Allāh is more worthy of being feared."

This part of the verse emphasises that people must act only to please Allāh, irrespective of what people have to say. It has become common nowadays that people participate in certain un-Islāmic marriage and funeral functions merely because they fear that people will be offended if they do not. They claim that people also have to be satisfied. Such an attitude is hypocritical to the claim of belief (Imān). One can well imagine the gravity of the situation when the Holy Prophet صلى الله عليه وسلم was chided for something that was not even Harām (unlawful).

If a deed is praiseworthy, but may lead to people getting an incorrect

notion, it should be avoided when the Shari'ah does not demand that it be carried out. An example of this is when the Holy Prophet صلى الله عليه وسلم once told Sayyidah Ayshah رضى الله عنها that he would have reconstructed the Kābah according to the original design of Sayyidina Ibrahīm عليه السلام if the Quraysh were not new to Islām. He feared that people may object to the fact that he is demolishing the Kābah. Therefore, The Holy Prophet صلى الله عليه وسلم did not do as he desired since he was not commanded to do so.

**NOTE:** Sayyidina Zaid رضى الله عنه enjoys the special privilege that he is the only Sahabi (*Companion*) whose name appears in the Qur'ān. When people stopped calling him Zaid bin Muhammad صلى الله عليه وسلم, he lost a privilege, but Allāh compensated for his loss by including his name in the Qur'ān, which will be recited by people until Judgment day (*Qiyāmah*). Since every letter of the Qur'ān earns the reciter a minimum of ten rewards, the word 'Zaid' will earn a person at least thirty rewards.

The Holy Prophet صلى الله عليه وسلم also accorded him the privilege of appointing him as leader of military expeditions. He was martyred during the battle of Mauta in the 8th year after the Hijrah. He was 55 years of age at that time and the Amīr (leader) of the army. The Holy Prophet صلى الله عليه وسلم also used to appoint him as the head of Madinah when the Holy Prophet صلى الله عليه وسلم had to leave. The Holy Prophet صلى الله عليه وسلم also appointed his son, Sayyidina Usama bin Zaid رضى الله عنه as the Amīr of an expedition before his demise. After the Holy Prophet صلى الله عليه وسلم passed away, Sayyidina Abu Bakr رضى الله عنه dispatched this expedition.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

(40) Muhammad صلى الله عليه وسلم is not the father of any men among you, but he is Allāh's messenger and the seal of all the Prophets. Allāh has knowledge of all things.

## THE HOLY PROPHET صلى الله عليه وسلم WAS THE LAST PROPHET

The above verse makes it clear that the Holy Prophet صلى الله عليه وسلم was not the biological father of any grown man. The general purport of this verse disqualifies Sayyidina Zaid bin Hāritha رضى الله عنه as well. This means that no man stands to inherit from the Holy Prophet صلى الله عليه وسلم.

The word "men" has been used because the Holy Prophet صلى الله عليه وسلم did father four daughters, all of whom married in his lifetime. In fact, all except Sayyidah Fātima رضى الله عنها even passed away during the Holy Prophet's صلى الله عليه وسلم lifetime. Sayyidah Fātima رضى الله عنها passed away six months after her father صلى الله عليه وسلم. The word "men" also precludes the sons that the Holy Prophet صلى الله عليه وسلم fathered because they all passed away in childhood before growing up to be men.

Although the Holy Prophet صلى الله عليه وسلم was not the biological father of any men, he still remains the spiritual father of the entire Ummah. It is therefore incumbent that every Muslim respects and honours the Holy Prophet صلى الله عليه وسلم to the highest degree possible. The fact that he is the spiritual father to so many people throughout the world until Judgment day (*Qiyāmah*) is a much greater privilege that merely being the biological father of a few men.

The verse also makes it clear that the Holy Prophet صلى الله عليه وسلم was the final Prophet to be sent to the world. Whereas the previous Prophets عليهم السلام were sent only as guides to a particular nation or community, The Holy Prophet صلى الله عليه وسلم is Allāh's Prophet to every man and Jinn to be born until Qiyāmah (*Resurrection day*). The Holy Prophet صلى الله عليه وسلم was both a Rasūl (*messenger*) and a Prophet (a Rasūl is one who brings a new Shari'ah). Therefore, while the verse announces that the Holy Prophet صلى الله عليه وسلم was the final Prophet, it also announces that fact that he was the final Rasūl.

Allāh says in Surah Saba, "*We have only sent you to the whole of mankind as a bearer of glad tidings and a warner. But most people do not know.*" [Surah 34, verse 28]

### **THOSE WHO DENY THAT THE HOLY PROPHET صلى الله عليه وسلم WAS THE FINAL HOLY PROPHET ACTUALLY REFUTE THE QUR'ĀN AND NO LONGER REMAIN MUSLIMS**

Whoever claims to be a Prophet after the Holy Prophet صلى الله عليه وسلم is a liar and a disbeliever. So too are those who believe this to be true. This is so because they refute the explicit teaching of the Qur'ān and the numerous authentic Ahadīth of the Holy Prophet صلى الله عليه وسلم.

### **THE RECITATION OF "KHĀTIMUN NABIYYĪN"**

According to the authenticated recitation of Imām Āsim رحمه الله عليه, the arabic word in the above verse is "Khātamun Nabiyyīn," (translated above as "*seal of all Prophets*") whereas the other Imāms (*leaders*) of Qirāt recite the word as "Khātimun Nabiyyīn" (which denotes someone who terminates something). The two words vary only in a single vowel, but the essential meaning of both remains the same. Both words denote that the Prophet صلى الله عليه وسلم was the last of all the Holy Prophets.

All the modes of Qirāt (Qur'ānic recitation) are authentic and rejecting any one of them will constitute disbelief. This discussion has been included here because some people distort the meaning of the verse by saying that "Khātamun Nabiyyīn" means 'the best of all Holy Prophets.' In this manner they wish to justify their rejection of the Holy Prophet صلى الله عليه وسلم as the final Holy Prophet of Allāh.

Upon the bidding and bribery of the Christians in the 18th century, a person from Panjāb called Qādiāni claimed to be a Prophet. The British Christians used him to achieve their own ulterior motives because he declared Jihād to be an abrogated command of the Shari'ah. He tendered various incoherent interpretations for the verse that declares the Holy Prophet صلى الله عليه وسلم to be the final Prophet, and even classified various categories of Prophets.

His followers still exist today and are all tutored by the disbelievers. Any person who denies a clear statement of the Qur'ān cannot be called a Muslim.

Allāh concludes the verse by saying, "*Allāh has knowledge of all things.*" This part of the verse sounds a warning to those who oppose the teachings of the Qur'ān and believe in another Prophet after the Holy Prophet صلى الله عليه وسلم. They should note that while they may escape with their fallacious beliefs in this world, they will never escape Allāh in the Hereafter.

## THE RETURN OF SAYYIDINA ISĀ عَلَيْهِ السَّلَام WILL NOT NULLIFY THE FACT THAT THE HOLY PROPHET صلى الله عليه وسلم IS THE SEAL OF ALL PROPHETS

Many indisputable Ahadith and verses of the Qur'ān foretell the return of Sayyidina Isā عَلَيْهِ السَّلَام to this world before Qiyāmah, when he will slay Dajjāl. This is the unanimous belief of the Ahlus Sunnah wal Jamā'ah (*followers of Sunnah*).

Sayyidina Isā عَلَيْهِ السَّلَام will not be made a Prophet after the Holy Prophet صلى الله عليه وسلم because he was already a Prophet عَلَيْهِ السَّلَام before ascending to the heavens. He will also not introduce another religion or Shari'ah, but will follow the religion of Muhammad صلى الله عليه وسلم and he will urge people to do the same. He will live, marry and pass away among the Muslims. His advent will therefore not impact upon the finality of the Holy Prophet's صلى الله عليه وسلم Prophethood.

The Holy Prophet صلى الله عليه وسلم has mentioned that Sayyidina Isā عَلَيْهِ السَّلَام will abrogate the Jizya (*atonement*), but the fact that the Holy Prophet صلى الله عليه وسلم has already informed us about it proves that the abrogation will also be in conformity to the Religion of the Holy Prophet صلى الله عليه وسلم.

Allāma Suyuti's رحمه الله عليه book about the descent of Sayyidina Isā عَلَيْهِ السَّلَام, and many Ahadith in the books of Bayhaqi and Tabrāni explicitly mention that Sayyidina Isā عَلَيْهِ السَّلَام will follow the Holy Prophet's صلى الله عليه وسلم Shari'ah. He will rule by the code of Islām and pass judgement accordingly.

## THE FALLACIES OF THE QĀDIANIS

Those adhering to the Qādiyani sect claim that the door of Prophethood has not been shut because the Holy Prophet صلى الله عليه وسلم has foretold the coming of Sayyidina Isā عَلَيْهِ السَّلَام. Therefore, they claim that the person they follow is actually Sayyidina Isā عَلَيْهِ السَّلَام. They fail to perceive the simple fact that the Qur'ān repeatedly declares that Sayyidina Isā عَلَيْهِ السَّلَام is the son of Sayyidah Maryam عَلَيْهَا السَّلَام, whereas every person, including Qādiyani's followers, knows that Qādiyani's mother was not called Maryam.

They also say that the coming of Sayyidina Isā عَلَيْهِ السَّلَام proves that the chain of the Prophets has not terminated. The reply to this has already been given. It should also be noted that since Sayyidina Isā عَلَيْهِ السَّلَام will follow the Holy Prophet's صلى الله عليه وسلم Shari'ah, he will not abrogate Jihād, as Qādiyani did. It is clear that Qadiyani could neither have been another Prophet, nor could he have been Sayyidina Isā عَلَيْهِ السَّلَام.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۖ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۚ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝۴۳ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۖ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ۝۴۴

(41) O you who believe! Remember Allāh in abundance... (42) .... And glorify Him morning and evening. (43) It is He Who showers mercy on you, and so do His Angels (pray for your forgiveness), so that He may remove you from a multitude of darkness into light. He is always Most Merciful unto the believers. (44) The day when they will meet Him, their greeting will be "Salām." And He has prepared for them a generous reward.

### THE BELIEVERS ARE COMMANDED TO REMEMBER ALLĀH IN ABUNDANCE AND ARE GRANTED THE TIDINGS OF MERCY FROM ALLĀH AND HIS ANGELS

"Allāh says, "O you who believe! Remember Allāh in abundance, and glorify Him morning and evening." Commentators say that the verse denotes that people should engage in the remembrance of Allāh (*Dhikr*) of Allāh at all times. Others say that "morning" refers to the day, while "evening" refers to the night. Allāh has commanded that remembrance of Allāh (*Dhikr*) take place at the beginning of the day and at the beginning of the night so that the rest of the day and night may be passed in the same way.

### THE VIRTUES OF REMEMBRANCE OF ALLĀH (*DHIKR*)

Allāh's remembrance of Allāh (*Dhikr*) is a great act of worship and should be practised at all times. Allāh says in Surah Nisā, "When you have completed your *Salāh*, remember Allāh standing, sitting and (reclining) on your sides (i.e. while lying down)." These are basically the only three postures of man and remembrance of Allāh (*Dhikr*) must be practised in each of them.

Muslim (v. 1 p. 24) reports that *Qiyāmah* (dooms day) will take place only when there is none to take Allāh's name in this world. This proves that remembrance of Allāh (*Dhikr*) is the lifeblood of this world, without which the universe will be destroyed. It is also the soul of other acts of worship. In fact, *Salāh*, the foundational act of worship, is based on remembrance of Allāh (*Dhikr*). Allāh says in Surah TāHā, "establish *Salāh* for My remembrance (for My *Dhikr*)." [Surah 20, verse 14]

A verse of Surah Ra'd also mentions that remembrance of Allāh (*Dhikr*) develops tranquillity and contentment in the heart. Sayyidina Abu Mūsā Ash'ari رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The example of one who remembers Allāh is like that of a living being, while the example of one who does not remember Allāh is like that of a dead being." [Bukhari]

This hadith makes it evident that true living beings are those who engage in Allāh's remembrance of Allāh (*Dhikr*) at all times, and not those who merely eat, drink and engage in worldly activities.



Another hadith mentions that the people of Heaven will regret the moments that they spent without engaging in remembrance of Allāh (*Dhikr*).

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the gathering without Allah's remembrance (*Dhikr*) and salutations upon the Holy Prophet صلى الله عليه وسلم will be a source of regret to the participants on the Day of Qiyāmah (*dooms day*). Allah may punish them if He wills or He may forgive them. If any person lies down without engaging in any remembrance of Allāh (*Dhikr*), his act of lying down will be a source of regret for him on the Day of Qiyāmah (*dooms day*). In a similar manner, a person will regret his walking if it was bereft of Allāh's remembrance (*Dhikr*).

The Holy Prophet صلى الله عليه وسلم has also mentioned that the gathering bereft of Allāh's remembrance and salutations upon the Holy Prophet صلى الله عليه وسلم will be a source of regret to the participants on the Day of Qiyāmah (*Resurrection*), even though they will enter Heaven on account of their good deeds. [*Targhib wat Tarhib v. 2 p. 409/4 10*]

An intelligent person is he who does not waste a single moment. He uses every second to engage in various forms of remembrance and manages his worldly activities as swiftly as possible so that he may return to remembrance of Allāh (*Dhikr*).

Sayyidina Abdullah bin Umar رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that one must not engage in much talk, unless the talk is Allāh's remembrance. This is so because excessive talking hardens the heart, and the hard-hearted person is the most distant from Allāh. [*Tirmidhi*]

Ummul Mu'minin {(The Spiritual) mother of the believers} Sayyidah Ummu Habibah رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم said, "Everything a person says will be an encumbrance for him, except enjoining good, forbidding evil and Allāh's remembrance." [*Tirmidhi*]

Sayyidina Abdullah bin Busr رضى الله عنه reports that a villager once asked the Holy Prophet صلى الله عليه وسلم who is the best person. The Holy Prophet صلى الله عليه وسلم replied that the best person is the one whose life is long and whose deeds are good. The person then inquired about the best deed. The reply was, "That you leave this world while your tongue is moist with Allāh's *Dhikr*." [*Ibid*]

Allāh says in Surah TaHā, "establish *Salāh* for My remembrance (*Dhikr*).". The *Adhān* and *Iqāmah* before *Salāh* are forms of remembrance. So too is the reply to the *Adhān*, the *du'as* of wudhu (*prays of ablution*), and all the words recited in the *Salāh*. These words praise Allah, glorify Him and express His purity.

The tongue, together with the other limbs of the body, all engage in Allāh's remembrance while performing *Salāh*. As the limbs lower themselves before Allāh in the various postures, the tongue continues to praise and glorify Him. The submission of all the limbs and the lowering of the head to the ground indicate one's humility before Allāh.

Allāh says in Surah Jumu'ah, "When the (Jumu'ah) *Salāh* has been completed then disperse in the land, seek from Allāh's bounty and remember Allāh abundantly so that you may be successful." [*Surah 62, verse 10*]

## ALLĀH REMEMBERS THOSE WHO REMEMBER HIM

Allāh says in verse 152 of Surah Baqarah, *"So remember Me and I will remember you. Be grateful to Me and be not ungrateful."*

It is reported in a hadith in which the Holy Prophet صلى الله عليه وسلم quotes Allāh as saying, "I am with My servant when He remembers Me and engages His tongue with the recitation of My name." [Bukhari, from Abu Hurayra رضى الله عنه]

Another hadith reports the Holy Prophet صلى الله عليه وسلم to have said, "Allāh says that I am with My servant when he remembers Me. When he remembers me in privacy, then I remember him likewise. When he remembers Me in a gathering, then I remember him in a nobler gathering i.e. of angels. [Bukhari, from Sayyidina Abu Hurayra رضى الله عنه]

Allāma Ibn Kathīr رحمه الله عليه has reported 'from Sayyidina Abdullāh bin Abbās رضى الله عنه that Allāh has stipulated a limit for every act of worship that He has ordained. Allāh has also excused certain people from these acts of worship because of their specific conditions. However, Allāh's remembrance is such an act of worship that has no limitations in terms of quantity and time. It has no fixed pattern of standing or sitting, neither is one required to have wudhu (ablution). Allāh commands that people abundantly engage in His remembrance at all times and in all situations, be they travelling or at home, ill or healthy, on land or at sea. The only excuse a person can have for not making remembrance is when he loses his sanity or consciousness.

*"It is He Who showers mercy on you, and so do His Angels..."* The Arabic word 'yusallī' (translated above as "showers mercy") may be attributed to Allāh, as well as the angels. When it is attributed to Allāh, it would mean that Allāh's showers His special mercy and grace upon a person. When it is attributed to the angels, it means that they seek forgiveness on behalf of a person and invoke Allāh's mercy for him.

Allāh then says that the purpose of Allāh's mercy and the supplications of the angels is to *"remove you from a multitude of darkness (and bring you) into light. He is always Most Merciful unto the believers."* Allāh's mercy abounds to the believers (Mu'minīn) in both worlds. In this world, it saves them from disbelief, polytheism (shirk) and Bid'ah (innovations), while also providing for their material needs. Then, in the Hereafter, it will secure for them eternal peace and tranquillity.

*"The day when they will meet Him, their greeting will be 'Salām.'" Allāh will greet them with 'Salām' (peace) when they meet Him. Allāh says in Surah YāSīn, "They will have a greeting of peace from the Most Merciful Lord."* [Surah 36, verse 58]

Verses 23 and 24 of Surah Ra'd (Surah 13) read: *"And the angels shall enter upon them from every door saying, 'Peace be upon you because of the patience that you exercised. How blissful is the outcome of the Hereafter!'"*

Certain commentators have mentioned that the angels shall greet a believer (Mu'min) with Salām when they claim his soul. ["Ruhul Ma'āni"]

*"And He has prepared for them a generous reward."* Allāma Ibn Kathīr رحمه الله عليه mentions that this verse refers to Heaven and all the bounties there. All of this

will be presented to a person with great honour.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ بِآذِنِهِ  
وَسِرَاجًا مُنِيرًا ﴿٤٦﴾ وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تَطْعِ  
الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذُنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾

(45) O the Holy Prophet صلى الله عليه وسلم! We have certainly sent you as a witness, a bearer of glad tidings and a warner. (46) And as a caller to Allāh by His command and an illuminating lantern. (47) Convey glad tidings to the believers that theirs will be a great bounty from their Lord. (48) Do not follow the disbelievers and the hypocrites, ignore their harassment and rely only on Allāh. Allāh suffices as a Helper.

### THE NOBLE ATTRIBUTES OF THE HOLY PROPHET صلى الله عليه وسلم

Allāh says, "O the Holy Prophet صلى الله عليه وسلم! We have certainly sent you as a witness..." Addressing the Ummah of the Holy Prophet صلى الله عليه وسلم, Allāh says in Surah Baqarah, "Thus We have made you such a group that is moderate in nature so that you may be witnesses over the people and the messenger a witness over you." [Surah 2, verse 143]

Allāh states in Surah Nisā, "How will it be when We shall bring forth from every nation a witness and call you [O Muhammad صلى الله عليه وسلم] to witness over all of them?" [Surah 4, verse 41]

The concluding verse of Surah Hajj states, "So that the messenger be a witness over you, and that you be witnesses over mankind." [Surah 22, verse 78]

The details of the Holy Prophet's صلى الله عليه وسلم testimony on the Day of Judgment (Qiyāmah) have been discussed in the commentaries of the above verses of Surah Nisā and Surah Baqarah.

Allāh says further that he has sent the Holy Prophet صلى الله عليه وسلم as "a bearer of glad tidings and a warner." the Holy Prophet صلى الله عليه وسلم passed on to the believers (Mu'minīn) the glad tidings that they will be admitted into Heaven, and also warned the disbelievers and sinners that they may have to suffer in Hell.

Allāh sent the Holy Prophet صلى الله عليه وسلم as "a bearer of glad tidings and a warner" to all nations and communities, as He says in Surah Saba, "We have only sent you to the whole of mankind as a bearer of glad tidings and a warner. But most people do not know." [Surah 34, verse 28]

It is incumbent that people of all religions and denominations follow the Holy Prophet صلى الله عليه وسلم. Allāh says in verse 19 of Surah Mā'idah (Surah 5), "O People of the Book! Indeed Our messenger has come to you, expounding to you at a time when the succession of messengers has been paused, so that you do not say, 'There has not come to us a bearer of glad tidings, nor any warner!' Undoubtedly there has come to you a bearer of glad tidings and a warner! Allāh has power over all things."

Sayyidina Atā bin Yasār رَحِمَهُ اللهُ عَلَيْهِ reports that he once met Sayyidina Abdullāh bin Amr bin Ās رَضِيَ اللهُ عَنْهُ and asked him about the description of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the Torah. He replied that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was described in the Torah just as he is described in the Qur'ān, i.e. "O the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! We have certainly sent you as a witness, a bearer of glad tidings and a Warner." In addition to this, the Torah mentions that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is a protector of the unlettered people (Arabs). Allāh also says to him in the Torah, "You are my bondsman and I have named you 'Mutawakkil' (i.e. one who relies on Allāh). You are not foul mouthed and harsh, and do not make a noise in the marketplaces. You do not avenge evil with evil, but forgive and overlook. I will not call you back until you have straightened a crooked nation, who will say 'Lā ilāha illa Allāh'. This will open their blind eyes, their deaf ears, and shatter the veil upon their hearts."

"And (We have sent you) as a caller to Allāh by His command..." the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ invited all of mankind and the Jinn towards believing in Allāh's oneness (Tauhid), urging them to worship only Him. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ endured great pains and hardships in propagating oneness of Allāh (Tauhid), the responsibility of which has been passed on to his Ummah. Allāh says in Surah Āl Imrān, "There should be a group from you who invite towards good, enjoin right and forbid from evil. These are indeed the successful ones." [Surah 3, verse 104]

Allāh further describes the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as "an illuminating lantern (who leads people out of the darkness of disbelief and into the light of Islām)." Just as many lanterns can be lit from one lantern, many hearts were illuminated by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, each of them illuminating a large number of others. Allāh did not describe the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as a sun because the radiance of the sun disappears at night and is not perpetuated by a transfer of the light to other bodies.

Allāh then commands the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ so "Convey glad tidings to the believers that theirs will be a great bounty from their Lord." They will be saved from disbelief and polytheism (shirk) in this world and admitted into Heaven in the Hereafter.

"Do not follow the disbelievers and the hypocrites, ignore their harassment and rely only on Allāh. Allāh suffices as a Helper." Because of their opposition to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ message, the disbelievers presented all kinds of obstacles. Allāh instructs the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to ignore them and not to compromise Islām in any way. Allāh will soon settle the score with them and take them to task for their persecution.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ  
فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَةٍ تَعُدُّوهنَّ فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾

(49) O you who believe! When you marry believing women and then divorce them before touching them, there will be no waiting period (Iddah) incumbent

on them for you, which you will have to count. Grant them a provision and part from them in a most beautiful manner.

## CERTAIN LAWS OF THE IDDAH

The laws of marriage, divorce, maintenance, Iddah, etc have been discussed at length in the Qur'ān, the Ahadith and the books of Islāmic jurisprudence. Although divorce has been permitted by the Shari'ah as a last resort, it has been referred to as *"the worst of all permissible things"*.

A woman may leave the marriage of her husband under the following circumstances:

📖 *He dies.*

📖 *He pronounces a divorce that is 'Bā'in.'*

📖 *He pronounces a divorce that is 'Mughallaza.'*

📖 *He pronounces a divorce that is 'Raj'i' and does not take her back before the expiry of her Iddah.*

The Arabic word 'Iddah' literally means 'to count.' It has been named thus because the divorced or widowed woman has to 'count' the menstruation cycles or months to complete her waiting period. It is only after this Iddah that she can remarry.

If a man divorces his wife after the marriage has been consummated, and:

📖 *If she menstruates, she will have to complete an Iddah for the period of three menstruation cycles.*

📖 *If she is pregnant, her Iddah will terminate as soon as the child is born.*

📖 *If she does not menstruate and is not expecting, her Iddah will last for three months.*

If a man passed away, and:

📖 *If his wife was expecting, her Iddah will terminate upon the delivery of the child.*

📖 *If she was not expecting, her Iddah will last for four months and ten days, irrespective of whether she menstruates or not, and irrespective of whether the marriage was consummated or not.*

However, if a woman was divorced before the marriage could be consummated, there will be no Iddah for her. She may remarry immediately after the divorce is pronounced. This is explained in the above verse. The verse also instructs the husband to give her "a provision."

The sum of this "provision" has been stipulated in Surah Baqarah, where Allāh says, *"If you divorce them before touching them and you have stipulated the dowry, then half of it (shall be due), unless the women or those possessing the tie of marriage forgo it."* [Surah 2, verse 237]

Therefore, the husband has to give her half of the stipulated dowry upon separation. However, if no dowry has been agreed upon. He will have to give her a set of clothing. This set of clothing is known as 'mutā' in the definition of the Shari'ah. The 'muTā' has to consist of at least three garments. The first should be equivalent to a sheet that drapes the entire body from head to toe. The second should be a large scarf, and the third should be something like a cloak, which covers the body properly.

If a woman was divorced after consummation, but the dowry was never specified, she will receive the dowry known as 'mithal' i.e. the amount of dowry usually received by the women of her family. Of course, if a dowry has been agreed upon in the above case, the woman will have to be paid the full amount after divorce (if she did not receive it already).

According to the Hanafi and Hambali schools of jurisprudence, a marriage will be regarded as consummated even if the couple did not physically engage in cohabitation, but were left in privacy for a period in which they could have cohabited.

Allāh then says, "part from them in a most beautiful manner. When the couple have to leave each other, the husband must not utter any offensive words, nor deprive the wife of her rights. He should also not take back anything that he had given her before.

يَتَّيِّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَ النَّبِيِّ ءَاتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ  
مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَلَّتِكَ النَّبِيُّ  
هَاجِرَ مَعَكَ وَأَمْرَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا  
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا  
مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا



(50) O The Holy Prophet صلى الله عليه وسلم! Verily we have legalised for you those wives whose dowries you have' paid, and those slave women who are in your possession from the booty that Allāh has granted to you. And (legalised for you are) the daughters of your maternal uncles and daughters of your maternal aunts, who have migrated with you. And that believing woman who has gifted herself to the Holy Prophet, if the Holy Prophet desires to marry her. This is exclusive to you and not for the believers. Indeed We are aware of what We have stipulated for them with regard to their wives and the slaves they own so that there is no difficulty for you. Allāh is Oft Forgiving, Most Merciful.

## SOME LAWS OF MARRIAGE AND THE SPECIAL PRIVILEGE OF THE HOLY PROPHET ﷺ

After the demise of Sayyidah Khadija رضى الله عنها, The Holy Prophet ﷺ married many wives. Their names have been mentioned in the commentary of verse 28 of Surah Ahzāb. Most of these wives migrated from Makkah the only exceptions were Sayyidah Safiyya bint Huyay رضى الله عنها who was a Jewess captured during the battle of Khaibar, and Sayyidah Juwayriyya رضى الله عنها who was a captive from the Banu Mustaliq tribe.

Allāh also refers to the Holy Prophet's ﷺ slave woman, Sayyidah Mariya Qibtiyya رضى الله عنها, from whom the Holy Prophet's ﷺ son, Ibrahim رضى الله عنه was born. He passed away in infancy.

Allāh says, *"O the Holy Prophet ﷺ! Verily we have legalised for you those wives whose dowries you have paid, and those slave women who are in your possession from the booty that Allāh has granted to you."* The payment of dowry has been mentioned in this verse even though marriage can be contracted without paying the dowry. Of course, it will still be due from the husband at some stage, and should be paid as soon as possible.

Allāh mentions further, *"And (legalised for you are) the daughters of your maternal uncles and daughters of your maternal aunts, who have migrated with you."* Although the Holy Prophet ﷺ could have married all these women, the only cousin he married was Sayyidah Zainab bint Jahsh رضى الله عنها, the daughter of his paternal aunt.

When the Holy Prophet ﷺ proposed for Sayyidah Ummu Hāni رضى الله عنها [the daughter of the Holy Prophet's ﷺ paternal uncle, Abu Talib, and the sister of Sayyidina Ali رضى الله عنه] she declined on some account. When the above verse was revealed, she said that she was no longer lawful for the Holy Prophet ﷺ because she did not migrate to Madinah. [Tirmidhi]

Sayyidah Ummu Hāni رضى الله عنها accepted Islām only when Makkah was conquered. Ulema (Scholars) say that migration was not a condition for a woman to be married to the Holy Prophet ﷺ. Sayyidah Ummu Hāni رضى الله عنها based her statement on her own analogy, which conforms to the ruling of Sayyidina Abdullah bin Abbās رضى الله عنه. [Tirmidhi]

*".....who have migrated with you."* This clause applies to the wives of the Holy Prophet ﷺ and not to the daughters of his maternal uncles and aunts because, like the Holy Prophet's ﷺ mother, they were all from Madinah and did not require to migrate.

The books of history and of the Holy Prophet's ﷺ biography do not mention any daughters of the Holy Prophet's ﷺ maternal uncles and aunts. Although the author of "Ruhul Ma'āni", after extensive research, has cited the names of a few, it has not been established that any of them married the Holy Prophet ﷺ. Of course, this is not a cause to object to the above verse because the verse never commanded the Holy Prophet ﷺ to marry any of these women. It merely permits him to do so if he desired to.

It may also be said that the verse, though addressed to the Holy Prophet ﷺ

applies to the Ummah at large, permitting them to marry these women. This is then similar to the opening verse of Surah Talāq (Surah 65), where Allāh, though addressing the Holy Prophet صلى الله عليه وسلم, teaches the Ummah the correct method of divorce.

*"And that believing woman who has gifted herself to the Holy Prophet (is legal for him) if the Holy Prophet desires to marry her. This is exclusive to you and not for the believers."* This verse permits the Holy Prophet صلى الله عليه وسلم to marry a woman who is prepared to enter into marriage without any dowry. However, if any woman makes the same offer to another Muslim, he will have to pay her the dowry referred to as 'mithal.'

Commentators differ whether any woman offered herself as a gift to the Holy Prophet صلى الله عليه وسلم. While many commentators state that no such incident took place, others are of the opinion that many women did offer themselves to the Holy Prophet صلى الله عليه وسلم. They say that the Holy Prophet صلى الله عليه وسلم married some of these women, while he declined the offer of others.

Recording the names of these women, certain commentators make mention of Sayyidah Maymūna bint Hārith رضى الله عنها and others mention Sayyidah Zainab bint Khuzaima رضى الله عنها. The author of "Ruhul Ma'āni" has recorded the names of certain other women as well. Sayyidina Abdullāh bin Abbās رضى الله عنه is emphatic that no such incident took place where a woman offered herself as a gift to the Holy Prophet صلى الله عليه وسلم.

When making mention of such women, Allāh attached the clause of "believing" i.e. the woman had to be a Mu'mina (Believes). Ulema (Scholars) have deduced from this that the Holy Prophet صلى الله عليه وسلم was not permitted to marry any Jewish or Christian woman. While it is permissible for a Muslim to marry such women, it is best that they do not, especially if there is a danger that the woman will corrupt the husband's religious life.

*'Indeed We are aware of what We have stipulated for them with regard to their wives and the slaves they own...'* Allāh is well aware of the injunctions that He has decreed with regard to the marriages of the general Muslim public and the special privileges that He has accorded for the Holy Prophet صلى الله عليه وسلم in the same regard.

*"....so that there is no difficulty for you. Allāh is Oft Forgiving, Most Merciful."* Allāh has accorded certain privileges to the Holy Prophet صلى الله عليه وسلم so that matters are not too strenuous for him. Certain commentators say that this part of the verse applies specifically to the case of the Holy Prophet صلى الله عليه وسلم marrying women who offer themselves as gifts to him.

تَرْجِي مَنْ تَشَاءُ مِنْهُمْ وَتَوَيَّ إِلَيْكَ مَنْ تَشَاءُ وَمَنْ أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْنَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا



(51) You may distance those of them whom you please and accommodate those of them whom you please. There will be no sin on you if you seek those whom you had already distanced. This is best so that their eyes are cooled, they do not grieve, and so that they are all pleased with what you give them. Allāh knows what is within your hearts. Allāh is All Knowing, Tolerant.

### THE HOLY PROPHET صلى الله عليه وسلم IS GIVEN THE CHOICE TO WITHHOLD OR SEPARATE FROM WHICHEVER WIVES HE CHOOSES

The above verse allowed the Holy Prophet صلى الله عليه وسلم the option to appoint a turn for every wife if he pleases, or to exclude some of them from the turns. This privilege has been accorded only to the Holy Prophet صلى الله عليه وسلم. It is compulsory for the Muslim public to appoint equal and just turns to spend with each wife, but this compulsion did not apply to the Holy Prophet صلى الله عليه وسلم. He was also allowed to appoint a turn for any wife who previously had been denied a turn.

When this verse was revealed, the Holy Prophet's صلى الله عليه وسلم wives realised that he was not obliged to appoint a turn for them and to grant them an allowance in excess of what they required. In this way, they became pleased with whatever he granted them and with the turns he appointed for them. This is meant by the words, *"This is best so that their eyes are cooled, they do not grieve, and so that they are all pleased with what you give them."*

*"Allāh knows what is within your hearts. Allāh is All Knowing, Tolerant."* The author of "Ruhul Ma'āni" writes that this part of the verse is addressed to the Holy Prophet صلى الله عليه وسلم and his wives. It tells the Holy Prophet صلى الله عليه وسلم wives that Allāh is aware of the pleasure with which they accepted Allāh's injunctions. It also mentions that Allāh is well aware of the additional affection that the Holy Prophet صلى الله عليه وسلم inadvertently possessed for certain wives. With regard to the turns that he appointed for his wives, the Holy Prophet صلى الله عليه وسلم once made the following supplication to Allāh, "O Allāh! This is the distribution of turns that I am capable of making. Do not reproach me for the distribution that is in Your control and I have no power to make (i.e. an equal distribution of affection)." [Tirmidhi]

Even though the Holy Prophet صلى الله عليه وسلم was not obliged to appoint equal turns between his wives, he still did so with great justice. However, Sayyidah Sauda رضى الله عنها forfeited her turn in favour of Sayyidah Ayshah رضى الله عنها. Whenever the Holy Prophet صلى الله عليه وسلم went on a journey, he drew lots to decide which wife would accompany him.

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ  
إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا

52. After this, women are not permitted for you. It is also not permissible for you to take another woman in marriage in exchange of any wives, even though her

beauty may appeal to you, unless she be your slave. Allāh is Watchful over everything.

## THE HOLY PROPHET صلى الله عليه وسلم WAS NOT ALLOWED ANY MORE WIVES

The interpretation of the verse is that the Holy Prophet صلى الله عليه وسلم was not permitted to marry any other women after the revelation of the above verse. He was also not permitted to marry another woman in place of one that he may divorce. This interpretation has been reported from Sayyidina Anas bin Mālik رضى الله عنه, Sayyidina Abdullāh bin Abbās رضى الله عنه and others.

Sayyidina Anas bin Mālik رضى الله عنه reports that Allāh restricted the Holy Prophet صلى الله عليه وسلم to those wives already in his marriage in appreciation of the fact that they all chose to remain with him when he gave them the choice of separation in exchange for a sum of wealth. The details of this have been given in the commentary of verse 28 of this Surah, where Allāh says, "*O the Holy Prophet صلى الله عليه وسلم! Say to your wives, 'If you desire the life of this world and its adornments...'*" The Holy Prophet صلى الله عليه وسلم had nine wives at that time.

Another interpretation of the above verse has been reported from other commentators, including Sayyidina Abdullāh bin Abbās رضى الله عنه. They interpret the verse to mean that the Holy Prophet صلى الله عليه وسلم was not permitted to marry any women besides the types already mentioned in the foregoing verses. Therefore, he was not permitted to marry any family members who did not migrate and women who were not Muslims. He was therefore, permitted to marry only women who were not mentioned in these verses.

Even if the first interpretation is accepted, the law was later abrogated because Sayyidah Ayshah رضى الله عنها reports that Allāh granted the Holy Prophet صلى الله عليه وسلم permission to marry other women before his demise. [Tirmidhi]

## THE REASON FOR THE HOLY PROPHET صلى الله عليه وسلم MARRYING SEVERAL WOMEN

The Jews, Christians and other enemies of Islām who cannot reply to the penetrating beliefs and dynamic codes of Islām, have resorted to attack Islām from feeble stand points, which they regard as convincing. One of their objections is the fact that the Holy Prophet صلى الله عليه وسلم had many wives.

At the outset, one should cast a glance at the miracles of the Holy Prophet صلى الله عليه وسلم, the greatest being the Qur'ān. The Qur'ān has challenged people from the time of its revelation that they should produce even a single small Surah similar to any of those in the Qur'ān. Up till this day, no individual or group has been able to meet the challenge. None will even be able to do so until Qiyāmah (Resurrection day). This fact is sufficient to prove that the Holy Prophet صلى الله عليه وسلم was certainly Allāh's true Prophet because the Qur'ān simply cannot be the product of a man.

Since the Holy Prophet صلى الله عليه وسلم was Allāh's true messenger, it follows that he would not do anything contrary to Allāh's will. His every deed was subject to Allāh's approval and command. Allāh, being the Lord of the universe,

reserves the right to accord privileges to whoever He pleases. Therefore, even those deeds of the Holy Prophet صلى الله عليه وسلم that were unlike those of other believers (*Mu'minīn*), were all correct and with Allāh's blessings. One of these privileges was the permitting of several wives at a time. Other Muminīn are restricted to four if they are able to treat them all justly.

Thereafter Allāh revealed the verse saying, *"After this, women are not permitted for you. It is also not permissible for you to take another woman in marriage in exchange of any wives, even though her beauty may appeal to you, unless she be your slave. Allāh is Watchful over everything."*

If the Holy Prophet صلى الله عليه وسلم was not Allāh's Prophet and simply married women because of his personal lust, why would he say that Allāh has now restricted him with this verse? It is obvious that a person hankering after his passion will never place restrictions upon himself.

Sayyidina Ali رضي الله عنه once told the Holy Prophet صلى الله عليه وسلم to marry the daughter of his uncle Sayyidina Hamza رضي الله عنه because she was extremely beautiful. The Holy Prophet صلى الله عليه وسلم refused saying that he and Sayyidina Hamza رضي الله عنه suckled from the same woman and were brothers in this regard. It was therefore not permissible for him to marry her.

Certain wives of the Holy Prophet صلى الله عليه وسلم also requested him to marry their sisters, but he refused, being restrained by the Shari'ah. These incidents make it evident that he did not act according to his personal whims, but in accordance with Allāh's command. He could have easily satisfied his lusts because the Sahābah (*Companions*) رضي الله عنهم relied on him so much. If he desired, he could have married many virgins, but he had only one in his marriage.

His marriage to Sayyidah Ayshah رضي الله عنها taught the Ummah that a man who is advanced in years is permitted to marry a young lady. Imām Bukhari رحمه الله has penned an entire chapter on this aspect. He reports that the Holy Prophet صلى الله عليه وسلم was allowed a period of seclusion with his new bride at Sayyidina Abu Bakr's رضي الله عنه house during the daytime. This single hadith proves that it is permissible for a couple to consummate their marriage at the home of the woman's parents, and it also proves that this act is permissible during the day. In a like manner, the Ahadīth pertaining to the Holy Prophet's صلى الله عليه وسلم practical life with his wives teach the Ummah millions of lessons.

Sayyidah Ayshah رضي الله عنها lived with the Holy Prophet صلى الله عليه وسلم for only nine years, within which she learnt thousands of Ahadīth, which she taught the Ummah in the 48 years that she lived after his demise. She reported over 2200 Ahadīth and people used to flock in thousands to her tent at Mina during Hajj, when it resembled a university. It is impossible to enumerate the virtues attached to the teachings that the Holy Prophet's صلى الله عليه وسلم wives gifted to the Ummah.

There is not a single facet of a man's life that is not elucidated by the Holy Prophet's صلى الله عليه وسلم words or deeds. Through his wives, the Ummah learnt how to manage their domestic affairs and how to treat their wives and families.

Sayyidah Umm Salamah رضي الله عنها brought her children from her previous marriage with her when she married the Holy Prophet صلى الله عليه وسلم. In this

manner, The Holy Prophet صلى الله عليه وسلم taught the Ummah how to treat and love step children. The Ummah would not have learnt the fine aspects of such a relationship if no wife had brought her children into her marriage with the Holy Prophet صلى الله عليه وسلم.

One of her children, Sayyidina Abdullāh bin Abu Salamah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم raised him and once, while eating, he (the child) was placing his hand in every part of the utensil. The Holy Prophet صلى الله عليه وسلم advised him saying, "Take Allāh's name, eat with your right hand and eat from the side of the utensil closest to you" [Bukhari and Muslim]. Sayyidah Umm Salamah رضى الله عنها alone reported 378 Ahadīth.

Sayyidah Juwayriyya رضى الله عنها was captured during an expedition and distributed as part of the booty. She fell to the lot of Sayyidina Thābit bin Qais رضى الله عنه or one of his cousins. However, she contracted a deal with her master to be set free upon the payment of a stipulated sum. When she approached the Holy Prophet صلى الله عليه وسلم for financial assistance to pay the sum, he told her, "Should I not inform you of something better?" When she agreed, the Holy Prophet صلى الله عليه وسلم asked her if she would prefer that he pay her debt and then marry her. She happily agreed and the couple were married.

Since thousands of her clan were slaves of the Sahābah (Companions) رضى الله عنهم, the Sahābah (Companions) رضى الله عنهم, in honour of the Holy Prophet صلى الله عليه وسلم, freed every slave belonging to her clan. Such was the veneration that the Sahābah (Companions) رضى الله عنهم had for the Holy Prophet صلى الله عليه وسلم. They could not bear to keep any of the Holy Prophet's صلى الله عليه وسلم relatives by marriage in captivity.

Relating the incident, Sayyidah Ayshah رضى الله عنها says, "A hundred families of the Banu Mustaliq were freed on account Sayyidah Juwayriyyah's رضى الله عنها marriage to the Holy Prophet صلى الله عليه وسلم. I do not know of any woman who was so blessed to her people as she was to her clan."

Sayyidah Ummu Habiba رضى الله عنها accepted Islām in Makkah and migrated with her husband to Abyssinnia. Her husband became a Christian and died a few days later. It was then that the Holy Prophet صلى الله عليه وسلم sent a marriage proposal to her via the king Najashi. She accepted the proposal and Najashi himself contracted the marriage in Abyssinnia.

She was the daughter of Abu Sufyān, who was then the leader of the Quraysh and who had left no stone unturned to harass and harm the Holy Prophet صلى الله عليه وسلم and the Muslims. When he received the news of the marriage he said, "He [The Holy Prophet صلى الله عليه وسلم] is a man whose nose cannot be cut." By this he meant that the Holy Prophet صلى الله عليه وسلم was an extremely noble person who could not be disgraced. He added, "Here we are busy trying to humiliate him, but my daughter has just married him."

One of the reasons behind this marriage was that a disbeliever leader should be embarrassed. There were numerous other political motives to the marriage, which served the cause of Islām well. Of course, Allāh knows best the details of this.

From the age of 25 until the age of 50, The Holy Prophet صلى الله عليه وسلم

remained with one wife, Sayyidah Khadija رضى الله عنها. It was only after her demise that he married Sayyidah Sauda رضى الله عنها and Sayyidah Ayshah رضى الله عنها, with whom he could not live because of her young age. She lived with her parents until the 2nd year after the Hijrah, when she began to live with the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم was then 54 years of age and until then had only two wives.

The following year he married Sayyidah Hafsa رضى الله عنها, a short while after which he married Sayyidah Zainab bint Khuzaima رضى الله عنها. Sayyidah Zainab bint Khuzaima رضى الله عنها lived for only eighteen months after her marriage to the Holy Prophet صلى الله عليه وسلم, while other narrations state that the duration was only three months.

In the 4th year after the Hijrah the Holy Prophet صلى الله عليه وسلم married Sayyidah Umm Salamah رضى الله عنها, and then married Sayyidah Zainab bint Jahsh رضى الله عنها in the 5th year after the Hijrah. The Holy Prophet صلى الله عليه وسلم was then 58 years of age. It was only after this that he married Sayyidah Juwayriyyah رضى الله عنها, Sayyidah Ummu Habiba رضى الله عنها, Sayyidah Safiyya رضى الله عنها and Sayyidah Maymūna رضى الله عنها.

In essence, the Holy Prophet صلى الله عليه وسلم lived with only one wife until the age of 54, i.e. with Sayyidah Khadija رضى الله عنها for 25 years, and then with Sayyidah Sauda رضى الله عنها for another four or five years. At 58, he had four wives, after which he married the others. He then passed away in the 10th year after the Hijrah.

Of these wives, only Sayyidah Ayshah رضى الله عنها was a virgin, while the others were all widows, some of whom had been married twice before. Then too, they entered into the Holy Prophet's صلى الله عليه وسلم marriage during the last years of his life.

How can the enemies of Islām who are drowning in their own lust and carnal passions ever hope to perceive the noble character and motives of Islām, which are directed at reforming societies and individuals? Such people base their analogies and presumptions on their own lives and thoughts, because of which they accuse the Holy Prophet صلى الله عليه وسلم of marrying many women merely to satiate his passions (Allāh forbid!). A clear thinking person will never arrive at this conclusion if he studies the Holy Prophet's صلى الله عليه وسلم pure life.

The Quraysh of Makkah especially noted the Holy Prophet صلى الله عليه وسلم for his impeccable behaviour as a youth. At 25, as a young man, he married a widow who had already been married twice. (If he were someone only interested in satisfying his passions, he would have never married a 40 year old woman when he was so young). During the 25 years of marriage to her, he spent many months in meditation in the cave of Hira. He married a second wife only at the age of fifty, when he had passed the vibrancy of youth.

During all these years, he lived under the scrutiny of the Quraysh. However, even at the height of the opposition towards him, when they called him a liar and a magician, none dared accuse him of immoral and licentious behaviour. If he were a person interested only in satisfying his carnal passions, they would certainly have implicated him in some scandal.

All one has to do is to ponder over the reason for a person to marry so many women towards the end of his life when his youth was a pristine example of purity, abstinence and piety. The reasons that surface are those already mentioned above.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ  
نَظَرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَعْسِنِينَ لِحَدِيثٍ  
إِنَّ ذَٰلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِ مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِ مِنَ الْحَقِّ وَإِذَا  
سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ  
وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا  
إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾ إِنْ تَبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ  
بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

(53) O you who believe! Enter the rooms of the Holy Prophet صلى الله عليه وسلم only when you are permitted to do so to partake of a meal. Then too, do not wait for it to be prepared, but enter when you are summoned and disperse once you have eaten without enjoying a conversation. Indeed this hurts the Holy Prophet صلى الله عليه وسلم, but he is shy (to tell you). Allāh does not shy away from the truth. So when you ask them (his wives) for anything, then ask them from behind a curtain. This is purer for your hearts and for their hearts. It is not for you to hurt the Holy Prophet صلى الله عليه وسلم, nor to ever marry his wives after him. Verily this is grave in the sight of your Lord. (54) If you reveal something or conceal it, then Allāh certainly has knowledge of everything.

## THE INCIDENT RESPONSIBLE FOR THE LAW OF HIJĀB (VEIL) BEING REVEALED

Sayyidina Anas bin Mālik رضى الله عنه reports that when the Holy Prophet صلى الله عليه وسلم married Sayyidah Zainab bint Jahsh رضى الله عنها, he invited the Sahābah (Companions) رضى الله عنهم for a 'walima' meal. After the Sahābah رضى الله عنهم had eaten, some of them remained sitting and talking for a long time. Because of his noble and gentle temperament, The Holy Prophet صلى الله عليه وسلم did not directly tell them to leave, but he stood up to leave. However, they failed to grasp the message he was giving them. When the Holy Prophet صلى الله عليه وسلم left, some people also left, but others remained seated.

The Holy Prophet صلى الله عليه وسلم reached the door of Sayyidah Ayshah رضى الله عنها, but returned thinking that the people would have left by then. However, he still found them there when he returned, and left again for Sayyidah Ayshah رضى الله عنها room. These people soon left and, when the Holy Prophet صلى الله عليه وسلم was informed about this, he returned to the room. Sayyidina Anas bin Mālik رضى الله عنه

reports that he was also about to enter the room with the Holy Prophet صلى الله عليه وسلم, but the Holy Prophet صلى الله عليه وسلم prevented him from entering and drew the curtain down. It was then that Allāh revealed the verse *"O you who believe! Enter the rooms of the Holy Prophet صلى الله عليه وسلم only when you are permitted to do so to partake of a meal. Then too, do not wait for it to be prepared, but enter when you are summoned and disperse once you have eaten without enjoying a (lengthy) conversation. Indeed this hurts the Holy Prophet صلى الله عليه وسلم, but he is shy (to tell you). Allāh does not shy away from the truth..."*

When the Holy Prophet صلى الله عليه وسلم arrived in Madinah, Sayyidina Anas bin Mālik رضى الله عنه was ten years old. Since the Holy Prophet صلى الله عليه وسلم married Sayyidah Zainab bint Jahsh رضى الله عنها in the 5th year after the Hijrah, Sayyidina Anas رضى الله عنه was only 15 years old at that time. He was an attendant to the Holy Prophet صلى الله عليه وسلم and always entered the house with the Holy Prophet صلى الله عليه وسلم. This is what he intended to do when the incident took place, but the Holy Prophet صلى الله عليه وسلم prevented him from entering because the verse enforced the laws of Hijāb (veil). Since he was with the Holy Prophet صلى الله عليه وسلم throughout this incident, he said, "I know best about this."

The first law propounded in this verse is that people should enter the Holy Prophet's صلى الله عليه وسلم home only when invited in. They should then arrive only when called, and not arrive so early that the food is still being prepared. The second law is that, after eating, they should disperse and not remain talking. Such a delay places the Holy Prophet صلى الله عليه وسلم in a difficult situation, but he is unable to tell people because he considered their feelings. It is therefore the duty of people to think for themselves.

The third injunction stated in the verse is *"So when you ask them (his wives) for anything, then ask them from behind a curtain. This is purer for your hearts and for their hearts."* There should not be any face-to-face conversation between a woman and a strange (non-Mahram) male.

The fourth injunction is a general ruling after the, specific ruling mentioned above, where people are told not to cause inconvenience to the Holy Prophet صلى الله عليه وسلم. Allāh says, *"It is not for you to hurt the Holy Prophet صلى الله عليه وسلم..."*

The fifth ruling is that no Muslim can *"ever marry his [the Holy Prophet's صلى الله عليه وسلم] wives after him."* Allāh states at the beginning of this Surah that the Holy Prophet's صلى الله عليه وسلم wives are like mothers to the believers (Mu'minīn). Therefore, in honour and reverence of them, no one was permitted to marry them after the Holy Prophet's صلى الله عليه وسلم demise.

Referring to marrying the Holy Prophet's صلى الله عليه وسلم wives, Allāh says, *"Verily this is grave in the sight of your Lord."* It would be a grave sin if any person were to do such a thing, or even intend it. The intention to sin is also sinful, as Allāh continues to say, *"If you reveal something (some sin) or conceal it, then Allāh certainly has knowledge of everything."*

Of the five laws mentioned above, only the last one applies exclusively to the Holy Prophet صلى الله عليه وسلم. The other four applies to every believer (Mu'min). Therefore, people may enter the homes of others only with their permission and

should not arrive too early, nor remain sitting long afterwards.

Whenever any person requires something from a strange (non-Mahram) woman, he should address her from behind a veil. Certain ignorant people of our times claim that this law applied only to the wives of the Holy Prophet صلى الله عليه وسلم. They say that there is no necessity for today's women to cover their faces. They should stop to think that if this law applied for the Holy Prophet's صلى الله عليه وسلم wives, who are mothers to the believers (*Mu'minīn*), it will apply to a greater degree to other women, especially in this age of moral decadence.

The detailed laws of Hijāb (*veil*) were given in the commentary of verse 31 of Surah Nūr (Surah 24), where Allāh says, "And tell the believing women that they should lower their gazes and preserve their chastity. They must not expose their beauty..." Much has also been discussed in the commentary of verse 33 of this Surah, where Allāh says, "Remain in your homes and do not make a display of yourselves as was the practice of the former period of ignorance." Insha Allāh, more shall still follow in the ensuing verses.

لَا جُنَاحَ عَلَيْهِنَّ فِيْ عَابَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا

(55) There is no sin on them [the wives of the Holy Prophet صلى الله عليه وسلم] with regard to their fathers, their sons, their brothers, the sons of their brothers, the sons of their sisters, their fellow women and their slave women. They should fear Allāh. Indeed Allāh is Witness over everything.

### THE PERMISSION FOR WOMEN TO BE SEEN ONLY BY THEIR MAHRAM (ONE OF THE RELATIVES WITH WHOM THE MARRIAGE CANNOT BE TOOK PLACED)

"Ruhul Ma'ānī" reports that when the verse of Hijāb (*veil*) was revealed, the relatives of the Holy Prophet's صلى الله عليه وسلم wives began to ask whether the laws of Hijāb (*veil*) must also be exercised with their family and relatives. It was then that the above verse was revealed, permitting women to be seen by the men mentioned in the verse.

Although the verse cites only four categories of men, others are also regarded as Mahram when they have a close blood relation with a woman. The maternal and paternal uncles are not mentioned in the verse because they are just like the father to a woman.

The verse also permits women to be seen by other women. However, Muslim women should abstain from being seen by disbelievers women. The verse then continues to permit a woman being seen by her slave women. Of course, she has to exercise the laws of Hijāb (*veil*) with regard to slave men. Other categories of people who may see a woman have been mentioned in the



commentary on verse 31 of Surah Nūr (Surah 24).

While the verse of Surah Nūr applies to all women including the Holy Prophet's صلى الله عليه وسلم wives, the above verse of Surah Ahzāb specifically refers to the wives of the Holy Prophet صلى الله عليه وسلم so that a person may not think that they cannot be seen by their Mahram (*with home whom the marriage cannot be committed*) relatives.

Allāh then addresses the Holy Prophet's صلى الله عليه وسلم wives saying, "*They should fear Allāh. Indeed Allāh is Witness over everything.*" The realisation that Allāh is Witness "*over everything*" creates taqwa in the heart.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا  
تَسْلِيمًا

(56) Verily Allāh and his angels shower their special mercies on the Holy Prophet صلى الله عليه وسلم. O you who believe! Convey mercies and salutations upon him.

### THE BELIEVERS ARE ENJOINED TO INVOKE MERCY FOR AND TO SEND SALUTATIONS UPON THE HOLY PROPHET صلى الله عليه وسلم JUST AS ALLĀH AND HIS ANGELS DO

Urging the believers (*Mu'minīn*) to invoke special mercies on the Holy Prophet صلى الله عليه وسلم, Allāh begins by saying that He and His angels convey their mercies upon him. It is incumbent on all Muslims to pray for Allāh's mercies to be showered on the Holy Prophet صلى الله عليه وسلم because we cannot repay the favours he has done for us. The reason for expressing the command in this manner is that the believers (*Mu'minīn*) should take pride in doing something that Allāh and His angels also do.

The word 'yusallūna' (translated above as "*shower their special mercies*") is used with the following three meanings, depending on whom it refers to: (1) Mercy, (2) prayer (*du'ā*), and (3) Praise. This is similar to love, which varies, depending on the person being referred to. The love a father has for his son will be different from the love which that son has for the father. Similarly, the love a son has for his mother differs from the love he has for his wife.

In the same way, the purport of the word "yusallūna" varies according to the person it is used for. When referring to Allāh, it means that Allāh showers his special mercies on a person. When used for the angels, it means that they make prayer (*du'ā*) for Allāh's forgiveness on behalf of someone. When used for the believers (*Mu'minīn*), it means that they pray for Allāh's mercy to be showered on someone. It also means that they praise someone.

The honour that Allāh has bestowed on the Holy Prophet صلى الله عليه وسلم in this world is that Allāh has elevated his status so that people take his name favourably, and his religion will perpetuate until the Day of Judgment (*Qiyāmah*). The honour that Allāh will accord him in the Hereafter is that Allāh will allow

him to make the greatest intercession when he will attain the position of the “Maqām Mahmūd”, and his virtue will shine above all others.

The word ‘Salām’ (translated above as “salutations”) in this context means that the believers (*Mu’minin*) pray for the Holy Prophet صلى الله عليه وسلم to be safeguarded from all adversities, difficulties and defects. This is the meaning of the greeting of Salām that Muslims use. Some Ulema (*Scholars*) say that since ‘Salām’ is one of Allāh’s names, the greeting would mean that Allāh must protect the person at all times.

Because of the command in this verse, Ulema (*Scholars*) say that it is compulsory that every Muslim recites Durūd [invoke mercy and salutations upon the Holy Prophet صلى الله عليه وسلم] at least once in his lifetime. Imām Tahāwi رحمه الله says that Durūd (*benediction*) should be recited every time the Holy Prophet’s صلى الله عليه وسلم name is mentioned in a gathering. However, the ruling in this regard is that the listeners and the speaker recite Durūd (*Benediction*) at least once during the gathering. Of course, it is best that it be recited every time.

The term “Salāh upon the Holy Prophet صلى الله عليه وسلم” means that a person praises the Holy Prophet صلى الله عليه وسلم with love and devotion.

## THE VIRTUES OF DURŪD (BENEDICTION)

Muslim (v. 1 p. 166) reports from Sayyidina Abu Hurayra رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, “Allāh will send ten mercies on the person who sends one to me [i.e. recites Durūd (*benediction*) once].” Nasa’i adds that the person’s stages in the Hereafter will be raised ten times, ten rewards will be added to his records of deeds, and ten sins will be erased from his record of sins.

Sayyidina Abdullāh bin Mas’ūd رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the person who recites the most Durūd (*benediction*) will be closest to him on the Doomsday (*Day of Qiyāmah*).

Sayyidina Abdullāh bin Mas’ūd رضى الله عنه also narrates that the Holy Prophet صلى الله عليه وسلم said, “A group of angels travel throughout the earth to convey the greetings of my Ummah to me.”

The Holy Prophet صلى الله عليه وسلم also said, “Do not make your homes graveyards (by not performing Salāh) and do not make my grave an Eid (by celebrating there). Send Durūd (*benediction*) to me because your Durūd (*benediction*) is conveyed to me irrespective of where you are.” Since no acts of worship take place in the graveyard, the homes should not be left without worship. Therefore, people should perform their Nafl (*optional prays*) and sunnah Salāh at home. Making the Holy Prophet’s صلى الله عليه وسلم grave an Eid means that people should not visit his grave adorned in their finery. They should visit it with utmost respect and reverence. The presence of the Holy Prophet صلى الله عليه وسلم should be highly esteemed and none must even consider laughing and joking at his graveside.

Sayyidina Abdullāh bin Umar رضى الله عنه reports that when a person recites Durūd (*benediction*) on the Holy Prophet صلى الله عليه وسلم once, Allāh, and His angels invoke seventy mercies upon him. [*“Mishkāt” p. 87*]

Mulla Ali Qāri رحمه الله عليه writes that the above narration applies to reciting Durūd (*benediction*) on Fridays because the rewards of deeds tend to be multiplied during auspicious times.

The Holy Prophet صلى الله عليه وسلم said, "Friday is the best of days. It was on this day that Sayyidina Ādam عليه السلام was created, and passed away. The trumpet (to signal the advent of Doomsday (*Qiyāmah*)) will be blown on this day, causing all of creation to collapse. Since Friday is the best day, sent Durūd (*benediction*) to me in abundance on this day because your Durūd (*benediction*) is presented to me." [Abu Dawūd v. 1 p. 150]

The Holy Prophet صلى الله عليه وسلم mentioned, "The angels invoke mercy for the person who recites Durūd (*benediction*) for me. So a person has the choice to either recite Durūd (*benediction*) on my behalf in abundance or to recite it less frequently." [Ibn Majah]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه says, "I was performing Salāh when the Holy Prophet صلى الله عليه وسلم arrived with Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه. As I completed my Salāh in the sitting posture, I praised Allāh and recited Durūd (*benediction*). I then started making du'ā. Noticing this, the Holy Prophet صلى الله عليه وسلم told me, 'Ask, for you shall receive whatever you ask of Allāh.'" [Tirmidhi]

Sayyidina Fudāla bin Ubaid رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم was in the Masjid when a person entered the Masjid and began performing Salāh. After his Salāh, he began to make prayer (*du'ā*) saying, "O Allāh! Forgive me and have mercy on me." Hearing this, the Holy Prophet صلى الله عليه وسلم said, "O person performing Salāh! You were hasty. Remember, the next time you perform Salāh and then sit down to make du'ā, begin with praising Allāh as He deserves to be praised, recite Durūd (*benediction*), and then ask what you have to ask."

Sayyidina Fudāla bin Ubaid رضى الله عنه narrates further that another person then performed Salāh and, after the Salāh, praised Allāh and recited Durūd (*benediction*) before beginning his prayer (*du'ā*). The Holy Prophet صلى الله عليه وسلم addressed him saying, "O person performing Salāh! Make prayer (*du'ā*), for your du'ā will be accepted." [Tirmidhi]

This hadith teaches us how to make du'ā. A person should commence by praising Allāh and then reciting Durūd (*benediction*). Recitation of Durūd (*benediction*) has a great effect in securing the acceptance of prayer's (*du'ā*s). In fact, Sayyidina Umar رضى الله عنه used to say that a person's prayer (*du'ā*) is suspended between the heavens and the earth if he does not recite Durūd (*benediction*). ["Mishkāṭ" p. 87]

Saints have mentioned that, while a person may not be rewarded for other acts of Dhikr, Durūd (*benediction*) is always rewarded. A person should therefore recite Durūd (*benediction*) at the beginning and at the end of his prayer (*du'ā*). Allāh, in his magnanimity, will not only accept the two ends of the prayer (*du'ā*) but also the content in between. [Hisnul Ḥasīn]

The Holy Prophet صلى الله عليه وسلم said, "Whenever people participate in a gathering that is devoid of Allāh's remembrance of Allāh (*Dhikr*) and Durūd

(*benediction*), the gathering will be a source of harm for them. Allāh may punish them or forgive them if He wills." [Tirmidhi]

Listeners and speakers at any gathering should recite Durūd (*benediction*) whenever the Holy Prophet's صلى الله عليه وسلم name is mentioned. While the minimum requirement is that it be recited only once throughout the course of the gathering, it is best to recite it every time the Holy Prophet's صلى الله عليه وسلم name is mentioned because warnings have been sounded against not reciting Durūd (*benediction*).

Sayyidina Ali رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "A true miser is the one who does not recite Durūd (*benediction*) when my name, is mentioned." [Tirmidhi]

Sayyidina Abu Dharr رضي الله عنه reports that he was once with the Holy Prophet صلى الله عليه وسلم, when the latter asked, "Should I not inform you about the worst miser?" When the Sahābah (*Companions*) رضي الله عنهم asked to be informed, The Holy Prophet صلى الله عليه وسلم said, "The one who does not recite Durūd (*benediction*) when my name is taken is the worst miser." ["Targhib wat Tarhīb"]

Sayyidina Ka'b bin Ujrah رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم once instructed the Sahābah (*Companions*) رضي الله عنهم to draw close to the pulpit. When they did so, the Holy Prophet صلى الله عليه وسلم began to ascend the pulpit. As he took the first step, he said, "Āmīn!" When he mounted the second step, he again said, "Āmīn!" and then repeated "Āmīn!" upon taking the third step.

When he descended from the pulpit, the Sahābah (*Companions*) رضي الله عنهم said, "We have seen you mount the pulpit in a manner that we have never noticed before." the Holy Prophet صلى الله عليه وسلم explained the reason saying, "When I climbed the first step, Jibr'il السلام عليه said, 'May that person be destroyed who finds the month of Ramadhān and does not secure forgiveness for himself.' Thereupon I said 'Āmīn!' As I mounted the second step, he said, 'May that person be destroyed who does not recite Durūd (*benediction*) when your name is taken before him.' I said Āmīn! to this as well. When I climbed the third step he said, 'May that person be destroyed, who finds one or both of his parents in old age and still does not secure his admission into Heaven.' Thereupon I also said, 'Āmīn!'"

## SOME PERTINENT RULINGS

Durūd (*benediction*) must be recited every time the Holy Prophet's صلى الله عليه وسلم name is said or heard. It is also compulsory to write the Durūd (*benediction*) whenever writing his name. The person should at least say or write the words, "صلى الله عليه وسلم" or "عليه الصلوة والسلام." The practice of some people to simply write the abbreviated form (like S.Ā.W.) is incorrect. The full phrase must be written.

Sayyidina Abu Talha رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم was once extremely happy. He said, "Jibr'il السلام عليه came to me with a message from Allāh saying, 'O Muhammad! Does it not please you to know that when a member of your Ummah recites Durūd (*benediction*) for you, I shall grant him ten mercies? And I will send ten salutations (Salām) on the one who sends salutations to you?'" [Nasa'i]

**RULING:** The Salāh upon the Holy Prophet صلى الله عليه وسلم (i.e. invoking Allāh's mercy for him) should be recited along with the salutations (Salām). Certain Ulema (*Scholars*) have mentioned that it is undesirable (*Makrūh Tanzihi*) for a person to recite only one of the above.

Various methods of reciting Durūd (*benediction*) have been reported in the Ahadith. It will be best to use these words, although it is permissible to use other words.

Sayyidina Ka'b bin Ujrah رضى الله عنه reports that the Sahābah (*Companions*) رضى الله عنهم once asked the Holy Prophet صلى الله عليه وسلم how they should recite Durūd (*benediction*) for him and his family because this has been ordained by Allāh at the end of Salāh. The Holy Prophet صلى الله عليه وسلم then taught them the following words:

{**TRANSLATION:** "O Allāh! Send Your special mercies on Muhammad صلى الله عليه وسلم and the family of Muhammad صلى الله عليه وسلم, just as You have sent Your special mercies on Sayyidina Ibrāhīm عليه السلام and the family of Sayyidina Ibrāhīm عليه السلام. Verily You are Worthy of all praise, the Most Honoured. O Allāh! Send Your blessings on Muhammad صلى الله عليه وسلم and the family of Muhammad صلى الله عليه وسلم, just as You have sent Your blessings on Sayyidina Ibrāhīm عليه السلام and the family of Sayyidina Ibrāhīm عليه السلام. Verily You are Worthy of all praise, The Most Honoured."

This Durūd (*benediction*) is referred to as the Durūd – e – Ibrāhīm. Sayyidina Abu Humaid Sā'idi رضى الله عنه narrates that the Sahābah (*Companions*) رضى الله عنهم once asked the Holy Prophet صلى الله عليه وسلم as to how were they to recite the Durūd (*benediction*). The Holy Prophet صلى الله عليه وسلم replied with the following words:

(**TRANSLATION:** "O Allāh! Send Your special mercies on Muhammad صلى الله عليه وسلم, his wives and his progeny, just as You have sent Your special mercies to the family of Sayyidina Ibrāhīm عليه السلام. And bless Muhammad صلى الله عليه وسلم, his wives and his progeny, just as You have blessed the family of Sayyidina Ibrāhīm عليه السلام. Verily You are Worthy of all praise. The Most Honoured.") [Bukhari]

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Whoever wishes fill his scale of rewards for reciting Durūd (*benediction*) for me and my family, then he should recite:

(**TRANSLATION:** 'O Allāh! Send Your special mercies on Muhammad صلى الله عليه وسلم, the unlettered The Holy Prophet, on his wives, the mothers of the believers (*Mu'minīn*), on his progeny and on the members of his household; just as You have showered Your special mercies on the family of Sayyidina Ibrāhīm عليه السلام. Verily You are Worthy of all praise, The Most Honoured.") [Abu Dawūd p. 141]

Sayyidina Ruwayfi رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that his intercession is binding for the person who, after reciting Durūd (*benediction*),

makes the following supplication:

[TRANSLATION: "O Allāh! Take [The Holy Prophet صلى الله عليه وسلم] to the exalted position close to You on the Day of Judgment (Qiyāmah)."] ["Mishkāt" p. 87]

NOTE: To facilitate abundant recitation of Durūd (*benediction*), certain saints have formulated the following Durūd (*benediction*).

## THE REASONS FOR RECITING DURŪD (BENEDICTION)

Sayyidina Hakīmul Ummah Muḥammad Ashraf Ali Thānwi رحمه الله عليه has written the following reasons for Durūd (*benediction*) in his book, "Nashrut Tib":

A. Not only did the Holy Prophet صلى الله عليه وسلم convey Allāh's message to the Ummah but he also formulated plans for their reformation and went to great pains to pray for them. In addition to this, he was deeply affected by any difficulty that they experienced. He was therefore their benefactor, as well as a means of channelling Allāh's mercy to them.

Logic demands that a person expresses gratitude for the favour of another. Since the Ummah are unable to repay the Holy Prophet صلى الله عليه وسلم for the benevolence he showed to them, the Shari'ah has ordained that they recite Durūd (*benediction*) on his behalf.

B. The Holy Prophet صلى الله عليه وسلم is Allāh's beloved. Since a request in favour of a beloved will attract the love of the lover, people will become beloved in the sight of Allāh by invoking Allāh's mercy upon the Holy Prophet صلى الله عليه وسلم when they recite Durūd (*benediction*). Although Allāh will shower his mercy and blessings on the Holy Prophet صلى الله عليه وسلم, who does not require our prayer's (*du'ā's*), it is we who will benefit by attaining proximity to Allāh.

C. By reciting Durūd (*benediction*), the servitude of the Holy Prophet صلى الله عليه وسلم to Allāh is displayed because it proves that even the Holy Prophet صلى الله عليه وسلم requires Allāh's mercy and blessings. This dispels the false notion of many people who, seeing the Holy Prophet's صلى الله عليه وسلم miracles, think that he has control over the affairs of the universe and believe that he has the authority to alter the laws of the Shari'ah.

D. The Holy Prophet صلى الله عليه وسلم, like his Ummah, was a human being. He also had to eat, drink and fulfil other necessities of life. In fact, the Ummah may excel the Holy Prophet صلى الله عليه وسلم in certain aspects, such as wealth. It is therefore possible that some people, viewing such factors, may consider the Holy Prophet صلى الله عليه وسلم to be inferior to them and may not want to follow him.

This is one of the reasons why the Shari'ah has ordained the recitation of Durūd (*benediction*). In this way, people will not allow their wealth to fool them into thinking that the Holy Prophet صلى الله عليه وسلم is inferior to them. Since the Durūd (*benediction*) expresses that the Holy Prophet صلى الله عليه وسلم enjoys the special mercies and blessings of Allāh, people are taught that their wealth is totally insignificant when compared to Allāh's special mercy and blessings.

By adding titles like 'Sayyidina' ('our leader') before the Holy Prophet's صلى الله عليه وسلم name and speaking about his efforts for the religion, people will regard

him to be their benefactor and will never consider themselves superior to him.

E. Becoming overawed by their belief in oneness of Allāh (*Tauhid*), some people disregard the importance and virtue of links to Allāh, such as the Prophets عليهم السلام. Although bypassing these links to Allāh does not necessarily affect one's belief (*Imān*), Allāh has made them a pathway to His pleasure. They have to be highly regarded and reverence for them cannot be regarded as distracting from Allāh. In fact, showing reverence to them perfects one's relationship with Allāh.

Revering the messenger of a king expresses a person's reverence for the king himself. Someone entertaining a king's messenger will be foolish to think that he is neglecting to show respect for the king. In fact, the more he reveres the messenger, the more his reverence for the king will become manifest. The Shari'ah has commanded the Ummah to "Convey mercies and salutations" upon the Holy Prophet صلى الله عليه وسلم so that it may be a means of gaining proximity to Allāh. Showing regard for any medium to reach one's goal cannot be regarded as opposition to the goal.

It is for these reasons that Allāh declares "O you who believe! Convey mercies and salutations upon him." In this manner people are guaranteed Allāh's pleasure.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا  
 (57) وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا  
 بُهْتَانًا وَإِثْمًا مُّبِينًا (58)

(57) Verily those who hurt Allāh and His messenger, Allāh curses them in this world and in the Hereafter, and has prepared a humiliating punishment for them. (58) Those who harm the believing men and women for no sin on their part will bear the burden of slander and a manifest sin.

## THE EVIL FATE TO BE SUFFERED BY THOSE WHO HARM AND SLANDER THE BELIEVERS (*MU'MINĪN*)

Allāh says, "Verily those who hurt Allāh and His messenger, Allāh curses them in this world and in the Hereafter, and has prepared a humiliating punishment for them." Allāh's curse denotes punishment and being cast away from Allāh's mercy. The worst curse will be because of disbelief. None can hope to hurt Allāh, but harming any of Allāh's creation will be interpreted as harming Allāh because Allāh dislikes such a deed.

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh says, 'Man hurts me and swears time, whereas I am time (the Creator of time). Everything is in My control, and I alternate the night and the day.'" [Bukhari]

Sayyidina Abu Mūsa Ash'ari رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that none is as tolerant as Allāh because He even protects and sustains people who ascribe partners to Him.

flesh of their dead brothers (i.e. they were backbiters) and who defamed them.”  
[“Mishkāt” p. 429]

The Qur’ān and Ahadith have expressed great repulsion for backbiting, slandering, carrying tales and harbouring ill feelings towards others. Muslims should restrain their tongues at all times and make an effort to defend the honour of others who may be defamed.

Sayyidina Mu’ādh bin Anas رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that Allāh will appoint an angel to save that person from the Fire of Hell, who defends the honour of a Muslim when he is being defamed by a hypocrite. He also added that on the bridge across Hell, Allāh will halt the person who defamed a Muslim until he emerges from his defamation (i.e. until he is forgiven by the person whom he defamed). [“Mishkāt” p. 424]

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾  
الْمُتَفَقِّهُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُحَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾ مَلْعُونِينَ أَيْنَمَا ثُقُفُوا أُخْذُوا وَقُتِلُوا  
تَقْتِيلًا ﴿٦١﴾ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

(59) O The Holy Prophet صلى الله عليه وسلم! Tell your wives, your daughters and the women of the believers that they should draw down their “jalābīb” over themselves. This is best for their recognition so that they are not harmed. Allāh is Oft Forgiving, Most Merciful. (60) If the hypocrites, those with a disease in their hearts and those who spread rumours in Madinah do not desist, We will definitely grant you authority over them, after which they will hardly be able to live with you in Madinah. (61) They are accursed. Wherever they go, they will be seized and massacred. (62) This was the practice of Allāh with those who passed before. You will never find any change in Allāh’s practice.

## THE COMMAND FOR ALL BELIEVING WOMEN TO OBSERVE THE LAWS OF HIJĀB (VEIL)

Commentators write that the women of Madinah used to go to the low-lying areas of their date plantations to relieve themselves at night. Some hypocrites and others used to stand beside the road and interfere with the women as they passed. Although they interfered only with slave women, they sometimes mistook other women as slaves.

It was also a practice of the Jews and other enemies of Islām that when the Muslim army was out, they used to alarm the Muslims in Madinah by shouting



that an enemy is approaching, or that the Muslim army has been defeated.

Instructing the Muslim women to conceal themselves, Allāh says, "O the Holy Prophet صلى الله عليه وسلم! Tell your wives, your daughters and the women of the believers that they should draw down their 'jalābīb' over themselves." The "jalābīb" are large shawls that cover a woman from head to toe. The verse instructs women to drape the shawls over their heads as well, thereby covering the entire body.

In this way, free women could be recognised from slave women because slave women were not required to cover themselves so thoroughly because of their menial tasks. In this way, free women would not run the risk of being harassed by the uncouth ruffians. It is with reference to this that Allāh says, "This is best for their recognition so that they are not harmed. Allāh is Oft Forgiving, Most Merciful."

Sayyidina Abdullāh bin Abbās رضى الله عنه explains the verse to mean that women should cover themselves in such a manner that their entire body is covered, with only a small opening for one eye to enable the woman to see. He says that free women can be differentiated from slave women in this way so that no one interferes with them. Although it is not permissible to interfere with slave women either, when free women don proper Hijāb (veil), ruffians will not be able to make the excuse that they could not differentiate between the two. ["Ruhul Ma'āni" v. 22 p. 89]

The verse commands the Holy Prophet صلى الله عليه وسلم to instruct his "daughters" as well. The usage of a plural in this verse makes it clear that the Holy Prophet صلى الله عليه وسلم had several daughters, not only one [Sayyidah Fātima رضى الله عنها] as the Rawāfidh claim.

The verse also makes it clear that the command for Hijāb (veil) applies to all believers (Mu'minīn) women and not only to the Holy Prophet's صلى الله عليه وسلم wives and daughters (as some claim).

Referring to the practice of the Jews and the hypocrites to alarm the Muslims, Allāh says, "If the hypocrites, those with a disease in their hearts (i.e. the weak Muslims) and those who spread rumours in Madinah do not desist, We will definitely grant you [O the Holy Prophet صلى الله عليه وسلم] authority over them, after which they will hardly be able to live with you in Madinah." This verse warns these people that if they do not mend their ways, Allāh will command the Holy Prophet صلى الله عليه وسلم to treat them as enemies and perhaps wage Jihād against them. They will then be unable to live peacefully in Madinah.

Describing them further Allāh says, "They are accursed. Wherever they go (after being expelled from Madinah), they will be seized and massacred. This was the practice of Allāh with those who passed before. You will never find any change in Allāh's practice." Allāh also ensured that the rebellious people of the previous nations were expelled from their homes because of their mischief.

The author of "Ruhul Ma'āni" writes that the hypocrites slackened in their mischief after the revelation of this verse, whereby they were saved from being banished and killed. Other commentators state that the specific hypocrites referred to in the verse did not desist as they were told and were banished from the Masjid. The Holy Prophet صلى الله عليه وسلم also instructed that their funeral

prayer (Janazah) should not be performed. In this manner they were humiliated.

From the Jewish tribes, the Banu Quraizah were banished from Madinah, while the men of the Banu Nadhīr were all put to the sword and their families taken as prisoners. The Jews played a major part in spreading the false rumours to scare the Muslims.

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ  
 قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ  
 وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾ يَوْمَ تُغْلَبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيِّنَا أَطْعَنَا اللَّهُ وَأَطْعَنَا  
 الرُّسُلَا ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطْعَمْنَا سَادَتَنَا وَكِبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ﴿٦٧﴾ رَبَّنَا  
 آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾

(63) People ask you about Judgment day (Qiyāmah). Say, "The knowledge about it is only with Allāh. You will be surprised to know that perhaps Judgment day (Qiyāmah) is close." (64) Verily Allāh has cursed the disbelievers and prepared the Blaze for them. (65) They will abide there forever and will not find any protecting friend, nor any helper. (66) The day when their faces will be overturned in the Fire as they say, "O! If only we had obeyed Allāh and obeyed the messenger!" (67) They will say, "O our Lord! We followed our leaders and our elders, but they misled us from the path." (68) "O our Lord! Give them double punishment and curse them ever so greatly."

### ALLĀH HAS CURSED THE DISBELIEVERS, THEY WILL CURSE THEIR LEADERS ON THE DAY OF JUDGMENT (QIYĀMAH) AND REQUEST ALLĀH TO INFLICT DOUBLE THE PUNISHMENT ON THEM

In an effort to refute the advent of Judgment day (Qiyāmah), the disbelievers used to ask the Holy Prophet صلى الله عليه وسلم to tell them exactly when Judgment day (Qiyāmah) will take place. Allāh replies to their question by saying, "The knowledge about it is only with Allāh." Knowledge of the exact date of Judgment day (Qiyāmah) is not known by any angel or Prophet. Only Allāh has knowledge of this. It will occur when He decrees and the fact that it has not yet occurred does not mean that it will not take place.

"You will be surprised to know that perhaps Judgment day (Qiyāmah) is close." Since the time of Judgment day (Qiyāmah) is unknown, people should prepare themselves for it because it can occur at any moment. They should not waste their time asking about it.

"Verily Allāh has cursed the disbelievers and prepared the Blaze for them." Even if the disbelievers seem to be enjoying a good life, they are constantly under Allāh's curse, which cannot be regarded as a worthwhile life. Thereafter, they will have to suffer the eternal punishment of the Hereafter. Allāh says, "They will

abide there forever and will not find any protecting friend, nor any helper. The day when their faces will be overturned in the Fire as they say, 'O! If only we had obeyed Allāh and obeyed the messenger!' Lamenting over their pitiable plight, they will also say, "O our Lord! We followed our leaders and our elders, but they misled us from the path."

Wherever Islām spreads, the leaders and chieftains also present the greatest obstacles. They refuse to accept the message and will not allow others to accept either. All relations will be severed on the Judgment day (*Qiyāmah*) and no person will be able to assist another in any way. Every person will then curse the next, Allāh continues to say that the people will plead to Allāh saying, "O our Lord! Give them (our leaders and elders) double punishment and curse them greatly."

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِندَ اللَّهِ  
وَجِيهًا ﴿٦٩﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ  
أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

(69) O you who believe! Do not be like those who hurt Mūsa, after which Allāh absolved him of what they said. He was extremely honourable in Allāh's sight. O you who believe! Fear Allāh and speak the truth. (71) Allāh will correct your deeds for you and forgive your sins. Whoever obeys Allāh has greatly succeeded.

## THE MUSLIMS ARE COMMANDED NOT TO BE LIKE THOSE WHO HURT SAYYIDINA MŪSA عليه السلام

Bukhari reports from Sayyidina Abu Hurayra رضى الله عنه the following hadith of the Holy Prophet صلى الله عليه وسلم: The Holy Prophet صلى الله عليه وسلم said that Sayyidina Mūsa عليه السلام was a bashful person and ensured that none saw even the skin of his body. According to another narration, the Bani Isrā'īl publicly bathed naked and looked at each other's bodies. Out of his modesty, Sayyidina Mūsa عليه السلام always bathed in seclusion. Some people, intending to hurt him, spread the rumour that Sayyidina Mūsa عليه السلام bathed alone because he suffered from white liver or some skin disease. Some even said that his testicles were swollen.

To absolve him of the accusation, Allāh made it transpire that the rock upon which Sayyidina Mūsa عليه السلام placed his clothes, moved away with his garments. Sayyidina Mūsa عليه السلام chased after it with his staff in his hand shouting, "O rock! Bring back my clothes! Bring back my clothes!" A group of people from the Bani Isrā'īl happened to see him chasing the rock and they managed to get a good look at his body. They then realised that the rumours were false and that Allāh had created Sayyidina Mūsa عليه السلام in a most perfect manner.

Sayyidina Mūsa عليه السلام caught up with the rock and hit it with his staff. Sayyidina Abu Hurayra رضى الله عنه says, "By Allāh! When he struck the rock, three, four, five, six or seven marks were left on it."

Referring to this incident, Allāh says, “O you who believe! Do not be like those who hurt Mūsa, after which Allāh absolved him of what they said. He was extremely honourable in Allāh’s sight.” But what was the hurt caused to the Holy Prophet صلى الله عليه وسلم which necessitated this verse?

Sayyidina Abdullāh bin Mas’ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم distributed the booty after the battle of Hunain and happened to give certain people more than others. Someone then mentioned, “This distribution is without of justice,” or “Allāh’s pleasure is not intended in this distribution.” When Sayyidina Abdullāh bin Mas’ūd رضى الله عنه reported these words to the Holy Prophet صلى الله عليه وسلم, he replied, “If Allāh and His messenger are not just, then who is? May Allāh have mercy on Mūsa عليه السلام. He was given even more hardship, but exercised patience.” [Bukhari v. 1 p. 446 and 483]

The fact of the above matter is that the wealth distributed by the Holy Prophet صلى الله عليه وسلم on that occasion was not part of the booty itself, but the wealth of “fay” which the Holy Prophet صلى الله عليه وسلم could give to whoever he pleased.

Allāh had granted the Holy Prophet صلى الله عليه وسلم the authority to distribute this wealth at his discretion. He did not give any person what was because of another.

Commentators have written that it is an act of disbelief to object to any action of the Holy Prophet صلى الله عليه وسلم. This crime is punishable by death. The Holy Prophet صلى الله عليه وسلم did not execute the person who raised the objection because it was necessary at that particular time to foster cordial relations. Since people would say that the Holy Prophet صلى الله عليه وسلم kills his own people, the person’s life was spared for the sake of propagating Islām.

Any person intending to propagate the truth will encounter such abuse, but will have to endure it patiently, just as the Holy Prophet صلى الله عليه وسلم and Sayyidina Mūsa عليه السلام did.

Allāh says further, “O you who believe! Fear Allāh and speak the truth.” This verse urges speaking the truth as well as speaking with justice, speaking of matter related to Religion, and all good speech. According to Sayyidina Ikrima رضى الله عنه, speaking “the truth” refers to reciting the Kalimah, “Lā ilāha illa Allāh”.

Allāh first mentions fearing Him because all good deeds become easy for the person who fears Allāh. Armed with the fear of Allāh, a person will endeavour to perform good deeds and abstain from evil deeds.

By adopting taqwa (fear of Allāh) and speaking well, “Allāh will correct (accept) your deeds for you and forgive your sins.”

## SUCCESS WILL BE GAINED BY OBEYING ALLĀH AND THE HOLY PROPHET صلى الله عليه وسلم

“Whoever obeys Allāh has greatly succeeded.” While some people regard wealth as a token of success and others regard position and a profitable occupation as a measure of success, it must be borne in mind that the true measure of success is that which is stipulated by Allāh i.e. obedience to Allāh and His Holy Prophet صلى الله عليه وسلم.

In the marriage sermon, The Holy Prophet صلى الله عليه وسلم used to recite the following three verses:

- 📖 "O Mankind, fear your Lord who created you from a single soul, created its spouse from it, and spread multitudes of men and women from the two. Fear that Allāh by Whom you ask of each other and (be wary of) family ties. Verily Allāh is Vigilant over you." [Surah Nisā (4), verse 1]
- 📖 "O you who believe, fear Allāh as He should be feared, and do not die except as Muslims..." [Surah Āl Imrān (3), verse 102]
- 📖 "O you who believe! Fear Allāh and speak the truth. Allāh will correct your deeds for you and forgive your sins. Whoever obeys Allāh has greatly succeeded." [Surah Ahzāb (33), verses 70,71]

The command to adopt taqwa (piety) is repeated four times in these three verses, which emphasises its importance.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا  
وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ  
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ  
غَفُورًا رَحِيمًا ﴿٧٣﴾

(72) Verily We have presented the trust to the heavens, the earth and the mountains, but they refused to bear it and cringed at the thought. So man bore it, for indeed, he is extremely unjust and ignorant. (73) So that Allāh may punish the hypocritical men, hypocritical women, polytheistic men and polytheistic women and forgive the believing men and believing women. Allāh is Oft Forgiving, Most Merciful.

### MAN BEARS THE 'TRUST' AFTER THE HEAVENS, THE EARTH AND THE MOUNTAINS SHRINK FROM THE TASK

Allāh says, "Verily We have presented the trust to the heavens, the earth and the mountains, but they refused to bear it and cringed at the thought." The commentators have tendered several interpretations of the "trust". Sayyidina Abdullāh bin Abbās رضى الله عنه is of the opinion that it refers to fulfilling Allāh's commands, i.e. the Farāidh (obligations).

When Allāh presented this responsibility to the heavens, the earth and the mountains, they asked, "What will be the outcome if we choose to accept the responsibility of fulfilling these obligation?" Allāh told them that they will be handsomely rewarded if they fulfil the task, but will be punished for disobedience. Hearing this, these mighty creations shrank away from the task saying, "We cannot cope with this. We rather not have any reward and no

punishment either."

Allāh has the power to grant speech and understanding to whichever creation He wills. Allāh says in Surah Hajj, *"Do you not see that all within the heavens and the earth prostrate to Allāh, as well as the sun, the moon, the stars, the mountains, the trees, the beasts and many people. And there are many who justly deserve punishment. There is none to honour the person whom Allāh humiliates. Indeed, Allāh does as He pleases."* [Surah 22, verse 18]

Allāh says in Surah HāMīm Sajdah, *"Thereafter, Allāh turned to the sky, which was smoke, and said to it, as well as to the earth, 'Come to Us willingly or unwillingly.' Both replied, 'We shall come willingly.'"* [Surah 41, verse 11]

Referring to the rocks, Allāh says in Surah Baqarah, *"There are even those that fall out of fear for Allāh."* The reality of the matter is that Allāh has granted perception and understanding to many of His creation, but we are unaware of this because of our inability to understand and communicate with them.

Bukhari (v. 2 p. 585) reports that the Holy Prophet صلى الله عليه وسلم said, "Uhud is a mountain that loves us and we love it."

Sayyidina Jābir bin Samura رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "I recognise a rock in Makkah that used to greet me when I was made a Holy Prophet." [Muslim v. 2 p. 245]

## AN EXPLANATION OF "TRUST"

*"So man bore it. Indeed, he is extremely unjust and ignorant."* Unlike the other creation, man accepted the responsibility of fulfilling Allāh's commands. Commentators mention that Sayyidina Ādam عليه السلام was given the choice, which he accepted in anticipation of the rewards. He did not pay much attention to the consequences if not bearing the responsibility. He was bound to accept the duty because he was created for vicegerency on earth.

While certain commentators say that this incident took place on the day of the "Mist" pledge, others say that it occurred before this. Sayyidina Abdullāh bin Amr bin Ās رضى الله عنه says that Allāh first created man's sexual organ, telling him that it is a trust, which he should not misappropriate by utilising it in Harām (prohibited / unlawful) avenues. Allāh told him that Allāh will protect him if he protects this organ. In a similar manner, the eyes, ears, hands, tongue and the other organs and limbs of the body are all trusts and should be used only as Allāh commands. ["Ruhul Ma'āni" v. 22 p. 96-981]

Explaining the verse, *"O you who believe, do not betray Allāh and the messenger and do not knowingly betray your mutual trusts"*, Sayyidina Abdullāh bin Abbās رضى الله عنه says that Allāh should not be betrayed by neglecting the Farāidh (obligation commands) and the Holy Prophet صلى الله عليه وسلم should not be betrayed by neglecting the Sunnah. [Durrul Manthūr v. 3 p. 178]

This verse also commands people not to betray their trusts. The implication of this word is extremely broad, covering a vast spectrum of things. The most common form of trusts is that which is placed in someone's care to look after for a while. The person in whose trust the article is left should ensure that he

safeguards it and returns it when the owner demands. Partners must also treat the property of their partners as trusts and debtors should duly pay their debts, which are a form of trust. Like these, there are numerous other examples of trusts.

Fear for Allāh and concern for the Hereafter will induce people to fulfil their trusts because they will not be interested only in the material gains of this world. Leaders and statesmen should take heed that their positions and offices are also trusts, which they must dutifully attend to with the utmost diligence. One who misappropriates a trust will suffer grievous consequences in the Hereafter.

Allāh says in Surah Nisā, *"Verily Allāh instructs you to restore trusts to their rightful owners."* [Surah 4, verse 58]

Allāh says towards the end of Surah Baqara, *"If any of you entrust another, then let him who is trusted deliver what is entrusted to him and let him fear Allāh."* [Surah 2, verse 283]

Describing the attributes of the pious believers (Mu'minīn), Allāh says in Surah Mu'minūn and Surah Ma'ārij, *"And those who give due regard to trusts and their pledges..."*

Sayyidina Anas bin Mālik رضى الله عنه reports that there were very few occasions when the Holy Prophet صلى الله عليه وسلم did not say in his sermons, *"There is no belief (Imān) in the person who is not trustworthy and no religion in the one who does not keep promises."* More details on fulfilling trusts have been mentioned in the commentary of the verse of Surah Nisā, where Allāh says, *"Verily Allāh instructs you to restore trusts to their rightful owners."* [Surah 4, verse 58]

*"So man bore it, for indeed, he is extremely unjust and ignorant."* Sayyidina Abdullāh bin Abbās رضى الله عنه says that man is unjust to himself and ignorant because he did not consider the consequences of the responsibility. The verse is a generalisation because there are many men who do not fall into this category, like the Prophets عليهم السلام, the pious saints and religious scholars.

Elucidating the plight of people, Allāh then says, *"So that Allāh may punish the hypocritical men, hypocritical women, polytheistic men and polytheistic women and forgive the believing men and believing women. Allāh is Oft Forgiving, Most Merciful."* Allāh does not make mention of the disbelievers because, since the hypocrites will be punished despite their claim to Islām, it follows that the disbelievers will also be punished because they openly deny Islām.

Allāh says that He will forgive the believers (Mu'minīn) instead of saying that He will have mercy on them. This has been mentioned to tell man that there is still hope for the sinners as well. S/he can still benefit from Allāh's mercy after repenting because *"Allāh is Oft Forgiving, Most Merciful."* Of course, the disbeliever will not be forgiven if he dies as a disbeliever.



## سورة سبا

Makkan

Surah Saba

Verses 54

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَلَمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ  
 الْحَكِيمُ الْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ  
 وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَى  
 وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي  
 الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾ لِيَجْزِيَ  
 الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾  
 وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِرِينَ أُولَئِكَ هُمْ عَذَابٌ مِّن رَّجْزِ أَلِيمٍ ﴿٥﴾ وَيَرَى  
 الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ  
 الْعَزِيزِ الْحَمِيدِ ﴿٦﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) All praise belongs to Allāh, to Whom belongs whatever is in the heavens and whatever is in the earth. All praise belongs to Him in the Hereafter as well. He is The Wise, the Informed. (2) He knows what enters the earth, what emerges from it, what descends from the sky and what ascends into it. He is the Most Merciful, the Most Forgiving. (3) The disbelievers say, "Judgment day (Qiyāmah) will never dawn upon us. " Say, "Why not? By my Lord! It will definitely dawn upon you. My Lord possesses the knowledge of the unseen. Not even the weight of an atom in the heavens and the earth can hide from Him. Even everything smaller and larger is in the Clear Book." (4) (Judgment day (Qiyāmah) shall come) so that Allāh may reward those who believe and work righteous deeds. Theirs shall be forgiveness and a bountiful sustenance. (5) Those who exert themselves to defeat Our verses, theirs shall be a punishment



of painful proportions. (6) Those granted knowledge will realise that what has been revealed to you from your Lord is the truth and guides to the path of the Mighty, Most Praiseworthy.

## ALLĀH IS WORTHY OF ALL PRAISE AND HAS KNOWLEDGE OF EVERYTHING

Saba was the name of a nation that occupied Yemen. Verses 15 to 21 of this Surah discusses the good fortune they enjoyed, which was reversed when they disobeyed Allāh.

Allāh begins the Surah by saying, *"All praise belongs to Allāh, to Whom belongs whatever is in the heavens and whatever is in the earth. All praise belongs to Him in the Hereafter as well."* Some of the attributes that make Him Worthy of all praise are *"He is The Wise, the Informed."* Every decision and law of His is replete with wisdom, and nothing can be hidden from Him.

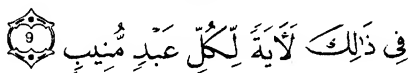
Thereafter, details of His all-encompassing knowledge are mentioned. Allāh says, *"He knows what enters the earth, what emerges from it, what descends from the sky and what ascends into it. He is the Most Merciful, the Most Forgiving."*

Allāh then rebuts the notion of the disbelievers. Allāh says, *"The disbelievers say, 'Judgment day (Qiyāmah) will never dawn upon us.' Say, 'Why not? By my Lord! It will definitely dawn upon you. My Lord possesses the knowledge of the un seen. Not even the weight of an atom in the heavens and the earth can hide from Him. Even everything smaller and larger is in the Clear Book.'"* This verse tells the disbelievers that Allāh has perfect knowledge about the whereabouts of every atom, wherever it may be. He is therefore perfectly capable of assembling the atoms of every living being, which may have dispersed and decomposed after death.

Allāh then discusses the necessity for Judgment day (Qiyāmah) when he says, *"So that Allāh may reward those who believe and work righteous deeds. Theirs shall be forgiveness and a bountiful sustenance."* On the other hand, *"Those who exert themselves to defeat Our verses, theirs shall be a punishment of painful proportions."* This verse refers to those disbelievers who oppose the Muslims and make every attempt to refute and disprove the beliefs of Islām.

Allāh then praises men of learning when He says, *"Those granted knowledge will realise that what has been revealed to you from your Lord (i.e. the Qur'ān) is the truth and guides to the path of the Mighty, Most Praiseworthy."*

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يَنْتَحِكُمْ إِذَا مِزَقْتُمْ كُلَّ مُمَرِّقٍ إِنَّكُمْ لَعِنَىٰ  
خَلْقٍ جَدِيدٍ ﴿٧﴾ أَفَتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي  
الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾ أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ  
وَالْأَرْضِ إِنَّ نَسْفًا نَحْصِفُ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنَّ



(7) The disbelievers say, "Should we lead you to a man who says that when you have been completely reduced to fragments, you will reappear as a new creation?" (8) "Does he invent lies about Allāh, or is he insane?" Instead, those who do not believe in the Hereafter are in punishment and a distant deviation. (9) Do they not look at the sky and the earth before them and behind them? If We will, We could sink them into the ground or cause a portion of the sky to fall on them. There are certainly signs in this for every penitent slave.

### THE PUNISHMENT OF THE DISBELIEVERS FOR REJECTING THE ADVENT OF QIYĀMAH (DOOMSDAY)

Those disbelievers who rejected the advent of Qiyāmah (doomsday) used to tell people about the Holy Prophet صلى الله عليه وسلم, "Should we lead you to a man who says that when you have been completely reduced to fragments, you will reappear as a new creation?" in this way, they meant to ridicule the belief in resurrection.

They further said most insolently, "Does he invent lies about Allāh (by attributing the message to Allāh), or is he insane?" Of course, both of these allegations are false. Allāh replies to them saying, "instead, those who do not believe in the Hereafter are in punishment and a distant deviation."

"Do they not look at the sky and the earth before them and behind them?" Allāh impresses upon their minds that it is not difficult task for Him to simply re-create men since He is most Capable of accomplishing feats much greater than this, like creating the vast heavens and the earth.

The same point was driven home in Surah Mu'min, where Allāh says, "The creation of the heavens and the earth is a greater feat than the creation of mankind, but most people do not know." [Surah 40, verse 57]

Allāh says in Surah Yā Si n, "Does the One Who created the heavens and the earth not have the power to create the likes of them? Why not? He is the Prolific Creator, the All Knowing." [Surah 36, verse 81]

A verse of Surah Ahqāf reads: "Do they not see that Allāh Who created the heavens and the earth and did not tire from creating them has the power to give life to the dead? Certainly! Allāh has power over all things." [Surah 46, verse 33]

Allāh continues to say, "If We will, We could sink them into the ground or cause a portion of the sky to fall on them." As punishment for the rejection of the disbelievers who refuse to witness Allāh's signs, Allāh can sink them into the ground or crush them with a flying piece of meteorite. They should never be fooled by the fact that they have not yet been punished.

Allāh concludes the verse by saying, "There are certainly signs in this for every penitent slave (who seeks the truth)."

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجِبَالٍ أَوْيٍ مَعَهُ وَالطَّيْرِ وَأَلْنَاهُ الْحَدِيدَ ۖ إِنَّ

أَعْمَلْ سَبِغَتْ وَقَدَّرَ فِي السَّرِّ وَأَعْمَلُوا صَلَاحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٠﴾  
 وَلَسَلِمَنَّ الرِّيحُ عُذُوهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنَّ مَنْ  
 يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ  
 يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِبٍ وَتَمَثِيلٍ وَجَفَائٍ كَالْجُؤَابِ وَقُدُورٍ رَاسِيَتْ  
 أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُ ﴿١٣﴾

(10) Verily, We granted Dawūd a great bounty from Us. "O mountains! Repeat (the Tasbīh) with Dawūd. And the birds were also given the command. We also made iron soft for him. (11) "Make coats of armour, perfect the links and you all should do good deeds. I am certainly watching whatever you do." (12) We subjugated the wind for Sulaymān. Its travel in the morning was a month's journey and its travel by the evening was a month's journey. We also caused a spring of copper to flow for him. There were those of the Jinn who used to work before him by the command of his Lord. Those of them who reneged against Our command, We would make them taste the punishment of the Blaze. (13) As he pleased, they would construct for him huge buildings, statues, dishes the size of dams and large pots which could not be moved from their place. "O family of Dawūd! Express your thanks. Few of My bondsmen are thankful."

## THE BOUNTIES OF ALLĀH ON SAYYIDINA DAWŪD عَلَيْهِ السَّلَام AND SAYYIDINA SULAYMĀN عَلَيْهِ السَّلَام

In the foregoing verses, Allāh mentions some of the bounties that He bestowed on Sayyidina Dawūd عَلَيْهِ السَّلَام and his son, Sayyidina Sulaymān عَلَيْهِ السَّلَام. They have been mentioned in verses 78 to 82 of Surah Anbiya (Surah 21) and will also be mentioned in verses 17 to 40 of Surah Sād (Surah 38).

## THE MOUNTAINS AND BIRDS ENGAGE IN TASBĪH

Allāh mentions that He commanded the mountains and the birds to repeat the Tasbīh with Sayyidina Dawūd عَلَيْهِ السَّلَام. A verse of Surah Sād says, "Verily, We subjugated the mountains with him, who would glorify Allāh by evening and at daybreak. We also subjugated the birds, who all gathered together. They were all penitent towards Allāh." [Surah 38, verse 18, 19]

Many verses state that all Allāh's creation engage in Tasbīh (Allāh's glorification) in their unique manners, but the mountains and birds were specifically commanded to join in the Tasbīh that Sayyidina Dawūd عَلَيْهِ السَّلَام recited. This was a miracle because they all spoke the same words as he did.

Sayyidina Abdullāh bin Mas'ūd رَضِيَ اللَّهُ عَنْهُ reports that they [the Sahābah (Companions) رَضِيَ اللَّهُ عَنْهُمْ] could hear the Tasbīh of the food they ate. ["Mishkāṭ" p. 538]

Sayyidina Dawūd عَلَيْهِ السَّلَام was gifted with an extremely beautiful voice, and

the mountains and birds would join him as he hymned Allāh's glory and praise. Describing the beautiful voice of Sayyidina Abu Mūsa Ash'ari رضى الله عنه, the Holy Prophet صلى الله عليه وسلم said, "He has been granted a part of Sayyidina Dawūd's عليه السلام melodious voice." ["Mishkāṭ" p. 575]

## THE SOFTENING OF IRON

Allāh says further that he made iron soft for Sayyidina Dawūd عليه السلام. Allāh then commanded him saying, *'Make coats of armour, perfect the links...'* People used to merely fasten sheets of iron onto their backs and chests when fighting in battle. This served as armour for them (but was extremely uncomfortable). Allāh taught Sayyidina Dawūd عليه السلام how to make armour from many links (so that it becomes flexible).

Allāh says in Surah Anbiya, *"We taught Dawūd the skill of making armour, so that it protects you in your wars. Will you be grateful?"* [Surah 21, verse 80]

"Ma'ālimut Tanzīl" (v. 3 p. 505) reports that after Sayyidina Dawūd عليه السلام became king, he used to disguise himself and patrol the streets asking people what they thought of their king Dawūd. They were all very satisfied with his rule. One day, Allāh sent an angel in the form of a human being, to whom Sayyidina Dawūd عليه السلام posed the same question. The angel admitted that Sayyidina Dawūd عليه السلام was a good person, but added that he had one deficiency. When Sayyidina Dawūd عليه السلام asked him what the deficiency was, the angel said, "He eats from the state treasury and feeds his family from it."

Sayyidina Dawūd عليه السلام then prayed to Allāh to arrange some means by which he could earn his own income. Allāh taught him the craft of making armour and, as a special favour, made iron so soft for him that he did not require to melt it or to pound it. It was like wax in his hands, which he could mould as he pleased. He made a set of armour each day, which he sold for four thousand Dirhams (or six thousand, according to other narrations). In this way he could fulfil the needs of himself and his family. Then he was also able to give charity to the poor of the Bani Isrā'īl.

Sayyidina Miqdād bin Ma'dikarib رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "A person cannot eat better than the earnings of his hand. Indeed, Allāh's Holy Prophet, Sayyidina Dawūd عليه السلام, used to eat from the toil of his own hand." [Bukhari p. 278]

Allāh also commanded Sayyidina Dawūd's عليه السلام family saying, *"and you all should do good deeds. I am certainly watching whatever you do."*

## THE SUBJUGATION OF THE WIND

Allāh granted Sayyidina Sulaymān عليه السلام the bounty of commanding the wind to transport him and his army wherever they needed to go. It was so fast that in single morning or evening, it transported them a distance that would normally take a month to travel. This is implied by the verse, *"We subjugated the wind for Sulaymān. Its travel in the morning was a month's journey and its travel by the evening was a month's journey."*

"Ma'ālimut Tanzīl" reports from Sayyidina Hasan Basri رحمه الله that

Sayyidina Sulaymān عليه السلام used to leave Damascus by the morning and reach Istakhar by the evening. From there, he would reach Kabul by the next morning. Each of these distances would take a month to travel by horse. Some commentators say that Sayyidina Sulaymān عليه السلام used to eat breakfast at Ray and lunch at Samargand.

## THE COPPER SPRING

Allāh continues to say, *"We also caused a spring of copper to flow for him."* Whereas copper is usually mined as a hard metal, Allāh made liquid copper flow from a spring for Sayyidina Sulaymān عليه السلام. "Ruhul Ma'āni" reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that this spring was in Yemen.

## THE SERVITUDE OF THE JINN

*"There were those of the Jinn who used to work before him by the command of his Lord. Those of them who reneged against Our command, We would make them taste the punishment of the Blaze."* In this way, the Jinn were bound to follow the commands of Sayyidina Sulaymān عليه السلام.

*"As he pleased, they would construct for him huge buildings..."* Some commentators have translated the word 'maharib' (translated above as "huge buildings") as 'palaces,' some as 'homes,' and others translate it as 'lofty balconies/towers.'

In addition to this, they also made "statues" out of copper, glass and white stone.

They also made *"dishes the size of dams and large pots which could not be moved from their place."* "Ma'ālimut Tanzil" (v. 3 p. 552) reports that these dishes were so large that a thousand people ate from each of them. The pots were permanent structures, which could be reached only with stairs. If the dishes were so large, one can well imagine the size of the pots.

## THE COMMAND TO BE GRATEFUL

Allāh commands Sayyidina Dawūd's عليه السلام family saying, *"O family of Dawūd! Express your thanks."* Thanks is expressed verbally as well as practically, i.e. by being obedient to Allāh's commands. However, Allāh adds, *"Few of My bondsmen are thankful."*

Bukhari reports from the Holy Prophet صلى الله عليه وسلم that the best fast is that of Sayyidina Dawūd عليه السلام who fasted every alternate day. The Holy Prophet عليه السلام also said that the Tahajjud (night) Salāh of Sayyidina Dawūd عليه السلام was most beloved to Allāh. He slept for the first half of the night, performed Salāh for a third of the night, and then slept again for the remaining quarter.

"Ma'ālimut Tanzil" reports from Sayyidina Thābit Banāni رحمه الله that Sayyidina Dawūd عليه السلام used to distribute the hours among his family so that someone was engaged in Allāh's worship throughout the day and night.

## STATUES AND PICTURES ARE HARĀM (PROHIBITED) IN THE SHARI'AH OF SAYYIDINA MUHAMMAD ﷺ

Many people who adore pictures and statues, quote the above verse in support of the permissibility of these things. They fail to understand that the Holy Prophet ﷺ was most learned about the teachings of the Qur'ān. Since he declared these things as Harām (unlawful), who can contest it in the light of the Qur'ān?

The fact of the matter is that many acts were permissible for the people of the previous Ummahs (nations), but have been declared Harām (unlawful) for the Ummah of the Holy Prophet ﷺ. This is nothing astonishing because certain things were even abrogated in The Holy Prophet's ﷺ Shari'ah it self. Almost everyone knows that liquor was Halāl (lawful) during the initial stages of Islām but it was declared Harām (unlawful) subsequently.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports from the Holy Prophet ﷺ that the people who make pictures will receive the worst punishment from Allāh. [Bukhari v. 2 p. 8 80]

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates from the Holy Prophet ﷺ that every picture-maker will be in Hell, where his picture will be given life to punish him. ["Mishkāt" p. 385]

Sayyidah Ayshah رضى الله عنها reports that the Holy Prophet ﷺ said, "The picture-makers will be punished on the Day of Judgment (Qiyāmah). They will be asked to give life to their pictures." The Holy Prophet ﷺ also said that the angels do not enter the house where pictures are displayed. [Bukhari p. 881]

Besides the above Ahadīth of Bukhari, there are many others which forbid taking pictures. These Ahadīth are so many in number that one cannot doubt the authenticity of the prohibition. People make the preposterous claim that pictures are no longer forbidden because the original reason for prohibition has disappeared. Without a trace of proof, they foolishly claim that pictures were forbidden only to remove the love of idols from the hearts of Makkan polytheists.

The Holy Prophet ﷺ never expressed this reason, but said that on the Day of Judgment (Qiyāmah), Allāh will severely punish those who attempt to imitate Allāh's creative powers.

The Holy Prophet ﷺ has mentioned that Allāh says, "Who can be a greater oppressor than the person who ascribes a partner to Me in My creative powers? If anyone is able to create, then let him create an atom, a grain or a single barley." [Bukhari v. 2 p. 880]

The Holy Prophet ﷺ said, "On the Day of Judgment (Qiyāmah), a neck will appear from Hell with eyes to see with, ears to hear with and a tongue to speak with. It will say, 'I have been appointed (to punish) three persons (viz.)

Every person who is a rebellious oppressor.

📖 Every person who worships another with Allāh.

📖 Every picture-maker.” [Tirmidhi]

A clean-shaven person wearing a suit and resembling a Christian once argued with me, saying that the camera was only invented about a century-and-a-half ago. I replied, “If a person perpetrates a sin knowing it to be a sin, then he should repent and will be guided. By attempting to legalise a sinful act, the sin will be doubled and the act will still remain a sin. By regarding it as lawful, he will also not be inspired to repent. The Holy Prophet صلى الله عليه وسلم did not specify any instrument (by which a picture is made). He did not specify that pictures have to be hand drawn when he said that the angels will not enter houses displaying pictures. He did not say that the angels do not mind if the picture is created by an instrument. He also did not say that pictures taken with an instrument will not be regarded as ‘imitating Allāh’s creation.’”

فَلَمَّا فَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَفَعَهُ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتِهِ  
فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

(14) When We decreed death for him [Sayyidina Sulaymān عليه السلام], it was only the termites that made them aware of his demise by eating his staff. When he fell, it became evident to the Jinn that if they had knowledge of the unseen, they would not have remained in a humiliating punishment.

### THE JINN DO NOT POSSESS KNOWLEDGE OF THE UNSEEN, OTHERWISE THEY WOULD HAVE BEEN AWARE OF SAYYIDINA SULAYMĀN'S DEMISE عليه السلام

The Jinn laboured hard at the command of Sayyidina Sulaymān عليه السلام. Some of them were even bound in chains, as mentioned in Surah Sād. One day, while sitting on his throne, Sayyidina Sulaymān عليه السلام was watching the Jinn at work with his chin resting on his staff. In this condition Allāh took his life. The Jinn continued to labour hard, thinking that Sayyidina Sulaymān عليه السلام was still watching them.

“Ruhul Ma’āni” reports that the senior Jinn claimed that they possessed knowledge of the unseen, which their juniors believed. As he remained sitting on the throne, termites began to eat at his staff. Eventually, after a year, the staff collapsed and Sayyidina Sulaymān's عليه السلام body fell. It was only then that the Jinn realised that Sayyidina Sulaymān عليه السلام had passed away. When they assessed the time that the termites took to eat at the staff, they learnt that a complete year had passed since the demise. It then occurred to them “that if they had knowledge of the unseen, they would not have remained in a humiliating punishment.” i.e. they would then not have laboured so hard all this while, causing themselves humiliation. It then became evident to one and all that the Jinn were false in their claim to possess knowledge of the unseen.

Only Allāh has knowledge of the unseen, not even the Prophets عليهم السلام or

the pious saints. Allāh gave them whatever knowledge they did have of certain events of the future. Allāh says in Surah Āl Imrān, "Allāh does not inform you of the unseen, but Allāh chooses whom He pleases from His messengers (to confer some of this knowledge to them)." [Surah 3, verse 179]

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ  
وَأَشْكُرُوا لَهُمْ بَلَدَهُ طَيِّبَةً وَرَبُّ غَفُورٌ ﴿١٥﴾ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ  
وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أَكْمَلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾  
ذَلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا وَهَلْ يُجْزَى إِلَّا الْكَفُورُ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُم وَبَيْنَ الْقُرَى  
الَّتِي بَارَكْنَا فِيهَا قُرَى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا  
ءَامِنِينَ ﴿١٨﴾ فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ  
وَمَرَفَنَاهُمْ كُلَّ مَرْجَفٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾ وَلَقَدْ صَدَقَ  
عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن  
سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ  
حَفِيطٌ ﴿٢١﴾

(15) There was certainly a sign for the people of Saba in their settlements. There were two orchards, lying on the right and the left. "Eat from the provision of your Lord and be grateful to Him. A beautiful city and a Forgiving Lord." (16) They turned away in aversion, so We sent the flood of the dam and We replaced their two orchards with two orchards of foul smelling fruit, tamarisks and a sparse few lotus trees. (17) This was the punishment We gave them for their disbelief. We punish only the extremely ungrateful ones. (18) Between them and the towns that We blessed, We made several conspicuous villages and made their journey in easy stages. "Travel peacefully by then by night and by day." (19) However, they said, "O our Lord! Make our journeys longer." They oppressed themselves, so We made them mere narratives and shattered them into fragments. There are definitely signs in this for every person who is extremely patient and extremely grateful. (20) Iblīs (Chief Devil) certainly found his expectation about them to be true, so all of them followed him besides a group of believers. (21) He cannot wield any power over them, except that We discern those who believe in the Hereafter from those who are in doubt about it. Your Lord is Watchful over everything.

### ALLĀH'S BOUNTIES TO THE PEOPLE OF SABA AND ALLĀH'S PUNISHMENT BECAUSE OF THEIR INGRATITUDE

Saba (also known as Sheba) was a nation in Yemen, whose name was



derived from that of their forefather, Saba bin Yashjab. They were all the descendants of Ya'rab bin Qahtān. They lived in city called Ma'rib, which was located at a three-day's journey east of San'a. Describing their fortune, Allāh says, *"There was certainly a sign for the people of Saba in their settlements. There were two orchards, lying on the right and the left. (Allāh commanded them saying) 'Eat from the provision of your Lord and be grateful to Him.'"*

"Ruhul Ma'āni" reports from "Majma'ul Buldān" that the people of Saba lived in thirteen suburbs and Allāh sent a Prophet to each of these thirteen with the message, *"Eat from the provision of your Lord and be grateful to Him."*

*"A beautiful city and a Forgiving Lord."* The city had abundant water, fertile soil, and was free from pests and insect vermin. However, they became enamoured of these bounties and failed to perceive that Allāh had granted all to them. Allāh says, *"They turned away in aversion, so We sent the flood of the dam..."* Allāh caused their dam to burst its walls, thereby destroying everything they possessed in the ensuing flood.

Their flourishing orchards were also destroyed. Allāh describes the change of scenery saying, *"We replaced their two orchards with two orchards of foul smelling (and bitter) fruit, tamarisks and a sparse few lotus trees."*

Allāh says, *"This was the punishment We gave them for their disbelief We punish only the extremely ungrateful ones."* The *"extremely ungrateful ones"* refer to all disbelievers and polytheists as well as those claimants to Islām who are disobedient to Allāh. Allāh allows people grace to revel in their bounties. Eventually, when their disobedience transgresses all limits, and they fail to mend their ways, Allāh punishes them.

Allāh says in Surah Nahl, *"Allāh cites the similitude of a town that was peaceful and tranquil. Their provision came to them in abundance from every avenue, but they were ungrateful for Allāh's bounty and, because of their actions, Allāh caused them to taste the attire of hunger and fear. Indeed messengers came to them from their midst, but they denied them, because of which a punishment afflicted them while they were oppressive."* [Surah 16, verses 112 and 113]

Further describing their ingratitude, Allāh says, *"Between them and the towns that We blessed, We made several conspicuous villages..."*

These towns were all situated on the roadside and the people of Saba could easily enter them without disrupting or prolonging the journey. Each town could be seen from the previous town, because of which their journeys were never monotonous and they could stay over at a town during any stage of the journey.

The author of "Ruhul Ma'āni" writes that *"the towns that We blessed"* refers to the towns of Shām (Syria) to which the people of Saba travelled. Other commentators say that *"the towns that We blessed"* referred to the large cities of the people of Saba, while the *"several conspicuous villages"* refers to the smaller villages around these cities.

Allāh says further that He *"made their journey in easy stages."* Allāh divided their journeys into easy stages, e.g. if one of them left his town in the morning, he

would reach the next town by midday, and if he had to leave there after lunch, he would reach the next town by the evening. In this way, they never needed to carry food with them. They also had no enemies to fear. Other commentators have mentioned that each village was merely a mile away from the next.

Allāh addressed them saying, *"Travel peacefully by them (i.e. by these east stages) by night and by day."* They had nothing to fear on their journeys by day and by night.

*"However, they said, 'O our Lord! Make our journeys longer.' They oppressed themselves, so We made them mere narratives (i.e. to be remembered only in stories) and shattered them into fragments."* When people are blessed with many bounties, they tend to become boastful and proud and lose their appreciation for these bounties. The people of Saba disobeyed Allāh and became rebellious. Eventually, they even stooped to the depth of cursing themselves and wishing ill for themselves.

They became proud and disliked that everyone should be blessed by Allāh's bounties because they could then not think highly of themselves. They figured that if distances are widened, everyone would be unable to travel distances to purchase merchandise. Only the rich would then be able to prosper, which was what they wanted. The poor would then become dependent on the rich and be subservient to them. This supplication was to their detriment, which Allāh describes as oppression upon their own souls.

Allāh then destroyed them, reducing their properties to dust. All that now remains of their once thriving civilization are *"narratives"* from which people should take lesson.

Allāh then says, *"There are definitely signs in this for every person who is extremely patient and extremely grateful."*

*"Iblīs (Chief Devil) certainly found his expectation about them to be true, so all of them followed him besides a group of believers. He (Iblīs) cannot wield any power over them..."* The only reason for the sway that he has over them is for Allāh to *"discern those who believe in the Hereafter from those who are in doubt about it."* Allāh has granted every person the choice to do good and also to do evil. Man is tested by the instigation of Shaytān (Satan). In this manner, Allāh tests the belief (Imān) of every man.

As Sayyidina Ādam عليه السلام was sent to this world, Allāh said to him, *"We said, 'Go down from here, one and all. If there ever comes to you any guidance from Me, then whoever will follow My guidance shall have no fear on them, neither shall they grieve. Those who disbelieve and falsify shall be the dwellers of the Fire, where they will abide forever."* [Surah Baqara (2), verses 38, 39]

As man came into this world, he brought this choice with him. The Prophets عليهم السلام frequented the world to remind man about Allāh and even displayed various miracles. In this manner, people had no choice but to accept the teachings of these Prophets عليهم السلام. Despite all of this, there were still many who doubted them and failed to believe in the Hereafter.

Although Satan (Shaytān) has powers to persuade man, these powers are limited and cannot force man to do anything. The final choice still rests with the person.

قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ  
وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُمْ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنْفَعُ الشَّفَعَةُ  
عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ  
وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾

(22) Say, "Call those whom you worship besides Allāh. They have no control over an atom's weight in the heavens or in the earth. They do not even share any partnership in the two, and none of them are assistants to Allāh." (23) Intercession cannot profit in His presence, save for the one whom He permits. Until the time comes when fear leaves their hearts, they say, "What has your Lord said?" The reply is, "(He speaks) the truth and He is the Exalted, the Great.

### THE GODS OF THE POLYTHEISTS HAVE NO POWERS AND NO AUTHORITY

Allāh says, "Say, 'Call those whom you worship besides Allāh. (If you will do so, you will discover that) They have no control over an atom's weight in the heavens or in the earth. They do not even share any partnership in the two, and none of them are assistants to Allāh.'" These gods have no say in the creation of Allāh and the preservation of Allāh's creation.

In reply to the notion of the polytheists that their gods will intercede for them in Allāh's court, Allāh says, "Intercession cannot profit in His presence, save for the one whom He permits." Even the likes of Sayyidina Isā عليه السلام, Sayyidina Uzair عليه السلام, and the angels (all of whom are also regarded as gods by some) cannot intercede on behalf of those who perpetrate polytheism (*shirk*).

Speaking about the intercession of the angels, Allāh says in Surah Anbiya, "and only the one with whom He is pleased will be able to intercede. They tremble with fear for Him." [Surah 21, verse 28]

Thereafter, Allāh describes the fear and reverence that the angels have for Him. Allāh says, "Until the time comes when fear leaves their hearts (after Allāh passes a command to them), they say (to each other), 'What has your Lord said?' The reply is, '(He speaks) the truth and He is the Exalted, the Great. - When the angels have such awe for Allāh, how can it be expected that they will force their intercession on Allāh?

Abu Hurayra رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When any decree is issued in the heavens, the angels, because of their humility and obedience to Allāh, begin beating and flapping their wings so much that the heavens resound with a noise resembling the pulling of chains across a smooth rock. [Bukhari v. 2 p. 709] Then, 'when fear leaves their hearts, they say, 'What has your Lord said?' The reply is, '(He speaks) the truth and He is the Exalted, the Great."

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ

هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾ قُلْ أَرُونِي الَّذِينَ ادَّعَوْتُمْ بِهٖ شُرَكَاءَ ۖ كَلَّا ۚ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

(24) Say, "Who sustains you from the heavens and the earth? Say, "Allāh! Either we or you are certainly correctly guided or clearly misguided. (25) Say, "You will not be questioned about the sins we perpetrate and we will not be questioned about what you do." (26) Say, "Our Lord will gather us and then decide between us with the truth. He is certainly the Best Judge, the All Knowing." (27) Say, "Show me those whom you ascribe as partners (to Allāh). Never! But He is Allāh, the Mighty, the Wise."

### JUDGEMENT WILL BE PASSED ON THE DAY OF JUDGMENT (QIYĀMAH)

These verses establish belief in oneness of Allāh (*Tauhid*). Allāh begins by saying, "Say, 'Who sustains you from the heavens (by sending the rains) and the earth (when it sprouts forth all types of vegetation)? Say, 'Allāh (does this)!'" Even the polytheists are forced to admit that these things happen by Allāh's will.

Allāh instructs further that the polytheists be told, "Either we or you are certainly correctly guided or clearly misguided." Since the polytheists reject oneness of Allāh (*Tauhid*) and the Muslims accept oneness of Allāh (*Tauhid*), Only one party can be correct. It is obvious that those whose belief is correct will be successful in the Hereafter. Therefore, the polytheists are urged to reconsider their stance. They must revise the proofs of oneness of Allāh (*Tauhid*) to realise whether they are rightly guided or misguided. When they reach the Hereafter, it will be too late to make amends because they will then be doomed to eternity in Hell.

"Say, 'You will not be questioned about the sins we perpetrate and we will not be questioned about what you do. - Every person will have to answer for himself. However, to safeguard people from Hell, the Muslims must continue to invite the disbelievers to Islām.

"Say, 'Our Lord will gather us and then decide between us with the truth. He is certainly the Best Judge, the All Knowing.'" The disbelievers will learn the error of their ways when they will be condemned to Hell, while the believers (*Mu'minin*) are welcomed in Heaven. Allāh's decision can never be questioned because He is aware of even the finest details of every person.

"Say, 'Show me those whom you ascribe as partners (to Allāh).'" This question is prompted to make it clear to the polytheists that their gods are all part of Allāh's creation and cannot be deserving of worship.

"Never!" i.e. Allāh can never have a partner. None can be equal to Him in any regard, "But He is Allāh, the Mighty, the Wise."

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

(28) We have sent you to the whole of mankind only as a bearer of glad tidings and a warner. But most people do not know.

## THE HOLY PROPHET صلى الله عليه وسلم HAS BEEN SENT TO ALL OF MANKIND

This verse announces that the Holy Prophet صلى الله عليه وسلم is a Prophet to all of mankind. It is therefore compulsory for every person to follow the Holy Prophet صلى الله عليه وسلم. Allāh will never be satisfied with a person who does not follow the Holy Prophet صلى الله عليه وسلم, even though he may engage in excessive worship. Good deeds will be accepted only when they are coupled with belief in the Holy Prophet صلى الله عليه وسلم as Allāh's final Prophet.

Allāh also says in Surah A'rāf, "Say, 'O people! Indeed to all of you I am a messenger of that Allāh to Whom belongs the dominion of the heavens and the earth. There is no deity besides Him and He gives life and death. So believe in Allāh and His messenger, the unlettered Prophet who believes in Allāh and His words. And follow him so that you may be rightly guided.'" [Surah 7, verse 158]

Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "I have been granted five things that no other has been granted before me, namely:

1. I have been assisted with an awe. The enemy is afraid of me at a month's distance.
2. The entire earth has been made a place of Salāh and purification for me. (Salāh can be performed anywhere and, in the absence of water, a person may use sand to purify himself). Wherever any person of my Ummah finds the time for Salāh, he should perform it.
3. The spoils of war have been permitted for me and it was never permitted for any other before me.
4. I have been granted the privilege of intercession (when he will intercede on behalf of the entire creation on the Day of Judgement).
5. Before me the Holy Prophets were sent especially to their nations, but I have been sent to the entire humanity." [Bukhari v. 1 p. 48]

The Holy Prophet صلى الله عليه وسلم is reported to have said, "By Allāh! The person, be he a Jew or a Christian, who does not believe in me after hearing of me shall be of the inmates of Hell." [Muslim v. 1 p. 86]

Allāh says in Surah Āl Imrān, "Definitely the only religion with Allāh is Islām." [Surah 3, verse 19]

Verse 85 also of Surah Āl Imrān reads: "Whoever seeks a religion besides Islām, it shall never be accepted from him, and he will be, in the Hereafter, among the losers."  
[Surah 3, verse 85]

Once the Holy Prophet صلى الله عليه وسلم appeared in the world, it became incumbent for adherents of all religions to follow him, whether they be Jews, Christians, Sabians, etc.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٩﴾ قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا  
تَسْتَجِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾

(29) They say, "When will this promise be fulfilled, if you are truthful?" (30) Say, "You have an appointment of a day, which you will be unable to postpone for a moment, nor bring forward."

### THE TIME FOR JUDGMENT DAY (QIYĀMAH) IS FIXED AND CANNOT BE ADJUSTED

Those who reject the advent of Judgment day (Qiyāmah) ask, "When will this promise {of Judgment day (Qiyāmah)} be fulfilled, if you are truthful?" These people intend to say that, since Judgment day (Qiyāmah) has not yet occurred, a date has to be set for it, and, if no one is aware of the date, it means that it will never occur. Such reasoning is both foolish and childish.

Allāh replies to them saying, "Say, 'You have an appointment of a day, which you will be unable to postpone for a moment, nor bring forward.'" The fact that Judgment day (Qiyāmah) has not yet arrived does not mean that it will not take place.

وَقَالَ الَّذِينَ كَفَرُوا لَنْ تُؤْمِنَ بِهِدَا الْقُرْآنَ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ  
الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ  
الَّذِينَ اسْتَضَعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ الَّذِينَ  
اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ  
تُجْرِمِينَ ﴿٣٢﴾ وَقَالَ الَّذِينَ اسْتَضَعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرٌ أَيْلٍ وَالنَّهَارِ إِذِ  
تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا التَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا  
الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُخْرُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾ وَمَا أَرْسَلْنَا  
فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾ وَقَالُوا أَنَحْنُ

أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿٣٥﴾ قُلْ إِنْ رَّبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ  
 وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ  
 عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الْوَضْعِ بِمَا عَمِلُوا وَهُمْ فِي  
 الْغُرُفِ ءَامِنُونَ ﴿٣٧﴾ وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ  
 مُخَضَّرُونَ ﴿٣٨﴾ قُلْ إِنْ رَّبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا  
 أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّزَاقِينَ ﴿٣٩﴾

(31) The disbelievers say, "We shall neither believe in this Qur'ān, nor in the scriptures before it." If only you could see the time when the oppressors will be standing before their Lord. Each one will be passing the blame to the other. Those of a lower status will say to those of a higher status, "If it were not for you, we would have been believers." (32) Those of the higher echelon will reply to those of the lower class saying, "Did we prevent you from the guidance when it came to you? Nay! You were all criminals yourselves." (33) Those of a lower status will say to those of a higher status, "Day and night did your schemes prevent us when you instructed us to disbelieve in Allāh and to ascribe partners to Him." They will suppress their remorse when they see the punishment. We will place yokes upon the necks of the disbelievers. They will be punished only for what they did. (34) Whenever We sent a warner to a town, the affluent people said, "We disbelieve in what has been sent with you. (35) They said, "We possess more wealth and more children than you. We can never be punished." (36) Say, "Verily my Lord increases sustenance for whoever He wills and straitens, but most people do not know." (37) Your wealth and children are not such that they can draw you closer to Us, except for him who believes and does good deeds. For these people there shall be a double reward on account of what they do, and they shall rest peacefully on balconies. (38) Those who exert themselves to defeat Our verses, these people will be presented for punishment. (39) Say, "Verily my Lord increases sustenance for whoever of His bondsmen He wills and straitens for him. Whatever good you spend, Allāh will follow it with a reward. He is the best of sustainers."

## THE PATHETIC CONDITION OF THE DISBELIEVERS AND THEIR DISPUTE IN THE HEREAFTER

The above verses depict a scene of Qiyāmah (doomsday), when all the disbelievers will witness the punishment before them. An altercation will then ensue between those people who belonged to the lower class in this world and who were subservient to the more affluent and influential people of a higher social standing. Allāh says, "If only you could see the time when the oppressors will be standing before their Lord. Each one will be passing the blame to the other. Those of a lower status will say to those of a higher status, 'If it were not for you, we would have been believers.'"

*"Those of the higher echelon will reply to those of the lower class saying, 'Did we prevent you from the guidance when it came to you? Nay! You were all criminals yourselves.'" They will claim that they never forced these people to reject Allāh's guidance and to adhere to disbelief.*

*"Those of a lower status will say to those of a higher status, 'Day and night did your schemes prevent us when you instructed us to disbelieve in Allāh and to ascribe partners to Him.'" The followers will still claim that it was the plots and guile of these leaders and influential people that led them into the terrible punishment of the Hereafter.*

There will be no escape from Allāh's punishment. *"They will suppress their remorse when they see the punishment (in an effort not to express it). We will place yokes upon the necks of the disbelievers. They will be punished only for what they did."* One will not suffer any punishment for a sin that one did not perpetrate.

Allāh continues to say, *"Whenever We sent a warner to a town, the affluent people said, 'We disbelieve in what has been sent with you.'"*

Besotted with their possessions, they said, *"We possess more wealth and more children than you. We can never be punished."* They were deceived into thinking that they were the chosen servants of Allāh because Allāh had granted them abundant wealth. They thought that they would also be fortunate in the Hereafter as they seemed to be in this world.

Allāh replies to this false notion when He says, *"Say, 'Verily my Lord increases sustenance for whoever He wills and straitens..."* The fact that Allāh grants more wealth to some people does not necessarily mean that Allāh loves them, just as little wealth does not mean that Allāh dislikes a person. Allāh grants people more or less because of certain reasons, which He knows best and which *"most people do not know."*

Allāh then states a general rule when He says, *"Your wealth and children are not such that they can draw you closer to Us, except for him who believes and does good deeds. For these people there shall be a double reward on account of what they do, and they shall rest peacefully on balconies."* The fortunate believers (Mu'minīn), who utilise their wealth in correct ways, will receive grand rewards from Allāh because of their belief (Imān) and good deeds.

On the other hand, *"Those who exert themselves to defeat Our verses {by raising objections and mocking the believers (Mu'minīn)}, these people will be presented for punishment."* While they think that they cannot suffer any consequences for their behaviour, they should remember that they will never be able to escape Allāh's punishment in the Hereafter.

Allāh then encourages people to spend in His cause when He says, *"Say, 'Verily my Lord increases sustenance for whoever of His bondsmen He wills and straitens for him. Whatever good you spend (in sincerity), Allāh will follow it with a reward (in both worlds). He is the best of sustainers.'"*

Sayyidina Abu Hurayra رضى الله عنه reports that whenever the sun rises, two angels descend to the earth. The first angel prays, *"O Allāh! Grant a good return to the one who spends in charity."* The second one prays, *"O Allāh! Destroy the*



wealth of the miser." ["Mishkāt" p. 164]

Sayyidina Abu Hurayra رضى الله عنه also narrates that the Holy Prophet صلى الله عليه وسلم said, "Spending in charity never diminishes wealth. Allāh will certainly enhance the honour of the person who forgives another person, and will elevate the one who is humble for His sake." [Muslim p. 321]

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحَانَكَ أَنْتَ وَلِسْنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾ فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ﴿٤٢﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا يَنْتَبِهَاتُ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٤٣﴾ وَمَا آتَيْنَاهُمْ مِنْ كِتَابٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مَعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

(40) The day when We shall gather them all, and Allāh will say to the angels, "Are these the ones who used to worship you?" (41) They will say, "You (Allāh) are Pure! You are our Protecting Friend, not them. The fact of is that they used to worship the Jinn, most of them having faith in them." (42) Today, none shall be able to do good or harm to anyone. We will say to the oppressors, "Taste the punishment of the Fire which you used to deny." (43) When Our clear verses are recited to them, they say, "He is but a man who wishes to prevent you from what your forefathers worshipped." And they say, "This is just a concocted lie." The disbelievers say about the truth when it comes to them, "This is only manifest magic." (44) We neither gave them any scriptures that they could study, nor did we send a warner to them before you. (45) Those before them denied. These people cannot even reach a tenth of what We gave them, yet they falsify My messengers. How (grievous) will My retribution be?

## THE REBELLIOUSNESS AND OBSTINACY OF THE DISBELIEVERS, AND THEIR PUNISHMENT

Describing another scene of the day of Judgment (Qiyāmah), Allāh says, "The day when We shall gather them all, and Allāh will say to the angels, 'Are these the ones who used to worship you?'" This question will be asked to expose the error of the polytheists who worshipped the angels.

The angels will say to Allāh, "You are Pure! You are our Protecting Friend, not them. (We have no ties with them). The fact is that they used to worship the Jinn, most of them having faith in them." These people made statues resembling the hideous

forms in which Satan (*Shaytān*) appeared before them. He also instructed them to perpetrate polytheism (*shirk*) and, because they obeyed him, they were actually worshipping him.

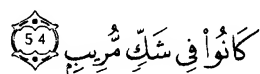
The polytheists held the belief that their gods will intercede on their behalf on the Day of Judgment (*Qiyāmah*). Allāh dispels this notion by saying, 'Today, none shall be able to do good or harm to anyone. We will say to the oppressors, "Taste the punishment of the Fire, which you used to deny."' All their hopes will then be dashed forever.

"When Our clear verses are recited to them, they say, 'He (i.e. the one reciting the Qur'ān) is but a man who wishes to prevent you from what your forefathers worshipped.' And they say, 'This (Qur'ān) is just a concocted lie.'" The disbelievers say about the truth when it comes to them [via the Holy Prophet صلى الله عليه وسلم], 'This is only manifest magic.

Allāh says in this regard, "We neither gave them any scriptures that they could study, nor did we send a warner to them before you. Therefore, the Arab polytheists need to be grateful to Allāh for sending them the Holy Prophet صلى الله عليه وسلم and the Qur'ān. A verse of Surah Fātir states that, before the Holy Prophet صلى الله عليه وسلم advent, the polytheists of Makkah used to "take solemn oaths by Allāh that if a warner has to come to them, they would become more rightly guided than any nation." However, "when the warner came to them, it only increased them in animosity." Instead of accepting the message of the Holy Prophet صلى الله عليه وسلم, they rejected him and called him names.

"Those before them denied. These people cannot even reach a tenth of what We gave them (i.e. those before them), yet they falsify My messengers. How will My retribution be?" Even though the previous nations were extremely powerful, wealthy, living very long lives and residing in fortified mansions, Allāh still destroyed them because of their disobedience. Now, those after them should take heed to this and ponder about their own plight, since they do not even possess a tenth of the resources that those people had.

قُلْ إِنَّمَا أَعْطُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَشْنَىٰ وَفَرْدَىٰ ثُمَّ تَنفَكُّوْا مَا  
بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾ قُلْ مَا سَأَلْتُكُمْ  
مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾ قُلْ إِنْ رَبِّي يَقْذِفُ  
بِالْحَقِّ عَلَٰمُ الْغُيُوبِ ﴿٤٨﴾ قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّلُ الْبَاطِلَ وَمَا يُعِيدُ ﴿٤٩﴾ قُلْ إِنْ ضَلَلْتُ  
فَأِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنْ اهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾ وَلَوْ  
تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوا ءَامَنَّا بِهِ وَأَنَّىٰ لَهُمُ  
التَّنَٰوُسُ مِنْ مَكَانٍ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ  
مَكَانٍ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ



(46) Say, "I give you only one advice. That you stand for Allāh in twos and individually, then you ponder. Your companion is not Insane. He is but a warner to you before the advent of a severe punishment." (47) Say, "You can keep whatever remuneration I may have asked of you. My recompense is Allāh's responsibility, and He is Witness over all things." (48) Say, "Verily my Lord will make the truth conquer. He has perfect knowledge of the unseen." (49) Say, "The truth has arrived and falsehood shall not show its face, nor make a return. (50) Say, "If I am astray, then I have strayed to my own detriment. But if I am rightly guided, then it is on account of what my Lord has revealed to me. Verily, He is the All Hearing, Close." (51) If only you could see when they will be terrified, will have no escape and will be seized from nearby. (52) They will say, "We believe it." How can they reach it from a distant place? (53) They have already disbelieved it before and they speculated about the un seen from a far-off place. (54) A barrier will fall between them and the desires they hoped for, just as it occurred to the groups before them, indeed, they were ever in a confused doubt.

## ALLĀH INSTRUCTS THE POLYTHEISTS TO PONDER COLLECTIVELY OR INDIVIDUALLY

The polytheists claimed that the Holy Prophet صلى الله عليه وسلم was insane as an excuse for refusing to believe in him. Therefore, Allāh instructs the Holy Prophet صلى الله عليه وسلم to tell them, "Say, 'I give you only one advice. That you stand for Allāh in twos and individually, then you ponder. Your companion is not insane. He is but a warner to you before the advent a severe punishment.'"

Allāh invites them to leave all their inhibitions and prejudices aside for a while and to seriously ponder about the pure and upright lifestyle that the Holy Prophet صلى الله عليه وسلم led. He grew up before them and lived among them for forty years before claiming to be a Prophet. They knew his character and personality. They must therefore sit either in groups or individually and think the matter over very earnestly. They must listen to what he has said and ponder over the status of the Qur'ān, which challenged them to produce something equal to it. Taking all matters into consideration, they will realise that the Holy Prophet صلى الله عليه وسلم is certainly Allāh's messenger and not at all insane.

Thereafter, Allāh commands the Holy Prophet صلى الله عليه وسلم to convey the following messages to the people:

- 📖 "You can keep whatever remuneration I may have asked of you. My recompense is Allāh 's responsibility (which He will fulfil), and He is Witness over all things (and will punish you for your disbelief and opposition)."
- 📖 "Verily my Lord will make the truth (and the supporters of truth) conquer. He has perfect knowledge of the un seen."
- 📖 "The truth has arrived and falsehood shall not show its face, nor make a return." When the Muslims conquered Makkah,

The Holy Prophet صلى الله عليه وسلم recited this verse and verse 81 of Surah Bani Isrā'il (Surah 17), where Allāh says, "Say, 'The truth has arrived and falsehood has vanished. Indeed, falsehood was bound to disappear. .. [Bukhari v. 2 p. 686]

📖 "If I am astray, then I have strayed (from the true religion of Islām) to my own detriment." This verse tells the polytheists that, by straying from Islām, they are astray. However, it does not tell them directly, but rather instructs the Holy Prophet صلى الله عليه وسلم to use his own name to say this. In this way, the message reaches the target without offending the addressee.

📖 "But if I am rightly guided, then it is on account of what my Lord has revealed to me." Therefore, people will also be rightly guided by following the Qur'ān. Again, the same mode of address is used as above. "Verily, He is the All Hearing, Close." Therefore, Allāh knows every deed of man.

Allāh then describes the condition of the disbelievers on the day of Judgment (Qiyāmah). Allāh says, "If only you could see when they will be terrified, will have no escape, and will be seized from nearby. They will say, 'We believe it.' How can they reach it (unto belief) from a distant place (the Hereafter)? (whereas) They have already disbelieved it before (in this world) and they speculated about the unseen from a far-off place. A barrier will fall between them and the desires they hoped for, just as it occurred to the groups before them. Indeed, they were ever in a confused doubt." All their hopes will be dashed when they witness the punishment of the Hereafter.



## سورة فاطر

Makkan

Surah Fatir

Verses 45

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبْعَ  
 زَيْدٍ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا  
 مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾ يَتَأَيَّأُ النَّاسُ  
 أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ  
 إِلَّا هُوَ فَأَنْتُمْ تُؤْفَكُونَ ﴿٣﴾ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ  
 تُرْجَعُ الْأُمُورُ ﴿٤﴾ يَتَأَيَّأُ النَّاسُ إِنْ وَعَدَ اللَّهُ حَقًّا فَلَا تَعْرِضُكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّتْكُمْ  
 بِاللَّهِ الْغُرُورُ ﴿٥﴾ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ  
 أَصْحَابِ السَّعِيرِ ﴿٦﴾ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ  
 مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) All praise be to Allāh, the Creator of the heavens and the earth, Who made the angels messengers, possessing two, three and four wings. Allāh increases in His creation as He pleases. Verily Allāh has power over all things. (2) There is none to withhold the mercy Allāh opens to His people, and there is none to release the mercy that He withholds. He is the Mighty, the Wise. (3) O people! Call to mind Allāh's favour upon you. Is there another creator besides Allāh who sustains you from the sky and the earth? There is no deity besides Him. So to where are you retrogressing? (4) If they falsify you, then many messengers were falsified before you. All affairs return to Allāh. (5) O people! Allāh's promise is certainly true, so never let the worldly life deceive you, nor should the great deceiver beguile you by taking Allāh's name. (6) Indeed Satan

(Shaytān) is your enemy, so treat him as an enemy. He calls to his party only so that they become inmates of the Blaze. (7) There shall be severe punishment for the disbelievers, and forgiveness and tremendous reward for those who believe and do good deeds.

## ONLY ALLĀH CREATED THE HEAVENS AND THE EARTH

Another name for Surah Fātir (Creator) is Surah Malā'ikah (angels). Like Surah Fātiha (Surah 1), Surah Bani Isrā'il (Surah 17) and Surah Kahf (Surah 18), this Surah commences with Allāh's praise. Allāh says, "All praise be to Allāh, the Creator of the heavens and the earth..."

Besides the heavens and the earth, Allāh also created the angels for specific tasks. Allāh says that He also made "angels messengers" because they were required to convey Allāh's messages to the Prophets عليهم السلام. Allāh created them in a unique fashion, with "two, three and four wings." Some have many more wings than this. In a hadith of Bukhari, The Holy Prophet صلى الله عليه وسلم said that he saw Jibr'il عليه السلام with 600 wings.

"Allāh increases in His creation as He pleases. Verily Allāh has power over all things." Allāh creates the various forms and species of creation in varying numbers and with varying traits. All this is according to His perfect wisdom.

"There is none to withhold the mercy Allāh opens to His people, and there is none to release the mercy that He withholds. He is the Mighty, the Wise." When Allāh opens His bounty on some poor people, causing them to progress to great heights of prosperity, then others burn with envy. However, their envy cannot hinder Allāh's mercy and benevolence in the least. Allāh, in His might, will allow the prosperity to continue unabated.

Allāh then announces, "O people! Call to mind Allāh's favour upon you." When people reflect on the wealth, knowledge and other good fortune which Allāh gives them, they will be inspired to express gratitude to Him. In this way, they will be able to concentrate their acts of devotion solely for Allāh.

Allāh then urges people to think, "Is there another creator besides Allāh who sustains you from the sky and the earth?" As a result of their own reflection, people will come to realise that only Allāh can send the rains, which cause the fields and plantations to flourish for man's benefit. Man will then arrive at the conclusion that "There is no deity besides Him." Therefore, Allāh asks, "So to where are you retrogressing?"

Allāh then consoles the Holy Prophet صلى الله عليه وسلم saying, "If they falsify you, then many messengers were falsified before you." Therefore, do not be grieved by their behaviour, but continue with your mission. "All affairs return to Allāh." Allāh will take them to task for their deeds on the Day of Judgment (Qiyāmah).

Allāh then addresses those who reject oneness of Allāh (Tauhid) and belief in the Holy Prophet صلى الله عليه وسلم. He says, "O people! Allāh's promise {of Judgment day (Qiyāmah)} is certainly true, so never let the worldly life deceive you..." i.e. do not be enamoured by the charms of this world, thereby causing you to become negligent of the Hereafter. Besides the deception of the world, Allāh warns people not to allow "the great deceiver {i.e. Satan (Shaytān) to} beguile you by taking

Allāh's name. Indeed Satan (*Shaytān*) is your enemy, so treat him as an enemy. He calls to his party only so that they become inmates of the Blaze."

Satan (*Shaytān*) fools man into thinking that he should continue committing sins because he can always seek forgiveness from Allāh at a later stage. However, man fails to realise that he does not have any guarantee about his life and can lose it at any moment, which may well be before he can secure forgiveness. Man should therefore be cautious about Satan's (*Shaytān's*) ploys.

Allāh then describes the outcome of man's existence when He says, "There shall be severe punishment for the disbelievers, and forgiveness and tremendous reward for those who believe and do good deeds."

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنْ أَلَّا اللَّهُ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا  
تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَتٌ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ  
فَتُثِيرُ سَحَابًا فُسُقِنَتْهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿٩﴾

(8) The person whose evil deeds have been beautified for him, causing him to regard them as good (Can he be like the one who does good?). Verily Allāh sends astray whoever He wills and guide whoever He wills. So let not your soul leave in remorse over them. Indeed Allāh has knowledge of what they do. (9) Allāh is the One Who sends the winds which carry a cloud. We then waft it to a dead land, and with it We revive the earth after its death. Thus shall be the resurrection.

## THOSE WHO CONSIDER THEIR EVIL DEEDS TO BE GOOD CAN NEVER EQUAL THOSE WHO DO GOOD DEEDS

Allāh speaks about those people whom Satan (*Shaytān*) has fooled into thinking that their evil deeds are good, hence evil deeds begin to appeal to them and they abhor good deeds. Allāh says, "The person whose evil deeds have been beautified for him, causing him to regard them as good." The verse contains a hidden phrase, which reads; "Can this person be like the one who does good deeds and who regards good as good and evil as evil?"

"Verily Allāh sends astray whoever He wills and guides whoever He wills. So let not your soul leave in remorse over them. Indeed Allāh has knowledge of what they do." The Holy Prophet صلى الله عليه وسلم was greatly grieved when people did not accept Islām because he desired that every person should be saved from Hell. Allāh consoles him in this verse by telling him not to grieve over them because guidance is only from Allāh.

This is also mentioned in Surah Shuarā, where Allāh says, "It seems like you will destroy yourself because they are not believing." [Surah 26, verse 3]

Thereafter, Allāh describes His ability to provide and the possibility of Qiyāmah (doomsday). He says, "Allāh is the One Who sends the winds which carry a cloud. We then waft it to a dead (arid and waterless) land, and with it We revive the

earth after its death." After the rains, plants and vegetation flourish, providing food for man and animals.

Just as Allāh raises plants from the earth, He is also Capable of raising the dead from the ground. Therefore, He says, "Thus shall be the resurrection."

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ  
 يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبْزَوْرُ ﴿١٠﴾  
 وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا  
 تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ  
 عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

(10) Whoever desires honour, then know that all honour belongs to Allāh. The Pure Word climbs unto Him, propelled by good deeds. There shall be a severe punishment for those who devise evil schemes. The plots of these people will certainly be destroyed. (11) Allāh has created you from sand, then from a seed, and then made you in pairs. He has knowledge of every female that conceives and delivers. Recorded in the Book is every aged person who ages and whose age is depleted. This is simple for Allāh.

## ALL HONOUR BELONGS TO ALLĀH WHO HAS KNOWLEDGE OF EVERYTHING

To attain honour and to be protected from adversities, people turn to their various gods and perform various deeds, which actually invite Allāh's wrath. Allāh says, "Whoever desires honour, then know (i.e. he should bear in mind) that all honour belongs to Allāh." Only Allāh can give honour to a person, and He takes it away from people as well.

Certain commentators have interpreted "honour" to mean "victory," which comes only from Allāh. On one military expedition, the hypocrites said, "if we return to Madinah, the honourable ones among us shall certainly exile the humiliated ones." They meant to expel the Muhājirīn (emigrants) from Madinah. In response to this statement, Allāh revealed the following verse of Surah Munafiqūn: "All honour belongs to Allāh, His messenger and the believers but the hypocrites do not know it." [Surah 63, verse 8]

Allāh says in Surah Nisā, "Give to the hypocrites the glad tidings of an agonising punishment; those who take the disbelievers as friends instead of the believers. Do they seek honour from them? Indeed all honour is for Allāh only." [Surah 4, verse 138, 139]

These verses warn those people who wish to please the disbelievers by adopting their mode of dress and behaviour in an effort to gain honour from them. By doing so, they wish to be regarded as 'honourable' people. Such people should bear in mind that honour can be had only from Allāh, when they will



please him. No honour can be had in Allāh's displeasure. The 'honour' that these people think they are receiving is actually a false honour, which is extremely short-lived.

"The Pure Word climbs unto Him..." i.e. Allāh accepts it. The "Pure Word" refers to the Kalimah of oneness of Allāh (Tauhīd), i.e. "Lā ilāha illa Allāh". Of course, it may also refer to all other forms of remembrance of Allāh (Dhikr).

Allāh adds that the "Pure Word" is 'propelled by good deeds.' This refers to all good deeds. However, the greatest of good deeds, without which no deed is accepted, is belief (Imān).

Allāh then cautions those who harass the Holy Prophet صلى الله عليه وسلم and plot against him. He says, "There shall be a severe punishment for those who devise evil schemes. The plots of these people will certainly be destroyed."

The plots that the polytheists devised against the Holy Prophet صلى الله عليه وسلم are mentioned in Surah A'rāf, where Allāh says, "When the disbelievers schemed against you to imprison you, kill you or exile you. They plan and Allāh plans, and Allāh is the best of planners." [Surah 7, verse 30]

Consequently, those who schemed against the Holy Prophet صلى الله عليه وسلم were killed in the battle of Badr without ever realising their objectives. In this very Surah Allāh has declared the universal rule: "The consequences of evil schemes encompass only those who devise them." [Surah Fātir (35), verse 43]

Allāh then describes His creative powers when He says, "Allāh has created you from sand, then from a seed (sperm), and then made you in pairs (male and female)." Allāh created Sayyidina Ādam عليه السلام from sand, and states that mankind were also created from sand because he was their father, from whom every human was born. It was after Sayyidina Ādam عليه السلام that people were produced from the sperm when it fuses with the female egg.

"He has knowledge of every female that conceives and delivers.. Recorded in the Book, is every aged person who ages and whose age is depleted. This is simple for Allāh." The "Lawhul Mahfūz" contains the ages of all people, be their ages lengthy or shorter in comparison. It is extremely simple for Allāh to keep track of everything. Allāh decreed these matters even before man was created.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذَبٌ فَرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ  
تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حَلِيَّةً تَبْسُونَهَا وَتَرَى الْفَلَكَ فِيهِ مَوَاحِرَ  
لَتَبْنَعُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُوَلِّجُ الْبَلَّ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ  
فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ  
رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ  
﴿١٣﴾ إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ

يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَيْرٍ ﴿١٤﴾

(12) The two seas are not the same. The one is sweet, quenching and easy to drink, while the other is salty and bitter. From each of these you eat fresh meat and you extract jewels that you wear. You will see ships cleaving (through the waters) so that you seek from Allāh's bounty and show gratitude. (13) Allāh enters the day into the night and the night into the day and has subjugated the sun and the moon. Each one travels to an appointed term. This is Allāh, your Lord! To Him belongs all sovereignty. Those whom you worship besides Allāh do not have control of even the skin on the date seed. (14) If you call them, they will not hear your call. Even if they hear, they will be unable to respond. On the Day of Judgment (Qiyāmah) they will reject your polytheism. None can inform you like the Informed.

### THE BENEFITS OF THE SEA AND THE DECLARATION THAT THE GODS OF THE POLYTHEISTS DO NOT HAVE POWER OVER ANYTHING

Some water sources contain water that is palatable and slaking for one's thirst. On the other hand, the waters of the ocean are extremely salty, bitter and difficult to drink. These are all the creation of Allāh. Referring to this, Allāh says, *"The two seas are not the same. The one is sweet, quenching and easy to drink, while the other is salty and bitter."* Allāh then describes one of the many benefits of these water bodies, when he says, *"From each of these you eat fresh meat (fish, as well as birds)..."*

The second benefit is described in the words, *"and you extract jewels that you wear."* Pearls, shells and other gems are found in water, which people use to make jewellery.

The third benefit is mentioned as, *"You will see ships cleaving (through the waters) so that you seek from Allāh's bounty and show gratitude."* Ships are invaluable to transport large masses of merchandise from continent to continent. They are therefore used to acquire Allāh's bounties of produce and various commodities. Man has to be grateful to Allāh for all of this.

*"Allāh enters the day into the night and the night into the day and has subjugated the sun and the moon. Each one travels to an appointed term."* Allāh causes the night to extend longer than the day in winter and vice versa in Summer. He has also prescribed set tasks for the sun and the moon, which they duly fulfil until the Day of Judgment (Qiyāmah).

*"This is Allāh, your Lord! To Him belongs all sovereignty. Those whom you worship besides Allāh do not have control of even the skin on the date seed."* In fact, they are so helpless that *"If you call them, they will not hear your call. Even if (it be assumed that) they hear, they will be unable to respond."*

If this is their state of helplessness in this world, the polytheists cannot expect any assistance from them on the Day of Judgment (Qiyāmah). In fact, *"On the Day of Judgment (Qiyāmah) they will reject your polytheism."* The gods of these Polytheists will absolve themselves of their worshippers on the Day of Judgment

(Qiyāmah).

Allāh says in Surah Nahl, "When the idolaters will see their partners, they will exclaim, 'O our Lord! These are our partners that we used to worship instead of You.' Then the word will be flung back to them that 'You are definitely liars!'" [Surah 16. verse 86]

"None can inform you like the Informed." When Allāh, The Informed, informs one of something, one will have no option but to accept it as the truth because He has knowledge of everything.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾ إِنْ يَشَأْ  
يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ  
وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا  
نُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ  
لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ  
وَلَا النُّورُ ﴿٢٠﴾ وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ  
يُسْمِعُ مَنْ يَشَاءُ ۚ وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾ إِنْ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّا  
أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ وَإِنْ يَكْذِبُوكَ فَقَدْ  
كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾  
ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

(15) O people! You are all beggars before Allāh and Allāh is Independent, Most Worthy of praise. (16) If He wills, He could remove you and replace you with a new creation. (17) This is not at all difficult for Allāh. (18) None shall be burdened with the load of another. If any burdened person has to call for his load to be carried, none of it will be carried, even though it be his close relative (that he calls). You warn only those who fear their Lord without seeing Him, and who establish Salāh. Whoever purifies himself, purifies himself only for his own good. To Allāh will the return be. (19) The blind and the seeing cannot be the same... (20) ...Nor can a multiplicity of darkness and the light (be the same). (21) .... Nor shade and heat. (22) The living and the dead cannot be the same. Whoever Allāh wills He makes him hear, and you cannot make those in the graves hear. (23) You are only a warner. (24) Verily We have sent you with the truth as a bearer of glad tidings and a warner. A warner passed in every nation. (25) If they falsify you, then those before them also falsified. Their messengers brought to them clear miracles, scriptures and an illuminating Book. (26) Thereafter I seized those who disbelieved. So how was My punishment?

## EVERYONE IS DEPENDENT ON ALLĀH, NONE SHALL BEAR THE BURDEN OF ANOTHER, AND A WARNER CAME TO EVERY NATION

The above verses contain discussions on several subjects. The first of these is contained in the verse, where Allāh says, *"O people! You are all beggars before Allāh and Allāh is Independent, Most Worthy of praise."* A believer (Mu'min) realises that Allāh needs nothing from Him, but He requires Allāh for everything. Even his worship is for his own benefit because Allāh does not require it. Even without man's worship, Allāh remains 'independent, Most Worthy of praise.'

The second aspect discussed is that Allāh reserves the right to do as He pleases with man. Allāh says, *"If He wills, He could remove you and replace you with a new creation. This is not at all difficult for Allāh."*

The third factor discussed in these verses is that *"None shall be burdened with the load (sins) of another {on the Day of Judgment (Qiyāmah)}. If any burdened person has to call (to another) for his load to be carried, none of it will be carried, even though it be his close relative (that he calls)."*

Allāh says in Surah Abas, *"The day when man will flee from his brother, his mother, his father, his spouse and his children. On that day every person will be engrossed in an affair that will make him oblivious of others."* [Surah 80, verses 34-37]

Discussing the fourth aspect, Allāh says to the Holy Prophet صلى الله عليه وسلم that although he is a messenger to everyone, his preaching has an impact only on *"those who fear their Lord without seeing Him, and who establish Salāh."* Salāh is specially mentioned in this verse because of its special nature, which is derived from fear for Allāh.

The fifth point discussed is *"Whoever purifies himself (by abstaining from evil and sin), purifies himself only for his own good (because he will be amply rewarded for this). To Allāh will the return be (when each person will be duly rewarded or punished)."*

*"The blind (the disbelievers) and the seeing {the believers (Mu'minīn)} cannot be the same, nor can a multiplicity of darkness (false hood) and the light (the truth) (be the same), nor shade and heat."* While some commentators have interpreted "shade" as rewards and "heat" as punishment, others have mentioned that "shade" refers to Heaven and "heat" refers to Hell.

In the same strain, Allāh adds, *"The living {believers (Mu'minīn)}/people of Heaven} and the dead (disbelievers/people of Hell) cannot be the same. Whoever Allāh wills He makes him hear..."* Allāh grants guidance to whomsoever He wills, thereby causing them to accept Islām.

Allāh then tells the Holy Prophet صلى الله عليه وسلم, *"and you cannot make those in the graves hear. You are only a warner."* Just as the dead cannot hear what people say, those who have decided to adamantly remain as disbelievers cannot be influenced. The subject of the dead hearing has been discussed at length in the commentary of verse 80 of Surah Naml (Surah 27). The reality of the matter is that the dead cannot hear, but Allāh may allow them to hear if He wills.

*"Verily We have sent you with the truth as a bearer of glad tidings and a warner. A warner passed in every nation."* Allāh mentions a general rule in this verse,

making it the seventh subject discussed so far. Allāh sent a warner to every nation so that they may realise their responsibilities and refrain from polytheism (*shirk*).

Allāh says in Surah Bani Isrā'īl, "We shall never punish (any nation) until We send a messenger." [Surah 17, verse 15]

A verse of Surah Qasas reads: "Your Lord would never destroy towns until He sends a messenger to their capital, reciting His verses to them. We would never destroy towns unless their inhabitants were oppressive." [Surah 28, verse 59]

The apostleship of many Prophets عليهم السلام have been certified by the Qur'ān like Sayyidina Mūsa عليه السلام and Sayyidina Isā عليه السلام. It will therefore be necessary for every believer (*Mu'min*) to believe in the fact that they were Allāh's true Holy Prophets. Other religions claim to follow certain other people, whom the Qur'ān and Ahadīth have not certified as the Holy Prophets. Muslims cannot attest to the Prophethood of these people, even though their followers trace historical evidence to substantiate their claim. They may be regarded as the Prophets only when Allāh and His Prophet صلى الله عليه وسلم attest to this. It will not be appropriate to deduce. Their Prophethood from the verse "A warner passed in every nation" because the word "warner" is not necessarily a Prophet.

In fact, certain portraits and statues of these religious leaders portray them to be naked or semi-naked, which dispels the notion that they could ever have been Allāh's Prophets.

Allāh then tells the Holy Prophet صلى الله عليه وسلم, "If they falsify you, then (this is not surprising because) those before them also falsified (their Prophets). Their messengers brought to them clear miracles, scriptures and an illuminating Book." The various Prophets عليهم السلام brought Allāh's scriptures like the Torah and Injil to their nations, but most of them still refused to accept.

"Thereafter I seized those who disbelieved. So how was My punishment?" This verse urges others to reflect over the outcome of the previous nations so that they do not fall into the same trap.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُتَخَلِّفًا أَلْوَانَهَا وَمِنَ الْجِبَالِ  
جُدُدٌ بَيَضٌ وَحُمْرٌ مُتَخَلِّفٌ أَلْوَانَهَا وَغَرَابِيبٌ سُودٌ ﴿٢٧﴾ وَمِمَّنْ النَّاسِ  
وَالْدَوَابِّ وَالْأَنْعَامِ مُتَخَلِّفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ  
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ  
وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾  
لِيُؤْفِقَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّنْ فَضْلِهِ إِنَّهُمْ غَفُورٌ شَكُورٌ ﴿٣٠﴾  
وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ

لَخَيْرٌ بَصِيرٌ ﴿٣١﴾ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُذِنُ اللَّهُ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾ الَّذِي أَهْلَنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾

(27) Do they not see that Allāh sends rain from the sky, thereby extracting various fruits of varying colours? From the mountains, there are different ridges, varying from white to red of different shades and some which are extremely black. (28) There is a similar variation of colours among people, creatures and animals. From Allāh 's bondsmen, only the learned ones fear Him. Verily Allāh is Mighty, Most Forgiving. (29) Indeed, those who recite Allāh 's Book, establish Salāh and spend secretly and openly from what We have given them, they are hopeful of a trade that will never be destroyed. (30) So that Allāh may grant them their reward in full and increase them from His grace. Verily He is Most Forgiving, Most Appreciative. (31) That of the Book which We have revealed to you is the truth, verifying the scriptures before it. Without doubt, Allāh is Informed and Ever Watchful over His bondsmen. (32) Thereafter, We made those of Our bondsmen whom We chose inheritors of the Book. Of them were those who oppressed their souls, while there were those who were moderate. There were also those who were leaders in good deeds by the command of their Lord. This is Allāh's extreme grace. (33) In the eternal gardens that they will enter, they will be adorned with bracelets of gold and pearls. Their garments there will be of silk. (34) They will say, "All praise be to Allāh, Who has removed grief from us. Undoubtedly our Lord is Most Forgiving, Appreciative." (35) "Our Lord has settled us in an eternal home by His grace. Here no difficulty will ever afflict us, nor shall any tiredness touch us."

## THE VIRTUES OF THE RAIN AND THE QUALITIES OF ALLĀH'S PIOUS BONDSMEN

*"Do they not see that Allāh sends rain from the sky, thereby extracting various fruits of varying colours?"* Just as the colours of the fruits vary, their tastes and textures also vary from fruit to fruit.

*"From the mountains, there are different ridges, varying from white to red of different shades and some which are extremely black."* Sayyidina Abdullāh bin Mas'ūd رضى الله عنه says that "ridges" refer to the roads and passes between mountains, which people use to travel for their needs.

*"There is a similar variation of colours among people, creatures and animals."* All of these display Allāh's amazing creative powers and His favour upon man by showering him with these various bounties.

"From Allāh's bondsmen, only the learned ones fear Him. Verily Allāh is Mighty, Most Forgiving." A person who possesses any knowledge which makes him recognise Allāh will be regarded as "learned," even if this knowledge is of biology, astronomy or religion. Allāh can be recognised with the appropriate knowledge, thereby leading one to fear Him and abstain from sins.

However, such knowledge will not profit one if one follows one's whims and desires. Allāh says, "Have you seen the one who has taken his whims as a deity?"

Possessing the most knowledge, The Holy Prophet صلى الله عليه وسلم feared Allāh the most. He mentioned in a hadith, "I am the one who fears Allāh most and the most abstinent." [Bukhari v. 2 p. 707, Muslim v. 1 p. 449]

Allāh then lauds His pious servants when He says, "Indeed, those who recite Allāh's Book, establish Salāh and spend secretly and openly from what We have given them, they are hopeful of a trade that will never be destroyed. So that Allāh may grant them their reward in full and increase them from His grace. Verily He is Most Forgiving, Most Appreciative." These people will be rewarded with a minimum of ten rewards for every deed in appreciation of the deed. In addition to this, Allāh will forgive all their shortcomings. Such a trade can never result in a loss.

Allāh then describes the Qur'ān saying, "That of the Book (Qur'ān), which We have revealed to you is the truth, verifying the scriptures before it. Without doubt, Allāh is Informed and Ever Watchful over His bondsmen."

"Thereafter, We made those of Our bondsmen whom We chose inheritors of the Book." This verse makes it clear that those who receive Allāh's scripture are chosen people. The Holy Prophet صلى الله عليه وسلم has mentioned that the person who has been given Allāh's Book, and thereafter he considers another person superior to himself, such a person has certainly degraded the best bounty. ["Jāmi'us Saghīr" v. 6 p. 75]

Thereafter, Allāh describes the three categories of those given the Book. Allāh says, "Of them were those who (1) oppressed their souls (i.e. the sinners), while there were (2) those who were moderate. There were also (3) those who were leaders in good deeds by the command of their Lord. This is Allāh's extreme grace." This verse teaches us to show reverence even to the sinful ones among those given Allāh's Book.

In a hadith of Tirmidhi, The Holy Prophet صلى الله عليه وسلم has mentioned that these three groups of people are equal (in terms of the favour bestowed on them), and will all be in Heaven.

Sayyidina Umar رضى الله عنه once recited this verse from the pulpit and then narrated the following saying of the Holy Prophet صلى الله عليه وسلم: "Those of us who are "leaders in good deeds" shall be leaders (in attaining rewards and high ranks), the "moderate" ones will attain salvation, while those "who oppressed their souls" will be forgiven."

Sayyidina Abu Dardā رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once recited the verse, after which he said, "The "leaders in good deeds" shall enter Heaven without reckoning, the "moderate" ones will have a light reckoning, while those "who oppressed their souls" will be halted at the place of reckoning until they

are overcome with grief. Thereafter, they will also be admitted into Heaven." the Holy Prophet صلى الله عليه وسلم then recited the verse, "They will say, 'All praise be to Allāh, Who has removed grief from us. Undoubtedly our Lord is Most Forgiving, Appreciative.'" ["Ma'ālimut Tanzil" v. 3 p. 57 1]

More details regarding the three groups of people have been discussed in "Ruhul Ma'āni" and "Ma'ālimut Tanzil".

Allāh then describes the condition of those destined for Heaven saying, "In the eternal gardens that they will enter, they will be adorned with bracelets of gold and pearls. Their garments there will be of silk." The same description is given in Surah Hajj, where Allāh says, "Allāh will surely admit those who believe and do good deeds into gardens beneath which rivers flow. There they will be adorned with bangles of gold and pearls and their clothes shall be of silk." [Surah 22, verse 23]

The temperament of the people in Heaven will be different from that of people in this world. It will not be possible to base one's perception of the things in Heaven upon one's perception of this world. Therefore, it will be incorrect to say that bangles are unbecoming of men in Heaven because they are unbecoming in this world. While men will be permitted to wear jewellery in Heaven (which is not permissible in this world), it will suit them in Heaven. It was popular with the kings and monarchs of the past to wear jewellery, which people then considered to be good-looking although no one wears it today.

Many Sahābah (Companions) رضى الله عنهم have reported that the Holy Prophet صلى الله عليه وسلم said, "The man who wears silk in this world will not wear it in the Hereafter." ["Mishkāt" p. 373]

Allāh then quotes the words of appreciation that the people of Heaven will express on the Day of Judgment (Qiyāmah). Allāh says, "They will say, 'All praise be to Allāh Who has removed grief from us. Undoubtedly our Lord is Most Forgiving, Appreciative. Our Lord has settled us in an eternal home by His grace.'"

In saying the above, the people of Heaven allude to the fact that this world is not really a place to live in, but the true home is Heaven because it is a place which people "will not want to leave."

Describing Heaven, they will say, "Here, no difficulty will ever afflict us, nor shall any tiredness touch us." They will enjoy only peace, comfort and rest in Heaven. Allāh says in Surah Hijr, "No difficulty will afflict them there, nor shall they be removed from there." [Surah 15, verse 48]

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾



passed against them so that they may die. Their punishment will also not be lightened. Thus do We punish every disbeliever. (37) They will be screaming in Hell saying, "O our Lord! Remove us from here and we will do deeds unlike those we used to perpetrate." "Did We not grant you sufficient age in which the one who takes heed may take heed? And did a warner not come to you? So taste (of the punishment)! The oppressors will not have a helper."

### THE PEOPLE OF HELL WILL NOT DIE, THEIR PUNISHMENT WILL NOT BE LIGHTENED AND THEY WILL NEVER EMERGE FROM HELL

After mentioning the bounties of the people of Heaven, Allāh continues to speak of the plight of those destined for Hell. Allāh says, "The Fire of Hell will be for those who disbelieve, where no decree will be passed against them so that they may die. Their punishment will also not be lightened. Thus do We punish every disbeliever."

Further describing their miserable plight, Allāh adds, "They will be screaming in Hell saying, 'O our Lord! Remove us from here and we will do deeds unlike those we used to perpetrate.'" They will promise to follow Allāh's commands in the world. Allāh will reply, "Did We not grant you sufficient age in which the one who takes heed may take heed? And did a warner not come to you? (If you had taken heed and followed the guidance of the Prophets عليهم السلام, you would not be pleading for mercy today. However, since you refused to believe) So taste (of the punishment)! The oppressors will not have a helper."

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that Allāh will not accept any excuse (for sin) from the person whom Allāh had granted respite until he reached the age of sixty. The sins of such an old person will be inexcusable because he had lived long enough to know what he should do and what he should avoid.

Sayyidina Abdullāh bin Abbās رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that an announcer will ask on the Day of Judgment (Qiyāmah), "Where are those who reached the age of sixty?" The Holy Prophet صلى الله عليه وسلم then added, "This is the age regarding which Allāh says, "Did We not grant you sufficient age in which the one who takes heed may take heed? And did a warner not come to you?" ["Mishkāt" p. 451]

إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُمْ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٨﴾ هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا رَحِمَهُمْ إِلَّا مَقْنًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾ قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ مِنْهُ بَلْ إِنَّ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ

﴿ ٤١ ﴾ أَحَدٌ مِّنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

(38) Verily Allāh has knowledge of the unseen things of the heavens and the earth. He certainly has knowledge of the secrets of the heart. (39) It is He Who made you successors on earth. Whoever disbelieves, then his disbelief is to his own detriment. The disbelief of the disbelievers will only increase the wrath of their Lord for them. The disbelief of the disbelievers will only increase them in loss. (40) Say, "Tell me about your partners whom you worship besides Allāh. Show me what they have created of the earth, or do they share a partnership in the heavens and the earth? Or have We given them a Book from which they have a clear proof? The oppressors only make deceptive promises to each other." (41) Verily Allāh withholds the heavens and the earth from moving. If they were ever to move, there will be none to withhold them after Him. Indeed He is Tolerant, Most Forgiving.

### THE DETRIMENT OF DISBELIEF WILL AFFECT THE DISBELIEVERS WHO MERELY DECEIVE EACH OTHER

Allāh describes His tremendous knowledge, when He says, "Verily Allāh has knowledge of the un seen things of the heavens and the earth. He certainly has knowledge of the secrets of the heart." Nothing is hidden from Him.

"It Is He Who made you successors on earth." Allāh has made it such that every generation succeeds the next on earth. Because of all the bounties that Allāh has bestowed on man, man is obliged to express gratitude to Allāh by believing in Him and following His Prophets عليهم السلام. If they do not then "Whoever disbelieves (thereby expressing ingratitude to Allāh), then his disbelief (and ingratitude) is to his own detriment. The disbelief of the disbelievers will only increase the wrath of their Lord for them." Allāh's wrath is constantly increasing as the disbelievers continues to disbelieve. Although the disbelievers think that they are prospering, they are actually retrogressing all the time because "The disbelief of the disbelievers will only increase them in loss."

"Say (to the Polytheists), 'Tell me about your partners whom you worship besides Allāh. Show me what they have created of the earth (because of which you consider them worthy of worship), or do they share a partnership in the heavens and the earth?'" Their false gods are on Allāh's earth and beneath Allāh's sky. They have nothing to their credit for which they may be deemed worthy of worship.

"Or have We given them (the polytheists) a Book from which they have a clear proof?" The answer is an obvious "No!". The polytheists have nothing to substantiate their claims and beliefs. They "only make deceptive promises to each other." To maintain their strength, the disbelievers and polytheists merely tell each other things to deceive themselves into adhering to disbelief and shirk. They tell each other lies about the virtues of polytheism (shirk) and promise each other that their gods will intercede for them on the Day of Judgment (Qiyāmah).

Describing His immense power, Allāh says, "Verily Allāh withholds the heavens and the earth from moving. If they were ever to move, there will be none to withhold them after Him. Indeed He is Tolerant, Most Forgiving." Allāh has created

these bodies and none can control them in any way. The gods of the polytheists can therefore not be regarded as deities.

Allāh keeps the heavens and the earth in their fixed locations, from which they cannot shift. Of course, as He has prescribed, they may still rotate on their own axis and orbit the sun which is constantly travelling through the galaxy. This is as Allāh has decreed.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا  
جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾ أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرُ السَّيِّئِ وَلَا يَحِيقُ  
الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا السُّنَّتَ الْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا  
وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

(42) They take solemn oaths by Allāh that if a warner has to come to them, they would become more rightly guided than any nation. But when the warner came to them, it only increased them in animosity. (43) (This animosity) was because they were proud on earth and they devised evil schemes. The consequences of evil schemes encompass only those who devise them. They only seem to await the treatment of the previous generations. You will never find any change in Allāh's practice, neither will you find any adjustment in Allāh's practice.

### THE QURAYSH OF MAKKAH SWORE THAT THEY WOULD FOLLOW THE HOLY PROPHET صلى الله عليه وسلم, BUT FAILED TO KEEP THIS PROMISE BECAUSE OF THEIR PRIDE

The Quraysh of Makkah often travelled to Shām (Syria), where they encountered the Jews and Christians. When they learnt that these people had denied their Prophets عليهم السلام, they took "solemn oaths by Allāh that if a warner (a Prophet) has to come to them, they would become more rightly guided than any nation. But when the warner came to them, it only increased them in animosity. (This animosity) was because they were proud on earth and devised evil schemes." They thought it below their dignity to accept Islām and targeted various plots against the Holy Prophet صلى الله عليه وسلم.

However, all their schemes backfired on them, and many of those who plotted the atrocities against the Holy Prophet صلى الله عليه وسلم were killed in the battle of Badr. Referring to this, Allāh says, "The consequences of evil schemes encompass only those who devise them." An Arabic adage read: "The one who digs a hole for his brother will himself fall into it."

"They only seem to await the treatment of the previous generations. You will never find any change in Allāh's practice, neither will you find any adjustment in Allāh's practice." Allāh will punish these disbelievers just as He punished those before them. It is also Allāh's practice that He will never punish anyone for something he did not do. The disbelievers do not cease in their disbelief, almost as if they

are awaiting Allāh's punishment.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا أَشَدَّ مِنْهُمْ قُوَّةً  
وَمَا كَانَ اللَّهُ لِيُعْجِزَهُمْ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا  
قَدِيرًا ﴿٤٤﴾ وَلَوْ يُوَازِئُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِمَا مِنْ  
دَابَّةٍ وَلَا كُنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ  
بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾

(44) Have they not travelled in the lands and seen what was the result of those before them, who were more powerful than them? Allāh is not such that anything in the heavens and the earth can defeat him. He is the All Knowing, Powerful. (45) If Allāh were to take man to task for everything he does, Allāh would not have left a single creature on the face of the earth. But Allāh defers them until an appointed term. When their term arrives, then Allāh is Ever Watchful over His bondsmen.

### PEOPLE DO NOT HEED THE SIGNS DESPITE TRAVELLING AND IF ALLĀH HAD TO TAKE PEOPLE TO TASK FOR EVERY DEED, NO CREATURE WOULD HAVE BEEN LEFT ALIVE

The Quraysh of Makkah frequently passed by the ruins of the Thamud and the ruins of Sadūm [the town of Sayyidina Lūt عليه السلام] on their journeys to Shām (Syria). Although they were to take a lesson from these shattered towns, they never paid heed and still continued with their evil practices. Referring to this, Allāh says, "Have they not travelled in the lands and seen what was the result of those before them, who were more powerful than them?" The fact that these people were much more powerful than them should increase their awe and fear for Allāh.

"Allāh is not such that anything in the heavens and the earth can defeat him. He is the All Knowing, Powerful." When Allāh decides to punish any person or community, there is nothing to stop Him. None can ever think that Allāh is unaware of their sins, or that He is incapable of taking them to task.

Allāh concludes the verse by telling people that they should never seek to hurry Allāh's punishment. Allāh says, "If Allāh were to take man to task for everything he does, Allāh would not have left a single creature on the face of the earth. But Allāh defers them until an appointed term. When their term arrives, then Allāh is Ever Watchful over His bondsmen." People are foolish to think that because Allāh does not punish them for their sins, He is unaware of them. Allāh is Aware of everything, but, because of His mercy, He overlooks people's sins.

Sayyidina Abdullāh bin Umar رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that although Allāh's punishment destroys everything and everyone in this world, Allāh will separate the believers (Mu'minīn) from the disbelievers on the Day of Judgment (Qiyāmah). [Bukhari p. 1053]

Sayyidah Ayshah رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم once told them about an army that will march with the intent of destroying the Ka'ba. However, when they reach a certain plain, the ground will swallow the entire army, from the first to the last. Sayyidah Ayshah رضى الله عنها asked the Holy Prophet صلى الله عليه وسلم, "If the entire army, from the first to the last is to be swallowed, what about those who joined only for purposes of trade and those who were not with them?" The Holy Prophet صلى الله عليه وسلم replied, "All will be destroyed, but they will all be resurrected according to their intentions." [Bukhari v. 1 p. 284]

Although the believers (*Mu'minīn*) will be rewarded for their belief (*Imān*) and good deeds, they will receive additional rewards for the suffering they endure when Allāh's punishment strikes.



## سورة يس

Makkan

Surah Ya-Sin

Verses 83

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَس ۝۱ وَالْقُرْآنِ الْحَكِيمِ ۝۲ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝۳ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝۴  
تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ۝۵ لِنُذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ۝۶ لَقَدْ حَقَّ  
الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝۷ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى  
الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ۝۸ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا  
فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ۝۹ وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ۝۱۰  
إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ  
كَرِيمٍ ۝۱۱ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَرَهُمْ وَكُلَّ شَيْءٍ  
أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ۝۱۲

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Yā Sīn. (2) By the oath of the wise Qur'ān. (3) You are verily among the messengers. (4) On the straight path. (5) A revelation of the Mighty, the Most Merciful (6) To warn a nation whose forefathers were not warned and who were negligent. (7) The decree has been passed against most of them, so they will not believe. (8) We shall place a yoke around their necks, which reaches to their chins, so their gazes are fixed upwards. (9) We have placed a barrier in front of them and a barrier behind them, and We have enveloped them so they cannot see. (10) It is the same to them whether you warn them or you do not warn them. They will never believe. (11) You can warn only him who follows the advice and fears Ar Rahmān (the Compassionate) without seeing Him. Give him the glad tidings of forgiveness and a bountiful provision. (12) Verily only We revive the dead and record what they send ahead and the trails they leave. We have meticulously recorded everything in the clear Book.

## THE HOLY PROPHET صلى الله عليه وسلم IS ALLĀH'S HOLY PROPHET AND THE QUR'ĀN IS FROM ALLĀH

Only Allāh knows the meaning of "Yā Sīn" which is from the "Mutashābihāt" verses. Rebutting those who denied the Prophethood of the Holy Prophet صلى الله عليه وسلم, Allāh declares, "By the oath of the wise Qur'ān! You are verily among the messengers on the straight path." The declaration of Allāh is more than sufficient against the blasphemy of the disbelievers.

Allāh then replies to their rejection of the Qur'ān. Allāh says that the Qur'ān is "A revelation of the Mighty, the Most Merciful." In this verse, Allāh refutes the notion of those who refute the divine origin of the Qur'ān.

Allāh then outlines the purpose of revealing the Qur'ān and the Prophethood of the Holy Prophet صلى الله عليه وسلم. Allāh sent them "to warn a nation whose forefathers were not warned and who were negligent..." the Holy Prophet صلى الله عليه وسلم was sent among the Arabs where his duty began. The Arabs were the progeny of Sayyidina Ibrahim عليه السلام but no Prophet had come to them for a very long time.

Because no Prophet had come to them for a long time, the Arabs had become negligent of the rights they owed to Allāh. It was therefore necessary for the Holy Prophet صلى الله عليه وسلم to direct them onto the straight course.

"The decree has been passed against most of them, so they will not believe." This verse consoles the Holy Prophet صلى الله عليه وسلم, telling him not to grieve about those who do not believe him because Allāh had already decreed that they will never believe.

Allāh then describes one of the punishments the disbelievers will suffer. Allāh says, "We shall place a yoke around their necks, which reaches to their chins, so their gazes are fixed upwards. We have placed a barrier in front of them and a barrier behind them, and We have enveloped them so they cannot see." Their hands will also be bound to these yokes, and they will be blind.

Allāma Qurtubi رحمه الله writes that the above punishment will be meted out to them in Hell. He has deduced this from Surah Mu'min, where Allāh says, "When yokes will be placed around their necks, as well as chains. They will be dragged into the boiling water, after which they will be cast as fuel for the Fire." This interpretation rules out any metaphorical interpretations.

## THE CIRCUMSTANCES SURROUNDING THE REVELATION OF THE ABOVE VERSES

Ruhul Ma'āni reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that the Holy Prophet صلى الله عليه وسلم was once reciting the Qur'ān loudly in the Haram which displeased the polytheists. Some of them decided to harass the Holy Prophet صلى الله عليه وسلم and sneaked behind him to seize him. However, Allāh punished them instead. From their necks downwards, their bodies became paralysed and they all turned blind. They pleaded with the Holy Prophet صلى الله عليه وسلم to pray to Allāh to cure them because of their relationship with him. When the Holy Prophet صلى الله عليه وسلم prayed to Allāh, their conditions were restored and the above verses were revealed.

According to this narration, the punishment described in the above verse took place in this very world. The punishment in the Hereafter will certainly be much worse.

“Ruhul Ma’āni” has also reported that once, Abu Jahl decided to kill the Holy Prophet ﷺ while he was performing Salāh in the Haram. He took a rock and proceeded to carry out his evil intention. However, as he approached the Holy Prophet ﷺ and raised the rock, his hand became firmly stuck to his neck. He returned to his companions, who tried in vain to release the hand from the neck.

Another person then took the rock from him and proceeded to accomplish what Abu Jahl had failed to do. As this person approached the Holy Prophet ﷺ, Allāh took away his eyesight. As he could not find his way back, his companions had to call him back. Thereafter, a third villain proceeded with the same thought in mind. As he was walking towards the Holy Prophet ﷺ, he suddenly turned back in flight. When his accomplices asked him the reason, he replied that a large camel appeared before him as he approached the Holy Prophet ﷺ. He told them that he had never seen such a large camel in his life, and it was ready to devour him if he dared draw closer to the Holy Prophet ﷺ.

The author of “Ruhul Ma’āni” writes that if the above verses were revealed because of this incident, the specific punishment mentioned in the verse [“We shall place a yoke around their necks, which reaches to their chins, so their gazes are fixed upwards.”] is metaphorical and denotes that these people are helpless against Allāh and His Holy Prophet ﷺ.

Thereafter, Allāh says, “It is the same to them whether you warn them or you do not warn them. They will never believe.” When people make themselves blind to the truth and deaf to all advice, their hearts cannot be penetrated. It is only possible to “warn him who follows the advice and fears Rahmān without seeing Him.” This refers to the believer (Mu’min), who fulfils Allāh’s commands and fears retribution for his shortcomings. Allāh declares, “Give him the glad tidings of forgiveness and a bountiful provision.”

“Verily only We revive the dead and record what they send ahead and the trails they leave. We have meticulously recorded everything in the clear Book {the Lawhul Mahfūz (The protected tablet)}.” Every deed, good or bad, is recorded. The phrase “the trails they leave” alludes to the fact that the trails of any deed (good or evil carried out by the deceased) which another person follows, will be recorded in favour of the deceased person (if it is good), or against him (if it is evil).

If a person teaches another to recite the Qur’ān, to perform Salāh, etc, then he will receive the rewards of the second person’s Qur’ānic recitation or Salāh even after his death. Similarly, if a person built a Masjid or wrote a religious book, he will continue to receive the rewards of all those who benefit from the Masjid or the book. On the other hand, if a person starts a Bid’ah (religious innovation) or another evil deed, he will be responsible for the sins of all those who emulate him, even if he has left the world.

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet ﷺ



that the rewards of the following deeds will continue to accrue to the credit of a person even after his death:

- 📖 Knowledge that he has acquired and spread.
- 📖 Leaving pious children behind.
- 📖 Leaving behind a copy of the Qur'ān.
- 📖 Building an inn for travellers to use (for free).
- 📖 Digging a well (or any other water source).
- 📖 Spending in charity while healthy and sick. [Ibn Majah p. 22]

The Holy Prophet صلى الله عليه وسلم has also said, "Whoever initiates something good in Islām will accrue the rewards for it, as well as the rewards of all those who emulate his act, without diminishing their rewards in the least. (On the other hand,) Whoever initiates something evil in Islām will accrue the sin for it, as well as the sins of all those who emulate his act, without diminishing their sin in the least." [Muslim]

Certain commentators have mentioned that "the trails they leave refers to the footprints people leave when they walk to the Masjid for Salāh. Sayyidina Jābir رضى الله عنه reports that once, some land became vacant round the Masjid during the time of the Holy Prophet صلى الله عليه وسلم. The Banu Salamah tribe, who lived far from the Masjid, decided to occupy the land. When the Holy Prophet صلى الله عليه وسلم heard of this, he advised them to remain where they were because their footprints were being recorded i.e. the rewards for every step taken to the Masjid was recorded to their credit. ["Mishkāt" p. 68]

وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمَنُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَائِفُكُمْ مَعَكُمْ إِن دُكِّرْتُمْ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

(13) Cite to them the parable of the people of the village when the messengers came to them. (14) When We sent two to them, the people falsified them. Thereafter, We strengthened them with a third and they said, "We have certainly been sent as messengers to you people." (15) The people said, "You are merely humans like ourselves. Allāh has not revealed anything. You are only lying." (16) They replied, "Our Lord knows that We have been sent as messengers to you people." (17) "Clear propagation is our only responsibility." (18) The people

said, "We augur an evil omen from you. If you do not desist, we will surely stone you and a painful punishment from us will definitely afflict you. (19)

The messengers said, "Your omen is with you. Is it an evil omen that you have been given advice? You are but a transgressing nation."

## THE INSOLENT OF A NATION TOWARDS ALLĀH'S MESSENGERS

The above verses cite the epic of the inhabitants of a town (probably Antioch), to whom Allāh sent two messengers. Certain commentators have mentioned that these two were not Prophets عليهم السلام but two disciples of Sayyidina Isā عليه السلام. Because they set out on the instruction of Allāh's messenger (acting on Allāh's orders), Allāh says, "When We sent two to them, the people falsified them."

Other commentators say that the two were Prophet عليه السلام. Nevertheless, the people of the town refused to listen to them, after which Allāh "strengthened them with a third and they (collectively) said, 'We have certainly been sent as messengers to you people.'"

However, "The people said, 'You are merely humans like ourselves. Allāh has not revealed anything. You are only lying.'"

The messengers replied, "Our Lord knows that We have been sent as messengers to you people. Clear propagation is our only responsibility (we have a duty to fulfil irrespective of your response)."

"The people said, 'We augur an evil omen from you.'" They said this because they blamed the messengers for the split in their community. Commentators also say that because of their sinful ways, Allāh punished these people by causing certain calamities and disasters to befall them. However, they blamed the messengers for this. They also added, "If you do not desist, we will surely stone you (to death) and a painful punishment from us will definitely afflict you."

The three messengers replied, "Your omen is with you." They told the people that the evil that affects them is a result of their own devices which they cannot attribute to the messengers. The only work that the messengers did was advise the people. Therefore, they asked, 'Is it an evil omen that you have been given advice? You are but a transgressing nation (your transgression in disbelief has landed you in the predicament you find yourselves in)."

The Holy Prophet صلى الله عليه وسلم has mentioned that auguring omens is an act of polytheism (shirk). However, the statement of the three messengers was merely in response to the earlier statement of the people.



## PART TWENTY-THREE

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْقُومِ الْمُّرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا  
 مَنْ لَا يَسْتَلْكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ  
 ﴿٢٢﴾ أَأَتَّخِذُ مِنْ دُونِهِ إِلَهًا إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَعَتُهُمْ  
 شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنِّي إِذَا لَفَى ضَلَالٍ مُبِينٍ ﴿٢٤﴾ إِنِّي آمَنْتُ بِرَبِّكُمْ  
 فَاسْمَعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ بَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي  
 وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾ وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ  
 وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾ يَحْسَرَةُ  
 عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ  
 أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا  
 مُحْضَرُونَ ﴿٣٢﴾

(20) A man came running from the farthest end of the town saying, "O my people! Follow the messengers." (21) "Follow those who do not ask for any payment from you, and who are rightly guided." (22) "Why should I not worship the One Who has created me, and to Whom you all shall return?" (23) "Why should I take another as deity besides Him? If Ar Rahmān (the Compassionate) intends any harm to reach me, their intercession will not help me in the least, nor can they rescue me." (24) "I would then surely be in manifest deviation." (25) "I have certainly believed in your Lord, so listen to me." (26) It was said, "Enter Jannah (Heaven)." He said, "If only my people had known..." (27) "...because of what my Lord had forgiven me and made me from among the honoured ones!" (28) We did not dispatch any army against his nation after him, nor were We going to. (29) It was only a single scream after which they were suddenly extinguished. (30) What anguish about My bondsmen! They mock every Prophet that comes to them. (31) Have they not seen how many were the nations that We destroyed before them? They will certainly never return to them. (32) They will all be present before Us collectively.

## A MAN FROM THE TOWN ADVISES THE PEOPLE TO ACCEPT THE CALL OF THE MESSENGERS

When the people of the town rejected the message of the messengers,

*"A man came running from the farthest end of the town saying, 'O my people! Follow the messengers.'" He told them that the messengers were sincere, "do not ask for any payment" and "are rightly guided." It is for these reasons that they should be followed.*

Then, making reference to himself, the man urged them to worship Allāh. He said, *"Why should I not worship the One Who has created me, and to Whom you all shall return?"* He tried to impress upon their minds that Only Allāh is worthy of worship because He has created the universe, and that it would be foolish to worship any other being, especially with the knowledge that everyone has to return to Allāh.

Since the people were polytheists, he addressed them further saying, *"Why should I take another as deity besides Him? If Ar Rahmān (the Compassionate) intends any harm to reach me, their (the false god's) intercession will not help me in the least, nor can they rescue me. (If I were to take others as deities,) I would then surely be in manifest deviation."* Without directly saying it, he presented the message to them that they were astray by worshipping helpless beings.

He then declared his faith saying, *"I have certainly believed in your Lord, so listen to me."* Instead of saying *"my Lord,"* he said *"your Lord"* so that they take note of the fact that they should also be worshipping Allāh;

He therefore made them aware of the following facts:

- 📖 That they should worship only Allāh Who created them.
- 📖 That they will have to return to Allāh.
- 📖 The other gods are helpless.
- 📖 They have all deviated.
- 📖 They should adhere to the correct religion.

"Ma'ālimut Tanzīl" reports that the people attacked him when he said this to them and killed him. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه says that they trampled him so violently that his intestines were exposed .

After he had attained the lofty rank of martyrdom, 'it was said (to him), 'Enter Heaven.' He said, *'If only my people had known because of what my Lord had forgiven me and made me from among the honoured ones!'* Despite what they did to him, he wished that they could also have accepted Islām, be forgiven and honoured with entry into Heaven.

"Ma'ālimut Tanzīl" reports that, after the people martyred him, Allāh instructed Sayyidina Jibr'il عليه السلام to punish them. Jibr'il عليه السلام gave a loud scream and they all perished. Referring to this, Allāh says, *"We did not dispatch any army against his nation after him, nor were We going to. It was only a single scream after which they were suddenly extinguished."*

This epic was to be a lesson for humanity until Judgment day. Allāh does not require troops and an elaborate arsenal to destroy people. All He did in this case was a scream. Allāh can do anything by merely intending it, but He destroyed them by means of a scream for a reason known to Him. Whereas these people were once brimming with pride and arrogance, they now lay dead like an extinguished fire, with no trace but ashes.

The fact that this person was instructed to enter Heaven shows that he was from that fortunate group of people who will enter Heaven without reckoning and will not even be required to wait for Judgment day. This is not too much to expect from Allāh's mercy. However, other commentators have mentioned that the command "*Enter Heaven*" is a glad tidings to him, informing him that he will be admitted to Heaven on the Day of Judgment. Therefore, he wished his people well after experiencing the bliss of being honoured in the grave.

*"We did not dispatch any army against his nation after him, nor were We going to."* This verse proves that Allāh does not always send the angels to destroy a nation. However, there are occasions (like the battle of Badr) when Allāh dispatched an army of angels to deal with the disbelievers.

*"What anguish about My bondsmen!"* An expression like this is usually used when a person regrets the loss of something worthwhile. This is merely an expression people use, but Allāh is free of anguish and remorse. The author of "*Ruhul Ma'āni*" has mentioned interpretations of this expression, one of them being that the phrase actually means: "O people! Express your anguish about the condition of My bondsmen because *"They mock every Prophet that comes to them."* He then writes that this interpretation appears most appropriate.

*"Have they (the Makkan polytheists) not seen how many were the nations that We destroyed before them? They will certainly never return to them."* The Quraysh often passed by the ruins of previously destroyed nations. These people will never return to the properties that they left behind, which did not assist them when Allāh's punishment came.

*"They will all be present before Us collectively."* After these people were destroyed in this world, they still have to face Allāh on the Day of Judgment. They will then be proven guilty beyond any doubt and condemned to eternal punishment in Hell.

## LESSONS LEARNT FROM THIS INCIDENT

Allāh sent a third messenger to strengthen the two. This teaches people that the work of propagation is more effectively accomplished in groups, rather than individually. Although a person can preach on his own (and will be rewarded for it) there are greater benefits in preaching in groups.

Another lesson learnt from the behaviour of the person from the far end of the town is that people of a locality should actively support the efforts of preachers.

*"Follow those who do not ask any payment from you, and who are rightly guided."* This teaches people that preachers of religion should never ask people for anything. They should carry their own provisions with them and make their own

arrangements for boarding and lodging. They should also never desire anything from the people.

In numerous verses, the Qur'ān quotes the statement of the Prophets عليهم السلام, where they told the people, "I do not ask you for any remuneration for this. My remuneration is the responsibility of Allāh, the Lord of the universe."

Allāh instructs the Holy Prophet صلى الله عليه وسلم in Surah Saba saying, "Say, 'You can keep whatever payment I may have asked of you. My recompense is Allāh's responsibility, and He is Witness over all things.'" [Surah 34, verse 47]

Allāh instructs in Surah Sād, "Say, 'I do not ask you people for any remuneration for this, and I am not amongst those who pretend.'" [Surah 38, verse 86]

The above verse also teaches people that the person who preaches should himself be "rightly guided." If this is the case, his preaching will be more effective and people will not be able to point fingers at him.

A preacher must also address people in a manner pleasing to them. The person in the incident addressed them as "O my people!" By saying this, he won their attention because they regarded him as a part of them.

Although he was referring to the disbelief of the people, the person used his own name when he said, "Why should I not worship the One Who has created me..." He did not say, "Why should you people not worship the One Who has created you." In this manner, he drove the message home and proved to them the reasons for worshipping Allāh. Since he was addressing them after all, he added, "and to Whom you all shall return?" He did not say, "to Whom I shall return." Thereby, he urged them to reconsider their plight.

By saying that if he left the true religion, 'I would then surely be in manifest deviation,' he intended to tell them that they were astray by remaining as polytheists.

He then declared his faith saying, 'I have certainly believed in your Lord, so listen to me.' Instead of saying "my Lord," he said "your Lord" so that they take note of the fact that they should also be worshipping Allāh. In this way, they will realise that worshipping other gods will lead them to destruction.

Allāh inspires the hearts of people who preach His Dīn (religion) sincerely so that they address people in a most befitting and cordial manner. They are then able to address people in a manner that is effective and not offensive.

وَأَيُّهُمْ هُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْتَهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾  
 وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّجِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا  
 مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ  
 كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

(33) Dead earth is a sign for them. We revive it and extract grains from it, which you eat. (34) We place orchards of date palms and grapes on earth and cause springs to gush forth... (35) ....so that they may eat from its fruit, even though their hands have not made it. Will they not be grateful? (36) That Allāh is Pure Who created every couple that the earth grows, from among people, and other things about which they have no knowledge.

## ALLĀH REVIVES BARREN FIELDS AND CREATED EVERYTHING THAT GROWS ON EARTH

There are various signs of Allāh's great powers everywhere. Allāh says, "Dead earth is (also) a sign for them. We revive it and extract grains from it, which you eat." When certain parts of the earth become parched and lifeless because of a lack of water, Allāh revives the land by sending a little rain. Thereafter, the crops begin to flourish, providing food for thousands of men and animals. Allāh also discusses some of the other products of the land, when He says, "We place orchards of date palms and grapes on earth, and cause springs to gush forth." These springs (and other water sources) irrigate the fields for years thereafter, from which man continuously benefits.

Allāh says that He has provided these things for people "So that they may eat from its fruit, even though their hands have not made it." Man has no share in the growing of the seeds after they have been planted. It is only Allāh Who makes them sprout, grow and flourish. This demands that man be grateful to Allāh. It is for this reason that Allāh asks, "Will they not be grateful?"

"That Allāh is Pure (from all defects) Who created every couple that the earth grows, from among people, and other things about which they have no knowledge." Allāh has created every living pair among man and plant. He created everything that man has knowledge of, as well as everything about which man has no knowledge. Every creature is part of Allāh's creation.

وَأَيُّهُ لَّهُمْ أَلِيلٌ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيرِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا أَلِيلٌ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

(37) The night is a sign for them. We draw the day out of it and they are suddenly left in darkness. (38) The sun travels towards its destination. This is the decree of the Mighty, the All Knowing. (39) We have stipulated phases for the moon, until it returns like a branch of a old date palm. (40) It is not possible for the sun to catch the moon, nor is it possible for the night to precede the day. They all swim within their orbits.

## THE DAY, NIGHT, SUN AND MOON ARE ALL MANIFESTATIONS OF ALLĀH'S POWER

After discussing earthly phenomenon, Allāh proceeds to discuss heavenly bodies. Allāh begins by saying, *"The night is a sign for them."* By studying the alternation of night and day, people will realise that Allāh controls their precise systematic timing.

*"We draw the day out of it and they are suddenly left in darkness."* When Allāh extracts the light of day, the night begins to appear, which eventually envelopes everything.

*"The sun travels towards its destination."* While the sun and its phenomenal radiance are sufficient to denote Allāh's great power, the orbit and motion of the sun are separate signs altogether. Allāh has created it so perfectly, that it cannot shift an inch from its designated orbit in space.

*"This is the decree of the Mighty, the All Knowing."* Allāh has predetermined the pattern in which the sun rotates and orbits. During the summer months, the position of the sun on the horizon is different and this position changes during the winter months. This does not vary over the years.

Certain commentators have stated that *"its destination"* refers to the fixed annual pattern that the sun follows in its orbit. Others say that the sun travels to a certain limit in the west, after which it returns to another limit in the east. Each limit is referred to as a *"destination."*

Another group of commentators are of the opinion that the *"destination"* refers to the position of the sun as it reaches each of the twelve zodiac stars and moves to the other. Some say that this refers to the specific time when the sun completes its prescribed course. It will then cease to exist.

## THE PROSTRATION OF THE SUN

The above are all opinions. The truth of the matter is contained in a hadith that Sayyidina Abu Dharr رضى الله عنه has reported from the Holy Prophet صلى الله عليه وسلم. He reports that once when the sun set, The Holy Prophet صلى الله عليه وسلم asked him if he knew where the sun went to. Sayyidina Abu Dharr رضى الله عنه replied, "Allāh and His Holy Prophet صلى الله عليه وسلم know best."

Thereupon the Holy Prophet صلى الله عليه وسلم said, "Indeed, the sun travels until it reaches beneath Allāh's throne, where it prostrates.

It then seeks Allāh's permission to rise from the east as normal. It is then granted leave. The day will occur when it will be denied permission, after which it will rise from whence it set (the west). This is the meaning of *'The sun travels towards its destination.'* Its destination is beneath Allāh's throne." [Bukhari and Muslim]

Some people have objected to this hadith by saying that modern instruments, constantly monitoring the sun's motion, have not detected this period of the sun's prostration. It must be noted that nothing can be allowed to overrule a statement of the Ahadīth. It should also be noted that the possibility exists that this period of prostration is so brief and inconspicuous that even



instruments can not detect it.

This hadith also refutes that interpretation of certain people who say that the sun reaches its "destination" only once annually.

**NOTE:** It will be an act of disbelief to refute the fact that the sun moves, because the Qur'an establishes this fact. However, the Qur'an does not state that the earth is in motion. Whereas Surah Naml states that the earth is "stable" - this does not mean that it is stationary in space, but stationary for the people living on earth, thereby allowing them to accomplish their various tasks with ease. This is the interpretation of the verse of Surah Luqmān where Allāh says that He placed the mountains on earth so that it does not shake with its inhabitants.

## THE PHASES OF THE MOON

"We have stipulated phases for the moon, until it returns like a branch of an old date palm." The waxing and waning of the moon takes place with great precision and at the beginning and end of each lunar month, it appears withered like a dry branch of a date palm.

Emphasising the clockwork precision of the sun and moon, Allāh says, "It is not possible for the sun to catch the moon, nor is it possible for the night to precede the day." This means that the day cannot erase the night until the night ends, and vice versa. Neither the day, nor the night can work in opposition to Allāh's system. Allāh has prescribed certain periods when the night and day vary, which neither has the ability to contravene.

"They all swim within their orbits." This makes it clear that the orbits of the sun and the moon are spherical.

وَأَيُّهُمُ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ  
 ﴿٤٢﴾ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ  
 حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا  
 تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمُ انْفِقُوا  
 مِمَّا رَزَقَكُمُ اللَّهُ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مِنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ  
 إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾

(41) A sign for them is that We have carried their progeny on board the crowded ark. (42) And We have made conveyances for them like the ark, which they board. (43) If We will, We could drown them and they will have no helper nor shall they be rescued... (44) ... except by Our mercy and for their enjoyment for a little while. (45) When they are told, "Fear what is before you and what is

behind you so that mercy may be shown to you," (they refuse to accept). (46) They are averse to every sign of their Lord that comes to them. (47) When they are told, "Spend from what Allāh has provided for you," the disbelievers say to the believers, "Should we feed someone whom Allāh will feed if He wills?" You are but in manifest deviation.

## SHIPS ARE FROM ALLĀH'S BOUNTY, AND ONLY HE CAN RESCUE WHOEVER HE WILLS FROM DROWNING

Allāh has inspired man to build ships and other marine vessels which are invaluable. Without them it would have been impossible for man to reach other continents, let alone transport goods across the oceans. Allāh says, "And We have made conveyances for them like the ark, which they board." The discussion of the various animals Allāh has created for transport are discussed in Surah Nahl, where Allāh says, "Horses, mules and donkeys are for riding and adornment. And He creates such things about which you have no knowledge." This verse also predicts the invention (by Allāh's inspiration) of modern forms of transportation like cars, trains, trucks, planes, etc.

Allāh then adds that only He can protect people when they travel. He says, "If We will, We could drown them and they will have no helper nor shall they be rescued; except by Our mercy and for their enjoyment for a little while." Allāh may rescue them if the time for their death has not yet arrived. They will then live on until their times elapses.

## THE DEPRIVATION OF THOSE WHO ARE AVERSE

"When they (the disbelievers) are told, 'Fear what is before you (the dangers and calamities of life) and what is behind you (in the Hereafter) so that mercy be shown to you' (they refuse to accept and) They are averse to every sign of their Lord that comes to them."

"When they are told, 'Spend from what Allāh has provided for you,' the disbelievers (mockingly) say to the believers, 'Should we feed someone whom Allāh will feed if He wills?' You are but in manifest deviation." These people are really extremely miserly and do not wish to part with their wealth. This verse proves that even the disbelievers accepted the fact that Allāh is the Sustainers.

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٤٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾ وَيُنْفِخُ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا يٰوَيْلَنَا مَنْ بَعَثَنَا مِن مَّرْقَدِنَا ۚ هَٰذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾

(48) They say, "When will this promise come to pass, if you are truthful." (49) They await only a single scream to seize them while they are arguing. (50) They will then be unable to make any bequest, nor shall they return to their families. (51) The trumpet will be blown, when they will scurry to their Lord from their graves. (52) They will say, "Alas to our destruction! Who has raised us from our graves? This is what Ar Rahmān (the Compassionate) has promised, and the messengers spoke the truth." (53) It will be only single scream, after which they will all suddenly appear before Us. (54) On this day, no soul shall be oppressed in the least, and they will receive retribution only for what they did.

## REFUTING THOSE WHO REJECT RESURRECTION

*"They say, 'When will this promise (the Judgment day) come to pass, if you are truthful.'" In an effort to justify their rejection of the Judgment day, the disbelievers requested a date to be specified for the Judgment day to prove the truth of its advent. Of course, this request could prove nothing.*

Allāh says, *"They await only a single scream to seize them while they are arguing."* Their rejection of the Judgment day will not affect the advent of Judgment day itself. The Judgment day will certainly take place even though they may argue about it. The Judgment day will then seize them so suddenly that *"They will then be unable to make any bequest, nor shall they return to their families."*

## THE STATE OF CONFUSION WHEN THE TRUMPET WILL BE SOUNDED

*"The trumpet will be blown, when they will scurry to their Lord from their graves. They (the sinful and disbelievers) will say, 'Alas to our destruction! Who has raised us from our graves? This is what Ar Rahmān (the Compassionate) has promised, and the messengers spoke the truth."*

Allāh then says, *'It (the second sounding of the trumpet) will be only single scream, after which they will all suddenly appear before Us."* Reckoning will then commence, when every person will be punished for his/her sins and rewarded for good deeds. Allāh says, *"On this day, no soul shall be oppressed in the least, and they will receive retribution only for what they did."*

Allāh says in Surah Kahf, *"They will find their deeds present, and your Lord shall not oppress anyone."* [Surah 18, verse 50]

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكَّهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَّلٍ عَلَى الْأَرَائِكِ  
مُسْكُونُونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾

- (55) Verily the people of Heaven will be joyous in their occupation on this day.  
 (56) They, together with their spouses will be resting on couches in the shade.  
 (57) There they will have fruits and whatever they request. (58) They will have a greeting of peace from the Most Merciful Lord.

## THE BOUNTIES FOR THE PEOPLE OF HEAVEN

"Verily the people of Heaven will be joyous in their occupation on this day." The author of "Ruhul Ma'āni" writes that preoccupation with the bounties of the Hereafter will make a person oblivious of everything else imaginable. Some commentators have translated the Arabic word 'fākihūn' (translated above as 'joyous') as "enjoying the fruit of Heaven".

"They, together with their spouses will be resting on couches in the shade." Allāh says in Surah Wāqī'ah that the couches and thrones that the people of Heaven shall occupy will be woven with gold and will face each other.

Further describing the bounties, Allāh says, "There they will have fruits and whatever they request." The bounties of Heaven will therefore not be confined to what is mentioned in the Qur'ān and Ahadīth. A person will receive whatever else his heart desires.

A verse of Surah Zukhruf reads: "in Heaven there shall be whatever the heart desires and whatever pleases the eye." [Surah 43, verse 70]

Best of all will be that "They will have a greeting of peace from the Most Merciful Lord." Allāh will personally greet the people in Heaven.

Sayyidina Jābir رضي الله عنه reports from the Holy Prophet صلى الله عليه وسلم that while the people of Heaven will be engrossed in its bounties, they will suddenly behold a bright light above. When they look upwards, they will notice that Allāh has turned His attention to them. Allāh will then Say, peace be on you, O people of Heaven." ["Mishkāṭ" p. 502]

وَامْتَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَسْبِقَ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾ وَإِنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِثْلًا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾ أَصَلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾ وَنُكِّسَهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

(59) "Separate yourselves today, O you criminals!" (60) "O children of Ādam! Did I not emphasise to you that you should not worship Satan? He is certainly your open enemy." (61) "And (did I not emphasise to you) that you should worship only Me? This is the straight path." (62) "He has misled a large group

from you. Did you not have any intelligence to understand?" (63) "This is Hell about which you were warned." (64) "Enter it today because you used to disbelieve." (65) On this day We shall seal their mouths. Their hands will speak to Us and their legs will testify to what they earned. (66) If We will, We shall obliterate their eyes. They will run to the path, but how will they see? (67) If We will, We will transfigure them as they stand and they will be unable to go ahead or backwards. (68) He whom We advance in age, We diminish in structure. Do they not understand?

## THE PUNISHMENT OF THE CRIMINALS

After describing the condition of the people of Heaven, Allāh talks about those condemned to Hell. Allāh will tell them, *"Separate yourselves today, O you criminals!"* Although they may have lived with the believers in the world, and they may stand up with them after emerging from their graves, Allāh will command them to separate from the believers because their destination will be different.

Sayyidina Imām Abu Hanīfa رحمه الله عليه once spent the entire night repeating this verse in his Optional Salāh. He was concerned because this announcement will be most crucial and will determine whether people will be in Heaven or in Hell.

The disbelievers will then be addressed thus: *"O children of Ādam! Did I not emphasise to you that you should not worship (obey) Satan? He is certainly your open enemy. And (did I not emphasise to you) that you should worship only Me? This is the straight path. He (Satan) has misled a large group from you. Did you not have any intelligence to understand? (As a result of following him, you should know that) This is Hell, which you were warned of. Enter it today because you used to disbelieve."*

## THE LIMBS OF THE SINNERS WILL TESTIFY AGAINST THEM

Further describing the torment of the disbelievers on the Judgment day, Allāh says, *"On this day We shall seal their mouths. Their hands will speak to Us and their legs will testify to what (i.e. to the sins) they earned."*

Allāh says in Surah Nūr, *"The day when their tongues, their hands and their legs will testify against them with regard to what they did."* There is no discrepancy between this verse and the one under discussion because there will be various stages on the Judgment day, each one being different from the other. Each verse describes a different stage. At times, the tongue will be sealed to allow other limbs to testify. At other times, the tongue will be allowed to admit to the sins it perpetrated.

*"If We will, We shall obliterate their eyes. They will run to the path, but how will they see? If We will, We will transfigure them as they stand and they will be unable to go ahead or backwards."* In these two verses, Allāh describes the fact that He can punish people in this very world as well. This punishment can assume various forms. Allāh can remove their eyes from their faces, thereby making their faces smooth without eyes. Allāh also has the power to transform them into other creatures, like He transfigured previous nations into pigs and monkeys. They will then be deprived of all their senses and will be unable to move about.

## AS MAN GROWS OLD, HE BECOMES PHYSICALLY WEAK RETROGRESSES

"He whom We advance in age, We diminish in structure. Do they not understand?" As man advances in age, he gradually loses the faculties he possesses. He slowly becomes deaf, weak sighted and weak in physical strength. His skin begins to lose its tautness and hangs loosely. He eventually begins to even lose his faculty of understanding. By this gradual decline, man can understand that Allāh is capable of completely disfiguring a person or taking away his eyesight.

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾ لِيُنذِرَ مَنِ كَانَ  
حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾

(69) We did not teach him poetry, nor is it befitting of him. This is but advice and the clear Qur'ān... (70) ... to warn him who is living, and to establish proof against the disbelievers.

## POETRY IS NOT BEFITTING OF THE HOLY PROPHET ﷺ AND THE QUR'ĀN GIVES ADVICE

Even though the Arabs realised that the Qur'ān was not poetry, they still claimed that it was poetry to prevent others from accepting Islām. Allāh replied to their claim by saying, "We did not teach him [The Holy Prophet ﷺ] poetry, nor is it befitting of him." Poetry consists of imaginary figments of the mind and thus can present untruths. Such speech is certainly not befitting for a Prophet of Allāh ﷺ.

The Qur'ān is also not a piece of poetry because it is without any imaginary subjects. Its composition is of the highest eloquence, while the subject matter is certain truth. However, when people want to object, they will not see the truth.

Allāh says, "This is but advice and the clear Qur'ān, to warn him who is living (i.e. who has intelligence and is prepared to accept the truth), and establish proof against the disbelievers." Therefore, when the disbelievers will make excuses on the Judgment day, they will be told that Allāh's Holy Prophet ﷺ and the Qur'ān had come to them, but they refused to accept. They had therefore subjected themselves to punishment.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا  
لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ  
﴿٧٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ  
وَهُمْ لَهُمْ جُنْدٌ مُنْضَرُونَ ﴿٧٥﴾ فَلَا يَخْزِيكَ قَوْلُهُمْ إِنَّآ نَعْلَمُ مَا يُسْرُونَ وَمَا



(71) Do they not see that, from Our hand's work, We have created animals for them and they are its masters. (72) We placed these animals at their service; some of them are their means of transport, while they eat some. (73) From these animals, they derive many benefits and drinks. Are they not grateful? (74) They adopt various gods besides Allāh so that they may be assisted. (75) They are unable to render any assistance to them, and they will be a ready army against them. (76) Let not their speech grieve you. Indeed We are Aware of what they conceal and what they reveal.

## ANIMALS ARE ALLĀH'S BOUNTY TO MAN

Allāh says, *"Do they not see that, from Our hand's work, We have created animals for them and they are its masters?"* Although Allāh is the True Master of everything, He has made man the interim masters of animals. Since man does not have complete mastery over these animals and other commodities, he will have to follow Allāh's commands concerning their treatment. He cannot do as he pleases.

*"We placed these animals at their service; some of them are their means of transport, while they eat of some."* Man appreciates Allāh's subjugation of these animals only when he loses control of them. Man then realises that if it were not for Allāh, he would not have any control of these animals. It is for this reason that the following Supplication is recited when mounting one's conveyance:

**{TRANSLATION: "Pure is Allāh, Who has subjugated this for us whereas we would never have been able to control it and our return shall certainly be to our Lord."}**

Allāh says further, *"From these animals, they derive many benefits and drinks (milk). Are they not grateful?"* Some of the many benefits of animals are:

- 📖 They are a means of transport.
- 📖 They may be consumed as food.
- 📖 Their skins may be used as clothing, bedding and rugs.
- 📖 They are helpful in ploughing fields.
- 📖 They are helpful in irrigating fields.
- 📖 They provide milk.

The verse refers to milk as *"drinks"* (i.e. in a plural form). The reason for this is that various types of milk are derived from various animals. From this milk, man also makes butter, cheese, yoghurt, etc.

Other commentators have mentioned that the word 'mashārib' (translated above as *"drinks"*) may also be translated as *"utensils."* It was common in the past (and still in many areas of the world today), that people used the hides of animals to make utensils, water bags, etc.

## THE FOOLISHNESS OF THE POLYTHEISTS

"They adopt various gods besides Allāh so that they may be assisted. They (these gods) are unable to render any assistance to them, and they will be ready army against them." On the Judgment day, these false gods will testify against those who worshipped them, becoming their opponents.

Allāh says in Surah Maryam, "Leaving Allāh, they adopt many gods so that these may be a token of honour for them. This will never be! They will soon reject their worship and become adversaries to them." [Surah 19, verses 8 1,82]

Allāh consoles the Holy Prophet صلى الله عليه وسلم saying, "Let not their speech grieve you. Indeed We are aware of what they conceal and what they reveal." Accordingly, Allāh will punish them for their sins.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾  
 مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا  
 أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ  
 نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ ﴿٨٠﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ  
 عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن  
 يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾ فَسُبْحَنَ الَّذِي يَبْدِئُ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ  
 تُرْجَعُونَ ﴿٨٣﴾

(77) Has man not seen that We created him from a seed, and now he is suddenly an open adversary? (78) He coins similitude's for Us and forgets himself He says, "Who will give life to bones after they have decomposed?" (79) Say, "The One Who gave life to it the first time will revive it. He has knowledge of all things." (80) He Who created fire for you from a green tree from which you suddenly kindle fires. (81) Does the One Who created the heavens and the earth not have the power to create the likes of them? Why not? He is the Prolific Creator, the All Knowing. (82) When He wills anything, His only command is to say, "Be!" and it comes into being. (83) Pure is that Being in Whose hand lies the reins of everything, and to Whom you will all be returned.

## FORGETTING HOW HE WAS CREATED, MAN REFUTES THE ADVENT OF JUDGMENT DAY

A polytheist by the name of Ās bin Wā'il once came to the Holy Prophet صلى الله عليه وسلم with a decomposing bone. He crushed the bone before the Holy Prophet صلى الله عليه وسلم saying, "Will Allāh revive this bone after I have thrown it away?" The Holy Prophet صلى الله عليه وسلم replied, "Yes, Allāh will certainly revive it. He will then take your life, resurrect you, and throw you into Hell." It was



then that Allāh revealed all the verses above. "Ruhul Ma'āni" (v.23 p.53) mentions the names of various other people regarding whom these verses may have been revealed.

Allāh says, *"Has man not seen that We created him from a seed...."* When man accepts the fact that Allāh has created him from a sperm cell, why should it be difficult for him to accept that Allāh can also reconstruct the decayed cells of his body to resurrect him? However, man seems to forget this and opposes the Prophets عليهم السلام when they remind him of these things. Therefore, Allāh says that man becomes *"an open adversary."*

Allāh continues, *"He (man) coins similitude's for Us and forgets himself He says, 'Who will give life to bones after they have decomposed?'"* Forgetting that Allāh created him from a lowly sperm, man has the audacity to question Allāh's ability to resurrect him for Judgment day.

Allāh says, *"Say, 'The One Who gave life to it (these bones) the first time will revive it. He has knowledge of all things.'"* Allāh knows exactly where a molecule of any substance will be at any given moment. It will therefore be simple for Him to reconstruct every person as he was:

*"He Who created fire for you from a green tree..."* Although green trees are filled with moisture, which normally does not make fire,

Allāh can still create fire from them. No task is difficult for Allāh, not even the task of resurrecting the dead.

The author of "Ruhul Ma'āni" writes that two trees exist, called the 'Murkh' and the 'Ifār.' These trees are so succulent in nature that water drips from them. However, fire is created when the branch of one is rubbed against the branch of the other. People used these to ignite their fires in the past. It is with reference to this that Allāh says, *... a green tree from which you suddenly kindle fires."*

Allāh then presents another proof to substantiate the advent of Judgment day. Allāh says, *"Does the One Who created the heavens and the earth not have the power to create the likes of them? Why not? He is the Prolific Creator, the All Knowing."* It is foolish to believe that a Being Who can create such large and powerful phenomenon like the heavens and the earth cannot resurrect a man!

*"When He wills anything, His only command is to say, 'Be!' and it comes into being."* When Allāh can create magnificent masterpieces by merely saying, "Kun! ("Be!)", how can one believe that He cannot resurrect people?

*"Pure (from defects) is that Being in Whose hand lies the reins of everything (including resurrection), and to Whom you will all be returned."* Rejecting the advent of Judgment day will subject one to punishment in the Hereafter, when everyone will be presented before Allāh.



## سورة الصفّت

Makkan

Surah As-Saffat

Verses 182

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّفَّاتِ صَفًّا ۚ (1) فَالزَّجَرِ زَجْرًا ۚ (2) فَالتَّلَايَةِ ذِكْرًا ۚ (3) إِنَّ إِلَهَكُمْ لَوَاحِدٌ ۚ (4)  
 رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ۚ (5) إِنَّا زَيْنَا السَّمَاءَ الدُّنْيَا بِرِيَّةٍ  
 الْكَوْكَبِ ۚ (6) وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ۚ (7) لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ  
 مِنْ كُلِّ جَانِبٍ ۚ (8) دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۚ (9) إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ  
 شِهَابٌ ثَاقِبٌ ۚ (10)

In the name of Allāh, the Beneficent, the Most Merciful.

(1) By the oath of those angels who stand in rows! (2) And by those angels who censure! (3) And by those angels who recite the 'reminder'! (4) Without doubt, your Deity is One. (5) He is the Lord of the heavens, the earth, whatever is between the two and He is the Lord of the points of the sun's rising. (6) Verily, We decorated the sky of this world with the adornment of the stars. (7) As a protection from every rebellious Satan. (8) They cannot eavesdrop on those (angels) of the upper heights and are pelted from every direction. (9) (They are) Repelled and shall have an eternal punishment. (10) Except for the one who snatches something and a flaming spark pursues him.

### ALLĀH IS THE ONLY DEITY AND HE IS THE LORD OF EVERYTHING

Allāh takes an oath by various categories of angels to emphasise that He is the Only Deity. Allāh begins by saying, "By the oath of those angels who stand in rows!" These angels remain in this formation to worship Allāh.

The Holy Prophet صلى الله عليه وسلم once told the Sahābah (Companions) رضى الله عنهم, "Will you not form rows like the angels do in front of Allāh?"

When the Sahābah (Companions) رضى الله عنهم asked how the angels form their rows, The Holy Prophet صلى الله عليه وسلم replied, "They first complete the rows in front,

and stand close together." ["Mishkāt" p. 98]

"And by those angels who censure!" The Arabic word 'zajar' (translated above as "who censure") also means to prevent and stop. The author of "Ruhul Ma'āni" writes that these are the angels who prevent people from sinning, prevent Satan's evil influences, and inspire people to do good deeds.

"And by those angels who recite the 'reminder'!" These are the angels who recite Allāh's scriptures to the Prophets عليهم السلام. They convey the scriptures from Allāh to the Prophets عليهم السلام. Another interpretation is that they are those angels who are engaged in Allāh's remembrance (Dhikr) and glorifying Him.

These oaths were taken to emphasise the point that "Without doubt, your Deity is One." Allāh then goes on to describe His attributes. He says, "He is the Lord of the heavens, the earth, whatever is between the two and He is the Lord of the points of the sun's rising." The sun rises and sets at different points during the summer and the winter months; therefore the reference is made in the plural in this verse.

## THE STARS ARE AN ADORNMENT AS WELL AS A MEANS OF PROTECTION FOR THE SKY

Allāh says, "Verily, We decorated the sky of this world with the adornment of the stars; as a protection from every rebellious Satan."

Before the advent of the Holy Prophet صلى الله عليه وسلم, the Satans (plural of Satan) used to frequently ascend to the skies, where they overheard the angels discussing future events. They used to then report these matters to fortune-tellers together with a hundred lies. When any of these events transpired as they had reported, people would begin to have faith in these fortune-tellers. However, when the Holy Prophet صلى الله عليه وسلم was sent as a Prophet, the Satans were barred from reaching the skies.

Therefore, Allāh says, "They cannot eavesdrop on those (angels) of the upper heights and are pelted (with the stars) from every direction. (They are) Repelled and shall have an eternal punishment." They can no longer eavesdrop as they did in the past.

"Except for the one who snatches something and a flaming spark pursues him." When some of these Satans are not deterred from attempting to eavesdrop, and manage to hear something, a flaming star is hurled at him. This star scorches him to cinders or makes him insane.

Allāh says about the stars in Surah Mulk that He has "made them a means of pelting the Satans." Surah Hijr and the above verses of Surah Sāffāt mention that every Satan who attempts to eavesdrop will be pelted by these stars.

People have objected to these verses by saying that the phenomenon of stars chasing the Satans cannot be witnessed, and can therefore not be proven. The following are some of the replies:



The occurrence could be so distant that man cannot see it.



These "sparks" could be products of the heat generated

by stars and not the stars themselves.

- 📖 The occurrence cannot be seen during the day because of the light of the sun.

It should also be understood that it is not necessary that every shooting star is a pellet against a Satan. There could well be other reasons as well for their occurrence.

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنِ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ﴿١١﴾ بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾ وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾ وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾ وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١٥﴾ أَوَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوْ أَبَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾ وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ الدِّينِ ﴿٢٠﴾ هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾

(11) Ask them whether their creation was more difficult than the other things We created. Verily, We created them from sticky clay. (12) You will be surprised as they mock. (13) When they are given advice, they do not take heed. (14) When they see a miracle, they begin to ridicule. (15) They say, "This is nothing but manifest magic." (16) "Will we be resurrected after we have died and become dust and bones?" (17) "Or will this happen to our early forefathers?" (18) Say, "Yes! And you will be disgraced." (19) There will be only a single shout, after which they will all instantly stand up to look. (20) They will say, "Alas! This is the Day of Reckoning." (21) "This is the Judgement Day, which you used to deny."

## A WARNING FOR THOSE WHO RIDICULE MIRACLES AND THE ADVENT OF JUDGMENT DAY

"Ask them (those who refute Judgment day) whether their creation was more difficult than the other things We created." When a person realises that Allāh is Able to create gigantic and powerful creations, he will realise that Allāh is certainly Capable of resurrecting people.

"Verily, We created them from sticky clay." Allāh created man from something that had no form nor any structure. Such things should prompt man to contemplate Allāh's greatness.

"You will be surprised as they mock (because they refute Allāh's great powers). When they are given advice, they do not take heed." In fact, they are so obstinate that even "When they see a miracle, they begin to ridicule. They say, 'This is nothing but manifest magic.'"

When they have reached such a stage of insolence, there can be no hope for their guidance.

Allāh quotes them as saying, "Will we be resurrected after we have died and become dust and bones? Or will this happen to our early forefathers?" They deem it impossible that they will ever be resurrected.

Allāh replies, "Say, 'Yes! (Despite your sarcasm, you will be resurrected). And you will be disgraced (when the error of your ways will be exposed)."

Resurrection and Judgment day will not be difficult at all but it will come to pass with "only a single shout, after which they will all instantly stand up to look." People will rise from their graves when the trumpet will be blown for the first time. Allāh says in Surah Zumar, "Thereafter, it will be blown a second time, when they will all suddenly be standing, watching." [Surah 39, verse 68]

When the disbelievers will rise from their graves, "They will say, 'Alas! This is the Day of Reckoning.'" Allāh will then tell them, "This is the Judgement Day, which you used to deny." They will then be subjected to punishment for their sins.

﴿أَحْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ﴾ (22) مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ  
الْحَنِيمِ ﴿23﴾ وَقَفُوهُمْ إِنَّهُمْ مَسْئُولُونَ ﴿24﴾ مَا لَكُمْ لَا تَنَاصَرُونَ ﴿25﴾ بَلْ هُمْ الْيَوْمَ  
مُسْتَسْلِمُونَ ﴿26﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿27﴾ قَالُوا إِنَّا كُنْتُمْ تُأْتُونَنَا عَنِ  
الْيَمِينِ ﴿28﴾ قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿29﴾ وَمَا كَان لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ  
قَوْمًا طَٰغِينَ ﴿30﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَٰئِقُونَ ﴿31﴾ فَأَعْوَبْتَكُمْ إِنَّا كُنَّا غَٰوِينَ ﴿32﴾  
فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿33﴾ إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿34﴾ إِنَّهُمْ كَانُوا  
إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿35﴾ وَيَقُولُونَ إِنَّا لَنَارِكُوا إِلَهَئِنَّا لِسَٰعِي  
مُجْنُونٌ ﴿36﴾

- (22) "Assemble the oppressors, their companions and whatever they worshipped..." (23) ".... apart from Allāh, and lead them to the road of the Blaze." (24) "Halt them, for they will have to be questioned..." (25) "What is the matter with you that you do not help each other?" (26) On that day they will have surrendered. (27) They will turn to each other asking questions. (28) They (the followers) will say, "You people used to come to us with great might." (29) The leaders will reply, "But you people were never believers. (30) "We never had any authority over you, but you were a rebellious nation." (31) "The decree of our Lord has therefore been established against us. Undoubtedly, we shall all taste." (32) "We led you astray while we were ourselves astray." (33) Undoubtedly, they will all share in the punishment today. (34) Thus do We treat the criminals. (35) They were the ones who were proud when they were told, "There is none worthy of worship besides Allāh." (36) They used to say, "Should we leave our gods for an insane poet?"

## THE DISBELIEVERS WILL BLAME EACH OTHER ON JUDGMENT DAY

Surah Sāffāt now discusses the condition of people on the Judgment day, after which Heaven and Hell are mentioned.

After the trumpet is sounded the second time, Allāh will command the angels saying, *"Assemble the oppressors (the disbelievers), their companions (i.e. their followers) and whatever they worshipped apart from Allāh, and lead them to the road of the Blaze. Halt them, for they will have to be questioned..."*

When they are halted, they will be asked, *"What is the matter with you that you do not help each other?"* In this world, they were allies to each other and they even promised to bear the burden of their fellow disbelievers on the Judgment day. Allāh quotes them in Surah Ankabūt as saying, *"Follow our way and we will bear the burden of your sins."* [Surah 29, verse 12]

However, no one will be able to assist another on the Day of Judgment and each one will hang his head down in disgrace. Allāh depicts this scene saying, *"On that day they will have surrendered (knowing that they will be punished)."*

Sayyidina Anas bin Mālik رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that people will be clinging onto those who called them towards something, even if the one being called was a single individual. They will never let go. The Holy Prophet صلى الله عليه وسلم then recited the verse, *"Halt them, for they will have to be questioned. What is the matter with you that you do not help each other?"*

*"They will turn to each other asking questions. They (the followers) will say, 'You people used to come to us with great might (i.e. exercising your influence and authority over us, you induced us to perpetrate disbelief, but cannot assist us today).' The leaders will reply, 'But you people were never believers.' They will tell their followers that they (the leaders) merely told them to disbelieve, but it was them (the followers) who actually carried out the action of disbelieving.*

The leaders will also tell their subordinates, *"We never had any authority over you..."* i.e. We never forced you to disbelieve, but merely spoke to you. The fact of the matter is that *"you were a rebellious nation."* You refused to accept the truth, so you disbelieved of your own will.

## THE SINNERS ADMIT THAT THEY DESERVE TO BE PUNISHED

The disbelievers will then declare, *"The decree of our Lord has therefore been established against us. Undoubtedly, we shall all taste."* i.e. Allāh has decreed that all disbelievers and polytheists must enter Hell. We must therefore suffer the consequences of our deeds.

*"We led you astray while we were ourselves astray."* Both groups were disbelievers and must therefore enter Hell.

Allāh says, *"Undoubtedly, they will all (leaders and followers) share in the punishment today."*

*"Thus do We treat the criminals. They were the ones who were proud when they were told, 'There is none worthy of worship besides Allāh.'"* They were too proud to

submit to the call of monotheism and worship Allāh.

"They used to say, 'Should we leave our gods for an insane poet?'" They rejected oneness of Allāh as well as the Prophet hood of the Holy Prophet of their time. For this reason, they will be punished as all disbelievers are in the Hereafter.

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾ إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾ وَمَا تُحْزَنُونَ إِلَّا  
مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾ أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾  
فَوَكَهَهُمْ مِّمَّنْ مَّا كَانُوا فِي جَنَّتِ النَّعِيمِ ﴿٤٢﴾ عَلَى سُرُرٍ مُّتَقَابِلِينَ ﴿٤٣﴾ يُطَافُ عَلَيْهِمْ  
بِكَأْسٍ مِّنْ مَّعِينٍ ﴿٤٥﴾ بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْفَوْنَ ﴿٤٧﴾  
وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾

(37) He brought the truth and the messengers also confirmed him. (38) You will all definitely taste a grievous punishment. (39) You will be given retribution only for the deeds that you carried out. (40) Of course, the situation of Allāh's chosen bondsmen will be different. (41) For these people there will be a familiar provision... (42) ...of fruit. And they will be honourably treated... (43) ... In gardens of eternity... (44) ... Sitting on thrones, facing each other. (45) They will be presented with goblets filled with flowing wine. (46) (It will be) white and delicious for the drinkers. (47) It will neither produce headaches, nor will they be intoxicated by it. (48) With them, there shall be wide-eyed damsels, whose gazes are ever lowered. (49) As if they are well preserved eggs.

## THE DISBELIEVERS WILL SUFFER IN HELL, WHILE THE BELIEVERS WILL ENJOY THE PLEASURES OF HEAVEN

Refuting the allegation of the disbelievers that the Holy Prophet صلى الله عليه وسلم is (Allāh forbid!) "an insane poet," Allāh says, "He brought the truth and the (previous) messengers also confirmed him." All the Prophets عليهم السلام before the Holy Prophet صلى الله عليه وسلم preached monotheism and they even foretold the advent of the Holy Prophet صلى الله عليه وسلم.

However, the disbelievers still refused to believe in the Holy Prophet صلى الله عليه وسلم and what he preached. Allāh warns them saying, "You will all definitely taste a grievous punishment (because of this arrogant attitude.) You will be given retribution only for the deeds that you carried out."

"Of course, the situation of Allāh's chosen bondsmen will be different." They will be granted salvation in the Hereafter on account of their Belief. Allāh says further, "For these people there will be a familiar provision of fruit." Allāh says in Surah Tūr, "We shall grant them additional fruit and meat as they desire." [Surah 52, verse 22]

"And they will be honourably treated in gardens of eternity (where they will be) Sitting on thrones, facing each other. They will be presented with goblets filled with

flowing wine." Just as Heaven will have rivers of milk, water and honey, it will also have rivers of pure wine, which will be served to them by attendants. Describing this wine, Allāh says, "(It will be) white and delicious for the drinkers. It will neither produce headaches, nor will they be intoxicated by it." Therefore, none can question the purity of this wine.

Sayyidina Abdullāh bin Abbās رضى الله عنه says that the wine of Heaven will not have the odour present in the wines of this world, and it will not be detestable like worldly wine. The wine of Heaven will be extremely tasty and will not adversely affect the body either.

"With them, there shall be wide-eyed damsels, whose gazes are ever lowered." These women will be so pure, beautiful and attractive, that it will seem "As if they are well preserved eggs." This denotes that they will be protected against all evils and will be pure. The Arabs commonly described beautiful women as eggs.

Allāh says in Surah Rahmān that these damsels will be like rubies and pearls. Some commentators say that since extremely white women (resembling the colour of eggs) are disliked by many, the women of Heaven will vary according to the taste of people. Some will have the reddish shade of rubies, while others will have different complexions.

The verse also says that these women will cast their gazes downwards, which denotes that they will be modest and will have eyes only for their husbands. [Sayyidina Abdullāh bin Abbās رضى الله عنه]

فَاقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ  
 أَإِنَّكَ لَمِنَ الْمُصَدِّقِينَ ﴿٥٢﴾ إِذَا مِنَّا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنْتَ  
 مُطْلِعُونَ ﴿٥٤﴾ فَاطْلَعَ فَرَّاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾ قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينَ ﴿٥٦﴾  
 وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَسِيَّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَنَا الْأَوَّلَى  
 وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾ لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾

(50) They will face each other to pose questions to one other. (51) One of them will say, "I had a certain companion..." (52) "...who used to say, 'Are you from those who confirm?'" (53) "Will we really be given the retribution for our deeds when we die and become sand and bones?" (54) He will ask, "Do you want to have a look?" (55) When he looks, he will see him in the midst of Hell. (56) He will say, "By Allāh! You almost destroyed me." (57) "If it were not for the bounty of my Lord, I would have certainly been from those brought forward." (58) 'Is not so that we shall not die again...' (59) "...except for our first death, and we will not be punished?" (60) Undoubtedly, this is the greatest success. (61) Those who wish to act should act in a like manner.



## A MATTER BETWEEN A PERSON OF HEAVEN AND A PERSON OF HELL

The people of Heaven will be enjoying the pleasures and food of Heaven as they sit together talking. As they discuss, one of them will tell the others, 'I had a certain companion (who denied the advent of Judgment day). He used to say, 'Are you from those who confirm (the advent of Judgment day)? Will we really be given the retribution for our deeds when we die and become sand and bones?'" In this manner, the disbeliever used to deny Judgment day and ridicule the believer, whose efforts to convince him fell on deaf ears.

The person of Heaven will then say to his other companions of Heaven, "Do you want to have a look at him?" When he will take a look in Hell, he will see his worldly disbeliever companion "in the midst of Hell."

The believer will address the disbeliever, telling him "By Allāh! You almost destroyed me." i.e. You attempted to dissuade me from Islām and make me a disbeliever like you. "If it were not for the bounty of my Lord, I would have certainly been from those brought forward (to suffer punishment with you)."

The author of "Ruhul Ma'āni" writes that it is possible that Allāh will grant the people of Heaven extremely good eyesight enabling them to see into Hell. From Heaven, they will also be able to converse with the inmates of Hell. It is also possible that the people of Heaven will be allowed to speak to the people of Hell from the barrier between the two, called A'raf. Of course, these interpretations need not be given to convince a person living in today's times, who can see and converse with people on the opposite end of the globe.

Turning again to his companions in Heaven, the person will say, "Is it not so that we shall not die again, except for our first death, and we will not be punished?"

Allāh then says, "Undoubtedly, this is the greatest success. Those who wish to act should act in a like manner." There cannot be any aspiration greater than attaining admittance to Heaven and being saved from Hell.

أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُ رِئَوسُ الشَّيَاطِينِ ﴿٦٥﴾ فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا فَمَا لَوْ مِنْهَا الْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾ إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾ فَهُمْ عَلَىٰ آثَارِهِمْ مُّهْرَعُونَ ﴿٧٠﴾ وَلَقَدْ صَلَّىٰ قَبْلَهُمْ أَكْثَرَ الْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنْذِرِينَ ﴿٧٢﴾ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾

made it a test for the oppressors. (64) It is a tree that emerges from the depths of Hell. (65) Its fruit resembles the heads of snakes. (66) People will certainly eat from it and fill their bellies with it. (67) Thereafter they will be given a mixture of boiling water with it. (68) Thereafter their return will definitely be towards the boiling water. (69) They found their forefathers astray. (70) Then they rushed in their footsteps. (71) Most of the earlier people before them were astray. (72) We certainly sent warners among them. (73) So see the plight of those who were warned. (74) Of course, the situation of Allāh's chosen bondsmen will be different.

## THE TREE OF ZAQQŪM WHICH THE PEOPLE OF HELL WILL EAT

After mentioning the bounties of Heaven, Allāh now starts to talk about the opposite side. Referring to the verse, *"For these people there will be a familiar provision of fruit"* and the associated bounties, Allāh asks *"Is this better hospitality, or the tree of Zaqqūm ?"*

The tree of Zaqqūm is extremely bitter, pungent and hideous. Allāh says, *"It is a tree that emerges from the depths of Hell. Its fruit resembles the heads of snakes."*

Even though it will be so horrible, *"People will certainly eat from it and fill their bellies with it. Thereafter they will be given a mixture of boiling water with it."*

Allāh says in Surah Wāqī'ah, *"Then, O you deviated falsifiers. You shall surely eat from the Zaqqūm tree and you shall fill your bellies with it. You shall drink boiling water upon it and you shall drink like thirsty camels. This is the hospitality they will receive on the Day of Reckoning."* [Surah 56, verses 5 1-56]

Sayyidina Abdullāh bin Abbās رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم, *"If even a drop from the Zaqqūm tree were to be dropped onto the earth, it would contaminate the food of all mankind. Imagine the condition of the person whose diet it will be?"* [Targhib wat Tarhib v.4 p.480]

*"Thereafter (after eating the Zaqqūm and drinking boiling water) their return will definitely be towards the Blaze."* They will have no escape from misery.

Allāh says that Zaqqūm is a test for people because many people ridicule the reality of this tree. "Ruhul Ma'āni" reports that some disbelievers mocked it saying, *"How can a tree exist in fire?"* Allāh can create anything in any situation and maintain it there.

When Abu Jahl heard about Zaqqūm, he said, *"According to us, Zaqqūm means dates and butter. Even there we will enjoy them."* He fabricated this definition because Zaqqūm never meant dates and butter in the Arabic language.

## THE PEOPLE OF HELL FOLLOWED THEIR FOREFATHERS

*"They found their forefathers astray. Then they rushed in their footsteps."* Without verifying the reality of matters, these people rushed to follow their forefathers into Hell.

*"Most of the earlier people before them were astray. (because of which) We certainly sent warners [Prophets عليهم السلام] among them."* These Prophets عليهم السلام warned the people that disbelief will lead them to Hell. However, most of them

refused to listen. They were therefore destroyed in this world and in the Hereafter. Referring to their destruction, Allāh says, "So see the plight of those who were warned."

"Of course, the situation of Allāh's chosen bondsmen will be different."

وَلَقَدْ نَادَيْنَا نُوحًا فَلِئَعْمَ الْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾  
وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾ سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾  
إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾

(75) Indeed Nūh called to Us. How excellently do We respond to the plea for help? (76) We rescued him and his family from great distress. (77) We made his progeny the only survivors. (78) And, in his favour, We left for those to come after... (79) Peace be to Nūh in the universe. (80) Thus do We reward those who do good. (81) He was certainly from Our believing slaves. (82) Thereafter, We drowned the rest.

## THE SUPPLICATION OF SAYYIDINA NŪH عَلَيْهِ السَّلَام AND THE DESTRUCTION OF HIS NATION

Sayyidina Nūh عَلَيْهِ السَّلَام preached to his people for 950 years. He pleaded with them to forsake idolatry and to accept Allāh as their Only Deity. Despite his tireless efforts, only a few people followed him. Despondent, he finally prayed to Allāh saying, "Do not leave a single household of the disbelievers on earth." [Surah Nūh (71), verse 26]

Allāh commanded him to build an ark, after which he took on board all the believers and a pair of each animal species. Allāh then sent torrents of water from the sky and from the earth, flooding the entire surface of the earth. While those on the ark were rescued, all the disbelievers perished, including Sayyidina Nūh's عَلَيْهِ السَّلَام son.

Referring to this epic, Allāh says, "Indeed Nūh called to Us. How excellently do We respond to the plea for help? We rescued him and his family from great distress (i.e. the floods). We made his progeny the only survivors. And, in his favour, We left (a fond remembrance) for those to come after (who will pray): Peace be to Nūh in the universe',"

**Allāh conferred the following favours on Sayyidina Nūh عَلَيْهِ السَّلَام:**

1. His family was rescued from the floods.
2. His progeny remains on earth until this day.
3. After his demise, people still think fondly of him. All the Prophets عَلَيْهِمُ السَّلَام after him, as well as their followers pray that peace is granted to him, meaning that he should be

peaceful wherever he is.

"Thus do We reward those who do good." This verse refers to those people who carry out acts of virtue solely for Allāh's pleasure i.e. the sincere people.

"He was certainly from Our believing slaves." No good deed is accepted by Allāh without Belief. The two verses emphasise the importance of Belief and good deeds, which were also necessary for a Prophet to gain proximity to Allāh.

After Allāh rescued Sayyidina Nūh عليه السلام and his family, Allāh "drowned the rest."

## DID THE FLOODS OF SAYYIDINA NŪH عليه السلام COVER THE ENTIRE EARTH?

It is common knowledge that the people who lived after Sayyidina Nūh عليه السلام were all from his progeny, because of which he is referred to as the second Sayyidina Ādam عليه السلام. This is also indicated by the verse, "We made his progeny the only survivors."

Sayyidina Samura رضى الله عنه reports that when the Holy Prophet صلى الله عليه وسلم explained the verse "We made his progeny the only survivors," he mentioned that Sayyidina Nūh عليه السلام had three sons, viz. Hām Sām and Yāfith. He also narrates that the Holy Prophet صلى الله عليه وسلم told them that Sām was the forefather of the Arabs, Hām was the forefather of the Africans, while Yāfith was the forefather of the Romans. [Tirmidhi]

"Ma'ālimut Tanzīl" reports from Sayyidina Sa'īd bin Musayyib رحمه الله عليه that Sām was the forefather of the Arabs, the Persians and Romans, Hām was the forebear of the Africans, while the progeny of Yāfith were the Turks, the Ya'jūj, Ma'jūj and the nations around them.

The author of "Ruhul Ma'āni" reports that all the believers who boarded the ark passed away after a while without leaving any successors. The only survivors therefore, were Sayyidina Nūh عليه السلام, his three sons and their wives. However, the author of "Ruhul Ma'āni" does not quote a reference for this narration.

On the other hand, many commentators are of the opinion that the flood did not spread beyond the boundaries of the region to which Sayyidina Nūh عليه السلام was sent as a Prophet. They say that the flood destroyed only the disbelievers who lived in Sayyidina Nūh's عليه السلام region. They say that he could not have been sent as a Prophet to the entire human race because this privilege is reserved for Sayyidina Muhammad صلى الله عليه وسلم. Therefore, the progenies of the people living in other regions could well have prospered into the people we see today.

They add that the verse "We made his progeny the only survivors" means that Sayyidina Nūh's عليه السلام progeny were the only survivors from those who boarded the ark. Of these people, only his progeny lived on. ["Ruhul Ma'āni" v.23 p.98]

وَاتَّخَذَ مِنْ شِيعَتِهِ لِبَرَاهِيمَ ﴿٨٣﴾ إِذْ جَاءَ رَبُّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَيِّهِ

وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٣﴾ أَيْفَكَاءَ إِلَهِةٍ دُونَ اللَّهِ تُرِيدُونَ ﴿٨٤﴾ فَمَا ظَنُّكُمْ رَبِّ الْعَالَمِينَ ﴿٨٥﴾ فَظَرَّ نَظْرَةً فِي النُّجُومِ ﴿٨٦﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٧﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٨٨﴾ فَرَاغَ إِلَىٰ آلِهِمُ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ صَرْبًا بِالْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوا إِلَيْهِ يَزِفُونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾

(83) Verily, from his followers was Ibrahīm. (84) (Recall the time) when he came to his Lord with a sound heart. (85) And when he said to his people and his father, "What do you worship?" (86) "Do you desire concocted deities instead of Allāh?" (87) "What is your opinion about the Lord of the universe?" (88) He glanced once at the stars. (89) Then he said, "I feel ill." (90) So they turned their backs on him and left. (91) He hurried to their gods and said, "Do you not eat?" (92) "What ails you that you do not speak?" (93) He then turned to them, striking them with force. (94) The people came to him in haste. (95) He said, "Do you worship what you carve?" (96) "Whereas Allāh has created you and what you do?" (97) They said, "Construct a building for him and cast him into a blazing fire." (98) They devised a plot against him, but We made them the ones to look down.

### SAYYIDINA IBRAHĪM عَلَيْهِ السَّلَام PREACHES ONENESS OF ALLAH TO HIS PEOPLE, BREAKS THE IDOLS AND IS CAST INTO A FIRE

"Verily, from his [Sayyidina Nūh's عَلَيْهِ السَّلَام] followers was Ibrahīm." Some commentators have mentioned that Sayyidina Ibrahīm عَلَيْهِ السَّلَام is said to be a follower of Sayyidina Nūh عَلَيْهِ السَّلَام because the Shari'ahs of the two Prophets عَلَيْهِمُ السَّلَام were very much the same. Other commentators say that Sayyidina Ibrahīm عَلَيْهِ السَّلَام followed Sayyidina Nūh عَلَيْهِ السَّلَام in the effort that he exerted for the propagation of his religion.

"(Recall the time) when he came to his Lord with a sound heart." The Arabic word 'salīm' (translated above as "sound") refers to a heart that is ever aware of Allāh's presence and which is imbued with correct beliefs. It has sincere motives and is free from evil traits like pride, jealousy, etc.

Allāh then quotes a discussion that Sayyidina Ibrahīm عَلَيْهِ السَّلَام had with his people and his father. Allāh says that the incident is also worth remembering "When he said to his people and his father, 'What do you worship?'" They replied, "We worship idols and we are devoted to them." Thereupon Sayyidina Ibrahīm عَلَيْهِ السَّلَام said, "Do you desire concocted deities instead of Allāh? What is your opinion about the Lord of the universe?" i.e. Do you not worship Allāh at all, or do you worship Allāh together with your idols? "Ruhul Ma'āni" has interpreted the statement to mean: "Do you people think that Allāh will not punish you for this polytheism?"

Like many other polytheist nations, the people of Sayyidina Ibrahīm عليه السلام also held a fair. On one occasion, they presented food to their idols and left for the fair. When they asked Sayyidina Ibrahīm عليه السلام to accompany them, *"He glanced once at the stars. Then he said, 'I feel ill.'"* The people believed in the strange effects that stars had on people, so they did not question his motive to remain behind. Consequently, *"they turned their backs on him and left."*

When they left, he put his plan into action and *"hurried to their gods and (seeing all the food still intact before them) said, 'Do you not eat?'"* When they did not reply, he said, *"What ails you that you do not speak?"*

*"He then turned to them, striking them with force."* Sayyidina Ibrahīm عليه السلام smashed the idols to pieces. The Arabic word *"bil yamīn"* (translated above as *"with force"*) may also be translated as *"with the right hand,"* meaning that Sayyidina Ibrahīm عليه السلام held the axe in his right hand.

The rest of the incident has been mentioned in Surah Anbiya in the following words:

*"So he reduced them (the idols) to fragments, except for the largest of them so that they may have recourse towards him. They exclaimed, 'Who has done this to our gods? He is certainly from the oppressors!' They said, 'We have heard a youth make mention of them. He is called Ibrahīm.' They said, 'Bring him before the people so that they be witnesses.' They asked, 'Is it you that did this to our gods, O Ibrahīm?' He replied, 'But this large one has done it. Ask them if they can talk.' They all searched their souls and said, 'You are oppressors indeed.' They then lowered their heads saying, 'You know very well that these cannot speak.' He said, 'Do you then worship besides Allāh such things that can neither profit you, nor harm you? Shame on you and on those that you worship besides Allāh! Do you not understand?'"* [Surah Anbiya (21), verses 58 to 67]

Surah Sāffāt relates the story briefly, when it says, *"The people came to him in haste. He said, 'Do you worship what you carve? Whereas Allāh has created you and what you do?'"*

Unable to reply to Sayyidina Ibrahīm عليه السلام, the people said, *"Construct a building for him and cast him into a blazing fire."* Consequently, they erected four walls and stoked a raging fire, which could not even be approached. They finally cast him in it using a catapult. However, Allāh says, *"They devised a plot against him, but We made them the ones to look down."* As they cast him in the fire, Allāh commanded the fire saying, *"O fire! Be cool and peaceful for Ibrahīm."* He managed to live peacefully in the fire without the slightest injury.

The details of this incident have been given in Surah Anbiya [Surah 21, verses 51-70], where the necessary notes were added with regard to the statement, *"I feel ill."*

As mentioned earlier, Sayyidina Ibrahīm عليه السلام merely looked to the stars because the people believed that the stars have an effect on people, because of which they would not question Sayyidina Ibrahīm عليه السلام further. The author of *"Bayān al-Qur'ān"* writes that the knowledge of astrology is despised by the Shari'ah. The stars cannot affect the conditions of people on earth, and cannot foretell good and bad fortune. Acquiring this knowledge will weaken a person's reliance in Allāh and also leads to shirk (polytheism). It is also a waste of valuable

time, which could be utilised more profitably.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَبِّحِينَ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعَىٰ قَالَ يَبْنَؤُنِي فِي الْمَسَامِرِ أَنِّي أَبْجُكُ فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَتَابَتِ أَفْعَالُ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّادِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَدَيْنَاهُ أَنِ يَتَابَرِهِيْمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّكَ هَذَا لَهُوَ الْبَلَتُوا لَمِينٍ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرْكُنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ ﴿١١٢﴾ وَتَرْكُنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٣﴾

(99) Ibrahīm عليه السلام said, "I am going to my Lord, Who will soon guide me." (100) "O my Lord! Grant me a son from among the pious." (101) So We conveyed to him the good news of a tolerant son. (102) When the child reached the age where he could run about, Ibrahīm عليه السلام said to him, "O my beloved son! Verily, I have seen in a dream that I am slaughtering you. So consider your opinion." He replied, "O my beloved father. Do as you have been commanded. If Allāh wills, you will soon find me to be among the patient ones." (103) So when the two submitted and Ibrahīm turned his son on his side... 104.... We called to him saying, "O Ibrahīm!" (105) "You have certainly brought the dream to a realisation. Thus do We reward those who do good." (106) This is definitely a decisive test. (107) And We compensated him with a grand sacrifice. (108) And, in his favour, We left for those to come after... (109) 'Peace be on Ibrahīm in the universe. (110) Thus do We reward those who do good. (111) He was certainly from Our believing slaves. (112) We gave him the good news of Is'hāq, a Prophet from the pious. (113) We blessed him and Is'hāq. From the progeny of the two, there was the one who did good, as well as the open oppressor of his soul.

## SAYYIDINA IBRAHĪM عليه السلام MIGRATES, AND OBEYS ALLĀH'S COMMAND TO SLAUGHTER HIS SON

When the people of his homeland near Babylon refused to accept his message of Oneness of Allāh, Sayyidina Ibrahīm عليه السلام announced his migration saying, 'I am going to my Lord, Who will soon guide me.' He then left with Sayyidina Lūt عليه السلام for Palestine, where they settled.

Sayyidina Ibrahīm عليه السلام also took his wife Sayyidah Sarah عليها السلام with him. Later he married her gifted slave woman Sayyidah Hājir عليها السلام the time

came when Sayyidina Ibrāhīm عليه السلام made the following supplication to Allāh. He said, "O my Lord! Grant me a son from among the pious."

Allāh accepted his Supplication. Allāh says, "So We conveyed to him the good news of a tolerant son." Allāma Ibn Kathīr رحمه الله عليه says that all the commentators are unanimous that the son referred to in this verse is Sayyidina Isma'il عليه السلام, born to Sayyidah Hājir عليها السلام. Allāh commanded Sayyidina Ibrāhīm عليه السلام to leave Sayyidina Isma'il عليه السلام and his mother in Makkah, which was then a bare desert, with no inhabitants. It was then that the well of Zamzam originated, after which the Jurhum tribe arrived there from Yemen (this incident has been discussed in the commentary of verse 158 of Surah Baqarah).

Sayyidina Ibrāhīm عليه السلام often visited his wife and child in Makkah. It once occurred that Sayyidina Ibrāhīm عليه السلام saw himself in a dream slaughtering his son Sayyidina Isma'il عليه السلام. The dreams of the Holy Prophet عليه السلام are always true and denote a command from Allāh. He therefore addressed his son saying, "O my beloved son! Verily, I have seen in a dream that I am slaughtering you. So consider your opinion." Without hesitating, Sayyidina Isma'il عليه السلام said, "O my beloved father! Do as you have been commanded. If Allāh wills, you will soon find me to be among the patient ones."

Subsequently, father and son proceeded to a place called Mina (which is about three miles from Makkah). When they reached Mina, Satan attempted to mislead Sayyidina Isma'il عليه السلام. When Sayyidina Ibrāhīm عليه السلام noticed this, he exclaimed "Allāhu Akbar!" and pelted Satan using seven pebbles. This caused Satan to sink into the ground, and the father and son proceeded further. When the ground released Satan, he again attempted the same ploy. For the second time, Sayyidina Ibrāhīm عليه السلام pelted him, causing him to sink into the ground. When he again emerged from the ground, Satan made a third attempt, but Sayyidina Ibrāhīm عليه السلام dismissed him with another seven pebbles, while exclaiming, "Allāhu Akbar!"

Eventually, they reached the place of sacrifice. Allāh says, "So when the two submitted and Ibrāhīm turned his son on his side, We called to him saying, 'O Ibrāhīm! You have certainly brought the dream to a realisation. Thus do We reward those who do good.'"

Allāh further stated, "This is definitely a decisive test. And We compensated him with a grand sacrifice." When Sayyidina Ibrāhīm عليه السلام tried to slaughter his son, the knife would not cut. It is commonly believed that Allāh covered Sayyidina Isma'il's عليه السلام throat with copper, so that the knife could not cut it.

Sayyidina Abdullāh bin Abbās رضي الله عنه reports that Allāh replaced Sayyidina Isma'il عليه السلام with a ram from Heaven. Another narration states that Jibr'il عليه السلام brought the ram, which Sayyidina Ibrāhīm عليه السلام slaughtered instead.

"And, in his favour, We left (a fond remembrance) for those to come after (who will pray): 'Peace be on Ibrāhīm in the universe'. Thus do We reward those who do good." Therefore, every nation after Sayyidina Ibrāhīm عليه السلام held him in high esteem. The Ummah of Sayyidina Muhammad صلى الله عليه وسلم recite, "Alayhis Salām" ("Peace be on him") every time when Sayyidina Ibrāhīm's عليه السلام name is taken.



this are found in the books of Islāmic jurisprudence.

No person will be allowed to give the equivalent of an animal in charity because the object of the sacrifice is to give blood, as Sayyidina Ibrahīm عليه السلام did.

Sayyidina Zaid bin Arqam رضى الله عنه reports that the Sahābah (Companions) رضى الله عنهم once asked the Holy Prophet صلى الله عليه وسلم about the sacrifice. He said that it was the practice of their father, Sayyidina Ibrahīm عليه السلام. When they asked about the reward, he said that they will receive a reward for every hair on the animal's body. They then asked about woollen animals, to which the Holy Prophet صلى الله عليه وسلم said that they will receive a reward for every fibre of wool on the animal. [Ahmad and Ibn Majah]

Sayyidah Ayshah رضى الله عنها reports from the Holy Prophet صلى الله عليه وسلم that no action of a person is more beloved to Allāh on the day of Nahr (10th of Dhul Hijjah) than the spilling of the sacrificial animal's blood. He also added, "The animal will appear on the Day of Judgment with its horns, hide and hooves (to be weighed for reward)." The Holy Prophet صلى الله عليه وسلم also said that the sacrifice is accepted even before the first drop of blood reaches the ground. He therefore urged Muslims to offer the sacrifice with pleasure. [Targhib wat Tarhib v.2 p.104]

Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم told Sayyidah Fātima رضى الله عنها to stand by as her animal was being sacrificed because her sins would be forgiven because of the sacrifice. When she asked whether this virtue was reserved for his family, the Holy Prophet صلى الله عليه وسلم replied, "For us and for all the Muslims." [Ibid]

## THE NEWS OF THE BIRTH OF SAYYIDINA IS'HĀQ عليه السلام

Allāh says further, "We gave him [Sayyidina Ibrahīm عليه السلام] the good news of Is'hāq, a Prophet from the pious. We blessed him and Is'hāq."

Sayyidina Isma'īl عليه السلام was one of the renowned sons of Sayyidina Ibrahīm عليه السلام, with whom Sayyidina Ibrahīm عليه السلام built the Ka'ba, and who was the forefather of the Holy Prophet صلى الله عليه وسلم. The other famous son was Sayyidina Is'hāq عليه السلام, whose son was Sayyidina Ya'qūb عليه السلام. Sayyidina Ya'qūb عليه السلام was also called Isra'īl. He had twelve sons, from whom the twelve tribes of the Bani Isra'īl originated. His progeny reproduced into large numbers and thousands of Prophets عليهم السلام were born of them.

"From the progeny of the two, there was the one who did good, as well as the open oppressor of his soul." This verse proves that being in the lineage of a Prophet does not necessarily mean that a person is a chosen servant of Allāh. Such a person can also be a disbeliever.

## WHICH SON OF SAYYIDINA IBRAHĪM عليه السلام WAS CALLED "DHABĪH" ("THE ONE WHO WAS SACRIFICED")

The Ahlul Kitāb (people of the book) claim that Sayyidina Is'hāq عليه السلام was the 'Dhabih' (the one who was sacrificed), and this view is supported by a few Muslims as well. However, the vast majority and the authoritative Scholars say

that the 'Dhabih' was Sayyidina Isma'il عليه السلام.

The proof for this is that Sayyidina Isma'il عليه السلام is referred to in the verse, "So We conveyed to him the good news of a tolerant son." This verse is immediately followed by the verse, "When the child reached the age where he could run about, Ibrahim عليه السلام said to him, 'O my beloved son! Verily, I have seen in a dream that I am slaughtering you...' This denotes that the same son is being referred to in the second verse as well, viz. Sayyidina Isma'il عليه السلام.

It is only thereafter, that Allāh says, "We gave him [Sayyidina Ibrahim عليه السلام] the good news of Is'hāq, a Prophet from the pious. We blessed him and Is'hāq."

Another, more weighty proof, is the verse of Surah Hūd, where Allāh says that Sayyidina Ibrahim عليه السلام and his wife Sayyidah Sarah رضى الله عنها were given "the glad tidings of Is'hāq, and Ya'qub after Is'hāq." This told Sayyidina Ibrahim عليه السلام that Sayyidina Ya'qub عليه السلام will be born from Sayyidina Is'hāq عليه السلام. He therefore knew that Sayyidina Is'hāq عليه السلام would live on to become a father. It is also a fact that the incident of slaughtering took place when the son was still a child, as indicated by the words, "When the child reached the age where he could run about..." - The words, "Yā Bunayya" (translated above as "O my beloved son!" also suggest that the boy was young because the word is normally used to address a small boy

It would therefore be futile to test Sayyidina Ibrahim عليه السلام by commanding him to slaughter a son whom he knew would live to become an adult, and who would not be killed by the slaughtering.

وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾ وَنَجَّيْنَاهُمَا مِنْ الْكُرْبِ الْعَظِيمِ  
 وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٥﴾ وَأَنزَلْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٦﴾ وَهَدَيْنَاهُمَا  
 الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٧﴾ وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرَبِ ﴿١١٨﴾ سَلَّمَ عَلَىٰ مُوسَىٰ  
 وَهَارُونَ ﴿١١٩﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢٠﴾ إِنَّهُمَا مِنْ عِبَادِنَا  
 الْمُؤْمِنِينَ ﴿١٢١﴾

(114) Undoubtedly We favoured Mūsa and Hārūn. (115) We rescued the two of them and their people from great distress. (116) We assisted them and they became victorious. (117) We gave the two of them a Book that clearly elucidates matters. (118) And We guided the two of them to the straight path. (119) And, in their favour, We left for those to come after... (120) 'Peace be on Mūsa and Hārūn in the universe. (121) Thus do We reward those who do good. (122) They were certainly from Our believing slaves.

### SAYYIDINA MŪSA AND HĀRŪN عليهما السلام

Allāh introduces the incident of Sayyidina Mūsa عليه السلام by saying, "Undoubtedly We favoured Mūsa and Hārūn." Among the greatest favours that

Allāh bestowed on them was that He made them the Holy Prophet عليه السلام. Another favour was that Allāh "rescued the two of them and their people from great distress. We assisted them and they became victorious." The Bani Isra'il lived under constant tyranny and oppression. Not only did Fir'aun (pharaoh) enslave them, but he even killed their sons. Allāh rescued them from this oppression and allowed them to leave Egypt with Sayyidina Mūsa عليه السلام. Allāh also destroyed Fir'aun (pharaoh) and his armies.

In addition to this, Allāh 'gave the two of them a Book (the Torah) that clearly elucidates matters (i.e. the laws of their religion). And We guided the two of them to the straight path (so that they could lead the Bani Isra'il)."

"And, in their favour, We left (a fond remembrance) for those to come after (who pray for them saying): 'Peace be on Mūsa and Hārūn in the universe.' Thus do We reward those who do good. They were certainly from Our believing slaves." Therefore, every nation after Sayyidina Mūsa and Hārūn عليهما السلام held them in high esteem. The Ummah of Sayyidina Muhammad صلى الله عليه وسلم recite, "Alay his Salaam" ("Peace be on him") every time their names are taken.

وَيَنَّ إِلْيَاسَ لِمَنِ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِ ۖ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا  
وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾ اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٦﴾  
فَكَذَّبُوهُ فَأِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٢٨﴾ وَرَكْنَا عَلَيْهِ فِي  
الْآخِرِينَ ﴿١٢٩﴾ سَلَّمَ عَلَىٰ إِلَٰهٍ يَاسِينَ ﴿١٣٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُ مِنْ  
عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾

(123) Indeed Ilyās was from the messengers. (124) When he said to his people, "Do you not fear?" (125) "Do you worship Ba'l and leave out the Best of all creators?" (126) "Allāh is your Lord and the Lord of your predecessors." (127) They falsified him, so they will certainly be brought forward (for punishment). (128) Of course, the situation of Allāh's chosen bondsmen will be different. (129) And, in his favour, We left for those to come after... (130) 'Peace be upon Ilyāsīn in the universes. (131) Thus do We reward those who do good. (132) He was certainly from Our believing slaves.

### SAYYIDINA ILYĀS عليه السلام PREACHES TO HIS PEOPLE

Commentators mention that Sayyidina Ilyās عليه السلام was from the progeny of Sayyidina Hārūn عليه السلام. The people to whom he was sent to preach were idol worshippers, their focal idol being one called "Ba'l." "Ruhul Ma'āni" reports that this idol was made of gold. It was twenty cubits in height and had four faces. Satan used to enter the idol and address the worshippers and attendants from within, thereby deepening their faith.

Sayyidina Ilyās عليه السلام told them, "Do you not fear (Allāh). Do you worship

Ba'l and leave out the Best of all creators? Allāh is your Lord and the Lord of your predecessors." In this manner, he urged them to worship Allāh only. He impressed upon their minds that Allāh is the best of all those who create forms so that they are never impressed by the idols they carve. However, "They falsified him, so they will certainly be brought forward (for punishment)."

Allāh adds, "Of course, the situation of Allāh's chosen bondsmen will be different." This verse proves that there were believers among Sayyidina Ilyās's عليه السلام nation.

"And, in his favour, We left (a fond remembrance) for those to come after (who pray for them saying): 'Peace be upon Ilyāsīn in the universe'. Thus do We reward those who do good. He was certainly from Our believing slaves." The word Ilyāsīn also refers to Sayyidina Ilyās عليه السلام. It is common in Arabic to add additional letters to a name, just like Mount Sinā (Sinai) is also called Mount Sinīn.

وَإِنْ لُّوطًا لِّمَنِ الْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ بَجَّيْنَاهُ وَآهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٦﴾ وَإِنَّا لَنَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٧﴾ وَبِالْأَيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾

(133) Indeed Lūt was from the messengers. (134) When We rescued him and all the members of his family... (135).... except an old lady among those left behind. (136) Thereafter, We annihilated the rest. (137) You pass by them in the mornings... (138) ... and at nights. Do you not understand?

## THE DESTRUCTION OF SAYYIDINA LŪT'S عليه السلام NATION

The nation of Sayyidina Lūt عليه السلام were disbelievers and also perpetrated the vile act of homosexuality. Sayyidina Lūt عليه السلام exerted himself to convince them of the error of their ways and to believe in oneness of Allāh. However, they refused to heed his advice. They even threatened to banish him from the town if he did not desist from preaching.

Eventually, Allāh commanded him to leave the town at night with his family, who were all believers, except his old wife who did not believe in him. Consequently, he left with them and Allāh overturned their town and rained stones on them. The incident has been mentioned in Surah A'rāf [Surah 7, verse 80-84] Surah Hūd [Surah 11, verses 77-83], Surah Hijr [Surah 15, verses 58-77], Surah Shu'arā [Surah 26, verses 160-175] and Surah Ankabūt [Surah 29, verses 31-35].

## A LESSON FOR THE PEOPLE OF MAKKAH

Addressing the people of Makkah, Allāh says, "You pass by them [the ruins of the people of Sayyidina Lūt عليه السلام] in the mornings and at nights. Do you not understand?" The Quraysh of Makkah often passed by these ruins on their way to Shām (Syria) for trade. Commentators mention that they usually passed these ruins during the morning when they travelled to Shām, and usually passed them

at night on their return journey. Allāh urges them to take a lesson from these ruins and to stop opposing the Holy Prophet صلى الله عليه وسلم and Islām.

وإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى الْفُلِ الْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلِئْتُ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ فَبَدَّلْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَامْتَنَوْا فَمَتَّعْنَاهُمُ إِلَىٰ حِينٍ ﴿١٤٨﴾

(139) Yunus was certainly from the messengers. (140) When he made an exit to the crowded ship. (141) They drew lots and he was of the losers. (142) Then a fish swallowed him, and he was blameworthy. (143) If he were not from those who glorify Allāh... (144) ... he would have remained in its belly until the day people are resurrected. (145) We cast him on a barren shore, and he was ill. (146) We then caused a creeper to grow over him. (147) Then We sent him to a nation of a hundred thousand or more. (148) They believed and We allowed them to enjoy themselves for a while.

### SAYYIDINA YUNUS عليه السلام LEAVES HIS PEOPLE AND IS SWALLOWED BY A LARGE FISH

Commentators write that Sayyidina Yunus عليه السلام preached to his people for a very long time, but received no response from them. Eventually, he told them that they will be punished after three days. He waited for the duration, but when he noticed nothing happening on the third day, he left them, fearing that he may be wrong. After he left, the people noticed the signs of punishment approaching and immediately repented to Allāh and became believers. As a result of this, Allāh forgave them and removed the punishment. It is with reference to this that Allāh says in Surah Yunus, "There was no nation who believed, then their belief profited them, except the nation of Yunus عليه السلام. When they believed, We averted from them a punishment of disgrace in this worldly life and We granted them enjoyment for a while." [Surah 10, verse 98]

In the meantime, Sayyidina Yunus عليه السلام left for the coast and boarded a ship. When the ship was in danger of sinking because of bad weather, the sailors exclaimed that there was slave on board who had fled from his master. According to another narration, Sayyidina Yunus عليه السلام himself noticed that other ships were sailing, while his ship remained stationary. When he asked the people for the reason, they said that it appears as if a runaway slave was on board. They added that the ship would not move until the runaway slave was cast overboard.

Sayyidina Yunus عليه السلام told them that he was the runaway slave (because he left the town without Allāh's permission), and should be thrown overboard.

When the people argued that they could not throw Allāh's Prophet overboard, Sayyidina Yunus عليه السلام insisted that they draw lots to determine who was to be thrown overboard. When they thrice drew lots to determine who the person was, the name of Sayyidina Yunus عليه السلام emerged each time.

The method used to draw lots was that every person cast an arrow in the sea. The person whose arrow surfaced would be the loser. When this occurred to Sayyidina Yunus عليه السلام each time, even the people realised that he was to be thrown overboard. Consequently, Sayyidina Yunus عليه السلام threw himself overboard. Allāh refers to this incident when He says, *"They drew lots and he was of the losers."* ["Ruhul Ma'āni"]

As he leapt into the sea, a large fish swallowed him without chewing him and he reached its belly unharmed. He was now enveloped in the three darknesses: that of the night, the ocean and the fish. However, he engaged in Allāh's glorification, as quoted in Surah Anbiya, where Allāh says, *".... he supplicated in the darkness saying, 'There is no deity besides You. You are Pure. I have certainly been from among the oppressors.'"* [Surah 21, verse 87]

Because of his constant glorification of Allāh and engagement in Allāh's remembrance (*Dhikr*), Allāh protected him in the fish and finally rescued him. Allāh says in Surah Anbiya, *"So We responded to his call and rescued him from distress. Thus do We reward the believers."* [Surah 21, verse 88]

In reference to this, Allāh says, *"If he were not from those who glorify Allāh, he would have remained in its belly until the day people are resurrected."*

Allāh then commanded the fish to spit Sayyidina Yunus عليه السلام out at the shore, which it did. Allāh says, *"We cast him on a barren shore, and he was ill."* After spending time in the belly of the fish, Sayyidina Yunus عليه السلام was extremely ill. Certain commentators say that he suffered extreme exhaustion.

He was in need of food, rest and shelter. Allāh caused a creeper to grow over him to shade him and a goat used to come to him each day, from which he drank milk. Allāh says, *"We then caused a creeper to grow over him."* In a miraculous way, Allāh made the creeper such that it provided ample shade for Sayyidina Yunus عليه السلام, by growing upright without any support. Other commentators say that the creeper grew on a dry tree which stood there.

## THE NUMBER OF SAYYIDINA YUNUS'S عليه السلام FOLLOWERS

Allāh sent Sayyidina Yunus عليه السلام as a Prophet to the people of Nineveh, close to Mawsil. With regard to these people, Allāh says, *"Then We sent him to a nation of a hundred thousand or more. They (repented,) believed and We allowed them to enjoy themselves for a while."* Sayyidina Yunus عليه السلام returned to his people after the brief separation.

*"hundred thousand or more"* The following interpretations have been tendered with regard to the apparent uncertainty in this verse:

- 📖 The Arabic word 'aw' (translated above as "or") may be translated as "but, in fact" i.e. the people numbered a hundred thousand, but, in fact were more."

- ❏ The Arabic word 'aw' (translated above as "or") may be translated as "and" i.e. they were a hundred thousand and even more.
- ❏ The verse speaks about man's estimation of their number, i.e. if anyone has to estimate, he would say that they were a "hundred thousand or more." [Qurtubi]
- ❏ If the figure was rounded off, it would stand at a hundred thousand. However, without rounding it off, it would be more. ["Bayānul Qur'ān"]

**NOTE:** Although a nation is not forgiven once Allāh's punishment arrives, the nation of Sayyidina Yunus عليه السلام was an exception. This has been discussed in detail in the commentary of verse 98 of Surah Yunus (Surah 10).

فَاسْتَفْتِهِمُ الرِّبَّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾ أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ ﴿١٥٦﴾ فَأَتُوا بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نِجَابًا ﴿١٥٨﴾ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٩﴾ سُبْحَنَ اللَّهُ عَمَّا يُصِفُونَ ﴿١٦٠﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾

(149) Ask them, "Should your Lord have daughters, while you have sons?" (150) "Or have We created the angels as females in their presence?" (151) Behold! Because of their concocted beliefs, they will certainly say... (152) "Allāh has children." Undoubtedly, they are liars! (153) Has Allāh chosen daughters instead of sons? (154) What ails you people? How do you decide? (155) Do you not take heed? (156) Or have you some clear proof? (157) So bring your Book if you are truthful. (158) They have contrived a kinship between Allāh and the Jinn. The Jinn already know that they will be among those brought forward (for punishment). (159) Allāh is Pure of all they ascribe. (160) Of course, the condition of Allāh's sincere bondsmen will be different.

## REBUKING THE POLYTHEISTS WHO ASCRIBE CHILDREN TO ALLĀH

Besides beguiling people into worshipping idols, Satan made people believe that the angels are Allāh's daughters and the Jinn are also related to Allāh. However, the fact is clear that Allāh "begets not, nor is He begotten." Allāh says in Surah Maryam, "It is not befitting of Rahmān (the Compassionate) to take children." [Surah 19, verse 92]

Allāh rebukes the polytheists for believing that the angels are His daughters. They have no proof to believe this because they were not present when Allāh created the angels. Allāh asks, *"Or have We created the angels as females in their presence?"*

Besides attributing children to Allāh, they chose to call the angels Allāh's daughters instead of Allāh's sons, whereas they regard daughters to be inferior to sons.

Allāh asks them, *"What ails you people? How do you decide?"* They have fabricated this belief without any proof whatsoever.

When the polytheists claimed that the angels are Allāh's daughters, Sayyidina Abu Bakr رضى الله عنه asked them who were the mothers of these angels. The polytheists replied that their mothers were the daughters of the Jinn leaders. [*"Ruhul Ma'āni" v.23 p.151*]

In this way, they even related the Jinn to Allāh. Allāh says, *"They have contrived a kinship between Allāh and the Jinn. The Jinn already know that they will be among those brought forward (for punishment)." How can people who will be punished by Allāh be His relatives?*

Allāh declares, *"Allāh is Pure of all they ascribe. Of course, the condition of Allāh's sincere bondsmen will be different."* They will be rescued from Hell and be admitted to Heaven.

فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾ وَمَا مِنَّا إِلَّا  
لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّافُونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِن كَانُوا لَيَقُولُونَ  
لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُوا بِهِ فَسَوْفَ  
يَعْلَمُونَ ﴿١٧٠﴾

(161) Surely you and whatever you worship... (162) cannot avert anyone from Allāh... (163) ...except for him who is destined to enter the Blaze. (164) The position of each of us is known. (165) Indeed, we are standing in rows. (166) Indeed, we are glorifying Allāh. (167) It is a fact that these people say... (168) "If only we had advice from the past... (169) ... we would then surely have been Allāh's sincere bondsmen." (170) They disbelieve it (the Qur'ān), and will soon come to know.

## SOME QUALITIES OF THE ANGELS

Allāh addresses the polytheists saying, *"Surely you and whatever you worship cannot avert anyone from Allāh..."* Despite all their efforts, they cannot mislead anyone. However, they may well be successful with the person *"who is destined to enter the Blaze."*

Just as Allāh proved above that the Jinn are helpless before Him, Allāh now



discusses the position of the angels, who are also helpless against Allāh. Just as the Jinn admitted their helplessness, Allāh quotes the angels as saying, "The position of each of us is known (to Allāh). Indeed, we are standing in rows (to worship Allāh). Indeed, we are glorifying Allāh." (It is strange that the angels worship Allāh, yet those who profess to worship the angels as Allāh's daughters, do not worship Allāh).

Before the advent of the Holy Prophet صلى الله عليه وسلم, the Arabs used to say, "If only we had advice (a divine scripture) from the past, we would then surely have been Allāh's sincere bondsmen."

Allāh mentions in Surah Fātir, "They take solemn oaths by Allāh that if a warner has to come to them, they would become more rightly guided than any nation. But when the warner came to them, it only increased them in animosity." [Surah 35, verse 42]

However, they failed to keep to their word, and "They disbelieve it (the Qur'ān), and will soon come to know."

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾ فَلَوْلَ عَنَّهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾ أَفِعْدَايَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْدَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾

(171) Our decree has been issued concerning Our messenger slaves. (172) Verily, they will be assisted. (173) And surely Our army shall be victorious. (174) So ignore them for a while. (175) Keep watching them, for they shall soon see. (176) Do they seek to hasten Our punishment? (177) So when it descends on their plain, then the morning of those warned will be evil indeed. (178) Ignore them for a while. (179) Keep watching, for they shall soon see.

## THE MESSENGERS WILL BE ASSISTED

"Our decree has been issued concerning Our messenger slaves [i.e. the Prophets عليهم السلام]. The decree is that] Verily, they will be assisted. And surely Our army shall be victorious."

Allāh declares in Surah Mumin, "We shall definitely assist Our messengers and those who believe in this worldly life, as well as on the Day witnesses will stand." [Surah 40, verse 51]

A verse of Surah Mujādala reads, "Allāh has ordained, 'Verily My messengers and I shall certainly be victorious.' Indeed, Allāh is Powerful, Mighty." [Surah 58, verse 21]

Allāh has sent many Prophets عليهم السلام to this world. Some of them had no followers at all, while others had very few followers [Muslim v.1 p.117]. These followers assisted the Prophets عليهم السلام to fight the disbelievers. In every era, the

beliefs of the believers were always superior to those of the disbelievers. Even when people refused to believe, the Prophets عليهم السلام were always victors because the disbelievers were destroyed by Allāh's punishment.

When the Prophets عليهم السلام fought battles against the disbelievers, the Prophets عليهم السلام were always victorious in the end, even though they may have suffered temporary defeat on certain occasions. It rarely occurred that people killed a Prophet without contest, like the Bani Isrā'il managed to do. No Prophet عليه السلام was ever killed when he fought with an army of his own.

It should be borne in mind that such incidents where Prophet عليه السلام were killed are very rare, and they are not without some underlying reason known to Allāh. It should also be remembered that the above verses of Surah Sāffāt, Mu'min and Mujādala do not mention that the Prophets عليهم السلام will be victorious on every occasion. They merely state that the Prophets عليهم السلام will be victorious in the end.

Although the Muslims suffered a temporary defeat at Uhud, they won the battle of Ahzāb thereafter, then conquered Makkah, after which the people of Tā'if also accepted Islām. It was not long afterwards that the Roman and Persian empires also fell to the Muslims. The defeat at Uhud was the result of an error on that part of the Muslims, as Allāh says in Surah Āl Imrān, *"Until (the time came when) you lost courage, disputed with regard to the order and disobeyed after you were shown what you liked. Some of you sought the world while some of you sought the Hereafter. Then Allāh deflected you from them to test you."* [Surah 3, verse 152]

The Muslims were granted victory at Badr, thereby learning how to behave in such a situation. They then had to learn practically how to handle defeat, which was taught to them at Uhud. It was also on this occasion that they learnt the importance of adhering strictly to the Holy Prophet's صلى الله عليه وسلم commands.

## THE NECESSITY FOR SINCERITY AND PIETY

Allāh continued to allow the Muslims to be victorious as long as they maintained sincerity and piety. When they began to lose these, they began to fall prey to the disbelievers. As they began to cheat, lie, love the world and commit sins, the disbelievers started gaining the upper hand. They forgot the lesson of Uhud and wandered away from the teachings of the Holy Prophet صلى الله عليه وسلم. It was then that they started to lose the territories Allāh gave their forefathers.

Allāh says, *"Do not lose courage and do not be grieved for you shall be elevated (victorious) if you are indeed believers."* This verse cites belief as the condition for sovereignty. Whereas Muslims today wait for Allāh's help, they fail to fulfil the condition by continuing to sin.

Turning back to the verses of Surah Sāffāt, the next verse consoles the Holy Prophet صلى الله عليه وسلم saying, *"So ignore them for a while. Keep watching them, for they shall soon see."* Consequently, The Holy Prophet صلى الله عليه وسلم waited, but the wait was not long, when it culminated in the battle of Badr, where the disbelievers were crushed.

*"Do they seek to hasten Our punishment (by asking when it will arrive). So when it descends on their plain, then the morning of those warned will be evil indeed" because they will be annihilated.*

Allāh repeats the above verses when He says, *"Ignore them for a while. Keep watching, for they shall soon see."*

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ ﴿١٨٢﴾

(180) Your Lord, the Lord of all honour is Pure from what they attribute to Him.

(181) Peace be upon the messengers. (182) And all praise belongs to Allāh, the Lord of the universe.

## ALLĀH, THE LORD OF ALL HONOUR IS PURE FROM WHATEVER THEY ASCRIBE TO HIM

These concluding verses of the Surah summarise the entire Surah. It states that Allāh is the Sole Owner and distributor of honour, and that He is free of whatever partners and children the polytheists attribute to Him.

The second verse conveys peace upon all the Prophets عليهم السلام collectively. Elsewhere in the Surah, peace was conveyed on individual Prophets عليهم السلام.

## ALL PRAISE BELONGS TO ALLĀH

The Surah concludes with the words, *"And all praise belongs to Allāh, the Lord of the universe."* Every act of Allāh's is praiseworthy and He will always be Worthy of praise in every situation and in every era.

"Ruhul Ma'ani" reports from Sayyidina Zaid bin Arqam رضى الله عنه that the person who recites these three verses after every Salāh will have an entire scale worth of rewards. Certain Ahadith report the virtue of reciting these verses after a gathering. [*"Ruhul Ma'ani" v.23 p.159*]



## سورة ص

Makkan

Surah Sad

Verses 88

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

صَّ وَالْفُرْعَانِ ذِي الذِّكْرِ ﴿١﴾ بَلِ الَّذِينَ كَفَرُوا فِي عِزِّهِمْ وَشِقَاقٍ ﴿٢﴾ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَوْلَا تَحِيُّنُ الْمَوْتِ لَآتَيْنَا بِكُم مِّنْ بَيْنِهِمْ أَجْعَلُ الْأَلْهَةَ إِلَٰهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾ وَانطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٦﴾ مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِن هَذَا إِلَّا أَحْنَالُ ﴿٧﴾ أَنزِلْ عَلَيْنَا الْكِتَابَ الْمُنِيرَ ﴿٨﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾ أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾ جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْدَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ الْأَحْزَابِ ﴿١٣﴾ إِنَّ كُلَّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Sād. By the oath of that Qur'ān, which is a Reminder. (2) In fact, the disbelievers are steeped in tribalism and conflict. (3) How many were the nations that We destroyed before them! Those people cried out, but it was not the time for escape. (4) They are surprised that a warner has come from among them. The disbelievers say, "He is a magician and a great liar." (5) "Has he made all the many gods into one god? This is indeed something strange!" (6) Their superiors passed saying, "Carry on, and remain devoted to your gods. Undoubtedly, this is something purposeful." (7) "We have not heard about this in the other creeds. This is merely some fabrication." (8) "Does some speech descend on him from among us?" However, they are in doubt concerning My

revelation. The fact is that they have not yet tasted My punishment. (9) Or do they have possession of the treasures of mercy that belong to your Lord, the Mighty, the Benevolent? (10) Or does the kingdom of the heavens, the earth, and all between these belong to them? In that case, they should climb the ladders. (11) Here, there is an army of people who are from the defeated hordes. (12) Before them, the nations of Nūh denied, as well as the Ād and pharaoh (Fir'aun) the man of pangs... (13) And the Thamūd, the people of Lūt, and the people of Aykah. These were the hordes. (14) These were the people who denied the messengers. Therefore, My punishment had to come.

## WARNINGS FOR THOSE WHO REJECT ONENESS OF ALLAH AND RISĀLAH (PROPHETHOOD)

Allāh begins the Surah with the word, "Sād" which is from the Muqatta'āt letters. Only Allāh knows the meaning of these letters. Before proceeding with the commentary, let us first acquaint ourselves with the circumstances surrounding the revelation of these verses.

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that when Abu Tālib fell ill, the Quraysh came to see him, as did the Holy Prophet صلى الله عليه وسلم. While they were there, the Quraysh complained to him about the Holy Prophet صلى الله عليه وسلم. Turning to the Holy Prophet صلى الله عليه وسلم, Abu Tālib asked, "O my brother's son! What do you want of these people?"

The Holy Prophet صلى الله عليه وسلم replied, "I want only one word from them, by virtue of which all the Arabs will become subservient to them, and all non-Arabs will pay them Jizya (Non-Muslim tax in an Islamic State)." Abu Tālib said, "You want them to recite only this one word?" The Holy Prophet صلى الله عليه وسلم said, "Yes, just one word. O my uncle, say 'Lā Ilāha illAllāh.'"

The members of the Quraysh sitting there said, "Should we believe in only one god? We have not heard such a thing in any other creed. You have fabricated this." It was with regard to this incident that the above verses of Surah Sād were revealed up to the words, "This is merely some fabrication." [Tirmidhi]

"By the oath of that Qur'ān, which is a Reminder." i.e. By the oath of this Qur'ān, the statements of the disbelievers are false.

"In fact, the disbelievers are steeped in tribalism and conflict (with the truth). How many were the nations that We destroyed before them! Those people cried out (in repentance when the punishment seized them), but it was not the time for escape." When Allāh's punishment arrives, nothing can save a person. Even Taubah (repentance) is not accepted then.

**NOTE:** The concluding Arabic words in the above verse (Lāta Hina) are unanimously written as one word in all the scripts of the Qur'ān. This is correct according to the Scholars, and it has thus been written in this manner throughout the ages. This has been established by Tawātur.

However, there is an Imām of Qur'ān by the name of Sayyidina Abu Ubaid Qāsim bin Sallām رحمه الله عليه, who is of the opinion that the words should be joined (i.e. the 'Lā' should be separate, and 'Tahīn' should be separate). He says that he

personally saw it written in this manner in the Uthmāni script of the Qur'ān.

Imām Shāṭbi رحمه الله writes that all the Scholars have strongly objected to the opinion of Sayyidina Abu Ubaid رحمه الله. Although Sayyidina Abu Ubaid رحمه الله may be an Imām (*One who leads the congregational Salāh, leader*), his opinion is a solitary opinion, which stands in opposition to Tawātur. Therefore, Scholars have not favoured this opinion. Imām Jazari رحمه الله has also stated that this opinion is weak.

Based on this difference, the law of stopping during these words will also differ. Consequently, according to the opinion of the majority, it will be incorrect to stop after the word "Lā", and then to resume by reciting "Tahīn". This will only be permissible according to the opinion of Imām Abu Ubaid رحمه الله.

Mulla Ali Qāri رحمه الله says that the recitation of Imām Abu Ubaid رحمه الله is very rare because it even contradicts the rules of Arabic grammar. He also writes that the majority are of the opinion that if a person has to stop at the word "Lāt"; he should recite it as "Lāt" and not as "Lā".

*"They are surprised that a warner has come from among them."* They were surprised on two counts. The first was their surprise that a human being should be a Holy Prophet. The second was that Muhammad صلى الله عليه وسلم was made the Holy Prophet instead of some notable person. In Surah Zukhruf, Allāh quotes them as saying, *"Why is this Qur'ān not revealed to a prominent man from one of the two cities?"* [Surah 43, verse 31]

*"The disbelievers say, 'He is a magician and a great liar.'"* They said this when the Holy Prophet صلى الله عليه وسلم showed them his miracles.

Furthermore, they said, *"Has he made all the many gods into one god? This is indeed something strange!"* Since the Quraysh were following the ways of their predecessors, who worshipped many gods, they could not understand the concept of divine unity. When a plausible concept contradicts a customary practice, people tend to become fanatical. It was because of this that the Quraysh found oneness of Allāh to be strange.

*"Their superiors passed saying, 'Carry on, and remain devoted to your gods.'"* The elders among the Quraysh advised their people to carry on with their lives and not to remain in the company of the Holy Prophet صلى الله عليه وسلم because he should not influence them.

They also added, *"Undoubtedly, this is something purposeful."* This sentence may be interpreted in three ways. According to the first interpretation, the verse would read, *"There is an objective behind this."* Therefore, the Quraysh leaders indoctrinated their people to believe that the Holy Prophet صلى الله عليه وسلم had ulterior motives behind his message. This motive, they meant to convince people, was that the Holy Prophet صلى الله عليه وسلم (Allāh forbid!) wanted to be a ruler.

Other commentators have tendered a second interpretation, saying that the superiors impressed upon others that the objective of the Holy Prophet صلى الله عليه وسلم was purposeful, and that he would not be swayed off his course. They knew that they can expect no compromises from the Holy Prophet صلى الله عليه وسلم.

The third interpretation is that the disbelievers believed that the advent of

the Holy Prophet صلى الله عليه وسلم and his message were among the calamities of time, which was headed their way. There was nothing they could do about it, but to swallow their anger and persevere. [*"Ruhul Ma'āni"*]

The polytheists also said, *"We have not heard about this in the other creeds."* Sayyidina Abdullāh bin Abbās رضى الله عنه mentions that they referred to the Christian faith in this verse. This was the last divine religion at the time, which the Christians had adulterated and corrupted. The Quraysh said this based on what they heard from the Christians. At that time the Christians had also forsaken oneness of Allāh and succumbed to the belief of Trinity.

The Quraysh also added, *"This (oneness of Allāh) is merely some fabrication. Does some speech descend on him from among us?"* They meant to say that there were so many affluent and influential people among them but the Prophet hood was not given to them. They said that if any divine scripture was to be revealed, it ought to have been revealed to one of these wealthy persons, not to Muhammad صلى الله عليه وسلم.

Allāh says further, *"However, they are in doubt concerning My revelation. The fact is that they have not yet tasted My punishment."* These people say these things and refuse to believe because they have not yet been punished. If Allāh was to ever punish them, they will be forced to accept. However, it will then be too late, for their acceptance will not profit them.

*"Or do they have possession of the treasures of mercy that belong to your Lord, the Mighty, the Benevolent?"* This verse tells the polytheists that they have no right to question Allāh's decision to confer apostleship on whoever He wills. He confers this mantle on people according to His wisdom. These polytheists have no choice in the matter, and do not have the least control over Allāh's treasures of mercy. What right have they to object?

*"Or does the kingdom of the heavens, the earth, and all between these, belong to them?"* None of these are in their control because Allāh reserves the authority over all of these. Therefore, they have no right to question Allāh's authority in any matter whatsoever.

Allāh adds, *"In that case, they should climb the ladders."* i.e. If these people have any say in the kingdom of the heavens and the earth, why do they not ascend into the heavens? However, the fact is that they do not have any say in the affairs of the heavens and the earth. How can they then object to Allāh's doings?

*"Here (in Makkah) there is an army of people who are from the defeated hordes."* Allāh says that the people of Makkah, who oppose the Holy Prophet صلى الله عليه وسلم, are birds of the same feather as those who were destroyed before them. Just as the previous nations were defeated, the Quraysh also suffered a defeat at Badr. Certain commentators are of the opinion that *"the defeated hordes"* refer to the mass of parties that attacked Madinah on the occasion of the Battle of Khandaq (The Trench). They were defeated and had to return crestfallen to their homes. This verse therefore consoles the Holy Prophet صلى الله عليه وسلم by telling him that his enemies will soon be vanquished, just as the nations of the past were defeated. [*Qurtubi, v.15 p. 153*]

## THE DESTROYED NATIONS OF THE PAST

"Before them, the nations of Nūh denied, as well as the Ād, and Fir'aun the man of pegs, the Thamūd, the people of Lūt, and the people of Aykah. These were the hordes. These were the people who denied the messengers. Therefore, My punishment had to come." The punishments that Allāh inflicted upon these nations have been mentioned in numerous verses of the Qur'ān, and is common knowledge.

"The people of Aykah" were the people of Sayyidina Shu'ayb عليه السلام. They lived in a forest, and were punished by means of the "canopy". When they all took shelter under a cloud on account of the severe heat, they were destroyed as they stood. The details are given in the commentary of verse 189 of Surah Shu'arā (Surah 26).

## THE MEANING OF "MAN OF PEGS"

Allāh describes pharaoh (Fir'aun) as the "man of pegs". Some commentators say that he was called the "man of pegs" because he used pegs to torture people. He used to tie people to pillars and then hammer a peg into each hand and foot. They would then be left to die, suffering in this condition.

Other commentators state that he derived this title because of the amazing stability of his kingdom. Yet another group of commentators state that the title refers to his large army. Wherever his army camped, many tents had to be erected, all needing pegs to support them. Because of the large number of pegs, his army is referred to as "pegs". Hence, "man of pegs" will be translated as "man of armies". ["Ruhul Ma'āni"]

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾ وَقَالُوا رَبَّنَا عَجَلْ لَنَا قِطْعًا قَبْلَ  
يَوْمِ الْحِسَابِ ﴿١٦﴾

(15) These people are waiting only for a single shout, which will not allow even breath to be taken. (16) They say, "O our Lord! Hurry with our share before the Day of Reckoning."

## THE FOOLISHNESS OF THE DISBELIEVERS

When the polytheists heard the warnings of punishment for disbelief, and about the plight that previous nations suffered, they used to mock it and pay no heed. With regard to this behaviour, Allāh says, "These people are waiting only for a single shout, which will not allow even a breath to be taken." An intelligent person is he who does not wait for the advent of Judgment day, when it will be too late. Rather, he accepts and believes.

Allāma Qurtubi رحمه الله says that this verse is similar to the verses of Surah Yāsīn, where Allāh says, "They await only a single scream to seize them while they are arguing. They will then be unable to make any bequest, nor shall they return to their families." [Surah 36, verses 49 and 50]



In explaining this verse of Surah Sād, Allāma Qurtubi رحمه الله عليه mentions that, after the Battle of Badr, the polytheists seemed to be waiting only for Judgment day. Instead, they should have taken a lesson from the result of the battle and become Muslims. When the Judgment day will take place, none will be allowed the respite even to take a breath.

However, these people are too foolish to consider their own welfare. Rather, they invoke curses upon themselves by saying, "O our Lord! Hurry with our share (of punishment) before the Day of Reckoning." They foolishly say that it is not necessary to wait until the Judgment day for their punishment to be meted out. They would rather prefer it immediately. They say this because they do not believe in the advent of Judgment day. Otherwise, no person would ask for punishment.

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ  
يُسَبِّحُنَا بِالْعِشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾ وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَأَيَّنَّا  
الْحِكْمَةَ وَفَصَّلَ الْخِطَابَ ﴿٢٠﴾

(17) Be patient with all they say and remember Our slave Dawūd, the strong. He was certainly penitent. (18) Verily, We subjugated the mountains with him, who would glorify Allāh by evening and at daybreak. (19) We also subjugated the birds, who all gathered together. They were all penitent towards Allāh. (20) We strengthened his kingdom and granted him wisdom and decisive speech.

### ALLĀH CONSOLES THE HOLY PROPHET صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ BY MENTIONING SAYYIDINA DAWŪD عَلَيْهِ السَّلَام

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to be distressed by the statements of the polytheists. The above verse advises the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to be patient about all that they say and also advises him to think of Sayyidina Dawūd عَلَيْهِ السَّلَام. Describing Sayyidina Dawūd عَلَيْهِ السَّلَام, Allāh says that he was "strong" and "penitent".

Allāh then describes the Tasbīh (glorification) of Sayyidina Dawūd عَلَيْهِ السَّلَام, saying that He instructed the mountains and birds to join Sayyidina Dawūd عَلَيْهِ السَّلَام in Tasbīh (glorification). Allāh adds, "They were all penitent towards Allāh." this means that all these creations of Allāh engaged in Tasbīh (Allāh's glorification). Refer to the commentary of verse 10 of Surah Saba where subject matter of a similar import was discussed.

Allāh further says about Sayyidina Dawūd عَلَيْهِ السَّلَام, "We strengthened his kingdom and granted him wisdom (Prophethood) and decisive speech." Sayyidina Dawūd عَلَيْهِ السَّلَام was very clear in his speech, making it easy for others to understand.

Hereafter, Allāh mentions an incident regarding Sayyidina Dawūd عَلَيْهِ السَّلَام, highlighting his patience. This incident serves to relate the verse: "Be patient with all they say" to the verse: "and remember Our slave Dawūd."

﴿وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ سَوَّرُوا الْمِحْرَابَ﴾ (21) *إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ* ﴿22﴾ *إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ* ﴿23﴾ *قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجِكَ إِلَى نَاعِجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لِيَبْغَىٰ بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ* ﴿24﴾ *فَغَفَرْنَا لَمْ ذَلِكَ وَإِنَّ لَمْ عِنْدَنَا لُزْلُمٌ وَحُسْنٌ مِّنَآبٍ* ﴿25﴾

(21) Has the news about the disputants reached you, when they scaled the wall and entered his sanctuary? (22) When they entered upon Dawūd, he became alarmed at their presence. They said, "Do not be afraid. We are merely two disputants. One of us has transgressed against the other, so judge between us with the truth. Do not be unjust towards us and guide us to the straight path." (23) "This is my brother. He has ninety-nine ewes, while I have only one ewe. He said, 'Give it to me!' and he has been harsh towards me in speech." (24) Dawūd عليه السلام said, "He has oppressed you by asking for your ewe to add to his ewes. Indeed, there are many partners who transgress against each other, except for those who believe and do righteous deeds. And these are but a few." It occurred to Dawūd that We had tested him, so he sought forgiveness from his Lord, fell prostrate, and turned to Him in repentance. (25) So We forgave him for that. Undoubtedly, he has a close position to Us, and a favourable return.

## TWO PERSONS COME TO SAYYIDINA DAWŪD عليه السلام, REQUESTING JUDGEMENT IN THEIR DISPUTE

These verses make reference to an incident involving Sayyidina Dawūd عليه السلام, while the verses thereafter announce that Allāh made him His deputy on earth and instructed him to judge between people with justice. In the above incident, two persons scaled the wall of a sanctuary that Sayyidina Dawūd عليه السلام had built specifically for worship (this is referred to as the 'Mihṛāb'). These two persons required Sayyidina Dawūd عليه السلام to pass judgement in their dispute. Naturally, when he saw the two appear suddenly before him, he became alarmed.

Sensing his fear, the two put him at ease, assuring him that they were not thieves, but a plaintiff and a defendant. They told him that the one party had transgressed against the other, and that he should pass judgement between them and show them the way.

The first person spoke, "This is my brother (in faith). He has ninety-nine ewes, while I have only one ewe. He said, 'Give it to me!' and he (did not address me in a manner that someone making a request would. Instead, he) has been harsh towards me in

speech.”

With reference to their situation, Sayyidina Dawūd عليه السلام replied, “He has oppressed you by asking for your ewe to add to his ewes.” Then, making reference to the behaviour of people in general, he said, ‘Indeed, there are many partners (in business, as well as those who live together) who transgress against each other, except for those who believe and do righteous deeds. And these are but a few.”

Allāh began the above discussion with the words, “Be patient with all they say and remember Our slave Dawūd.” This denotes that the incident of Sayyidina Dawūd عليه السلام is one in which patience was required. Therefore, an analysis of the incident should reveal aspects of patience. The Ahadīth provide no further details of the incident to highlight such aspects. However, judging from the Qur’ānic verses, it becomes evident that the two persons came to Sayyidina Dawūd عليه السلام during a time that he was engaged in Ibādah (worship). It was not the time for hearing cases. In addition to this, they entered his sanctuary in a most unusual manner, which startled Sayyidina Dawūd عليه السلام.

Furthermore, they addressed him saying, “so judge between us with the truth. Do not be unjust towards us and guide us to the straight path.” This manner of speech seems disrespectful, in addition to the fact that it implied that Sayyidina Dawūd عليه السلام could actually be unjust and misleading.

Besides being a Prophet of Allāh, Sayyidina Dawūd عليه السلام was also a powerful king. However, he tolerated their approach, overlooked their rudeness and heard their case.

## SAYYIDINA DAWŪD عليه السلام IS TESTED AND REPENTS

“It occurred to Dawūd that We had tested him, so he sought forgiveness from his Lord, fell prostrate, and turned to Him in repentance.” Since Sayyidina Dawūd عليه السلام exercised the patience required of him and passed the correct verdict, how was he tested? The following explanations have been tendered:

Sayyidina Dawūd عليه السلام listened only to the plea of the plaintiff. He did not ask the defendant for his side of the story, which is contrary to the practice of law, and seems to denote bias.

If the defendant did admit to the offence, Sayyidina Dawūd عليه السلام should have told him that he had oppressed the plaintiff, instead of telling the plaintiff that the defendant had oppressed him. This form of address also denotes bias in favour of the plaintiff.

When Sayyidina Dawūd عليه السلام realised that this case was a test for him, he immediately repented, because notable personalities are taken to task for acts that seem most insignificant to others. Allāh forgave him, and even adds, “Undoubtedly, he has a close position to Us, and a favourable return.”

In an unsubstantiated narration, “Ruhul Ma’āni” reports that the two disputants were Jibril عليه السلام and Sayyidina Mika’il عليه السلام. When the royal guards denied them entry into the sanctuary, they scaled the walls to gain access. It is not farfetched to believe that the two could have been these two angels, because it was not possible for humans to scale that high a wall.

However, if it be assumed that they two were angels, several questions arise. What dispute would angels have about ewes? Why would one transgress against the other? Why would one speak harshly to the other? Since they have no association with the things of this world, why would they lie to Sayyidina Dawūd عليه السلام?

Commentators explain that the angels merely stated a hypothetical situation. They meant to ask Sayyidina Dawūd عليه السلام what would be his decision if such a scenario developed. This was a means they employed to test him.

The “Mustadrak of Hākim” has reported from Sayyidina Abdullāh bin Abbās رضي الله عنه that Sayyidina Dawūd عليه السلام was tested because of the little vanity that crept into his heart. He reports that Sayyidina Dawūd عليه السلام once said, “O Allāh! Every moment during the day and night, there is a member of Dawūd’s family busy in Salāh, Tasbīh, Takbīr, or some other form of Your worship.”

Thereupon, Allāh told him, “O Dawūd! This all occurs with My assistance. If it were not for My assistance, you would never be able to engage in My worship. By my Honour, I shall hand over a day to you.” Sayyidina Dawūd عليه السلام then asked Allāh to inform him which day that would be. It was on that very day that the two disputants scaled the wall. [Mustadrak of Hākim, v.2 p.433]

While the above incident does not seem to explain the test, certain Scholars have mentioned that Sayyidina Dawūd عليه السلام was negligent of Allāh’s remembrance (*Dhikr*) during the period when he presided over the case. Although passing judgement is a form of worship, it is unlike the direct acts of worship, like Salāh, remembrance of Allāh (*Dhikr*), etc. This was the test that Sayyidina Dawūd عليه السلام understood. Allāh knows best.

## THE GENERAL PRACTICE OF BUSINESS PARTNERS

Sayyidina Dawūd عليه السلام mentioned that partners commonly tend to oppress each other in their dealings. However, there are exceptions. These are people who have belief and carry out righteous deeds. Unfortunately, such people are very few. This statement of Sayyidina Dawūd عليه السلام expresses the nature of partnerships as being volatile, being prone to disputes and betrayal. Fortunate indeed is the person who is saved from these trials.

Sayyidina Abu Hurayrah رضي الله عنه reports from the Holy Prophet صلى الله عليه وسلم that Allāh says, “I am the third of two partners (i.e. I am assisting them) as long as none betrays the other. When any of them betrays the other, I separate myself from them (i.e. I stop assisting them).” [Abu Dawūd]

## A SUPPLICATION OF SAYYIDINA DAWŪD عليه السلام

Sayyidina Dawūd عليه السلام was extremely devoted to Allāh’s worship and remembrance (*Dhikr*). The Holy Prophet صلى الله عليه وسلم said that Allāh loves most the Salāh of Sayyidina Dawūd عليه السلام and the fasting of Sayyidina Dawūd عليه السلام. Sayyidina Dawūd عليه السلام used to sleep until half the night has passed, after which he used to engage in Allāh’s worship for the next third of the night. He

then slept for the remaining sixth of the night. He also fasted every alternate day. [Bukhari v.1 p.486]

Sayyidina Abu Dharr رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that one of Sayyidina Dawūd عليه السلام Supplications was:

{TRANSLATION: "O Allāh! I ask You for Your love, for the love of those who love you, and for those actions that will let me reach Your love. O Allāh! Make your love more beloved to me than my own self, my wealth, my family, and cold water."} ["Mishkāt" p. 220]

When the Holy Prophet صلى الله عليه وسلم used to speak to the Sahābah (Companions) رضى الله عنهم about Sayyidina Dawūd عليه السلام, he used to say that Sayyidina Dawūd عليه السلام worshipped Allāh more than any other human. [Ibid]

Sayyidina Dawūd عليه السلام used to earn a living by the effort of his own hands [Bukhari]. His trade was that he used to make armour, which he sold. In this manner, he was able to provide for his own needs, as well as contribute considerably to the poor.

## THE SAJDĀH (PROSTRATION) TO BE MADE IN SURAH SĀD

According to the followers of the Shāfi'ī school of jurisprudence, no Sajdah (prostration) has to be made when reciting the above verse of Surah Sād. However, Sajdah (prostration) will be made according to the Hanafi school of jurisprudence.

Sayyidina Abdullāh bin Abbās رضى الله عنه has reported that the Holy Prophet صلى الله عليه وسلم used to make the Sajdah Tilāwah (prostration of recitation) in Surah Sād, and said, "Sayyidina Dawūd عليه السلام made this Sajdah as Taubah (prostration for repentance). We shall make it out of gratitude." ["Mishkāt" p. 94]

## REFUTING A DEFAMATORY INCIDENT

With regard to the story of the two disputants, certain books narrate an incident that is defamatory to the high status of the Prophet عليه السلام.

The incident tells that Sayyidina Dawūd عليه السلام once saw a woman, with whom he fell in love. In an effort to marry her, he sent her husband out in Jihād. The husband was eventually martyred, after which Sayyidina Dawūd عليه السلام married the lady. This story is a fallacious lie, which is from the narrations of the Bani Isrā'il (Isrā'iliyāt).

It is surprising that Imām Hākim رحمه الله عليه has narrated this incident in his "Mustadrak" (v.2 p.586/7), and that Hāfidh Dhahabi رحمه الله عليه has not commented on it in his "Talkhīs" of the "Mustadrak."

Sayyidina Ali رضى الله عنه has mentioned that he will afflict a double penalty on the person who says such things about Sayyidina Dawūd عليه السلام and believes in it (i.e. 160 lashes). ["Ruhul Mā'āni", v.23 p.185]

The author of "Jalālain" has written that Sayyidina Dawūd عليه السلام had 99 wives, whereas the complainant has only one, which Sayyidina Dawūd عليه السلام wanted for himself. This narration is also from the Isrā'ilites, which is insulting to

the Prophets عليهم السلام. It also unsubstantiated.

يٰۤاٰدُوۡدُ اِنَّا جَعَلٰنَكَ خَلِيۡفَةً فِى الْاَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ  
عَنْ سَبِيْلِ اللّٰهِ اِنَّ الَّذِيۡنَ يَضِلُّوۡنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيۡدٌۢ بِمَا نَسُوۡا يَوْمَ الْحِسَابِ



(26) O Dawūd.' Indeed, We have made you a deputy on earth, so judge between people with the truth, and do not follow carnal passions which will mislead you from Allāh 's path. Verily there shall be a severe punishment for those who deviate from Allāh 's path because they forgot the Day of Reckoning.

### THE DECLARATION OF SAYYIDINA DAWŪD عليه السلام AS ALLĀH'S CALIPH (DEPUTY)

Allāh addresses Sayyidina Dawūd عليه السلام in the above verse saying, "O Dawūd! Indeed, We have made you a deputy on earth, so judge between people with the truth, and do not follow carnal passions which will mislead you from Allāh 's path." It is compulsory for every ruler to be just in his judgement. However, the responsibility is greater when a person is a Caliph (deputy) as well as a Prophet of Allāh. It is absolutely essential for such a person to remain firmly on the side of truth justice.

### THE EVIL OF FOLLOWING ONE'S PASSIONS

Allāh continues to address Sayyidina Dawūd عليه السلام saying, "and do not follow carnal passions which will mislead you from Allāh 's path." In essence, a person can follow only one of two things, viz. Huda (guidance), or Hawā (passions). Huda will entail everything that stems from Allāh and His Holy Prophet صلى الله عليه وسلم. It is not permissible to follow anything that does not stem from these two sources, and which follows the dictates of the carnal self. Following the carnal passions prevents a person from fulfilling the obligations of the Shari'ah.

Many judges and magistrates pass judgement that is contrary to the laws of the Shari'ah. They also accept bribes and favour their relatives (nepotism) when passing their verdict. Allāh declares in Surah Nisā, "O you who believe, be firm in establishing justice and be witness for Allāh even if it be against yourselves, your parents and relatives. Be he affluent or poor, Allāh is closer to each of them. So do not follow your passions in enforcing justice." [Surah 4, verse 135]

It may also occur that unjust decisions are passed because of enmity between people. In this regard, Allāh says in Surah Mā'idah, "Let not enmity for a nation provoke you to be unjust. Be just! It is closer to piety, and fear Allāh! Indeed Allāh is Informed of what you do." [Surah 5, verse 8]

Sayyidah Ayshah رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم said, "Do you people know what Allāh says about the people who will first reach His shade on the Judgment day?" The Sahābah (Companions) رضى الله عنهم replied, "Allāh and His

Holy Prophet صلى الله عليه وسلم know best." The Holy Prophet صلى الله عليه وسلم replied, "They are those people who accept their right when it is given to them, and fully hand over any right when it is asked of them. They are people who pass judgement in favour of others just as they would like others to pass judgement in their favour." ["Mishkāt" p. 322]

Following one's whims leads one to misinterpret the Qur'ān and Ahadith, holding a bad opinion of the Scholars, and devising ways to avoid paying Zakāh. To substantiate their legalisation of nudity and usury, some hide behind the writings of people who are bereft of sincerity, piety and knowledge. Following carnal passions spurs people to roam around naked, dance, delight in unlawful glances and hanker after wealth and fame. In pursuit of all this, they trample upon the injunctions of the Shari'ah. Some will then deprive legal heirs of their inheritance, especially female heirs. These, and many other evils are the direct result of ambitiously pursuing carnal desires.

On the other hand, there are those who follow the guidance of Allāh, brought by His illustrious Holy Prophet صلى الله عليه وسلم. They make it the purpose of their lives and heed to every command.

### **FOLLOWING CARNAL PASSIONS MISLEADS PEOPLE**

Allāh cautions Sayyidina Dawūd عليه السلام saying, "*do not follow carnal passions which will mislead you from Allāh's path.*" Just as a person who follows the dictates of his carnal passions becomes oblivious of the Shari'ah in this world, this subservience to his passions will mislead him from Allāh's path in the Hereafter as well. Although the person may do things in the name of Dīn (religion) and piety, his deeds will be contrary to the Shari'ah if he is a victim of his passions.

Those people who worship graves, idolise their saints and carry out the customs of Urs, do so to satisfy their carnal passions. People are more prone to follow these Bid'ah (heresy) acts than to follow the Sunnah. This is because the acts of Bid'ah (heresy) are their innovations, tailored to please them and Satan.

The Holy Prophet صلى الله عليه وسلم said, "Satan says, 'I destroyed people by casting them into sin, but they destroy me by Istighfār (because they secure forgiveness through Istighfār, thereby putting Satan's efforts to waste). Therefore, I have devised actions that are not in Allāh's Dīn (religion), but which suit their desires. They then regard these acts as virtues, on account of which they do not make Istighfār (seek forgiveness).'" ["Targhib wat Tarhib"]

### **DEVIANT PEOPLE DESERVE SEVERE PUNISHMENT**

"Verily there shall be severe punishment for those who deviate from Allāh's path because they forgot the Day of Reckoning." This verse sounds a warning to those who stray from Allāh's path and forget about their appointment on the Day of Judgment, when they will have to account for their deeds. The warning contained in this verse applies to every person who strays from Allāh's Dīn (religion) in any way.

Specifically, it applies to those people who deny the coming of Judgment day or, if they accept it, they are negligent about it and fail to make adequate

preparations. As a result, they draw Allāh's punishment onto themselves.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ  
النَّارِ ﴿٢٧﴾ أَمْ يَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ  
الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾ كَذَّبَ أَتْرَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِّدَبْرُوْا ءَايَاتِهِ وَلِيَسْذَكَّرَ أُولُو  
الْأَلْبَابِ ﴿٢٩﴾

(27) We have not created the heavens, the earth and whatever is between the two without wisdom. This is the notion of the disbelievers. May the destruction of the Fire be for those who disbelieve. (28) Should We make those who believe and do righteous deeds like those who spread corruption on earth? Should We make the pious ones like the sinners? (29) This is a blessed Book that We have revealed to you so that the people may ponder over its verses, and so that the intelligent ones may take heed.

### THE ANARCHISTS AND THE RIGHTEOUS PEOPLE CAN NEVER BE ALIKE, NEITHER CAN THE PIOUS AND THE SINNERS EVER BE ALIKE

Mention has already been made of Sayyidina Dawūd عليه السلام. Soon mention will also be made of Sayyidina Sulaymān عليه السلام and then of Sayyidina Ayyūb عليه السلام. The above three verses appear in between and make mention of oneness of Allāh, Risālah (prophethood) and Judgment day. These three subjects are constantly referred to in the Qur'ān, and form the basic requirements for success in the Hereafter.

The verses tell us that the heavens, the earth and whatever is contained between the two have not been created in vain and without reason. The first objective of all this creation is to recognise the immense power and grandeur of Allāh. Man should also ponder about the reason behind the creation of everything. There are humans as well as other creations in this world. There exists love between them, as well as oppression, disputes and killing. There are believers on earth as well as disbelievers. Man should ponder over the reason for which Allāh has created the entire system of the universe. Upon deep reflection, he will realise that Allāh has created everything for a purpose, based on His perfect wisdom.

Although belief and disbelief both co-exist in this world, the entire universe will soon come to an end. Thereafter, every man will be required to render an account of his deeds. The people of belief will succeed, whereas the people of disbelief will be punished. However, people who do not believe in the advent of Judgment day hold the opinion that there will be no recompense for good and evil deeds. In their estimation, people who do good are the same as those who perpetrate evil because neither will be rewarded or punished. People holding such beliefs are destined for destruction, which will manifest itself when they



enter Hell.

Of course, there is a clear distinction between those who have Belief and carry out good deeds, as opposed to the anarchists. The good believers are destined for Heaven, while the anarchists are headed for Hell. It will be extremely foolish of the sinners to think that the pious believers will receive no rewards, or that they (the sinners) will receive the same bounties of Heaven that is promised to the righteous believers.

After discussing oneness of Allāh and Judgment day, Allāh now addresses the issue of Risālat (prophethood). Allāh says, "This is a blessed Book that We have revealed to you so that the people may ponder over its verses, and so that the intelligent ones may take heed." Those who recite and practise the injunctions of the Qur'ān will glean from its blessed nature by acquiring the best of both worlds. It is the duty of every intelligent person to understand the laws of the Shari'ah and implement them.

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٣٠﴾ إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ  
الْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾  
رُدُّوهُا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾

(30) We gifted Sulaymān to Dawūd. A fine slave indeed! He was certainly most penitent. (31) When horses of the finest breed bending one foreleg were presented before him one evening. (32) He said, "Indeed, I have given preference to the wealth of this world over the remembrance of my Lord until it hid behind the veil." (33) "Return them to me." He then began to stroke their legs and manes.

## THE INCIDENT OF THE HORSES THAT WERE PRESENTED BEFORE SAYYIDINA SULAYMĀN عَلَيْهِ السَّلَام

Sayyidina Sulaymān عَلَيْهِ السَّلَام was the son of Sayyidina Dawūd عَلَيْهِ السَّلَام. Allāh had also granted him a kingdom and abundant wealth along with Prophethood. Allāh says about him, "A fine slave indeed! He was certainly most penitent."

The Qur'ān relates the incident of the well-bred horses that were presented to Sayyidina Sulaymān عَلَيْهِ السَّلَام one evening. It appears that the horses were reared for Jihād. The Arabic word "Sāfināt" refers to horses that bend one foreleg off the ground and stand on the remaining three. This is one of the qualities of a thoroughbred horse.

Sayyidina Sulaymān عَلَيْهِ السَّلَام once instructed that the horses be presented before him for inspection. It transpired that he became so distracted watching the horses, that the sun set, causing him to miss his Salāh. If the Salāh was a Fardh (obligatory) Salāh, he would be excused because he completely forgot, and none reminded him. If the Salāh was a Optional Salāh, then there is no question of a

sin.

Nevertheless, he was distressed that his involvement with the horses distracted him from his Salāh. Although the inspection was also for Allāh's pleasure (therefore also a form of Allāh's remembrance), he still disliked that it should distract him from the direct remembrance of Allāh. When he remembered that he had missed the Salāh, he called for the horses to be returned. When they were brought back to him, he began to slaughter each one of them saying, "Indeed, I have given preference to the wealth of this world over the remembrance of my Lord."

As he slaughtered them, he also cut off their legs. This slaughtering of the horses will not be regarded as a waste of wealth, but as a sacrificial offering. In my humble opinion, Sayyidina Sulaymān عليه السلام cut off their legs after they were dead so as not to put them through additional suffering. He severed their legs because they made the horses valuable. The fact that the verse makes mention of the legs before the manes does not mean that he cut off the legs first, because many words are mentioned before others for reasons of eloquence, not for reasons of priority. An example of this is in Surah TāHā [Surah 20, verse 70], where Allāh says, "the Lord of Hārūn and Mūsa", whereas a verse of Surah A'rāf [Surah 7, verse 122] mentions, "The Lord of Mūsa and Hārūn."

وَلَقَدْ فَتَنَّا سُلَيْمَانَ عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾ فَسَخَرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُحَاءً حَيْثُ أَصَابَ ﴿٣٦﴾ وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٧﴾ وَأَخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنْ لَمْ عِنْدَنَا لُزْلٌ يُهْلِكُ وَحُسنَ مَتَابٍ ﴿٤٠﴾

(34) Verily We tested Sulaymān and I cast a body on his throne, after which he turned (to Us). (35) He said, "O my Lord! Forgive me and grant me a kingdom that cannot be had by any other after me. Undoubtedly, You are the Great Giver." (36) So We subjugated the wind for him, which would blow gently by his command wherever he wished to go. (37) (We also subjugated) the shayāṭīn for him, who were builders and divers. (38) Besides these (Satans) there were others who were shackled in chains. (39) "This is Our gift, so spend or withhold without any accountability." (40) Undoubtedly, he has a close position to Us, and a favourable return.

**THE TEST AND SUPPLICATION OF SAYYIDINA SULAYMĀN عليه السلام. THE SATAN ARE AT HIS SERVICE, WHILE OTHERS ARE CHAINED**

Sayyidina Abu Hurayrah رضى الله عنه narrated from the Holy Prophet صلى الله عليه

that Sayyidina Sulaymān عليه السلام once resolved to cohabit with each of his seventy wives on a certain night. He intended to father a dynamic horseman from each wife, all of whom would be warriors in Jihād. An angel who was with him advised him to say "Insha Allāh" ("If Allāh wills"). However, Sayyidina Sulaymān عليه السلام was determined and, although he knew within his heart that everything occurs only with Allāh's will, he did not say the words. It then transpired that only one of the wives conceived. She finally bore only an unformed foetus, which lacked half of its torso. After narrating the story, The Holy Prophet صلى الله عليه وسلم said, "If Sayyidina Sulaymān عليه السلام had said, 'Insha Allāh', he would have fathered seventy boys who would have all fought in Jihād." [Bukhari v.1 Pg.487]

The commentators have narrated the above incident, stating that this was the test referred to in the verse. The malformed foetus was the "body" that was cast onto his throne. When Sayyidina Sulaymān عليه السلام realised his error, he immediately turned to Allāh in repentance.

In addition to his supplication for forgiveness, he prayed, *"and grant me a kingdom that cannot be had by any other after me. Undoubtedly, You are the Great Giver."* Sayyidina Sulaymān عليه السلام added an attribute of Allāh to each end of his supplication, which is among the etiquette of supplication.

Allāh accepted his supplication. Whereas previously he had control over horses, Allāh now placed the winds at his service. The winds would carry him to any destination he wished. Allāh describes the swiftness of the wind in Surah Saba, where He says, *"We subjugated the wind for Sulaymān. Its travel in the morning was a month's journey and its travel by the evening was a month's journey."* Although the wind travelled swiftly, it blew very gently so that no one was jolted about while travelling. Today's modern aircraft have proven that speed and comfort can be combined.

Just as Allāh placed the winds at his service, Allāh also arranged an army of servants and soldiers for him. The Jinn were also placed at his command. Sayyidina Sulaymān عليه السلام used them to construct buildings and to dive for jewels. There were a multitude of other duties they performed for him, some of which are mentioned in verse 82 of Surah Anbiya (Surah 21) and verse 13 of Surah Saba (Surah 34).

Allāh also granted Sayyidina Sulaymān عليه السلام the power to keep many of the Satans in shackles. It appears that this was the punishment for those Jinn who did not obey the instructions that Sayyidina Sulaymān عليه السلام issued.

Referring to these great bounties that Allāh conferred on Sayyidina Sulaymān عليه السلام, Allāh tells him, *"This is Our gift, so spend or withhold without any accountability."* Allāh gave Sayyidina Sulaymān عليه السلام the authority to utilise his wealth as he pleased, without having to account for it. Thereafter, Allāh mentions another favour upon Sayyidina Sulaymān عليه السلام, which was also conferred on his father, Sayyidina Dawūd عليه السلام. Allāh says, *"Undoubtedly, he has a close position to Us, and a favourable return."*

**NOTE:** No person after Sayyidina Sulaymān عليه السلام ever enjoyed a kingdom like his. This was a result of the supplication that he made

when he said, "and grant me a kingdom that cannot be had by any other after me." Although there have been people after Sayyidina Sulaymān عليه السلام who exercised some control over the Jinn, it cannot be proven whether any other had control of the wind.

Sayyidina Abu Hurayrah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once told them, "An evil Jinn made an attempt to interrupt my Salāh last night. However, Allāh granted me the power to arrest the Jinn. I intended to tie him to a pillar in the Masjid for you all to see, but I then recollected the Supplication of my brother Sulaymān, who said, 'O my Lord! Forgive me and grant me a kingdom that cannot be had by any other after me. Undoubtedly, You are the Great Giver.' I then drove the wretched devil away." [Bukhari v.1 p.487]

This hadith proves that Allāh can grant any person the ability to capture the Jinn. It was out of respect and regard for Sayyidina Sulaymān عليه السلام that the Holy Prophet صلى الله عليه وسلم did not shackle the Jinn. He did not want such an act to effect a difference in the unique individual privilege that Sayyidina Sulaymān عليه السلام enjoyed. Sayyidina Sulaymān عليه السلام desired this privilege very much and he even made the above supplication for it.

وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ أَرْكُضْ بِرِجْلِكَ هَذَا مُغَسِّلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِأُولَى الْأَلْبَابِ ﴿٤٣﴾ وَخَذْ بِيَدِكَ ضِفَةً فَأَضْرِبْ بِهِنَّ وَلَا تَحْنُثْ إِنََّّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٤٤﴾

(41) Call to mind Our slave Ayyūb. When he called his Lord saying, "Verily Satan had afflicted me with pain and difficulty." (42) Strike your foot on the ground. This is cold water for bathing and drinking." (43) We gifted him his family and the like of them in addition, as a mercy from Us and a reminder for people of intelligence. (44) "Take a handful of twigs to hit with, and do not breach your oath." Verily, We found him to be patient. What a fine slave! He was certainly penitent.

## THE ILLNESS OF SAYYIDINA AYYŪB عليه السلام, HIS SUPPLICATION, AND CURE

The incident of Sayyidina Ayyūb عليه السلام was discussed in verses 83 and 84 of Surah Anbiya (Surah 21). His story is related very briefly in the Qur'an, hence the details are not clearly known. Only the incident of the golden locusts is reported from the Holy Prophet صلى الله عليه وسلم about him (This will be narrated shortly).

In Durrul Manthūr, Hāfidh Jalālud Dīn Suyyuti عليه رحمه has narrated several other reports about Sayyidina Ayyūb عليه السلام from Sayyidina Abdullah bin Abbās رضى الله عنه, Sayyidina Qatādah عليه رحمه, and Sayyidina Hasan Basri رحمه

الله عليه. However, these narrations are Isrā'īlites, and cannot be relied on.

The following facts have been established from the Qur'ān:

*First.* Sayyidina Ayyūb عليه السلام suffered a terrible difficulty.

*Second.* Satan was the cause of this difficulty.

*Third.* The difficulty affected his personal health as well as his wealth.

*Fourth.* His family was also destroyed in the process.

*Fifth.* He exercised great patience for which Allāh praises him by saying 'Verily, We found him to be patient. What a fine slave! He was certainly penitent.'

The Isrā'īlites report that Sayyidina Ayyūb عليه السلام suffered for seven years and a few months. While Sayyidina Ayyūb عليه السلام enjoyed all types of bounties, he was soon left without any wealth and family. Only his wife remained by his side to care for him. The loyal lady's name was Rahmah.

Surah Anbiya mentions his supplication: "Difficulty has certainly afflicted me and You are the Most Merciful of those who show mercy." His supplication in Surah Sād is: "Verily Satan had afflicted me with pain and difficulty." The author of "Ruhul Ma'āni" writes that the Arabic word "nusb" (translated above as "pain") refers to the extreme fatigue that one experiences after hard labour. The second word, "adhāb", is translated as "pain" which the verse of Surah Anbiya refers to as "durr" ("difficulty"). Other commentators say that "nusb" and "durr" refer to physical ailments, while "adhāb" refers to the loss of his family and wealth.

After accepting his supplication, Allāh commanded him thus, "Strike your foot on the ground." When he did as commanded, a spring of water gushed forth from the ground. Allāh then told him, "This is cold water for bathing and drinking." He therefore took a bath in the spring and drank water from it. As a result, Allāh granted him complete cure, both internally and externally.

Allāh also collected his scattered family around him, allowing them to enjoy a life of prosperity once more. Allāh then caused his family to grow to such an extent that they doubled in number. This is the interpretation of the author of "Ruhul Ma'āni", with regard to the verse "We gifted him his family and the like of them in addition..."

Another interpretation is that since his family members passed away earlier, Allāh granted Sayyidina Ayyūb عليه السلام as many children as he had lost. Ibn Majah reports that the suffering of Sayyidina Ayyūb عليه السلام began on a Wednesday, and he was cured on a Thursday.

Allāh adds that His cure of Sayyidina Ayyūb عليه السلام was "a mercy from Us and a reminder for people of intelligence." The incident serves to remind the intelligent ones that Allāh will graciously reward those who exercise patience when afflicted by adversities.

Allāh then commanded Sayyidina Ayyūb عليه السلام saying, "Take a handful of twigs to hit with, and do not breach your oath." This refers to an incident during the

illness of Sayyidina Ayyūb عليه السلام, when he became angry with his wife. The commentators have cited many different narrations regarding the reason for his displeasure. However, these are all Isrā'īlites. One such narration, reported from Sayyidina Abdullāh bin Abbās رضى الله عنه, states that Satan once passed by the wife of Sayyidina Ayyūb عليه السلام in the disguise of a physician. When she requested him to treat her husband, Satan said, "I shall cure him without charging you for the treatment and medicines. However, when he is cured, I want you to say that I cured him." She accepted.

When she mentioned this to Sayyidina Ayyūb عليه السلام, he became angry and said, "You promised Satan that you will say that he cures? When I become well, I shall cane you a hundred times." When Allāh cured him, the time came to fulfil his oath to cane her. It was then that Allāh advised him as to how he should fulfil his oath. Allāh told him, "*Take a handful of sticks to hit with, and do not breach your oath.*" Allāh advised him to take a hundred twigs in his hand and strike her with them as a substitute for caning her a hundred times. An analogy cannot be drawn from this incident to legalise the substitution of lashing a person once with a hundred whips instead of a hundred continuous lashes. The situation of Sayyidina Ayyūb عليه السلام was an isolated incident, which only applies to him.

Nevertheless, the incident highlights the importance of fulfilling an oath. Although Allāh could have forgiven the oath without any substitution, Allāh did not do so, but decreed that he substitute the act instead. In this way, the position of the oath in Shari'ah is still maintained.

A similar incident is narrated by Abu Dawūd. Sayyidina Abu Umamah bin Sahl bin Hunaif رضى الله عنه reports that a person who was to be lashed for committing adultery with a slave woman had grown extremely weak. When the Ansār came to visit him in his illness, he told them to inquire the ruling from the Holy Prophet صلى الله عليه وسلم. They explained the situation to the Holy Prophet صلى الله عليه وسلم, and also added that the person was so weak and frail that only skin and bone were left of him. They also told the Holy Prophet صلى الله عليه وسلم that the man's bones had become so weak that they would break if people were to bring him before the Holy Prophet صلى الله عليه وسلم. Consequently, the Holy Prophet صلى الله عليه وسلم instructed the Sahābah (Companions) رضى الله عنهم to break a branch of a date palm into a hundred parts, which would then be used collectively to strike him. [v.2 p.258]

Although the person deserved to receive hundred lashes, he was not physically able to bear this punishment. Since the object of the punishment is not to take the person's life, The Holy Prophet صلى الله عليه وسلم substituted the punishment, so that the penalty does not completely lose its status in the Shari'ah. The penalties in Shari'ah should never be completely waived because the Qur'ān say about those deserving of these penalties, "*And mercy for them (adulterers) should not take hold of you with regard to Allāh's Dīn (religion), if you believe in Allāh and the Last Day.*" The injunctions of Shari'ah should therefore be enforced so that people become conscious and are warned. These penalties should not be stalled, nor waived.

#### NOTE: THE ACCEPTANCE OF SUPPLICATION.

The question arises: "Did Sayyidina Ayyūb عليه السلام make supplication for health

during the days in which he suffered"? If he did, why was his supplication not answered? The fact is that Sayyidina Ayyūb عليه السلام must have made supplication to Allāh during those days. However, he had to remain ill for as long as Allāh had predestined. Of course, he received the full rewards of his supplication, as well as an elevation of stages in the Hereafter. His supplication were therefore stored as a treasure for him in the Hereafter.

No supplication of a believer is wasted. Sayyidina Abu Sa'īd Khudri رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the supplication of a believer is answered in one of the following three ways, as long as the supplication is not for the severing of family ties, or any other sin.

**Firstly.** He is granted exactly what he asks for in this world.

**Secondly.** This supplication is stored as a treasure for him in the Hereafter.

**Thirdly.** A pending calamity is averted in lieu of his supplication.

When the Holy Prophet صلى الله عليه وسلم said this, the Sahābah (Companions) رضى الله عنهم said, "We shall then make supplication in abundance." Thereupon, the Holy Prophet صلى الله عليه وسلم said, "Allāh gives in abundance." ["Mishkāt" p. 196]

## EVERYTHING HAPPENS BY THE DECREE OF ALLĀH

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that when Sayyidina Ayyūb عليه السلام was afflicted with the difficulty, Allāh made him forget to make supplication for cure. Although he always engaged in Allāh's remembrance (Dhikr), he did not make supplication. He did not have any inclination to make supplication either because he regarded the illness as a means of attaining Allāh's pleasure. He therefore wanted the illness to remain.

When Allāh decreed that he be cured, Allāh granted him the realisation and ability to make supplication. When he did make supplication, Allāh accepted it and restored his wealth and family. Allāh then praised him by stating, "Verily, We found him to be patient. What a fine slave! He was certainly penitent." [Durrul Manthūr v.4 p.328]

The fact is that everything in the universe happens by Allāh's decree. supplication is also accepted only when the realisation of the supplication is near at hand. Medicines are also effective only when Allāh's predestination (Taqdīr) ordains that it provides a cure. Allāh maintains complete control over everything. He gives comfort to whoever He wills, while He afflicts whoever He wills with hardship.

Hardships and difficulties are a blessing for the believers because they accrue tremendous rewards for them and elevate their ranks in the Hereafter. We should therefore never think that when a pious person is beset with problems, he must be suffering punishment for his sins.

Sayyidina Jābir رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that on the Judgment day, when people will be granted their rewards for suffering in this world, those who enjoyed comfort and luxury will wish that their skins had

been cut with scissors in this world. ["Mishkāt" p. 137]

The report of Sayyidina Abdullāh bin Abbās رضى الله عنه (wherein he related that Allāh made Sayyidina Ayyūb عليه السلام forget to make supplication initially), is supported by the following narration of Sayyidina Abān bin Uthmān رضى الله عنه. Sayyidina Abān رضى الله عنه narrates that he heard his father, Sayyidina Uthmān رضى الله عنه say, "the Holy Prophet صلى الله عليه وسلم said, 'No harm can come to the person who recites the following supplication thrice every morning and evening:

**{TRANSLATION: "In the name of Allāh, with Whose name nothing In the heavens can do harm, and nothing on earth can harm. And He is the All Hearing, the All Knowing."}**

Sayyidina Abān رضى الله عنه showed signs of paralysis on a part of his body, which prompted people to look at him in surprise as he narrated this hadith. Detecting their surprise, he asked, "What are you people staring at? Without doubt, the hadith is just as I have narrated it to you. The day when I was afflicted with this, I had forgotten to recite the supplication, thereby allowing Allāh's Taqdir (predestination) to take its course." ["Mishkāt" p. 209]

## CONCLUDING THE INCIDENT OF SAYYIDINA AYYŪB عليه السلام

Sayyidina Abu Hurayrah رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that once, when Sayyidina Ayyūb عليه السلام was bathing naked in private, gold locusts began to rain down on him. When he began to collect them in his clothing, Allāh asked him, "O Ayyūb! Have I not made you wealthy enough. You do not need what is before you." Sayyidina Ayyūb عليه السلام replied, "I swear by Your Honour! You have certainly made me wealthy, but I can never be independent of Your blessings."

"Fat'hul Bāri" (v.6 p.420) reports on the authority of Ahmad and Ibn Hibbān, that Sayyidina Abu Hurayrah رضى الله عنه said, "When Allāh cured Sayyidina Ayyūb عليه السلام, He rained gold locusts on him." This narration makes it clear that the incident of the locusts took place after Sayyidina Ayyūb عليه السلام was cured.

"Fat'hul Baari" has also reported that, when Sayyidina Ayyūb عليه السلام was afflicted with the disease, all his friends deserted him, except for two persons. They would still visit him every morning and evening. On one occasion, the two were talking among themselves, when the one said, "Ayyūb must have perpetrated a grave sin. Otherwise, Allāh would certainly have cured him by now." When the other person mentioned this to Sayyidina Ayyūb عليه السلام, he was overcome with grief and made supplication to Allāh.

Thereafter, Sayyidina Ayyūb عليه السلام needed to leave the house to relieve himself. It was then that Allāh sent revelation to him to strike his foot on the ground. When he did as he was commanded, a spring gushed from the earth, in which he bathed. Allāh made this water cure him completely. When his wife came to fetch him, she could not recognise him, and asked, "Where is the sick man who was here? I hope a wolf did not devour him." "It is me," replied Sayyidina Ayyūb عليه السلام.

Not only did Allāh grant Sayyidina Ayyūb عليه السلام complete cure, but He



also restored the youth of his wife. Thereafter, she bore 26 sons. "Fat'hul Bāri" has also reported that Sayyidina Ayyūb عليه السلام had two granaries. The one was used to store wheat, while the second was used to store barley. Allāh sent a cloud, which showered so much gold in the wheat granary, that the gold began to flow. Allāh then sent another cloud, which showered silver in the barley granary. All praise be to Allāh for His bounties.

وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ  
ذِكْرَى الدَّارِ ﴿٤٦﴾ وَإِنَّمَا عِنْدَنَا لِمَنْ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾ وَأَذْكُرْ إِسْمَاعِيلَ  
وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾ هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَنَاقِبٍ ﴿٤٩﴾  
جَنَّاتٍ عِدْنٍ مِّنْ مَّفْنَحَةٍ لَهُمْ فِيهَا الْأَنْبُوتُ ﴿٥٠﴾ مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَكَهَةٍ كَثِيرَةٍ وَشَرَابٍ  
﴿٥١﴾ وَعِنْدَهُمْ قَصِيرَاتُ الْطَّرَفِ أَنْزَابٌ ﴿٥٢﴾ هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾ إِنَّ هَذَا  
لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾

(45) Call to mind Our slaves Ibrahīm, Is'hāq and Ya'qūb, who were men with hands and intelligence. (46) We have selected them for the speciality of remembering the Hereafter. (47) Undoubtedly, they are from among the chosen best in Our estimation. (48) Call to mind Isma'īl, Yasa and Dhul Kifl. They were all from the very best. (49) This is an Advice. Without doubt, the abstinent will have a pleasant abode... (50) .... the eternal gardens of Jannah (paradise), with the doors opened for them. (51) They will recline there, asking for the abundance of fruit and drinks. (52) They shall have with them wives with eyes downcast, and of the same age. (53) This is what you have been promised for the Day of Reckoning. (54) Indeed, this is Our provision, which will never terminate.

## MENTION OF SAYYIDINA IBRAHĪM, IS'HĀQ, AND YA'QŪB عليه

السلام

These verses commence with the mention of certain Prophets عليهم السلام, after which mention is made of the bounties of paradise.

Allāh says, "Call to mind Our slaves Ibrahīm, (his son) Is'hāq and (his son) Ya'qūb..." The Qur'ān often speaks of these great Prophets عليهم السلام. Mention has already been made of Sayyidina Ibrahīm عليه السلام, who endured many hardships while propagating the message of oneness of Allāh. He was cast into a huge fire, debated with the polytheists, and was even commanded to slaughter his son, Sayyidina Isma'īl عليه السلام. He built the Ka'ba with Sayyidina Isma'īl عليه السلام and made the announcement for Hajj. He also made the supplication, "O our Lord! Send among them (the people of Makkah) a messenger from their midst who will recite Your verses to them, teach them the Book and wisdom, and purify them. Without doubt, You are the Mighty, the Wise." [Surah Baqarah (2), verse 129]

Surah Baqarah, Surah Nahl and Surah Hajj have already mentioned the command to the Holy Prophet صلى الله عليه وسلم and his Ummah to follow the creed of Sayyidina Ibrahim عليه السلام. Sayyidina Ibrahim عليه السلام was the forefather of all the Prophets عليهم السلام after him.

Sayyidina Muhammad صلى الله عليه وسلم was from the progeny of Sayyidina Isma'il عليه السلام, while the other Prophet عليه السلام were all from the progeny of the other son, Sayyidina Is'hāq عليه السلام. Both these sons were given to Sayyidina Ibrahim عليه السلام after he had already aged. In gratitude, he made the following supplication: "All praise be to Allāh, Who has gifted me with Isma'il and Is'hāq despite old age. Undoubtedly, my Lord hears all prayers." [Surah Ibrahim (14), verse 39]

Describing these Prophets عليهم السلام, Allāh says that they "were men with hands and intelligence." Commentators interpret this to mean that Allāh had granted these Prophets عليهم السلام the strength to obey Him, worship Him, and to have foresight and a deep understanding of religion. [Ibn Kathīr]

Allāh describes them further when He says, "We have selected them for the speciality of remembering the Hereafter." These illustrious men were devoted to the concern for the Hereafter. Allāma Ibn Kathīr رحمه الله narrates the following interpretation of this verse from Sayyidina Mālik bin Dinār رحمه الله. He said, "Allāh has removed love for the world and its remembrance from the hearts of these Prophets عليهم السلام, replacing it with love for the Hereafter and remembrance of it."

Sayyidina Qatādah رحمه الله has interpreted the verse thus: "These Prophet صلى الله عليه وسلم used to remind people of the Hereafter and encourage them to prepare for the Hereafter."

Describing a third attribute of these Prophets عليهم السلام, Allāh says, "Undoubtedly, they are from among the chosen best in Our estimation. What more can be said in their praise?

Thereafter, Allāh speaks of other Prophets عليهم السلام, when He says, "Call to mind Isma'il, Yasa and Dhul Kifl. They were all from the very best." Mention was made of these Prophets عليهم السلام in Surah An'am [Surah 6, verse 86] and in Surah Anbiya [Surah 21, verse 85]. Allāh says, "This is an Advice (which should be acted upon)."

## THE BOUNTIES THAT THOSE WHO ABSTAIN WILL ENJOY

"Without doubt, the abstinent will have a pleasant abode." Allāh describes the "pleasant abode" as "the eternal gardens of Heaven, with the doors opened for them." When people will be admitted into Heaven, they will find the doors open to welcome them. Allāh says in a verse of Surah Zumar, "Those who feared their Lord will be led to Heaven in groups. Until, when they arrive there and its gates are opened .." [Surah 39, verse 73]

Allāh then speaks of some of the comforts and food and drink that they will enjoy. Allāh says, "They will recline there, asking for the abundance of fruit and drinks." Describing their spouses in Heaven, Allāh says, "They shall have with them wives with eyes downcast, and of the same age. These wives will have eyes only for their husbands.

The people of Heaven will then be told, "This (honour and bounties) is *what you have been promised for the Day of Reckoning*. Indeed, this is *Our provision, which will never terminate*." Surah Hūd [Surah 11, verse 108] also describes the provisions of Heaven as prizes that will never come to an end. Verse 21 of Surah Barā'ah (Surah 9) as well as verse 6 of Surah Tin (Surah 95) describe the rewards of Heaven as being everlasting.

هَذَا وَاتَّ لِلطَّغْيِينَ لَشَرٌّ مَثَابٍ ﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَيَنْسُ الْمِهَادُ ﴿٥٦﴾ هَذَا فَلْيَذُوقُوهُ  
 حَمِيمٌ وَعَسَاقُ ﴿٥٧﴾ وَآخِرُ مِنْ شَكْلِهِۦٓ أَزْوَاجٌ ﴿٥٨﴾ هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْجَا  
 يَهُمْ إِيَّاهُمْ صَالُوا النَّارِ ﴿٥٩﴾ قَالُوا بَلْ أَنْتُمْ لَا مَرْجَا يَكُمُ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا فَيَنْسُ الْقَرَارُ  
 ﴿٦٠﴾ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾ وَقَالُوا مَا لَنَا لَا نَرَى  
 رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾ أَخَذْتَهُمْ سَخِرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٣﴾ إِنَّ  
 ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾

(55) This is it (so understand). As for the rebellious, there shall be the worst of abodes. (56) They shall have to enter Hell. What a terrible resting place indeed! (57) "This (is the punishment), so taste it! This is Hamīm and Ghassāq... (58) "...and a multitude of other punishments of its kind." (59) "This is an army to be entered with you. There is no welcome for them. They shall certainly be entered into the Fire." (60) They will say, "No! You are the ones for whom there is no welcome! You people have brought this on us. What a horrible station it is!" (61) They will cry out, "O our Lord! Double the punishment in the Fire for those who have brought this on us." (62) They will say, "Why do we not see those men whom we regarded as contemptible?" (63) "Did we make fun of them, or have our eyes failed to perceive them?" (64) This is certainly the truth, the dispute of the people of the Fire.

## THE EVIL OUTCOME OF THE REBELLIOUS ONES, AND THEIR DISASSOCIATION FROM EACH OTHER IN HELL

After describing the favourable ending of the fortunate ones, Allāh says, "This is it (so understand)." Thereafter, Allāh describes the plight of the wretched ones, saying, "As for the rebellious, there shall be the worst of abodes. They shall have to enter Hell. What a terrible resting place indeed!" Hell is described as a terrible "resting place" because fire will be burning from beneath as well.

The people of Hell will be told, "This (is the punishment), so taste it! This is Hamīm and Ghassāq, and a multitude of other punishments of its kind." Other forms of punishment are Dari, Zamharir, Zaqqūm, Ghislīn, Sa'ūd, Maqāmi, etc. "Hamīm" is boiling water. Allāh says in Surah Muhammad that the people of Hell will be "given boiling water to drink, which tears their innards to shreds?" [Surah 47, verse 15]

The Holy Prophet صلى الله عليه وسلم said that if a single bucket of "Ghassāq" was

thrown on earth, every person on earth will rot. [*"Mishkāt" p. 503*]

The book "*Mirqāt*" (which is a commentary of "*Mishkāt*") has cited the following four interpretations of "*Ghassāq*":

1. It is the puss of the people of Hell, and the fluid that remains after their wounds are washed.
2. It is the tears of the people in Hell.
3. It refers to Zamharīr, which is the icy cold part of Hell.
4. It is the frozen, decaying puss of the people in Hell, which is too cold to drink. (However, people will be forced to drink it because of extreme hunger).

Whatever the interpretation, "*Ghassāq*" is something extremely horrid and foul smelling. May Allāh save us all from it. Āmīn.

Thereafter, Allāh describes a conversation between the people of Hell. Since many groups will be entered in succession, those who entered first will tell each other as they watch the others entering, *"This is an army to be entered with you. There is no welcome for them. They shall certainly be entered into the Fire (just as we have been. We can therefore expect no assistance from them)."*

Hearing this comment, the incoming group will say, *"No! You are the ones for whom there is no welcome! You people have brought this on us (by misleading us to perpetrate disbelief). What a horrible station it is!"*

These incoming groups will then plead to Allāh saying, *"O our Lord! Double the punishment in the Fire for those who have brought this on us."* Whereas the followers duly comply with the dictates of their leaders in this world, they will curse them in the Hereafter, asking Allāh to double their punishment.

## **THE PEOPLE OF HELL WILL BE SURPRISED NOT TO FIND THE PEOPLE OF BELIEF WITH THEM**

Referring to the poor believers, the people of Hell will say, *"Why do we not see those men whom we regarded as contemptible?"*

The disbelievers (like the Jews, Christians, and Hindus) often tell the believers, *"You carry on to Hell. We shall be in Heaven."* Eventually, when the disbelievers find themselves in Hell. They will look around for the believers. When they see only other disbelievers like themselves, they will ask, *"Why do we not see those men whom we regarded as contemptible?"*

*"Did we make fun of them (by deeming them to be inmates of Hell, whereas they were really inheritors of Heaven), or have our eyes failed to perceive them (here in Hell)?"* They will then regret that they made fun of the believers. The ugly reality will now dawn upon them that the believers reached Heaven, while they will have to suffer the torments of Hell forever.

Allāh then asserts, *"This is certainly the truth, the dispute of the people of the Fire."*

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْفَهَّارُ ﴿٦٥﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا  
 بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٦٦﴾ قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِي مِن  
 عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِن يُوحَىٰ إِلَىٰ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾

(65) Say, "I am but a warner, and there is none worthy of worship except Allāh, the One, the Omnipotent." (66) "He is the Lord of the heavens, the earth, and whatever is between the two. He is the Mighty, the Most Forgiving." (67) Say, "This is a vital message." (68) "...to which you people are averse." (69) "I have no knowledge of lofty chiefs (angels) when they discuss." (70) "The revelation sent to me is that I am only a clear warner."

### ONLY ALLĀH IS WORTHY OF WORSHIP HE IS THE ONE, THE OMNIPOTENT, MASTER OF THE HEAVENS AND THE EARTH, THE MIGHTY, AND THE MOST FORGIVING

These verses confirm oneness of Allāh, Risālah (propheethood), and five attributes of Allah. Allāh commands the Holy Prophet صلى الله عليه وسلم, "Say (to the masses), 'I am but a warner (I will not force anyone to believe), and there is none worthy of worship except Allāh, (1) the One, (2) the Omnipotent.'" Allāh has supreme control over the universe, and everything happens only by His decree.

Furthermore, "He is (3) the Lord of the heavens, the earth, and whatever is between the two." It is therefore sheer foolishness to worship any other being. It should also be understood that "He is (4) the Mighty ", meaning that Allāh possesses the power and might to ensure that people are accountable for the evil they perpetrate. However, if they choose to repent, then Allāh is also (5) "the Most Forgiving."

After mentioning Allāh's five attributes, Allāh makes mention of the Prophethood of the Holy Prophet صلى الله عليه وسلم. Allāh tells the Holy Prophet صلى الله عليه وسلم, "Say, 'This (news that I have brought to you about my apostleship) is a vital message to which you people are averse.'"

Allāh instructs the Holy Prophet صلى الله عليه وسلم to tell the people, "I have no (way to access the) knowledge of lofty chiefs (the angels) when they discuss. (Therefore, how am I able to inform of the things I tell you?)" Whereas the Holy Prophet صلى الله عليه وسلم had no association with the Ahlul Kitāb (people of book), from whom he could have gleaned the knowledge of bygone nations, he was able to give accurate accounts of past events. It is obvious that the only source of this knowledge is divine revelation.

If it were not for divine revelation, a human being would not be able to inform others about incidents like the creation of Sayyidina Ādam عليه السلام, and the fact that Iblīs refused to prostrate to him. The discussion between Allāh and the angels (as mentioned in Surah Baqarah) concerned the creation of Sayyidina Ādam عليه السلام, when Allāh told the angels, "I am about to place a viceroy on earth." Thereafter, the angels asked certain questions, which Allāh answered by demonstrating to them that Sayyidina Ādam عليه السلام was superior in knowledge

to them. It was then that they admitted to Allāh, "We proclaim Your purity! We possess only the knowledge that You have given to us. Without doubt, You are the All Knowing, the Wise."

The fact 'that the Holy Prophet صلى الله عليه وسلم was able to relate such incidents to the people proves that he received divine revelation. Asserting his Prophet hood, Allāh also commands the Holy Prophet صلى الله عليه وسلم to tell the people, "The revelation sent to me is that I am only a clear warner." This makes it clear that the duty of the Holy Prophet صلى الله عليه وسلم was to convey the message. He was not charged to force people to believe.

إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ خَلُقُ بَشَرًا مِّنْ طِیْنٍ ﴿٧١﴾ فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِیْ فَقَعُوْا لَهٗ سٰجِدِیْنَ ﴿٧٢﴾ فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اٰجَعُوْنَ ﴿٧٣﴾ اِلَّا اِبْلِیْسَ اَسْتَكْبَرَ وَكَانَ مِنَ الْكَٰفِرِیْنَ ﴿٧٤﴾ قَالَ یٰۤاِبْلِیْسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِیَدِیْ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْاَعَالِیْنَ ﴿٧٥﴾ قَالَ اَنَا خَيْرٌ مِّنْهُ خَلَقْنِیْ مِنْ نَّارٍ وَخَلَقْتُمُ مِنْ طِیْنٍ ﴿٧٦﴾ قَالَ فَاٰخْرِجْ مِنْهَا فَاِنَّكَ رَحِیْمٌ ﴿٧٧﴾ وَاِنَّ عَلَیْكَ لَعْنَتِیْ اِلٰی یَوْمِ الدِّیْنِ ﴿٧٨﴾ قَالَ رَبِّ فَاَنْظِرْنِیْ اِلٰی یَوْمِ یُبْعَثُوْنَ ﴿٧٩﴾ قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِیْنَ ﴿٨٠﴾ اِلٰی یَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿٨١﴾ قَالَ فَبِعِزَّتِكَ لَاغْوِيَنَّهُمْ اَجْمَعِیْنَ ﴿٨٢﴾ اِلَّا عِبَادَكَ مِنْهُمْ الْمُخٰلَصِیْنَ ﴿٨٣﴾ قَالَ فَالْحَقُّ وَالْحَقُّ اَقُوْلُ ﴿٨٤﴾ لَا مَلٰٓئَکَ جَهَنَّمَ مِنْكَ وَمَعَن تَبِعَكَ مِنْهُمْ اَجْمَعِیْنَ ﴿٨٥﴾

(71) When your Lord said to the angels, "Verily, I am creating a human being from clay." (72) "So, when I have perfected him and blown My spirit into him, then every one of you should fall prostrate to him." (73) So every one of the angels prostrated to him... (74) except for Iblīs (Chief Devil). He was haughty, and was from among the disbelievers. (75) Allāh said, "O Iblīs (Chief Devil)! What has prevented you from prostrating to what I have created with My own hands? Are you too proud, or are you superior in rank?" (76) Iblīs (Chief Devil) replied, "I am better than he. You have created me from fire, while you have created him from clay." (77) Allāh said, Depart from here, for you are certainly outcast." (78) "My curse shall be on you until the Day of Reckoning." (79) Iblīs said, "O my Lord! Grant me respite until the Day when people are resurrected." (80) Allāh said, "You are then from those given respite..." (81) "... until the Day of the appointed time." (82) Iblīs (Chief Devil) said, "By Your honour! I shall definitely mislead all of them..." (83) "...except Your chosen slaves among them." (84) Allāh declared, "I speak the truth, and it is the truth that I always speak..." (85) "... I shall certainly fill Hell with you and all those of them who follow you."

## THE DISOBEDIENCE AND PRIDE OF IBLĪS (CHIEF DEVIL) WHO REFUSES TO PROSTRATE TO SAYYIDINA ĀDAM عليه السلام

This subject matter of Sayyidina Ādam's عليه السلام creation and the refusal of Iblīs (Chief Devil) to prostrate, has been related in Surah Baqarah [Surah 2, verses 30-39], Surah A'rāf [Surah 7, verses 11-25], Surah Hijr [Surah 15, verses 26-44], and Surah Isrā [Surah 17, verses 61-65]. Refer to these commentaries for the details.

When Allāh intended to create Sayyidina Ādam عليه السلام, he said to the angels, *"Verily, I am creating a human being from clay. So, when I have perfected him and blown My spirit into him, then every one of you should fall prostrate to him."*

Allāh used the word *"bashar"* to refer to a human being. Literally, the word *"bashar"* refers to something having skin that is not covered with hair. Animals also have skin, but their skin is covered with hair. Besides the head and the chin of men, the rest of the human's body is free of thick hair. Wherever else such hair grows, the Shari'ah has instructed that it be removed. Of course, it is compulsory for men to grow the beard. However, when people return to Heaven, men will not have beards, thereby fully expressing their nature as *"basher (Human)"*.

The above verse states that man was created from clay, whereas Surah Hijr states that he was created from *"melodious sand derived from dark decomposing clay."* In Surah Rahmān Allāh says that He *"created man from melodious sand that resembles potter's clay"*. Surah An'ām says that man was made from clay.

The fact is that all these verses describe the various stages of man's creation. Initially, sand was gathered from various parts of the earth. Water was then mixed with this sand, turning it into clay. Then this clay was left until it began to decompose and become dark in colour. Thereafter the mould of Sayyidina Ādam عليه السلام was cast with this. When the mould set and dried, it became like pottery clay that has a melodious sound when struck (as is the case with any clay pot). The various verses of the Qur'ān individually refer to these various stages in man's creation.

According to Allāh's command, *"every one of the angels fell prostrate to him [Sayyidina Ādam عليه السلام]."* Iblīs was also among the angels when the command was issued. However, he failed to comply. Allāh says in Surah Kahf, *"He was from the Jinn and disobeyed the command of his Lord."* A verse of Surah Baqarah reads: *"He refused, was haughty, and was from among the disbelievers."*

When Iblīs refused to prostrate, Allāh asked, *"What prevented you from prostrating when I commanded you?"* This verse proves that Iblīs was also commanded to prostrate to Sayyidina Ādam عليه السلام. In the above verse of Surah Sad, Allāh says, *"Allāh said, 'O Iblīs (Chief Devil)! What has prevented you from prostrating to what I have created with My own hands? Are you too proud, or are you superior in rank?'"* Scholars have mentioned that *"My own hands"* has a metaphorical interpretation because Allāh is not dependent on physical limbs. Whenever importance is attached to something, a person will say that he made it with his own hands. Similarly, this is the interpretation of the verse.

However, others have mentioned that it is inappropriate to tender a metaphorical interpretation. They maintain that the interpretation of *'My own*

*hands*" refers to whatever Allāh intends, as is most befitting for His status. It is merely our duty to believe.

This is the same interpretation given for the phrase *"blown My spirit into him."* They say that Allāh knows best the interpretation of it, and that we should merely believe in it. However, other Scholars have stated that the phrase refers to instilling a soul into Sayyidina Ādam عليه السلام.

After Allāh reprimanded Iblīs in this manner, *"Iblīs (Chief Devil) replied, 'I am better than him. You have created me from fire, while you have created him from clay.'"* He therefore contended that it was below his dignity to prostrate to Sayyidina Ādam عليه السلام.

*"Allāh said, 'Depart from here, for you are certainly outcast. My curse shall be on you until the Day of Reckoning.'"* Of course, someone who is accursed until the Judgment day will certainly be accursed after that as well.

Iblīs (Chief Devil) was overcome with pride. He accepted being accursed, but could not overcome his pride to ask for forgiveness. Instead, he asked for an extended lease of life. He said, *"O my Lord! Grant me respite until the Day when people are resurrected."* "Ruhul Ma'āni" states that his request was to remain alive until the time that the trumpet is sounded for the second time. He therefore tried to escape death. *"Allāh said, 'You are then from those given respite until the Day of the appointed time."*

It was then that Iblīs (Chief Devil) disclosed what his heart concealed. *"Iblīs said, 'By Your honour! I shall definitely mislead all of them; except Your chosen slaves among them."* He took an oath to mislead people by making vice appear to be virtue. Of course, he realised that he could have no effect on those whom Allāh has selected for His obedience. Since he was accursed for not prostrating to Sayyidina Ādam عليه السلام, Iblīs (Chief Devil) took this oath because he wanted to take revenge against Sayyidina Ādam عليه السلام and his progeny. This was extremely foolish of Iblīs (Chief Devil) because it was his own doing that brought the curse on himself, when he disobeyed Allāh's command.

Allāh intended that man be tested in this world. Therefore, he granted Iblīs the reprieve he requested, and gave him the opportunity to mislead mankind. However, Allāh also warned man that Iblīs (Chief Devil) and his army will attempt to mislead them at every step. Allāh sent His Prophets عليهم السلام to the world to show man what is right and what is wrong. Allāh also sent His divine scriptures for man's guidance. Thereafter, Allāh also arranged the system of the Caliphs, who continued to propagate the message to mankind. Therefore, whoever is heedless of these warnings and falls prey to the deception of Iblīs (Chief Devil) shall assume full responsibility for his deeds.

## HELL WILL BE FILLED WITH IBLĪS AND HIS FOLLOWERS

After Iblīs (Chief Devil) took an oath to mislead mankind, *"Allāh declared, 'I speak the truth, and it is the truth that I always speak. I shall certainly fill Hell with you and all those of them who follow you.'"*

When Allāh sent Sayyidina Ādam and Hawwā عليهم السلام to earth, He also declared, *"If there ever comes to you any guidance from Me, then whoever will*



follow My guidance shall have no fear on them, neither shall they grieve. Those who disbelieve and falsify shall be the dwellers of the Fire, where they will abide forever." [Surah Baqarah (2), verses 38 and 39]

**NOTE :** When Iblis (Chief Devil) said, "O my Lord! Grant me respite until the Day when people are resurrected," Allāh told him, "You are then from those given respite until the Day of the appointed time." Only Allāh knows exactly when this "Day of the appointed time" shall take place. When Allāh decrees that Iblis should die, he will die as a disbeliever, after which he will be condemned to Hell.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾ وَلَنَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

(86) Say, "I do not ask you people for any payment for this, and I am not among those who pretend." (87) This is but Advice for the universe. (88) You will surely become aware of the reality after a while.

### THERE IS NO PAYMENT FOR PROPAGATING THE TRUTH

People falsified the Holy Prophet صلى الله عليه وسلم when he invited them to believe and recited the Qur'an to them. They refused to accept the truth even though he performed miracles for them. Allāh instructs the Holy Prophet صلى الله عليه وسلم to invite them in a different manner. Allāh says, "Say [to them, O Muhammad صلى الله عليه وسلم], 'I do not ask you for any payment for this...' i.e. I do not ask you for anything in return for the message of that Qur'an that I recite to you. Therefore, people should ponder about why a person would exert himself so greatly to propagate something for which he stands to earn no material gain. This should lead people to accept the fact that the Holy Prophet صلى الله عليه وسلم must be commanded by Allāh to continue his mission.

Allāh also instructs the Holy Prophet صلى الله عليه وسلم to tell the people, "and I am not among those who pretend." i.e. I am not one of those who would lay a false claim to Prophethood, neither would I claim that the Qur'an is from Allāh if it was not. Indeed, the Qur'an is from Allāh, and it is 'Advice for the (inhabitants of the) universe.' Therefore, accept the Qur'an as the truth before death.

"You people will surely become aware of the reality (that the Qur'an is the truth from Allāh) after a while (when you die)." However, then it will be too late. Other commentators have interpreted this verse to mean that the polytheists will come to learn the error of their ways when the Battle of Badr takes place.

**NOTE :** The verse "I do not ask you for any payment for this," is a message to all preachers that their efforts must be done solely for Allāh, without any payment from people. When preaching, they should not hope to receive anything from the people.

"...and I am not among those who pretend." This verse teaches Muslims, moreso Muslim preachers, that they should never pretend. Sayyidina Abdullāh bin

Mas'ūd رضى الله عنه said, "O people! Whoever knows something should express it. Whoever does not know something should say, 'Allāh knows best.' (i.e. He should not pretend that he knows, because this will entail lying). If you do not know something, admit it and say, 'Allāh knows best'. This is also knowledge. Allāh has commanded His Prophet صلى الله عليه وسلم, "Say, 'I do not ask you for any payment for this, and I am not among those who pretend.'" [Bukhari, v.2 p.7 10]

There are many people who have no knowledge, yet assume the title of *Mufti*, *Maulana* or *Ālimuddin*. When they are asked about any religious ruling or hadith, they deem it below their dignity to admit their ignorance on the matter. They then say whatever occurs to them. The above verse is a caution to such people. Muslims should stay away from matters that are far from the truth, or have little bearing on reality.

A woman once told the Holy Prophet صلى الله عليه وسلم that she was a co-wife, and asked whether she could tell her husband's other wife that her husband had given her certain things, which he did not. The Holy Prophet صلى الله عليه وسلم replied, "The person who falsely claims that he/she was given something is like a person who dons clothing of lies." ["Mishkāt" p. 281, from Bukhari and Muslim]



## سورة الزمر

Makkan

Surah Zumar

Verses 75

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ  
بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا  
مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ  
بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ  
﴿٣﴾ لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَنَهُ ۗ هُوَ  
اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكْوِّرُ اللَّيْلَ عَلَى  
النَّهَارِ وَيُكْوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي  
لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ ﴿٥﴾ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ  
مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُمْ مِنْ الْأَنْعَامِ ثَمَنِيَّةً ۖ أَرَأَيْتُمْ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ  
خَلْقًا مِنْ بَعْدِ خَلْقٍ ۖ فُطِنَتْ ثَلَاثُ ذَلِكُمْ ۚ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا  
هُوَ فَأَنَّى تُصْرَفُونَ ﴿٦﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) This is a revealed book from Allāh, the Mighty, the Wise. (2) Undoubtedly, We have revealed the Book to you with the truth, so worship Allāh, making religion exclusively His. (3) Behold! Religion is purely for Allāh. Those people who take others as partners of Allāh say, "We worship them only so that they may draw us close to Allāh. Verily Allāh shall decide between them with regard to the matters in which they differ. Undoubtedly, Allāh does not guide the one who is a liar and a disbeliever. (4) If Allāh intended to take a son, He would have chosen whatever He desires from His creation. He is Pure, and He is the

One, the Omnipotent. (5) He has created the heavens and the earth with the truth. He folds the night into the day, folds the day into the night, and has subjugated the sun and the moon. Each one runs to a prescribed term. Behold! He is the Mighty, the Most Forgiving. (6) He has created you from a single soul, after which He made a spouse from the soul, and also made eight pairs for you from the (domestic) animals. Allāh creates you in the wombs of your mothers, as a creation after a creation in three darknesses. That is Allāh, your Lord, to Whom all Kingdoms belong. There is none worthy of worship besides Him. So where are you turning to?

## ALLĀH IS ONE, MIGHTY AND OMNIPOTENT, WHO HAS SUBJUGATED THE SUN AND THE MOON, AND CREATED MAN IN THREE LAYERS OF DARKNESS

These opening verses of Surah Zumar discuss the revelation of the Qur'ān, establishes oneness of Allāh and refutes polytheism. These verses also describe Allāh's majestic creative power.

Allāh begins by saying, *"This is a revealed book from Allāh, the Mighty, the Wise."* Thereafter, Allāh changes the mode of address when He addresses the Holy Prophet صلى الله عليه وسلم directly saying, *"Undoubtedly, We have revealed the Book to you with the truth, so worship Allāh, making religion (beliefs) exclusively His."* Although the verse appears to address the Holy Prophet صلى الله عليه وسلم, it is intended for the whole of mankind. Since it is compulsory for the Holy Prophet صلى الله عليه وسلم to adhere to oneness of Allāh, it will also be necessary for others to hold the same belief. Allāh then declares, *"Behold! Religion is purely for Allāh."* This indicates that it is imperative that every person subscribes to the belief of oneness of Allāh.

Allāh then addresses a false notion of the Polytheists. Allāh says, *"Those people who take others as partners to Allāh say, 'We worship them only so that they may draw us close to Allāh.'" These people contend that the partners they ascribe to Allāh will present their acts of worship in Allāh's court, or will at least intercede on their behalf before Allāh, so that their needs are fulfilled.*

The fact is that Satan is a master at misleading people. When the Prophets عليهم السلام and others condemned polytheist, their discourses started to make an impact upon the minds of the polytheists. To maintain polytheist among the people, Satan made them believe that their worship of other beings was not contrary to oneness of Allāh. He told them that this was rather another form of oneness of Allāh because it was not possible to reach Allāh without the agency of Allāh's chosen servants. These chosen servants of Allāh, because of their proximity to Allāh, were able to intercede on behalf of others. Therefore, he impressed upon their minds that worshipping others, because it was useful in securing Allāh's proximity, was part of worshipping Allāh. He told them that the ministers in royal courts are a necessary link to reach the attention of worldly kings. Therefore, he said, it is even more necessary that links are sought to reach the divine presence of Allāh.

When Satan had convinced the misguided people about the truth of his 'preaching', they always had a ready reply for anyone who highlighted the

abomination of polytheist to them. They simply said, “We worship them only so that they may draw us close to Allāh.” Today’s grave worshippers, who prostrate to the graves of saints, give the same reply.

“Verily Allāh shall decide between them with regard to the matters in which they differ.” This decision will be taken on the Judgment day when the disbelievers and polytheists will be condemned to Hell, while the believers will be admitted into Heaven.

“Undoubtedly, Allāh does not guide the one who is a liar and a disbeliever.” There are two types of guidance. The first type, which entails pointing out the right path to people, is meant for all mankind. However, the second type, which is to take a person by the hand and help him reach the destination, will not be granted to people who are obstinate in their disbelief and who are adamant not to seek the truth.

Thereafter, Allāh addresses those people who say that Allāh has children. Allāh says, “If Allāh intended to take a son, He would have chosen whatever He desires from His creation.” However, taking a son implies a defect in Allāh (Allāh forbid!) whereas “He is Pure from all defects”. Allāh has no children, and “He is the One, the Omnipotent.”

Allāh fulfils the needs of all creation, and does not require any assistance at all. People require children to assist them in times of need and during old age. Allāh is Eternal, Independent, and His attributes will never change. There can be none equal to Him or like Him in any way. It is therefore illogical to assume that any being can be His child.

Allāh then speaks of His tremendous creative powers when He says, “He has created the heavens and the earth with the truth. He folds the night into the day, folds the day into the night, and has subjugated the sun and the moon. Each one runs to a prescribed term. Behold! He is the Mighty, the Most Forgiving.” Allāh has charged the sun and the moon to carry out specific tasks. They will duly carry out their specific tasks until the time that Allāh ordains their end. None can act contrary to what Allāh has predestined because He is Mighty and cannot be overpowered. Of course, if any disbeliever chooses to repent and believe, Allāh is also the Most Forgiving and will certainly pardon.

Allāh says further, “He has created you from a single soul [Sayyidina Ādam عليه السلام], after which He made a spouse from the soul...” Allāh has created all of mankind from Sayyidina Ādam عليه السلام, from whose left rib Allāh created his spouse, Sayyidah Hawwā عليها السلام. It is from their union that Allāh has allowed billions of people to flourish on earth.

Allāh has “also made eight pairs for you from the (domestic) animals.” These eight refer to the pairs (male and female) of cows, camels, goats and sheep. These eight pairs have been mentioned in verses 143 and 144 of Surah An’ām (Surah 6).

“Allāh creates you in the wombs of your mothers, as a creation after a creation in three darknesses.” The creation of man in the womb of his mother is a gradual process of several stages. After conception, the process begins with a clot of blood, followed by a lump of flesh, after which bones are formed, which are eventually dressed in muscle, tissue and skin. The “three darknesses” refer to the

belly, the womb, and (thirdly) the membrane in which the foetus develops.

All the above are demonstrations of Allāh's power and might, which should lead man to perceive that only Allāh is the Creator and Master of the universe. Allāh then declares, *"That is Allāh, your Lord, to Whom all Kingdoms belong. There is none worthy of worship besides Him. So where are you turning?"* After realising that Allāh created people perfectly within three layers of darkness, man should be convinced that He is that Omnipotent Being Who deserves to be worshipped. Worshipping others despite having this knowledge is sheer foolishness.

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ  
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ  
إِنَّهُمْ عَلِيمٌ بِذَاتِ الصُّدُورِ

(7) If you disbelieve, then Allāh is certainly Independent of you. Allāh is not pleased with disbelief for His slaves. If you are grateful, then this is what pleases Him. None shall bear the burden of another's sins. Thereafter, your return shall be to your Lord, Who will inform you of what you used to do. Verily, He has knowledge of the secrets of the heart.

## ALLĀH IS INDEPENDENT, DISLIKES DISBELIEF AND LIKES GRATITUDE

After calling towards oneness of Allāh and highlighting the abomination of polytheism, Allāh dispels a doubt which may creep into people's minds. People may be led to think that Allāh is in need of them believing in oneness of Allāh, or that Allāh needs their worship. Allāh declares in the above verse that He is Independent of people, and He will not be harmed in any way if they choose to disbelieve.

However, this does not mean that Allāh will be pleased with people for adopting disbelief. Allāh will punish people for disbelief, while others will benefit greatly by being grateful to Allāh and sincerely believing in oneness of Allāh.

Allāh then tells the disbelievers that they should not be fooled into thinking that their leaders will suffer the punishment of disbelief on their behalf just because it was these leaders that led them to disbelief. Allāh declares, *'None shall bear the burden of another's sins.'* Every person will have to suffer the eternal punishment for the disbelief that s/he perpetrates.

No person should ever think that he will not have to answer for his sins. None should also think that his deeds will not be presented in the Hereafter because they disappear after being committed. Such people should bear in mind that Allāh has knowledge of everything. Not only is He aware of those actions that are visible, but He is also perfectly Aware of the secrets that people hide in their hearts. On the Day of Judgment Allāh will remind people of the deeds that

they carried out in this world. Therefore, people should endeavour to carry out the best deeds after becoming believers.

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾ أَمَّنْ هُوَ قَنِيتٌ ءَانَاءَ الْيَلِّ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

(8) When any adversity afflicts man, he supplicates to Allāh, turning to Him only. Then, when Allāh confers a bounty upon him, he forgets for what he supplicated to Allāh before. He then ascribes partners to Allāh, thereby misleading (others) from Allāh 's path. Say, "Enjoy your disbelief for a while! You will certainly be from the inmates of the Fire." (9) Or the person who is engrossed in worship throughout the hours of the night, prostrating and standing, fearing the Hereafter and aspiring for the mercy of his Lord? Say, "Can those with knowledge be equal to those who do not have knowledge? Only those with intelligence will take heed."

### MAN PRAYS TO ALLĀH FOR ASSISTANCE WHEN IN DIFFICULTY, BUT FORGETS TO SUPPLICATE WHEN IN COMFORT AND PROSPERITY

Allāh says, "When any adversity afflicts man, he supplicates to Allāh, turning to Him only (forgetting all his gods, knowing that they are helpless). Then, when Allāh confers a bounty upon him, he forgets for what he supplicated to Allāh before. (In addition to this) He then ascribes partners to Allāh, thereby misleading (others) from Allāh 's path."

Allāh says in Surah Ankabūt, "When they board a ship they supplicate to Allāh with sincere belief in Him. But when He rescues them to land, they again begin to ascribe partners to Him. To show in gratitude for the things We gave them and to enjoy. Soon they will come to know." [Surah 29, verses 65,66]

Allāh declares, "Say [to them, O Muhammad صلى الله عليه وسلم], 'Enjoy your disbelief for a while! You will certainly be from the inmates of the Fire.'" This verse is addressed to those people who adamantly adhere to disbelief because they fear the loss of some material wealth, some position or their friends if they were to accept Islām. These people fail to realise that the material gains of this world cannot be compared to the eternal punishment of the Hereafter.

The punishment of Hell is not small issue. None will be prepared to endure the fire of this world for even five minutes in exchange for a kingdom. It is therefore extremely surprising that anyone can be prepared to endure the more intense fire of Hell for the trivial gains of this world! These gains are nothing,

even though they appear to be immense.

## THE ATTRIBUTES OF THE PIOUS

*"Or the person who is engrossed in worship throughout the hours of the night, prostrating (at times) and standing (at times), fearing the Hereafter and aspiring for the mercy of his Lord (Can such person be equal to one who is a disbeliever and a sinner)? Say, 'Can those with knowledge be equal to those who do not have knowledge? Only those with intelligence will take heed.'"* It is obvious that a believer with the above attributes cannot be compared to a sinful disbeliever. The purport of this verse is similar a verse of Surah Sād, where Allāh states, *"Should We make those who believe and do righteous deeds like those who spread corruption on earth? Should We make the pious ones like the sinners?"* [Surah 38, verse 28]

Thereafter, Allāh says, *"Say, 'Can those with knowledge be equal to those who do not have knowledge?'"* This verse makes it clear that those people whose knowledge has guided them to belief and who carry out good deeds cannot be compared to people who are ignorant of oneness of Allāh. The two groups of people cannot be equal because the people of knowledge will enter Heaven on the Judgment day, whereas the ignorant will be doomed to Hell.

*"Only those with intelligence will take heed."* People without intelligence, as well as those who do not utilise their intelligence, will be unable to heed the advice given to them. There are many people today who are regarded to be intelligent because of the inventions they have developed, and the scientific theories that they have postulated. However, they have not recognised Allāh. Many of them refute Allāh's existence (atheists), while others ascribe partners to Him (polytheists). The intelligence of such people is wasted. Any 'intelligence' that leads a person to Hell is useless.

## THE VIRTUE OF TAHAJJUD SALĀH (SUPEREROGATORY PRAYER)

The above verse makes reference to the virtue of the Tahajjud Salāh (supererogatory prayer). Sayyidina Abu Hurayrah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"The best Salāh after the Fardh Salāhs (obligatory prayers) is that Salāh which is performed during the middle of the night."* ["Mishkāt" p. 110]

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم mentioned, *"The most honourable people of my Ummah are those who are bearers of the Qur'an and who perform Salāh during the night."* [Ibid]

Sayyidina Mughiera رضى الله عنه narrated that the Holy Prophet صلى الله عليه وسلم would exert himself so much in his nightly worship that his feet used to swell. When he was asked why he exerted himself so when all his past and future sins were forgiven, he would reply, *"Should I then not be a grateful servant? i.e. It is necessary that I exert myself even more in gratitude."* [Bukhari v.1 p. 152]

*".... fearing the Hereafter and aspiring for the mercy of his Lord?"* This phrase teaches us that a believer should combine the qualities of fear and hope. Describing certain Prophets عليهم السلام, Allāh says, *"Verily, they would hasten to perform good deeds and supplicated to Us in anticipation and fear."* [Surah Anbiya (21),



verse 90]

A verse of Surah Sajdah reads, "Their sides part from their beds, they supplicate to their Lord in fear and hope, and they spend from what We have provided for them." [Surah 32, verse 16]

These verses make it clear that a person should continue to make supplication to Allāh and hope for His mercy and benevolence. However, he should also fear Allāh at all times. It is foolish for a person to merely entertain hopes that Allāh will be merciful towards him without carrying out good deeds.

Sayyidina Anas bin Mālik رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once came to see a young Sahabi (companion) رضى الله عنه who was on his deathbed. The Holy Prophet صلى الله عليه وسلم asked him, "How do you feel?" He replied, "I have hope in Allāh, yet I fear to be taken to task on account of my sins." Thereupon the Holy Prophet صلى الله عليه وسلم said, "At this time (of death), whoever finds these two emotions in his heart, Allāh will certainly fulfil his hopes and save him from what he fears." ["Mishkāṭ" p. 140]

قُلْ يٰعِبَادِ الَّذِيْنَ ءَامَنُوْا اتَّقُوْا رَبَّكُمْ لِّلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ  
وَّارْضَ اللّٰهُ وَاسِعُهُۥۭۙ اِنَّمَا يُوَفِّي الصّٰدِقُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾ قُلْ اِنِّىْۤ اُمِرْتُ اَنْ  
اَعْبُدَ اللّٰهَ مُخْلِصًا لّٰهُ الدِّيْنَ ﴿١١﴾ وَاُمِرْتُ لِاَنْ اَكُوْنَ اَوَّلَ الْمُسْلِمِيْنَ ﴿١٢﴾ قُلْ اِنِّىْۤ اَخَافُ  
اِنْ عَصَيْتُ رَبِّىْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٣﴾ قُلْ اللّٰهُ اَعْبُدْ مُخْلِصًا لِّىْ دِيْنِىْ ﴿١٤﴾ فَاَعْبُدُوْا مَا  
شِئْتُمْ مِّنْ دُوْنِهٖۙ قُلْ اِنَّ الْخٰلَسِيْنَ مَالِ الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ وَاَهْلِيْهِمْ يَوْمَ الْقِيَمَةِۙ اِلَّا ذٰلِكَ  
هُوَ الْخٰسِرَانِ الْمُبِيْنِ ﴿١٥﴾ لَهُمْ مِّنْ قُوْفِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌۭ ذٰلِكَ  
يُخَوِّفُ اللّٰهُ بِهٖۤ عِبَادَهُۥۙ يٰعِبَادُ فَاَنْتَقُوْنَ ﴿١٦﴾ وَالَّذِيْنَ اٰجْتَنَبُوا الطّٰغُوْتَ اَنْ يَّعْبُدُوْهَا وَاَنَابُوْا  
اِلَى اللّٰهِ لَهُمُ الْبُشْرٰىۙ فَبَشِّرْ عِبَادِ ﴿١٧﴾ الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗۙ  
اُوْلٰٓئِكَ الَّذِيْنَ هَدٰىهُمُ اللّٰهُ وَاُوْلٰٓئِكَ هُمُ الْاٰلُوبِ ﴿١٨﴾ اَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ  
الْعَذَابِ اَفَاَنْتَ تُنْقِذُ مَنْ فِى النَّارِ ﴿١٩﴾ لٰكِنِ الَّذِيْنَ اَنْفَقُوْا رَهْمَۭمْ لَّهُمْ عُرْفٌ مِّنْ فَوْقِهَا  
عُرْفٌ مَّبْنِيَّةٌ تَجْرِىۭ مِنْ تَحْتِهَا الْاَنْهٰرُ وَعَدَّ اللّٰهُ لَا يَخْلِفُ اللّٰهُ اَلْعِيَادَ ﴿٢٠﴾ اَلَمْ تَرَ  
اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءًۭ فَسَلَكَهُۥۙ يَنْبِيعٍ فِى الْاَرْضِ ثُمَّ يُخْرِجُ بِهٖۤ زَرْعًا مُّخْتَلِفًا  
اَلْوَنُهٗ ثُمَّ يَهِيْجُ فَنَرٰهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُۥۙ حُطَلًاۙ اِنَّ فِىْ ذٰلِكَ لَذِكْرًا  
لِّاُوْلٰى الْاَلْبَابِ ﴿٢١﴾

(10) Say, "O those slaves of Mine who have believed! Fear your Lord. There shall be a pleasant recompense in this world for those who do good. Allāh's earth is vast. The patient ones shall be granted their reward without reservation." (11) Say, "I have been commanded to worship Allāh, making all of worship solely for Him." (12) "And I have been commanded to be the first of believers." (13) Say, "I fear the punishment of a severe day if I disobey my Lord." (14) Say, "I worship Allāh only, making my worship solely for Him." (15) "So worship whatever you wish besides Him." Say, "Verily the losers are those who put themselves and their families at a loss on the Judgment day. Behold! That is the evident loss." (16) They shall have flames above them and flames beneath them. It is with these things that Allāh warns His bondsmen. O my bondsmen Fear Me! (17) There are glad tidings for those who refrain from worshipping Satan, and who turn to Allāh. So convey glad tidings to My bondsmen... (18) ... who listen intently to the speech and follow the best of it. These are the ones whom Allāh has guided, and these are the ones who possess intelligence. (19) Or the one against whom the decree for punishment has been passed? Can you rescue the one who is in the Fire? (20) However, those who fear their Lord shall have balconies with balconies built above these. Beneath these, there will be rivers flowing. Allāh has made this promise, and Allāh never breaches His promise. (21) Do you not see that Allāh sends rain from the sky, and then channels it in springs within the earth? Thereafter, He extracts crops of different colours with it. Then the crops wither away, and you will see it turn yellow, after which Allāh devastates it. There is certainly a reminder in this for people of intelligence.

## THE COMMAND TO FEAR ALLĀH AND WORSHIP HIM EXCLUSIVELY

Allāh has commanded the Holy Prophet صلى الله عليه وسلم to make certain declarations in the above verses.

**The first command is:** "Say, 'O those slaves of Mine who have believed! Fear your Lord.' "When a believer fears Allāh, he will be prompted to carry out good deeds and abstain from evil. He is reminded that *"There shall be a pleasant recompense in this world for those who do good. Allāh's earth is vast."* Of course, as a person accumulates good deeds to his name, he will have to be steadfast and persevere so that these do not come to an end. This perseverance is never in vain, because Allāh says *"The patient ones shall be granted their reward without count."*

*"Allāh's earth is vast."* There are times when a believer finds it difficult, if not impossible to carry out the injunctions of Islām, and to implement the Shari'ah in his life because of the constraints of the country he lives in. This part of the verse encourages such believers to pick up the courage to migrate to such a country where Din (religion) is more practicable. He should overcome the natural love he bears for his homeland, and migrate to another place, where, Insha Allāh, Allāh will ease the way for him. Allāh says in Surah Nisā, *"He who migrates in Allāh's way shall find in the land an abundance of pastures and vastness."* [Surah 4, verse 100]

**The second command issued to the Holy Prophet صلى الله عليه وسلم is:** "Say, 'I have been commanded to worship Allāh, making all of worship solely for Him. And I have been commanded to be the first of believers.'" The Ummah of the Holy Prophet صلى الله عليه وسلم is the last Ummah to appear on earth. The first

believer of this Ummah was none other than the Holy Prophet صلى الله عليه وسلم himself. Just as it is necessary for all Muslims to adhere to the Shari'ah of Islām, this was also necessary for the Holy Prophet صلى الله عليه وسلم. This declaration tells people that the Holy Prophet صلى الله عليه وسلم was not merely a preacher, but he was himself a believer and a servant of Allāh. He practised whatever he preached to others.

The third command issued in the above verses is: *"Say, 'I fear the punishment of a severe day if I disobey my Lord. 'The Prophets عليهم السلام were all sinless. This declaration is therefore hypothetical i.e. "If I were ever to sin, I would be fearful of the punishment of a severe day."* If a sinless Prophet announces that he fears Allāh's punishment, how much more should a normal sinful person fear Allāh?

The fourth command issued to the Holy Prophet صلى الله عليه وسلم is to *"Say, 'I worship Allāh only, making my worship solely for Him."* This is an invitation for the rest of mankind to follow suit.

*"So worship whatever you wish besides Him."* Those who refuse to worship Allāh may worship whatever they wish but should prepare themselves to face the terrible consequences of eternal punishment in the Hereafter.

The fifth command issued is: *"Say, 'Verily the losers are those who put themselves and their families at a loss on the Judgment day (by adhering to disbelief and polytheism). Behold! That is the evident loss."* This will be loss of immeasurable proportions from which none will be able to escape. When the verdict of eternal punishment is passed against any person, there will be none to assist, not even one's family and followers whose patronage was so valued in this world. In fact, these people will curse and pinning the blame on each other. It is with reference to this state of total desolation that Allāh says, *"Behold! That is the evident loss."*

Allāh then proceeds to describe the punishment awaiting the wretched ones. Allāh says, *"They shall have flames above them and flames beneath them."* This verse describes the enveloping flames as canopies, because of their encompassing nature. Allāma Qurtubi رحمه الله عليه says that this verse is similar in meaning to verse 41 of Surah A'rāf (Surah 7), where Allāh says, *"They will have the bed of Hell and a canopy atop them. Thus do We punish the oppressors."*

The verse is also similar to verse 55 of Surah Ankabūt, where Allāh says, *"The day when the punishment will envelope them from above and from beneath their feet. It will then be said to them, 'Taste what you used to do.'" [Surah 29, verse 55]*

*"It is with these things that Allāh warns His bondsmen. O my bondsmen! Fear Me (by abstaining from acts that will draw My wrath)!"* Allāh then praises those who abstain from disbelief and polytheism when He says, *"There are glad tidings for those who refrain from worshipping Satan, and who turn to Allāh."*

The Arabic word "tāghūt" (translated above as "Satan ") refers to someone who is extremely evil and exceedingly rebellious and disobedient. This aptly fits the description of Satan whose sole objective is to mislead mankind. Satan appears in various hideous forms before the polytheists, who then make idols in their very forms. Allāh is pleased with those bondsmen of His who refrain from disbelief and all forms of polytheism, who turn to Him only. Such people will be

the inhabitants of Heaven.

Allāh says, *"So convey glad tidings to My bondsmen; those who listen intently to the speech (Qur'ān) and follow the best of it"* i.e. they practise those deeds that will earn them the most rewards, such as the Farā'idh (obligatory) and compulsory. From among the other categories of deeds, they also give preference to those deeds that earn the highest rewards.

With regard to these people, Allāh mentions further, *"These are the ones whom Allāh has guided, and these are the ones who possess intelligence."* Such people have sound intelligence, and do not blindly follow the misguided ways of their forefathers. They use their intelligence to realise that they should stay clear of disbelief and polytheism.

**NOTE:** "Ruhul Ma'āni" has reported the following incident in the commentary of the verse: *"There are glad tidings for those who refrain from worshipping Satan, and who turn to Allāh."*

When Sayyidina Abu Bakr رضى الله عنه accepted Islām, Sayyidina Abdur Rahmān bin Auf رضى الله عنه, Sayyidina Sa'd bin Abi Waqqās رضى الله عنه, Sayyidina Sa'id bin Zaid رضى الله عنه, and Sayyidina Zubayr bin Awwām رضى الله عنه approached him to confirm whether he accepted Islām. He replied in the affirmative and he advised them to follow suit. Thereupon, they all accepted Islām. It was on this occasion that Allāh revealed the above verse.

*"Or the one against whom the decree for punishment has been passed? Can you rescue the one who is in the Fire?"* This verse consoles the Holy Prophet صلى الله عليه وسلم by telling him that punishment has been decreed for certain people because they insist on remaining as disbelievers. It is not the task of the Holy Prophet صلى الله عليه وسلم to save them from Hell, because this is beyond his capability. The Holy Prophet صلى الله عليه وسلم is therefore urged not to be grieved about their disbelief.

Thereafter, Allāh makes mention of the glad tidings that he promised earlier. Allāh says, *"However, those who fear their Lord shall have balconies with balconies built above these. Beneath these, there will be rivers flowing. Allāh has made this promise, and Allāh never breaches His promise."* Therefore, the pious should rest assured that they will surely receive what has been promised to them.

Among those who refuse to accept Islām, there are many who (despite knowing the truth) do not believe because they fear a loss in their material belongings and world status. Such people are prepared to jeopardise their welfare in the Hereafter in exchange of the measly gains of this world. Drawing their attention to the transitory nature of this world, Allāh says, *"Do you not see that Allāh sends rain from the sky, and then channels it in springs within the earth? Thereafter, He extracts crops of different colours with it. Then the crops wither away, and you will see it turn yellow, after which Allāh devastates it."*

The nature of this world is similar to the flourishing crops in the fields. For a short while, it remains attractive and sought-after. However, it ultimately withers away to be reduced to nothing. The entire universe will also be reduced to nothing when the trumpet will sounded on the Judgment day. People hanker after the wealth of this world, constructing fortified palaces and fortresses. They amass large amounts of money, run business empires, and aspire to high

positions. However, death is sure to overcome every person, thereby reducing all possessions and aspirations into the dust of oblivion.

Allāh declares in Surah Āl Imrān, "The life of this world is but an object of deceit." In hankering after the things of this world, people destroy their lives in the Hereafter. The vicissitudes of this world are ample lessons for people to learn from. Therefore, Allāh says, "There is certainly a reminder therein for people of intelligence." Instead of using their intelligence to learn lessons, people foolishly focus their minds on worldly progress.

Allāh declares in Surah Kahf, "Coin for them the similitude of this worldly life as the rain that We send from the sky, by which the plants of the earth flourish. Thereafter they become debris, to be carried by the winds. Allāh always has control over everything." [Surah 18, verse 45]

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِٖٓ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾ اللَّهُ زَلَّ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَبِهًا مَّتَانِي نَفْسَعِرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِٗ مَن يَشَاءُ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٢٣﴾ أَفَمَن يَتَّبِعِ بَوَاجِهَهُ سُوٓءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ﴿٢٤﴾ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَاُتَتْهُمْ الْعَذَابُ مِن حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾ فَآذَاهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَوةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٦﴾ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾ قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾ ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾ إِنَّكَ مِيتٌ وَإِنَّهُمْ مَّيْتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

(22) Or the person whose heart Allāh has opened to Islām, because of which he is upon a light from his Lord? Destruction be for those whose hearts have hardened against Allāh's remembrance. These people are in manifest deviation.

(23) Allāh has revealed the most superb articulation: a Book with subject matter of similar import, which is oft-repeated. The bodies of those who fear their Lord shiver with it, after which their hearts and bodies soften to Allāh's remembrance. This is Allāh's guidance, with which He guides whoever He

wills. There can be no guide for the one whom Allāh sends astray. (24) Or the person who, with his face, will try to save himself from a terrible punishment on the Day of Judgment? It will be said to the oppressors, "Taste what you earned!" (25) Those before them falsified, so the punishment afflicted them from whence they did not perceive. (26) Allāh made them taste humiliation in this worldly life, while the punishment of the Hereafter is worse. If only they knew! (27) Verily, We have coined every type of similitude for people in this Qur'ān so that they may take heed. (28) It is an Arabic Qur'ān without any crookedness, so that they fear. (29) Allāh coins the similitude of a man who is owned by several masters who keep disputing over him; and another man who is owned entirely by one person. Can the two be equal? All praise be to Allāh, but most of them do not know. (30) Indeed, you shall certainly pass away, and they shall all pass away as well. (31) Then, on the Judgment day, you will all quarrel in the presence of your Lord.

## THERE SHALL BE LIGHT FOR THOSE WHOSE HEARTS ALLĀH HAS OPENED TO ISLĀM, WHILE DESTRUCTION IS THE LOT OF THOSE WHOSE HEARTS ARE HARDENED AGAINST ALLĀH'S REMEMBRANCE

The previous verses discussed the conditions of the believers and the disbelievers in the Hereafter. The verses above now discuss the condition of the hearts of these two groups. Allāh says, *"Or the person whose heart Allāh has opened to Islām, because of which he is upon a light from his Lord?"* The heart of such a person is filled with the light of belief. On the other hand, there are those people who are deprived of this light of belief. Describing them, Allāh says, *"Destruction be for those whose hearts have hardened against Allāh's remembrance (because they are not accustomed to taking Allāh's name). These people are in manifest deviation."*

The above verse therefore makes a distinction between the two groups of people, making it clear that those whose hearts are filled with the light of belief cannot be compared to those whose hearts are hardened. Allāh mentions in Surah An'am, *"Whoever Allāh wishes to guide, He expands his bosom for Islām. Whoever He desires to send astray, He narrows and constricts his bosom as if he is ascending in the sky with great difficulty. Thus Allāh afflicts with His punishment those who do not believe."* [Surah 6, verse 125]

## TWO SIGNS OF AN EXPANDED HEART

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم recited the above verse and then said, *"When celestial light (nūr) enters the heart, the heart expands."* The Sahābah (Companions) رضى الله عنهم enquired, *"O the Holy Prophet صلى الله عليه وسلم, is there a sign by which one may recognise this?"* The Holy Prophet صلى الله عليه وسلم replied, *"Yes, the sign is that a person becomes detached from the 'Home of Deceit' (the world), turns towards the 'Home of Eternity' (Hereafter) and prepares for death in advance."* ["Mishkāt" p. 446]

Allāh says in the above verse, *"Destruction be for those whose hearts have hardened against Allāh's remembrance. These people are in manifest deviation."* Such people are not affected by Allāh's remembrance, and their hearts do not soften by it. A person whose heart has not opened towards Islām will find it difficult to

engage in Allāh's remembrance (*Dhikr*). The remembrance (*Dhikr*) of Allāh is indeed a great boon, which is only appreciated by Allāh's chosen servants. Such people taste the sweetness of remembrance (*Dhikr*), which becomes their diet.

## THE VIRTUE AND IMPORTANCE OF REMEMBRANCE OF ALLĀH (*DHIKR*)

Sayyidina Abdullah bin Umar رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that one must not engage in much talk, unless the talk is Allāh's remembrance (*Dhikr*). This is so because excessive talking hardens the heart, and the hard-hearted person is the most distant from Allāh. [Tirmidhi]

Sayyidina Abdullah bin Busr رضى الله عنه narrates that a person once asked the Holy Prophet صلى الله عليه وسلم, "The injunctions of Islām are many. It is difficult for me to act upon every single one of them. Show me something that I may remain steadfast upon." The Holy Prophet صلى الله عليه وسلم replied, "Your tongue should remain wet with Allāh's remembrance of Allāh (*Dhikr*)." [Ibid]

Sayyidina Abdullah bin Busr رضى الله عنه reports that a villager once asked the Holy Prophet صلى الله عليه وسلم who the best person was. The Holy Prophet صلى الله عليه وسلم replied that the best person is the one whose life is long and whose deeds are good. The person then inquired about the best deed. The reply was, "That you leave this world while you tongue is moist with Allāh's remembrance of Allāh (*Dhikr*)." [Ibid]

## THE INTERPRETATION OF "A BOOK WITH SUBJECT MATTER OF SIMILAR IMPORT, WHICH IS OFT-REPEATED"

Allāh proceeds to extol the virtues of the Qur'ān. Allāh says, "*Allāh has revealed the most superb articulation: a Book with subject matter of similar import, which is oft-repeated.*" The Arabic word "*mutashābihan*" (translated above as "*with subject matter of similar import*") means that all verses of the Qur'ān are equal in eloquence, each a miraculous masterpiece. Another meaning of this word is that the verses are all inter-related, each one having a bearing on the other, and confirming the veracity of the other. Every part of the Qur'ān invites people to oneness of Allāh, establishes Risālah (*prophethood*) and confirms the advent of Judgment and the Hereafter.

The word "*mathāni*" (translated above as "*oft-repeated*") means that advice and good counsel is repeated often in the Qur'ān. Another meaning of the word is that the verses of the Qur'ān are often recited by people without them growing bored. Each time they recite a verse, a new meaning opens up to them.

## THE QUALITIES OF THOSE WHO ENGAGE IN REMEMBRANCE (*DHIKR*) (THE *DHĀKIRĪN*)

Allāh describes one of the fundamental qualities of people who recite Qur'ān. He says, "The bodies of those who fear their Lord shiver with it (with the Qur'ān)..." The effect of this is that "*their hearts and bodies soften to Allāh's remembrance.*" The above are the two exclusive attributes of people who fear Allāh.

Allāh says in Surah Anfāl, *"The believers are those whose hearts tremble when Allāh is mentioned, whose faith (Belief) increases when His verses are recited to them and they trust only in their Lord."* [Surah 6, verse 3]

Allāh says further, *"This is Allāh's guidance with which He guides whoever He wills. There can be no guide for the one whom Allāh sends astray. Or the person who, with his face, will try to save himself from a terrible punishment on the Judgment day (Can such a person be compared to one who will enter Heaven)?"* This verse means that people destined for Hell will first feel the heat of Hell on their faces. They will entertain the hope that the punishment will be confined to this, without the fire touching the rest of their bodies. However, they will be unable to escape entry into Hell, when their entire bodies will be scorched.

Allāh says in Surah Furqān, *"Those who shall be resurrected on their faces will certainly be in the worst of predicaments and most deviated from the path."* The fact that they will be dragged on their faces into Hell is a terrible punishment on its own. Allāh then speaks about the announcement to be made to these people. Allāh says, *'it will be said to the oppressors, "Taste what you earned!"*

Allāh then makes it clear that the disbelievers should not think that the warnings sounded to them are idle threats. There were those in the past who suffered the consequences of their deeds. Allāh says, *"Those before them falsified, so the punishment afflicted them from whence they did not perceive. Allāh made them taste humiliation in this worldly life, while the punishment of the Hereafter is worse. If only they knew!"*

Allāh then describes the attributes of the Qur'ān. Allāh says, *"Verily, We have coined every type of similitude for people in this Qur'ān so that they may take heed."* Allāh then adds, *"It is an Arabic Qur'ān ....."* It was thus easy for the Qur'ān to be understood by the Arabs who were the first addressees of the Qur'ān. They were also in a position to understand the eloquence and rhetoric of the Qur'ān.

The third attribute of the Qur'ān mentioned in the verse is that it is *"without any crookedness"* i.e. there are no flaws or iniquities in the text of the Qur'ān, neither can any of these be found in the meanings of the verses. Allāh concludes the verse by saying that the Qur'ān was revealed *"so that they fear"* i.e. it was revealed so that people may refrain from falsifying the truth and fear that they will be taken to task for their evil deeds.

## **THE SIMILITUDE OF THE POLYTHEISTS AND THE MUWAHHID (MONOTHEISTS)**

Allāh cites the similitude of a Polytheist and a Muwahhid (person who believes in oneness of Allāh). Allāh says, *"Allāh coins the similitude of a man (a slave) who is owned by several masters who keep disputing over him..."* Each master is fighting with the other for complete ownership of the slave so that the slave can do his work exclusively. Caught up in this struggle, the slave is also left bewildered, and has to suffer the ill tempers of each upset master.

The other slave is a *"man who is owned entirely by one person."* This slave enjoys peace of mind because he owes loyalty to only one master. Allāh asks,



"Can the two be equal?" Judging the state of mind of each slave, the fact becomes evident that they cannot be the same.

Similar is the example of a polytheist and a Muwahhid (*monotheist*). The Muwahhid (*monotheist*) worships one Allāh only, and begs all his needs from Allāh only. On the other hand, the Polytheists have several gods. They have to worship one, bow to another, prostrate to a third, etc. The difference between the Polytheist and the Muwahhid (*monotheist*) is extremely vast, and the two cannot be reconciled.

"All praise be to Allāh (Who has revealed a guidance, and exposed the fallacy of polytheism), but most of them do not know. " Most people fail to make a distinction between right and wrong.

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, 'indeed, you shall certainly pass away, and they shall all pass away as well. " In this verse, Allāh consoles the Holy Prophet صلى الله عليه وسلم by telling him that those who oppose him in this world shall soon pass into the Hereafter, where they will suffer the terrible consequences of their evil deeds.

The Tafsīr "Jalālain" states that the polytheists of Makkah eagerly awaited the demise of the Holy Prophet صلى الله عليه وسلم, saying that they would then be free of him. Allāh tells the Holy Prophet صلى الله عليه وسلم that polytheists will also taste death. They can rest assured only if they are certain of escaping death. However, this is impossible. Allāh says in Surah Anbiya, "If you pass away, will they live forever?" [Surah 21, verse 34]

## QUARRELS ON JUDGMENT DAY

"Then, on Judgment day, you will all quarrel in the presence of your Lord." Sayyidina Abdullāh bin Umar رضى الله عنه mentioned, "We used to recite this verse for a long time, but never understood how we would come to a dispute when our Kitāb (Book) is one, our Qibla is one, our Harām is one, and our Prophet صلى الله عليه وسلم is one. Then, when we began to wage war against each other, we realised that the verse was revealed with reference to us." ["Durrul Manthūr", from the "Mustadrak of Hākim"]

Sayyidina Abu Sa'īd Khudri رضى الله عنه said, "When we (Muslims) faced each other in combat during the battle of Siffin, we realised that this verse referred to us." ["Durrul Manthūr"]

Although Sayyidina Abdullāh bin Umar رضى الله عنه and Sayyidina Abu Sa'īd Khudri رضى الله عنه interpreted the verse as a reference to them, the general purport of the words would refer to all disputes and quarrels that would be raised before Allāh on Judgment day.

Sayyidina Uqba bin Āmir رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the first disputants to bring their case before Allāh on Judgment day will be two neighbours. The one whose right was denied, shall claim the right before Allāh. ["Mishkāṭ" p. 425]

On Judgment day, subjects will claim their rights from their rulers, the oppressed shall lay charges against their oppressors, creditors will claim their

money from their debtors, and people will lay charges of backbiting and slander against others. The details of this are extensive. In short, if every person wishes to avoid being a defendant on the Day of Judgment then no person should ever misappropriate the right of another in this life.



## PART TWENTY-FOUR

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالْحَقِّ إِذْ جَاءَهُۥٓ أَلَيْسَ فِي  
 جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾ (32) ﴿وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِۦٓ أُولَٔئِكَ هُمُ  
 الْمُتَّقُونَ﴾ (33) ﴿لَهُمْ مَا يَشَآءُونَ عِندَ رَبِّهِمْ ذَٰلِكَ جَزَآءُ الْمُحْسِنِينَ﴾ (34)  
 ﴿يُكَفِّرُ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا  
 يَعْمَلُونَ﴾ (35)

(32) Who can be more unjust than he who lies about Allāh, and falsifies the truth when it comes to him? Is there no abode for the disbelievers in Hell? (33)

The one who brings the truth and confirms it, these are the people who are abstinent. (34) They shall have whatever they desire with their Lord. This is the reward of those who do good. (35) So that Allāh may excuse them for their evil doings and grant them the best of rewards for the good deeds they carried out.

### THERE IS NONE AS UNJUST AS A LIAR

While the previous verses discussed the believers, Muwahhiddwīn (monotheists), as well as the disbelievers and polytheists, the above verses discuss the ultimate end of each group. Allāh states, "Who can be more unjust than he who lies about Allāh..." Some of the lies that the polytheists spoke about Allāh was that Allāh had taken a partner and that he had children. Another lie spoken by the polytheists was that whenever they were stopped from any evil, they said that Allāh had commanded them to do it. Allāh quotes them in Surah A'rāf as saying, "We found our forefathers doing this, and Allāh has commanded us to do this." Such people are described as the most unjust people, whose punishment will also be among the worst.

Another evil of such a person is that he 'falsifies the truth (the Qur'ān) when it comes to him?'" Allāh asks, "Is there no abode for the disbelievers in Hell?" This verse makes it clear that such people are doomed to Hell.

Allāh then describes the believers. He says, "The one who brings the truth and confirms it, these are the people who are abstinent." This verse refers to the Prophets عليهم السلام, and all those who perpetuated their responsibility after them. Allāh says that these people are those who abstain from vices like disbelief, polytheism

and all other sins. Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that "the truth" refers to the Kalimah, "Lā ilāha illallāh", and "The one who brings the truth" refers to the Holy Prophet صلى الله عليه وسلم.

Talking about the towards for such a person, Allāh says, "They shall have whatever they desire with their Lord. This is the reward of those who do good."

"So that Allāh may excuse them for their evil doings and grant them the best of rewards for the good deeds they carried out." This verse means that Allāh has made His promise of rewards apparent to these people in this world so that they excel in good deeds. As a result of this, Allāh will pardon them for whatever evil deeds that may have perpetrated.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَتُ ضُرِّيَّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هِيَ مُمْسِكَةٌ بِرَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾ قُلْ يَتَّقُوا اللَّهَ عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلْتُ فَمَنْ يَتَعَلَّمُونَ ﴿٣٩﴾ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٤٠﴾ إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنْ أَسْتَكَدَّ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾

(36) Is Allāh not Sufficient for His bondsman? They threaten you with those besides Allāh. There can be no guide for the one whom Allāh sends astray. (37) None can mislead the one whom Allāh guides. Is Allāh not the Mighty, the Most Capable of avenging? (38) Undoubtedly, if you ask them who created the heavens and the earth, they will certainly reply, "Allāh!" Say, "Tell me about those whom you worship besides Allāh. If Allāh wishes that any harm afflicts me, can they avert the harm? Or if Allāh wishes to shower mercy upon me, are they able to restrain His mercy?" Say, "Allāh suffices for me, and only in Him should those who have trust place their trust." (39) Say, "O my people! Carry out your actions where you are, for I am carrying out mine. Soon you will come to know..." (40) "...to whom a punishment will come which will humiliate him, and on whom an eternal punishment will descend." (41) Without doubt, We have revealed to you a Book with the truth for the people. Whoever is rightly guided, is guided for his benefit, and whoever is misguided, then it is to his own detriment. You have not been sent as a warder over them.

## ALLĀH SUFFICES FOR HIS BONDSMEN, AND NONE CAN AVERT ANY DIFFICULTY OR FORTUNE

The polytheists took offence when the Holy Prophet صلى الله عليه وسلم propagated oneness of Allāh to them. One of them said, "You had better desist from speaking ill of our gods, otherwise we shall tell our gods to cause you to lose your senses." It was on this occasion that Allāh revealed the verse: *"Is Allāh not Sufficient for His bondsman..."*

Another narration reports that the Holy Prophet صلى الله عليه وسلم dispatched Sayyidina Khālid bin Walīd رضى الله عنه to demolish the idol Uzza. When he reached the place where Uzza was worshipped, the custodian of the idol said to him, "I am warning you that this idol will make you suffer greatly." Sayyidina Khālid رضى الله عنه did not heed the threat and demolished the idol with an axe. It was on this occasion that Allāh revealed the verse, *"They threaten you with those besides Allāh."* ["Durrul Manthūr"]

The polytheists were scared of their idols, and also threatened the believers with these idols. Allāh says, *"Is Allāh not Sufficient for His bondsman?"* meaning that He will protect His bondsmen from any calamities or tragedies. The idols are helpless objects that cannot do any good or evil. In fact, even man and Jinn do not have the power to effect any good or evil without Allāh's will.

*"There can be no guide for the one whom Allāh sends astray. None can mislead the one whom Allāh guides. Is Allāh not the Mighty, the Most Capable of avenging?"* Since the polytheists do not believe that Allāh is *"the Mighty, the Most Capable of avenging,"* they fear that their idols can harm them. As a result, they remain in fear, and also attempt to instil this fear into others.

Thereafter, Allāh says, *"Undoubtedly, if you ask them who created the heavens and the earth, they will certainly reply, 'Allāh!'"* Once they have admitted to this, either by word or by deed, then *"Say, 'Tell me about those whom you worship besides Allāh. If Allāh wishes that any harm afflicts me, can they avert the harm? Or if Allāh wishes to shower mercy upon me, are they able to restrain His mercy?' Say, (Why then should I fear your gods?) Allāh suffices for me, and only in Him should those who have trust place their trust (Therefore, I also place all my trust in Him Alone)."*

The Holy Prophet صلى الله عليه وسلم is then commanded to make the following announcement: *"Say, 'O my people! (Since you are not prepared to forsake your creed, and I am never going to abandon Islām) Carry out your actions where you are, for I am carrying out mine. Soon you will come to know to whom a punishment will come which will humiliate him, and on whom an eternal punishment will descend."*

Commentators have mentioned that the humiliating punishment refers to the Battle of Badr when many of the polytheists were killed. These Polytheists were punished in this world, and will certainly suffer the everlasting punishment of the Hereafter.

Allāh concludes this set of verses by saying, *"Without doubt, We have revealed to you a Book with the truth for the people. Whoever is rightly guided, is guided for his benefit, and whoever is misguided, then it is to his own detriment. You have not been sent as a warder over them."* This verse reassures the Holy Prophet صلى الله عليه وسلم that his task was merely to convey the message of Islām to the people,

and that he was not charged to compel them to believe. The ultimate decision to believe and to practise was left to them.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾ أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَٰئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾ قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا لَّمْ يَمْلِكْ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

(42) Allāh claims souls at the time of their death, as well as those that do not die during their sleep. Allāh then seizes the soul upon which death has been decreed, and releases others until their appointed term. There are certainly signs in this for people who think. (43) Or do they take intercessors besides Allāh? Say, "Even though they do not have control over anything, and have no understanding?" (44) Say, "All intercession is subject to Allāh's will. To Him belongs the kingdom of the heavens and the earth. Eventually, you will all be returned to Him." (45) When Allāh the One is mentioned, the hearts of those who do not believe in the Hereafter contract. However, when the other gods besides Allāh are mentioned, they suddenly rejoice.

## ALLĀH CLAIMS SOULS AND INTERCESSION IS ONLY BY HIS LEAVE

Allāh begins by mentioning His supreme control and mastery over the souls of people. Allāh says, "Allāh claims souls at the time of their death, as well as those that do not die during their sleep." When the life of a person has ended, Allāh seizes his soul completely, after which his body is left lifeless and motionless. When people fall asleep, their souls are partially seized, because of which they have no apparent control over their movements.

"Allāh then seizes the soul upon which death has been decreed, and releases others until their appointed term." Allāh releases those sleeping souls from His grasp if their lives are not yet over. None besides Allāh has any authority or say in this matter, which is a daily occurrence that happens before every person.

"There are certainly signs in this for people who think." During every waking moment a person should ponder about this phenomenon. He will then realise that he is so helpless that he does not even have any control over his sleeping and awakening. Keeping this in mind, he will perceive that He is the slave of The Being Who created him.

Thereafter, Allāh highlights the foolishness of the polytheists who have

ascribed partners to Allāh. Allāh says, *"Or do they take intercessors besides Allāh?"* These partners are referred to as *"intercessors"* in the verse because the polytheists believed that these partners would intercede on their behalf before Allāh. Allāh says further, *"Say, '(Do you take them as intercessors) Even though they do not have control over anything, and have no understanding?'"* Allāh impresses upon the minds of the polytheists that their idols were nothing more than stones which have no powers, nor do they have any knowledge about anything. They do not even know the meaning of intercession, on whose behalf they should intercede, or before whom they should intercede. How can they ever be expected to intercede?

*"Say, 'All intercession is subject to Allāh's will.'" Allāh shall permit intercession only for those whom He pleases, and on whose behalf He pleases. Not even chosen bondsmen like the Prophets عليهم السلام and angels shall be allowed to intercede on behalf of the disbelievers and Polytheists. It is therefore absurd for any disbeliever or polytheist to expect that s/he will ever be pardoned by the so-called "intercession" of their gods.*

This answers the question of some polytheists who asked: *"Since the angels and Prophet عليه السلام are chosen servants of Allāh who will be permitted to intercede on Judgment day, why can we not expect their intercession on our behalf when we have taken them as gods?"* The foregoing discussion makes it clear that although these honourable personalities will be allowed to intercede, they will not be allowed to intercede on behalf of those whom Allāh will not forgive, viz, the disbelievers and the polytheists.

Intercession will be permitted only for those whom Allāh allows. Allāh says in Surah Baqarah, *"Who is there to intercede before Him without His permission?"* [Surah 2, verse 255]

A verse of Surah TāHā! reads, *"On that day intercession will benefit only those whom Rahmān (the Beneficent) permits and whose speech He is pleased with."* [Surah 20, verse 109]

Referring to the intercession of the angels, Allāh says in Surah Anbiya, *"only the one with whom He is pleased will be able to intercede."* [Surah 21, verse 28]

*"To Him belongs the kingdom of the heavens and the earth. Eventually, you will all be returned to Him."* This verse emphasises the fact that everything lies in Allāh's control. He has perfect supremacy of every matter in this universe, as well as in the Hereafter.

Allāh then mentions the intense devotion that the polytheists had towards their idols, and their fervent dislike for Islām. Allāh says, *"When Allāh the One is mentioned (i.e. when 'Lā Ilā ha Illallāh' is mentioned), the hearts of those who do not believe in the Hereafter contract."* They are extremely annoyed that the names of their idols are not taken with the name of Allāh. On the other hand, *"when the other gods besides Allāh are mentioned, they suddenly rejoice."*

Similar is the condition of those perpetrators of Bid'ah (Innovations) and polytheism who pose as Muslims. They always take offence when they are reminded of Allāh's remembrance (Dhikr) or adherence to the Sunnah. However,

they are exuberant when told about following their saints, about the miracles of their saints, and about the fabricated stories about their saints. They can spend entire nights listening to these things, and are able to become ecstatic when hearing the sound of harmoniums and drums. As the night ends with the Fajr Adhān, they then head straight to their beds instead of the Masjid.

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾ فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾ قَدْ قَالُوا الَّذِينَ مِن قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَايَتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

(46) Say, "O Allāh! Creator of the heavens and the earth! Knower of the unseen and the seen! You shall pass judgement on Resurrection day between Your bondsmen concerning the matters in which they differed." (47) If the oppressors owned whatever is on earth and the like thereof in addition, they would certainly want to offer it as ransom to escape the evil of the punishment on Judgment day. Such things will become apparent to them from Allāh, which they never fathomed. (48) The evil of what they earned will become apparent to them, and they will be enveloped by what they used to mock. (49) When any adversity afflicts man, he supplicates to Us. Thereafter, when We confer a bounty upon him, he says, "I have been granted this because of (my) resourcefulness." Rather, it is a test, but most of them do not know. (50) Those before them said the same words, but the things that they earned did not profit them. (51) So (the repercussions of) the evil deeds they earned caught up with them. Soon (the repercussions of) the evil deeds that the oppressive ones among these people earn shall catch up with them as well. Then they will have no escape. (52) Do they not know that Allāh increases sustenance for whoever he pleases, and straitens as well? There are certainly signs in this for a believing nation.



## A SPECIAL SUPPLICATION TAUGHT TO THE HOLY PROPHET ﷺ AND THE INSOLENT OF MAN

In the first of the above verses, Allāh commands the Holy Prophet ﷺ to make the following Supplication: *"O Allāh! Creator of the heavens and the earth! Knower of the unseen and the seen! You shall pass judgement on the Day of Resurrection between Your bondsmen concerning the matters in which they differed."*

This supplication was taught to the Holy Prophet ﷺ as a consolation for the grief he suffered on account of the insolent behaviour of the people towards him, and the hardships they caused him. Through the Holy Prophet ﷺ, the Ummah has also been able to learn the same supplication, which they should recite when suffering difficulties from the masses.

Allāh is perfectly Aware of everything that is seen by people, as well as whatever is hidden from sight. Based on this perfect knowledge, He will swiftly pass judgement against those who denied the truth and who regarded falsehood as being the truth. After this judgement on the Day of Resurrection, Allāh will dispatch them to Hell. On the other hand, Allāh will issue the decree that the believers should be admitted into Heaven.

Allāh continues, *"If the oppressors owned whatever is on earth and the like thereof in addition, they would certainly want to offer it as ransom to escape the evil of the punishment on the Day of Judgment."* However, they will have nothing with them to offer on the Day of Judgment. Even if they did, it would never be accepted from them. Allāh says in Surah Baqara, *"Fear the day when one soul will not avail another in the least, no intercession will be accepted, no ransom will taken, and they will not be helped."* [Surah 2, verse 48]

The disbelievers refused to believe in the coming of Judgment day, and did not even believe in a fraction of the punishment that lie in store for them in Hell. Therefore, when they are flung into Hell, they will be encountered with punishment that they would never have imagined. It is with reference to this that Allāh says, *"Such things will become apparent to them from Allāh, which they never fathomed."* It will be then that they will be prepared to ransom their souls from the punishment.

Allāh says further, *"The evil of what they earned will become apparent to them, and they will be enveloped by (the punishment due for) what they used to mock."*

Thereafter, Allāh makes mention of man's psychology. Allāh says, *"When any adversity afflicts man, he supplicates to Us. Thereafter, when We confer a bounty upon him, he says, I have been granted this because of (my) resourcefulness."* Instead of saying that Allāh conferred the bounty on him, the person attributes it to his own resourcefulness and intelligence. He gloats about his inventiveness and skill in generating money, instead of admitting that Allāh granted it to him.

Allāh declares, *"Rather, it (the bounty) is a test, but most of them do not know."* Allāh confers wealth to a person as a test to see whether he will be grateful or not. Man, who says that he earned everything because of his expertise, should

ask himself: "My resourcefulness was with me at the time that I had no money, just as it is with me now that I have money. Why did my resourcefulness and intelligence not help me then?" In this way, he will come to realise that wealth is certainly a blessing from Allāh, which is not dependent on his intelligence. When people fail to express their gratitude to Allāh for His bounties, they have failed the "test" of Allāh's bounties.

"Those before them said the same words (that they acquired bounties by virtue of their own intelligence), but the things that they earned did not profit them." Their wealth and property could not save them from Allāh's punishment in this world. In the same way, they will be useless in the Hereafter as well.

"So (the repercussions [punishment] of) the evil deeds they earned caught up with them. Soon (the repercussions of) the evil deeds that the oppressive ones among these (present-day) people earn shall catch up with them as well." Consequently, seventy prominent polytheists were killed during the Battle of Badr, while seventy other polytheists were taken captive. The rest had to return to Makkah, disgraced and crestfallen. "Then they will have no escape." No person can ever escape Allāh's punishment when it comes to him.

"Do they not know that Allāh increases sustenance for whoever he pleases, and straitens as well?" Sustenance does not depend on the intelligence or resourcefulness of any person. Allāh provides for the educated as well as for the illiterate. It often happens that an intelligent and educated person is penniless, while an ignorant person becomes an affluent entrepreneur. Based on His perfect wisdom, Allāh grants whatever He wills to whoever He wills. "There are certainly signs in this for a believing nation."

﴿قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ  
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ ﴿٥٣﴾ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ مِن  
قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُصْرَبُونَ ﴿٥٤﴾ وَأَتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم  
مِّن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾  
أَن تَقُولَ نَفْسٌ بِحَسْرَتٍ عَلَىٰ مَا فَرَطْتُ فِي جَنبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّادِرِينَ  
﴿٥٦﴾ أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾ أَوْ تَقُولَ حِينَ  
تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾ بَلَىٰ قَدْ جَاءَ تَاكَ  
ءَاتِيَتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنتَ مِنَ الْكَافِرِينَ ﴿٥٩﴾ وَيَوْمَ الْقِيَمَةِ تَرَى  
الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ  
﴿٦٠﴾ وَسُجِّيَ لِلَّذِينَ اتَّقَوْا بِمَقَارِبِهِمْ لَا يُمْسُهُمُ السُّوْءُ وَلَا هُمْ يَحْزَنُونَ

﴿ 61 ﴾
﴿ 62 ﴾
﴿ 63 ﴾

اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿ 62 ﴾ لَمْ مَقَالِيدُ السَّمَوَاتِ  
 وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿ 63 ﴾

(53) Say, "O My bondsmen who have transgressed their souls! Never lose hope of Allāh's mercy. Verily, Allāh forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful." (54) Turn to your Lord and surrender to Him before punishment afflicts you, after which you will not be assisted. (55) Follow the best injunctions, which your Lord has revealed to you before punishment suddenly afflicts you without you realising it. (56) (Do all this to avoid the situation where) a soul says, "Woe betide me for the neglect I showed with regard to Allāh! In fact, I was from among those who mocked!" (57) Or (that a soul says), "If only Allāh had guided me, I would have certainly been from among the abstinent." (58) Or that a soul says when seeing the punishment, "If only I had a chance (to return to the world), I would certainly be from among those who do good." (59) Indeed, My verses came to you, but you falsified them, you were arrogant and from among the disbelievers. (60) On the Day of Judgment, you will see that the faces of those who lied about Allāh will be dark. Is there not an abode in Hell for the arrogant? (61) Allāh will rescue those with Piety by virtue of their success. No evil will touch them, neither shall they grieve. (62) Allāh is the Creator of everything, and He is the Administrator of all things. (63) The keys of the heavens and the earth belong to him. Those who disbelieve in Allāh's verses (and signs) are the real losers.

### THE ANNOUNCEMENT OF ALLĀH'S ALL-ENCOMPASSING MERCY, THE COMMAND TO TURN TO ALLĀH, AND THE MISERABLE PLIGHT OF THOSE WHO DO NOT BELIEVE

Allāh is the Wise, All Hearing, All Seeing, All Knowing, Omnipotent, and the Most Forgiving. Allāh declares His all-encompassing forgiveness when He instructs the Holy Prophet صلى الله عليه وسلم to, "Say, 'O My bondsmen who have transgressed their souls! Never lose hope of Allāh's mercy. Verily, Allāh forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful."

Allāh will forgive the greatest sinner if he sincerely repents to Him. Sayyidina Ali رضى الله عنه has mentioned that no verse of the Qur'an exceeds the above verse in expressing the vast nature of Allāh's mercy ["Ruhul Ma'āni"]. However, the condition for a disbeliever or a polytheist to be forgiven is that they accept Islām. They will not be forgiven if they remain as disbelievers and polytheists.

Allāh says in Surah Nisā, "Verily Allāh does not forgive that polytheism be committed, but may forgive all sins besides this for whom He wills." [Surah 4, verse 48]

A verse of Surah Āl Imrān reads, "Verily those who disbelieve and die as disbelievers, the earth full of gold shall never be accepted from any of them if they ever wish to offer it as ransom. Theirs shall be a painful punishment and they shall have no helpers." [Surah 3, verse 91]

Allāh's doors of forgiveness are wide open for the disbelievers and

polytheists on condition that they accept Islām and repent sincerely. Bukhari (v.2 p.7 10) reports that there were many polytheists who perpetrated vices like murder and adultery. They approached the Holy Prophet صلى الله عليه وسلم with the desire to accept Islām, but asked whether the major sins they committed could be revoked. It was then that Allāh revealed the following two verses:

**"Those who do not call to another deity with Allāh, who only kill a soul forbidden by Allāh with a warrant, and who do not fornicate."** [Surah Furqān (25), verse 68]

**"Say, 'O My bondsmen who have transgressed their souls! Never lose hope of Allāh's mercy."** [Surah Zumar (39), verse 53]

When a person accepts Islām and repents for his disbelief and polytheism, all his previous sins are forgiven, except the rights he owes to others. Similarly, a Muslim who may have committed an abundance of sins will be forgiven if he repents sincerely, except for the fights he owes to others. Compensating people for the rights owed to them is an integral part of Taubah (repentance).

Sayyidah Asmā bint Yazīd رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم recited the verse, "Say, 'O My bondsmen who have transgressed their souls! Never lose hope of Allāh's mercy. Verily, Allāh forgives all sins.'" Thereafter, the Holy Prophet صلى الله عليه وسلم added, "And Allāh does not mind." This means that Allāh does not mind forgiving the worst sinners for the worst sins. When a person repents sincerely to Allāh, there is nothing to prevent the repentance from being accepted.

It is best for a Muslim to constantly make Taubah (repentance). Even if he happens to perpetrate sins thereafter, he should repeat the Taubah (repentance) each time. Millions of sins cannot even come near to exhausting Allāh mercy. Allāh says in Surah Yusuf, "do not become despondent of Allāh's mercy. Indeed only the disbelieving nation grows despondent of Allāh's mercy." [Surah 12, verse 87]

In a discussion with the angels, Sayyidina Ibrahīm عليه السلام said to them, "Only the deviant are despondent of Allāh's mercy." [Surah Hijr (15), verse 56]

While minor sins may be forgiven by carrying out good deeds, major sins require Taubah (repentance) to guarantee that they are forgiven. If a person passes away with belief before making Taubah (repentance), his sins will be forgiven, but there is no guarantee that the forgiveness will be without punishment. Although Allāh can pardon a person without him making Taubah (repentance), but the risk of being punished in this event is very high. It is therefore best to make Taubah (repentance) and not run the risk of suffering punishment.

Taubah (repentance) should be made constantly, and a person must never lose hope that Allāh will certainly forgive him. It is the hallmark of a loyal servant that he becomes convinced of Allāh's forgiveness after hearing Allāh's promises. However, he should also abstain from sins and always endeavour to perform good deeds.

None has been given greater glad tidings of forgiveness than the Holy Prophet صلى الله عليه وسلم. In the opening verses of Surah Fatah, Allāh declares that all the Holy Prophet's صلى الله عليه وسلم past, present, and future errors are forgiven.

Despite this, the Holy Prophet صلى الله عليه وسلم used to exert himself so greatly in worship that his feet used to swell. When asked the reason for this, The Holy Prophet صلى الله عليه وسلم replied, "Should I then not be a grateful slave?" [Bukhari p. 152] This means that the exertion in worship is a token of gratitude for the favour of forgiveness.

It is common knowledge that the Holy Prophet صلى الله عليه وسلم gave many Sahābah (Companions) رضى الله عنهم the good news that they were assured entry into Heaven. Among these were the famous Ashara Mubashara (*The ten most pious Companions who were given glad tidings to enter paradise before their deaths*). The Holy Prophet صلى الله عليه وسلم also conveyed the following message of Allāh to those Sahābah (Companions) رضى الله عنهم who participated in the Battle of Badr: "Do as you please, because I have already forgiven you all."

Although these and many other Sahābah (Companions) رضى الله عنهم were assured entry into Heaven, they never understood it to mean that they were free to commit sins and discard their obligations. In fact, they always refrained from sin and laboured hard to carry out good deeds. They used to be even extremely wary of committing any sins that seemed most insignificant.

Allāh declares in Surah TāHā, *Verily I am the Most Forgiving towards the one who repents, believes, does good deeds and is thereafter rightly guided.*" This verse tells us that Allāh will forgive those who make Taubah (*repentance*), who have belief and who perform good deeds.

The above discussion has been written so that no person commits sins freely after hearing about Allāh's all encompassing mercy. It has also been written so that no person delays his Taubah (*repentance*), because numerous authentic Ahadith state that many believers will also be sent to Hell to purify them of their sins. They will then be admitted into Heaven because of the intercession of the Prophets عليهم السلام, the angels, other believers, and (of course) Allāh's sheer mercy. ["Mishkāt" p. 490/1]

Thereafter, Allāh says, *"Turn to your Lord and surrender to Him before punishment afflicts you, after which you will not be assisted."* Once Allāh's punishment arrives, nothing can save a person. The author of "Ruhul Ma'āni" has stated that the Arabic word 'in ī bu' (translated above as "turn to ") is derived from the root word 'inābah'. He points out that although the words 'inābah' and 'Taubah' have a similar meaning, there is a delicate difference. 'Taubah' takes place when a person turns to Allāh in repentance because he fears Allāh's punishment. On the other hand, 'inābah' will take place when a person turns in repentance to Allāh because he is ashamed of himself for sinning despite Allāh's tremendous favours on him.

Explaining the meaning of surrendering to Allāh, he says that it refers to devoting oneself to Allāh's obedience with complete sincerity.

*"Follow the best injunctions, which your Lord has revealed to you before punishment suddenly afflicts you without you realising it."* This verse refers to following the injunctions propounded in the Qur'ān. The following are some interpretations of the Arabic word "ahsan" (translated above as "the best"):

☐ The word means "the good injunctions" (i.e. without

translating in the superlative form).

- 📖 It refers to those deeds that are relatively arduous in comparison to the concessions that the Shari'ah has granted. These deeds (azā'im) carry a greater reward than the concessions do.
- 📖 It refers to that act of worship, which holds the most reward compared to other acts of worship in the same category.
- 📖 It means that laws which have not been abrogated should be carried out instead of laws that have been abrogated.
- 📖 Sayyidina Atā رحمه الله عليه has mentioned that the three verses, beginning from *"Say, 'O My bondsmen who have transgressed their souls..."* until.... *before punishment suddenly afflicts you without you realising it"* were revealed in Madinah, with reference to Sayyidina Wahshi bin Harb رضى الله عنه. (He was the person who, as a disbeliever, martyred the uncle of the Holy Prophet صلى الله عليه وسلم, Sayyidina Hamza رضى الله عنه during the Battle of Uhud).

The foregoing verses convey the message that a person should never lose hope of being forgiven, even though he may have committed the worst of sins. He should constantly obey Allāh's commands and abstain from all sins, fearing that Allāh's punishment may overtake him. The reason for all of this is to avoid the situation on the Day of Judgment when a soul should lament saying, *"Woe betide me for the neglect I showed with regard to Allāh! In fact, (in addition to being disobedient to Allāh) I was (also) from among those who mocked (the believers)!"*

Adherence to the Shari'ah is also necessary so that no soul says on the Day of Judgment, *"If only Allāh had guided me, I would have certainly been from among the abstinent."* They will not be able to say this because Allāh had sent the Prophets عليهم السلام, as well as His divine scriptures. The message of Islām was made clear, as were the punishments for disbelief and sin.

Leading a righteous life in this world will save a person from the punishment of the Hereafter, seeing which souls will cry out, *"If only I had a chance (to return to the world), I would certainly be from among those who do good."*

Allāh says in another verse, *"If they were to be sent back (to the world), they would return to what they had been prohibited from and they truly are liars."* When they had already wasted one life, and will be faced by the same trials of wealth, etc, how can they be expected to change themselves?

Allāh will tell them, *"Indeed, My verses came to you, but you falsified them, you were arrogant and from among the disbelievers."*

Allāh then describes the scene of the Day of Judgment, saying, *"On the Day of Judgment, you will see that the faces of those who lied about Allāh will be dark."* These will be the people who ascribed partners to Allāh, and attributed such things to Him of which He is free. Despite the fact that the truth came to them, these

people behaved arrogantly and refused to accept. They were rather more concerned about what their mentors and associates would say. Allāh says about them, *"Is there not an abode in Hell for the arrogant?"* Hell shall certainly be their eternal abode.

On the other hand, *"Allāh will rescue those with Piety (those who did good actions, shunned sin, disbelief and polytheism) by virtue of their success. No evil (punishment) will touch them, neither shall they grieve."*

Allāh then describes His greatness when He says, *"Allāh is the Creator of everything, and He is the Administrator of all things. The keys of the heavens and the earth belong to him. Those who disbelieve in Allāh 's verses (and signs) are the real losers."*

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦٤﴾ وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

(64) Say, "O ignorant ones! Do you command me to worship others besides Allāh?" (65) Indeed We have sent revelation to you and to those (The Prophets عليهم السلام) before you stating, "If you perpetrate polytheism, your deeds will certainly be wasted, and you will definitely become of the losers. (66) "Rather worship Allāh and be among the grateful ones."

## TELL THE IGNORANT ONES THAT YOU CANNOT WORSHIP ANYONE BESIDES ALLĀH

Allāma Ibn Kathīr رحمه الله عليه has reported from Sayyidina Abdullāh bin Abbās رضي الله عنه that the polytheists told the Holy Prophet صلى الله عليه وسلم to worship their gods, after which they would also worship Allāh. It was then that Allāh revealed the above verses, stating, *"Say, 'O ignorant ones! Do you command me to worship others besides Allāh?"*

Allāh says further, *"Indeed We have sent revelation to you and to those (the Prophets عليهم السلام) before you stating, 'If you perpetrate polytheism, your deeds will certainly be wasted (without any reward), and you will definitely become of the losers"* i.e. you will have lost your life in futility, achieving nothing but eternal damnation. The Prophets عليهم السلام were innocent of all sins, and it was impossible for them to perpetrate disbelief and polytheism. However, if one assumes that they could ever perpetrate disbelief and polytheism, even they would be unable to save themselves from Allāh's chastisement. Therefore, how can any other person expect any mercy in this matter. Although the verse is addressed to the Prophets عليهم السلام, it applies specifically to their Ummahs, and warns them against perpetrating these sins.

*"Rather worship Allāh and be among the grateful ones."* Allāh raised the Holy Prophet صلى الله عليه وسلم in an environment of disbelief and polytheism, but still

safeguarded him from these vices. It is for this blessing that he is commanded to be grateful. Allāh advises the Holy Prophet صلى الله عليه وسلم to ignore the temptation of the disbelievers, and to continue to worship only Allāh.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ  
 مَطْوِيَّاتٌ يَمِينَهُ سُبْحَنَهُ وَعَلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾ وَنُفِخَ فِي الصُّورِ فَصَعِقَ  
 مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ  
 يَنْظُرُونَ ﴿٦٨﴾ وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَ بِالنَّبِيِّينَ  
 وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا عَمِلَتْ  
 وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

(67) They have not revered Allāh as he deserves to be revered, although, on the Day of Judgment, the entire earth will be in His grasp, and the skies will be folded in His right hand. He is Pure and Exalted above all that they ascribe as partners to Him. (68) The trumpet will be blown, and everyone in the heavens and the earth will fall unconscious, except those whom Allāh chooses. Thereafter, it will be blown a second time, when they will all suddenly stand up, watching. (69) The earth will illuminate with the light of her Lord, the records of deeds will be placed, and the Prophets عليهم السلام and witnesses will be brought. Judgement will be passed between them with the truth (justice), and they will not be oppressed. (70) Every soul will be granted full recompense for what it did, and Allāh knows best what deeds people carried out.

### **"THEY HAVE NOT REVERED ALLĀH AS HE DESERVES TO BE REVERED"**

Although Allāh cannot be seen in this world, His attributes and might are clearly manifested in this world. Every thinking person realises that Allāh has created everything. Therefore, He deserves to be worshipped. However, there are those who ascribe partners to Allāh and worship other beings. Not only are they themselves polytheists, but they even attempted to convince the Holy Prophet صلى الله عليه وسلم to commit polytheism. It is these people who *"have not revered Allāh as he deserves to be revered."*

It is extremely foolish not to worship Allāh, when His great powers are displayed to man every day of his life. On the Day of Judgment as well, His tremendous powers will be evident because *"the entire earth will be in His grasp, and the skies will be folded in His right hand."*

Allāh is *"Pure and Exalted above all that they ascribe as partners to Him."* Since a verse of Surah Shura states, *"There is nothing like Him,"* Muslims believe that Allāh is free of a body and limbs. Therefore, if we assume that *"His right hand"* actually refers to a hand as we have, we will be guilty of comparing Allāh to



ourselves. For this reason, we hold the belief that we do not know exactly what is meant by such a verse (and other such verses), but we believe in it and know that it is the truth from Allāh, according to whatever interpretation He intends.

Whereas certain Scholars have tendered interpretation of such verses, it is best to believe that only Allāh knows the true interpretation. We believe that Allāh is free of a physical body. Whenever any physical limb is attributed to Allāh in the Qur'ān or the Ahadith, we will say that Allāh best knows the interpretation of these. Such will be our stance whenever we encounter such Qur'ānic verses or Ahadith. We will apply this in the following hadith as well.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that a Jew once said to the Holy Prophet صلى الله عليه وسلم, "O Muhammad صلى الله عليه وسلم! Allāh shall certainly restrain the skies with one finger, the earth with one finger, the mountains with one finger, the trees with one finger, and the rest of creation also with one finger. Thereafter, Allāh will say, 'I am the King.'" When the Holy Prophet صلى الله عليه وسلم heard this he smiled so widely that his molars shone through. He then recited the verse, "They have not revered Allāh as he deserves to be revered, whereas, on the Day of Judgment..." The smile of the Holy Prophet صلى الله عليه وسلم was confirmation of what the Jew said. [Bukhari p. 1102/3]

## THE BLOWING OF THE TRUMPET ON THE DAY OF JUDGMENT

Allāh states, "The trumpet will be blown, and everyone in the heavens and the earth will fall unconscious, except those whom Allāh chooses. Thereafter, it will be blown a second time, when they will all suddenly stand up, watching."

The Holy Prophet صلى الله عليه وسلم said, "With his head bowed, Isrāfīl عليه السلام is attentively listening for the command to blow the trumpet." The Holy Prophet صلى الله عليه وسلم has also mentioned that the trumpet is shaped like a horn. ["Mishkāt" p. 482]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh will certainly make Judgment day dawn while two people are still busy opening a fabric (in a transaction). The transaction will not even be concluded and the fabric will not yet be folded when Judgment day shall take place. Judgment day will take place when a person will have milked his camel and not yet had the opportunity to drink the milk. Judgment day will certainly take place when a person will be busy plastering the wall of a pond and will not even have the opportunity to allow his animals to drink from it. Indeed, Judgment day will take place as a person lifts a morsel to his mouth, not allowing him the opportunity to eat it." [Bukhari]

When the trumpet is blown the first time, every living being will drop dead, while the souls of the dead will become unconscious. Thereafter, the trumpet will be blown for a second time and the dead will rise from their graves and proceed to the plain of Reckoning. Sayyidina Abu Hurayra رضى الله عنه reported from the Holy Prophet صلى الله عليه وسلم that the period between the two soundings of the trumpet will be forty. When people asked Sayyidina Abu Hurayra رضى الله عنه if he meant forty days, he declared, "I do not know." When they asked whether it was forty months, he said, "I do not know." When they asked whether he meant forty years, he again said, "I do not know." ["Mishkāt" p. 481]

## THE EXCEPTION OF "THOSE WHOM ALLĀH CHOOSES"

Allāh mentions, *"The trumpet will be blown, and everyone in the heavens and the earth will fall unconscious, except those whom Allāh chooses."* The only authentic hadith that sheds light on the purport of the above exception is one narrated by Sayyidina Abu Hurayra رضى الله عنه. He reports that there was once an argument between a Muslim and a Jew. As the quarrel became heated, the Muslim took an oath saying, "I swear by that Being Who gave superiority to Muhammad صلى الله عليه وسلم over the universe!" In response to this, the Jew blurted, "I swear by the Being Who gave superiority to Mūsa عليه السلام over the universe!"

Upon hearing this, the Muslim slapped the Jew, who promptly reported the matter to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم sent for the Muslim and asked for his side of the story. After ascertaining the facts, the Holy Prophet صلى الله عليه وسلم said, *"Do not express my superiority above any Prophet (in a manner that lowers the rank of the other Prophets), because, on the Day of Judgment, every soul shall fall unconscious. I shall also fall unconscious with them. I will then be the first to regain consciousness. I shall see Sayyidina Mūsa عليه السلام standing and holding on to Allāh's throne. I cannot say whether he will be among those who regained consciousness before me, or whether he will be among those whom Allāh has excluded (i.e. from among "those whom Allāh chooses")."*

Another narration quotes the Holy Prophet صلى الله عليه وسلم as saying, "I do not know whether his unconsciousness at Mount Tūr will be taken into account (in lieu of which he will not fall unconscious on the Day of Judgment), or whether he will among those who will regain consciousness before me." [Bukhari v.1 p.485, v.2 p.688 v.2 p.965]

*"The earth will illuminate with the light of her Lord..."* The earth will light up without the sun or the moon. It will be illuminated solely by the command of Allāh. Thereafter, *"the records of deeds will be placed (in the hands of every person), and the Prophets and witnesses will be brought."* The Prophets عليهم السلام will be brought forward to testify against their respective nations (Ummahs). They will also be questioned about the message they were entrusted to convey. Allāh says in Surah A'rāf, *"We shall definitely question those to whom messengers were sent, and we will surely question the messengers."* [Surah 7, verse 6]

Along with the Prophets عليهم السلام, *"witnesses"* will also be brought forward. The implication of this term is extremely vast. It includes the Prophets عليهم السلام, the records of deeds, the recording angels, as well as the limbs and tongue of every person.

*"Judgement will be passed between them with the truth (justice), and they will not be oppressed. Every soul will be granted full recompense for what it did, and Allāh knows best what deeds people carried out."* According to Allāh's knowledge of every person's deeds, He will either reward or punish them. No person will receive a reward smaller than what he deserves. In fact, the rewards of every person will be multiplied at least ten times.

Allāh says in another verse, *"Whosoever does a good deed will receive tenfold the like thereof Whoever perpetrates a sin will only be punished the like thereof and will not*

be oppressed." Another verse states, "the retribution for evil will be the like thereof" i.e. the punishment for a sin will not be increased as is the case for the rewards of good deeds which are multiplied at least ten times.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِمَا كَفَرْتُمْ مَوَى الْمُتَكَبِّرِينَ ﴿٧٢﴾ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾ وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

(71) The disbelievers will be dragged to Hell in groups. Until, when they arrive there, its gates will be opened and its keepers will say, "Did the messengers from among you not come to you, reciting to you the verses of your Lord, and warning you of this day's meeting?" They will say, "Certainly, However, the decree of punishment has been passed against the disbelievers." (72) It will be said, "Enter the gates of Hell, where you shall abide forever. Evil indeed is the abode of the haughty ones!" (73) Those who feared their Lord will be led to Jannah (Heaven) in groups. Until, when they arrive there and its gates are opened, its keepers will say, "Peace be on you! May you be pleased. Enter Heaven to abide forever." (74) They will say, "All praise be to Allāh, Who has fulfilled His promise to us, made us inheritors of the earth, and we may settle wherever we wish in Jannah (Heaven). Excellent indeed is the reward of those who perform good deeds!" (75) You shall see the angels thronging around the Throne, glorifying Allāh's praises. Then, with justice, judgement will be passed between people, and it will be said, "All praise belongs to Allāh, the Lord of the universe."

## THE DISBELIEVERS AND THE BELIEVERS WILL ENTER THEIR ABODES IN GROUPS

These verses describe the ultimate result of the disbelievers and the believers. Allāh says, "The disbelievers will be dragged to Hell in groups." A verse of Surah Tūr states, "The day when they (the disbelievers) will be forcibly shoved into the Fire of Hell." [Surah 52, verse 13]

The disbelievers will be dragged to Hell in many groups because the

categories and levels of disbelief vary. Continuing the discussion on the disbelievers, Allāh says that they will be dragged *"Until, when they arrive there, its gates will be opened..."* "Just like the prisons of this world, the gates of Hell remain shut, and are opened only when a new inmate arrives. Addressing the newcomers, the keepers of Hell will ask, *"Did the messengers from among you (with whom you could freely associated) not come to you, reciting to you the verses of your Lord, and warning you of this day's meeting?"*

The people of Hell will reply, *"Certainly (they recited the verses to us and warned us). However, the decree of punishment has been passed against the disbelievers."* i.e. Allāh has decreed that all disbelievers will have to enter Hell. As a result of this, we will have to face the punishment, which would have been averted if we had not been disbelievers. Thereafter, *"It will be said, 'Enter the gates of Hell, where you shall abide forever. Evil indeed is the abode of the haughty ones! - Because they were too proud to accept the truth, they died as disbelievers and will enter Hell which is the abode for proud people. Once they enter Hell, the gates will be shut behind them. 'They shall never be removed from the Fire."*

Allāh then talks about the believers. He says, *"Those who feared their Lord will be led to Heaven in groups."* The primary stage of Piety is to accept Islām and shun disbelief and polytheism. Thereafter, the believers belong to several groups, based upon the amount and quality of good deeds that they perform, as well as their level of abstinence from sin. According to the groups that they belong to, they will be led into Heaven.

*"Until, when they arrive there (at Heaven) and its gates are opened, its keepers will say, 'Peace be on you! May you be pleased. Enter therein to abide forever.'"* They will find the gates of Heaven already open for them, just as doors are opened beforehand for guests to enter. They shall live in peace and comfort in Heaven, and will never have to leave. Allāh says in another verse of the Qur'an, *"No difficulty shall afflict them there, neither will they be removed from there."* [Surah Hijr (15), verse 48]

The people of Heaven will engage in remembrance of Allāh (Dhikr) and shall praise Allāh abundantly. Allāh says, *"They will say, 'All praise be to Allāh, Who has fulfilled His promise to us, made us inheritors of the earth, and we may settle wherever we wish in Heaven. Excellent indeed is the reward of those who perform good deeds!"*

As the Surah concludes, Allāh briefly describes a scene on the Day of Judgment. Addressing the reader, Allāh says, *"You shall see the angels thronging around the Throne, glorifying Allāh's praises. Then, with justice, judgement will be passed between people, and it will be said, 'All praise belongs to Allāh, the Lord of the universe."*

**NOTE:** Sayyidah Ayshah رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم never slept until he recited Surah Bani Isrā'il and Surah Zumar every night. [Tirmidhi]



## سورة المؤمن

Makkan	Surah Al-Mu'min	Verses 85
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ تَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۝ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ  
شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ ۝

In the name of Allāh, the Beneficent, the Most Merciful.

- (1) HāMīm. (2) This Book is revealed from Allāh, the Mighty, the All Knowing. (3) The Forgiver of sins, Acceptor of repentance, Severe in punishment, and All Powerful. There is none worthy of worship besides Him, and all shall return to Him.

### ALLĀH IS THE FORGIVER OF SINS, THE ACCEPTOR OF REPENTANCE, AND ALSO SEVERE IN PUNISHMENT

Surah Mu'min is also called Surah Ghāfir. It is the first of a series of Surahs that begin with the words HāMīm. The others that follow are Surah HāMīm Sajdah, Surah Shura, Surah Zukhruf, Surah Dukhān, Surah Jāthiya, and Surah Ahqāf. These are referred to as the Seven Hawāmīm.

“Ruhul Ma’āni” has reported from Sayyidina Abdullāh bin ‘Abbās رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, “Everything has an essence, and the essence of the Qur’ān is in those Surahs that begin with HāMīm (the Hawāmīm).”

The Holy Prophet صلى الله عليه وسلم has also mentioned, “The person who, in the morning, together with Āyatul Kursi, recites from the beginning of Surah Ghāfir until the words “Ilayhil Masīr” (i.e. the first three verses), will be safe (from all calamities and difficulties). Whoever recites these two in the evening, shall remain safe until the following morning.”

Allāh commences the Surah with the words, “HāMīm.” This is from the Hurūfe Muqatta’āt. Only Allāh knows what the meaning of this is. Allāh then continues to say, “This Book is revealed from Allāh...” Hereafter, six attributes of Allāh are enumerated. These are (1) “the Mighty”, (2) “the All Knowing”, (3) “The Forgiver of sins”, (4) “Acceptor of repentance”, (5) “Severe in punishment” and (6) “All Powerful”.

After mentioning Allāh's might and knowledge, attention is drawn to the fact that Allāh is also "the Forgiver of sins and the Acceptor of repentance". Therefore, the believer should always turn to Allāh in repentance after committing a sin. If he does not seek Allāh's forgiveness, he should never think that he will be safe in the Hereafter, because Allāh is "Severe in punishment" and "All Powerful." Allāh is perfectly Capable of taking a person to task for his/her sins, and punishing the sinner in this world as well as in the Hereafter. None is able to avert Allāh's punishment when it comes.

"There is none worthy of worship besides Him, and all shall return to Him." It is compulsory for the disbelievers and the polytheists to repent for their disbelief and polytheism, and to accept the worship of One Allāh only. They should realise that they will not live in this world forever, but will soon have to leave for the Hereafter, where they will face Allāh. Therefore, they should make an effort to leave this world in a condition that their beliefs and deeds are all correct. In this way, they will be saved from eternal damnation in the Hereafter.

مَا يَجْدِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقْلُبُهُمْ فِي الْبِلَادِ ۖ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدْنَاهُمْ بِإِلْبَاطٍ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْنَاهُمْ فَكَيْفَ كَانَ عِقَابِ ۖ وَكَذَلِكَ حَقَّتْ لِكُلِّ رَيْبٍ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ۖ

(4) It is only the disbelievers who argue about Allāh's verses, so let not their travelling about through the lands deceive you. (5) Before them, the nation of Nūh falsified, as well as the many groups after them. Every nation resolved to seize their Prophet, and they argued with falsehood in an effort to refute the truth. So I seized them instead. How (severe) was My punishment? (6) Thus, the declaration of your Lord has been passed against the disbelievers, that they shall certainly be from among the inmates of the Fire.

### ONLY THE DISBELIEVERS ARGUE ABOUT ALLĀH'S VERSES, AND THEIR TRAVELLING ABOUT SHOULD NOT DECEIVE YOU BECAUSE OTHERS LIKE THEM WERE PUNISHED

Those who refused to believe in the Qur'an used to argue with the Holy Prophet صلى الله عليه وسلم and raise all sorts of ludicrous objections. Their arguments distressed the Holy Prophet صلى الله عليه وسلم greatly because of his deep concern for their salvation. These polytheists were affluent people, who ate the best and freely travelled where they wished because of their excellent means of transport. The possibility therefore existed that the Muslims would think that they, as believers, were poor, whereas the disbelievers, who denied Allāh, were enjoying the comforts and pleasures of this world. To dispel this thought, Allāh revealed the verse: "let not their travelling about through the lands deceive you." The pleasure they seem to enjoy is only a fleeting experience, which will soon come to an end. At the end, they will have to suffer the everlasting tortures of Hell.

Allāh then says, "Before them, the nation of Nūh falsified, as well as the many groups after them. Every nation resolved to seize their Prophet (and assassinate him), and they argued with falsehood in an effort to refute the truth." As much as they tried to subdue the truth, they could not succeed completely. Eventually, Allāh's punishment destroyed them. Allāh says, "So I seized them instead. How (swift) was My punishment?" Allāh's punishment was swift and extremely severe.

These verses console the Holy Prophet صلى الله عليه وسلم because they convey the message that the disbelievers of the previous Ummahs also argued with their Prophets عليهم السلام, just as the polytheists debated with the Holy Prophet صلى الله عليه وسلم. They were eventually destroyed when Allāh's punishment caught up with them in this world. In addition to this punishment, they will also be subjected to punishment in the Hereafter. Allāh says, "Thus, the declaration of your Lord has been passed against the disbelievers, that they shall certainly be from among the inmates of the Fire."

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ  
لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا  
سَبِيلَكَ وَفِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ  
صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾  
وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ  
الْعَظِيمُ ﴿٩﴾

(7) The angels carrying the Throne, as well as those around them, glorify the praises of their Lord, believe in Him, and seek forgiveness for those who believe. (They say), "O our Lord! Your mercy and knowledge encompasses everything. So forgive those who repent and who follow Your path. And save them from the punishment of the Blaze." (8) "O our Lord! Admit them into the gardens of eternity, which You have promised them, as well as the righteous ones from among their fathers, their spouses, and their progeny. Undoubtedly, You are the Mighty, the Wise." (9) "And save them from difficulties. You have certainly showered Your mercy on the one whom You have saved from difficulties on this day. This is indeed the greatest success."

### THE ANGELS CARRYING ALLĀH'S THRONE PRAY FOR THE BELIEVERS, AND FOR THE ADMISSION OF THEIR FATHERS, SPOUSES AND PROGENY INTO HEAVEN

Allāh highlights the lofty status of the believers by stating that the angels bearing Allāh's throne, as well as those close to them, all pray for the believers. Together with hymning Allāh's praises, they seek forgiveness on behalf of the believers, saying, "O our Lord! Your mercy and knowledge encompasses everything. So

*forgive those who repent (from disbelief and polytheism) and who follow Your path. And save them from the punishment of the Blaze."*

In addition to this, they also supplicate, "O our Lord I Admit them into the gardens of eternity, which You have promised them, as well as the righteous ones from among their fathers, their spouses, and their progeny. Undoubtedly, You are the Mighty, the Wise." The author of "Ruhul Ma'āni" interprets the verse to mean that, together with those who will enter Heaven, Allāh should also enter their forefathers, spouses and progeny along with them.

Although the families of the people of Heaven may not be deserving of the positions they will receive alongside their kin, Allāh will admit them all together so that the joy of the people of Heaven will be completed. In fact, their joy will be amplified greatly when they have their kith and kin with them. The Arabic word "Ābā" (translated above as 'fathers ') refers to all a person's ascendants in genealogy. "Spouses" refers to husbands and wives.

Allāh says in Surah Tūr, "Those who carry out good deeds and whose progeny follow them in belief We shall join their progeny with them without reducing anything from their deeds." [Surah 52, verse 21]

Describing the people who will follow their forebears to Heaven, Allāh says, "the righteous ones" here in Surah Mumin, and a "progeny (who) follow them in Belief" in the verse of Surah Tūr. These definitions serve as specific conditions to be fulfilled. Therefore, a person's progeny may be admitted with him into Heaven only if they possess Belief. If they do not have Belief, their mere biological relationship will not be sufficient to take them into Heaven.

The angels pray further, "And save them (the Believers) from difficulties (Hell). You have certainly showered Your mercy on the one whom You have saved from difficulties on this day (Day of Judgment). This is indeed the greatest success." Certain commentators have interpreted "this day" as this worldly life. In this case, the Arabic word "sayyi'āt" (translated above as "difficulties") will be translated in its original meaning, viz, sins. This means that Allāh will shower His mercy on those whom He has saved from sin in this world.

The fact that the angels make supplication for the believers signifies their nobility and proximity to Allāh. A believer should always make supplication for himself and for others. Even those Companions رضى الله عنهم whom the Holy Prophet صلى الله عليه وسلم signaled out as people destined for Heaven, always engaged in supplication and always carried out good deeds. This is the hallmark of true servitude.

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾ قَالُوا رَبَّنَا آمَنَّا أَتَيْنَا وَأَحْيَيْنَا أَتَيْنَا فَأَعْرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾ ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَلَّيْتُمْ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾



(10) Verily it will be announced to the disbelievers, "Undoubtedly, Allāh's hatred for you is worse than your hatred for yourselves. When you were called towards belief, you disbelieved." (11) They will say, "O our Lord! You gave us death twice and granted us life twice. We admit our sins, so is there any way to escape?" (12) "This is because you disbelieved each time that Allāh Alone was mentioned. However, you believed whenever partners were ascribed to Him. Judgement shall be for Allāh, the Exalted, the Great.

### THE DISBELIEVERS WILL ADMIT THEIR SINS AND ASK FOR A MEANS TO ESCAPE, BUT WILL BE TOLD THAT THEY WILL SUFFER BECAUSE THEY WERE AVERSE TO ONENESS OF ALLAH AND INCLINED TO POLYTHEISM

In this world, the disbelievers hold a high opinion about themselves, thinking that they are superior to the Muslims. However, when they will see themselves in a most pathetic condition on the Day of Judgment, they will hate themselves bitterly. They will then be told, "*Undoubtedly, Allāh's hatred for you is worse than your hatred for yourselves.*" Allāh detested them since their lives in this world. They will then be told the reason for Allāh's rejection of them. They will be told that it was because, "*When you were called towards belief, you disbelieved.*"

Other commentators have interpreted "*your hatred for yourselves*" to mean "*your hatred for each other*". On the Day of Judgment, the followers will curse their leaders in disbelief, and vice versa. Each will pin the blame on the other, neither willing to acknowledge his folly. By this interpretation, the verse will be similar to a verse of Surah Ankabūt, where the disbelievers are told, "*Soon, on the Day of Judgment, you will oppose each other and curse each other.*" [Surah 29, verse 25]

"*They (the disbelievers) will say, 'O our Lord! You gave us death twice and granted us life twice. ... People will acknowledge that they were once lifeless entities in the backs of their fathers, which was their first death. Thereafter, Allāh instilled a soul in each person, bringing him/her to life. After passing through the various stages of development, every person tasted death and was buried. With the dawn of Judgment day, they will all be brought back to life, entering into a second physical life.*

The disbelievers will declare that they ought to have believed in Allāh and should not have denied the advent of Judgment. They will say, "*We admit our sins, so is there any way to escape?*" It will now be impossible for them to prevent the punishment, and they will not be allowed a second chance to live in this world. The situation will be as described in Surah Sajdah, where Allāh quotes them as saying, "*O our Lord! We have seen and we have heard. Return us so that we may carry out good deeds. We are now certainly convinced.*" [Surah 32, verse 12]

Allāh shall say to them, "*This is because you disbelieved each time that Allāh Alone was mentioned. However, you believed whenever partners were ascribed to Him. Judgement shall be for Allāh, the Exalted, the Great.*" The disbelievers and polytheists disliked that Allāh should be referred to as The One and Only deity. However, whenever their idols were mentioned as partners to Allāh, they would be prepared to accept it as the truth. In the Hereafter, they will be reminded about their denial in this world. Of course, no amends can be made then, and they will be unable to escape the severe punishment of Hell.

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ  
 يُنِيبُ ﴿١٣﴾ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾ رَفِيعُ  
 الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ  
 التَّلَاقِ ﴿١٥﴾ يَوْمَ هُمْ بَرْزُورٌ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ  
 الْقَهَّارِ ﴿١٦﴾ الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ  
 الْحِسَابِ ﴿١٧﴾

(13) It is Allāh Who shows you His signs, and sends sustenance for you from the sky. Only he who turns to Allāh will heed. (14) So supplicate to Allāh, making all of religion exclusively for Him, even though the disbelievers dislike it. (15) The Exalter of ranks and the Owner of the Throne. By His command, He sends revelation to those bondsmen whom He wills, so that they warn about the Day of Meeting. (16) The day they will all come forward and nothing of theirs will be hidden from Allāh. "To Whom does all Kingdom belong today? To Allāh, the One, the Omnipotent." (17) On this day every soul shall be recompensed for what it earned. No injustice shall be done today! Verily, Allāh is Swift in Reckoning.

### ALLĀH SENDS REVELATION TO WHOEVER HE PLEASES, NOTHING IS HIDDEN FROM HIM, AND ONLY HIS KINGSHIP SHALL REMAIN DOMINANT

The above verses make mention of Allāh's favours, as well as His excellent attributes. Allāh begins, "*It is Allāh Who shows you His signs...*" Allāh shows many signs to man so that he may recognise Allāh's might and greatness. These signs clearly reveal to man that Allāh is One, and that He is the Creator and Master.

Allāh adds, "*and sends sustenance for you from the sky.*" This verse depicts Allāh's might as well as His extreme benevolence towards His creation.

"*Only he who turns to Allāh will heed (the many signs).*" It is only these people who are able to effectively utilise their intelligence to accept the truth.

"*So supplicate to Allāh, making all religion exclusively for Him (by not ascribing partners to Allāh), even though the disbelievers dislike it.*" One should remain steadfast in one's belief in oneness of Allāh, not once faltering in one's Belief. Naturally, those not subscribing to the same beliefs will take offence to this. However, their enmity should never be a cause for concern.

"*The Exalter ranks...*" Two interpretation have been given for this attribute of Allāh.

**The first** is that Allāh will elevate the ranks of His pious bondsmen in the Hereafter, in addition to defining a distinct status for them in this world. Allāh says in Surah Yusuf, "*We elevate the ranks of whomsoever We will.*" A verse of Surah

Mujādala reads, "Allāh shall elevate the believers among you and those given knowledge by many stages." This interpretation seems most appropriate, even though the author of "Ruhul Ma'āni" says that it is somewhat farfetched.

**The second** interpretation of this attribute is that Allāh is Himself Most Exalted in attributes.

Allāh says further that He is *"the Owner of the Throne. By His command, He sends revelation to those bondsmen whom He wills, so that they warn about the Day of Meeting."* Divine revelation has been referred to as 'rūh' (soul/life) because it gives life to a person's spirituality. Certain commentators have mentioned that 'rūh' refers to Sayyidina Jibr'il عليه السلام, who conveys Allāh's commands to the Prophets عليهم السلام. The phrase *"to those bondsmen whom He wills"* indicates that Allāh specially selects people to be Prophet عليه السلام. Allāh says in Surah Hajj, *"Allāh selects messengers from the angels and from mankind."* The mantle of Prophet hood is not something that can be earned by a person's skill or aptitude. It is something commissioned only on the basis of Allāh's selection. Every Prophet from Sayyidina Adam عليه السلام to Sayyidina Muhammad صلى الله عليه وسلم was hand picked by Allāh.

Allāh says that the purpose of the revelation He sent to the Prophets عليهم السلام was *"so that they warn (people) about the Day of Meeting."* This refers to the Day of Judgment, when people will meet Allāh on the Plains of Reckoning.

Referring to the Day of Judgment, Allāh says further, *"The day they will all come forward and nothing of theirs will be hidden from Allāh."* Allāh will announce, *"To Whom does all Kingdom belong today?"* All the rulers and monarchs of the world will be unable to reply because their temporary sovereignty would have been long since terminated. They will be totally helpless on that day. Finally, Allāh Himself shall reply that all kingdoms belong only *"To Allāh, the One, the Omnipotent."*

*"On this day every soul shall be recompensed for what it earned (be it good or evil). No injustice shall be done today!"* None shall be punished for what was not done, nor shall any be denied the full reward for a good deed. *"Verily, Allāh is Swift in Reckoning."* Allāh is Capable of reckoning with everyone at the same time, without the need to follow a sequence which keeps others waiting.

وَأَنذَرَهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظِيمٍ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ  
وَلَا شَفِيعٍ يُطَاعُ (18) يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ (19) وَاللَّهُ يَقْضِي  
بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ



(18) Warn them about the pending day when hearts will be at the throats, slowly swallowing. The oppressors shall have no friend, nor any intercessor who will be obeyed. (19) Allāh knows the fraud of the eyes, and what the hearts conceal.

(20) Allāh passes judgement with justice. Those that they worship besides Allāh cannot pass judgement in any affair. Verily, only Allāh is the All Hearing, the All Seeing.

### WARN THEM OF THE DAY WHEN HEARTS WILL REACH THE THROATS AND THE OPPRESSORS WILL HAVE NEITHER FRIENDS NOR INTERCESSORS

These verses also describe the scene of Judgment day. Allāh addresses the Holy Prophet صلى الله عليه وسلم saying, "Warn them about the pending day..." The Judgment day is described as a fast approaching day which will inevitably occur. Allāh says that on the Day of Judgment, "hearts will be at the throats, slowly swallowing." It will seem as if their hearts are stuck in their throats, choking them. In this condition, they will suffer great distress and grief.

"The oppressors shall have no friend, nor any intercessor who will be obeyed." This refers to the people who in this world expected that their friends and intercessors will save them on the Day of Judgment day. The author of "Ruhul Ma'āni" writes that "oppressors" refers to the disbelievers because they can truly be described as "oppressors"

### ALLĀH IS AWARE OF THE FRAUD THAT THE EYES PERPETRATE, AS WELL AS EVERYTHING IN THE HEART

"Allāh knows the fraud of the eyes, and what the hearts conceal." Allāh is well aware of the movements of every physical limb, as well as the matters that are concealed within the heart. Allāh knows the beliefs, intentions and inclinations that every heart contains. No person should think that he will not be taken to task for what he conceals. The 'fraud' of the eyes refers to using the eyes for Unlawful purposes. These include looking at strange women, as well as winking at someone when backbiting about another. These are all sins, which Allāh is aware of, even though they are unknown to people.

Sayyidina Umm Ma'bid رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم used to make the following Supplication:

{TRANSLATION: "O Allāh! Purify my heart from hypocrisy, my actions from ostentation, my tongue from lies, and my eyes from fraud. Verily, You have knowledge of the fraud of the eyes and whatever hearts conceal."} ["Mishkāt" p. 220]

Thereafter, Allāh says, "Allāh passes judgement with justice. Those that they worship besides Allāh cannot pass judgement in any affair. Verily, only Allāh is the All Hearing, the All Seeing."

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ﴾

## إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾

(21) Do they not travel on earth, so they may see what was the plight of those before them? Those people were more powerful than them in terms of strength, and in terms of the landmarks they left behind on earth. Nevertheless, Allāh seized them on account of their sins. They had none to protect them against Allāh. (22) This was because Our messengers used to come to them with clear signs, but they disbelieved. So Allāh seized them. Undoubtedly, He is Powerful, Severe in punishment.

### DO PEOPLE NOT TRAVEL TO SEE HOW ALLĀH DESTROYED THOSE BEFORE THEM WHO WERE FAR MORE POWERFUL THAN THEMSELVES?

The polytheists of Makkah used to mock the Holy Prophet صلى الله عليه وسلم when he warned them about Allāh's punishment. This was in spite of the fact that twice annually, as they travelled to Shām for trade, they passed by the ruins of former nations. Reminding them of this, Allāh says, "Do they not travel on earth, so they may see what was the plight of those before them? Those people (like the Ād and Thamud) were more powerful than them in terms of strength, and in terms of the landmarks they left behind on earth."

The previous nations were physically stronger than those after them, and they even constructed architectural masterpieces, which stand to this day, although in ruins. Their folly was that they rejected the preaching of the Prophets عليهم السلام. Therefore, despite their strength and skills, "Allāh seized them on account of their sins. They had none to protect them against Allāh." Another verse quotes the Ād as saying, "Who can be more powerful than us?" However, their strength was useless to them when Allāh's punishment arrived. They were left utterly devastated.

Allāh says further, "This (punishment) was because Our messengers used to come to them with clear signs, but they disbelieved. So Allāh seized them. Undoubtedly, He is Powerful, Severe in punishment." How can anyone protect themselves against Him? It is therefore necessary that people learn lessons from the events of the past.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَمْعَانِ وَقَفَرُوا  
فَقَالُوا سِحْرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ  
الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ  
﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ  
أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنَ  
كُلِّ مَكْرٍ كَبِيرٍ لَا يَوْمُنِي بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

(23) Verily, We sent Mūsa with Our signs and a clear proof... (24) ...to Pharaoh (Fir'aun), Hāmān and Qārūn. They said, "He is a magician and a liar." (25) When he came to them with the truth from Us, they said, "Kill the Sons of those who believe in him and keep their women alive." The schemes of the disbelievers are ever lost. (26) Pharaoh (Fir'aun) said, "Leave me to kill Mūsa, and he should call for his Lord. I fear that he may change your religion, or that he may spread anarchy on earth." (27) Mūsa said, "I seek the protection of my Lord and your Lord from every haughty person who does not believe in the Day of Reckoning."

### ALLĀH SENDS SAYYIDINA MŪSA عَلَيْهِ السَّلَام TO PHARAOH (FIR'AUN), HĀMĀN AND QĀRŪN, AND PHARAOH (FIR'AUN) THREATENS TO KILL HIM

After making a reference to the previously destroyed nations, Allāh discusses the incident of Sayyidina Mūsa عَلَيْهِ السَّلَام and Pharaoh (Fir'aun). This Surah covers the entire incident up to the eventual drowning of pharaoh (Fir'aun) and his army. The epic also includes the advice that a believer from Pharaoh's (Fir'aun's) court gave to the others.

Allāh says, "Verily, We sent Mūsa with Our signs (miracles) and (with) a clear proof to pharaoh (Fir'aun), Hāmān and Qārūn." Despite witnessing these miracles, they remained obstinate and said, "He is a magician and a liar." Sayyidina Mūsa عَلَيْهِ السَّلَام ignored their insults and continued to propagate the truth. People gradually accepted his religion, and their numbers began to increase. To stem the tide of converts, Pharaoh (Fir'aun) and his advisors urgently convened a meeting. It was then that they decided to "Kill the sons of those who believe in him and keep their women alive." They therefore resolved to repeat what they did when pharaoh (Fir'aun) was initially warned that a child from the Bani Isrā'il would be responsible for the destruction of his kingdom.

However, despite their plots, they were not successful in restraining the rise of popularity that the religion of Sayyidina Mūsa عَلَيْهِ السَّلَام enjoyed. In this regard Allāh says, "The schemes of the disbelievers are ever lost."

"Pharaoh (Fir'aun) said, 'Leave me to kill Mūsa, and he should call for his Lord (for help when I am about to kill him). I fear that he may change your religion, or that he may spread anarchy on earth.'" When pharaoh (Fir'aun) expressed that he wished to assassinate Sayyidina Mūsa عَلَيْهِ السَّلَام, his courtiers advised him not to do so since it would make people think that Sayyidina Mūsa عَلَيْهِ السَّلَام was killed because pharaoh (Fir'aun) was unable to respond to his arguments. However, Pharaoh (Fir'aun) felt that the death of Sayyidina Mūsa عَلَيْهِ السَّلَام was the only way in which his kingdom could be preserved.

When pharaoh (Fir'aun) said that Sayyidina Mūsa عَلَيْهِ السَّلَام should call on his Lord for assistance, he was, merely boasting about his power. In reality, he was terrified of Sayyidina Mūsa's عَلَيْهِ السَّلَام curse. He meant the statement to be a jeer.

In an effort to lend credibility to his stance, Pharaoh (Fir'aun) told his people, "I fear that he may change your religion, or that he may spread anarchy on earth." He intended to convince the people of the fact that Sayyidina Mūsa عَلَيْهِ السَّلَام

and his followers will soon pose a threat to the stability of Egypt, by attempting to assume control of the land. It is 'a common practice of worldly-minded people to violently subdue their adversaries. They swiftly kill any opposition so that they are able to continue their reign of tyranny. In addition to this, they convince the people that they are acting in the best interests of the state.

When Sayyidina Mūsā عليه السلام learnt of the plot to assassinate him, he said, "I seek the protection of my Lord and your Lord from every haughty person who does not believe in the Day of Reckoning." In making this Supplication, Sayyidina Mūsā عليه السلام made it clear to the people that Allāh, who is their Lord as well, shall offer protection against every haughty disbeliever. Therefore, they should never fear the threats of the disbelievers.

وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَابٌ ﴿٢٨﴾ يَقَوْمُ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ

﴿٢٩﴾

(28) A believing man from pharaoh's (Fir'aun's) people, who concealed his belief, said, "Will you kill a man for saying 'Allāh is my Lord', when he has brought the truth to you from your Lord? If he is lying, then his lies shall be to his own detriment. However, If he is truthful, a part of what he has prophesised shall afflict you. Verily, Allāh does not guide him who transgresses the limits and is a liar." (29) "O my people! You have sovereignty today, and are dominant on earth. But who can assist us against Allāh's punishment when it comes to us?" Pharaoh (Fir'aun) said, "I am suggesting to you only what I regard to be correct, and I am guiding you only towards the path of guidance."

### THE TRUTH SPOKEN BY A PERSON FROM PHARAOH'S (FIR'AUN'S) PEOPLE

The above verses speak about a person from pharaoh's (Fir'aun's) people who accepted the message of Sayyidina Mūsā عليه السلام, just as Fir'aun's wife did. However, he concealed his belief. Certain commentators are of the opinion that this person was the son of pharaoh's (Fir'aun's) paternal uncle, who was earmarked to be pharaoh's (Fir'aun's) successor to the throne of Egypt. At that time, he was the commander of the army.

Unlike pharaoh's (Fir'aun's) other courtiers, he did not simply agree with what pharaoh (Fir'aun) said. He explained to them that the plot to assassinate Sayyidina Mūsā عليه السلام was foolish because they would be killing a person who

was innocent of all crimes. All that Sayyidina Mūsa عليه السلام did was to proclaim the truth and to say that Allāh was his Lord. This was not a punishable offence, let alone deserving the death warrant. In addition to this, Sayyidina Mūsa عليه السلام also proved his declarations to them by means of miracles.

The person explained to them further, saying, "If he [Sayyidina Mūsa عليه السلام] is lying, then his lies shall be to his own detriment (i.e. he will suffer the punishment in this world)." Therefore, he bade them not to have the blood of Sayyidina Mūsa عليه السلام on their hands if he is bound to be destroyed. However, he then pointed out the other dimension to them, saying, "However, if he is fruitful, a part of what (punishment) he has prophesised shall afflict you" i.e. he warned you that Allāh's punishment will afflict you if you do not believe, and if you indulge in sin. Accordingly, Allāh's punishment should be expected in this world and in the Hereafter.

Continuing his talk, the person said, "Verily, Allāh does not guide him who transgresses the limits and is a liar." By making this statement, the man impressed upon the minds of his audience that Allāh would have never supported Sayyidina Mūsa عليه السلام by granting him miracles if Sayyidina Mūsa عليه السلام were lying about being a Prophet. He also alluded to the fact that pharaoh (Fir'aun) was a transgressor because he wanted to kill an innocent person, thereby promoting widespread anarchy and strife on earth. He also intended to convey the message that pharaoh (Fir'aun) was a liar because he claimed to be Allāh. Allāh will therefore not allow his schemes to materialise.

Addressing the people further, the believer said, "O my people! You have sovereignty today, and are dominant on earth. But who can assist us against Allāh's punishment when it comes to us?" In the guise of a question, he wisely sounded a warning to the people. He made them aware of the fact that their kingdom and vast riches will be useless against Allāh's punishment.

Fearing that the message of Sayyidina Mūsa عليه السلام may gain momentum, thereby crushing his rule, Pharaoh (Fir'aun) said, "I am suggesting to you only what I regard to be correct, and I am guiding you only towards the path of guidance." By saying this, he tried to convince the people that his plot to kill Sayyidina Mūsa عليه السلام was the best and most effective solution.

وَقَالَ الَّذِينَ ءَامَنَ بِقَوْمِ اِيَّيْ خَافُ عَلَيْكُمْ مِّثْلَ يَوْمِ الْاَحْزَابِ ﴿٣٠﴾ مِثْلَ دَابِ قَوْمِ  
نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللّٰهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾ وَيَقَوْمِ اِيَّيْ  
خَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ تُؤَلَوْنَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللّٰهِ مِنْ عَاصِيٍّ وَمَنْ  
يُضِلِلِ اللّٰهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾

(30) The one who believed said, "O my people! I fear that you may suffer the day of the previous nations..." (31) like the plight of the nation of Nūh, Ād, Thamud, and those after them. Allāh never wills injustice for His bondsmen."

(32) "O my people! Verily I fear the day of Calling for you..." (33) "....the day



when you will turn back on your heels, and there shall be none to protect you from Allāh. There can be no guide for the one whom Allāh sends astray."

## THE BELIEVER REMINDS HIS PEOPLE ABOUT THE DESTRUCTION OF FORMER NATIONS AND ABOUT THE FRIGHTFUL DAY OF JUDGMENT

Warning his people further, the believer said, "O my people! I fear that (if you continue to oppose Allāh's Prophet as you are doing) you may suffer the day (punishment) of the previous (destroyed) nations, like the plight of the nation of Nūh, Ad, Thamud, and those after them. " All these nations suffered destruction when they refused to obey Allāh. "Allāh never wills injustice for His bondsmen." All these nations were destroyed on account of the wrongs they perpetrated. It can never be said that Allāh was ever unjust to anyone.

Addressing his people further, he reminded them that they will not live forever. He said, "O my people! Verily I fear the day of Calling for you." Here he refers to the Day of Judgment, when much calling will take place. The first call will take place after the trumpet is blown for the first time. Referring to this, Allāh says, "The day when a caller shall call from a near place." Thereafter, because there will be many groups of people present, each shall be summoned by the names of their leaders. Allāh says, "The day when We shall call every person by his religious leader (Imām)."

When the righteous people will be given their records of deeds in their right hands, they will call out, "Come and read my record!" On the Day of Judgment, the people of Heaven, Hell and A'rāf will also be calling out to each other, as mentioned in Surah A'rāf [Surah 7, verses 44-51].

"The day when you will turn back on your heels... "i.e. you will turn away from the Plain of Resurrection, and head for Hell [Ma'ālimut Tanzīl]. When Allāh will decree that people should be dispatched to Hell, none will be able to escape Allāh's punishment, and none shall come to their aid.

Eventually, losing hope for the people around him, the believer person said, "There can be no guide for the one whom Allāh sends astray."

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّى  
 إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ  
 مُسْرِفٌ مُرْتَابٌ ﴿٣٤﴾ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ كَبْرَ  
 مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ  
 جَبَّارٍ ﴿٣٥﴾

(34) Without doubt, Yusuf عليه السلام came to you with clear signs, but you remained in constant doubt about what he brought to you. Until the time came

when he passed away, then you said, "Allāh shall never ever send a messenger after him. Thus does Allāh send astray him who transgresses the limits and is sceptical..." (35) Those who dispute about Allāh's verses without any warrant coming to them. This is extremely detestable in the sight of Allāh and those who believe. Thus does Allāh set a seal on the heart of every haughty and tyrannical person."

## THE DEVIATION OF THOSE WHO DOUBT, AND THE SEAL UPON THE HEARTS OF THE HAUGHTY ONES

The believers already reminded his people about the previously destroyed nations who refused to believe in their Prophets عليهم السلام. In the above verse, he specifically mentions one of the Prophet عليه السلام who lived in Egypt, viz. Sayyidina Yusuf عليه السلام. He said to them, "Without doubt, Yusuf عليه السلام came to you with clear signs, but you remained in constant doubt about what he brought to you. Until the time came when he passed away, then you said, '(If he was Allāh's true messenger, then) Allāh shall never ever send a messenger after him. Thus does Allāh send astray him who transgresses the limits and is sceptical.'" When doubt and scepticism become a person's habit, he is reluctant to accept anything, even though it be the truth. In this manner, Allāh sends him astray.

Further describing the transgressors and sceptics, he said that they are "Those who dispute about Allāh's verses without any warrant coming to them. This (type of behaviour) is extremely detestable in the sight of Allāh and (in the sight of) those who believe."

He further told them that they disbelieve because Allāh has certainly set a seal on their hearts, just as He has "set a seal on the heart of every haughty and tyrannical person." Such people will not accept the truth because it will not penetrate the seal on their hearts.

**NOTE:** The author of "Ruhul Ma'āni" has written that the Yusuf عليه السلام mentioned in the verse refers to the son of Sayyidina Ya'qūb عليه السلام. Leaving his native land of Kan'ān, he arrived in Egypt where he soon became a leader. Therefore, the phrase "came to you with clear signs" will mean that Sayyidina Yusuf عليه السلام came to the forefathers of the people he was addressing at that time.

Other commentators are of the opinion that the Yusuf mentioned in the Qur'ānic verse is the grandson of the famous Prophet Sayyidina Yusuf عليه السلام. Allāh also made him a Prophet, and he lived among the Egyptians for twenty years. However, the people doubted his Prophet hood. Allāh knows best.

وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنِي لِي صَرَحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ أَسْبَابَ السَّمَوَاتِ  
فَأُطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَذِبًا ۖ وَكَذَلِكَ زُينَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ  
وَصُدَّ عَنِ السَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

(36) Pharaoh (Fir'aun) said, "O Hāmān, build a tower for me so that I may reach the roads... (37) "... (That I may reach) The roads of the heavens so that I can have a close look at the deity of Mūsa. I strongly feel that he is a liar." In this manner the evil of his deeds was made appealing to pharaoh (Fir'aun), and he was prevented from the path. The scheme of pharaoh (Fir'aun) led only to destruction.

### PHARAOH (FIR'AUN) COMMISSIONS THE CONSTRUCTION OF A TOWER, BUT HIS SCHEMES SERVE ONLY TO DESTROY HIM

When Sayyidina Mūsa عليه السلام conveyed the message to pharaoh (Fir'aun), he threatened to kill Sayyidina Mūsa عليه السلام, and made many arrogant statements to flatter the audience. One of these statements was that he commanded his aide Hāmān to construct a high tower so that he may take a look at Allāh. Such is the condition of those who merely pose as gods. They require things like towers and staircases to ascend to heights. Pharaoh (Fir'aun) issued the command merely to deceive and impress the people. Reference to this command has already been made in Surah Qasas, where Allāh quotes pharaoh (Fir'aun) saying, "O Hāmān! Kindle for me a fire on sand, then construct a tower for me so that I may get a peek at Mūsa's Lord. I strongly feel that he is from the liars." [Surah 28, verse 38]

Allāh says further, "In this manner the evil of his deeds was made appealing to pharaoh (Fir'aun), and he was prevented from the path. The scheme of pharaoh (Fir'aun) led only to destruction." Eventually, pharaoh (Fir'aun) was drowned along with his entire army.

Allāh says in Surah TāHā, "So pharaoh (Fir'aun) followed them with his army and there covered them that of the sea that did cover them. Pharaoh (Fir'aun) misled his nation and never guided." [Surah 20, verses 78 and 79]

وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ اتَّبِعُونِ اهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾ يَقَوْمِ إِنَّمَا هَٰذِهِ الدُّنْيَا مَتَعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنشَأَ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ وَتَقَوْمِ مَا لِيَ أَدْعُوكُمْ إِلَى النَّجْوَىٰ وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤١﴾ تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَرِ ﴿٤٢﴾ لَا جَرَمَ إِنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾ فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَؤُضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٤﴾ فَوَقَدَهُ اللَّهُ سَيِّئَاتٍ مَا

مَكْرُوءًا وَحَاقَ بِكَالٍ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

(38) The one who believed said, "O my people! Follow me and I sha'! lead you to the path of guidance." (39) "O my people! This worldly life is a trivial gain. Undoubtedly the Hereafter is really a place to live." (40) "Whoever perpetrates a sin shall be punished only for it. Whoever, male or female, carries out a good deed as a believer shall enter Heaven, where they will be sustained without restriction." (41) "O my people! How is it that I call you towards salvation, whereas you call me towards the Fire?" (42) "You call me to disbelieve in Allāh and to ascribe such partners to Him for which I have no justification. On the other hand, I am calling you towards the Mighty, the Most Forgiving." (43) "It is a fact that those towards whom you call me have no claim in this world or in the Hereafter. Our return shall certainly be to Allāh, and the transgressors will be the inmates of the Fire." (44) "You shall soon recall what I am telling you. I surrender my affairs to Allāh. Allāh is definitely Watchful over His bondsmen." (45) So Allāh saved him from the evils of the plots they made, and a terrible punishment enveloped the people of phara'oh (Fir'aun). (46) They will be presented before the Fire morning and evening. And, on the day that Judgment will take place, (they will be told) "Enter the people of phara'oh (Fir'aun) into the worst of punishments."

### THE BELIEVING MAN TURNS REMINDS THE PEOPLE ABOUT THE TRANSIENT NATURE OF THIS WORLD AND THE PERMANENCE OF THE HEREAFTER

After listening to the ramblings of phara'oh (Fir'aun) about getting a look at Allāh from a tower, the believer said, "O my people! Follow me and I shall lead you to the path of guidance." He encouraged them to believe in Sayyidina Mūsa عليه السلام just as he believed. People are averse to believing because they fear a loss of their worldly belongings and position. Therefore, the believer impressed upon them that this world is temporary and not worthy of hankering after. He told them, "O my people! This worldly life is a trivial gain. Undoubtedly the Hereafter is really a place to live."

He further told them, "Whoever perpetrates a sin shall be punished only for it. Whoever, male or female, carries out a good deed as a believer shall enter Heaven, where they will be sustained without restriction." Whereas the punishment for sins will be proportionate to the sins, the reward for good deeds will far surpass the actual value of the deed.

He said, "O my people! How is it that I call you towards salvation, whereas you call me towards the Fire?" He was calling them towards actions that would lead to Heaven, whereas they called him towards disbelief, polytheism and all other acts that would take them to Hell. He further added, "You call me to disbelieve in Allāh and to ascribe such partners to Him for which I have no justification." Referring to himself, he impressed upon them that they have no justification for perpetrating polytheism.

*"On the other hand, I am calling you towards (my Allāh, Who is) the Mighty, the Most Forgiving."* In saying this, he conveyed the message that if they refuse to believe, Allāh has the might to punish them. However, if they repent and believe, Allāh will certainly forgive them.

*"It is a fact that those (gods) towards whom you call me have no claim in this world or in the Hereafter."* He told them that their gods have no authority in either world. They are unable to hear an invocation. They cannot even say 'yes' or 'no' to a plea, let alone being able to do any harm or good.

He advised them further saying, *"Our return shall certainly be to Allāh, and the transgressors will be the inmates of the Fire."* In this manner, he told them that they were transgressors, and needed to mend their ways before Allāh condemns them to an eternity in Hell.

*"You shall soon recall what I am telling you. I surrender my affairs to Allāh. Allāh is definitely Watchful over His, bondsmen."* Hereby he informed them that he totally relied on Allāh, Who would protect him from their evil plots.

## **ALLĀH RESCUES THE BELIEVER AND THE PEOPLE OF PHARA'OH (FIR'AUN)**

When the believer pinned his trust in Allāh, Allāh complied by keeping him safe from the schemes of the disbelievers. Allāh says, *"So Allāh saved him from the evils of the plots they made, and a terrible punishment enveloped the people of phara'oh (Fir'aun)."* Phara'oh (Fir'aun) and his entire army were drowned in the sea. "Ruhul Ma'āni" reports that phara'oh (Fir'aun) issued a warrant of execution against the believer referred to above. As a result, the Believer left for the mountains. Phara'oh (Fir'aun) dispatched a thousand men to capture him, and they finally found him performing Salāh. Allāh ensured his safety by making wild animals attack the group, killing many of them. Others died of thirst in the mountains, and a few managed to return to Phara'oh (Fir'aun). However, Phara'oh (Fir'aun) had them all killed because he believed that they purposely allowed the believer to escape.

*"They will be presented before the Fire morning and evening."* After being drowned, Phara'oh (Fir'aun) and his men entered the realm of Barzakh (the intermediate stage between this world and the Hereafter). Each night and day in Barzakh, they will suffer the torment of Hell. They will also be reminded that *"on the day that Judgment day will take place (they will be told) 'Enter the people of phara'oh (Fir'aun) into the worst of punishments.'"* They will suffer the true punishment of Hell in the Hereafter.

## **PUNISHMENT IN THE GRAVE**

The Ahadith make mention of punishment in the grave for the disbelievers and sinners. The following two verses of the Qur'ān also mention the same fact:

*"They will be presented before the Fire morning and evening."*

*"Because of their sins they were drowned and made to enter the Fire."* [Surah Nūh (71), verse 25]

The Holy Prophet صلى الله عليه وسلم mentioned, "When any of you pass away,

his abode in the Hereafter will be shown to him every morning and evening. If he is from the people of Heaven, he will be shown his place in Heaven. If he is from the inmates of Hell, he will shown his place in Hell. It will be said to them, "That is your true abode. You shall remain here (in the grave) until Allāh resurrects you on the Day of Judgment to enter there." ["Mishkāṭ" p. 25, from Bukhari and Muslim]

وَإِذْ يَتَحَاوَرُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتَنُونَ عَلَيْنَا نَصِيبًا مِّنَ النَّارِ ﴿٤٧﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّكَ اللَّهُ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَتِهِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَلَيْنَا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾ قَالُوا أَوَلَمْ تَكُنْ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتٍ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾

(47) Remember the time when they will dispute with each other in the Fire. Then the weak ones will say to the haughty ones, "Verily we were your followers, so can you remove a portion of the Fire from us?" (48) The haughty ones will say, "We are all together in the Fire. Allāh has already passed judgement between His bondsmen." (49) The people in Hell will say to the keepers of Hell, "Supplicate to your Lord to lessen a day of the punishment for us." (50) They (the keepers) will ask, "Did your messengers not come to you with clear signs?" The people will reply, "Certainly." The keepers will then say, "Then you supplicate. The supplication of the disbelievers is lost."

## THE PEOPLE OF HELL WILL ARGUE AND PIN THE BLAME ON EACH OTHER

In this world there are those who pander to the wishes of their leaders with great enthusiasm. In their obedience to their leaders, they even oppose the Prophet عليه السلام and forbid others from listening to these chosen servants of Allāh. However, when such people suffer the tortures of Hell, they will become sworn enemies of each other. The followers will say to their leaders, "Verily we were your followers, so can you remove a portion of the Fire from us?" Unable to help even themselves, their leaders will reply, "We are all together in the Fire. Allāh has already passed judgement between His bondsmen." Since the decision of eternal damnation will have been passed, none will be of any avail to another.

A similar dispute is mentioned in Surah Ibrahim, where the leaders reply, "If Allāh had guided us, we would have guided you. It makes no difference whether we vent our anxiety or we exercise patience. We have no escape." [Surah 14, verse 21]

## THE INMATES OF HELL APPEAL TO THE KEEPERS OF HELL TO SUPPLICATE TO ALLĀH FOR MITIGATION

In an effort to relieve their punishment, the people of Hell will appeal to the keepers of Hell saying, "Supplicate to your Lord to lessen a day of the punishment for us." In response to this plea, the keepers will remind them of the reason for their entry in Hell. They will ask, "Did your messengers not come to you with clear signs (which you denied)?" The people will reply, 'Certainly.' The keepers will then say, 'Then you supplicate (because we cannot intercede on behalf of the guilty). The supplication of the disbelievers is lost.'" All their supplications will be ignored, just as they ignored the repeated messages of the Prophets عليهم السلام.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾

(51) We shall definitely assist Our messengers and those who believe in this worldly life as well as on the Day when witnesses will stand. (52) The day when the excuses of the oppressors will not benefit them, when they will be cursed and have the worst of abodes.

## ALLĀH PROMISES ASSISTANCE FOR HIS MESSENGERS AND THE BELIEVERS

Allāh declares, "We shall definitely assist Our messengers and those who believe in this worldly life as well as on the Day when witnesses will stand." Allāh assures the Prophets عليهم السلام and the believers that they will certainly be granted assistance in this very world. Whereas the assistance is a certainty, there may sometimes be a delay in the arrival of Allāh's assistance. This delay is based on Allāh's infinite wisdom. One of the reasons is to grant temporary relief to the disbelievers so that they excel in their disobedience and rebellion. As a result of this, they are taken to task and punished much more severely (even in this very world).

The "witnesses" refer to the angels, who will testify that the Prophets عليهم السلام conveyed the message they were entrusted with, and that the disbelievers refused to believe in them.

Allāh says further, "The day when the excuses of the oppressors will not benefit them, when they will be cursed and have the worst of abodes (in Hell)."

وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ ﴿٥٣﴾ هُدًى وَذِكْرًا لِأُولَى الْأَلْبَابِ ﴿٥٤﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَرِ ﴿٥٥﴾ إِنَّ الَّذِينَ يُجَادِلُونَ فِي ءَايَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ

بِإِغْيَاهُ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

(53) Verily We gave guidance to Mūsa and made the Bani Isrā'īl inheritors of the Book... (54) "... which is a guidance and advice for those with intelligence. (55) So be patient! Allāh's promise is certainly the truth. Seek forgiveness for your errors, and glorify the praises of your Lord morning and evening. (56) There is only pride in the hearts of those who dispute about Allāh's verses without any warrant that has come to them. They shall never reach (their aspirations). So seek refuge with Allāh. Undoubtedly, only He is the All Hearing, All Seeing.

## THE COMMAND TO SEEK ALLĀH'S FORGIVENESS AND TO GLORIFY HIM AND PRAISE HIM

Allāh briefly mentions Sayyidina Mūsa عليه السلام and the Bani Isrā'īl when He says, "Verily We gave guidance to Mūsa and made the Bani Isrā'īl inheritors of the Book, which is a guidance and advice for those with intelligence." However, the Bani Isrā'īl did not appreciate the great boon they were granted, but remained obstinate and continued to harass Sayyidina Mūsa عليه السلام. Therefore, Sayyidina Mūsa عليه السلام had to exercise patience with them.

Instructing the Holy Prophet صلى الله عليه وسلم to follow suit, Allāh says, "So be patient! Allāh's promise is certainly the truth. (However, if there has to be any deficiency in your patience, then) Seek forgiveness for your errors (because this is not befitting a Prophet of your calibre), and glorify the praises of your Lord morning and evening."

## THERE IS PRIDE IN THE HEARTS OF THOSE WHO DISPUTE ABOUT ALLĀH'S VERSES

Allāh says, "There is only pride in the hearts of those who dispute about Allāh's verses without any warrant that has come to them." Besotted with themselves, they anticipate that they will have whatever they want. They expect to assume power over all others. However, Allāh says, "They shall never reach (their aspirations)." Thereafter, Allāh advises the Holy Prophet صلى الله عليه وسلم, "So seek refuge with Allāh. Undoubtedly, only He is the All Hearing, All Seeing."

Ma'ālimut Tanzil reports that the above verse was revealed with reference to the Jews. They told the Holy Prophet صلى الله عليه وسلم that they will regain their lost kingdom and glory when their Messiah Dajjāl arrives. It was then that Allāh revealed the verse, "There is only pride in the hearts of those who dispute about Allāh's verses without any warrant that has come to them. They shall never reach (their aspirations)." Allāh then instructs people to seek His protection. By doing so, a person will be safeguarded from Dajjāl.

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٥٨﴾ إِنَّ السَّاعَةَ لَأَنبَىٰ لَا رَيْبَ فِيهَا



## وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾

(57) The creation of the heavens and the earth is a greater feat than the creation of mankind, but most people do not know. (58) The blind and seeing cannot be equal, neither can those who believe and do good deeds be equal to the sinners. Little is it that they take heed. (59) There is indeed no doubt in the fact that Judgment day is imminent. However, most people do not believe.

### THE BLIND AND THE SIGHTED CANNOT BE THE SAME, JUST AS THE RIGHTEOUS BELIEVERS AND EVIL SINNERS CANNOT BE THE SAME

The above verses dispel the doubts harboured by those who deny the advent of Judgment day. Many people foolishly deny Judgment day because they regard resurrection as something farfetched. Allāh draws their attention to the fact that He is perfectly Capable of creating enormous phenomena like the heavens and the earth. Therefore, it will be absolutely simple for Him to enact the relatively easy feat of resurrecting people for the Day of Judgment. This entails the simple task of restoring the already existing soul to its physical body. Simple as it is to understand, "most people do not know."

Allāh asserts, "The blind and seeing cannot be equal (which is obvious); (in a similar manner) neither can those who believe and do good deeds be equal to the sinners. Little is it that they take heed." After one has digested this fact, one will realise that the good will have to be granted their due rewards, while the evil ones deserve to be punished. It is for this reason that Judgment day is certain. Therefore, Allāh says, "Undoubtedly, there is no doubt in the fact that Judgment of day is imminent. However, most people do not believe."

## وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

(60) Your Lord says, "Supplicate to Me, I shall respond. Verily, those who are too proud to worship Me shall soon enter Hell in humiliation."

### THE COMMAND TO MAKE SUPPLICATION AND THE PROMISE OF ACCEPTANCE

Allāh promises, "Supplicate to Me, I shall respond." Allāh is extremely Bountiful by allowing man the privilege of making supplication to Him and also promising a response to their supplication. The unique ecstasy experienced by means of supplication can be experienced only by those who are truly aware of the etiquette of supplication.

Supplication is great form of worship, as indicated by the concluding words of the above verse where Allāh says, "Verily, those who are too proud to worship (supplicate to) Me shall soon enter Hell in humiliation."

## THE IMPORTANCE AND VIRTUE OF SUPPLICATION

Sayyidina Anas bin Mālik رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "supplication is the essence of all worship." ["Mishkāt" p. 194] The Arabic word "mukh" (translated above as "essence") refers to whatever is contained within a peel or shell. When an almond shell is opened, the almond itself is valued, while the shell remains worthless.

Supplication is not only an extremely fundamental act of worship (Ibādah), but it is the very essence of all forms of worship (Ibādah). The purpose of worship (Ibādah) is to express one's helplessness and dependency to Allāh. When a person engages in worship (Ibādah), his external self and internal self are humble in Allāh's court. Since supplication entails a great expression of humility, it is regarded as the essence and marrow of all forms of worship (Ibādah).

When making supplication, a person admits his dependence on Allāh, and places his needs before Allāh with the conviction that no other can assist him. He acknowledges the fact that only Allāh can give him what he requires, and that none can prevent Allāh from fulfilling his needs. Realising all of this, he stretches his hands before Allāh, thereby expressing the deepest humility and dependence. This becomes a form of Ibādah, attracting Allāh's pleasure.

As for the person who does not want to make supplication, he regards it below his dignity to beg of Allāh, indicating that he is filled with pride. Allāh is therefore extremely angry with such a person.

The Holy Prophet صلى الله عليه وسلم said, "Nothing is more honourable than supplication in Allāh's sight." ["Mishkāt" p. 194, from Tirmidhi]

The Holy Prophet صلى الله عليه وسلم also said, "Allāh becomes angry with the person who does not ask from Him." ["Mishkāt" p. 195]

Supplication is the simplest and most effective manner of securing safety from all difficulties. It does not require any effort of the hands and feet nor any investment of wealth. Each person needs to do is keep his mind attentive and make supplication. Supplication is possible for the rich, the poor, the ill, the healthy, the traveller, the male, the female, the old and the young. It can be practised individually or collectively.

Sayyidina Anas bin Mālik رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Never fail to make supplication because none can ever be destroyed with supplication." [Targhib wat Tarhib]

About those who regard Supplication to be below their dignity, Allāh says, "Verily, those who are too proud to worship (make Supplication to) Me shall soon enter Hell in humiliation." It is unfortunate that people attach importance only to the things of this world, because of which they are totally oblivious of what they say in their Supplication. They merely raise their hands as a formality, unaware of the etiquette and presence of mind required for this great worship (Ibādah). I have written a booklet about the virtues of Supplication, which may be referred to for further details.

اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو  
 فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَٰلِكُمُ اللَّهُ  
 رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ ﴿٦٢﴾ كَذَٰلِكَ يُؤْفَكُ  
 الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٦٣﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فَرَارًا  
 وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَٰلِكُمُ  
 اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾ هُوَ الْحَيُّ لَا إِلَهَ إِلَّا  
 هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾

(61) It is Allāh Who has made the night for you to rest, and has made the day for you to see. Without doubt, Allāh is the Granter of Grace to mankind, but most people are ungrateful. (62) This is Allāh, your Lord, the Creator of everything. None besides Him is worthy of worship, so whence are you wandering? (63) Thus did those who rejected Allāh's verses wander (astray). (64) It is Allāh Who made the earth a stable abode for you, and the skies a roof (It is He) Who fashioned you, beautified your appearances, and sustained you with pure things. This is Allāh, your Lord. So blessed is Allāh, the Lord of the universe. (65) He is the Living, besides Whom no other deserves to be worshipped. So pray to Him, devoting worship solely to Him. All praise is for Allāh, the Lord of the universe.

## ALLĀH IS THE CREATOR OF THE EARTH, THE SKIES, THE NIGHT, THE DAY, AND EVERYTHING ELSE

Discussing His bounties and creative power, Allāh declares, "It is Allāh Who has made the night for you to rest, and has made the day for you to see (to comfortably earn your sustenance). Without doubt, Allāh is the Granter of Grace to mankind..." As a result of this, man ought to be grateful to Allāh. However, "most people are ungrateful."

"This is Allāh, your Lord, the Creator of everything. None besides Him is worthy of worship, so whence are you wandering? Thus did those who rejected Allāh's verses wander (astray)." Rejecting Allāh's signs and verses causes people to fall prey to their carnal passions and the guile of Satan.

Allāh then recounts some of His favours upon mankind when He says, 'It is Allāh Who made the earth a stable abode for you, and the skies a roof' Allāh has created the earth in such a manner that (despite the tremendous speed of rotation and orbit) people are not shaken about and flung off.

Furthermore, "(It is He) Who fashioned you, beautified your appearances, and sustained you with pure things (to eat drink, and wear). This is Allāh, your Lord. So blessed is Allāh, the Lord of the universe. He is the Living, besides Whom no other deserves to be worshipped. So pray to Him, devoting worship solely to Him. All praise is

for Allāh, the Lord of the universe."

﴿قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ﴾ (66) هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيَكَوْنُوا شُيُوخًا وَمِنْكُمْ مَن يُنَوِّقُ مِنْ قَبْلُ وَلَيَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿67﴾ هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قُضِيَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿68﴾

(66) Say, "I have been prohibited from worshipping those whom you worship besides Allāh since the clear signs have come to me from my Lord. I have also been commanded to be obedient to the Lord of the universe. (67) It is He Who created you from sand, then from a drop of fluid, then from a clot of blood, after which Allāh extracted you as a child. Thereafter, (Allāh preserves you) to reach your strength, and then to become old, the lives of some of you being taken first. And (He preserves you) so that you reach the appointed term, and so that you may understand. (68) It is Allāh Who gives life and death. When He decrees a matter all He has to say is "Be." and it is.

## I CANNOT WORSHIP YOUR GODS BECAUSE I HAVE BEEN COMMANDED TO OBEY THE LORD OF THE UNIVERSE

Allāh commands the Holy Prophet صلى الله عليه وسلم to "Say (to the Polytheists), I have been prohibited from worshipping those whom you worship besides Allāh since the clear signs have come to me from my Lord. I have also been commanded to be obedient to the Lord of the universe." This declaration put an end to the aspirations of the polytheists, who entertained hopes that the Holy Prophet صلى الله عليه وسلم would join their ranks or even compromise with them.

Allāh then describes the various stages of man's creation. Allāh says, 'It is He Who created you from sand...' Allāh created the first man, Sayyidina Ādam عليه السلام, from sand, which therefore becomes the base element in man's creation. Thereafter, Allāh caused Sayyidina Ādam عليه السلام and his progeny to reproduce 'from a drop of fluid'. Thus, children are conceived when this 'fluid' (sperm) fertilises the egg of a female, which gradually develops until it forms "a clot of blood". This clot of blood develops further until it forms into a little lump of flesh. Allāh then creates bones and organs in this flesh, instils life in it "after which Allāh extracted you as a child." This discussion is given in the commentary of verse 5 of Surah Hajj (Surah 22).

## THE STAGES OF HUMAN DEVELOPMENT

Allāh then proceeds to describe the progress of man's development after infancy and childhood. Allāh says, "Thereafter, (Allāh preserves you) to reach your strength" i.e. the stage when man's faculties of perception and the strength of his

limbs are toned and fully functional. However, this stage of youthful vibrancy also disappears, after which you "become old."

However, every human being does not pass through this cycle, because there are many people whose lives come to an end before they reach old age, while others die as children. This is referred to in the phrase "the lives of some of you being taken first." Allāh further says that He allows man to pass through these stages of development so that they may "reach the appointed term" i.e. Judgment day, when every person will have to answer for his/her deeds.

Another reason for leading man through these stages is so that he "may understand" i.e. So that he may reflect and understand the various reasons for and the wisdom behind the rungs in his ladder to the Hereafter.

"It is Allāh Who gives life and death." Allāh does as he pleases, with none to prevent Him. In fact, He is so Mighty that "When He decrees a matter, all He has to say is 'Be!' and it is." Allāh's mere intention to bring something into existence is sufficient. Mention has also been made of this in the commentary of verse 117 of Surah Baqarah.

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّى يُصْرِفُونَ ﴿٦٩﴾ الَّذِينَ كَذَبُوا  
بِالْكِتَابِ وَمِمَّا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ الْأَغْطُلُ فِي  
أَعْتَقِهِمْ وَالسَّالْسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ  
قِيلَ لَهُمْ أَنِمْ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ  
نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾ ذَلِكَ بِمَا كُنتُمْ تَفْرَحُونَ  
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَمِمَّا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا  
فَإِنَّكُمْ مُتَوَكِّلُونَ عَلَى الْمَتَكِرِينَ ﴿٧٦﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَكَيْمَا يُرِيدُكَ بَعْضُ  
الَّذِي نَعِدُهُمْ أَوْ تَوَفَّيْنَاكَ فَإِلَيْنَا يَرْجِعُونَ ﴿٧٧﴾

(69) Have you not seen those who dispute about Allāh's verses? Where are they heading? (70) Those who falsify the Book and that with which We sent Our messengers. They shall soon come to know... (71) ... When yokes will be placed around their necks, as well as chains. They will be dragged... (72) ... into the boiling water, after which they will be cast as fuel for the Fire. (73) Thereafter it will be told to them, "Where are those whom you ascribed as partners... (74) ...to Allāh?" They will reply, "They have been lost to us. In fact, we never worshipped anything before this." Thus does Allāh send the disbelievers astray. (75) This is because you were unjustifiably haughty on earth and because you were boastful. (76) Enter the gates of Hell where you will live forever. Evil indeed is the abode of the proud ones! (77) Be patient, for verily Allāh's promise is true. So if We show you some of what We have promised them, or if We have

to claim your soul, then only to Us shall they be returned.

## THE INMATES OF HELL WILL BE DRAGGED IN CHAINS TO THE FIRE AND ASKED WHERE ARE THEIR GODS

The verses above refer to those people who dispute about Allāh's verses, and who falsify the divine scriptures and Allāh's messages to the Holy Prophets عليهم السلام. Allāh warns them when He says, *"They shall soon come to know (about their punishment); when yokes will be placed around their necks, as well as chains. They will be dragged into the boiling water, after which they will be cast as fuel for the Fire."*

*Thereafter it will be told to them, 'Where are those whom you ascribed as partners to Allāh?' They will reply, 'They have been lost to us (we cannot expect any help from them). In fact, we never worshipped anything before this.'*

The author of "Ruhul Ma'āni" has rendered the following two interpretations of this verse:

1. They meant, "We now realise that our gods were nothing."
2. They were lying, just as they are quoted as saying, *"By Allāh, our Lord, we never perpetrated polytheism!"* [Surah An'ām (6), verse 23]

After mentioning their reply, Allāh says, *"Thus does Allāh send the disbelievers astray."* Whereas they regarded their gods to be everything in this world, they will write them off as nothing in the Hereafter. Because of the hysteria they will suffer on the Day of Judgment, they will even be audacious enough to blatantly lie to Allāh.

They will then be told, *"This (punishment) is because you were unjustifiably haughty on earth and because you were boastful."* These people allowed their preoccupation with the world to make them heedless of the Hereafter, and cause them to forget that all bounties come from Allāh. They will also be told, *"Enter the gates of Hell where you will live forever. Evil indeed is the abode of the proud ones!"* When Allāh's messengers and their deputies preached to these people, they considered it an insult to heed their teachings because of their arrogance.

The above verse states, *"They will be dragged into the boiling water, after which they will be cast as fuel for the Fire."* However, Allāh says in Surah Dukhān reads, *"Grab him and drag him to the very midst of the Blazing Fire! Then pour the punishment of boiling water over his head."* This verse therefore conveys the message that the boiling water will be poured after the people have been entered into the fire of Hell. Therefore, certain people have pointed out the seeming discrepancy between the two verses. It should be noted that there is no inconsistency between the two verses. The verse of Surah Mumin does not specify that the boiling water will be at the very beginning (even before entering Hell itself). After entering Hell, some people will first experience the boiling water, while others will experience the torture of "the Blazing Fire" (which does not necessarily refer to the entire Hell, but can well be a part of it).

Thereafter, Allāh encourages the Holy Prophet صلى الله عليه وسلم to be patient.

Allāh says, "Be patient, for verily Allāh's promise is true. So if We show you some of what (punishment) We have promised them (while you are alive), or if We have to claim your soul (before punishing them), then only to Us shall they be returned (in either case)." Therefore, they will receive their due punishment in the Hereafter, from which they have no escape.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَمِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ  
عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِقَايَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ  
وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

(78) Verily We have sent many messengers before you. Of these there are those whose narratives We have related to you, as well as those whose narratives We have not related to you. No messenger has the power to produce a miracle without Allāh's permission. So when Allāh's command comes, judgement will be passed with the truth and, on that occasion, the people of falsehood will be at a loss.

### THE NARRATIVES OF SOME PROPHETS عَلَيْهِمُ السَّلَام WERE RELATED TO THE HOLY PROPHET صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, WHILE OTHERS WERE NOT. NO MIRACLE CAN TAKE PLACE WITHOUT ALLĀH'S COMMAND

The above verse contains two messages. The first, addressed to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, says, "Verily We have sent many messengers before you. Of these there are those whose narratives we have related to you, as well as those whose narratives We have not related to you." The narratives of many of these Prophets عَلَيْهِمُ السَّلَام have been given in Surah Baqarah, Surah Mā'idah, Surah An'am, Surah A'rāf, Surah Hūd, Surah Anbiya, and many other Surahs. The fact that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was informed about the number of all the Prophets عَلَيْهِمُ السَّلَام does not contradict this verse. The verse refers to the knowledge of the detailed incidents of these Prophets عَلَيْهِمُ السَّلَام, about which the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not informed.

The "Musnad" of Imām Ahmad رحمه الله عليه reports from Sayyidina Abu Dharr رضي الله عنه that he once asked the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the number of Prophets عَلَيْهِمُ السَّلَام. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "They were a hundred and twenty-four thousand (124,000), 315 of them being the messengers." ["Mishkāt" p. 151]

Since this hadith is not Mutawātir, it is not essential to one's belief to believe in this (or any other) specific number of the Prophets عَلَيْهِمُ السَّلَام.

The second message that this verse delivers is "No messenger has the power to produce a miracle without Allāh's permission." Every miracle that every one of the Prophets عَلَيْهِمُ السَّلَام produced was possible only by Allāh's command. Whenever a nation requested a miracle from their the Prophet عَلَيْهِمُ السَّلَام, he could do nothing to comply with their request unless Allāh willed. Only then would Allāh grant

the Prophets عليهم السلام the ability to perform the miracle that He wills. On many occasions, Allāh did not permit the miracle to take place, upon which people would deny the Prophet hood of the Prophets عليهم السلام. This happened to many Prophets عليهم السلام in the past, as well as to the Holy Prophet صلى الله عليه وسلم. This verse therefore encourages the Holy Prophet صلى الله عليه وسلم to exercise patience just as the Prophets عليهم السلام of the past did.

Allāh says further, "So when Allāh's command comes, judgement will be passed with the truth and, on that occasion, the people of falsehood will be at a loss." On the Day of Judgment, the believers will attain salvation, while the disbelievers and polytheists will be doomed to Hell.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُورِكُمْ وَعَلَى الْفَالِكِ تَحْمِلُونُ ﴿٨٠﴾ وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾ أَلَمْ تَرَ أَنَّ الْآرِضَ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَافَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَّمْ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَاكَ الْكَافِرُونَ ﴿٨٥﴾

(79) Allāh created the animals for you so that you may ride some of them, while you may eat others. (80) There are many benefits for you in them, and (Allāh has created them) so that you may attain the need in your hearts by riding them. You are transported on them and on ships. (81) And Allāh shows you His signs, so which of Allāh's signs will you reject? (82) Do they not travel in the lands to see what was the plight of those before them? Those people were more than them in numbers, more powerful than them in strength and in terms of the landmarks they left behind on earth. However, everything they earned was of no avail to them. (83) When their messengers brought the clear signs to them, they became arrogant on account of the knowledge they had, and the punishment of their mockery enveloped them. (84) When they saw Our punishment, they said, "We believe in Allāh Alone and reject the partners we ascribed to Him. (85) However, their belief could not benefit them when they saw Our punishment. (This is) Allāh's practice, which has passed over His bondsmen. The disbelievers shall be at a loss.



## THE BOUNTY OF ANIMALS AND SHIPS

Allāh reminds man of the many bounties that He has conferred upon them. Allāh says, *"Allāh created the animals for you so that you may ride some of them, while you may eat others."* Besides this, *"There are many (other) benefits for you in them."* Man derives milk, as well as leather and wool from their hides. Allāh adds, *"(Allāh has created them) so that you may attain the need in your hearts by riding them."* People use the animals as a means of transport for themselves, as well as for their goods, enabling them to conduct business without having to bear the burden themselves.

*"You are transported on them and on ships."* The author of "Ruhul Ma'āni" quotes certain commentators as saying that this part of the verse refers to the transportation of women and children, because riding has already been mentioned. Whereas a man may venture to undertake a journey by himself, women and children have to be "transported" along.

*"And Allāh shows you His signs, so which of Allāh's signs will you reject?"* Allāh's signs are evident everywhere, and cannot be rejected by any person with a sound mind. Therefore, it will be sheer foolishness or obstinacy that will prevent a person from admitting oneness of Allāh.

## THE DESTRUCTION OF FORMER NATIONS

Allāh says, *"Do they not travel in the lands to see (from the ruins of former civilizations) what was the plight of those before them? Those people were more than them in numbers, more powerful than them in strength and in terms of the landmarks they left behind on earth. However, everything they earned was of no avail to them. When their messengers brought the clear signs to them, they became arrant on account of the knowledge they had, and the punishment of their mockery enveloped them."* Eventually only the ruins of their settlements were left. It is necessary for those who recite the Qur'ān to reflect over these occurrences and to take a lesson from them.

Discussing the plight of the former nations further, Allāh says, *"When they saw Our punishment, they said, 'We believe in Allāh Alone and reject the partners we ascribed to Him.' However, their belief could not benefit them when they saw Our punishment. (This is) Allāh's practice, which has passed over His bondsmen."* The principle has always stood that belief and repentance are not accepted when Allāh's punishment arrives. [The only exception was the nation of Sayyidina Yunus عليه السلام, the details of which have been discussed in the commentary of verse 98 of Surah Yunus (Surah 10)].

*"The disbelievers shall be at a loss."* It is therefore imperative that future nations take heed and do not fall in the same trap as their predecessors. •



## سورة حم السجدة

Makkan

Surah Hā Mīm Sajdah or Fussilat

Verses 54

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ (1) تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ (2) كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْءَانًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ (3) بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ (4) وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا نَدْعُونَ إِلَيْهِ فِيءِ آذَانِنَا وَقُرْ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلَ إِنَّا عَمِلُونَ (5)

In the name of Allāh, the Beneficent, the Most Merciful.

(1) HāMīm. (2) A revelation from the Beneficent, the Most Merciful. (3) A Book, the verses of which have been clearly expounded as an Arabic Qur'ān, for a nation with knowledge. (4) It is a bearer of glad tidings and a warner. However, most of them turn away and do not listen. (5) They say, "Our hearts are veiled from what you call us towards, and there are props in our ears. There is also a barrier between you and us, so do (as you please), we shall do (as we please)."

### THE VERSES OF THE QUR'ĀN ARE CLEAR, AND IT IS A BEARER OF GLAD TIDINGS, AS WELL AS A WARNER

The Surah begins with the words "HāMīm" which is from the Hurūf Muqatta'at. As mentioned before, only Allāh has knowledge of the meaning of these words. Allāh then proceeds to describe the attributes of the Qur'ān. Allāh says that it is "A revelation from the Beneficent, the Most Merciful." Because of His infinite mercy, Allāh revealed the Qur'ān for the guidance of mankind.

Thereafter, Allāh says that the Qur'ān is "A Book, the verses of which have been clearly expounded..." Since the Qur'ān primarily addressed the Arabs, it was revealed as "an Arabic Qur'ān." The Arabs during the period of the Holy Prophet صلى الله عليه وسلم were fluent and eloquent in the language, possessing a deep understanding of Arabic rhetoric. Therefore, the Qur'ān is extremely eloquent in its manner of address, far surpassing the speech of any man. For this reason, the Arabs had no choice but to concede to its miraculous and divine nature. The Qur'ān proclaims the truth to everyone, and it is necessary for everyone to

believe in it. However, it is only those with intelligence and sound knowledge who will take heed. Therefore, Allāh says, that it was revealed 'for a nation with knowledge.'

Allāh then mentions the fourth quality of the Qur'ān when He says, "It is a bearer of glad tidings and a warner. "Despite the Qur'ān being as great as it is, there will always be those who are averse to the truth. Allāh says, "However, most of them turned away and do not listen." Not only are they obstinate, but they were even audacious enough to tell the Holy Prophet صلى الله عليه وسلم, "Our hearts are veiled from what you call us towards, and there are props in our ears (because we do not want to listen to you). There is also a barrier between you and us (even though we are close physically), so do (as you please), we shall do (as we please)." i.e. You go about your religion, while we shall practise our own. Thus saying, they made it clear that they were not interested in listening to the truth, nor accepting it.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ اللَّهُ. وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ  
وَأَسْتَغْفِرُواْ ۖ وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ  
كَافِرُونَ ﴿٧﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾

(6) Say, "I am but a human like you. Revelation has been sent to me that your Deity is only One. So remain devoted to Him, and seek forgiveness from Him. Destruction be to the polytheists..." (7) "...who do not pay Zakāh and who disbelieve in the Hereafter." (8) "There shall certainly be an everlasting reward for those who believe and do righteous deeds."

## PROPHET صلى الله عليه وسلم IS INSTRUCTED TO ANNOUNCE THAT HE IS HUMAN LIKE EVERYONE ELSE, EXCEPT THAT HE RECEIVES REVELATION

In response to the objection of the Polytheists that the Holy Prophet صلى الله عليه وسلم could not be a Prophet because he was human, Allāh commands the Holy Prophet صلى الله عليه وسلم to "Say, 'I am but a human like you. (However, the difference between us is that) Revelation has been sent to me that your Deity is only One. - A sound intellect will understand that Allāh is the Only Creator and Deity. This will then prompt one to obey all Allāh's commands, refrain from all forms of deviation, "remain devoted to Him, and seek forgiveness from Him." One should never lose hope of Allāh's mercy, and one can even secure forgiveness for disbelief and polytheism. When a person repents and accepts Islām, all his past sins are completely forgiven.

Allāh then speaks about the terrible fate of the polytheists when He says, "Destruction be to the polytheists, who do not pay Zakāh and who disbelieve in the Hereafter." How will they be particular about their daily Salāh when they cannot even spend annually from their wealth? They have certainly been overcome with miserliness. Certain commentators do not interpret the word 'Zakāh' as it is normally understood. Rather, they use the literal meaning of the word 'Zakāh',

which refers to cleansing and purifying. Therefore, they maintain that the polytheists are doomed because they do not cleanse themselves of the impurity of polytheism.

Thereafter, Allāh describes the condition of the believers. Allāh says, "There shall certainly be an everlasting reward for those who believe and do righteous deeds."

﴿قُلْ أَيُّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ﴾ (9) وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلْسَّائِلِينَ ﴿10﴾ ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ أَنْتِنَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿11﴾ فَتَقَضَّيْنَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿12﴾

(9) Say, "Do you people really disbelieve in, and ascribe partners to the Being Who created the earth in two days? He is the Lord of the universe." (10) And Allāh has placed mountains on the surface of the earth, blessed the earth, and stipulated the earth's provisions in four complete days; for those who question. (11) Thereafter, Allāh turned to the sky, which was smoke, and said to it, as well as to the earth, "Come to Us willingly or unwillingly." Both replied, "We shall come willingly." (12) Within two days, Allāh then made them into seven skies, and issued a suitable command to each sky. Allāh decorated the sky of the world with lanterns and made them a means of protection. This is the decree of the Mighty, the Wise.

## ALLĀH ADDRESSES THE HEAVENS AND THE EARTH

Allāh admonishes the Polytheists, "Say, 'Do you people really disbelieve in, and ascribe partners to the Being Who created the earth in two days?'" It is sufficient for a person with sound intellect to understand that he should believe in oneness of Allāh after realising that Allāh is the Being Who created him. However, instead of believing, the polytheists ascribe partners to Allāh, regarding these partners to be equal to Allāh. These partners cannot create anything, but were themselves created. The Being Who created us and them "is the Lord of the universe."

Not only did Allāh create the magnificent earth, He also created everything on the earth. Citing some of these, Allāh says, "And Allāh has placed mountains on the surface of the earth, blessed the earth..." The author of "Ruhul Ma'āni" writes that Allāh blessed the earth by creating various forms of fauna and flora. In addition to this, Allāh "stipulated the earth's provisions in four complete days..." Allāh has predetermined exactly how much food of a certain type will grow in precisely which place and time.

"..... in four complete days..." This means that Allāh created the earth in two days, after which He created the mountains and the other terrestrial phenomena in another two days, together with stipulating the various provisions. Commentators have opted for this interpretation because many other verses mention that Allāh created the heavens, the earth and everything between in six days. The other two days were used to create the heavens.

Allāh adds, "..... for those who question." Hākim رحمه الله عليه and Bayhaqi رحمه الله عليه report from Sayyidina Abdullāh bin Abbās رضى الله عنه that when the Jews questioned the Holy Prophet صلى الله عليه وسلم about the creation of the heavens and the earth, he replied to their query. Allāh then revealed the above verses, concluding with the words "...in four complete days for those who question." ["Durrul Manthūr"]

Thereafter, Allāh discusses the creation of the skies. Allāh states, "Thereafter, Allāh turned to the sky, (the basic nature of) which was smoke, and said to it, as well as to the earth, 'Come to Us willingly or unwillingly'" i.e. willingly or unwillingly submit to the laws that apply to you. The author of "Ruhul Ma'āni" writes that they were not actually given a choice in the matter, but were commanded to comply in any event. "Both (the heavens and the earth) replied, 'We shall come willingly.'"

"Within two days, Allāh then made them into seven skies, and issued a suitable command to each sky." i.e. Commands were issued to the angels of every sky.

Furthermore, "Allāh decorated the sky of the world with lanterns and made them a means of protection. This is the decree of the Mighty, the Wise." The stars are used to pelt those Satan's who try to eavesdrop on the discussions taking place among the angels.

Allāh says in Surah Baqarah, "It is He Who created for you whatever is on earth. Thereafter he turned His attention to the sky and perfected it as seven skies." Allāh also says in Surah Nāzi'āt, "Allāh raised the roof of the sky and perfected it. He made the night dark and exposed its day. Thereafter, He spread out the earth." [Surah 79, verses 28-30]

The above verses teach us that Allāh first created the basic structure of the earth and thereafter placed the weighty mountains upon it. Thereafter, Allāh created the seven skies, which were in the form of smoke. It was only then that Allāh spread the earth out as we see it. Therefore, these verses of Surah Baqarah and Surah Nāzi'āt, as well as the above verses of Surah HāMīm Sajdah will not contradict each other.

## THE HOLY PROPHET صلى الله عليه وسلم RECITES THE VERSE IN RESPONSE TO THE OBSTINACY OF THE QURAYSH

Allāma Qurtubi رحمه الله عليه writes (v.15 p.338) that the Quraysh once spoke among themselves saying, "The affair of Muhammad صلى الله عليه وسلم has become extremely contentious. We should send to him a person who is well versed in poetry, fortune-telling and magic. He should enter into a discussion with Muhammad صلى الله عليه وسلم and inform us about the reality of Muhammad's صلى الله عليه وسلم message." Thereupon, Utba bin Rabi'ah stood up saying, "I swear by

Allāh! I am well-versed in poetry, fortune-telling, as well as magic. I shall certainly be able to tell you whether Muhammad's صلى الله عليه وسلم message is from any of the three i.e. poetry, fortune-telling or magic." Consequently, he was sent to the Holy Prophet صلى الله عليه وسلم.

When Utba reached the presence of the Holy Prophet صلى الله عليه وسلم, he said, "O Muhammad صلى الله عليه وسلم! Are you better than Qusayy bin Kilāb? Are you better than Hishām? Are you better than Abdul Muttalib? Are you better than Abdullāh? (These were all the Holy Prophet's صلى الله عليه وسلم forefathers). You speak ill of our gods, regard our forefathers as deviated and foolish, and you deride our religion. (What do you wish to achieve?) If you desire to be a leader, we will make you our leader and even raise flags to announce your leadership as long as you live. If you desire to marry, we will marry you to ten of our finest Quraysh women. If you desire wealth, we will amass so much wealth for you, which will make you and your progeny independent of everyone. If it is the ill effect of a Jinn causing you to say what you do, we will raise enough money to ensure that you are cured."

The Holy Prophet صلى الله عليه وسلم listened silently to what Utba had to say. When Utba was over, The Holy Prophet صلى الله عليه وسلم calmly said, "O Abu Walid! Have you had your say?" "Yes," replied Utba. Thereupon, The Holy Prophet صلى الله عليه وسلم told him to listen. The Holy Prophet صلى الله عليه وسلم then recited "Bismillahir Rahmānir Rāhīm" followed by the verses of Surah HāMīm Sajdah. When the Holy Prophet صلى الله عليه وسلم reached the words, "If they turn away, then say, I warn you of a punishment like the punishment of the Ād and Thamud" [verse 13], Utba sprung up and placed his hand over the Holy Prophet's صلى الله عليه وسلم blessed mouth, pleading with him in Allāh's name to stop reciting.

Thereafter, Utba returned home and avoided the gatherings of the Quraysh. Abu Jahl said to him, "Have you lost your religion and moulded yourself in the cast of Muhammad صلى الله عليه وسلم? Or do you just like his food?" Upon hearing this, Utba flew into a towering rage and said, "By Allāh! I shall never again speak to Muhammad صلى الله عليه وسلم! By Allāh! You know that I am the wealthiest person of the Quraysh (therefore, I have not maintained my silence because I need the food of any other person). When I spoke to Muhammad صلى الله عليه وسلم, he gave me a reply that was neither poetry, nor soothe-saying, nor magic. Thereafter, Utba recited the verses of Surah HāMīm Sajdah up to the words, "Say, I warn you of a punishment like the punishment of the Ād and Thamud." Utba continued, "I then placed my hand on his mouth and begged him not to recite further. You know well that Muhammad صلى الله عليه وسلم has never spoken a lie. I therefore stopped him for fear that punishment will afflict you people."

According to another narration, Utba listened attentively as the Holy Prophet صلى الله عليه وسلم recited for him until the Sajdah verse (Prostration is compulsory when the recitor recite a verse). Thereafter, The Holy Prophet صلى الله عليه وسلم said to him, "O Abu Walid! You have heard what I said. Now you decide (whether to believe or suffer Allāh's punishment)." Utba then left.

As Utba approached the gathering of the Quraysh, they noticed a marked change in him. They said, "By Allāh! Abu Walid has changed. He has returned with another face." When he arrived in their midst, they asked him what had

happened. He said, "By Allāh! I have heard such speech from Muhammad ﷺ, which I have never heard before. I swear by Allāh that it is neither poetry, nor soothe-saying. Therefore, listen to what I have to say about this affair. Leave Muhammad ﷺ to be and do not say anything to him. His teachings will certainly gain popularity. If the other Arabs assassinate him, your work will be done for you. However, if Muhammad ﷺ becomes a king, or his Prophet hood is exposed, you people will share the fortune with him, because his kingdom will be yours, and his honour will also be yours."

Hearing this, the other members of the Quraysh said, "O Abu Walid! It seems like Muhammad ﷺ has charmed you with a magic spell." Utba replied, "This is my opinion. You decide further."

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾ إِذْ جَاءَتْهُمْ  
الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا  
لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾ فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي  
الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ  
أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي  
أَيَّامٍ نَحْسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ  
وَهُمْ لَا يُبْصِرُونَ ﴿١٦﴾ وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمْ  
صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾ وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُونَ  
﴿١٨﴾

(13) If they turn away, then say, "I warn you of a punishment like the punishment of the Ād and Thamud." (14) When their messengers came to them from the front of them and from behind them (saying), "Worship Allāh Only", they replied, "If our Lord wanted (to send a messenger), he would have sent angels. We therefore disbelieve in what you have been sent with." (15) As for the Ād, they were arrogant on earth without reason, and said, "Who can be more powerful than us? "Do they not see that Allāh Who has created them is more powerful than them? They also rejected Our signs. (16) So We sent a fierce windstorm against them during the ominous days, to make them taste a humiliating punishment in this worldly life. The punishment of the Hereafter is even more humiliating, and they will never be assisted. (17) As for the Thamūd, We guided them, but they chose blindness instead of guidance. So, because of what they earned, a catastrophic punishment seized them, which was extremely humiliating. (18) We rescued those who believed and feared.

## THOSE WHO DENY THE TRUTH ARE WARNED ABOUT RECEIVING PUNISHMENT LIKE THE ĀD AND THAMUD

In these verses, Allāh admonishes people for failing to believe, despite witnessing His many signs. Allāh tells them that there were many nations before them who also refused to believe, as a result of which they were destroyed when Allāh's punishment seized them.

Allāh instructs the Holy Prophet صلى الله عليه وسلم saying, *"If they turn away, then say, 'I warn you of a punishment like the punishment of the Ād and Thamūd. When their messengers came to them from the front of them and from behind them (saying), 'Worship Allāh Only', they replied, 'If our Lord wanted (to send a messenger), he would have sent angels. We therefore disbelieve in what you have been sent with.'"* These disbelievers said this because they could neither find fault with the message of the Prophets عليهم السلام, nor with the character of the Prophets عليهم السلام themselves. They therefore argued that if Allāh really wanted to send a Prophet, He would not have sent a man who is just like them.

After making simultaneous mention of the two nations, Allāh proceeds to mention them individually. Allāh first speaks of the nation of Ād, who were an extremely powerful nation, possessing tremendous physical strength. Allāh says, *"As for the Ād, they were arrogant on earth without reason, and said, 'Who can be more powerful than us?'"* When man is bestowed with wealth, strength and children, he becomes arrogant and boastful. In this foolish stupor, he thinks that none can ever compare to him. He then forgets that his Creator is Greater than him. Therefore, Allāh replied to the audacious claim of the Ād by saying, *"Do they not see that Allāh Who has created them is more powerful than them?"*

Allāh talks about them further when He says, *"They also rejected Our signs."* Despite witnessing all the signs that attest to Allāh's Oneness and Greatness, they chose to remain obstinate. As a result of this, Allāh *"sent a fierce windstorm against them during the ominous days, to make them taste a humiliating punishment in this worldly life. The punishment of the Hereafter is even more humiliating, and they will never be assisted."*

Their strength, wealth and pride will be of no avail to them when they suffer Allāh's punishment. Allāh says in Surah Hāqqa, *"As for the Ād, they were destroyed by an icy tempest. Allāh unleashed it upon them for seven consecutive nights and eight consecutive days. You would have seen them lying flat on the ground as if they were hollow palm trunks."* A similar reference is made to them in Surah Qamar where Allāh says, *"The Ād denied, so how was My punishment and warnings? Verily We sent against them a cyclonic wind during days of perpetual misfortune. It ousted people as if they were uprooted palm trunks."*

The Ahadith state that nothing can be truly ominous (i.e. augur ill for a person). Sayyidina Sa'd bin Mālik رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"If there was anything like an ill omen, it would have been in three things, a house, a horse, or a woman."* [*Mishkāt* p. 392, from Abu Dawūd]

Therefore, when the Qur'an mentions *"during the ominous days"* it will mean that the days were ill-fated specifically for the Ād. It will not mean that specific days are ominous, because this will then mean that all days of the week are ill



fated, since the windstorm blew for eight consecutive days.

Allāh then discusses the plight of the Thamud. Allāh says, "As for the Thamūd, We guided them..." i.e. We sent Sayyidina Sālih عليه السلام to them, who showed them the truth and taught them about oneness of Allāh. However, "they chose blindness instead of guidance. So, because of what they earned, a catastrophic punishment seized them, which was extremely humiliating." The Arabic word "Sā'iqah" actually refers to a bolt of lightning, but it may also be used to denote a catastrophe (ās translated above). Allāh concludes the epic by emphasising, "We rescued those who believed and feared (Allāh)."

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾ وَقَالُوا لَجُلُودُهُمْ لِمَ شَهِدَتْمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ وَمَا كُنْتُمْ تَسْتَوِيُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾ فَإِنْ يَصْبرُوا فَالْنَّارُ مَثْوًى لَّهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾ \* وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْإِنْسِ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾

(19) The day when Allāh's enemies will be ushered towards the Fire and restrained. (20) Until, when they arrive there, their ears, eyes and skins will testify about what they did. (21) They will say to their skins, "Why do you testify against us?" They will reply, "Allāh, Who gives speech to everything, has enabled us to speak. It was He Who created you the first time, and to Him is your return." (22) You did not hide (your actions thinking) that your ears, eyes and skins will testify against you, but you thought that Allāh is unaware of most of the things you do. (23) That was the perception that you held about your Lord. It has destroyed you and made you among the losers. (24) Even if they exercise patience, the Fire shall be their abode. And if they try to please Allāh, they will never be allowed to do so. (25) We have delegated companions for them, who beautify for them whatever is before them and behind them. The decree shall be passed against them, together with all the groups of man and Jinn that have passed before them. Verily, they are all losers.

### ALLĀH'S ENEMIES WILL BE TAKEN TO HELL, WHERE THEIR LIMBS WILL TESTIFY AGAINST THEM

Allāh speaks of the terrible plight that His enemies the disbelievers will

suffer on the Day of Judgment. Allāh says, *"The day (of Judgment) when Allāh's enemies will be ushered towards the Fire and restrained (because of their large numbers. This will continue) "Until, when they will arrive there, their ears, eyes and skins will testify about what they did."* All the limbs will disclose exactly what sin they used to perpetrate. Even the skin, which covers the entire body, will be a witness to every sin. Surah Nūr and Surah Yāsīn mention that the hands and legs will testify against people.

Astonished that their very own bodies are giving testimony against them, people will exclaim, *"Why do you testify against us?"* i.e. By testifying against us, you are also condemning yourselves to punishment, because you are part of us. We denied our sins so that you will be saved from punishment, but you have now revealed the truth. We cannot understand why you should do this. The limbs will reply, *"Allāh, Who gives speech to everything, has enabled us to speak."* i.e.

Allāh gave us the ability to speak and commanded us to do so. How could we refuse? You should not be surprised at our ability to speak because Allāh can grant this faculty to whoever He pleases.

Muslim reports from Sayyidina Anas bin Mālik رضى الله عنه that once, while they were with the Holy Prophet صلى الله عليه وسلم, he laughed quietly. Then the Holy Prophet صلى الله عليه وسلم asked the Sahābah (Companions) رضى الله عنهم, *"Do you know why I laughed?"* Allāh and His Holy Prophet صلى الله عليه وسلم know best," replied the Sahābah (Companions) رضى الله عنهم. Thereupon, the Holy Prophet صلى الله عليه وسلم said, *"I laughed at what a slave will say to his Lord (on the Day of Judgment). The slave will say, 'O my Lord! Did You not promise me that You shall never oppress me?' 'I did promise you this,' will be the reply.*

Thereupon, the man will say, 'I will therefore not accept any witness against me, except those that are a part of me.' Allāh will say to him, 'Today, your own self will suffice as a witness against you. The 'Kirāman Kātibīn' (the recording angels) shall also suffice as witnesses against you.' His lips will then be sealed, and it will be said to his limbs, 'Speak!' Consequently, all his limbs will testify regarding the deeds he perpetrated. When he will be allowed to speak again, he will address his limbs saying, 'May you be destroyed! It was for your sake that I was disputing.'" ["Mishkāṭ" p. 485]

Sayyidina Abu Hurayra رضى الله عنه reports that, on the Day of Judgment, a hypocrite will say, *"O my Lord! I believed in You, Your scripture and Your Holy Prophet. I performed Salāh, fasted, and spent in Sadaqah (Charity)."* In this manner, he will continue to praise himself as much as possible. Thereupon, Allāh will say, *"We shall soon find out when the witnesses are presented."* The person will be puzzled about who the witnesses could be. His lips will then be sealed, and his thighs, flesh, and bones will be told to speak. All these will then testify to his deeds. This will take place so that none can raise an objection against Allāh. The above will happen to the hypocrite (Munāfiq) since Allāh will be displeased with him. [Muslim, p. 409]

While verse 65 of Surah Yāsīn (Surah 36) and the above hadith state that the mouth will be sealed, verse 24 of Surah Nūr (Surah 24) mentions that even the tongues of the sinful will testify against them. The reply to this seeming discrepancy is that the different verses refer to different stages of the Judgment

day. There will be times when the tongues will be unable to move, while on other occasions Allāh will permit the tongues to speak.

*"It was He Who created you the first time, and to Him is your return."* Allāh is All Powerful, and can easily make other limbs speak on the Day of Judgment, just as He makes the tongue speak in this world.

Allāh will then address the disbelievers saying, *"You did not hide (your actions thinking) that your ears, eyes and skins will testify against you, but you thought that Allāh is unaware of most of the things you do."* In this world, the disbelievers do not think that their limbs will testify against them, and therefore think that committing sins secretly will be unnoticed. Little do they realise that they cannot hide from their own limbs. Worse still is the fact that they actually hold the same opinion about Allāh, thinking Allāh is also unaware of what they do. The fact that they sin proves that they regard Allāh as one of the creation, who has no knowledge of their secret deeds. This is why they sinned secretly and not because they were afraid of the testimony of their limbs (because they had no idea that their limbs could ever testify).

Bukhari reports from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه that he was once behind the drapes of the Ka'ba, when two persons of the Quraysh accompanied by someone from the Bani Thaqif tribe arrived there. He says that they were fat men with little intelligence. He could not hear their conversation clearly, but heard one of them asking, "Can Allāh hear what you say?" The second person replied, "He can hear if you talk loudly, but not if you talk silently." Thereupon, the third person said, "If Allāh hears, He can hear everything." When Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reported the incident to the Holy Prophet صلى الله عليه وسلم, Allāh revealed the verses, *"You did not hide (your actions) and made you among the losers."* The verse therefore means that Allāh hears everything. In addition to Allāh's knowledge being a testimony against us, our limbs will also testify against us on the Day of Judgment about the sins we commit. Therefore we need to live a life of belief and good deeds.

## THE EVIL PERCEPTION OF THE DISBELIEVERS WILL DESTROY THEM

Allāh continues, *"That was the perception that you held about your Lord (that He is unaware of most of your actions). It has destroyed you and made you among the losers."* If they had the conviction that Allāh is Aware of everything they do, they would have never sinned in public or in secret. However, this misconception led them to sin profusely and to abuse the limbs Allāh gave them as a favour. As a result, they will be eventually destroyed by Allāh's punishment.

*"Even if they exercise patience, the Fire shall be their abode."* When entered into Hell, it will not help them if they exercise patience or not. In either event, they will be doomed. Unlike this world, where a person's adversity will eventually be alleviated once he endures it patiently, the difficulties of the Hereafter will be perpetual, irrespective of one's patience.

Allāh adds, *"And if they try to please Allāh, they will never be allowed to do so."* They will be saved from Hell only if they had believed in this world, carried out

good deeds, and abstained from sin. Nothing else will benefit in the Hereafter.

## EVIL COMPANIONS ARE DELEGATED FOR THE DISBELIEVERS

"We have delegated companions for them, who beautify for them whatever is before them and behind them." These companions persuaded them that sins are good, and incite them to pursue the bidding of their passions. They also indoctrinate them with the belief that they need not worry about consequences because there shall be no life after death, and no Heaven or Hell. Being lured into this trap of deceit, the disbelievers fall deeper into disbelief and polytheism, thereby earning their stay in hell.

Sayyidina Abdullah bin Abbās رضى الله عنه mentions that "whatever is before them" refers to the Hereafter, i.e. their evil companions make the disbelievers believe that nothing exists in the Hereafter. He interprets "and (whatever is) behind them" as this world, meaning that they decorate the things of this world to be attractive and seductive. It therefore becomes easy to tempt man to indulge in these.

Allāh says in Surah Shura, "We shall appoint a Satan to every person who turns a blind eye to Rahmān's, who will be his companion. Indeed, they will forbid people from the path, while the people think that they are rightly guided. Until, when the time arrives that they come to Us, they say, 'O Dear! If only there was the distance of the East and West between yourself and Me! A terrible companion you were indeed!'" [Surah 42, verses 36-38]

Allāh continues, "The decree (of punishment) shall be passed against them, together with all the groups of man and Jinn that have passed before them. Verily, they are all losers." In this world, they had lives, wealth and their physical limbs. However, all these will be lost to them when they face Allāh's punishment in Hell.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾ فَلَنَذِيقَنَّ الَّذِينَ  
كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾ ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ  
الَّذِينَ هُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا  
أَرْنَا الَّذِينَ ضَلَّوْنَا مِنَ الْإِنْسِ وَآلِ الْيَمِينِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونُوا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾  
إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا  
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلَىٰ أَوْكُم فِي  
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَىٰ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا  
تَدْعُونَ ﴿٣١﴾ تَزُولُ مِنْ عَفْوَهِ رَحِيمٌ ﴿٣٢﴾

(26) The disbelievers say, "Do not listen to this Qur'ān, and make a noise (to disturb its recitation) so that you may be victorious." (27) So We shall definitely let the disbelievers taste a severe punishment, and We shall certainly punish them for the worst of their deeds. (28) This Fire shall be the punishment for Allāh's enemies. They shall have an eternal abode there as punishment for rejecting Our signs. (29) The disbelievers will say, "O our Lord! Show us the two groups from the Jinn and humankind who misled us. We want to trample them beneath our feet so that both groups become of those who are most humiliated." (30) Verily those who say, "Our Lord is Allāh" and are then steadfast, angels shall surely descend to them (saying), "Neither have any fear, nor grief, and rejoice about the Heaven that you have been promised." (31) "We are your friends in the life of this world, as well as in the Hereafter. There you shall have whatever your heart desires, and you shall have whatever you ask for." (32) "This is the hospitality from the Most Forgiving, the Most Merciful."

### THE DISBELIEVERS CONNIVE TO MAKE A NOISE TO INTERFERE WITH THE RECITATION OF THE QUR'ĀN

The first four verses discuss the connivance of the disbelievers, the punishment they are doomed to suffer, as well as the enmity they will display for each other on the Day of Judgment. The leaders of the polytheists in Makkah used to instruct their subordinates not to listen to the recitation of the Qur'ān, and to create a disturbance when the Holy Prophet صلى الله عليه وسلم recites the Qur'ān. By talking loudly and discussing futile affairs, others would also be prevented from listening to the Qur'ān. Consequently, when the Holy Prophet صلى الله عليه وسلم used to recite the Qur'ān, these wretches used to whistle, clap hands and recite poetry at the top of their voices.

Referring to these Mushrikīn (polytheists), Allāh says, "So We shall definitely let the disbelievers taste a severe punishment, and We shall certainly punish them for the worst of their deeds." Since this verse does not specify whether this punishment will be in the world or in the Hereafter, the author of "Ruhul Ma'āni" says that both may be referred to, or either the one or the other. He then quotes Sayyidina Abdullāh bin Abbās رضى الله عنه as saying that "a severe punishment" refers to the Battle of Badr, while "punish them for the worst of their deeds" refers to the punishment of the Hereafter. Therefore, they will be punished in both worlds.

Allāh then says, "This Fire shall be the punishment for Allāh's enemies. They shall have an eternal abode there as a punishment for rejecting Our signs." They will not be fortunate enough to be released from Hell after a brief or long stay. Their suffering will be eternal.

### THE MISGUIDED ONES WILL REQUEST TO TRAMPLE THEIR SENIORS BENEATH THEIR FEET

In this world, people remained as disbelievers upon the bidding of their leaders and seniors. Among those who led people astray were humans, as well as the Jinn. When these people persuaded their juniors to make noise while the Qur'ān was being recited, they gladly complied. However, on the Day of Judgment, their relationship will be greatly strained. The subordinates will cry for revenge and supplicate, "O our Lord! Show us the two groups from the Jinn and

humankind who misled us. We want to trample them beneath our feet so that both groups become of those who are most humiliated.” Of course, it will be too late then, and they will all have to suffer the punishment they deserve.

## GLAD TIDINGS FOR THE STEADFAST

“Verily those who say, ‘Our Lord is Allāh’ and are then steadfast (upon belief and Islām by fulfilling all the injunctions), angels shall surely descend to them (saying), Neither have any fear, nor grief and rejoice about the Heaven that you have been promised (by the Prophets عليهم السلام and the divine scriptures).”

“Ruhul Ma’āni” reports from Sayyidina Zaid bin Aslam رحمه الله عليه that the angels will address these people in this manner at the time of their death. Thereafter, they will again convey these glad tidings when the people rise from their graves on the Day of Judgment. Other commentators are of the opinion that these tidings are not restricted to these occasions, but they are conveyed to the pious believers on several occasions during their lives in the form of reassurances. In this manner, the pious are further encouraged to carry out good deeds.

Sayyidina Atā bin Abi Rabāh رحمه الله عليه says that “Neither have any fear” means that they should not fear that their actions have been rejected. Furthermore, “nor grief” means that they should not grieve over their past sins, because these have been forgiven.

## THE ANGELS ADDRESS THE PEOPLE OF BELIEF

The angels also tell the believers, “We are your friends in the life of this world, as well as in the Hereafter.” The angels inspire the righteous to carry out good deeds, and assist them when necessary. The angels will therefore comfort the pious at the time of their death, by assuring them of their friendship in the Hereafter as well, when the angels will intercede on their behalf and greet them with the words, “Peace be upon you for the patience that you exercised. How blissful is the outcome of the Hereafter!” [Surah Ra’d (13), verse 24]

The welcoming angels will also briefly state the bounties of Heaven in the following words, “There you shall have whatever your heart desires, and you shall have whatever you ask for.” Nothing that a person desires or asks will be denied.

“This is the hospitality from the Most Forgiving, the Most Merciful.” In Heaven, people will be the guests of Allāh, the Greatest. Therefore, the hospitality will be such that it is befitting of the rank of Allāh. As a result, every person will be given whatever he desires.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾  
وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ  
عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حِظٍّ  
عَظِيمٍ ﴿٣٥﴾ وَإِنَّمَا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ



(33) Whose speech can be better than the one who calls towards Allāh, performs righteous deeds, and says, "I am from the Muslims." (34) Good and evil cannot be equal. Resist with that which is best, and the one between yourself and whom there was enmity will instantly become like your bosom friend. (35) Only the patient ones will be inspired with this. Only the most fortunate will be inspired with this. (36) If any whisper from Satan has to reach you, then seek refuge with Allāh. Undoubtedly, He is the All Hearing, the All Knowing.

### THE EXCELLENCE OF A PERSON WHO CALLS TOWARDS ALLĀH, ENCOURAGEMENT TO ADOPT GOOD CHARACTER, AND SEEKING ALLĀH'S REFUGE FROM SATAN

Allāh says, "*Whose speech can be better than the one who calls towards Allāh, performs righteous deeds, and says, 'I am from the Muslims.'*" This verse emphasises that the person who invites others towards oneness of Allāh and Islām should himself practise what he preaches. By doing so, his preaching will have greater effect on others.

The verse also highlights the fact that the caller to Allāh should be humble. He should not laude his own praises, but should proclaim that he is just like everyone else, i.e. an ordinary Muslim. He must never allow his knowledge and his noble effort to be a cause of pride and ostentation.

Of course, when a person preaches Islām, he will encounter all types of people. There will be many who will oppose him and behave in a harsh manner towards him. Although it will be permissible to reply to their behaviour by adopting a similar attitude like theirs, good character demands that a person calmly endures their harshness. It will therefore be best for him to be tolerant and gentle. It is with reference to this that Allāh says, "*Good and evil cannot be equal. Resist (the malice of your opponents) with that (manner of approach) which is best, and (by adopting this approach,) the one between yourself and whom there was enmity, will instantly become like your bosom friend.*"

Allāh then adds that this extremely noble quality of tolerance and good character is very rare, and will not be the lot of every person. Allāh says, "*Only the patient ones will be inspired with this. Only the most fortunate will be inspired with this.*" Some commentators have interpreted "*the most fortunate*" to mean those who will earn the most rewards. Others say that it refers to those who are destined to enter Heaven. ["Ruhul Ma'āni"]

When a person engages in the noble task of propagating Allāh's religion (Dīn), Satan will always attempt to whisper evil thoughts and suggestions into his mind. Hence, Allāh advises, "*If any whisper from Satan has to reach you, then seek refuge with Allāh. Undoubtedly, He is the All Hearing, the All Knowing.*" The author of "Ruhul Ma'āni" has written that the literal meaning of the Arabic word "nazgh" (translated above as "*whisper*") is 'to poke or prod someone with a stick or with the finger'. This denotes that Satan's whispers are very subtle, but can also be forceful. When a preacher tolerates the difficulties that people give him,

Satan immediately whispers into his heart saying, "You are preaching the truth, so why should you lower yourself before these ill-mannered people (i.e. leave them alone because they are not worthy of your noble effort)?" On this occasion, the person should seek Allāh's refuge by reciting "A'ūdhu Billāhi Minash Shaytānir Rajīm" ("I seek refuge with Allāh from the accursed Satan").

وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ  
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ  
أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٨﴾  
وَمِنْ ءَايَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي  
أَحْيَاهَا لَمُحْيِ الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

(37) From among Allāh's signs is the night, the day, the sun, and the moon. If you worship Allāh only, then do not prostrate to the sun, nor to the moon, but prostrate to Allāh, Who has created them. (38) If they are arrogant, then those who are close to your Lord glorify Him day and night without tiring. (39) Also from His signs is that you see the earth bare. Then, when We send rain upon it, it begins to stir and flourish. Verily, the One Who gave life to it is the One Who gives life to the dead. Indeed, He has power over all things.

### THE DAY, THE NIGHT, THE SUN, AND THE MOON ARE ALL ALLĀH'S SIGNS, SO PROSTRATE ONLY TO HIM

In these verses, Allāh discusses various proofs of oneness of Allāh. Allāh says, "From among Allāh's signs is the night, the day, the sun, and the moon." The great power of Allāh is displayed in the fact that He alternates the night and the day. Allāh created the sun and the moon, he gave light to the sun, and it is Only He who has fixed their orbits. These factors prove that only Allāh is worthy of being worshipped. Therefore, Allāh says, "If you worship Allāh only, then do not prostrate to the sun, nor to the moon, but prostrate to Allāh, Who has created them."

This verse emphasises that if people claim to worship Allāh, they should worship Him only without making any other being a partner in Allāh's worship. Therefore, if a person perpetrates polytheism, he cannot make the claim that he worships Allāh.

"If they are (too) arrogant (to take heed), then (their attitude will not harm Allāh in the least because) those (angels) who are close to your Lord glorify Him day and night without tiring." Allāh is not in need of man's worship because He is Great without it as well. There are also innumerable angels perpetually engaged in Allāh's worship and glorification (Of course, Allāh is not in need of their worship either).



## THE REVIVAL OF BARREN GROUND IS ALSO ONE OF ALLĀH'S SIGNS

After speaking about the celestial bodies, Allāh points out that many signs of His Oneness and power are also to be found on earth. Allāh says, *"Also from His signs is that you see the earth bare. Then, when We send rain upon it, it begins to stir and flourish."* As the water permeates into the ground, it revitalises the soil, causing shoots of vegetation to sprout from the ground. As a result of this, many edible plants and fruit grow, which are of tremendous benefit to man. Grass and other plants also grow, which are invaluable to animals.

This is a practical demonstration of Allāh's great powers. In addition to this, it proves that Allāh is perfectly Capable of resurrecting mankind for the Day of Judgment. Man sees this happening every day around him and cannot deny that Allāh is responsible for all this. It is therefore not farfetched to believe that He can repeat the process with dead people. Therefore, Allāh says, *"Verily, the One Who gave life to it (the ground) is the One Who gives life to the dead. Indeed, He has power over all things"*.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي  
 آمِنًا يَوْمَ الْقِيَمَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُمْ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ  
 لَمَّا جَاءَهُمْ وَإِنَّهُمْ لَكَاذِبٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْنِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ  
 تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ إِنَّ رَبَّكَ  
 لَذُو مَغْفِرٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾ وَلَوْ جَعَلْنَاهُ قُرْءَانًا آعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ  
 آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا  
 يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ

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(40) Verily those who are averse to Our signs are not hidden from Us. Is the one whom We cast into the Fire better than the one who will arrive safely on the Day of Judgment? Do as you please. Allāh is definitely Watching what you do. (41) Indeed those who disbelieve in the Reminder (Qur'ān) when it came to them (would never have disbelieved if they had contemplated). Without doubt, the Qur'ān is a mighty book. (42) No falsehood can approach it from the front or from the back. It is a revelation from the Wise Who is Most Worthy of praise. (43) You are being told only what was already said to the messengers before you. Without doubt, your Lord is One of immense forgiveness, and also One Who can inflict painful punishment. (44) If We had revealed the Qur'ān in a language other than Arabic, they would have said, "Why are its verses not clearly expounded? How can the scripture not be Arabic when the Holy Prophet is an

Arab?" Say, "It is a guidance for those who believe, as well as a cure. As for those who do not believe, they have props in their ears and it is a means of deviation for them. These are the people who are called from a distant place."

## THE "MULHIDĪN" (INFIDELS) ARE NOT HIDDEN FROM ALLĀH, SO DO AS YOU PLEASE

The believers fully accept the Qur'ān and derive benefit from it. On the other hand, there are two groups of people who are enemies of the Qur'ān. The first group denies that the Qur'ān is from Allāh. They are called the rejecters (polytheists). The second group does not deny the Qur'ān outright, but their enmity for the Qur'ān is exposed when they distort the interpretation of the Qur'ān to suit their desires. These people are called the "Mulhidīn", and are truly averse to the teachings of the Qur'ān.

Defining the Mulhidīn (*infidels*) in the very same manner, Sayyidina Abdullāh bin Abbās رضى الله عنه added, "They place the words of the Qur'ān where they should not be." Included in this definition are all those people who attempt to unravel the meanings of the 'Mutashābih' (allegorical) verses, as well as those who distort the interpretations of Qur'ānic verses in an effort to prove their fabricated beliefs and innovations.

Hakīmul Ummah Sayyidina Thanwī رحمه الله عليه (in his book 'Masā'ile Sulūk') quotes the above definition of Sayyidina Abdullāh bin Abbās رضى الله عنه. Thereafter, he quotes Sayyidina Abdullāh bin Abbas رضى الله عنه as saying, "Included in the meaning of this verse are all those fanatical saints who refute the accepted narrations of Tafsīr and fabricate (practices and beliefs) that contradict the principles of religion [which are based on the Qur'ān, Ahadīth, and teachings of the Sahābah (Companions) رضى الله عنهم]."

Allāh says, "*Verily those who are averse to Our signs are not hidden from Us (We are aware of their deeds, and will punish them accordingly). Is the one whom We cast into the Fire better than the one who will arrive safely on the Day of Judgment?*" Any person possessing intelligence will realise that anyone who is saved from the torture of Hell is better than the one who will have to suffer eternal punishment there.

"Do as you please. Allāh is definitely Watching what you do." This is a warning to people. Allāh tells them that they may do as they please but they must realise that Allāh is Watching. Therefore, no deed will pass unnoticed, and they will be punished for every sin.

Thereafter, Allāh speaks about the Qur'ān. Allāh says, "*Indeed those who disbelieve in the Reminder (Qur'ān) when it came to them (would never have disbelieved if they had contemplated). Without doubt, the Qur'ān is a mighty book. No falsehood can approach it from the front or from the back. It is a revelation from the Wise, Who is Most Worthy of praise.*"

## ALLĀH CONSOLES THE HOLY PROPHET صلى الله عليه وسلم

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, "*You are being told only what was already said to the messengers before you.*" i.e. Whatever insults the

disbelievers fling at you were also flung at the previous Prophets عليهم السلام. However, they bore everything with patience, so you should do the same. *"Without doubt, your Lord is One of immense forgiveness, and also One Who can inflict a painful punishment."* Allāh says that if the Holy Prophet's صلى الله عليه وسلم opponents were to accept Islām, they would be forgiven along with the other believers. However, if they persist in their opposition to Islām and the Holy Prophet صلى الله عليه وسلم, Allāh will surely deal with them.

## THE OBSTINACY OF THE DISBELIEVERS

When a person is bent on opposition, he will concoct every possible excuse to substantiate his standpoint. Consequently, the polytheists argued that the miraculous nature of the Qur'ān would have been more evident if it were revealed in a language other than Arabic. However, this was yet another excuse to refute the Qur'ān. Allāh replied to them by saying, *"If We had revealed the Qur'ān in a language other than Arabic, they would have said, 'Why are its verses not clearly expounded? How can the scripture not be Arabic when the Holy Prophet is an Arab?'"* Therefore, whether the Qur'ān is in Arabic or any other language, it would be immaterial to the disbelievers, because they would deny it in any event.

## THE QUR'ĀN IS A GUIDANCE AND A CURE

Allāh addresses the Holy Prophet صلى الله عليه وسلم, instructing him to *"Say, 'It (the Qur'ān) is a guidance for those who believe, as well as a cure. As for those who do not believe, they have props in their ears and it is a means of deviation for them. These are the people who are called from a distant place.'" i.e.* They are like people who are being called by a person from a distant place. Although the person can hear the voice, he cannot understand the message. Similar is the case with the disbelievers. However, the disbelievers do not want to understand the message.

*"These are the people who are called from a distant place."* The above interpretation of this verse has been quoted from Sayyidina Ali رضى الله عنه and Sayyidina Mujāhid رحمه الله عليه. Other commentators mention that bad names denoting the evil nature of the disbelievers will be used to call them on the Day of Qiyāmah (judgement). They will be called from afar so that everyone present there will be able to hear how evil they were.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ  
بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٥﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ  
فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَمَلِ ﴿٤٦﴾

(45) Verily We gave Mūsa the Book, concerning which disputes arose. If it were not for a decree proceeding from your Lord, a decision would have been given already. Undoubtedly, they are in great doubt about the matter. (46) Whoever does a good deed, does so for his own benefit, and whoever enacts an evil, it will be to his own detriment. Your Lord never oppresses His bondsmen.

## EVERY PERSON'S GOOD WILL BENEFIT HIM, WHILE HIS EVIL WILL HARM HIM

In a previous verse, Allāh told the Holy Prophet صلى الله عليه وسلم that he was being offended just as the earlier Prophets عليهم السلام were offended. Now Allāh makes mention of one of these Prophets عليهم السلام, viz. Sayyidina Mūsa عليه السلام. Allāh says, *"Verily We gave Mūsa the Book (Torah), concerning which disputes arose."* i.e. Some people accepted it, while others rejected. Similar was the attitude of people towards the Qur'ān.

*"If it were not for a decree proceeding from your Lord (that they were not to be punished immediately), a decision (to punish them) would have been given already."* If Allāh had not already stipulated the time when they were to be punished, He would have punished them already. However, all His decrees are based on His perfect wisdom.

*"Undoubtedly, they are in great doubt about the matter."* While some commentators have interpreted *"the matter"* as the Qur'ān, others are of the opinion that it refers to the punishment. Because of their lack of conviction, the disbelievers doubted that they will ever be punished.

*"Whoever does a good deed, does so for his own benefit, and whoever enacts an evil, it will be to his own detriment. Your Lord never oppresses His bondsmen."* Allāh will reward people in full for their good deeds, and will never punish a person for a sin he did not committed.



## PARTTWENTY-FIVE

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا يَعْلَمُهُ وَيَوْمَ يُنَادِيهِمْ آيُنْ شُرَكَائِي قَالُوا ءَاذَنْتَكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٧﴾ وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ نَجٍّ ﴿٤٨﴾

(47) The knowledge of Judgment day is referred to Him only. In His knowledge is every fruit that emerges from its covering, every female that bears, and every female that delivers. The day when they will be asked, "Where are My partners?" They will submit, "We declare to You that none of us can testify (that You have any partner,)." (48) Those that they used to call upon will be lost to them and they will be convinced that they have no escape.

### ONLY ALLĀH HAS KNOWLEDGE OF THE HEREAFTER

Allāh declares, "The knowledge of Judgment day is referred to Him only." Only Allāh has the knowledge of when Judgment day will take place. Allāh says in Surah A'rāf, "They ask you concerning Judgment day, when will it occur? Say, 'The knowledge of it is with my Lord. Only He will manifest it on its time.'" [Surah 7, verse 187]

Once Sayyidina Jibril عليه السلام appeared in the form of a human to the Holy Prophet صلى الله عليه وسلم and asked a few questions. One of these was regarding the time when Judgment day will occur. In reply the Holy Prophet صلى الله عليه وسلم said, "The one being asked knows no more than the questioner" [Bukhari and Muslim]. This is the reply any person should give when the same question is posed.

Allāh then mentions certain other phenomena about which only He has knowledge. Allāh says, "In His knowledge is every fruit that emerges from its covering..." When a fruit begins to bud, it first appears as a little covering. Thereafter, the fruit gradually develops, until it is ripe. Allāh also has knowledge of "every female that bears, and every female that delivers." In fact, as mentioned in other verses, "Allāh has knowledge of everything."

Allāh then speaks about the plight of those who reject belief in oneness of Allāh, despite witnessing the numerous signs of Allāh's power and Oneness prevalent around them. On the Day of Judgment day, Allāh will ask them, "Where are My partners (that you contrived)?" They will submit, 'We declare to You

that none of us can testify (that You have any partner).” Whereas they were adamant in their belief of polytheism, on the Judgment day the polytheists will deny that they ever perpetrated the vile crime. At the beginning, they will vehemently say, “By Allāh, our Lord! We were never polytheists!” However, when they realise that their denial is of no avail, they will admit, “These are our partners that we used to worship instead of You.” [Surah Nahl (16), verse 86]

Allāh says further, “Those that they used to call upon will be lost to them. ‘ All the hopes that they pinned in their gods will be dashed, “and they will be convinced that they have no escape.”

لَا يَسْتَعْمِلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَوْسُقُ قَنُوطٌ ﴿٤٩﴾ وَلَيْنَ  
أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرْأٍ مَسَّهُ لِيَقُولَنَّ هَذَا لِي وَمَا أَطُنَّ السَّاعَةَ قَائِمَةً وَلَيْنَ  
رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ  
مِنَ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ  
الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾

(49) Man never tires to pray for good. If adversity has to afflict him, he completely loses all hope. (50) If We allow him to taste Our mercy after the adversity that afflicted him, he will certainly say, “I deserve this. I do not think that Judgment day will take place. If I am ever returned to my Lord, I shall definitely have something better than this.” So We shall certainly inform the disbelievers of what they did, and We shall definitely make them taste a severe punishment. (51) When We favour man, he is averse and turns away. But when hardship afflicts him, he offers lengthy prayers.

## MAN’S LOVE FOR WEALTH, HIS INGRATITUDE, AND REJECTION OF JUDGMENT DAY

Allāh discusses man’s psychology in these verses. Allāh says, ‘Man never tires to pray for good. “He keeps asking Allāh for wealth, health and all other good things. He remains happy as long as these positive factors remain with him. However, “If adversity (financial loss, illness, etc) has to afflict him, he completely loses all hope.” He then visualises himself as the only person who is suffering, thinking that his problems will never end. (Such is the condition of people who have not learnt Allāh’s Book, have not practised the guidelines detailed by the Holy Prophet صلى الله عليه وسلم, and have not remained in the company of the pious).

“If We allow him to taste Our mercy (wealth, good health, prosperity, etc) after the adversity that afflicted him, he will certainly say, ‘I deserve this. “Instead of conceding the fact that the bounty is Allāh’s favour, he attributes the good fortune to his ingenuity, thereby hoarding all the credit for himself. This type of

behaviour was displayed by Qārūn, who said, "I have been granted all of this because of the knowledge I possess." [Surah Qasas (28), verse 78]

When man's difficulty is alleviated, he even begins to deny Judgment day, saying, "I do not think that Judgment day will take place. If I am ever returned to my Lord, I shall definitely have something better than this." He thinks that, since he 'deserved' a good life in this world because of his 'knowledge', he will also be deserving of the same in the Hereafter. He fails to realise that whatever he had was purely because of Allāh's favour on him.

Allāh says further, "So We shall certainly inform the disbelievers of what they did, and We shall definitely make them taste a severe punishment." It is only in the Ākhirah (hereafter) that the disbelievers will realise the error of their ways, and that (because of their deeds) they 'deserve' only punishment and humiliation.

Summing up man's attitude, Allāh says, "When We favour man, he is averse and turns away (i.e. he does not acknowledge Allāh's bounty and is not grateful). But when hardship afflicts him, he offers lengthy prayers." Instead of thanking Allāh for His favour, man becomes proud of himself whenever he is blessed with a bounty. The only time he turns to Allāh is when he is in dire straits. This behaviour is all too apparent everywhere.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي  
شِقَاقٍ بَعِيدٍ ﴿٥٢﴾ سُرِّيهِمْ ءَايَاتُنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ  
الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾ أَلَا إِنَّهُمْ فِي مَرِيعَةٍ مِّنْ لِّقَاءِ  
رَبِّهِمْ ءَلَا إِنَّهُمْ بِكُلِّ شَيْءٍ مُّحِيطُونَ ﴿٥٤﴾

(52) Say, "Tell me. If this Qur'ān is really from Allāh and you reject it, who will be further astray than the person who is in fanatical opposition?" (53) We shall soon show them Our signs on the horizons and within themselves, until it becomes clear to them that it is certainly the truth. Is it not sufficient that your Lord is Witness over everything? (54) Behold! They are in doubt about meeting their Lord. Behold! He Encompasses everything.

## THE REJECTERS ARE INVITED TO PONDER ABOUT THE QUR'ĀN

These verses bring Surah Hā Mīm Sajdah to a close. The Surah began with mention of the Qur'ān being a clearly expounded revelation from Allāh. As the Surah progressed, more mention was made of the Qur'ān. Now, at the end, Allāh exhorts people to ponder about the Qur'ān, keeping their welfare in mind. Since the disbelievers reject the Qur'ān after it has been established with proof that Allāh revealed the Qur'ān, Allāh enjoins them to reflect that "If this Qur'ān is really from Allāh and you reject it, (then it will be clear that your opposition was unwarranted. So tell me,) who will be further astray than the person who is in fanatical opposition?"

Such people will certainly suffer punishment in the Hereafter. Therefore, before entering the realm of the Hereafter, the non-believers should carefully consider the matter in this very world.

Allāh says further, "*We shall soon show them Our signs on the horizons...*" The Arabic word "āfāq" (translated above as "*horizons*") refers to the skies, the earth, the sun, the moon, the stars, the trees, the rivers, and everything else that is visible. Some commentators mention that the word refers to the incidents of the previous nations, which are brought to mind when one sees the ruins of their civilisations.

Allāh adds that He also shows man His signs "*within themselves*". This refers to the various changes and stages that the human body experiences (as well as the wonders of the anatomy). An intelligent person will heed these signs and derive a lesson from them. People should ponder over these "*until it becomes clear to them that it (the Qur'ān) is certainly the truth.*" Eventually every person will realise that the Qur'ān is certainly the truth from Allāh, even though many will not admit it.

"*Is it not sufficient that your Lord is Witness over everything?*" Allāh addresses the Holy Prophet صلى الله عليه وسلم by telling him that Allāh's testimony to his Prophet hood is sufficient. He should therefore ignore the taunts and abuses of the disbelievers and polytheists.

Allāh concludes the Surah by saying, "*Behold! They are in doubt about meeting their Lord. Behold! He Encompasses everything.*" Therefore, He will certainly take them to task for their evil. They can have no escape from Him.





## سورة الشورى

Makkan

Surah Ash-Shura

Verses 53

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝۱ عَسَقَ ۝۲ كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝۳ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝۴ تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا إِنَّ اللَّهَ هُوَ الْعَفُورُ الرَّحِيمُ ۝۵ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ۝۶ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِنُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ۝۷ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝۸ أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَإِنَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝۹

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Hāmīm. (2) Ayn Sīn Qāf. (3) In this manner does Allāh, the Mighty, the Wise send revelation to you and to those before you. (4) To Him belongs whatever is in the heavens and the earth, and He is the Exalted, the Grand. (5) The skies can almost be rent asunder above them as the angels glorify the praises of their Lord and seek forgiveness for those on earth. Behold! Allāh is certainly the Most Forgiving, the Most Merciful. (6) Allāh is Vigilant over those who adopt patrons besides Allāh. You are not a guardian over them. (7) In this manner did We reveal the Arabic Qur'ān to you so that you may warn the Mother of all cities, and those around her; so that you may warn them about the Day of Gathering, about which there shall be no doubt. A group shall be in Jannah (paradise), while another shall be in the Blaze. (8) If Allāh willed, He would have made them a single nation. However, He will enter whoever he wills into His mercy,

and there shall be no friend nor assistant for the oppressors. (9) Or do they adopt patrons apart from Allāh? Indeed, Allāh is truly the Protecting Friend, and He shall resurrect the dead. He has power over all things.

## ALLĀH IS MIGHTY, WISE, EXALTED, GRAND, MOST FORGIVING, MOST MERCIFUL

After introducing the Surah with a few Muqatta'at letters, Allāh addresses the Holy Prophet صلى الله عليه وسلم saying, *"In this manner (i.e. just as this Surah is being revealed with all its associated benefits) does Allāh, the Mighty, the Wise send revelation to you and to those before you. To Him belongs whatever is in the heavens and the earth, and He is the Exalted, the Grand."*

*"The skies can almost be rent asunder above them..."* This verse tells of the preposterous nature of the claims that the polytheists make. Their polytheistic beliefs are so outrageous that it could cause the skies to perish. Allāh therefore removes all credibility that may seem to exist in the claims of the polytheists before actually denying them in the forthcoming verses. By this interpretation, the verse will resemble verses 90 and 91 of Surah Maryam (Surah 19), where Allāh says, *"The heavens may split asunder because of it, the earth may be cleaved open and the mountains may crash to smithereens. All this because they ascribed children to Allāh."* [*"Ma'ālimut Tanzil"*]

Other commentators have interpreted the verse to mean that, because the skies are filled with angels who *"glorify the praises of their Lord"* and indulge in so many other duties delegated by Allāh, it is not an exaggeration to state that *"The skies can almost be rent asunder..."*

Sayyidina Abu Dharr رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"The skies are creaking, and really ought to creak. I swear by the Being in Whose control lies my life! There is not a space of four fingers without an angel placing his forehead there in prostration before Allāh."* [*"Mishkāt"* p. 457, from Ahmad, Tirmidhi and Ibn Majāh]

*"the angels glorify the praises of their Lord"* This means that they declare His purity from everything that is not befitting of His exalted status. At the same time, they also praise Allāh because of His most excellent attributes. Allāma Qurtubi رحمه الله has quoted from Sayyidina Ali رضى الله عنه that *"Tasbīh (glorification)"* refers to the angels exclaiming *"Subhānallāh"* because of their astonishment at the polytheists, who are prepared to bear the burden of Allāh's wrath because of their beliefs.

Allāh adds that the angels also *"seek forgiveness for those (believers) on earth. Behold! Allāh is certainly the Most Forgiving, the Most Merciful."*

Thereafter, Allāh speaks about the polytheists when He says, *"Allāh is Vigilant over those who adopt patrons besides Allāh. You [O Muhammad صلى الله عليه وسلم] are not a guardian over them. Allāh will deal with them as He pleases, and when He pleases."*

Allāh then addresses the Holy Prophet صلى الله عليه وسلم further when he says, *"In this manner did We reveal the Arabic Qur'ān to you so that you may warn (the inhabitants of) the Mother of all cities (Makkah), and those around her (in Arabia); so*

that you may warn them about the Day of Gathering (Judgment day), about which there shall be no doubt." The Holy Prophet صلى الله عليه وسلم was to warn people about the grave consequences of disbelief and polytheism. The Holy Prophet صلى الله عليه وسلم and all the Prophets عليهم السلام warned people about the imminence of the Day of Judgment, when Allāh will pass judgement between the evil and the righteous. As a result, "A group shall be in Heaven, while another shall be in the Blaze."

Allāh says further, "If Allāh willed, He would have made them a single nation (of Believers). However, He will enter whoever he wills into His mercy and there shall be no friend nor assistant for the oppressors." Allāh guides people according to His wisdom. A verse of Surah Sajdah reads, "If We willed, We would have granted every soul its guidance." However, Allāh has granted every person a choice to either do good or to sin. It is for this reason that Allāh will punish people for misusing this choice.

Allāh then refutes the beliefs of the polytheists when He says, "Or do they adopt patrons apart from Allāh? Indeed, Allāh is truly the Protecting Friend, and He shall resurrect the dead. He has power over all things."

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ  
 أُنِيبُ ﴿١٠﴾ فَاطْرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ  
 أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ لَهُ  
 مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ  
 ﴿١٢﴾

(10) The decision rests with Allāh concerning the matters about which you differ. That Allāh is my Lord. In Him do I trust, and to Him do I turn. (11) Allāh is the Creator of the heavens and the earth. He has created spouses for you from among you, and has also created pairs among the animals. He has created you within the wombs of your mothers. There is nothing like Him, and He is the All Hearing, the All Seeing. (12) To Him belongs the keys of the heavens and the earth. He increases sustenance for whoever He wills, and also straitens. Undoubtedly, He has knowledge of everything.

### ALL THE MATTERS THAT YOU DIFFER IN WILL BE REFERRED TO ALLĀH, AND HE HAS CREATED YOU IN PAIRS

The attributes of Allāh are described in these verses. Allāh says, "The decision rests with Allāh concerning the matters about which you differ." The Book of Allāh (the Qur'ān) should be the judge in all those matters in which people differ. The law of the Qur'ān should be accepted as final in any matter. Thereafter, Allāh commands the Holy Prophet صلى الله عليه وسلم to declare, "That Allāh is my Lord. In Him do I trust (therefore, I have no fear for anything you may do),

and to Him do I turn."

"Allāh is the Creator of the heavens and the earth. He has created spouses for you from among you, and has also created pairs among the animals. He has created you within the wombs of your mothers." Allāh has created all of mankind from the single pair of Sayyidina Ādam and Hawwā عَلَيْهِمَا السَّلَام. Thereafter, the process of reproduction continued, whereby multitudes of men and women have been born. In a similar manner, Allāh has also created animals as male and female, permitting their generations to flourish in succession.

## THERE IS NOTHING LIKE ALLĀH

"There is nothing like Him, and He is the All Hearing, the All Seeing." Allāh has been forever and will be forever. Nothing preceded Him, and nothing will succeed Him. None possesses any attributes like Him, nor does anything resemble Him at all. If any of His attributes is given for another being, the resemblance will be only in the term used, not in the essence and true meaning of the attribute. It will therefore be wrong for any person to claim that Allāh has a physical body, or that he is confined to any space, direction or time. There is nothing that can be compared to Allāh in any way.

Reinforcing the belief in Allāh's overwhelming superiority, Allāh adds, "To Him belongs the keys of the heavens and the earth. He increases sustenance for whoever He wills, and also straitens. Undoubtedly, He has knowledge of everything."

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا نَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴾ ﴿١٣﴾ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِيَ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِمَّنْهُ مُرِيبٍ



(13) Allāh has ordained for you the same Dīn (religion) that He ordained for Nūh, as well as what He ordained for Ibrāhīm, Mūsā and Isā: "Establish the Dīn (religion of Islām) and do not be divided". That towards which you call the idolaters is weighty on them. Allāh draws whoever He wills towards Himself, and guides towards Himself the one who is penitent. (14) They divided only after knowledge came to them, because of the animosity between themselves. If it were not for a decree that issued forth from your Lord (allowing them grace) until a prescribed term, their matter would have been decided. Indeed, those who were given the Book after them are in grave doubt concerning it.

## ALLĀH HAS ORDAINED FOR YOU THAT SAME DĪN (RELIGION) THAT HE ORDAINED FOR SAYYIDINA NŪH, MŪSA, AND ĪSA عَلَيْهِم السلام

The religion's of all the former Prophets عليهم السلام were based on the belief of oneness of Allāh and obedience to Allāh. Although the religion's differed in various detailed aspects of worship (*Ibādah*) and social conduct, the basic principle of oneness of Allāh was a common factor in all. In this regard, Allāh says, "Allāh has ordained for you the same religion that He ordained for Nūh, as well as what He ordained for Ibrahīm, Mūsa and Isā..." All the Prophets عليهم السلام, including the Holy Prophet صلى الله عليه وسلم carried the same message forward. The final religion that the Holy Prophet صلى الله عليه وسلم brought includes the basic principles of belief that were common in all the previous religions, as well as a complete code of social and moral behavioural etiquette.

"Establish the religion of Islām, and do not be divided." This is an exhortation to remain steadfast on the religion of Islām without altering any part of it. This was ordained for all the Prophets عليهم السلام. A person should therefore not believe in a part of the religion while disbelieving in another part, neither should he practise a part while discarding another part. This was the practice of the Bani Isrā'īl, because of which Allāh reproached them saying, "Do you believe in a part of the Book and reject a part?" [Surah Baqarah (2), verse 85]

## THE POLYTHEISTS DISLIKE THE INVITATION OF THE HOLY PROPHET صلى الله عليه وسلم

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, "That towards which you call the idolaters is weighty on them." There were two reasons because of which the polytheists despised the preaching of the Holy Prophet صلى الله عليه وسلم. The first was that they disliked the fact that the Holy Prophet صلى الله عليه وسلم was inviting towards One Allāh, whereas they believed in a multitude of other gods.

The second reason was that they disliked the fact that Allāh made Sayyidina Muhammad صلى الله عليه وسلم a Prophet instead of one of the affluent members of their society. It was in reply to this that Allāh says, "Allāh draws whoever He wills towards Himself and guides towards Himself the one who is penitent." Allāh confers prestige on whoever He wills from among His bondsmen, and only He can lead people towards guidance.

## PEOPLE SEPARATE AFTER RECEIVING KNOWLEDGE

"They divided only after knowledge came to them, because of the animosity between themselves." Sayyidina Abdullāh bin Abbās رضى الله عنه mentioned that this verse refers to the Quraysh. Before the appearance of the Holy Prophet صلى الله عليه وسلم, they used to swear by Allāh that they would certainly become the most rightly guided people if Allāh had to send a Prophet to them. However, when the Holy Prophet صلى الله عليه وسلم was made a Prophet, they began to dispute among themselves, as a result of which some accepted, while others did not.

Sayyidina Abdullāh bin Abbās رضى الله عنه has also mentioned that this verse could well apply to the Ahlul Kitāb (*the people of Book*). While the Jews refused to

accept the Holy Prophet صلى الله عليه وسلم because of the jealousy they bore towards him, the Christians also did not want to believe in him. It was not because of their aversion to Islām that they refused to accept, nor because of any personal grudge towards the Holy Prophet صلى الله عليه وسلم, but they refused to accept only because of their overwhelming love for wealth and position.

Allāh says further, "If it were not for a decree that issued forth from your Lord (allowing them grace) until a prescribed term, their matter would have been decided." They would have deserved punishment already if Allāh had not predetermined that their punishment was due at a prescribed time. Others commentators have mentioned that the "prescribed term" refers to the Hereafter, when the disbelievers will be unable to escape Allāh's punishment.

".....Indeed, those who were given the Book after them are in grave doubt concerning it." Allāma Qurtubi رحمه الله mentions that the verse refers to the Ahlul Kitāb (the people of Book) (Jews and Christians). They therefore inherited the division that was created before them. Other commentators have mentioned that the verse refers to the Quraysh, who were given the Qur'ān after the Ahlul Kitāb (the people of Book) were given their respective scriptures. In this case "concerning it" would mean "concerning the Qur'ān" or "concerning the Holy Prophet صلى الله عليه وسلم".

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمُ لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمُ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾ وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُمْ جُمُوعُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

(15) This is what you should call towards. Be steadfast as you have been commanded, and do not follow their whims. Say, "I believe in the Book that Allāh has revealed, and I have been commanded to maintain justice between you people. Allāh is our Lord and your Lord. Our deeds are for us, and yours are for you. There is no dispute between yourselves and us. Allāh shall gather us all together, and to Him shall be our return." (16) Those who argue about their Lord after He has been accepted, their argument is useless before their Lord. Upon them is wrath, and they will suffer a severe punishment. (17) It is Allāh Who revealed the Book with the truth, as well as the Balance. How could you know

that Judgment day is probably very close? (18) Those who do not believe in it seek to hasten you. Those who believe in it, fear it and know that it is the truth. Behold! Those who have doubts about Judgment day have deviation far away. (19) Allāh is Compassionate towards His bondsmen. He sustains whoever he wills, and He is the Powerful, the Mighty.

## THE COMMAND TO BE STEADFAST AND JUST

Referring to the religion that Allāh ordained for Sayyidina Nūh عليه السلام, Sayyidina Ibrahim عليه السلام, Sayyidina Mūsa عليه السلام and Sayyidina Isā عليه السلام, Allāh says further, *"This (religion of Islām) is what you should call towards. Be steadfast as you have been commanded, and do not follow their whims."* If any inclinations have to be shown towards the disbelievers, steadfastness will be lost. Even though the disbelievers detest the religion, no compromises can be made.

Allāh instructs further, *"Say, 'I believe in the Book that Allāh has revealed, and I have been commanded to maintain justice between you people.'"* i.e. I cannot command you to do anything which I do not do myself, neither will I allow you to suffer while I am at leisure.

*"Allāh is our Lord and your Lord. (Therefore, we all have to obey Him and follow His religion. If you refuse, then remember) Our deeds are for us, and yours are for you (Allāh will take every person to task accordingly). There is no dispute between yourselves and us (because we have brought the message to you clearly). Allāh shall gather us all together, and to Him shall be our return."* Allāh will reward those who believed in oneness of Allāh, and will punish those who perpetrated polytheism.

## THE CLAIM OF THE DISBELIEVERS IS USELESS

*"Those who argue about their Lord (i.e. about His religion) after He (His religion) has been accepted (by many sensible person), their argument is useless before their Lord."* Although they may think that their arguments carry weight, these arguments can never come close to displacing the proofs that substantiate oneness of Allāh. When they reach Allāh's court on the Day of Judgment, the harsh reality will dawn on them that *"Upon them is (Allāh's) wrath, and they will suffer a severe punishment."*

The phrase *"after He (His religion) has been accepted"* tells us that many people had accepted the message of the Holy Prophet صلى الله عليه وسلم. They saw the miracles of the Holy Prophet صلى الله عليه وسلم and, when they contemplated over the matter, they reached the conclusion that he was certainly no madman. As a result, they realised that it was foolish to resist him, and accepted Islām wholeheartedly.

Thereafter, Allāh says, *"It is Allāh Who revealed the Book with the truth, as well as the Balance."* Most commentators, including Sayyidina Abdullāh bin Abbās رضي الله عنه, are of the opinion that *"the Balance"* refers to justice and equity, because the scale is normally used as a measure to weigh justly. Other commentators state that it refers to rewards and punishment, which Allāh will give to the obedient and the sinful respectively. A third group of commentators mention that the *"Balance"* refers to scales that will be erected on the Day of Judgment to weigh

the deeds of people.

## IT IS NOT SURPRISING THAT JUDGMENT DAY IS VERY CLOSE

Allāh asks, *"How could you know that Judgment day is probably very close?"* Although the verse addresses the Holy Prophet ﷺ, it is intended as a note of concern for all of mankind. Every person should be concerned about his plight in the Hereafter. Since the actual time of Judgment day has not been specified, there is every possibility that the Judgment day will be very soon.

*"Those who do not believe in it (Judgment day) seek to hasten you (by asking you to show it to them). (On the other hand,) Those who believe in it, fear it and know that it is the truth. Behold! Those who have doubts about Judgment day have deviated far away."* This is because they refuse to accept despite the fact that they have witnessed the signs that indicate the truth.

*"Allāh is Compassionate towards His bondsmen. He sustains whoever he wills, and He is the Powerful, the Mighty."* Allāh sustains those who believe as well as those who disbelieve and who are sinful. The multitude of sins that people commit does not prevent Allāh's compassion from catering for their needs. Allāh's compassion is demonstrated in this manner and many other ways in this world. Apart from these, His compassion will also shine forth in the Hereafter.

Among the many interpretations of *"Allāh is Compassionate towards His bondsmen"*, Allāma Qurtubi رحمه الله عليه has included the following:

- 📖 Allāh rewards a person far in excess of the deeds he carries out.
- 📖 Allāh does not command people to carry out deeds that are beyond their capacity.
- 📖 Allāh never rejects their pleas for help.
- 📖 Allāh never allows anyone with hope in Him to become despondent.

*"He is the Powerful, the Mighty."* None can stop His compassion and grasp from reaching their target.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

(20) Whoever desires the harvest of the Hereafter, We shall increase its harvest for him. And We shall grant a part of this world's harvest to the one who desires it; and he will have no share in the Hereafter.



## THE SEEKER OF THE HEREAFTER WILL HAVE AN INCREASE, WHILE THE SEEKER OF THIS WORLD WILL HAVE NO SHARE IN THE HEREAFTER

Allāh discusses the rewards of people in accordance to their objectives in this world. Allāh says, "Whoever desires the harvest of the Hereafter, We shall increase its harvest for him." Allāh will grant a great return to those who believe in Him, follow His religion, and carry out good deeds in an effort to please Him. Every good deed will bring a reward that is multiplied a minimum of tenfold. Allāh may even increase this seven hundred times, as He says in verse 261 of Surah Baqarah, "The likeness of those who spend in the way of Allāh is as a grain which grows seven ears, in every ear a hundred grains. Allāh gives increased manifold to those whom He wills. Allāh is All Embracing, All Knowing."

The multiplication of rewards is therefore not restricted to seven hundred, but has no limit. The Ahadith bear testimony to the fact that the person who preaches and propagates the religion and the carrying out of good deeds, will receive the rewards of every person who carries out the same deeds. This will not diminish the rewards of those carrying out the deeds. Rewards in the Hereafter will continue to flourish just as the grains of wheat continue to multiply after being planted:

On the other hand, "And We shall grant a part of this world's harvest to the one who desires it; and he will have no share in the Hereafter." When a person focuses only on the gains of this world, and he concentrates all his efforts on acquiring it, Allāh will grant him exactly what he wants, or less. Even if he acquires all the wealth of the world, it will be insignificant compared to the gains of the Hereafter. Then too, he will receive only that much of the world which Allāh wills that he should have. It is also not important that a person should achieve whatever he wants in this world, since this world is not even the true abode of the believers.

Verses 18 and 19 of Surah Bani Isra'il (Surah 17) emphasise the same point about desiring the pleasure of this world rather than the Ākhirah (Hereafter). Allāh says, "Whoever desires the pleasures of this world, We shall grant whatever We will for whoever We will in this very world, and then We will appoint Hell for him. He will enter it despicably and rejected. And whoever desires the Hereafter and exerts himself for it as he ought to and is a believer, then such are the people whose deeds will be appreciated."

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ  
الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى الظَّالِمِينَ  
مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾  
ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا

الْمُودَّةَ فِي الْفُرْقِ وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمَسُّهُ اللَّهُ الْبَاطِلَ وَيُجْحِقُ الْحَقَّ يَكَلِّمُنِيهِ إِنَّكُمْ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

(21) Or do they have partners who have ordained for them such things in religion which Allāh has not permitted? If it were not for a decisive decree, the matter would have been decided between them. There shall certainly be an excruciating punishment for the oppressors. (22) You will see the oppressors fearing what they earned, whereas the punishment will have already befallen them. Those who believe and do righteous deeds will be in the gardens of Heaven. They shall have whatever they desire with their Lord. This is definitely a great favour. (23) These are the glad tidings that Allāh conveys to those bondsmen of His who believe and do good deeds. Say, "I ask of you no recompense, except the love between relatives. We will increase the beauty of the deed that a person carries out, for Allāh is surely the Most Forgiving, the Appreciative. (24) Or do they say that he has invented a lie against Allāh? If Allāh wills, He could seal your heart. Allāh eradicates falsehood and establishes the truth with His words. Undoubtedly He has thorough knowledge of the secrets of the heart.

### THE SINFUL ONES WILL BE APPREHENSIVE OF THEIR DEEDS ON THE DAY OF JUDGMENT, WHILE BELIEVERS WILL BE IN THE GARDENS OF HEAVEN

Referring to the polytheists, Allāh says, "*Or do they have (ascribe) partners (to Allāh) who have ordained for them such things in religion which Allāh has not permitted?*" This is a rhetorical question, which emphasises that none has the ability nor the authority to introduce anything into the religion. Since the false gods of the polytheists have no jurisdiction in the matter, it will be foolish to worship them.

Although the polytheists deserve immediate punishment, they are not punished immediately because Allāh has already decreed that they would be punished at a later stage in this world. Otherwise, they will certainly suffer the most excruciating punishment in the Hereafter. They should never be foolish enough to rejoice because of the apparent delay in punishment. The more grace they have, the greater will be the punishment they draw towards themselves. It is with reference to this that Allāh says, "*If it were not for a decisive decree (to defer punishment), the matter would have been decided between them. There shall certainly be an excruciating punishment for the oppressors.*"

Addressing the reader, Allāh says that on the Day of Judgment, "*You will see the oppressors fearing what they earned, whereas the punishment (on account of what they earned) will have already befallen them. (On the contrary,) Those who believe and do righteous deeds will be in the gardens of Heaven. They shall have whatever they desire with their Lord. This is definitely a great favour. These are the glad tidings that Allāh conveys to those bondsmen of His who believe and do good deeds.*"

## NO WORLDLY RETURN IS EXPECTED FOR PREACHING

Allāh instructs the Holy Prophet صلى الله عليه وسلم to "Say, 'I ask of you no recompense except the love between relatives.'" The Holy Prophet صلى الله عليه وسلم is instructed to make it clear to people that he requires no remuneration from them because his efforts are solely to please Allāh. Of course, since he was related to the Quraysh, he deserved to receive the cordial treatment expected from relatives. The Quraysh were duty-bound to maintain good relations with the Holy Prophet صلى الله عليه وسلم and to refrain from harming him. Not only did the Quraysh refuse to accept the message of the Holy Prophet صلى الله عليه وسلم but they also failed to honour the rights of their kinship, which was contrary to Arab tradition as well.

"We will increase the beauty of the deed that a person carries out (by crediting it with rewards that far exceed its worth), for Allāh is surely the Most Forgiving, the Appreciative." Therefore, constantly seek forgiveness from Allāh, and make every effort to perform good deeds.

## REFUTING THOSE WHO REGARDED THE QUR'ĀN AS A FABRICATION

Allāh says further, "Or do they say that he [the Holy Prophet صلى الله عليه وسلم] has invented a lie against Allāh?" In response to this allegation, Allāh says, "If Allāh wills, He could seal your heart." As a punishment for inventing a lie (as claimed), Allāh could easily seal the Holy Prophet's صلى الله عليه وسلم heart, thereby causing him to forget the Qur'ān. However, Allāh continued to reveal the Qur'ān to the Holy Prophet صلى الله عليه وسلم, making it clear to all that he was certainly Allāh's chosen Prophet.

"Allāh eradicates falsehood (as propagated by the polytheists) and establishes the truth (Islām) with His words. Undoubtedly He has thorough knowledge of the secrets of the heart." Therefore, Allāh is perfectly Capable of punishing people for the ill that they do.

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾  
وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ ؕ وَالْكَافِرُونَ لَهُمْ عَذَابٌ  
شَدِيدٌ ﴿٢٦﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَعَوْا فِي الْأَرْضِ وَلَٰكِن يُّنْزِلُ بِقَدَرٍ مَّا يَشَاءُ  
إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾ وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ  
رَحْمَتَهُ ؕ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

(25) It is Allāh Who accepts repentance from His bondsmen, Who pardons sins and Who knows what you do. (26) He responds (to the supplications) of those who believe and who do righteous deeds, and He increases His favour for them. There shall be severe punishment for the disbelievers. (27) If Allāh increases sustenance for His bondsmen, they would rebel on earth. Instead, He sends

according to a stipulated measure as He pleases. He is certainly Informed and Ever Watchful over His bondsmen. (28) It is He Who sends the rain after people have lost hope, and distributes His mercy. He is the Protecting Friend, Most Worthy of praise.

### ALLĀH GIVES SUSTENANCE AS HE WILLS, AND SENDS RAINS AFTER PEOPLE HAVE LOST HOPE

Allāh describes His tremendous attributes and immense favours in the above verses. Allāh says:

- First.** *"It is Allāh Who accepts repentance from His bondsmen, Who pardons sins..."*
- Second.** It is Allāh *"Who knows what you do."* Allāh knows whether a person's repentance is sincere or merely lip service.
- Third.** *"He responds (to the supplications) of those who believe and who do righteous deeds (including abstaining from Unlawful food)..."*
- Fourth.** *"and He increases His favour for them."* Included in this is the fact that Allāh multiplies the reward for any good deed, even though the deed may be slight.
- Fifth.** *"There shall be severe punishment for the disbelievers."* Therefore, people should not be deceived by the world. They should make every effort to save themselves from the punishment of Hell.
- Sixth.** *"If Allāh increases sustenance for His bondsmen, they would rebel on earth. Instead, He sends according to a stipulated measure as He pleases. He is certainly Informed and Ever Watchful over His bondsmen."* According to His infinite wisdom. Allāh makes some people wealthy, while keeping others poor. There would have been tremendous rebellion and anarchy on earth if every person were rich.
- Seventh.** *"It is He Who sends the rain after people have lost hope (because of a delay in rains), and distributes His mercy."* As a result all of creation benefits from the rains.
- Eighth.** *"He is the Protecting Friend, Most Worthy of praise."* Allāh sees to the needs of all His creation, and every attribute and action of His deserves praise.

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءَ قَدِيرٌ ﴿٢٩﴾ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ

كَثِيرٍ ﴿٣٠﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ  
 ﴿٣١﴾ وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى  
 ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾ أَوْ يُوقِفَهُنَّ يَمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ  
 ﴿٣٤﴾ وَيَعْلَمَ الَّذِينَ يُخَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ ﴿٣٥﴾

(29) From Allāh's signs are the creation of the heavens and the earth, as well as every creature that Hé has dispersed within the two. He has the Power to gather them all whenever He pleases. (30) The adversities that afflict you are a result of the deeds you earn, and Allāh pardons a great deal. (31) You cannot escape on earth, and you have no Protecting Friend, nor any Helper besides Allāh. (32) Among His signs are the ships at sea like mountains. (33) If Allāh wills, He could stop the winds, causing the ships to stand stationary on the surface of the sea. There are certainly signs in this for every person who is extremely patient and grateful. (34) Or Allāh could annihilate them because of the deeds they earn. And He pardons a great deal. (35) Those who dispute about His signs then learn that they shall have no escape.

## THE CREATION OF THE HEAVENS, THE EARTH AND ALL LIFE ARE ALLĀH'S SIGNS

Describing His creative ability, Allāh says, "From Allāh 's signs are the creation of the heavens and the earth, as well as every creature that He has dispersed within the two." Since the creation are so many in number, one should never think that they are beyond Allāh's control because "He has the Power to gather them all whenever He pleases (as He will do on the Day of Judgment)."

## ADVERSITIES ARE BECAUSE OF MAN'S ACTIONS

Allāh declares, "The adversities that afflict you are a result of the deeds you earn..." However Allāh does not punish people for every evil they commit. "Allāh pardons a great deal (of sins)." If Allāh were to take people to task for every sin, they would not have any rest, but would have to face an endless barrage of adversities.

Sayyidina Abu Mūsa Ash'ari رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Whenever a small or great adversity afflicts a person, it is on account of his sins. However, the sins that Allāh pardons are much more than those that He punishes." [Tirmidhi]

Sayyidina Abu Hurayrah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The believer man and woman repeatedly suffer hardships involving themselves, their wealth and their families, until they reach Allāh without any sin to their account." [Tirmidhi]

This hadith makes it clear that adversities cause sins to be forgiven. Therefore, a person suffering hardships will be cleansed of all sins when he reaches the Hereafter. It is also a blessing that a person suffers punishment in this

world rather than in the Hereafter, because a single punishment of the Hereafter is much more severe than every hardship of this world.

The Holy Prophet صلى الله عليه وسلم has also mentioned that Allāh may want to elevate the rank of a person to a great degree, but the person's deeds are insufficient to qualify him for the rank. Allāh then afflicts the person with difficulties that affect his health, wealth and family. Allāh then grants him patience to endure the adversities, until the person attains the rank that Allāh has ordained for him. [*"Mishkāt" p. 137, from Ahmad and Abu Darwūd*]

*"The adversities that afflict you are a result of the deeds you earn....."* This verse is addressed to the general Muslim public, and not to the Prophets عليهم السلام. Therefore, one cannot say that the Prophets عليهم السلام suffer adversities on account of their sins, because they were sinless. The Prophets عليهم السلام suffered adversities so that their ranks could be elevated.

*"You cannot escape on earth..."* People will remain in whatever condition Allāh has placed them in. It will be futile to turn to others for assistance because *"you have no Protecting Friend, nor any Helper besides Allāh."*

*"Among His signs are the ships at sea like mountains."* These ships are large enough to carry thousands of tonnes in human and mercantile cargo. *"If Allāh wills, He could stop the winds, causing the ships to stand stationary on the surface of the sea. There are certainly signs in this for every person who is extremely patient and grateful."* The winds are at Allāh's command, and will not propel ships if Allāh stops them. This verse denotes that the movement of the ships at sea is dependent on Allāh. Therefore, even ships that are mechanically propelled require fuel to move. This fuel (petrol, diesel, coal) is also Allāh's creation. If Allāh stops the supply of these forms of fuel, these ships will also be stationary. In addition to this, it was because of Allāh's inspiration that man was able to design and build the engines that propel these ships. Therefore, man is totally dependent on Allāh for everything.

Just as Allāh has the power to stop the winds, He is also Capable of destroying people as they travel on these ships because of their sins. However, Allāh does not sink every ship because of the sins of the occupants. Rather *"He pardons a great deal (of their sins)."* Allāh does not punish people immediately, but defers their punishment until a later date, or until the Hereafter.

Eventually, when the people of a ship are about to be shipwrecked (or people suffering any other calamity), they *"then learn that they shall have no escape."*

فَمَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَنَعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ  
 يَتَوَكَّلُونَ ﴿٣٦﴾ وَالَّذِينَ يَحْنَبُونَ كَثِيرَ الْأَرْثِ وَالْفَوْحِ وَإِذَا مَا عَصَبُوا لَهُمْ يَغْفِرُونَ ﴿٣٧﴾  
 وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾ وَالَّذِينَ  
 إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْصُرُونَ ﴿٣٩﴾

(36) Whatever you have been given is merely an article of this worldly life. What is with Allāh is better and more lasting for those who believe in and trust their Lord... (37) ... And who abstain from major sins, immorality, and who pardon when they are angry. (38) ... And those who respond to (the commands of) their Lord, who establish Salāh, whose affairs (are decided) by mutual consultation between themselves, and who spend from what We have provided for them. (39) And those who retaliate when oppression affects them.

### WHATEVER YOU HAVE ARE ARTICLES OF THE WORLDLY EXISTENCE, WHILE THAT WHICH IS WITH ALLĀH SHALL BE FOR THOSE WHO BELIEVE AND TRUST IN HIM

Describing the ephemeral nature of this world and the permanence of the Hereafter, Allāh says, *"Whatever you have been given is merely an article of this worldly life. What is with Allāh is better and more lasting for those who believe in and trust their Lord..."* Allāh then describes the attributes of the believers, when He says that they:

1. "trust their Lord"
2. "abstain from major sins, immorality"
3. "Pardon when they are angry."
4. "respond to (the commands of) their Lord."
5. "who establish Salāh (in the proper manner)."
6. "whose affairs (are decided) by mutual consultation between themselves."
7. "who spend from what We have provided for them."
8. *"who retaliate when oppression affects them."* They retaliate only to the extent of the oppression perpetrated against them -not more.

These are the salient qualities of a believer, which he should display at all times and on all occasions.

*"Whatever you have been given is merely an article (asset) of this worldly life."* This verse tells us that the commodities of this world are of benefit to one and all, be they believers or disbelievers. This verse also denotes that the things of this world are limited to this world, and will not proceed into the Hereafter. Of course, if they are utilised to procure rewards in the Hereafter, the benefit will extend there as well.

*"And those who retaliate when oppression affects them."* This verse denotes that it will be permissible for an oppressed person to avenge the injustice done to him. Naturally, the retaliation should not exceed the damage done. Details about this will follow shortly.

وَلَمَن أَنْصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِّن سَبِيلٍ ﴿٤١﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ  
النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَن صَبَرَ  
وَعَفَرَ إِنَّ ذَلِكَ لَمِنَ عَزْمِ الْأُمُورِ ﴿٤٣﴾

(40) The retribution for an evil is a proportionate response. As for the one who pardons and makes amends, his reward will be with Allāh. Verily, Allāh does not like the oppressors. (41) There will be no blame on the one who takes revenge after he has been wronged. (42) There will be blame only on those who oppress people and unjustly rebel on earth. An excruciating punishment shall be the lot of these people. (43) Whoever exercises patience and pardons, this is certainly among the most resolute matters.

### PROPORTIONATE REVENGE MAY BE TAKEN, AND THE REWARD FOR PARDONING LIES WITH ALLĀH

The previous verse read: *"And those who retaliate when oppression affects them."* Since this verse does not provide details about the limits of retaliation, Allāh adds the details to the above verses. Allāh says, *"The retribution for an evil is a proportionate response."* A wronged person may retaliate only to the extent of the wrong done to one. If the retaliation exceeds the extent of the wrong, the person retaliating will then be guilty of injustice.

*"As for the one who pardons and makes amends, his reward will be with Allāh."* Although it is permissible to take revenge, it will be best to pardon the aggressor. This pardon will not be in vain because Allāh will amply reward a person for this. If a person chooses not to pardon, he himself should not oppress in turn because *"Verily, Allāh does not like the oppressors."*

*"There will be no blame on the one who takes revenge after he has been wronged."* When, within limits, a person takes revenge for a wrong done to him, he cannot be condemned because he merely exercised his right. If the aggressor or the aggressor's family wish to retaliate, they will be guilty of oppression. Concerning them, Allāh says, *"There will be blame only on those who oppress people and unjustly rebel on earth. An excruciating punishment shall be the lot of these people."*

Thereafter, Allāh proclaims, *"Whoever exercises patience and pardons, this is certainly among the most resolute matters."* While everybody does not have the capacity to do this, it should be borne in mind that the reward is extremely great. Sayyidina Abu Hurayrah رضى الله عنه reports from the Holy Prophet وسلم that Sayyidina Mūsa عليه السلام once asked Allāh who is most honourable in His sight. Allāh replied, *"The person who pardons despite possessing the ability to retaliate."* [*"Mishkāṭ" p. 434*]

وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن وَلِيٍّ مِّنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ  
هَٰكِلَ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٤﴾ وَتَرْتَبَّهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَاتٍ مِّنَ الْأَلْدَلِ



يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ  
وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾ وَمَا كَانَتْ لَهُمْ مِنْ  
أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾

(44) After Allāh, there can be no Protecting Friend for the one whom Allāh sends astray. When they witness the punishment, you will see the oppressors crying, "Is there any road to escape?" (45) You will see them presented to the Fire with their heads lowered in disgrace, looking on with secretive glances. The believers will announce, "The true losers are those who will lose themselves as well as their families on the Day of Judgment. Behold! The oppressors shall suffer an eternal punishment." (46) There shall be no friends for them to assist them against Allāh. There is no road for the one whom Allāh sends astray.

### THE DESTRUCTION AND DISGRACE OF THE OPPRESSORS ON THE DAY OF JUDGMENT

Allāh says, "After Allāh, there can be no Protecting Friend for the one whom Allāh sends astray." i.e. None can guide or help the one whom Allāh deprives of guidance. Allāh then describes the punishment such people will suffer. He says, "When they witness the punishment, you will notice the oppressors crying, 'Is there any road to escape?'" They will search for a way to return to the world, claiming that they will be righteous the second time around. However, all their pleas will be ignored.

Describing their plight further, Allāh says, "You will see them presented to the Fire with their heads lowered in disgrace, looking on with secretive glances. The believers will announce, 'The, true losers are those who will lose themselves as well as their families on the Day of Judgment.'" They will be unable to help themselves on the Day of Judgment, and even their family will desert them there. The punishment they will suffer will not be for a short period. "Behold! The oppressors shall suffer an eternal punishment."

Allāh adds, "There shall be no friends for them to assist them against Allāh." The disbelievers cannot expect any person to reverse Allāh's decree. "There is no road for the one whom Allāh sends astray." Allāh says in Surah Kahf, "You shall never find any allies besides Allāh for those whom He sends astray." [Surah 18, verse 97]

اَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُم مِّنْ مَّلَاجٍ يَوْمَئِذٍ  
وَمَا لَكُم مِّنْ نَّكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِلَّا أَلْبَعُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَجَرَحَ بِهَا وَإِنْ نُّصِيبُهُمْ سَيِّئَةً يَمَا فَدَمَتْ  
أَيْدِيَهُمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾ لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ

يَهْبُ لِمَنْ يَشَاءُ إِنْتِثَا وَيَهْبُ لِمَنْ يَشَاءُ الذِّكُورُ ﴿٤٩﴾ أَوْ يُرْجِيهِمْ ذَكَرْنَا وَإِنْتِثَا  
وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

(47) Respond to (the commands of) your Lord before there comes to you a day from Allāh which cannot be averted. On that day, you will have no sanctuary, nor any protester. (48) So if they turn away, then We have not sent you as a guardian over them. Propagation is your only responsibility. Indeed, when We allow man to taste of Our mercy, he becomes exuberant. However, when an adversity afflicts him because of what his hands have forwarded, man becomes ungrateful. (49) To Allāh belongs the kingdom of the heavens and the earth. He creates whatever he wills. He confers females to whoever He wills, confers males to whoever he wills... (50) .... or He pairs them as male and female. Allāh also makes whoever He wills barren. Indeed, He is the All Knowing, All Powerful.

## ACCEPT THE COMMANDS OF YOUR LORD BEFORE JUDGMENT DAY

Allāh exhorts man to *"Respond to (the commands of) your Lord before there comes to you a day from Allāh which cannot be averted. On that day, you will have no sanctuary, nor any protester."* On the Day of Judgment there will be none to protest about the plight of another

Allāh then addresses the Holy Prophet صلى الله عليه وسلم saying, *"So if they turn away, then (do not grieve because) We have not sent you as a guardian over them. Propagation is your only responsibility."* The Holy Prophet صلى الله عليه وسلم was not charged to make people accept, and will therefore not be questioned about the fact that the disbelievers did not believe.

## MAN'S JOY AT GOOD FORTUNE AND INGRATITUDE IN TIMES OF ADVERSITY

*"Indeed, when We allow man to taste of Our mercy, he becomes exuberant. However, when an adversity afflicts him because of what his hands have forwarded (i.e. his sins), man becomes ungrateful."* i.e. He begins to talk as if he never experienced any fortune before the adversity.

## ALLĀH CONFERS CHILDREN AS HE PLEASES

Allāh declares, *"To Allāh belongs the kingdom of the heavens and the earth. He creates whatever he wills. He confers females to whoever He wills, confers males to whoever he wills or He pairs them as male and female. Allāh also makes whoever He wills barren."* Allāh grants only male offspring to some couples, whereas He grants all female children to others. There are also those couples to whom Allāh grants male and female offspring, while others have no children at all. The reproductive act alone does not ensure children. The decision rests with Allāh, Who is *"the All Knowing, All Powerful."* Everything happens according to His perfect wisdom, and none can alter His decrees.

وَمَا كَانَ لِشَيْءٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا  
 فَيُوحِي بآذَنِهِ مَا يَشَاءُ إِنَّهُمْ عَلَى حَكِيمٍ ﴿٥١﴾ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا  
 مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا  
 وَإِنَّكَ لَتَهْدَى إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾ صِرَاطُ اللَّهِ الَّذِي لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي  
 الْأَرْضِ ۚ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾

(51) It is appropriate for a human that Allāh speaks to him only by means of inspiration, or from behind a veil, or that He sends a messenger who conveys the revelation by Allāh 's command, as He pleases. Verily Allāh is Exalted, the Wise. (52) In this manner did We reveal the Qur'ān to you by Our command. You did not know what was the Book or what was Belief, but We made it a light with which We guide those bondsmen of Ours whom We will. Without doubt, you guide towards the straight path... (53) .... the path of Allāh, to Whom belongs whatever is in the heavens and in the earth. Behold! All matters return to Allāh only.

## HOW CAN MAN CONVERSE WITH ALLĀH?

"Ma'ālimut Tanzīl" (v.4 p.132) reports that the Jews once asked the Holy Prophet صلى الله عليه وسلم, "If you are really a Prophet, then why is it that you do not converse with Allāh or see Him like Sayyidina Mūsā عليه السلام did?" It was in response to this that Allāh revealed the above verse stating that it is only possible for a human being to converse with Allāh in one of three methods. These methods are:

**First.** "by means of inspiration" i.e. by instilling something within a person's heart, or showing him something in a dream.

**Second.** "from behind a veil" like Allāh spoke to Sayyidina Mūsā عليه السلام on Mount Tūr.

**Third.** "that He sends a messenger [Jibr'īl عليه السلام] who conveys the revelation by Allāh 's command, as He pleases."

These three methods are necessary because "Verily Allāh is Exalted, the Wise." No human has the capability to converse with Allāh directly. Allāh converses with people in one of the above methods, as He deems appropriate in His perfect wisdom.

**NOTE 1:** The "inspiration" that Allāh instils within the hearts of the Prophets عليهم السلام and the dreams that they see are clear commands from Allāh, which have to be practised (Qat'i). On the other hand, the inspiration (Ilhām) and dreams of other people are regarded as "Dhānni" i.e. they cannot be used as a proof to substantiate any act that is contrary to the Shari'ah.

**NOTE 2:** The “veil” mentioned in the verse refers to a veil of celestial light. A hadith of Muslim states, “Allāh’s veil is celestial light (Nūr). If it is removed, the radiance of His countenance would burn all of His creation as far as He can see.” [“Mishkāt” p. 21]

Sayyidina Mūsa عليه السلام spoke to Allāh from behind the veil because (as a human) he was unable to withstand talking to Allāh while looking at Him directly. It is only in Heaven that Allāh will grant man the ability to look at Him directly.

Allāh states further, “In this manner did We reveal the Qur’ān to you by Our command.” While the Arabic word “Rūh” has been translated above as “the Qur’ān”, other commentators are of the opinion that it refers to Prophet hood or revelation. Further addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, “You did not know what was the Book or what was Belief...” i.e. before becoming a Prophet, you were unaware of Allāh’s Book, and of the detailed articles of faith. It was only after Allāh made the Holy Prophet صلى الله عليه وسلم a Prophet that the Qur’ān was revealed and he began to receive revelation pertaining to the details of faith. Of course, by then the Holy Prophet صلى الله عليه وسلم was already aware of the basic tenets of Belief.

“but We made it (the Qur’ān) a light with which We guide those bondsmen of Ours whom We will. Without doubt, you guide towards the straight path.” Allāh then describes that straight path (“Sirātal Mustaqīm”) as “the path of Allāh, to Whom belongs whatever is in the heavens and in the earth.” Allāh will be pleased with the person who treads this path of His. Allāh concludes the Surah by reminding man, “Behold! All matters return to Allāh only.”



## سورة الزخرف

Makkan	Surah Az-Zukhruf	Verses 89
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ۝۱ وَالْكِتَابِ الْمُمِينِ ۝۲ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝۳  
وَأَنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّ حَكِيمٌ ۝۴ أَفَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا  
أَن كُنْتُمْ قَوْمًا مُّسْرِفِينَ ۝۵ وَكَمْ أَرْسَلْنَا مِنْ نَّبِيِّ فِي الْأَوَّلِينَ ۝۶ وَمَا يَأْتِيهِمْ  
مِّنْ نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝۷ فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ  
الْأَوَّلِينَ ۝۸

In the name of Allāh, the Beneficent, the Most Merciful

(1) HāMīm. (2) By the oath of the Clear Book! (3) We have made it an Arabic Qur'ān so that you understand. (4) Verily, in the Mother Book with Us, it is exalted and full of wisdom. (5) Should We take the Reminder away from you completely because you are a transgressing nation? (6) Numerous were the Holy Prophets that We sent among the former nations. (7) They used to ridicule every Prophet that came to them. (8) So We destroyed people who were much more powerful than these people. (Thus) did the example of the ancient men pass.

### THE QUR'ĀN IS IN CLEAR ARABIC AND OFFERS ADVICE. THOSE WHO DENIED THE FORMER PROPHETS WERE DESTROYED

Taking an oath by the Qur'ān itself, Allāh says, "By the oath of the Clear Book! We have made it an Arabic Qur'ān so that you understand (and be rightly guided)." Since the first addressees of the Qur'ān were the Arabs, the Qur'ān spoke their language. Allāh then describes the noble position of the Qur'ān when He says, "Verily, in the Mother Book with Us (the "Lowhul Mahfūz"), it (the Qur'ān) is exalted and full of wisdom." Certain commentators have translated the word "Hakīm" (translated above as 'full of wisdom') as a Book that is free of contradictions.

Allāh says in Surah Wāqī'ah, "It is the honourable Qur'ān in the Lowhul Mahfūdh (Protected Tablet)." The concluding verse of Surah Burūj reads: "It is the Glorious Qur'ān in the Lowhul Mahfūz."

"Should We take the Reminder away from you completely because you are a transgressing nation?" This verse tells the disbelievers that they should never think that the revelation of the Qur'ān will cease merely because they refuse to accept it. The revelation continued because it was destined to be a guide for the believers and a proof against the disbelievers.

"Numerous were the Holy Prophets that We sent among the former nations. (However) They used to ridicule every Prophet that came to them. So We destroyed people who were much more powerful than these people (present today). (Thus) did the example of the ancient men pass." Despite their prowess and strength, they were unable to withstand Allāh's punishment.

This verse is similar in meaning to another verse in which Allāh says, "Those before them denied. These people do not even reach a tenth of what we gave the former people. However, they (the former nations) falsified, so how was my punishment?"

وَلَيْنَ سَأَلْنَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ  
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ  
وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدَرُ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ تُخْرَجُونَ  
وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَلَاحِ وَالْأَنْعَامِ مَا تَرْكَبُونَ لَيْسَ لَكُمُ  
عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا  
هَذَا وَمَا كُنَّا لَكُم مُّقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

(9) Undoubtedly, if you ask them who created the heavens and the earth, they will certainly say, "The Mighty, the All Knowing created them." (10) It is Allāh) Who made the earth into a bedding for you, Who made roads on it for you so that you may be guided... (11) ... and who sends rain from the sky in measure. With this rain We revive dead ground. In this manner will you all be resurrected. (12) (And it is Allāh) Who created all pairs and made ships and animals, which you ride. (13) That you may be seated on their backs, then recall the bounty of your Lord when you mount and say, "Pure is Allāh, Who has subjugated this for us whereas we would never have been able to control it..." (14) "...and our return shall certainly be to our Lord."

## THE CREATION OF THE HEAVENS AND THE EARTH, AND THE BOUNTY OF SHIPS AND ANIMALS

Allāh describes many of His creative feats in these verses, all of which denote that He is the One and Only Deity, Creator and Sustainer. Allāh says, "Undoubtedly, if you ask them (the disbelievers) who created the heavens and the earth, they will certainly (admit and) say, 'The Mighty, the All Knowing created them."

It is Allāh "Who made the earth into a bedding for you, and made roads on it for

*you so that you may be guided.*" Utilising the natural paths and passes of the landscape, man is able to guide himself in his travels. Commentators have also interpreted the verse to mean that man is able to perceive Allāh's greatness and grandeur by observing and pondering over the marvellous creation of the earth.

Allāh further says that it is He *"Who sends rain from the sky in measure. With this rain We revive dead ground (causing it to flourish with vegetation). In this manner will you all be resurrected."* Just as Allāh is Able to revive arid and barren ground, He is perfectly Capable of raising dead bodies on the Day of Judgment.

Furthermore, it is Allāh *"Who created all pairs and made ships and animals, which you ride."* All man has to do to ride an animal is to mount the animal and nudge it with his heel. Allāh has also taught man to make saddles and carriages, which are mounted on the backs of riding animals so that man can be seated comfortably during his travels.

## THE SUPPLICATION FOR TRAVELLING

Allāh has created these animals for man's convenience so *"That you may be seated on their backs, then recall the bounty of your Lord when you mount..."* With his heart and tongue, man should remember Allāh's bounty when riding these animals. Allāh Himself teaches man the supplication to recite when recalling this great favour of His. Allāh advises man to say, *"Pure is Allāh, Who has subjugated this for us whereas we would never have been able to control it. And our return shall certainly be to our Lord."* In this supplication, man expresses his gratitude to Allāh for placing a mighty animal (or machine) at his service. It is therefore necessary that man use this bounty in a manner that is pleasing to Allāh. His attention is also drawn to the fact that he will have to return to Allāh, when he will be required to account for the bounties he enjoyed.

Tirmidhi reports that a riding animal was once brought for Sayyidina Ali رضي الله عنه. As he placed his foot on the stirrup, he said, *"Bismillāh"*. When he sat on the animal's back, he said, *"Al'hamdu Lillāh"*. Thereafter he recited the verse:

**[TRANSLATION: *"Pure is Allāh, who has subjugated this for us whereas we would never have been able to control it. And our return shall certainly be to our Lord."*]**

He then recited *"Al'hamdu Lillāh"* thrice, followed by *"Allāhu Akbar"* thrice. Thereafter, he recited the Supplication/pray:

**[TRANSLATION: *"O Allāh! You are Pure. I have certainly oppressed my soul, so forgive me, for none but You can pardon sins."*]**

After reciting this, Sayyidina Ali رضي الله عنه looked towards the sky and smiled. When the people asked him for the reason for smiling, he replied, *"The Holy Prophet صلى الله عليه وسلم did exactly as I have done. When I asked the Holy Prophet صلى الله عليه وسلم why he smiled, he said that when a person asks Allāh for forgiveness, Allāh says, 'My servant knows that none can forgive sins besides Me.'" [Mishkāt" p. 214]*

The above verse reminds man that if Allāh did not subjugate the animals for

man, he would never have been able to derive benefit from them. Man truly appreciates this subjugation when he loses control of his animal.

وَجَعَلُوا لِمَنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ ﴿١٥﴾ أَمْ أَخَذَ مِنْ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَنَ كُمْ بِالْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾ أَوْ مَنْ يُنشِئُوا فِي الْحَلِيِّ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكُنَّبَ شُهُودُهُمْ وَيُسْأَلُونَ ﴿١٩﴾

(15) They have apportioned a share for Allāh from His bondsmen. Man is clearly ungrateful. (16) Or has Allāh chosen daughters from His creation and selected you to have sons? (17) When any of them is given the tidings of that which they ascribe to Rahmān, his face darkens as he suppresses his emotions. (18) (Do they ascribe to Allāh) one who is brought up in jewellery and who cannot make herself clear in disputes? (19) And the angels, who are Allāh's bondsmen, they make into females. Did they witness the creation of the angels? Their testimony will certainly be recorded and they will be questioned.

### REFUTING THOSE WHO ASCRIBE CHILDREN TO ALLĀH, HIGHLIGHTING THE FOOLISHNESS OF THOSE WHO CLAIMED THAT THE ANGELS ARE ALLĀH'S DAUGHTERS

Many people believe that Allāh has children, a belief that is popular among the Christians. It is common knowledge that a child is a part of the father. Therefore, attributing a child to Allāh would mean that another being is a part of Allāh, which is impossible. Just as the Christians believe that Sayyidina Isā عليه السلام is Allāh's son and the Jews believed that Sayyidina Uzair عليه السلام was Allāh's son, the belief was popular among the polytheists of Arabia that the angels were Allāh's daughters. Refuting these preposterous beliefs, Allāh declares, "They have apportioned a share for Allāh from His bondsmen. Man is clearly ungrateful." Instead of being grateful to Allāh for everything, people are audacious enough to say that He has children. This is a clear expression of ingratitude for the innumerable favours Allāh has bestowed on every person.

Thereafter, Allāh specifically addresses the polytheists who believed that the angels were Allāh's daughters. Allāh asks, "Or has Allāh chosen daughters from His creation and selected you to have sons?" While ascribing children to Allāh will be tantamount to ascribing a weakness to Him, it is even worse to ascribe daughters to Him, considering the fact that people regard daughters as a sign of weakness. Allāh says in Surah Najm, "This is certainly an unjust distribution." [Surah 53, verse 22]

Allāh then describes the extreme dislike that the Arabs had for daughters. Allāh says, "When any of them is given the tidings of that which they ascribe to



Rahmān (daughters), his face darkens as he suppresses his emotions. (Do they ascribe to Allāh) one who is brought up in jewellery and who cannot make herself clear in disputes?"

Allāh asks, "Did they witness the creation of the angels (because of which they are able to testify that the angels are female)? Their testimony will certainly be recorded and they will be questioned." Everything they say will be included in the record of their deeds and, on the Day of Judgment, they will be required to prove the validity of their claims.

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَّا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾  
 ءَأَيْنَتْهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢١﴾ بَلْ قَالُوا إِنَّا وَجَدْنَا ءَابَاءَنَا  
 عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثَرِهِمْ مُهْتَدُونَ ﴿٢٢﴾ وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ  
 إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثَرِهِمْ مُّقْتَدُونَ ﴿٢٣﴾ قُلْ  
 أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ ءَابَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾  
 فَانْقَمْنَا مِنْهُمْ فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٢٥﴾

(20) They say, "If Allāh willed, we would not have worshipped them. They have absolutely no justification for this and only speculate. (21) Or have We given them a book before this, onto which they hold fast? (22) They say, "But we found our forefathers following a certain way, and we will be guided in their footsteps." (23) In a like manner, whenever We sent a warner to any town before you, the affluent people of the town said, "We found our forefathers following a certain way, and we will be guided in their footsteps." (24.) The Holy Prophet replied) Even though I have brought to you something that is better guidance than that upon which you found your forefathers?" They replied, "We certainly disbelieve what you bring to us." (25) So We exacted retribution from them. See what was the plight of those who deny!

## REFUTING AN IGNORANT STATEMENT OF THE POLYTHEISTS

When the polytheists were advised to forsake polytheism because Allāh had forbidden it, they would insolently say, "If Allāh willed, we would not have worshipped them (our gods)." They used this argument to substantiate their vile practices, but have actually no grounds to do so. Allāh says, "They have absolutely no justification for this and only speculate."

In making this statement, the polytheists meant to say that if polytheism was truly detestable to Allāh, why does Allāh not forcefully stop them? Therefore, they assume that their actions must be pleasing to Allāh because He is allowing them to continue. The reply to this argument has passed in the commentary of the following verses:

*"Soon those who commit polytheism will say, 'If Allāh willed, neither we, nor our forefathers would not have committed polytheism, and we would not have forbidden anything.'" In the same manner those before them had denied until they tasted Our punishment. Say, 'Have you any knowledge that you may disclose for us? You only follow conjecture and speculation.'" [Surah An'ām (6), verse 148]*

*"The idolaters say, 'If Allāh willed then neither we, nor our forefathers would have worshipped anything besides Him, and we would never have forbidden anything without Him.' Those before them behaved in the same manner. The responsibility of the messengers is only clear propagation." [Surah Nahl (16), verse 35]*

It should be understood that Allāh has sent man to this world as a test to see whether he will be obedient or not. It is obvious that the test cannot be possible if people were forced to do what Allāh willed. A test would mean that they have to be given a choice to opt either for good or for evil. If Allāh had to force people to do something, it will be pointless to reward or punish them.

*"Or have We given them a book before this (Qur'ān), onto which they hold fast?" Allāh did not reveal any divine scripture to the Arabs. They can therefore not prove their beliefs from any reliable source. The only thread they hang on to is the claim to be following their forefathers. Therefore, whenever they are told to forsake their ways, "They say, 'But we found our forefathers following a certain way, and we will be guided in their footsteps.'"*

Allāh says to the Holy Prophet صلى الله عليه وسلم that these types of arguments are nothing new because *"In a like manner, whenever We sent a warner to any town before you, the affluent people of the town said, 'We found our forefathers following a certain way, and we will be guided in their foot steps.'"*

This discussion has passed in the following verses:

*"And when it is said to them, 'Follow that which Allāh has revealed,' they say, 'But we wish to follow that upon which we found our forefathers.' What! (Will they follow their forefathers) even though they understood but naught, neither were they rightly guided?" [Surah Baqarah (2), verse 170]*

*"When it is told to them, 'Come towards what Allāh has revealed and towards the messenger,' they say, 'What we found our forefathers practising is sufficient for us.' (Will they follow their forefathers) even though their forefathers never understood anything, nor were they rightly guided?" [Surah Mā'idah (5), verse 104]*

*"When it is said to them, 'Follow what Allāh has revealed,' they say, 'We will follow what we found our forefathers upon.' Will they follow their forefathers even though Satan called their forefathers to the punishment of the Blaze?" [Surah Luqmān (31), verse 21]*

Allāh effectively replies to their argument by saying, *"(Will they follow their forefathers) even though their forefathers never understood anything, nor were they rightly guided?" and "Will they follow their forefathers even though Satan called their forefathers to the punishment of the Blaze?"* It is certainly incorrect to follow people who were themselves lost. As Allāh says in another verse, *"Follow the path of the one who turns to Me."*

When the nations of the past refuted the Prophets عليهم السلام because they

wished to follow their forefathers, each of the Prophet عليه السلام said his nation, "(Will you choose to follow your forefathers) *Even though I have brought to you something that is better guidance than that upon which you found your forefathers?*" However, these people arrogantly replied, "*We certainly disbelieve what you bring to us.*"

Allāh then says that as a result of their insolence, "*We exacted retribution from them* (by destroying them with punishment). *See what was the plight of those who deny!*"

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ بَلْ مَتَّعْتُ هَؤُلَاءَ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾

(26) When Ibrahīm said to his father and to his people, "I exonerate myself from what you people worship..." (27) "Except for the One Who has created me. Undoubtedly, He shall guide me." (28) So he left a lasting word among his progeny so that they may abstain. (29) I have given enjoyment to these people and their forefathers until there came to them the truth and a messenger who expounds (matters) clearly. (30) When the truth came to them they said, "This is magic and we certainly reject it."

### SAYYIDINA IBRAHĪM عليه السلام REJECTS POLYTHEISM AND THE MESSAGE OF TRUTH PREVAILS AMONG HIS PROGENY

Sayyidina Ibrahīm عليه السلام was born among a community of polytheists in Babylon, who worshipped idols as well as the stars. Even his own father was a polytheist. When, despite his efforts, they refused to accept the belief of oneness of Allāh, he declared, "*I exonerate myself from what you people worship, save for the One Who has created me. Undoubtedly, He shall guide me.*" Sayyidina Ibrahīm عليه السلام declared that he will never worship anyone besides Allāh, his Creator. In this statement he alluded that the people are all foolish not to worship the Being Who created them as well.

Saying this, Sayyidina Ibrahīm عليه السلام left for Palestine with his wife. The commentary of verses 51 to 70 of Surah Anbiya contains the details of his journey and how he got another wife en route. It was from these two wives that he fathered two sons, Sayyidina Is'hāq عليه السلام and Sayyidina Isma'īl عليه السلام. It is with regard to the progeny from these two sons that Allāh says, "*So he left a lasting word among his progeny so that they may desist (from polytheism).*"

The "*lasting word*" in the verse refers to the belief in monotheism and exoneration from polytheism, which is also referred to in verses 132 and 133 of Surah Baqarah where Allāh says, "*Ibrahīm and Ya'qūb enjoined their sons therewith*

[i.e. to follow the creed of Sayyidina Ibrahim عليه السلام] saying, 'O my sons! Verily Allāh has chosen this religion for you, so die only as Muslims.' Or were you present when death presented itself before Ya'qūb? When he asked his sons, 'What will you worship after me?' They replied, 'We will worship your Deity and the Deity of your forefathers Ibrahim, Isma'il and Is'hāq Who is One Deity. We submit to Him only.'

The Quraysh were descendants of Sayyidina Isma'il عليه السلام yet they succumbed to polytheism. It was only after the Holy Prophet صلى الله عليه وسلم preached to them that they eventually forsook polytheism and whole heartedly took to the pure belief of oneness of Allāh.

Thereafter, Allāh says, "I have given enjoyment to these people and their forefathers until there came to them the truth and a messenger [Muhammad صلى الله عليه وسلم] who expounds (matters) clearly." Allāh says that the apparent reason for the denial of the Quraysh was that they were too engrossed in their worldly riches. As a result of this, "When the truth came to them they said, 'This is magic and we certainly reject it.'"

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهَمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُلْحِيًّا وَرَحِمْتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾ وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِيُثْبِتَ سُلْطَانًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِيُثْبِتَ أَيْوَابًا وَسُرُورًا عَلَيْهَا يُتَكَوَّنُونَ ﴿٣٤﴾ وَزُخْرُفًا وَإِن كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

(31) They say, "Why is this Qur'ān not revealed to a prominent man from one of the two cities?" (32) Do they distribute the mercy of your Lord? We distribute their livelihood among them in this worldly life and elevate the ranks of some of them above others so that they may derive benefit from each other. The mercy of your Lord is better than what they amass. (33) If it were not (for fear) of mankind becoming a single nation (of disbelievers), We would have made roofs of silver for the homes of those who disbelieve in Rahmān, as well as staircases which they can climb. (34) And (We would have made) doors (of silver) for their homes, and couches on which they may recline. (35) And (We would have made these of) gold as well. This is all merely the articles of this worldly life. The Hereafter with your Lord is for those with Piety.

**THE POLYTHEISTS WANTED THE PROPHET TO BE FROM AMONG THE AFFLUENT MEN OF MAKKAH OR TĀ'IF**

People generally regard the wealthy as being prominent, irrespective of the

fact that they may be tyrants, extortionists, usurers or thieves. If one has to question the people of any town about whom they regard as the most prominent person, they will always point to someone who is among the affluent. None will point to a pious man or a person with Islāmīc knowledge. This is generally the mentality of people, which is common throughout the ages. Although friend and foe bore testimony to the noble character and personality of the Holy Prophet صلى الله عليه وسلم, the polytheists objected to his Prophet hood on the grounds of his financial status.

Consequently, when the Holy Prophet صلى الله عليه وسلم preached to them, the polytheists said, "Why is this Qur'ān not revealed to a prominent man from one of the two cities (Makkah or Tā'if)?" The author of "Ma'ālimut Tanzīl" writes that the polytheists referred to Walid bin Mughiera from Makkah and Urwa bin Mas'ūd Thaqaifi from Tā'if. Both these men were prominent in worldly terms.

Refuting this statement, Allāh says, "Do they distribute the mercy of your Lord?" i.e. What right have they to stipulate who should be a Prophet? What authority over appointment of Prophets عليهم السلام do they have? The right to appoint Prophets عليهم السلام rests exclusively with Allāh. Allāh will appoint whoever He wills as Prophets عليهم السلام, and Allāh does not use worldly wealth and position as criteria. Allāh declares in Surah An'am, "Allāh best knows where (with whom) He wishes to place His message" [Surah 6, verse 124]

Allāh states further, "We distribute their livelihood among them in this worldly life and elevate the ranks of some of them above others so that they may derive benefit from each other." If everyone was to be wealthy, none will need to work and serve another. As a result, the system of the world would collapse. Since some people are wealthy and others are not, the poor depend on the wealthy for employment, while the rich rely just as much on the poor to have their work done. Therefore, the distribution of sustenance is Allāh's choice. If Allāh did not entrust this responsibility to man, how could He entrust the appointment of the Holy Prophet s (which is a much greater task) to man?

"The mercy of your Lord is better than what they amass." This verse makes it clear that Allāh's mercy, which assumes the form of Heaven and its bounties, is much better than all the wealth that people amass in the world.

Allāh then describes the deplorable nature of the world by stating that He can easily shower the beauties of the world onto people whom He detests (the disbelievers). Allāh says, "If it were not (for fear) of mankind becoming a single nation (of disbelievers), We would have made roofs of silver (or gold) for the homes of those who disbelieve in Rahmān, as well as staircases which they can climb. And (We would have made) doors (of silver and gold) for their homes, and couches on which they may recline. And (We would have made these of) gold as well." Since man's nature attracts him to the material things of this world, people would become disbelievers so that they can also stand a chance of attaining material gain. It is because of this that Allāh does not grant all the wealth to the disbelievers, but also confers a large portion to the Muslims. At the same time, Allāh also makes many disbelievers poor.

The fact is that Allāh despises this world and all its contents. Sayyidina Jābir عنه رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم was once passing by the carcass of a lamb, the ears of which were also cut. Pointing towards the carcass,

the Holy Prophet صلى الله عليه وسلم asked the Sahābah (Companions) رضى الله عنهم if any of them was prepared to purchase the decaying carcass for the price of one Dirham. The Sahābah (Companions) رضى الله عنهم indicated that they were not even prepared to take it for free. The Holy Prophet صلى الله عليه وسلم then told them, "By Allāh! Allāh despises the entire world more than you people despise this dead lamb." [Muslim]

Sayyidina Sahl bin Sa'd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "If the world was even worth the value of a mosquito's wing to Allāh, He would never have granted a disbeliever even a sip of water to drink." This means that if the world had even as much value as the wing of a mosquito, it would be too valuable to give even a small portion of it (a sip of water) to a person who rejects his Creator. It is common knowledge that Allāh has given the disbelievers much more than a mere sip of water, which means that the world is much more worthless than a mosquito's wing.

Sayyidina Shaddād رضى الله عنه reports that he heard the Holy Prophet صلى الله عليه وسلم say, "O people! Without doubt, this world is a mere article in front of every person, from which good and evil people eat. Indeed, the promise of the Hereafter is a reality, where that King will pass judgement, Who is Just and Omnipotent. He will establish the Truth and obliterate falsehood. Become the sons of the Hereafter and not the sons of this world because the children of every mother run behind her." ["Mishkāt" p. 445]

After making mention of the adornments of the world, Allāh declares, "This is all merely the (abased and short-lived) articles of this worldly life. The Hereafter with your Lord is for those with Piety." Those who adopt Piety will enjoy the everlasting bounties of the Hereafter.

وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُفِصَ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ  
عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٧﴾ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ  
بَعْدَ الْمَشْرِقَيْنِ فَيَلْسَنَ الْقَرِينُ ﴿٣٨﴾ وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَتَكُمُ فِي  
الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنْتَ تَسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَنْ كَانَ فِي ضَلَالٍ  
مُبِينٍ ﴿٤٠﴾ فَإِنَّمَا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْقِمُونَ ﴿٤١﴾ أَوْ نُرِيَّتَكَ الَّذِي وَعَدْتَهُمْ  
فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ ﴿٤٢﴾ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾  
وَإِنَّمَا لَذِكْرُ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾ وَتَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا  
أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ ﴿٤٥﴾

(36) We shall appoint a Satan to every person who turns a blind eye to Rahmān's advice, who will be his companion. (37) Indeed, they will forbid people from the path, while the people think that they are rightly guided. (38) Until, when the

time arrives when they come to Us and say, "O dear! If only there was the distance of the East and West between yourself and Me.' A terrible companion you were indeed!" (39) "Since you were oppressive people, the fact that you all share the punishment shall be of no benefit to you. (40) Can you make the deaf hear, guide the blind and those who are in manifest deviation? (41) If We have to take you away, We shall still exact retribution from them. (42) Otherwise, We can show you what We have promised them, for We certainly have control over them. (43) So hold fast to the revelation We have sent to you. You are definitely upon the straight path. (44) This is certainly a Reminder to you and to your people. Soon, they shall be questioned. (45) Inquire from those messengers of Ours whom We have sent before you. Besides Rahmān, have We introduced another deity who can be worshipped?

### **A SATAN IS APPOINTED TO EVERY PERSON WHO TURNS A BLIND EYE TO ALLĀH'S ADVICE, WHO WILL BE USELESS TO HIM ON THE DAY OF JUDGMENT**

The Arabic word "ya'shu" (translated above as "turns a blind eye") refers to a condition when a person cannot see despite not suffering from any ailment. The verse therefore refers to people whom the Qur'ān has reached, and who have even understood the Qur'ān. However, they behave obstinately and refuse to accept it as the truth. At this stage, Allāh delegates a Satan to be their constant companion who instigates them to reject the truth. While they are constantly being misled, these people are under the impression that they are rightly guided.

The Satan referred to in this verse is not the same Satan that is mentioned in the hadith where the Holy Prophet صلى الله عليه وسلم said, "Every one of you has a companion from among the angels and a companion from among the Satans." [Muslim]

Although the person and the Satan were closely attached to each other in the world, the person will curse the Satan on the Day of Judgment, saying, "O dear! If only there was the distance of the East and West between yourself and Me! A terrible companion you were indeed (because you made evil seem good to me, causing me to sin)!"

A verse of Surah HāMim Sajdah reads, "We have delegated companions for them, who beautify for them whatever is before them and whatever is behind them." [Surah 41, verse 25]

Allāh says further that the people of Hell will be told, "Since you people were oppressive, the fact that you all share the punishment shall be of no benefit to you." When a person suffers any adversity or punishment in this world, he is consoled by the knowledge that he is not suffering alone. If there are others suffering the same plight, the intensity of the hardship is considerably reduced. However, even though many people will be suffering in Hell, this knowledge will have no impact upon the individual suffering of each person. This is so because of the severity of Hell.

Despite realising that Islām is the true religion, there are many people who are under the misconception that should they ever suffer punishment, the punishment will not be so intense because there are millions of others who will

join them there. Besides being mistaken, these people are also extremely foolish to subject themselves to eternal punishment in the feeble hope that the suffering of others will reduce their own suffering.

There are many so-called Muslims who when reminded of fulfilling the Farā'idh (obligations) and abstaining from sin, say, "Who else is following the Shari'ah that we follow?" By presenting this foolish reply, these people feel good about including themselves among the sinners. What reply will they have to offer Allāh on the Day of Judgment when they stand in the file of the sinners and face punishment? Will they then be able to say that it matters not because there are thousands of others who will face their plight?

"Can you make the deaf hear, guide the blind and those who are in manifest deviation?" This verse tells the Holy Prophet صلى الله عليه وسلم that he will be unable to guide people who obstinately refuse to lend an ear or who turn a blind eye and choose rather to adhere to their erroneous ways. The Holy Prophet's صلى الله عليه وسلم task was only to propagate the message to people, irrespective of whether they listen or not. He was not charged with forcing them to believe.

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, "*If We have to take you away (from this world or from Makkah, the disbelievers will not be able to escape Our punishment because), We shall still exact retribution from them. Otherwise (if We do not take you away), We can (still) show you what (punishment) We have promised them, for We certainly have control over them.*" Certain commentators have mentioned that the "retribution" mentioned in the verse refers to the loss of 70 polytheists lives in the Battle of Badr, as well as others 70 being taken captive.

"So hold fast to the revelation (Qur'ān) We have sent to you. You are definitely upon the straight path." This verse tells the Holy Prophet صلى الله عليه وسلم that he should forge ahead with propagation even though the disbelievers refuse to respond.

"This (Qur'ān) is certainly a Reminder to you and to your people." Allāh is the King of all kings and the Owner of all kingdoms. It is therefore a great honour for a person to be addressed by Allāh. Through the Holy Prophet صلى الله عليه وسلم, Allāh addresses the Ummah (followers) as well, which is an honour for them also. It is also an honour for the Arabs that Allāh revealed the Qur'ān in their language. While many did not appreciate this bounty, there were those chosen people who did.

Today, every chain of Qur'ānic recitation trails back to the Sahābah (Companions) رضى الله عنهم. It is by virtue of the Qur'ān that the Arabic language received importance in the world. To teach the meaning and interpretations of the Qur'ān, volumes have been written about the Arabic language and Arabic rhetoric. The Qur'ān elevated the rank of the Arabs themselves who were downtrodden before the advent of Islām. Before Islām, the Persians ruled Yemen, the Romans ruled Shām (north and north-west Arabia), while the Jews ruled over Madinah. The Arabs had therefore little authority over their region.

"...and to your people." Some commentators have mentioned that this phrase refers to the Quraysh because the Qur'ān was revealed in their dialect. Other



commentators are of the opinion that it refers to all the Arabic-speaking people. These two interpretations will apply when the word "Dhikr" (translated above as "a Reminder") is translated as "an honour" or "a pride". However, if the word is translated as "a Reminder" or "an Advice", then "your people" will refer to all believers.

"Soon, they shall be questioned." They will be asked whether they fulfilled the rights of the Qur'an, whether they practised its injunctions, and whether they appreciated it.

Allāh says thereafter, "Inquire from those messengers of Ours whom We have sent before you." Although the verse seems to be addressing the Holy Prophet صلى الله عليه وسلم, it is actually addressed to the Jews, Christians and the polytheists. They are exhorted to pose a question to the former Prophets عليهم السلام. The question is: "Besides Rahmān, have We introduced another deity who can be worshipped?" The reply to this question, which may be sought in the scriptures of the Torah and Injil, will make it clear that none of the Prophets عليهم السلام ever taught polytheism to his people. Many commentators state that the verse poses this question to those religious scholars who study the Torah and Injil (Bible).

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾ فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا يَتَّبِعُهُ السَّاحِرُ أَدْعُ لَنَا رَبَّكَ بِمَا عَاهَدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِۦ قَالَ يَتَقَوَّمُ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرَىٰ مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مِثْلُ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَأِكَةُ مُقَرَّرِينَ ﴿٥٣﴾ فَاسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَتْسِقِينَ ﴿٥٤﴾ فَلَمَّا ءَاسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

(46) Undoubtedly, We sent Mūsa with Our signs to Phara'oh (Fir'aun) and his ministers. He said, "I am the messenger of the Lord of the universe. (47) When he came to them with Our signs, they began to laugh at them. (48) Every sign We showed them was greater than the other. We afflicted them with punishment so that they turn back. (49) They said, "O magician! On our behalf, supplicate to your Lord for the covenant He has made with you. Then we will surely be rightly guided." (50) When We removed the punishment from them, they

instantly broke their promise. (51) Phara'oh (Fir'aun) called his people saying, "Does not the land of Egypt and these rivers flowing beneath me belong to me? Do you not see?" (52) "Am I not better than this person who is ignoble and can hardly express himself?" (53) "Why are bangles of gold not thrown to him, or why do angels not appear in successive groups with him?" (54) So Phara'oh (Fir'aun) made fools of his people and they followed him. They were a sinful nation indeed. (55) When they infuriated Us We exacted retribution from them and drowned them all. (56) Thus We made them forebears and an example for those to come after them.

## PHARA'OH (FIR'AUN) AND HIS MINISTERS SCOFF AT SAYYIDINA MŪSA عَلَيْهِ السَّلَام WHEN HE SHOWS THEM THE MIRACLES

When Sayyidina Mūsa عَلَيْهِ السَّلَام cast his staff down and it became a serpent, Phara'oh (Fir'aun) and his chieftains laughed, saying that it was not a miracle but an act of magic. They then arranged a contest between Sayyidina Mūsa عَلَيْهِ السَّلَام and the magicians of the country. The magicians were first to cast down their staffs and strings, thereby mesmerising the people into believing that these had become snakes. When Sayyidina Mūsa عَلَيْهِ السَّلَام cast down his staff, the serpent it turned into devoured the snakes of the magicians. The magicians conceded defeat and submitted to Sayyidina Mūsa's عَلَيْهِ السَّلَام religion. The details of this incident have been given in Surah A'rāf [Surah 7, verses 109-126], Surah TāHā [Surah 20, verses 57-73] and Surah Shu'arā [Surah 26, verses 33-51].

The magicians could not compete with Sayyidina Mūsa's عَلَيْهِ السَّلَام miracle of the shining hand because it was beyond their capabilities. Besides these two miracles, there were numerous others, which served as punishment for phara'oh (Fir'aun) and the Egyptians. Reference to this is made in Surah A'rāf, where Allāh says, "So We sent to them the flood, the locusts, the ticks, the frogs and the blood as detailed signs. But they were an arrogant and sinful nation." [Surah 7, verse 133]

Allāh says, "Every sign (punishment) We showed them was greater (more potent) than the other. We afflicted them with punishment so that they turn back." When Sayyidina Mūsa عَلَيْهِ السَّلَام told them that the miracles were a punishment for them, they even scoffed at this, saying that they still deem them to be acts of magic. He also told them that the punishment could be alleviated if they accepted his teachings. However, despite realising that they will be saved by his intercession, they still called him a wizard saying, "O magician! On our behalf supplicate to your Lord for the covenant He has made with you. Then we will surely be rightly guided (and accept your creed. However,) When We removed the punishment from them, they instantly broke their promise." Whenever a punishment was alleviated, they still adhered to their former ways of rejection.

Fearing that he might lose his kingdom to Sayyidina Mūsa عَلَيْهِ السَّلَام, "Phara'oh (Fir'aun) called his people saying, 'Does not the land of Egypt and these rivers flowing beneath me belong to me? Do you not see? Am I not better than this person who is ignoble and can hardly express himself?'" In this manner, he expressed his material superiority over Sayyidina Mūsa عَلَيْهِ السَّلَام. He told his people that Sayyidina Mūsa عَلَيْهِ السَّلَام was a poor man who belonged to a nation who were

their slaves. Indoctrinated by phara'oh (Fir'aun), the people also said, "Should we believe in two humans like ourselves whereas their people are our slaves?" It was with reference to the stutter that Sayyidina Mūsa عليه السلام had that phara'oh (Fir'aun) said that Sayyidina Mūsa عليه السلام "can hardly express himself?"

Another objection that phara'oh (Fir'aun) raised was: "Why are bangles of gold not thrown to him, or why do angels not appear in successive groups with him?" i.e. If he is a true Prophet of Allāh, why does he not have wealth or an army of angels to support him? The people of every nation look up to their chieftains and ape whatever their chieftains do. The chieftains during the time of Sayyidina Mūsa عليه السلام agreed to everything that phara'oh (Fir'aun) told them. Eventually solidarity was achieved when the chieftains indoctrinated the masses with the same ideas.

Allāh says, "So phara'oh (Fir'aun) made fools of his people and they followed him. They were a sinful nation indeed."

"When they infuriated Us (by denying Our messengers and signs) We exacted retribution from them and drowned them all. Thus, We made them forebears and an example for those to come after them." The people coming after them were to learn a lesson from the behaviour of their forebears and not tread in their misguided footsteps.

وَلَمَّا ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوا ءِأَلَهْتُمُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَءِيلَ ﴿٥٩﴾ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلَفُونَ ﴿٦٠﴾ وَإِنَّهُمْ لَعِلْمٌ لِّلْسَاعَةِ فَلَا تَمْتَرُ بِهَا وَاتَّبِعُونَ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ إِنَّهُمْ لَكُفْرٌ عَدُوٌّ مُبِينٌ ﴿٦٢﴾ وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ حُشِّنْتُكُمْ بِالْحِكْمَةِ وَلَآئِبِينَ لَكُمْ بَعْضُ الَّذِي تَخْلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٦٣﴾ إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ إِلِيمٍ ﴿٦٥﴾ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾

(57) When the peculiar example of the son of Maryam is cited your people suddenly start shouting. (58) They say, "Are our gods better or he?" They say this to you only to dispute, for they are a people given to arguing. (59) He [Sayyidina Isā عليه السلام] is but a slave upon whom We have bestowed Our bounties, and whom We have made an example for the Bani Isrā'īl. (60) If We will, We could have created angels among you on earth, who would appear in

succession. (61) And he will certainly be a sign of Judgment day, so never doubt it, and follow me. This is the straight path. (62) Never let Satan stop you, for he is certainly your open enemy. (63) When Isā عليه السلام came with the clear signs, he said, "I have come to you with wisdom and to make clear to you the matters about which you differ. So fear Allāh and follow me." (64) "Allāh is definitely my Lord and your Lord, so worship Him only. This is the straight path." (65) However the parties differed between themselves. May the oppressors suffer the destruction of a painful day's punishment! (66) They are waiting only for Judgment day to come to them suddenly without them realising.

## REFUTING THE FOOLISH STATEMENT OF THE QURAYSH AND AN INTRODUCTION TO SAYYIDINA ISĀ عليه السلام

Allāma Qurtubi رحمه الله reports that the Quraysh once told Abdullāh bin Zab'ari (who was then not yet a Muslim) that the Holy Prophet صلى الله عليه وسلم recites the verse: "You and whatever you worship besides Allāh will be the fuel of Hell." Upon hearing this, Abdullāh bin Zab'ari said, "If I was present, I would have refuted this." When the Quraysh asked for an explanation, he replied, "I say that the Christians worship Masih [Sayyidina Isā عليه السلام] and the Jews worship Uzair عليه السلام. So will these two persons also be fuel for Hell?" The Quraysh became jubilant over this reply and they started shouting. The reply to this objection has passed in Surah Anbiya, where Allāh says, 'indeed those for whom We have ordained the best, these shall be kept far from Hell. They will not even hear its whisper.' [Surah 21, verses 101/2]

Another narration states that the Holy Prophet صلى الله عليه وسلم once told the Quraysh, "There is no good in anything that is worshipped besides Allāh." The Quraysh retorted, "Did you not say that Sayyidina Isā عليه السلام was Allāh's messenger and a pious man? According to what you have said, he also deserves to go to Hell because some people worship him." They also said, "If all gods besides Allāh are destined for Hell, we are happy that our gods will be with Sayyidina Isā عليه السلام, Uzair عليه السلام and the angels." (So that they could also share in the bounties that these two Prophets عليهم السلام would receive).

The only intention of the polytheists was to wrangle and dispute. They had no concern for recognising the truth. Otherwise, anyone will understand that Allāh's chosen servants cannot be made to suffer punishment because of the polytheism that others commit. In the light of the above, it will now be easy to understand the verses in context. Allāh says, "When the peculiar example of the son of Maryam is cited your people suddenly start shouting." i.e. When it is said that Sayyidina Isā عليه السلام will be with the idols of the polytheists, they shout with joy and say, 'Are our gods better or he [Sayyidina Isā عليه السلام]?'"

By asking this question, they implied that since Sayyidina Isā عليه السلام is Allāh's chosen servant and will be honoured in the Hereafter, their gods also deserve the same because they are worshipped like Sayyidina Isā عليه السلام is. Allāh says further, "They say this to you only to dispute, for they are a people given to arguing." They are such that they will always dispute with the truth.

Sayyidina Abu Umamah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "People who go astray after guidance has come to them are a people given to

arguing." Thereafter, the Holy Prophet صلى الله عليه وسلم recited the verse, "They say this to you only to dispute, for they are a people given to arguing." [Tirmidhi]

"He [Sayyidina Isā عليه السلام] is but a slave upon whom We have bestowed Our bounties..." Allāh blessed Sayyidina Isā عليه السلام with the great bounty of Prophet hood. No Prophet of Allāh ever called people to worship him or any other being besides Allāh. It is because of people's own foolishness that they succumb to the practices of polytheism. It will therefore be inappropriate for Allāh's pious servants to suffer punishment because of the polytheism that people commit. Those who perpetrate the vile act of polytheism will be punished for their sin. They will burn in Hell along with their idols.

Speaking further about Sayyidina Isā عليه السلام, Allāh says, "whom We have made an example for the Bani Isrā' il." Allāh showed the Bani Isrā' il that He has the power to create a child without the agency of a father.

"If We will, We could have created angels among you on earth, who would appear in succession." The first interpretation of this verse is literal meaning that Allāh could well create angels on earth, who would live and die like ordinary human beings. Another interpretation is that Allāh could have settled angels on earth. Wherever they may be, Allāh's creation will remain His creation and can never be considered worthy of worship. The fact that the angels live in the heavens does not qualify them to be gods, neither can they be called Allāh's daughters.

The author of "Ma'ālimut Tanzil" (v.4 p. 143) has interpreted the verse to mean that Allāh can easily destroy man and replace him with angels as vicegerents on earth. Unlike man, these angels will devote themselves to Allāh's worship.

"And he will certainly be a sign of Judgment day....." The following three interpretations of this verse have been mentioned:

- 📖 "he" refers to Sayyidina Isā عليه السلام, whose return to this world from the heavens will be sign to indicate that Judgment day is very close.
- 📖 "he" may be interpreted as "it", which will refer to the Qur'ān. Therefore, the revelation of the Qur'ān is itself a sign to indicate that Judgment day is near. Holding up his index and middle fingers, The Holy Prophet صلى الله عليه وسلم said that Judgment day and he were as close as these two fingers.
- 📖 "he" may be interpreted as "it", which will refer to the miracles of Sayyidina Isā عليه السلام. The people who saw Sayyidina Isā عليه السلام raising the dead from their graves could easily be convinced of resurrection on the Day of Judgment.

Allāh commands the Holy Prophet صلى الله عليه وسلم to tell the people, "so never doubt it (Judgment day), and follow me. This is the straight path. Never let Satan stop you, for he is certainly your open enemy."

"When Isā came with the clear signs, he said, 'I have come to you with wisdom

(Prophet hood and the Injil) and to make clear to you the matters about which you differ.” Part of his message entailed clarifying the injunctions of religion and setting right the contamination that the Bani Isrā’īl had introduced into the Torah. [“Ruhul Ma’āni”]

Addressing the Bani Isrā’īl further, Sayyidina Isā عليه السلام said, “So fear Allāh and follow me. Allāh is definitely my Lord and your Lord, so worship Him only. This is the straight path.” Sayyidina Isā عليه السلام performed the amazing miracles of raising the dead and blowing life into birds modelled from clay. Since such extraordinary feats could mislead the Christians into regarding him as Allāh, Sayyidina Isā عليه السلام clarified that Allāh is his Lord as well.

“However the parties differed between themselves.” The Christians fragmented into many denominations. While some of them regarded Sayyidina Isā عليه السلام as Allāh Himself, others believe that he is Allāh’s son. There are also those who believe in Trinity, and consider Sayyidina Isā عليه السلام to be one of three inseparable deities. Those Christians who do not subscribe to any of these three beliefs are also guilty of disbelief because they deny the Prophet hood of the Holy Prophet صلى الله عليه وسلم. Of course, there will always be those from among them whom Allāh guides to Islām, like Najāshi the king of Abyssinia.

Allāh continues, ‘May the oppressors suffer the destruction of a painful day’s punishment! They are waiting only for Judgment day to come to them suddenly without them realising.’ Certain commentators have mentioned that the pronoun “They” refers to those Christians who split into various denominations after Sayyidina Isā عليه السلام was raised to the heavens. They adamantly denied the truth despite recognising it as such. This behaviour resembles that if a person who is prepared to believe in Judgment day only when he sees it happen before him. Of course, it will then be too late.

Other commentators have mentioned that the word “They” refers to the Quraysh of Makkah who denied the occurrence of Judgment day. Because they do not believe it, they would not even realise that Judgment day is taking place when it does. The author of “Ruhul Ma’āni” writes that the verse depicts the foolishness of the polytheists, who are of the opinion that Judgment day will be good for them. However, when Judgment day does take place, they will have to face the harsh reality that it spells their destruction.

الْأَخْلَاءَ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾ يَبْعَادُ لَا خَوْفٌ عَلَيْكُمْ  
الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ ادْخُلُوا  
الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ  
وَفِيهَا مَا شَتَّهِهِ الْأَنْفُسُ وَلَذَّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾ وَتِلْكَ  
الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا  
تَأْكُلُونَ ﴿٧٣﴾

(67) Friends will be enemies on that day, except for those with Piety. (68) "O My bondsmen! You shall have no fear today, neither will you grieve." (69) Those who believe in Our verses and were obedient." (70) "You and your spouses should enter into Heaven jubilantly." (71) Bowls and cups of gold will be passed around and in Heaven there shall be whatever the heart desires and whatever pleases the eye. You will abide there forever." (72) This is Heaven, which you have been made to inherit because of the deeds you carried out. (73) And you will have an abundance of fruit to eat in Heaven.

## FRIENDS WILL BE ENEMIES ON THE DAY OF JUDGMENT AND THE RIGHTEOUS WILL HAVE EVERYTHING THAT PLEASES THEM IN HEAVEN

Describing the terror of the Day of Judgment, Allāh says, *"Friends will be enemies on that day, except for those with Piety."* As mentioned in many previous verses, people on the Day of Judgment will curse their companions for leading them astray and for not allowing them to accept Islām. However, those people who avoided polytheism will remain friends on the Day of Judgment, and they will even intercede on behalf of each other.

On the Day of Judgment, Allāh will declare His favour on the righteous believers saying, *"O My bondsmen! You shall have no fear today, neither will you grieve..."* Describing these bondsmen, Allāh says that they are *"Those who believe in Our verses and were obedient."* They will then be told, *"You and your spouses should enter into Heaven jubilantly."* Allāh then mentions one of the bounties that people will enjoy in Heaven when He says, *"Bowls and cups of gold will be passed around..."* Youthful servants will serve food and drinks to the people of Heaven.

Allāh then encapsulates all the bounties of Heaven when He says, *in Heaven there shall be whatever the heart desires and whatever pleases the eye."* Irrespective of how wealthy a person may be in this world, he can never have whatever he desires. There are still things that may be too expensive for him, or which he cannot purchase. Even if the item can be purchased, there are times when he will be unable to enjoy it because of various reasons - ill health being a major reason. Even if a person is in the process of realising his desires in this world, he may never live long enough to witness the culmination.

The above verse makes mention of gold utensils, while a verse of Surah Dahar also speaks about silver utensils. One cannot compare the gold and silver of Heaven to that of this world, which has to be purified and smelted. It is not permissible for Muslim men and women to eat or drink from utensils made of gold or silver.

Sayyidah Umm Salamah رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم said, "Do not eat or drink from utensils of gold and silver." He also said, "The person who eats or drinks from gold or silver utensils is filling his belly with the fire of Hell."

Sayyidina Hudhaifah رضى الله عنه reports that Muslims may not eat or drink from gold and silver utensils because these are meant for the disbelievers in this world and for the Muslims in the Hereafter. Allāh also says that Heaven will contain *"whatever pleases the eye."* This means that nothing in Heaven will

be unpleasant to look at. Everything a person looks at will be source of pleasure for him. He will also not be prohibited from looking at anything there. The concept of an "evil glance" will be non-existent there. To crown it all, these pleasures will never end because the people of Heaven will be told, "You will abide there forever."

In commemoration of the good deeds people do, they will be told, "This is Heaven, which you have been made to inherit because of the deeds you carried out and you will have an abundance of fruit to eat in Heaven."

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾ لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾ وَنَادَوْا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَرْكُوتٌ ﴿٧٧﴾ لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٨﴾ أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

(74) Verily, the criminals shall suffer the punishment of Hell forever. (75) The punishment shall not be lessened for them, and they will lose all hope there. (76) We did not oppress them, but they were oppressors themselves. (77) They will call out, "O Mālik! Your Lord should settle our matter." He will reply, "You people will certainly have to remain (here)." (78) We definitely brought the truth to you, but most of you disliked the truth. (79) Or have they devised a resolute plot? Indeed, We are also plotting. (80) Or do they think that We do not hear their secrets and their stealthy meetings? Most certainly We do, and Our scribes are with them, writing.

## THE DISBELIEVERS WILL SUFFER FOREVER IN HELL, WHERE THEIR PUNISHMENT WILL NOT BE LESSENED

After mentioning the bounties that the people of belief will enjoy, Allāh now begins to discuss the plight of the disbelievers. Allāh says, "Verily, the criminals shall suffer the punishment of Hell forever. The punishment shall not be lessened for them, and they will lose all hope (of salvation) there." Another interpretation of losing hope is that they will be in perpetual sorrow because of the severity of Hell.

"We never oppressed them, but they were oppressors themselves." When the truth came to them in the world, they refused to accept it, thereby drawing Allāh's punishment to themselves.

Thereafter, Allāh mentions the request that the people of Hell will make to the chief keeper of Hell, who is an angel called Mālik عليه السلام. "They will call out, 'O Mālik! Your Lord should settle our matter (by taking our lives so that we are saved from punishment).' He will reply, 'You people will certainly have to remain (here).'" i.e. you will have to remain here forever without emerging and



without dying.

Sayyidina A'mash رحمه الله عليه says that he heard that the period of a thousand years will pass between the request of the people in Hell and the reply of the keeper [Sayyidina Mālik رحمه الله عليه].

Tirmidhi reports that the inmates of Hell will consult with each other to make a request before the keepers of Hell. They will ask, "Supplicate to your Lord to lessen a day of punishment for us." Thereupon the keepers will reply, "Did your messengers not come to you with clear signs?" The people will reply, "Certainly." The keepers will then say, "Then you supplicate. The supplication of the disbelievers is lost." [Surah Mu'min (40), verses 49 and 50]

The inmates of Hell will be told, "We definitely brought the truth to you, but most of you disliked the truth." It was this aversion for the truth that landed these people into Hell. The Quraysh of Makkah detested the message of the Holy Prophet صلى الله عليه وسلم, and devised many plots to hinder the Holy Prophet صلى الله عليه وسلم. In fact, they even plotted to assassinate him. Allāh says, "Or have they devised a resolute plot? Indeed, We are also plotting." Allāh says that the polytheists are foolish to think that they can harm the Holy Prophet صلى الله عليه وسلم through their schemes. Allāh's protection was always with the Holy Prophet صلى الله عليه وسلم, and therefore their plots could never succeed. Allāh says in Surah Tūr, "Or are they plotting something? Indeed those who disbelieve will themselves be ensnared in a plot." [Surah 52, verse 42]

Allāh says further, "Or do they think that We do not hear their secrets and their stealthy meetings? Most certainly We do, and Our scribes are with them, writing." No secret conspiracies are hidden from Allāh. He is Aware of everything that people do and say, and He will punish them accordingly.

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِينَ ﴿٨١﴾ سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾ فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٨٣﴾ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾ وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شِئَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلَ لَهُ يَرْبِ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾ فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

(81) Say, "If Rahmān had a son, then I would have been the first worshipper."

(82) The Lord of the heavens and the earth, the Lord of the Throne is Pure from whatever people associate with Him. (83) So leave them to engage in talks and to play until they encounter the day that they have been promised. (84) It is Allāh

Who is the Deity the heavens and the Deity on earth. He is the Wise, the All Knowing. (85) Blessed is that Being to Whom belongs the kingdom of the heavens, the earth and whatever is between the two. The knowledge of Judgment day is only with Him, and to Him shall you all be returned. (86) Those (gods) that they worship besides Allāh have no power to intercede, except for the one who attests to the truth and those who have knowledge. (87) If you have to ask them who created them, they will definitely say, "Allāh So where are they wandering astray? (88) And (Allāh knows) the statement of the Holy Prophet when he said, O my Lord! This is a nation who refuse to believe. (89) Ignore them and say, "Salām ". They will soon come to know.

## ALLĀH'S GREAT QUALITIES AND EXEMPTION FROM POLYTHEISM

This Surah refers to the polytheists who called the angels Allāh's daughters and the Christians who called Sayyidina Isā عليه السلام Allāh's son. In the verse being discussed, Allāh refutes these beliefs by instructing the Holy Prophet صلى الله عليه وسلم to say "If *Rahmān* had a son, then I would have been the first worshipper." However, since Allāh has no children, only He should be worshipped. Allāh's disassociation with all partners is then expressed in the verse: "*The Lord of the heavens and the earth, the Lord of the Throne is Pure from whatever people associate with Him.*"

Allāh then addresses the Holy Prophet صلى الله عليه وسلم saying, "*So leave them to engage in (their frivolous) talks and to play until they encounter the day that they have been promised.*" In fact, everything in this world is play and sport. Allāh says in Surah Hadid "*Know that the life of this world is merely play, futility, decoration, boasting among each other and rivalry in wealth and children. The example of this is like rain, the plants of which amaze the farmers. Thereafter it dries and you will see it become yellow, only to be reduced to bits. In the Hereafter there shall be severe punishment, forgiveness and (Allāh's) pleasure. The life of this world is but a commodity of deception.*" The disbelievers and polytheists are so engrossed in the futile matters of this world that they completely forget about the Hereafter. According to various commentators, "*the day that they have been promised*" refers to:

📖 the day of their death,

📖 the Day of Judgment,

📖 the Battle of Badr.

"It is Allāh Who is the Deity in the heavens and the Deity on earth. He is the Wise, the All Knowing." No other being is worthy of worship and none possesses the qualities that Allāh possesses.

Allāh continues to say, "*Blessed is that Being to Whom belongs the kingdom of the heavens, the earth and whatever is between the two. The knowledge of Judgement day is only with Him, and to Him shall you all be returned.*" Upon people's return to Allāh they will be justly rewarded or punished.

When the polytheists are censured for worshipping idols, they claim that

they worship Allāh, but pray to the idols only so that the idols may intercede on their behalf before Allāh. This was only an excuse because lifeless objects cannot even speak, let alone intercede. Then too, only those who have permission from Allāh can intercede. Allāh has never commanded them to regard their gods as intercessors, neither has He ever appointed them as intercessors. Allāh's Prophets عليهم السلام preached oneness of Allāh and abstinence from polytheism. Worship of other gods as intercessors was never encouraged. However, the polytheists concocted their own beliefs to support their whims.

On the Day of Judgment, only those people permitted by Allāh will be able to intercede. With reference to this, Allāh says, *"Those (gods) that they worship besides Allāh have no power to intercede, except for the one who attests to the truth and those who have knowledge (only they will be permitted to intercede)."* Allāh says in Ayatul Kursi, *"Who is there to intercede before Him without His permission?"* Allāh says in Surah Anbiya, *"only the one with whom He is pleased will be able to intercede."* [Surah 21, verse 28]

The author of "Ruhul Ma'āni" says that *"the one who attests to the truth and those who have knowledge"* also refers to the angels, Sayyidina Isā عليه السلام and Sayyidina Uzair عليه السلام even though they were worshipped. However, they will not want to intercede on behalf of the disbelievers, neither will they ever be permitted to do so.

*"If you have to ask them who created them, they will definitely say, 'Allāh'."* Despite acknowledging the fact that Allāh is their Creator, the disbelievers still worship other beings. This clearly displays their foolishness. Therefore, Allāh asks, ج

*"And (like Allāh has knowledge of Judgment, Allāh also knows) the statement of the Holy Prophet صلى الله عليه وسلم when he said, 'O my Lord! This is a nation who refuse to believe. - In response to this statement Allāh tells the Holy Prophet صلى الله عليه وسلم, 'ignore them (i.e. do not expect them to believe) and say, 'Salām'."* This is not the "Salām" that one greets with, which is actually a supplication for the peace and safety of the person. It is rather a statement to denote parting, which tells the addressee that his company is not desired. Referring to the same type of "Salām", a verse of Surah Qasas reads:

*"When they hear futility, they turn away from it saying, 'Our deeds are ours and your deeds are yours. We greet you with peace (Salām). We do not wish to converse with the ignorant.'" [Surah 28, verse 55]*

Allāh concludes the Surah by saying, *"They will soon come to know. - The disbelievers will learn the error of disbelief and polytheism when they are faced with Allāh's punishment in this world or in the Hereafter."*



## سورة الدخان

Makkan

Surah Ad-Dukhan

Verses 59

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ ۝۱ وَالْكِتَابِ الْمُبِينِ ۝۲ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ۝۳  
فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝۴ أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ۝۵ رَحْمَةً مِنْ رَبِّكَ إِنَّهُ  
هُوَ السَّمِيعُ الْعَلِيمُ ۝۶ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ مُوقِنِينَ ۝۷  
لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۝۸ بَلْ هُمْ فِي شَكٍّ  
يَلْعَبُونَ ۝۹

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Hāmim. (2) By the oath of the Clear Book! (3) We have revealed it on a blessed night. Verily We are the Warners. (4) The decision of every matter of wisdom is passed on this night... (5) ... as a command proceeding from Us. We are certainly the ones who send (Prophets).. (6) ...by way of mercy from Us. He is certainly All Hearing, All Knowing; (7) The Lord of the heavens, the earth and whatever is between the two. If you will be convinced. (8) There is no Deity besides Him Who gives life and death. He is your Lord and the Lord of your predecessors. (9) However, they are frolicking in their doubts.

**THE QUR'ĀN WAS REVEALED ON A BLESSED NIGHT. ALLĀH GIVES LIFE AND DEATH AND IS THE LORD OF ALL MANKIND, PAST, PRESENT AND FUTURE**

Allāh says that the Qur'ān was revealed on a "blessed night". The most accurate interpretation of the "blessed night" is that it is Laylatul Qadr (The Night of Power). The following two verses support this interpretation:

📖 "The month of Ramadhān is the month in which the Qur'ān was revealed as a guide for mankind..." [Surah Baqarah (2), verse 185]

📖 "Verily, We revealed the Qur'ān on Laylatul Qadr." [Surah

*Qadr (97), verse 1]*

Sayyidina Ikrima رحمه الله عليه [who was a student of Sayyidina Abdullāh bin Abbās رضي الله عنه] is of the opinion that “a blessed night” refers to the night of the 15<sup>th</sup> of Shābān, known as the Night of Barā’ah. In support of this interpretation, a hadith is quoted in which it is mentioned that sustenance and deaths for the forthcoming year are determined. However, this narration is not authentic. There are also no Ahadīth that state that the Qur’ān was revealed on this night.

The question may arise that since the Qur’ān was revealed gradually over a period of 23 years, how can it be said that it was revealed in a single month of Ramadhān, or in a single night of Qadr? Some commentators have mentioned that the revelation of the Qur’ān began on the night of Qadr, during the month of Ramadhān. A more veritable answer to this is that on the night of Qadr the entire Qur’ān was revealed at once from the Lowhul Mahfuz (Protected Tablet), to the sky above the earth. Here it was placed in the Baitul Izzah. It was from this place that it was then gradually taken, through the order of Allāh, by Sayyidina Jibr’il صلى الله عليه وسلم to the Holy Prophet over a period of 23 years.

“Verily We are the Warners.” Through the Qur’ān, Allāh warns His bondsmen about the terrible consequences of disbelief and disobedience to Allāh’s commands. This encourages man to do good deeds and to shun evil.

“The decision of every matter of wisdom is passed on this night as a command proceeding from Us.” The author of “Ma’ālimut Tanzīl” has translated “kullu amrin Hakīm” (translated above as “every matter of wisdom”) as “every ordained/determined matter”. He also reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that everything to occur in the forthcoming year is copied from the Lowhul Mahfuz (Protected tablet) and detailed to the angels who will facilitate these matters. These matters include sustenance, good, evil, deaths, etc. Even the names of people who will be performing Hajj the following year are recorded.

“We are certainly the ones who send (The Holy Prophet’s) by way of mercy from Us. “It is out of Allāh’s mercy that He sends the Holy religion Prophets عليهم السلام and books to guide man in this world.

“He is certainly All Hearing, All Knowing, the Lord of the heavens, the earth and whatever is between the two. If you will be convinced (then understand that Allāh sent the Prophets عليهم السلام and revealed the divine scriptures). There is no Deity besides Him Who gives life and death. He is your Lord and the Lord of your predecessors. However, they are frolicking in their doubts.” They have no concern for the Hereafter, no concern to ponder over the facts and no concern for their own welfare because they are too engrossed in frivolities.

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٠﴾ يَغْشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾  
 رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ أَتَىٰ لَهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُم رَّسُولٌ مُّبِينٌ ﴿١٣﴾  
 ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ بَجْنُونَ ﴿١٤﴾ إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا ۖ إِنَّكُمْ عَائِدُونَ ﴿١٥﴾ يَوْمَ

## نَبِّئِشْ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنْقِمُونَ ﴿١٦﴾

(10) So wait for the day when the sky will issue forth a manifest smoke. (11) ... which will envelope mankind. This is a painful punishment. (12) "O our Lord! Remove this punishment from us and we will surely believe." (13) From where (now) can they have advice when a manifest messenger has already come to them... (14) ....and they turned away from him saying, "He is a trained madman"? (15) We shall alleviate the punishment for a while, but you people will certainly return. (16) The day when We shall seize them with a firm hold. Surely We will exact retribution.

### PEOPLE ARE WARNED ABOUT THE DAY WHEN A SMOKE FROM THE SKY WILL ENVELOPE PEOPLE AND ALLĀH'S GRIP WILL BE FIRM

Allāh says, "*So wait for the day when the sky will issue forth a manifest smoke which will envelope mankind. This is a painful punishment.*"

Many commentators are of the opinion that this smoke is one of the signs of Judgment day and it will fill the atmosphere between the earth and the sky. As a result of this smoke, the faithful believers will catch a cold, while the disbelievers and sinners will experience great difficulty in breathing. A hadith of Muslim (v.2 p.392), which is narrated by Sayyidina Hudhaifah bin Usaid Ghifārī رضى الله عنه, mentions ten signs of Judgment day, among which the smoke is also included. Therefore, this "smoke" has not yet appeared. It will only appear close to the Day of Judgment. This is the opinion of Sayyidina Ali رضى الله عنه, Sayyidina Abdullāh bin Abbās رضى الله عنه, Sayyidina Abdullāh bin Umar رضى الله عنه, Sayyidina Abu Hurayrah رضى الله عنه, Sayyidina Zaid bin Ali رحمه الله عليه, Sayyidina Hasan رحمه الله عليه, Sayyidina Ibn Abi Mulaykah رحمه الله عليه, and many others.

The second opinion is that of Sayyidina Abdullāh bin Mas'ūd رضى الله عنه, which is reported in Bukhari (v.2 p.714.15). When someone mentioned to Sayyidina Abdullāh bin Mas'ūd رضى الله عنه that certain people have interpreted "*the day when the sky will issue forth a manifest smoke*" as an occurrence to take place before Judgment day, he became upset. He said, "Whoever has knowledge should comment, while those without knowledge should say, 'Allāh knows best' (because admission of one's ignorance is a part of knowledge). When the Quraysh rejected the Holy Prophet صلى الله عليه وسلم, he prayed to Allāh saying, 'O Allāh! Assist me against them by afflicting them with seven years of drought as took place during the time of Sayyidina Yusuf عليه السلام.' Allāh accepted this supplication and a severe drought took its toll on the Quraysh. Matters deteriorated to such an extent that they were forced to eat carrion and bones. They suffered so much hunger that they actually began to see smoke emerging from the sky. It is with reference to this that Allāh says, '*Wait for the day when the sky will issue forth a manifest smoke.*' It was then that the Quraysh cried out, '*O our Lord! Remove this punishment from us and we will surely believe.*'"

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه continued to recite the verses of Surah Dukhān up to verse 15, ending with the words "*We shall alleviate the punishment for a while, but you people will certainly return*". Thereafter he asked,

"Will the punishment of the Day of Judgment be alleviated?" In this way he proved that the punishment of the "smoke" cannot refer to punishment that will occur on the Day of Judgment.

It transpired after this that the Quraysh sent Sayyidina Abu Sufyān (who was then not a Muslim) to the Holy Prophet ﷺ. He entreated the Holy Prophet ﷺ saying, "O Muhammad ﷺ! You encourage the fostering of good family ties. Your people are being destroyed. Please make supplication to Allāh to alleviate this hardship." Consequently, The Holy Prophet ﷺ supplicated to Allāh and the rains began to fall. The drought was broken, but the Polytheists still refused to believe, as Allāh says, "but you people will certainly return (to disbelief)."

When they refused to believe, Allāh revealed the verse saying, "The day when We shall seize them with a firm hold. Surely We will exact retribution." This took place when the polytheists were killed and captured during the Battle of Badr.

The polytheists promised to accept Islām when they prayed, "O our Lord! Remove this punishment from us and we will surely believe." Allāh says, "From where (now) can they have advice when a manifest messenger has already come to them and they turned away from him saying, 'He is a trained madman.'" They have already rejected a great personality like the Holy Prophet ﷺ, whose upright character was renowned and who even showed them miracles. Therefore, it cannot be hoped that they will ever desist merely for fear of punishment.

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾  
 عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾ وَأَنْ لَا تَعْلَوْا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَنِ مُبِينٍ ﴿١٩﴾  
 وَإِنِّي عِدْتُ رَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾ وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعَزِّلُونِ ﴿٢١﴾ فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ قَوْمٌ تُجْرِمُونَ ﴿٢٢﴾ فَاسْرِعْ بَعَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ ﴿٢٣﴾ وَاتْرُكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُغْرَقُونَ ﴿٢٤﴾ كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةً كَانُوا فِيهَا فَكَاهِينَ ﴿٢٧﴾ كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾  
 فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٩﴾ وَلَقَدْ بَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ أَلْمُهِينَ ﴿٣٠﴾ مِنْ فِرْعَوْنَ إِنَّهُمْ كَانُوا عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾  
 وَلَقَدْ أَخَذْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾ وَءَايَيْنَاهُمْ مِنَ الْأَيِّتِ مَا فِيهِ بَلَاءٌ مُبِينٌ ﴿٣٣﴾

(17) Before them We have definitely tested the people of phara'oh (Fir'aun), to whom an honourable messenger came... (18) .....(saying to them) "Hand over

Allāh's bondsmen to me. I am a trustworthy messenger to you." (19) "And do not rebel against Allāh. I have come to you with a clear proof." (20) "I seek refuge with my Lord and your Lord that you should stone me." (21) "If you will not believe me, then stay away from me." (22) He then supplicated to his Lord saying, "These people are certainly a sinful nation." (23) (Allāh said), "Leave with my bondsmen by night, you will surely be pursued." (24) "Leave the sea as it is, for they (the people of phara'oh (Fir'aun)) are an army who will be drowned." (25) Plenty were the gardens and springs that they left... (26) .....along with the plantations, palatial homes... (27) .... and articles of pleasure which they enjoyed... (28) .... likewise. We then made others successors to this. (29) Neither the sky nor the earth wept for them, and they were denied reprieve. (30) Undoubtedly We saved the Bani Isrā'īl from a disgraceful punishment... (31) .... of phara'oh (Fir'aun). He was certainly a haughty person from those who transgress. (32) Without doubt We granted superiority to the Bani Isrā'īl over the universe because of their knowledge. (33) And We gave them such signs in which there was clear grace.

### A MESSENGER COMES TO THE PEOPLE OF PHARA'OH (FIR'AUN) AND THEY ARE DROWNED WHEN THEY REJECT HIM

Allāh says, "Before them (i.e. the Quraysh) We have definitely tested the people of phara'oh (Fir'aun), to whom an honourable messenger [Sayyidina Mūsa عليه السلام] came." Phara'oh (Fir'aun) and his people were oppressing the Bani Isrā'īl, enslaving them and torturing them mercilessly. Therefore, Sayyidina Mūsa عليه السلام told them "Hand over Allāh's bondsmen to me. (I am not merely talking on my own strength because) I am a trustworthy messenger (of Allāh) to you." He then warned them, "And do not rebel against Allāh. I have come to you with a clear proof (miracles)."

When Sayyidina Mūsa عليه السلام continued to preach to the people, Phara'oh (Fir'aun) and his people decided to assassinate him. It was then that Sayyidina Mūsa عليه السلام fearlessly said to them, 'I seek refuge with my Lord and your Lord that you should stone me. If you will not believe me, then (at least) stay away from me (because harassing me would condemn you further and obstruct others from guidance).'

Eventually, Sayyidina Mūsa عليه السلام made supplication to Allāh saying, "These people are certainly a sinful nation (so punish them)." Allāh accepted his supplication and decided to punish them. In preparation for the pending punishment, Allāh commanded Sayyidina Mūsa عليه السلام, "Leave with my bondsmen by night (for the sea, but remember) you will surely be pursued (by Phara'oh (Fir'aun) and his army)."

Sayyidina Mūsa عليه السلام left with the Bani Isrā'īl one night. When Phara'oh (Fir'aun) received news of this, he mustered a large army and set out in pursuit of the Bani Isrā'īl. Allāh instructed Sayyidina Mūsa عليه السلام to strike the ocean with his staff, causing the waters to stop and make several dry paths for them to cross over to the opposite shore. The Bani Isrā'īl managed to cross over calmly and phara'oh (Fir'aun) followed with his troops. When the Bani Isrā'īl went across, Allāh closed the paths in the sea, thereby drowning phara'oh (Fir'aun) and his army. With reference to this, Allāh said to Sayyidina Mūsa عليه السلام, "Leave the sea



as it is, for they (the people of Fir'oun) are an army who will be drowned."

Like other people who are infatuated with the world, Phara'oh (Fir'aun) and his people were also proud of and boastful about their riches. However, they had to leave everything behind when they were drowned. Allāh says about them, "Plenty were the gardens and springs that they left along with the plantations, palatial homes, and articles of pleasure which they enjoyed likewise. We then made others (the Bani Isrā'il) successors to this." The explanation of the Bani Isrā'il becoming successors to the land of Egypt has been given in the commentary of verse 59 of Surah Shu'arā (Surah 26) where Allāh says, "And We made the Bani Isrā'il successors to them."

Allāh further says, "Neither the sky nor the earth wept for them, and they were denied reprieve." Although they used to receive sustenance from the sky (rain) and the earth, the sky and earth detested these people because Allāh disliked them. Therefore, none was grieved at their deaths.

## THE HEAVENS AND THE EARTH WEEP AT THE DEMISE OF A BELIEVER

Sayyidina Anas bin Mālik رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Every believer has two doors in the heavens. His deeds enter through one, while his sustenance descends through the other. When the believer passes away, these two doors weep for him. Allāh refers to (the weeping of) these doors when He says, 'Neither the sky nor the earth wept for them (the disbelievers), and they were denied reprieve.' [Tirmidhi Chapter of the commentary of Surah Dukhān].

## THE FAVOURS BESTOWED ON THE BANI ISRĀ'ĪL

Allāh says, "Undoubtedly We saved the Bani Isrā'il from a disgraceful punishment of Phara'oh (Fir'aun). He was certainly a haughty person from those who transgress. Without doubt We granted superiority to the Bani Isrā'il over the (inhabitants of the) universe (during their period) because of their knowledge."

In addition to this Allāh "gave them such signs in which there was clear grace." i.e. Allāh bestowed such bounties on them, in which Allāh's might and power could be clearly witnessed, e.g. rescuing them from the clutches of phara'oh (Fir'aun) who used to slaughter their boys; cleaving the sea open for them so that they could pass safely; sending Manna and Salwa from the heavens as their sustenance and creating numerous Prophets عليهم السلام and kings from their progeny.

إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنْشَرِينَ ﴿٣٥﴾ فَأَنذَرْتُ بَنِيَّ  
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾ أَهْمُ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا  
 مُجْرِمِينَ ﴿٣٧﴾ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِلْعَيْبِ ﴿٣٨﴾ مَا خَلَقْنَاهُمَا إِلَّا  
 بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾ إِنْ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ ﴿٤٠﴾

يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ  
الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

(34) Verily these people say... (35) ... "This is merely our first death and we will not be resurrected." (36) "Bring forth our forefathers if you are truthful." (37) Are they better than the people of Tubba and those before them? We destroyed them all, for they were all sinners. (38) We have not created the heavens, the earth and whatever is between the two in vain. (39) We have created them with wisdom, but most people do not know. (40) Indeed, the Day of Judgement has been stipulated for all of them. (41) The day when one companion will be of no avail to another, neither shall they be assisted... (42) ... except for those on whom Allāh has mercy. Allāh is undoubtedly the Mighty, the Most Merciful.

## THE ARGUMENT OF THOSE WHO DENY JUDGMENT DAY, WHO ARE NO BETTER THAN THE PREVIOUSLY DESTROYED NATIONS

Allāh quotes those who deny the coming of Judgment day, who believe that people die only once and will remain dead corpses until eternity. They said, "This is merely our first death and we will not be resurrected." To prove their standpoint, they challenge the believers by saying, "Bring forth our forefathers if you are truthful (in saying that people can be resurrected)."

Allāh refutes their argument by stating, "Are they better than the people of Tubba and those before them? We destroyed them all, for they were all sinners." The people of "Tubba" as well as the powerful nations before them denied the Prophets عليهم السلام who came to them because they regarded themselves as mighty people. However, all their might and authority could not assist them when Allāh's punishment seized them. Allāh says in Surah Saba, "Those before them denied. These people (at present) cannot even reach a tenth of what We gave them (the previous nations), yet they falsify My messengers. How will My retribution be?" [Surah 34, verse 45]

## WHO WERE THE PEOPLE OF "TUBBA"?

Commentators have deliberated at length about who were the people of "Tubba". The author of "Ma'ālimut Tanzil" (v.4 p.153) has also penned an extensive treatise on the subject. In short, all commentators are unanimous about the fact that the word "Tubba" is a title of the kings of Yemen just as Caesar (Qaiser) was a title of Roman emperors and Kisra (Khusro) was the title of Persian kings.

The "Tubba" referred to in the above verse was a particular Yemeni king whose name was As'ad bin Malik and was known as Abu Kurb. Sayyidina Muhammad bin Is'hāq رحمه الله عليه narrates from Sayyidina Abdullāh bin Abbās رضي الله عنه that this Tubba was once passing by Madinah when he decided to attack the town. Learning of his intentions, two Rabbi (Jewish Scholars) from the Jewish Banu Qurayzah tribe of Madinah approached the Tubba. Their names were Ka'b and Asad. They said to him, "Do not destroy this town. We fear that a fleeting punishment will afflict you if you do not take heed to what we say. This is the place of migration for one of Allāh's Prophets عليهم السلام. He will hail from

the Quraysh, his name will be Muhammad صلى الله عليه وسلم and will be born in Makkah."

Thus saying, they managed to persuade him to change his mind. They then invited him to accept their Dīn (religion), which he eventually did. He later left from Madinah and headed back to Yemen along with the two Rabbis and a few more Jews. On the way to Yemen they passed by the tribe of Banu Hudhail who asked the king whether he wished to learn of a house that was a treasure of pearls, emeralds and silver. When he inquired, they told him that the Ka'ba in Makkah was the place. The Banu Hudhail told him this so that he could be destroyed when attempting to plunder the Ka'ba because they knew that any person who made this attempt was destroyed.

When the Tubba consulted with the two Rabbis, they told him, "The Ka'ba is the only house in our knowledge that is associated with Allāh. You can pray there, make offerings there and shave your hair. These people have advised you in this manner because of the enmity they bear for you." When the Rabbis advised him thus, the Tubba apprehended a few people of the Banu Hudhail and cut off their hands and legs. He also pierced their eyes with hot needles to blind them, after which he crucified them. The Tubba then proceeded to Makkah, where he shrouded the Ka'ba, sacrificed an animal and remained there for a few days. He also made Circumambulation of the Ka'ba and shaved his hair. He then returned for Yemen.

Before entering Yemen, his own tribe, the Bani Himyar confronted him and refused to permit him entry into Yemen because he had forsaken their Dīn (religion) of idolatry. He invited them to accept his Dīn (religion), telling them that his Dīn (religion) was better than theirs. They eventually decided that a fire should arbitrate in their dispute. The fire they ignited consumed all their idols and their adornments, while it receded when it reached the Rabbis. This was the beginning of a rapid spread of Judaism in Yemen. The people of Tubba were therefore believers 700 years before the Prophet ﷺ of the Holy Prophet صلى الله عليه وسلم and 100 years before that of Sayyidina Isā عليه السلام.

Sayyidah Ayshah رضي الله عنها advised people not to speak ill of the people of Tubba because they were good people. "Ma'ālimut Tanzīl" reports from Sayyidina Sahl bin Sa'd رضي الله عنه that the Holy Prophet صلى الله عليه وسلم said, "Do not speak ill of the people of Tubba because they had become Muslims." ["Musnad" of Ahmad v.5 p.340]

In his "Musannaf", Abdur Razzāq رحمه الله reports from Sayyidina Abu Hurayrah رضي الله عنه that the Holy Prophet صلى الله عليه وسلم said, "I do not know whether Tubba was a Prophet or not."

Whereas the above narrations make it clear that the Tubba was a good person, it cannot be determined exactly when his people were destroyed. However, the above verse of Surah Dukhān and verse 14 of Surah Qāf (Surah 50) make it clear that they were eventually destroyed. It may be said that Allāh's punishment afflicted them when they refused to accept oneness of Allāh on the occasion when the fire was made an arbitrator over them.

Allāma Ibn Kathīr رحمه الله writes that the name of the Tubba in question

was As'ad and he was known as Abu Kuraib. His father was called Malkiku and he ruled for 326 years. Allāma Ibn Kathīr رحمه الله عليه writes further that although the Tubba's people accepted oneness of Allāh upon his invitation, they reverted to infidelity after he passed away. They then began to worship idols and fire afterwards, as a result of which Allāh destroyed them, as mentioned in Surah Saba (Surah 34, verses 15 to 21). Therefore, according to Allāma Ibn Kathīr رحمه الله عليه, the people of Tubba were the people of Saba. [Tafsīr of Allāma Ibn Kathīr رحمه الله عليه, v.4 p. 143/4]

Thereafter Allāh says, "We have not created the heavens, the earth and whatever is between the two in vain. We have created them with wisdom, but most people do not know." One of the reasons of wisdom behind the creation of the universe is that man may recognise Allāh's power and might. Allāh says in Surah Yāsin, "Does the One Who created the heavens and the earth not have the power to create the likes of them? Why not? He is the Prolific Creator, the All Knowing." [Surah 36, verse 81]

### NONE SHALL BE ABLE TO ASSIST ANOTHER ON THE DAY OF JUDGMENT

"Indeed, the Day of Judgement has been stipulated for all of them (whether they believe in it or not. It will be) the day when one companion will be of no avail to another, neither shall they be assisted, except for those on whom Allāh has mercy." The effect of Allāh's mercy upon the believers will be that their relationship in this world will be maintained in the Hereafter, where they will intercede on behalf of each other, thereby being of assistance to each other. Allāh is perfectly Capable of exacting retribution from the disbelievers because "Allāh is undoubtedly the Mighty", and He will also shower His mercy upon the believers because He is "the Most Merciful."

The Arabic word "moula" (translated above as "companion ") is derived from the root word "waliya", which refers to the friendship of two persons. Therefore, each friend will be called the "moula" of the other (and each one may refer to the other as "moulana" i.e. "our friend"). This relationship will be dissolved in the Hereafter, except in respect of those believers upon whom Allāh showers His special mercy. This relationship will be maintained only between the believers. No disbeliever or Muslim will be able to assist any disbeliever at all. Of course, Allāh will permit only certain believers to intercede on behalf of those whom He wills.

إِنَّ شَجَرَةَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْأَشِيمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾  
 كَغَلْيِ الْحَمِيمِ ﴿٤٦﴾ خَذُوهُ فَاَعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ  
 مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَذَا مَا كُنْتُمْ  
 بِهِ تَمْتَرُونَ ﴿٥٠﴾

like the residue of oil and will boil in the bellies... (46) ...just as water boils. (47) "Grab him and drag him to the very midst of the Blazing Fire!" (48) "Then pour the punishment of boiling water over his head." (49) "Taste! You are surely most honourable and esteemed." (50) "This is what you used to doubt."

## THE INMATES OF HELL WILL EAT FROM ZAQQŪM AND WILL HAVE BOILING WATER POURED OVER THEM

The previous verses dealt with those who deny Judgment day. The verses under discussion discuss the suffering that will afflict the disbelievers in the Hereafter. Allāh says, *"Verily the tree of Zaqqūm shall be food for the sinful."* When the inmates of Hell will experience extreme hunger, one of the foods that will be fed to them will be the tree of Zaqqūm. Allāh says in Surah Sāffāt, *"It is a tree that emerges from the depths of Hell. Its fruit resembles the heads of snakes."* [Surah 37, verses 64,65]

The tree will be extremely bitter and its taste will resemble *"the residue of oil"* Despite its contemptible appearance and horrible taste, they will be forced to eat it because of the severe hunger they will suffer. When it will reach their bellies, it *"will boil in the bellies just as water boils."* In addition to this, they will fill their bellies with it, as mentioned in Surah Wāq'ah [Surah 56, verse 53].

Sayyidina Abdullāh bin Abbās رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم, "If even a drop from the Zaqqūm tree was to be dropped onto the earth, it would contaminate the food of all mankind. So what do you think about the person whose diet it will be?" [*Targhib wat Tarhib* v.4 p.480]

The angels will be commanded, *"Grab him and drag him to the very midst of the Blazing Fire!"* Besides suffering the tree of Zaqqūm, which will boil in his belly, the inmate of Hell will have boiling water poured over his head. Allāh will command the angels saying, *"Then pour the punishment of boiling water over his head."* Allāh says in Surah Hajj, *"Boiling water will be poured over their heads. Whatever is in their bellies, as well as their skins will be melted with it."* [Surah 22, verses 19,20]

## THE RESULT OF ARROGANCE

Although a person may have been a king, a president or any other leading statesman in this world, and may have enjoyed tremendous popularity and esteem, he will suffer the terrible tortures of Hell if he is not a believer. This punishment will leave him in a sordid and miserable condition. He will be reminded of his pomp and glory in this world (which he regarded as his means of success) when he will be told in Hell, *"Taste! You are surely most honourable and esteemed. This is what you used to doubt."* Those of us who love the glamour of this world should take heed.

إِنَّ الْمَتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾ فِي جَنَّاتٍ وَعُيُوتٍ ﴿٥٢﴾ يَلْبَسُونَ مِنْ سُنْدُسٍ  
وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾ كَذَلِكَ وَرَوَّجْتَهُمْ بَحُورٍ عَيْنٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا

يَكُلُّ فَنَكْهَةً ءَامِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ  
وَوَقَّعَتْهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾ فَضَلَّامِينَ رَبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾

(51) Verily the abstinent ones shall be in a place of peace... (52) ... in gardens and springs. (53) They will wear clothing of fine silk and thick silk, and will be seated facing each other. (54) This is how it will be. We will also marry them to fair, large-eyed damsels. (55) In comfort, they will call for all types of fruit there. (56) They will not taste death there, except for the first death (of this world). Allāh will save them from the punishment of the Blazing Fire... (57) ..... as a favour from your Lord. This is the greatest success.

### THOSE WHO ABSTAINED FROM EVIL SHALL ENJOY GARDENS, SPRINGS AND THE CLOTHING AND SPOUSES OF HEAVEN FOREVER

After describing the terrible plight of the people of Hell, Allāh speaks about the bounties to be enjoyed by those who abstained from disbelief and polytheism. These shall be:

- First.** *Verily the abstinent ones shall be in a place of peace...* People will have no fear, grief or anxiety in Heaven, neither will they have to worry about leaving the place.
- Second.** They will abide *"in gardens and springs..."*
- Third.** *They will wear clothing of fine silk and thick silk"*
- Fourth.** They *"will be seated facing each other."* Commentators mention that will be seated in such a manner that none shall see the nape of the other.
- Fifth.** *We will also marry them to fair, large-eyed damsels.* The Arabic word "hūr" is the plural of "hawrā", which refers to a fair woman who possesses beauty that it appealing to every eye. Sayyidina Anas bin Mālik رضي الله عنه reports that Holy Prophet صلى الله عليه وسلم said, "If a damsel of Heaven has to peek into this world, she would illuminate the atmosphere between the sky and the earth and fill it with her fragrance. It is a fact that the scarf on her head is more valuable than the earth and all its contents." [Bukhari]

Sayyidina Abu Sa'īd Khudri رضي الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that each man of Heaven will have at least two wives. Each will be wearing seventy outfits and the marrow in the bones of her legs will be visible from outside. [Tirmidhi]

**Sixth.** *In comfort, they will call for all types of fruit there."*

**Seventh.** *"They will not taste death there, except for the first death*

(of this world).” After reaching the Hereafter they will have no fear of death any more.

**Eighth.** *Allāh will save them from the punishment of the Blazing Fire as a favour from your Lord.*” Salvation from Hell and entry into Heaven can be attained only by Allāh’s grace. It is not compulsory for Allāh to accord this favour on any person. It is purely through His grace that Allāh accepts the belief and deeds of people.

Allāh then declares, *“This is the greatest success.”* This sentence reminds man that the material things that he regards as a means of success are in fact useless to him in the Hereafter. He should therefore concentrate his efforts on the Hereafter and make his way to Heaven because this will truly mean success for him.

فَإِنَّمَا يَسَّرْنَاهُ لِقَلَامِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ ﴿٥٩﴾

(58) We have made the Qur’ān easy on your tongue so that they may understand. (59) So wait, for they are waiting as well.

## WE HAVE MADE THE QUR’ĀN EASY ON YOUR TONGUE

Surah Dukhān began with mention of the Qur’ān and now concludes on the same note. Allāh says, *“We have made the Qur’ān easy on your tongue so that they may understand.”* The Holy Prophet’s صلى الله عليه وسلم language was Arabic, so the Qur’ān was also revealed in Arabic so that it could be easy for him as well as for the Arabs who were the first addressees of the Qur’ān.

*“So wait, for they are waiting as well.”* If the disbelievers refuse to accept the message of Islām and are waiting to cause harm to the Holy Prophet صلى الله عليه وسلم, then it should be noted that nothing will materialise from their schemes because Allāh will ensure his safety. Allāh says in Surah Tūr, *“Or do they say, ‘He is a poet whose death we are eagerly awaiting’? Say, ‘Wait, for I am also waiting with you.’”* [Surah 52, verses 30,31]



## سورة الجاثية

Makkan

Surah Al-Jathiyah

Verses 37

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ۝ (1) تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝ (2) إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ  
لِّلْمُؤْمِنِينَ ۝ (3) وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ۝ (4) وَأَخْلَفَ اللَّيْلَ وَالنَّهَارَ  
وَمَا أُنْزِلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ آيَاتٌ لِّقَوْمٍ  
يَعْقِلُونَ ۝ (5) تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَيَأْتِي حَدِيثٌ بَعْدَ اللَّهِ وَءَايَاتِهِ يَوْمُنُونَ  
۝ (6)

In the name of Allāh, the Beneficent, the Most Merciful.

- (1) HāMīm. (2) The revelation of the Book is from Allāh, the Mighty, the Wise. (3) There are certainly many signs in the heavens and the earth for the believers. (4) In your creation and the creatures that We have spread out, there are also numerous signs for those with conviction. (5) The alternation of the night and day; the sustenance that Allāh sends from the skies that revives the earth after its death; and the turning of the winds; are all signs for people with understanding. (6) These are Allāh's verses that We recite to you with the truth. So in what fact will they believe in after Allāh and His signs?

### THE VARIOUS SIGNS THAT DENOTE THE EXISTENCE AND ONENESS OF ALLĀH

Allāh begins the Surah by saying that "The revelation of the Book (Qur'ān) is from Allāh, the Mighty, the Wise." Allāh then enumerates the various signs of His grandeur. Allāh says, "There are certainly many signs in the heavens and the earth for the believers."

The believers witness these many signs of Allāh's greatness and ponder over them. In so doing, they are affected by Allāh's greatness, which settles deep within their hearts.

Allāh further says, 'in your creation and the creatures that We have spread



out, there are also numerous signs for those with conviction. The alternation of the night and day; the sustenance (rain) that Allāh sends from the skies that revives the earth after its death; and the turning of the winds; are all signs for people with understanding." The revival of dead earth refers to the flourishing meadows and plantations that grow on the once arid land after good rains fall. The changing of the winds refers to various winds blowing in different directions, some being hot, others cold; some being beneficial and others destructive. People with understanding perceive all these phenomena around them and realise that all of this occurs only by the command and power of Allāh.

"These are Allāh's verses that We recite to you with the truth." The Qur'ān was recited to the Holy Prophet صلى الله عليه وسلم who in turn recited it to humanity. It contains all the necessary facts to prove Allāh's oneness and greatness in a single miraculous magnum opus (mighty word of Allāh). If people fail to accept this, there can be nothing else that they can possibly accept. Therefore Allāh says, "So in what fact will they believe in after Allāh and His signs?"

وَبَلِّ لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ آيَاتِ اللَّهِ تُنْزَلُ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا  
فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ  
﴿٩﴾ مِّنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ  
أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾ هَٰذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ  
أَلِيمٌ ﴿١١﴾

(7) Doom be for every lying sinner... (8) ...who hears Allāh's verses being recited to him and then remains haughty as if he had not heard them. Give him the tidings of a tormenting chastisement. (9) When he learns of any one of Our verses, he mocks it. There shall be a humiliating punishment for these people. (10) Before them is Hell. Whatever they earned will be of no avail to them, neither will the patrons that they adopted besides Allāh be (of any avail). A terrible punishment shall be theirs. (11) This is a great guidance, and there awaits a painful punishment of immense proportions for those who disbelieve the verses of their Lord.

## AN EXCRUCIATING PUNISHMENT AWAITS EVERY LYING SINNER

Among the polytheists of Makkah there were those die-hards who vehemently opposed Islām and made every effort to obstruct others from accepting Islām. Abu Jahl and Nadhar bin Hārith were two such persons. "Ma'ālimut Tanzil" relates that Allāh referred to Nadhar bin Hārith when He says, "Doom be for every lying sinner..."

He used to purchase storybooks from foreign countries and narrate these to people so that they may stay away from the Holy Prophet صلى الله عليه وسلم and not

listen to the recitation of the Qur'ān. Mention has been made of this in the commentary of verse 6 of Surah Luqmān (Surah 31) where Allāh says, "There are some people who purchase futile discourse to deviate from Allāh's path without knowledge, making a mockery of it (Allāh's path). There shall be a humiliating punishment for these people."

The author of "Ruhul Ma'āni" writes that although the verse refers to a specific person, it applies equally to all people who lie and sin excessively. The Arabic words "affāk" and "athīm" (translated above as "lying sinner") are both in the superlative form and denote people who are lie and sin excessively.

Further describing such a person, Allāh says that he is someone "Who hears Allāh's verses being recited to him and then remains haughty (without taking heed) as if he had not heard them. Give him the tidings of a tormenting chastisement." Such a person is under the misconception that he will live forever as a leader in this world. He fails to realise that he will soon have to leave this world and in the Hereafter face the terrible consequences of his disobedience.

Allāh continues with the description of the "lying sinner" when He says, "When he learns of any one of Our verses, he mocks it. There shall be a humiliating punishment for these people. Before them is Hell. Whatever they earned will be of no avail to them, neither will the patrons that they adopted besides Allāh be (of any avail). A terrible punishment shall be theirs."

"This (Qur'ān) is a great guidance, and there awaits a painful punishment of immense proportions for those who disbelieve the verses of their Lord." The above verses describe the punishment of Hell as "tormenting", "humiliating", "terrible", "painful" and of "immense proportions". The fact is that the punishment of Hell cannot be described in words.

﴿اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِيَسْتَفْهَمُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾  
 ﴿12﴾ وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ  
 يَتَفَكَّرُونَ ﴿13﴾

(12) It is Allāh Who subjugated the oceans for you so that ships may travel on them by His command; so that you may seek from His bounty; and so that you may express gratitude. (13) Allāh has also subjugated for you everything in the heavens and everything on earth. There are definitely signs in this for people who reflect.

## THE SUBJUGATION OF EVERYTHING IN THE HEAVENS AND EARTH ARE SIGNS FOR PEOPLE WHO PONDER

In these verses, Allāh speaks about His bounties to man and the signs of oneness of Allāh. Allāh says that He has placed the oceans at man's service so that man may utilise them to transport themselves and their cargo to distant lands by ship. By means of this, people are able to conduct profitable business across the

continents. Allāh has also placed valuable pearls and marine life beneath the oceans, all of which are of tremendous benefit to mankind. These are all part of Allāh's innumerable boons to man, which demand that man expresses gratitude to Him.

In the second verse, Allāh says that He *"has also subjugated for you everything in the heavens and everything on earth."* Allāh has created everything for man's benefit, which man should use in accordance with Allāh's commands. Some of the benefits accrued from these phenomena are of use in this world while others will profit a person in the Hereafter. Thereafter, Allāh says, *"There are definitely signs in this for people who reflect."*

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ  
 مَن عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَن أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

(14) Tell the believers that they should pardon those who do not look forward to Allāh's days so that Allāh may grant recompense to every nation for what they earn. (15) Whoever does a good deed does so for his own benefit, and whoever commits a sin does so to his own detriment. You will all be returned to your Lord shortly.

### TELL THE BELIEVERS THAT THEY SHOULD PARDON THE DISBELIEVERS AND THAT EVERY PERSON'S DEEDS SHALL BE TO HIS OWN BENEFIT OR DETRIMENT

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, *"Tell the believers that they should pardon those who do not look forward to Allāh's days..."* The disbelievers think that situations will remain the same always and that Allāh will not take them to task for what they do. They fail to realise that Allāh changes the condition of people over time and will soon turn conditions against them on account of their sins. This turn of the tide against the disbelievers and sinners is referred to as *"Allāh's days"*.

Quoting from Sayyidina Mujāhid رحمه الله عليه, the author of *"Ruhul Ma'āni"* interprets the verse to mean that the disbelievers are not eager to see the day when Allāh will grant the believers their rewards. The Muslims should overlook these people because they do not believe in the Hereafter at all. Other commentators state that this command to pardon the disbelievers applied only before the command for Jihād (religious war) was issued. They maintain that it was annulled after Jihād was ordained. Another group of commentators are of the opinion that the command was never annulled but still applies with reference to the minor hardships that the disbelievers present to the believers.

*"....so that Allāh may grant recompense to every nation for what they earn."* Allāh will reward the believers for their belief and deeds, while He will also punish the disbelievers for their disbelief and sins. Consequently, Allāh says, *"Whoever does a good deed does so for his own benefit, and whoever commits a sin does so to his own detriment. You will all be returned to your Lord shortly."*

وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَزَرَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى  
 الْعَالَمِينَ ﴿١٦﴾ وَآتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ  
 الْعِلْمُ بَعِيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ



(16) Verily We gave the Bani Isrā'īl the Book, command and Prophet hood; sustained them with pure things and granted them excellence over the universe.

(17) We also gave them clear proofs concerning Dīn (religion). They differed only after knowledge came to them because of enmity between themselves. Indeed your Lord shall judge between them on the Day of Judgment concerning the differences they had.

### THE VARIOUS BOUNTIES BESTOWED ON THE BANI ISRĀ'ĪL

Allāh says that He gave His divine scriptures to the Bani Isrā'īl and also the "command". While some commentators say that this refers to wisdom, others believe that it refers to a good understanding of religious matters. Allāh also blessed them with the privilege of having numerous Prophets عليهم السلام among them. Allāh says in Surah Mā'idah, "(Recall the time) When Mūsa عليه السلام told his nation (the Bani Isrā'īl), 'O my people, remember Allāh 's bounty on you when He raised messengers among you and made you kings. He gave you what He never gave anyone in the entire universe.' [Surah 5, verse 20]

Further describing His bounties on the Bani Isrā'īl, Allāh says that He "sustained them with pure things (i.e. Halāl (Lawful), nutritious and tasty food) and granted them excellence over (the inhabitants of) the universe (during their time)."

"We also gave them clear proofs concerning Dīn (religion)." Included in these were Sayyidina Mūsa's عليه السلام miracles. Another interpretation of the "clear proofs" is that these refer to the signs that denoted the advent of the Holy Prophet صلى الله عليه وسلم. Although the Jews were well aware of these signs, they still denied the Prophet hood of the Holy Prophet صلى الله عليه وسلم. Allāh says in Surah Baqarah, "When what they recognise comes to them, they deny it. Allāh's curse is on the disbelievers." [Surah 2, verse 89]

Allāh states further, "They differed only after knowledge came to them because of enmity between themselves." They fell into dispute because of a struggle for leadership among themselves. Other commentators state that the Jews differed among themselves because many of them were jealous that the Holy Prophet صلى الله عليه وسلم was from among the Arabs and not from among them. Although they were eager to receive the Holy Prophet صلى الله عليه وسلم initially, they later refused to acknowledge his apostleship because they expected him to be from among them. There were only a few of them who were fortunate enough to embrace Islām. The rest of them opposed Islām and continue to do so to this day.

Allāh declares, "Indeed your Lord shall judge between them on the Day of Judgment of day concerning the differences they had."

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ  
 (18) إِنَّهُمْ لَن يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيٌّ  
 الْمُتَّقِينَ (19) هَذَا بَصِيرَتُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ (20)

(18) Then We placed you on a special way, so follow it and do not follow the whims of those who have no knowledge. (19) Undoubtedly, these people will never be of any use to you against Allāh. Verily the oppressors are patrons to each other and Allāh is a Protecting Friend to the people with Piety. (20) These are eye-openers for people, a guidance and a mercy for people with conviction.

### WE HAVE GIVEN YOU A SPECIAL DĪN (RELIGION). THE DISBELIEVERS CAN BE OF NO USE TO YOU AGAINST ALLĀH

Allāh says to the Holy Prophet صلى الله عليه وسلم, "Then (after the Dīn (religion) of the Bani Isra'īl) We placed you on a special way (Shari'ah), so follow it and do not follow the whims of those who have no knowledge." i.e. Do not follow the Quraysh, who follow the ways of their heretical forefathers.

"Undoubtedly, these people will never be of any use to you against Allāh." i.e. If you ever had to follow the Dīn (religion) of the disbelievers, Allāh's punishment is sure to afflict you. The disbelievers would then be unable to be of assistance to you.

"Verily the oppressors (the Jews, Christians, Polytheists and Hypocrites) are patrons to each other and Allāh is a Protecting Friend to the people with Piety." Allāh will assist them in this world as well as in the Hereafter.

Referring to the verses of the Qur'an, Allāh says, "These are eye-openers for people, a guidance and a mercy for people with conviction."

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
 سَوَاءٌ نَّجْزِيهِمْ وَمِمَّا تُهُمْ سَاءَ مَا يَحْكُمُونَ (21) وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ  
 وَلِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (22)

(21) Do those who perpetrate sins think that We will treat them like those who believe and who do good deeds, making their lives and deaths equal? Evil indeed is the decision they take. (22) Allāh has created the heavens and the earth with the truth so that every soul may be recompensed for what it does, and people will not be oppressed.

### DO THE SINNERS THINK THAT THEY WILL BE TREATED LIKE THOSE BELIEVERS WHO DO GOOD DEEDS?

Allāh refutes the statement of those disbelievers who claimed that the

believers were no better than themselves. They believed that Allāh will grant them riches in the Hereafter just as He gives them in this world. Allāh quotes one of these disbelievers in Surah HāMim Sajdah who said, "If I am ever returned to my Lord, I shall definitely have something better than this." [Surah 41, verse 50]

Allāh refutes their statement by asking, "Do those who perpetrate sins think that We will treat them like those who believe and who do good deeds, making their lives and deaths equal? Evil indeed is the decision they take." The two types of people can never be the same because the righteous believers believe in Allāh, worship Him and obey His every command. On the other hand, the disbelievers reject Allāh, are ungrateful for His bounties and disobey His commands. After death, the righteous believers will be admitted into Heaven while the disbelievers and the sinners will be doomed to Hell. Therefore, neither their lives nor their deaths are the same. The believers are better than the disbelievers in both worlds.

"Allāh has created the heavens and the earth with the truth (i.e. with wisdom) so that every soul may be recompensed for what it does, and people will not be oppressed." Every person will receive the full reward for every good deed and will be punished only for the sins he committed. Therefore, one of the reasons for creating the heavens and the earth is for people to recognise Allāh's might. Once a person recognises this, one will realise that Allāh is certainly Capable of resurrecting the dead and giving people the rewards and punishment for their deeds.

Verse 33 of Surah Ahqāf asks: "Do they not see that Allāh Who created the heavens and the earth and did not tire from creating them has the power to give life to the dead? Certainly! Allāh has power over all things." [Surah 46, verse 33]

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ  
بَصَرِهِ عَشْنَوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا  
نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ وَإِذَا نُنَادِي  
عَلَيْهِمْ ءَايَتُنَا يَنْتَبِهْ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتَّبَعْنَا آبَاءَنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾ قُلْ  
اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿٢٦﴾

(23) Have you seen the one who has taken his whims as a deity; whom Allāh has sent astray despite his knowledge; whose ears and hearts Allāh has sealed and on whose eyes Allāh has cast a veil? Who can guide him after Allāh? Will you not take heed? (24) They say, "This is merely our worldly life. We live and die and it is only time that will destroy us." They have no proof for this but only speculate. (25) When Our clear verses are recited to them, the only counter evidence they can present is to say, "Bring forth our forefathers if you are truthful." (26) Say, "Allāh gave you life, will give you death and will then gather

you all for the Day of Judgment about which there is no doubt. However most people do not know."

## HAVE YOU SEEN THE PERSON WHO TAKES HIS WHIMS AS HIS GOD?

Allāh explains the deviant nature of the polytheists who not only worship gods besides Allāh but even reject the advent of Judgment day. Allāh says that these people have reached such a low ebb in spiritual degradation that they worship whatever catches their fancy. Allāma Qurtubi رحمه الله عليه writes that it was customary among the pagan Arabs to worship a particular stone and then discard it once they found another stone that appealed to them. In this manner, they took as gods whatever their whims desired.

Another interpretation of the verse is that a person does and says whatever he desires. Such people neither have love for guidance nor abhorrence for falsehood and deviation. They therefore become rudderless and susceptible to do whatever their whims demand of them. The Arabic word for whims is "Hawā". Sayyidina Abdullāh bin Abbās رضي الله عنه says that "Hawā" is condemned everywhere it appears in the Qur'ān. Allāh says in Surah Qasas, *"If they do not respond to you, then you should know that they are only following their whims. Who can be more unjust than the one who follows his whims (Hawā) without any guidance from Allāh? Verily Allāh does not guide an unjust nation."* [Surah 28, verse 50]

## IMPORTANT NOTES CONCERNING THE FOLLOWING OF ONE'S WHIMS

Just as following one's whims will prevent a disbeliever from accepting Islām, it also leads a Muslim to perpetrate sins without restraint. The Muslim will then be slave to the dictates of his carnal desires and will forsake Salāh, zakāh and Lawful (*Halāl*) earnings in the process. The Muslim will then have no regard for Lawful (*Halāl*) food and will ape the dressing and lifestyles of the disbelievers.

Following one's whims will catapult one to destruction while opposing one's whims will secure salvation in both worlds. Allāh says in Surah Nāzi'at, *"As for the one who fears standing before his Lord and restrains himself from his whims, then Heaven shall certainly be the abode for him."* [Surah 79, verse 40, 41]

A believer should always beware of his whims. Although it is permissible to satisfy certain desires, a person will destroy himself if he sets out to fulfil every desire. The Holy Prophet صلى الله عليه وسلم said, "The intelligent person is he who controls his desires and performs deeds for the life after death. The foolish person is he who lets himself follow his whims and entertains foolish hopes of Allāh's mercy." ["Mishkāt" p. 451]

Sayyidina Abu Hurayrah رضي الله عنه reports from the Holy Prophet صلى الله عليه وسلم that three factors secure success while another three lead to destruction. The three that secure success are:

- 📖 Fearing Allāh in private and in public.
- 📖 Speaking the truth when happy and when displeased.

- 📖 Adopting moderation when in poverty and when enjoying prosperity.

The three factors that lead to destruction are:

- 📖 Following the dictates of one's whims.
- 📖 Miserliness.
- 📖 Being proud of oneself. This is the most dangerous of the three. ["Mishkāt" p. 434]

The Holy Prophet صلى الله عليه وسلم said, "None of you has believed until his desires become subject to the Dīn (religion) I have brought." ["Mishkāt" p. 30]

Allāh says, "Have you seen the one who takes his whims as his god; whom Allāh has sent astray despite his knowledge; whose ears and hearts Allāh has sealed and on whose eyes Allāh has cast a veil? Who can guide him after Allāh? Will you not take heed?" As a person begins to serve the dictates of his whims, he gradually loses the capacity to accept the truth. At this stage his knowledge also ceases to be of use to him. He then turns a deaf ear to the truth, refuses to accept it, and cannot see what is right. Once he has deviated this far, there can be no hope of him ever finding the path to salvation.

## THE RESPONSE TO A FOOLISH STATEMENT OF THE ATHEISTS

"They say, *'This is merely our worldly life. We live and die and it is only time that will destroy us.'*" These disbelievers believe that people have to live their lives only in this world and then die to make way for those to come after them. They refuse to believe in resurrection and reckoning. Non-Muslims have always held the belief that time does everything. Although many of them may even have faith in Allāh, they believe that time causes life, death, vicissitudes in conditions and adversities. When people curse time for their difficulties, they are actually directing the curse at Allāh because everything happens by Allāh's will. In fact, time itself is Allāh's creation.

There are many people who believe that there is no beginning and no end to the universe and that everything is the effect of time. Such people are generally referred to as atheists. Time is merely the change of night and day and really has no effect on things. Time itself is not stable, but varies. These people have no reply when they are asked how time can affect the formation of a person's heart and limbs? They are equally speechless when asked how time affects the fact that a grape is small while a mango is larger? Why is the water of the sea salty while the water of rivers is not? Why are there so many types and sizes of animals? Why do some people have children while others do not? Why do some have only sons, while others have only daughters? The atheists have no reply to these and millions of other questions.

Allāh asserts, "*They have no proof for this but only speculate.*" Everything they say is mere conjecture and without any basis. Their denial of Judgment day will not halt the advent of Judgment day. Judgment day will still take place irrespective of their beliefs. They will then regret their beliefs when they are



faced with the worst punishment of Hell.

## THE ARGUMENT OF THOSE WHO DENY JUDGMENT DAY

"When Our clear verses are recited to them (affirming the advent of Judgment day) the only counterevidence they can present is to say, 'Bring forth our forefathers if you are truthful.'" Unable to present a proof to substantiate their claim, all the disbelievers can say is that they want to see their long dead forefathers raised so that they may witness resurrection for themselves. In addition to this, they claim that they can then ask their forefathers about what happens after death.

Allāh replies to them by saying, "Say, 'Allāh gave you life, will give you death and will then gather you all for the Day of Judgment about which there is no doubt. However most people do not know.'" Allāh is not forced to accede to their requests. The message of Judgment day has been passed on to them in clear terms and the signs are evident. It is now the choice of every person to accept.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْشَرُ الْمُبْطِلُونَ ﴿٢٧﴾ وَرَى كُلُّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُحْزَرُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾ وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تَتْلَى عَلَيْهِمْ فَاستَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا تُجْرِمُونَ ﴿٣١﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُتَّبِعِينَ ﴿٣٢﴾ وَبَدَأَهُمْ سَيِّئَاتٍ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾ وَقِيلَ الْيَوْمَ نَنسِفُكُمْ كَمَا نَسِفْنَا لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَهُمُ النَّارُ وَمَا لَكُمْ مِنْ نَصْرِينَ ﴿٣٤﴾ ذَلِكَ بِأَنَّهُمْ أَخَذْتُمْ ءَايَةَ اللَّهِ هُزُوا وَغَرَّكُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ لَا يُخْرِجُونَ مِنْهَا وَلَا هُمْ يُسْعَوُونَ ﴿٣٥﴾ فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْآرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾ وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

(27) To Allāh belongs the kingdom of the heavens and the earth. On the day that Reckoning day will take place, the people of falsehood will be at a loss. (28) You will see every nation on their knees and every nation will be called towards their Book. "Today you will be recompensed for what you did." (29) "This is Our Book which speaks against you with the truth. Verily We used to have everything you did recorded." (30) As for those who believe and do good deeds, their Lord shall enter them into His mercy. That is the ultimate success. (31) As for those who disbelieved (Allāh will tell them), "Were My verses not recited

unto you, and in spite of this you were arrogant and were a sinful nation?" (32) "When it was said that Allāh's promise is true and there is no doubt in the advent of Judgment day, you people used to say, 'We do not know what Judgment day is. We merely give it a passing thought but have never been convinced about it.'" (33) The evil of what they do shall become evident before them and they will be surrounded by the consequences of their mockery. (34) It will be said, "Today We shall forget you just as you forgot your meeting of this day. Your abode shall be the Fire and you shall have no helpers. (35) "This is because you treated Allāh's verses as a joke and were beguiled by the life of this world." Today they will neither be removed from the Fire nor will they be given the opportunity to please Allāh. (36) All praise belongs to Allāh, the Lord of the heavens, the Lord of the earth and the Lord of the universe. (37) All majesty is His in the heavens and the earth and He is the Mighty, the Wise.

### THE PEOPLE OF FALSEHOOD WILL BE AT A LOSS ON THE DAY OF JUDGMENT WHEN EVERY NATION WILL BE ON ITS KNEES

These verses bring Surah Jāthiya to a close. Allāh states, "*To Allāh belongs the kingdom of the heavens and the earth.*" Allāh has created all of this and is the Controller of it all. This subject is repeated in the last verses after Judgment day is mentioned.

Allāh says further, "*On the day that Reckoning will take place, the people of falsehood will be at a loss.*" This group includes all the disbelievers, polytheists, hypocrites and sinners. These people amassed a great deal of wealth in this world and also attained high social ranks and esteem. It was for the preservation of these things that they denied the message of the Prophets عليهم السلام. However, on the Day of Judgment they will arrive before Allāh without any wealth, family, children and position. Everything they exerted themselves for in this world will be left behind. All that they will have will be their sinful deeds, which will seal their damnation.

"*You will see every nation on their knees...*" They will be in this condition because of the fear that will overcome them. Sayyidina Abdullāh bin Abbās رضي الله عنه translated the verse as: "*You will see all the nations gathered together.*"

"... *every nation will be called towards their Book.*" i.e. every person will be summoned to view his record of their deeds, which will be given in every person's hand. Thereafter, reckoning will take place and Allāh will tell the people, "*Today you will be recompensed for what you did. This is Our Book which speaks against you with the truth. Verily We used to have everything you did recorded.*" Allāh has appointed angels to record people's deeds. This record will be used as evidence against them on the Day of Judgment.

**NOTE:** The above verse states that "*every*" nation will be in its knees because of fear. However, it should be borne in mind that the pious believers [especially the Prophets عليهم السلام] are not included in the implication of this verse because Allāh says in Surah Naml, "*And they will be safe from the terror of that day.*" If it is assumed that the kneeling will not be on account of fear, then it is possible that they will also be required to do so for a brief

period on the Day of Judgment.

Allāh continues to say, *"As for those who believe and do good deeds, their Lord shall enter them into His mercy (i.e. Heaven, which is an embodiment of Allāh's mercy). That is the ultimate success."* Allāh then discusses the plight of the disbelievers who will suffer the terrible torments of Hell. When they will plead for reprieve, Allāh will ask them, *"Were My verses not recited unto you, and in spite of this you were arrogant and were a sinful nation?"* i.e. You shall now have to suffer for the arrogance and disobedience you displayed in the world.

Allāh will remind them further by saying, *"When it was said that Allāh's promise is true and there is no doubt in the advent of Judgment day, you people used to say, 'We do not know what Judgment day is. We merely give it a passing thought but have never been convinced about it.'"* Besides denying Qiyamah (Qiyāmah day), they also made a mockery of whatever the Prophets عليهم السلام brought to them. Allāh says that on the Day of Judgment *"The evil of what they do shall become evident before them and they will be surrounded by the consequences (punishment) of their mockery."*

Furthermore, the disbelievers will be told, *"Today We shall forget you (i.e. leave you to burn in Hell and be eternally deprived of mercy) just as you forgot your meeting of this day. Your abode shall be the Fire and you shall have no helpers."*

The people of Hell will be reminded that they suffer the punishment of Hell because they *"treated Allāh's verses as a joke and were beguiled by the life of this world. Today they will neither be removed from the Fire nor will they be given the opportunity to please Allāh."* No person will be allowed to repent in the Hereafter. The opportunity to make Taubah (repentance) is restricted to this worldly life.

Allāh concludes the Surah by declaring, *"All praise belongs to Allāh, the Lord of the heavens, the Lord of the earth and the Lord of the universe. All majesty is His in the heavens and the earth and He is the Mighty, the Wise."*



## PART TWENTY SIX

## سورة الاحقاف

Makkan	Surah Al-Ahqaf	Verses 35
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ ۝ تَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذَرُوا مُعْرِضُونَ ۝ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۚ أَتُنَوِّى بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَرُونَ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ۝ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ ۝ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ۝ وَإِذَا نُتِلَىٰ عَلَيْهِمُ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ ۝

In the name of Allāh, the Beneficent, the Most Merciful.

(1) HāMīm. (2) This is a revealed Book from Allāh, the Mighty, the Wise. (3) We have created the heavens, the earth and whatever is between the two with wisdom and (until) a specified term. The disbelievers are averse to the warnings they are given. (4) Say, "Tell me about those whom you worship besides Allāh. Show me what they have created from the earth, or do they have a partnership in the heavens? Bring me a book before this or a shred of reported evidence if you are truthful." (5) Who can be more misled than the one who calls to beings besides Allāh who cannot respond to him until the Day of Judgment and who are totally unaware of their call? (6) When people are resurrected they will be enemies to them and will deny their worship. (7) When Our clear verses are recited to them, the disbelievers say about the truth as it comes to them, "This is manifest magic!"

## THE GODS OF THE POLYTHEISTS HAVE NOT CREATED ANYTHING AND CANNOT RESPOND TO THEIR CALLS

Allāh declares that He created the heavens, the earth and everything between the two with perfect wisdom and they will exist until a term that Allāh has already predestined. The author of "Ma'ālimut Tanzīl" writes that the "specified term" refers to the Day of Judgment, when the entire universe will be destroyed.

Allāh then depicts the foolishness of the Polytheists when He says that they pray to such beings who will never have the ability to even hear their prayer. Allāh instructs the Holy Prophet صلى الله عليه وسلم to "Say (to the polytheists), 'Tell me about those whom you worship besides Allāh. Show me what they have created from the earth, or do they have a partnership in the heavens?'" There is nothing on earth that their gods have created and they have no say over matters in the heavens. Any sensible person will therefore realise that there is no reason for them to be worshipped.

Besides common sense, a person may have learned about these gods from a divine book that was revealed before the Qur'ān or from something reported from their predecessors. However, the polytheists have no basis for their beliefs even from these quarters. It is with reference to this that Allāh says, "Bring me a book before this or a shred of reported evidence (to prove your stand) if you are truthful."

Allāh continues to say, "Who can be more misled than the one who calls to beings besides Allāh who cannot respond to him until the Day of Judgment and who are totally unaware of their call? When people are resurrected they will be enemies to them and will deny their worship." i.e. the worshippers will be enemies to their gods or vice versa. Either interpretation will be valid because there will be mutual enmity between the two parties.

## A FOOLISH STATEMENT OF THOSE WHO REJECT THE QUR'ĀN

Allāh states, "When Our clear verses are recited to them, the disbelievers say about the truth as it comes to them, 'This is manifest magic!' - They made this statement because they had nothing to reply to the miraculous nature of the Qur'ān. This was nothing new in the time of the Holy Prophet صلى الله عليه وسلم because the nations of the previous Prophets عليهم السلام also made similar statements. Allāh says in Surah Dhāriyāt, "In the same way, whenever a The Holy Prophet came to those before them they said, 'He is a magician or a madman.'" [Surah 51, verse 52]

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنِ افْتَرَيْتُمْ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ  
 كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾ قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا  
 أَدْرِي مَا يَفْعَلُ فِي وَلَا يَكْمُرُ ۖ إِنِ اتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ  
 أَرَأَيْتُمْ إِن كَانِ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ ۖ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ ۖ فَتَأْمَنَ

وَأَسْتَكْبِرْتُمْ إِنَّا اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

(8) Or do they say that he has fabricated it? Say, "If I have fabricated it then you people will be unable to assist me against Allāh at all. He knows best about what you discuss concerning it. He suffices as Witness between us and He is the Most Forgiving, the Most Merciful" (9) Say, "I am not a new thing among the messengers and I have no idea about what will happen to me and you people. I follow only what has been revealed to me and I am only a clear warner. (10) Say, "Tell me. What if this Qur'ān is really from Allāh and you people deny it and are arrogant whereas a witness from the Bani Isrā'īl testifies to a similar book and believes in it? Verily Allāh does not guide an oppressive nation."

### A REPLY TO THE POLYTHEISTS WHEN THEY CLAIMED THAT THE HOLY PROPHET صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ FABRICATED THE QUR'ĀN

Whenever the polytheists heard the Qur'ān, they made spiteful statements. One of these statements was that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had fabricated the Qur'ān. In other words, they said that Allāh had not revealed anything because the Qur'ān was a composition of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In reply to this allegation, Allāh instructs the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to tell them, "If I have fabricated it then (Allāh will certainly punish me for lying about the Qur'ān being His word and) you people will be unable to assist me against Allāh at all."

Allāh says in Surah Hāqqa, "If he [Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] has (falsely) attributed some words to Us We shall grab him by his right hand. We shall then sever his jugular vein and none of you will be able to protect him." [Surah 69, verses 44-47]

Since people will be unable to assist the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ against Allāh's punishment, it would have been futile for him to fabricate lies merely to please them.

"He knows best about what you discuss concerning it." Allāh has perfect knowledge about what the disbelievers say about the Qur'ān. At times they refer to it as magic, while at other times they call it a fabrication. This part of the verse warns them that they should not dwell under the misconception that they can escape Allāh because Allāh will take them to task for whatever they say about the Qur'ān.

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is told to further tell the polytheists, "He suffices as Witness between us..." Allāh is Witness that the polytheists deny the Qur'ān, and Allāh also witnesses that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ propagated the Qur'ān as he was commanded. Allāh will therefore punish them for their rejection. However, if they repent and accept Islām, Allāh will certainly accept their repentance and forgive them because "He is the Most Forgiving, the Most Merciful." The fact that the disbelievers and polytheists are still alive and being sustained is a sign that Allāh is Most Merciful. Otherwise, He would have destroyed them.

"Say, 'I am not a new thing among the messengers....'" There were many Prophets صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ before the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, about whom people

received reports in such abundance and from so many different sources that it is impossible to refute them. Just as the previous Prophets عليهم السلام invited people to accept oneness of Allāh, The Holy Prophet صلى الله عليه وسلم did the same. Just as they performed miracles in front of the people, the Holy Prophet صلى الله عليه وسلم did the same.

However, just as it was not necessary for any of the Prophets عليهم السلام to accede to the requests of the people when they demanded to see certain miracles, the same was also not necessary for the Holy Prophet صلى الله عليه وسلم. In addition to this, The Holy Prophet صلى الله عليه وسلم made it clear to them that he did not possess knowledge of the unseen. Neither did he ever claim to possess this knowledge nor is such knowledge a condition for someone to claim prophethood. Allāh commands the Holy Prophet صلى الله عليه وسلم that since he does not possess knowledge of the unseen, he should tell the people *"I have no idea about what will happen to me and you people. I follow only what has been revealed to me and I am only a clear warner."*

*"Say, 'Tell me. What if this Qur'ān is really from Allāh and you people deny it and are arrogant whereas a witness from the Bani Isrā'īl testifies to a similar book and believes in it? Verily Allāh does not guide an oppressive nation."* This verse prompts the disbelievers to ponder over their situation. By doing so, they will be guided to accept Islām. The verse is also a reply to a previous objection where the Polytheists accused the Holy Prophet صلى الله عليه وسلم of fabricating the Qur'ān. Allāh tells them that while they obstinately reject the Qur'ān, there has been a witness from among the learned scholars of the Bani Isrā'īl who attested to the truth of the Qur'ān and accepted it as Allāh's word.

The disbelievers are prompted to think that they will be unable to avert Allāh's punishment when it afflicts them on account of their disbelief. There are many factors to prove that the Holy Prophet صلى الله عليه وسلم was Allāh's messenger and that the Qur'ān is Allāh's Book. Another proof of this was that the Jews anticipated that Allāh's final Holy Prophet صلى الله عليه وسلم was soon to appear among the Arabs and awaited his arrival. They accepted Islām, realising that the Qur'ān is certainly from Allāh.

The Arabs accepted the fact that the Jews were knowledgeable people and had already asked the Holy Prophet صلى الله عليه وسلم several questions which they learnt from the Jews (e.g. about the soul, the people of the cave and Dhul Qarnain). The Holy Prophet صلى الله عليه وسلم had furnished the correct replies for all of these questions, thus proving that he received revelation from Allāh. There was therefore nothing to prevent them from accepting Islām. The only thing that did prevent them from accepting Islām was the arrogance that had permeated into their hearts. They are thus advised to shun their arrogance before it leads them to the depths of Hell.

The author of "Ma'ālimut Tanzīl" has written that the Arabic phrase "Alā Mithlih" (translated above as *"a similar"*) is an extra addition that will not affect the meaning of the other words (this is common in Arabic to 'decorate' a text). The verse will therefore mean that the witness from the Bani Isrā'īl has attested to the truth of the Qur'ān itself.

Sayyidina Hasan Basri رحمه الله عليه has mentioned that the verse contains a

hidden phrase that reads: "Who can be more misled than you people?" Therefore, the entire verse would convey the meaning that who can be more misled than you people who are arrogant and who deny the truth when a witness from among the Bani Isrā'il has already attested to the truth of the Qur'ān and believed in it? Therefore, the verse is similar to verse 52 of Surah HāMim Sajdah (Surah 41) where Allāh says, "Say, 'Tell me. If this Qur'ān is really from Allāh and you reject it, who will be further astray than the person who is in fanatical opposition?'"

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ  
فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾ وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ  
مُصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّنَذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾ إِنَّ الَّذِينَ قَالُوا  
رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَمُوا فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ  
خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

(11) The disbelievers say to the believers, "If this (faith) were good, you people would never have beaten us to it." If they have not been guided by means of the Qur'ān they would say, "This is an old lie!" (12) Before it was the book of Mūsa which was a leader and a mercy. This book is a confirmation in Arabic to warn the oppressors and it is glad tidings for those who do good. (13) Verily those who say, "Our Lord is Allāh" and are then steadfast, they shall have no fear neither shall they grieve. (14) These are the people of Heaven where they will abide forever as a reward for the deeds they carried out.

## THE ARGUMENT OF THE DISBELIEVERS, THE EXCELLENCE OF THE TORAH AND THE REWARD FOR THOSE WHO POSSESS BELIEF AND REMAIN STEADFAST

Man has an almost instinctive inclination to consider himself better than others. Rich people regard themselves to be better and more intelligent than the poor just as certain tribes regard themselves to be superior to others. Referring to the same psyche of man, Allāh speaks about the attitude of the disbelievers who rated themselves to be superior than the believers. They felt that they were more worthy of receiving any good. Therefore, they said to the Muslims, "If this (faith of Islām) were good, you people would never have beaten us to it."

They reasoned that if Islām were good they would have been the first to accept it. However, since people of lower social standing had beaten them to accept Islām, they contended that Islām must be something inferior. They held the opinion that none could ever beat them to something good. The arrogance of these people led them to rate themselves as the best of people, thereby depriving themselves of true belief and Heaven.

Allāh says further, "If they have not been guided by means of the Qur'ān they would say, 'This is an old lie!'" They argued that the Holy Prophet صلى الله عليه وسلم had



someone write ancient tales for him when he composed the Qur'ān. All their arguments stemmed from obstinacy. To this day, none has ever risen to the challenge of the Qur'ān to produce even a single Surah of its kind.

Allāh then speaks of the Torah when He says, "Before it (the Qur'ān) was the book of Mūsa which was a leader and a mercy. This book (the Qur'ān) is a confirmation in Arabic to warn the oppressors (i.e. the polytheists of Makkah) and it is glad tidings for those who do good." The author of "Ruhul Ma'āni" has interpreted the verse to mean that the disbelievers are foolish to reject the Qur'ān when they have accepted the Torah as a scripture from Allāh. Just as the subject matter of the Torah called to Allāh, the Qur'ān does the same because Allāh has revealed them both. It was therefore foolish for the polytheists to reject the Qur'ān especially since they spoke Arabic and could perceive that the Qur'ān was truly miraculous in nature.

It may also be said that the verse serves to console the Holy Prophet صلى الله عليه وسلم by telling him that just as there were believers and non-believers of the Torah, there will be the same two groups with regard to the Qur'ān. Those who rejected the Torah also harassed Sayyidina Mūsa عليه السلام and told him that it was an "old lie" or a fabrication. However, he exercised patience and persevered. Therefore, the same was desired from the Holy Prophet صلى الله عليه وسلم.

"Verily those who say, 'Our Lord is Allāh' and are then steadfast, they shall have no fear neither shall they grieve." This verse speaks about those people who declare that Allāh is their Lord and have this conviction embedded in their hearts. This condition is not temporary, but of a permanent nature as denoted by the word "steadfast". The word also denotes that such people fulfil the rights and demands of belief.

Steadfastness is an exceptionally great trait which cannot be under estimated. Sayyidina Sufyān bin Abdillāh Thaqafī رحمه الله once asked, "O the Holy Prophet صلى الله عليه وسلم! The injunctions of Islām are numerous. Show me something that I may steadfastly hold on to." The Holy Prophet صلى الله عليه وسلم told him, "Say, 'I believe in Allāh' and then remain steadfast."

With regard to these people Allāh states, "These are the people of Heaven where they will abide forever as a reward for the deeds they carried out."

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفَصْلُهُ  
ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ  
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ  
إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ  
سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصَّادِقُ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾ وَالَّذِي قَالَ لَوْلَايَ  
أَفِي لَكُمْ مَا أَعْدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ

ءَاْمِنَ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَيَقُوْلُ مَا هَذَا اِلَّا اَسْطِيْرُ الْاَوَّلِيْنَ ﴿١٧﴾ اُوْلٰئِكَ الَّذِيْنَ حَوَّ  
 عَلَيْهِمُ الْقَوْلُ فِيْ اَمْرِ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِيْنِ وَالْاِنْسِ اِنَّهُمْ كَانُوْا خٰسِرِيْنَ ﴿١٨﴾  
 وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوْا وَلِيُوَفِّيَهُمْ اَعْمَلَهُمْ وَهُمْ لَا يَظْلَمُوْنَ ﴿١٩﴾

(15) We enjoined man to treat his parents kindly. His mother bore him with hardship and delivered him with hardship and his bearing and weaning are for thirty months. Until the time arrives when he comes of strength and reaches the age of forty he says, "O my Lord! Grant me the ability to be grateful for the bounties that You have bestowed upon me and upon my parents and that I carry out good deeds that You are pleased with. And create sound capabilities in my progeny. Verily I repent to You and am from among those who surrender to You." (16) These are the people from whom We accept their good deeds, overlook their sins and will be among the people of Heaven (Jannah) because of the true promise that they have been promised. (17) The one who says to his parents, "Fie upon you two! Do you warn me that I shall be raised when many generations have passed before me?" The two of them seek Allāh's assistance saying, "Woe to you! Believe! Allāh's promise is true." He then says, "These are only tales of the old folk." (18) These are the people upon whom the decree has been passed from nations of men and Jinn who have passed on before them. They were all certain losers. (19) For every one there shall be ranks because of their deeds so that they may earn the full recompense for their deeds and they will not be shown the least injustice.

## THE COMMAND REGARDING PARENTS, THE SUPPLICATION AND REWARDS OF THE RIGHTEOUS AND THE PUNISHMENT OF THE DISOBEDIENT

Allāh says, "*We enjoined man to treat his parents kindly.*" The subject of treating parents kindly was discussed in verse 8 of Surah Ankabūt (Surah 29) and verse 14 of Surah Luqmān (Surah 31). Parents have to be treated kindly and obeyed because they are the visible cause of bringing a person into the world and have to endure great hardships and sacrifices to bring up their children.

Allāh then describes the difficulties that a mother endures for her children. Allāh says, "*His mother bore him with hardship and delivered him with hardship.*" A mother carries her child in her womb for many months, enduring tremendous discomfort, pain and difficulty during this period. Eventually, when the time arrives for her to deliver the child, she has to bear the excruciating labour pains and then the indescribable pains of the birth itself.

"*His bearing and weaning are for thirty months.*" The average child usually remains in the mother's belly and is suckled for a sum period of thirty months. Even during this period, the mother has to care for the child while the father arranges for the necessities of the child.

Allāh then proceeds to describe that believer who appreciates Allāh's bounties as well as the services that his parents rendered to him. Allāh says about him, "*Until the time arrives when he comes of strength and reaches the age of*

forty..." The age of forty is regarded as the prime of mental maturity because a person is neither deceived by the passions and ambitions of youth nor does he experience the weakness and handicap of old age.

Allāh says that such a person makes the following supplication before Allāh: *"O my Lord! Grant me the ability to be grateful for the bounties that You have bestowed upon me and upon my parents and that I carry out good deeds that You are pleased with."* Not only does he make Supplication for his own piety and good deeds, but he also has concern for his offspring. Therefore, he continues to entreat Allāh saying, *"And create sound capabilities in my progeny."* He prays to Allāh to bless his progeny with capabilities that will benefit him and them in both worlds. If children are pious, they will carry out deeds that are pleasing to their parents and will serve them well. In this manner, the parents will be pleased and live a contented life.

When parents ensure that their children lead pious lives, they will also receive the rewards for the good deeds of their children without the rewards of the children being diminished in the least. In addition to this, pious children always make supplication for their parents.

Apart from making supplication for the ability to do good and for his children, Allāh's pious bondsman also seeks Allāh's forgiveness and confirms his submission to Allāh. Quoting the remainder of his supplication, Allāh says that he prays, *"Verily I repent to You and am from among those who surrender to You."*

Referring to pious believers like the one described above, Allāh says, *"These are the people from whom We accept their good deeds, overlook their sins and will be among the people of Heaven because of the true promise that they have been promised."* This refers to Allāh's promise of salvation that He conveyed to the people via the Prophets عليهم السلام.

## SOME IMPORTANT NOTES

**NOTE 1:** The above verse makes it clear that every person must at least once in his youth (especially at 40) express gratitude to Allāh for all His favours. Although it is always necessary to show gratitude to Allāh, it is especially important when one has reached the prime of his intelligence and consciousness. A person should be grateful for what Allāh has granted to him as well as to his parents. He should also have concern for the spiritual welfare of his children and specially pray to Allāh for this.

**NOTE 2:** The verse has specified that the mother will bear and wean the child within a period of 30 months. The Muslim jurists have interpreted the verse to mean that a woman bears a child for six months, after which she can suckle him for the remaining 24 months. The minimum period of human gestation is therefore 6 months, whereas the maximum period of suckling is two years. Allāh says in Surah Baqarah, *"Mothers shall suckle their children for two whole years, (that is) for those who wish to complete the (full period of) suckling."* [Surah 2, verse 233]

Allāh says in Surah Luqmān, "His mother carried him in weakness upon weakness and his weaning is after two years." Both these verses also make it clear that a child may be suckled for two years. The Qur'ān does not stipulate the maximum period of pregnancy. The author of "Hidāyah" has written that the maximum period of pregnancy is two years. He substantiates this with a narration of Sayyidah Ayshah رضى الله عنها which states that a child cannot live longer than two years in a mother's womb even though the (extra) period be equivalent to the shadow of a spindle. [Dār Qutni]

When this ruling was mentioned to Sayyidina Imām Mālik رحمه الله عليه, he commented, "Who says this? Every one of my neighbour's four children was born after (a pregnancy of) four years." It has also been narrated that Sayyidina Imām Mālik رحمه الله عليه himself stayed in his mother's womb for three years, where he even grew his teeth. Since such cases are extremely rare, we will not delve into the details.

If a woman gives birth to a child before six lunar months after marriage, the child will not be regarded as legitimate because the minimum gestation period of a human is six months. It will then be obvious that the child was conceived out of wedlock.

**NOTE 3:** "His mother bore him with hardship and delivered him with hardship."

Thereafter, during the next two years of suckling and the following years of tending, it is the mother who does most of the work for the child. Although the father works hard to see that the child receives the necessities, the mother has to do most of the tending and caring. It is for this reason that the Holy Prophet صلى الله عليه وسلم emphasised that a person serves one's mother.

Sayyidina Abu Hurayrah رضى الله عنه narrates that someone once asked the Holy Prophet صلى الله عليه وسلم to whom he should give priority in service and kind treatment. The Holy Prophet صلى الله عليه وسلم replied, "Your mother." "Who next?" was the next question. Thereafter, the Holy Prophet صلى الله عليه وسلم thrice repeated, "Your mother" to the next three questions of "Who next?". It was only on the fourth question that he said, "Your father." [Bukhari p. 883]

The Scholars have mentioned that the Holy Prophet صلى الله عليه وسلم thrice repeated the right of the mother because of the three hardships of bearing, delivering and suckling that she suffers. A person must also give preference to his mother when he spends his wealth.

After speaking about the believer who serves and obeys his parents, Allāh makes mention of the one who is given to being rebellious. Since he is a disbeliever, his parents entreat him to believe in Allāh and the Day of Judgment. However, he obstinately retorts, "Fie upon you two! Do you warn me that I shall be raised when many generations have passed before me (without being raised to this day)?"

"The two of them seek Allāh's assistance (by praying to Allāh to guide him) saying (to him), 'Woe to you! Believe! Allāh's promise is true.'" They try to convince him about the truth of Judgment day and that it cannot be said that Judgment day will never take place merely because it has still not occurred. It will take

place at its appointed time which is known only to Allāh. However, unmoved by their appeals he tells them that Judgment day and resurrection "are only tales of the old folk."

"These are the people upon whom the decree (of punishment) has been passed from nations of men and Jinn who have passed on before them. They were all certain losers." Because they rejected the truth and refused to accept Islām, they will be at a total loss when they have to face the eternal punishment of Hell.

Allāh further says, "For every one there shall be ranks (in Heaven for the good and in Hell for the evil) because of their deeds so that they may earn the full recompense for their deeds and they will not be shown the least injustice." No deed of a believer will be wasted and none shall be punished for something s/he was innocent of.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾

(20) The day when the disbelievers will be presented to the Fire. "You have used your good things in your worldly life and enjoyed yourself with it. Today you will be recompensed with a disgracing punishment because you behaved proudly on earth without cause and because you were disobedient."

## THE DISBELIEVERS WILL BE TOLD THAT THEY HAVE WASTED THEIR DEEDS AND WILL HAVE TO SUFFER A HUMILIATING PUNISHMENT IN THE HEREAFTER

When the disbelievers will be presented for punishment on the Day of Judgment, it will be made clear to them that they will suffer in Hell because they regarded this world as a place of mere entertainment and pursued every whim and desire. They did not have any concern to discern between Lawful (*Halāl*) and Unlawful and regarded it below their dignity to accept Islām. As a result of this arrogance, they will be subjected to a punishment that will humiliate them. It was with a view to this that the Holy Prophet صلى الله عليه وسلم, the Sahabah (Companions of Prophet) رضى الله عنهم and the pious believers shunned the fulfilment of their desires in exchange for the rewards of the Ākhirah (Hereafter).

Sayyidina Umar رضى الله عنه narrates that he once visited The Holy Prophet صلى الله عليه وسلم while Allāh's Holy Prophet صلى الله عليه وسلم was lying on a straw mat, the pattern of which was imprinted upon his blessed body. He was resting his head on a leather pillow which was stuffed with the bark of a date palm. Seeing this situation, Sayyidina Umar رضى الله عنه said, "O the Holy Prophet صلى الله عليه وسلم! Pray to Allāh to grant prosperity to your Ummah. The Romans and Persians have abundant wealth whereas they do not even believe in Allāh."

The Holy Prophet صلى الله عليه وسلم replied, "O son of Khattāb! Are you still dwelling under the same misconception? These are the people who are given things of enjoyment in this very world. Does it not please you that they will have this world while we shall have the Ākhirah (Hereafter)?" ["Mishkāt" p. 447]

Sayyidina Zaid bin Aslam رضى الله عنه reports that Sayyidina Umar رضى الله عنه once asked for water. When he was brought some water sweetened with honey he said, "This is an excellent thing but I will not drink it because Allāh has condemned those people who fulfil their desires when He says, 'You have used your good things in your worldly life and enjoyed yourself with it.' I am therefore afraid to use things of pleasure because it should not happen that we are given everything in this world (and nothing in the Akhirah (Hereafter))." Saying this, he did not drink the mixture. ["Mishkāt" p. 449]

Sayyidina Jābir رضى الله عنه narrates that Sayyidina Umar رضى الله عنه once saw him eating some meat and asked, "O Jābir! What is this?" Sayyidina Jābir رضى الله عنه replied, "I had a desire to eat some meat so I bought some." Sayyidina Umar رضى الله عنه commented, "Do you buy everything that you desire? Are you not afraid of the verse 'You have used your good things in your worldly life and enjoyed yourself with it.' ["Ma'ālimut Tanzil"]

وَأَذْكُرْ أَخَاعِدٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾ قَالُوا أَجِئْنَا لِنُؤْفِكَ عَنْ آلِهَتِنَا فَإِنَّا بِمَا نَعْبُدُونَ إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا يَعْمَلُونَ ﴿٢٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَذَا عَارِضٌ مُّطْرُنًا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾ تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾ وَلَقَدْ مَكَنْتَهُمْ فِيمَا إِنْ مَكَنْتَكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٦﴾ وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَى وَصَرَفْنَا آلَايَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿٢٨﴾

(21) Call to mind the brother of the Ād when he warned his people at "Ahqāf" whereas warners had already passed before him and after him (telling people) "Do not worship anyone besides Allāh. Verily I fear the punishment of a terrible day for you." (22) They said "Have you come to us to turn us away from our gods? Bring upon us what you warn us about, if you are truthful." (23) He said, "Knowledge is only with Allāh and I merely convey to you what I have been sent with. However, I notice that you are an ignorant nation." (24) When they observed it as a cloud approaching their valleys they exclaimed, "This is a

cloud that will bring us rain." Rather, it was the thing they sought to hasten; a fierce wind bearing a painful punishment. (25) It demolished everything by the command of its Lord and it transpired that only their homes could be seen. Thus do We punish the sinful nation. (26) We granted them powers that We never gave you people and We gave them ears, eyes and hearts. However, their ears, eyes and hearts were of no benefit to them at all because they rejected Allāh's verses; and the mockery they made encompassed them. (27) We have destroyed the towns around you and clearly expounded the signs so that they return. (28) So why were they not helped by those whom they took as a means of gaining proximity (to Allāh) and whom they regarded as their gods? These will be lost to them. This is merely their lie and fabrication.

## THE NATION OF ĀD ARE DESTROYED AFTER THEY REJECTED THE MESSAGE OF SAYYIDINA HŪD عليه السلام

"Call to mind the brother of the Ād..." Allāh reminds the Muslims about Sayyidina Hūd عليه السلام who is referred to as "the brother of the Ād" because he was from among them. The Arabic word "Ahqāf" is the plural of "hiqf" and refers to the large sand dunes of Yemen where the nation of Ād resided. These are circular in shape and are practically ground level at the base. Because sand cannot remain fixed at one place, these dunes keep shifting.

Allāh says that Sayyidina Hūd عليه السلام "warned his people at "Ahqāf" (that they should worship Allāh and abstain from polytheism) whereas warners had already passed before him and after him (telling people) 'Do not worship anyone besides Allāh. Verily I fear the punishment of a terrible day for you.'"

In response to his message, the people said, "Have you come to us to turn us away from our gods? (And if you say that we will suffer punishment for rejecting your message then) Bring upon us what you warn us about, if you are truthful." They challenged Sayyidina Hūd عليه السلام to bring Allāh's punishment on them.

In reply to their challenge Sayyidina Hūd عليه السلام said to them, "Knowledge is only with Allāh (i.e. only Allāh knows which nation is to be punished and at what time) and I merely convey to you what I have been sent with." i.e. I am entrusted with the task of conveying the message to you and I have no ability to afflict punishment. Noticing their aversion, he told them, "However, I notice that you are an ignorant nation."

The people of Ād were experiencing tremendous heat and were forced to leave their homes for cooler areas in the valley. As they all gathered there, they noticed a cloud approaching. They shouted out, "This is a cloud that will bring us rain." Allāh says that it was no ordinary cloud but "Rather, it was the thing (punishment) they sought to hasten; a fierce wind bearing a painful punishment."

Allāh says in Surah Hāqqa, "As for the Ād, they were destroyed by an icy tempest. Allāh unleashed it upon them for seven consecutive nights and eight consecutive days. You would have seen them lying flat on the ground as if they were hollow palm trunks. Do you see any of them surviving?" [Surah 69, verses 6-8]

Allāh says in Surah Dhāriyāt, "And (there is also a lesson) in (the story) of the Ād when we sent a wind to them that was devoid of any good. it reduced everything it

passed to smithereens." [Surah 51, verses 41,42]

Allāh continues in Surah Ahqāf saying that the wind "demolished everything by the command of its Lord and it transpired that only their homes could be seen. Thus do We punish the sinful nation."

Sayyidah Ayshah رضى الله عنها narrates that whenever the Holy Prophet صلى الله عليه وسلم saw a dark cloud in the sky, he would grow pale and would uneasily walk to and from the house. This anxiety would disappear only after the rains started to fall. When Sayyidah Ayshah رضى الله عنها asked the Holy Prophet صلى الله عليه وسلم about this he replied, "O Ayshah! I fear that the situation should not be like that of the Ād who said, 'This is cloud that will bring us rain' when they saw the cloud approaching their valleys. 'Rather, it was the thing they sought to hasten; a fierce wind bearing a painful punishment. [Muslim v.1 p.294 and 495]

After recounting the incident of the Ād, Allāh addresses the people of Makkah saying, "We granted them (the Ād) powers that We never gave you people and We gave them ears, eyes and hearts."

Allāh blessed the Ād with great physical strength and wealth. However, when Allāh's punishment afflicted them, nothing could save them. Allāh did not deprive them of their senses, but they abused these. Allāh says further, "However, their ears, eyes and hearts were of no benefit to them at all because they rejected Allāh's verses..."

When an adversity afflicts a person in this world, he is able to utilise his senses and intelligence to alleviate the adversity to some degree. However, once Allāh's punishment afflicts a person because he rejects Allāh's verses, those faculties become useless to him. In addition to this, Allāh says that the evil consequences of "the mockery they made encompassed them." They will have to suffer the punishment they earned for mocking Sayyidina Hūd عليه السلام and jeering at him to bring Allāh's punishment on them.

Addressing the Makkans further Allāh says, "We have destroyed the towns around you and clearly expounded the signs so that they return." Allāh refers to the destroyed cities of the Ād that lay in Yemen to the south of Makkah and the ruins of the Thamud that lie in Shām to the north of Makkah. When the Makkans travelled for trade to Shām, they passed the ruins of the Thamud and the destroyed cities of Sayyidina Lūt's عليه السلام nation. It was therefore required that they take a lesson from this.

However, the polytheists of Makkah did not heed these lessons and adamantly adhered to disbelief and polytheism. As a result, they were also destroyed when Allāh's punishment struck. When Allāh's punishment did overtake them, they received no assistance from the gods that they took as patrons and intercessors. The help that they claimed these gods would offer was a mere lie and figment of their imagination. In this regard Allāh says, "So why were they not helped by those whom they took as a means of gaining proximity (to Allāh) and whom they regarded as their gods? These will be lost to them. This is merely their lie and fabrication."



وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ ﴿٢٩﴾ قَالُوا يَتَقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَتَقَوْمَنَا أَحِبُّوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّن عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْ يَخْلُقْهُنَّ يَفْعَلْ عَلَىٰ أَن يَحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٤﴾

(29) When We turned a group of the Jinn towards you, they attentively listened to the Qur'ān. When they presented themselves to listen they said, "Be silent." When the recitation was complete, they returned to their people as warners. (30) They said, "O our people! We have heard a book that was revealed after Mūsā which confirms what was before it and guides towards the truth and towards the straight path." (31) "O our people! Respond to Allāh's caller and believe in him; Allāh will forgive your sins and save you from a painful punishment." (32) "Whoever does not respond to Allāh's caller cannot escape on earth and has no protecting friend besides Allāh. Such people are in manifest deviation." (33) Do they not see that Allāh Who created the heavens and the earth and did not tire from creating them has the power to give life to the dead? Certainly! Allāh has power over all things. (34) The day when the disbelievers will be presented to the Fire (they will be asked), "Is this not the truth?" They will reply, "Certainly, by the oath of our Lord!" Allāh will say, "So taste the punishment because you used to disbelieve."

## THE JINN HEAR THE HOLY PROPHET ﷺ RECITE THE QUR'ĀN AND THEN RETURN TO INVITE THEIR PEOPLE TOWARDS ISLĀM

The Holy Prophet ﷺ was Allāh's messenger to man and Jinn alike. These verses of Surah Ahqāf as well as verses 1 to 19 of Surah Jinn (Surah 72) both make mention of how the Jinn listened to the Holy Prophet ﷺ recite the Qur'ān. Scholars have recorded that the Holy Prophet ﷺ met with the Jinn in their own settlement and elucidated the injunctions of Islām to them. In the terminology of the Muhaddithin, the incident is referred to as "Laylatul Jinn". They mention that "Laylatul Jinn" took place approximately six times.

"Ma'alimut Tanzil" (v.4 p.174) mentions that Allāh commanded the Holy Prophet ﷺ to propagate Islām to the Jinn and to recite the Qur'ān to them. Allāh then sent a group of Jinn from the city of Nineveh to the Holy

Prophet صلى الله عليه وسلم. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه accompanied the Holy Prophet صلى الله عليه وسلم when he went to meet with the Jinn. The incident took place before the Hijrah to Madinah.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the two of them approached the valley of Hajūn (which is the old name for the area of Makkah called Ma' la). The Holy Prophet صلى الله عليه وسلم drew a line on the ground and instructed Sayyidina Abdullāh bin Mas'ūd رضى الله عنه not to advance further than the line until he returned. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه says that the Holy Prophet صلى الله عليه وسلم proceeded ahead and recited the Qur'ān to an assembly of creatures that resembled donkeys. He also heard various types of deafening sounds which caused him to fear for the Holy Prophet's صلى الله عليه وسلم life. The Holy Prophet's صلى الله عليه وسلم voice then faded and all the Jinn disappeared like fragments of cloud.

When the Holy Prophet صلى الله عليه وسلم returned after Fajr, he asked Sayyidina Abdullāh bin Mas'ūd رضى الله عنه whether he had fallen asleep. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه replied, "How could I sleep when I feared for your life? The thought kept occurring to me to call some people to find out what was happening to you." The Holy Prophet صلى الله عليه وسلم said to him, "If you had moved from your spot one of them may have snatched you away. Did you see anything?"

"Yes," replied Sayyidina Abdullāh bin Mas'ūd رضى الله عنه, "I saw some black men dressed in white." the Holy Prophet صلى الله عليه وسلم said, "Those were the Jinn of the city Nasībīn. They came to ask me to allocate something as food for them so I allocated bones and the droppings of horses, animals, cows, etc for them." Sayyidina Abdullāh bin Mas'ūd رضى الله عنه asked, "How will these things be of benefit to them?" The Holy Prophet صلى الله عليه وسلم replied, "Whenever they find a bone, they will have that much meat which was on that particular bone the day the meat was removed. In place of whatever droppings they find they will receive the equivalent amount of grain that the animal may have eaten (and has been changed into excrement)."

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه asked, "What were the deafening sounds that I heard?" The Holy Prophet صلى الله عليه وسلم replied, "A murder took place among the Jinn and they were pinning the blame on each other. They wanted me to resolve the issue, which I did with perfect justice."

According to another narration, the Holy Prophet صلى الله عليه وسلم allocated bones as food for the Jinn and the droppings of animals as food for their animals. This is one of the reasons why man is prohibited from using bones and animal droppings for "Istinjā" (purifying oneself after passing urine or stool).

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه has also related that a few Sahabah (prophet's companions) رضى الله عنهم and he met the Holy Prophet صلى الله عليه وسلم emerging from the cave of Hira on the morning that followed a "Laylatul Jinn". He said to the Holy Prophet صلى الله عليه وسلم, "We searched for you the entire night but could not find you. We spent the entire night in the search because we were very worried." The Holy Prophet صلى الله عليه وسلم replied, "A caller from the Jinn came for me so I went with him and recited the Qur'ān to them."

Allāh says, "When they (the Jinn) presented themselves to listen they said, 'Be silent.' When the recitation was complete, they returned to their people as warners. They said, 'O our people! We have heard a book that was revealed after Mūsa which confirms what was before it and guides towards the truth and towards the straight path.'" This text makes it clear that the delegation of Jinn speaking were formerly Jews.

They further addressed their people saying, "O our people! Respond to Allāh 's caller and believe in him; Allāh will forgive your sins and save you from a painful punishment." This verse explains that the believers from among the Jinn will be rewarded with forgiveness and salvation from Hell. It does not state that they will be admitted into Heaven. In fact, no verse of the Qur'ān and no hadith makes it clear that the believers Jinn will enter Heaven. It is for this reason that the Scholars differ on the issue. While some of them are of the opinion that the believers Jinn will be admitted into Heaven, others say that the only reward they will receive for belief will be salvation from Hell, where after they will be turned into dust like the animals. Sayyidina Imām Abu Hanifa رحمه الله عليه has chosen not to make any decisive comment on the issue. (Further details will follow in Surah Rahmān, Insha Allāh).

They further advised their people: "Whoever does not respond to Allāh's caller (shall be inviting Allāh's punishment and) cannot escape on earth and has no protecting friend besides Allāh. Such people are in manifest deviation." Whereas this statement appears to be part of the Jinn's address, it may also be interpreted as an independent statement made by Allāh.

Since people who refute Allāh do not even believe in the Ākhirah (Hereafter), Allāh proceeds to make mention of the Ākhirah (Hereafter). Allāh says, "Do they not see that Allāh Who created the heavens and the earth and did not tire from creating them has the power to give life to the dead? Certainly! Allāh has power over all things." This verse prompts the disbelievers to ponder about the fact that since Allāh was Able to create gigantic phenomena like the heavens and the earth without experiencing the least fatigue, how can one possibly imagine that mere resurrection will prove impossible for Him? If the matter is given due consideration, a person will be forced to admit that "Allāh has power over all things."

Allāh continues, "The day when the disbelievers will be presented to the Fire (they will be asked), 'Is this not the truth?'" This question will be posed to them because they denied the existence of Hell while living in the world and used to jeer at those who used to inform them of the reality of the Ākhirah (Hereafter). "They will reply, 'Certainly, by the oath of our Lord (this is a certainty)!'" However, their acceptance will now be futile. "Allāh will say, 'So taste the punishment because you used to disbelieve.'"

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَرْصِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلَعَٰ قَهُلٌ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ ﴿٣٥﴾

exercised patience and do not be hasty regarding them. The day when they will be shown what they had been promised, it will seem to them that they had not even lived a moment of a single day. This is a message. It will be only the sinful nation who will be destroyed.

## THE HOLY PROPHET صلى الله عليه وسلم IS ENCOURAGED TO EXERCISE PATIENCE

The Holy Prophet صلى الله عليه وسلم exerted himself greatly to convey the message of Islām to the masses. However, there were many people who behaved obstinately and refused to yield. Their behaviour hurt the Holy Prophet صلى الله عليه وسلم and caused him much grief. Allāh consoles him by saying, *"Exercise patience like how the resolute ones among the messengers exercised patience and do not be hasty regarding them (that they should be punished). The day when they will be shown what they had been promised, it will seem to them that they had not even lived for a moment of a single day."*

When the disbelievers are not punished in this world they say that it seems that they will not be punished. However, when they witness the extreme punishment in the Ākhirah (Hereafter) they will forget all the pleasures of this world and it will seem to them that they only spent a few moments in this world.

*"This is a message."* Some commentators have interpreted this sentence to mean that the verses of the Qur'ān conveyed thus far are sufficient as advice and warnings for man. Other commentators say that *"This"* refers to the Qur'ān i.e. *"This Qur'ān is a message."* This means that the Qur'ān contains the message of truth and informs man about acts that will earn him tremendous rewards and about sins that he should abstain from. The Qur'ān has therefore conveyed its message to man. Man now has the choice to act upon the advice of the Qur'ān and be saved from eternal punishment.

*"It will be only the sinful nation who will be destroyed."* The disobedient ones earn their own destruction by rebelling against Allāh's orders.

**NOTE:** *"Exercise patience like how the resolute ones among the messengers exercised patience."* While some commentators have mentioned that the verse refers to a specific group of Prophets عليهم السلام only, others maintain that all the Prophets عليهم السلام were equally resolute and steadfast. When it is assumed that only a limited number of Prophets عليهم السلام were resolute as described in the verse, it will be deemed necessary to name them. Consequently, some commentators have named all the Prophets عليهم السلام except Sayyidina Yunus عليه السلام because he behaved hastily when he left his nation without waiting for Allāh's command. In verse 48 of Surah Qalam (Surah 68), Allāh has commanded the Holy Prophet عليه السلام not to be like Sayyidina Yunus عليه السلام.

Other commentators have stated that the *"resolute"* Prophets عليهم السلام were the eighteen Prophets عليهم السلام mentioned in verses 83 to 86 of Surah An'am (Surah 6). With regard to these Prophets عليهم السلام, Allāh instructs, *"These are those*

*people whom Allāh has guided, so follow their guidance.” [Surah An’ām, verse 90]*

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that the “resolute” Prophets عليهم السلام were those who were granted their own Shariah. These were Sayyidina Nūh عليه السلام, Sayyidina Ibrāhīm عليه السلام, Sayyidina Mūsa عليه السلام, Sayyidina Isā عليه السلام and Sayyidina Muhammad صلى الله عليه وسلم.



## سورة محمد

Madinan

Surah Muhammad

Verses 38

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ۖ (1) وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَعَمِلُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ۚ (2) ذَلِكَ  
بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ  
لِلنَّاسِ أَمْثَلَهُمْ ۚ (3)

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Allāh will destroy the deeds of those who disbelieve and prevent (others) from His path. (2) As for those who have faith, do righteous deeds and believe in what has been revealed to Muhammad صلى الله عليه وسلم, which is the truth from their Lord, Allāh will expiate their sins and rectify their situation. (3) This is because the disbelievers follow falsehood and the believers follow the truth from their Lord. In this manner does Allāh relate for people their parables.

### THE DESTRUCTION OF THOSE WHO PREVENT OTHERS FROM ALLĀH'S PATH AND THE REWARD FOR THE BELIEVERS

The above verses draw a clear distinction between the believers and the disbelievers. Allāh begins the Surah by saying, "Allāh will destroy the deeds of those who disbelieve and prevent (others) from His path." Even though the disbelievers may carry out many good deeds and render great services to mankind, these deeds will not be recognised on the Day of Judgment on account of their disbelief.

Another factor that contributes to the destruction of their deeds is that they forbid others from following the path that Allāh has set out for man.

Allāh then speaks about the believers when He says, "As for those who have faith, do righteous deeds and believe in what has been revealed to Muhammad صلى الله عليه وسلم, which is the truth from their Lord, Allāh will expiate their sins and rectify their situation." This verse defines Imān (Belief) as belief in "what has been revealed to

Muhammad صلى الله عليه وسلم. This makes it evident that after the advent of the Holy Prophet صلى الله عليه وسلم, no person can have belief without believing in the Holy Prophet صلى الله عليه وسلم.

Allāh also attests to the prophethood of the Holy Prophet صلى الله عليه وسلم and the truth of his teachings by declaring that everything he preaches to people "is the truth from their Lord". Thereafter Allāh explains that the good fortune of the believers and ill-fortune of the disbelievers occur because "the disbelievers follow falsehood and the believers follow the truth from their Lord." In this verse, Allāh mentions that the truth is 'from their Lord' to indicate that the truth can proceed only from Him.

"In this manner does Allāh relate for people their parables." The author of "Ruhul Ma'ani" says that "their parables" refers to the condition and situation of people. Allāh discusses the conditions of the Believers and the disbelievers, making it clear that the believers follow the truth and will attain salvation. On the contrary, the disbelievers will suffer a tremendous loss as a result of their disbelief.

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْنَمْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً  
حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآنصَرَّ مِنْهُمْ وَلَٰكِنْ لَّيَبُولُو أَعْيُنَكُمْ بِبَعْضِ  
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾ سَيَجْعَلُ اللَّهُ لَهُمْ مَصْرًا ۖ وَنُصْرًا ۖ وَالَّذِينَ  
عَرَفْنَا لَهُمُ ﴿٥﴾ يَتَّيْنُهُمُ الَّذِينَ ءَامَنُوا ۖ إِن نُّصَرُوا لِلَّهِ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٦﴾ وَالَّذِينَ  
كَفَرُوا فَتَعَسَا لَهُمْ ۖ وَأَضَلَّ أَعْمَالَهُمْ ﴿٧﴾ ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطَ أَعْمَالَهُمْ  
﴿٨﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۖ دَمَّرَ اللَّهُ عَلَيْهِمْ  
وَالْكَافِرِينَ أَتَيْنَاهُمُ ﴿٩﴾ ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١٠﴾ إِنَّ  
اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا  
يَتَمَنَّوْنَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴿١١﴾ وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً  
مِّن قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ ۖ فَلَا نَاصِرَ لَهُمْ ﴿١٢﴾ أَفَمَن كَانَ عَلَىٰ يَبِينَةٍ مِّن رَّبِّهِ  
كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ ۖ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٣﴾

(4) When you confront the disbelievers in battle then strike their necks. Eventually, when you have slain them, then fasten a tight bond. Thereafter, it is either unconditional freedom or ransom until the war lays down her burdens. This is it. If Allāh willed, He could have exacted revenge from them, but this is to test some of you with others. The deeds of those who are martyred in Allāh's way shall never be destroyed. (5) Allāh shall shortly convey them to their destination, rectify their affairs... (6) ...and admit them into Heaven (Jannah)

which He has introduced to them. (7) O you who believe! If you will assist Allāh, Allāh shall assist you and make you steadfast. (8) Destruction be for those who disbelieve and Allāh shall destroy their deeds. (9) This is because they dislike what Allāh revealed, because of which He lays their deeds to waste. (10) Have they not travelled on earth and seen what was the outcome of those before them? Allāh annihilated them and the disbelievers shall have the same. (11) This is because Allāh is the Protecting Friend of the believers and because the disbelievers have no protecting friend. (12) Allāh shall certainly admit those who believe and carry out good deeds into gardens beneath which rivers flow. As for the disbelievers, they enjoy themselves and eat like the animals eat. The Fire shall be their abode. (13) Many were the towns that were more powerful than your town which drove you out. We destroyed them and they had none to assist them. (14) Can the one who is steadfast on a proof from his Lord be like those whose evil deeds have been beautified for them and who follow their whims?

## FIGHTING IN JIHĀD, THE LAWS REGARDING PRISONERS OF WAR AND THE VIRTUE OF MARTYRS

In the above verses, Allāh instructs the Muslims that they should fight in earnest when confronting the enemy in Jihād. Allāh also instructs that those enemy soldiers who are not killed in the battle should be taken as prisoners and guarded well. Thereafter, the Muslims may either release the prisoners unconditionally, exchange them for Muslim prisoners, or demand a ransom for their release. The decision rests with the Amīr-ul-Mu'minīn. Muslims therefore have the following five choices in dealing with disbelievers prisoners of war:

1. Release them unconditionally.
2. Exchange them, for Muslim prisoners of war being held by the disbelievers.
3. Release them in exchange for monetary ransom (as the Holy Prophet صلى الله عليه وسلم did after the Battle of Badr).
4. Execute them.
5. Distribute them among the Muslim soldiers as slaves.

The details of the third and fourth options have been discussed in the commentary of Surah Anfāl. When the prisoners of war are made slaves, they will then reside in the Muslim country under the protection of the Islāmic state.

Sayyidina Imām Abu Hanīfa رحمه الله عليه is of the opinion that it is not permissible to release disbelievers prisoners of war totally unconditionally i.e. without an exchange of prisoners or without a monetary ransom. In this regard, Imām Jassās رحمه الله عليه has written in "Ahkāmul Qur'ān" that Surah Barā'ah (Surah 9) was revealed after Surah Muhammad صلى الله عليه وسلم. He states the options of unconditional release and release on ransom have been repealed by verses of Surah Barā'ah like "Fight the polytheists wherever you find them" [verse 5] and "Fight those who do not believe in Allāh and the Last Day" [verse 29].



Whereas Sayyidina Imām Abu Hanīfa رَحْمَةُ اللَّهِ عَلَيْهِ does not permit the unconditional release of disbelievers prisoners of war, his two prominent students Imām Muhammad and Abu Yusuf رَحْمَةُ اللَّهِ عَلَيْهِ permit it. Imām Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ has also permitted this. Although the Hanafi school of jurisprudence does not permit the ransoming of disbelievers prisoners of war, Imām Muhammad رَحْمَةُ اللَّهِ عَلَيْهِ writes in "Siyar Kabīr" that this would be permitted if the Muslims are in need of the ransom money.

Allāh says, "If Allāh willed He could have exacted revenge from them..." i.e. Allāh could have punished the disbelievers in a way other than having them suffer death and captivity at the hands of the Muslims. However, Allāh has commanded the believers to fight in Jihād "to test some of you with others." i.e. to test whether the believers will actually risk their lives to confront the disbelievers in open battle. Jihād is also a test for the disbelievers because it provides the opportunity for them to realise the truth of Islām when they witness the ways in which Allāh assists the Muslims from unseen sources. They are then afforded the opportunity to accept Islām.

Allāh says further, "The deeds of those who are martyred in Allāh 's way shall never be destroyed." This verse assures the Muslims that martyrdom not only signifies success in their test, but it will also accrue to them tremendous rewards for every deed. Furthermore, "Allāh shall shortly convey them to their destination, rectify their affairs and admit them into Heaven which He has introduced to them." Allāh will ensure that all the affairs of these people are to their liking in the grave, on the Plain of Resurrection, and in the Ākhirah (Hereafter). Allāh has already introduced Heaven to the believers by means of his scriptures and the Prophets عَلَيْهِمُ السَّلَام. Another interpretation of this verse is that Allāh will make people recognise their abodes in Heaven even better than they were acquainted with their abodes in this world (as reported in a hadith).

Allāh then proclaims His assistance to the Muslims when He says, "O you who believe! If you will assist Allāh (i.e. assist in propagating Islām), Allāh shall assist you and make you steadfast." Of course, Allāh needs no assistance from anyone.

After discussing the good fortune of the believers, Allāh proceeds to speak about the disbelievers. Allāh says, "Destruction be for those who disbelieve and Allāh shall destroy their deeds." They will suffer defeat at the hands of the believers and will also be doomed to suffer eternally in the Ākhirah (Hereafter). "This (ill-fortune) is because they dislike what Allāh revealed, because of which He lays their deeds to waste."

## LEARNING LESSONS FROM TRAVELLING

Sounding a warning to the disbelievers who are beguiled by their wealth and prosperity, Allāh says, "Have they not travelled on earth and seen what was the outcome of those before them? Allāh annihilated them and the disbelievers shall have the same." Every disbeliever stands to face the same destruction in this world for their rejection. Of course, a far worse doom awaits them in the Ākhirah (Hereafter).

"This (salvation of the believers and destruction of the disbelievers) is because Allāh is the Protecting Friend of the believers and because the disbelievers have no

protecting friend."

## THE REWARD OF THE BELIEVERS AND THE DOOM OF THE DISBELIEVERS

"Allāh shall certainly admit those who believe and carry out good deeds into gardens beneath which rivers flow. As for the disbelievers, they enjoy themselves (in this world) and eat like the animals eat. The Fire shall be their abode." Because the disbelievers regard this world to be everything to them, they make every effort to accrue the pleasures of the world. Just like animals eat anywhere and eat as much as they please, the disbelievers do the same without any consideration of lawful and unlawful earnings.

This type of behaviour is clearly evident among the Western culture where man and woman foster intimate relationships without caring for marriage. Even those who do marry do not give a second thought to striking up an adulterous relationship with another person. Just like animals, they shamelessly fornicate in public, discarding every shred of modesty. Certain governments have even stooped to legalising homosexuality and lesbianism. In fulfilling his carnal passions, the disbeliever has stripped himself of all humane traits and adopted bestiality. This type of behaviour is now sweeping like wildfire through the Muslim masses.

Such people are not conscious of lawful (*Halāl*) and Unlawful food and earnings because they are engrossed in carnal enjoyment. Allāh says in Surah Zumar, "Enjoy your disbelief for a while! You will certainly be from the inmates of the Fire." [Surah 39, verse 8]

## A WARNING TO THE PEOPLE OF MAKKAH

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, "Many were the towns that were more powerful than your town which drove you out. (However, despite their power and might) We destroyed them and they had none to assist them."

Allāh then portrays the stark difference between a believer and a disbeliever when He says, "Can the one who is steadfast on a proof from his Lord be like those whose evil deeds have been beautified for them and who follow their whims?" The two cannot be equal because of the unmistakable differences between them. Consequently, they will be treated differently in both worlds.

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ  
وَأَنْهَارٌ مِنْ حَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ  
مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ ﴿١٥﴾

(15) The description of the Heaven (Jannah) that the people of Piety have been promised is that it contains rivers of water that never contaminate, rivers of milk the taste of which never spoils, rivers of wine that are extremely palatable to those who drink it and rivers of the purest honey. The people there shall also

have every type of fruit and forgiveness from their Lord. Can these people ever be like those who will abide forever in the Fire and are given boiling water to drink which tears their innards to shreds?

## THE DELECTABLE DRINKS FOR THE PEOPLE OF HEAVEN COMPARED TO THE BOILING WATER GIVEN TO THE INMATES OF HELL

Like the foregoing verses, the above verse also discusses the blessings to be received by the righteous and the miserable condition that the disbelievers and sinners will find themselves in after death. Allāh describes the rivers of Heaven in the above verse when He says that Heaven *"contains rivers of water that never contaminate, rivers of milk the taste of which never spoils, rivers of wine that are extremely palatable to those who drink it and rivers of the purest honey."*

Sayyidina Abu Hurayrah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Indeed, there are a hundred ranks in Heaven that Allāh has specially reserved for those who strive in His way. A distance equivalent to the span between the sky and the earth separates each of these ranks from the next. So, whenever you ask Allāh for Heaven, ask Him for Jannatul Firdous (*Paradise of Heaven*) because it enjoys the best and most elevated position of Heaven. Only the throne of Rahmān lies above it and all the rivers of Heaven find their source in it." [Bukhari p. 391]

A similar narration reported by Sayyidina Ubādah bin Sāmīt رضى الله عنه states: "All four rivers of Heaven find their source in it." Mulla Ali Qāri رحمه الله has stated in his commentary of "Mishkāt" that these four rivers are the four mentioned in the above verse viz, rivers of water, milk, wine and honey. This hadith makes it clear that all these rivers have their source in Jannatul Firdous, from where the tributaries flow to the other parts of Heaven.

This verse describes the river of wine as being *"extremely palatable to those who drink it"*. Allāh says in Surah Sāffāt, *"They will be presented with goblets filled with flowing wine which will be white and delicious for the drinkers. It will neither produce headaches, nor will they be intoxicated with it."* [Surah 37, verses 45-47]

Allāh also says in Surah Wāqī'ah, *"Youngsters of eternal youth shall wait on them with goblets and jugs and glasses filled with flowing wine. Neither will they have headaches with it, nor will they be intoxicated."* These verses make it evident that the drinks of Heaven will be extremely delectable and will not produce any ill-effects like the wines of this world.

Thereafter, Allāh adds, *"The people there shall also have every type of fruit and forgiveness from their Lord. Can these people ever be like those who will abide forever in the Fire and are given boiling water to drink which tears their innards to shreds?"* Sayyidina Abu Dardā رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The people of Hell will suffer such severe hunger that this hunger alone would be as bad as any punishment they suffer in Hell. When they beg for food, they will be given "Dārī" to eat, which will neither nourish their bodies nor satisfy their hunger. When they plead for food a second time, they will be given food that will get stuck in their throats and choke them. Frantically thinking of some manner to swallow the food, they will recall that they used to take something to

drink in this world to facilitate easy swallowing. When they will plead for something to drink, boiling water will be given to them in iron cups. When the cups will be brought to their mouths, it will scald their faces and when they drink the water, it will tear their innards to shreds." ["Mishkāṭ" p. 504, from Tirmidhi]

Sayyidina 'Abu Umamah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم made the following comment regarding the verse "Before him is Hell and he will be given puss as water to drink. He will drink it in sips and it will not go down his throat." The Holy Prophet صلى الله عليه وسلم said, "When the puss will be brought to the person's mouth, he will abhor it. When it will be brought even closer, it will scorch his face. When he drinks it, his intestines will be ripped apart and emerge from his anus." Thereafter the Holy Prophet صلى الله عليه وسلم recited the following two verses viz.

"...are given boiling water to drink, which tears their innards to shreds?" (Surah Muhammad, verse 15)

"If they seek assistance, they will be assisted with water like molten metal that will scorch their faces. The worst of drinks!" (Surah Kahf (18), verse 29) ["Mishkāṭ" p. 503]

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ قَالَ إِنَّمَا  
 أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى  
 وَءَانَّهُمْ وَقَّوْلُهُمْ ﴿١٧﴾ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُمْ بَغْتَةً ط فَفَءَ جَاءَ أَشْرَاطُهَا فَأَنَّىٰ لَهُمْ  
 إِذَا جَاءَهُمْ ذِكْرُهُمْ ﴿١٨﴾ فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ  
 وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿١٩﴾

(16) There are those people who listen to you intently until they depart from your presence and then say to those who have been granted knowledge, "What has he said just now?" These are the ones on whose hearts Allāh has set a seal and who follow their whims. (17) As for those who are rightly guided, Allāh shall increase their guidance and grant them their Piety. (18) They now only seem to await Judgment day to come to them suddenly. Undoubtedly, its signs have already arrived. How will they be reminded when Judgment day does dawn on them? (19) Know well that none is worthy of worship besides Allāh and seek forgiveness for your shortcomings and for the believing men and women. Allāh has knowledge of your movements and your places of rest.

## THE BEHAVIOUR OF THE HYPOCRITES AND THE SEAL UPON THEIR HEARTS

The hypocrites were disbelievers who feigned being Muslims. Their hypocrisy was evident from their deeds and behaviour. One of their practices was that they attended the Holy Prophet's صلى الله عليه وسلم gatherings and pretended to listen very attentively. However, their attention was elsewhere and they did not comprehend what the Holy Prophet صلى الله عليه وسلم said. They merely sat there

to fool others. When the gathering was over, they then met the learned Sahabah (prophet's companions) رضى الله عنهم and asked them what the Holy Prophet صلى الله عليه وسلم had mentioned.

Their first act of hypocrisy was to feign concentration during the Holy Prophet's صلى الله عليه وسلم sermons. The second act of hypocrisy was to pretend that they were concerned about what the Holy Prophet صلى الله عليه وسلم had to say. Allāh says about them, *"These are the ones on whose hearts Allāh has set a seal and who follow their whims."*

Allāh then talks about the believers when He says, *"As for those who are rightly guided, Allāh shall increase their guidance (because they believe and practise every new injunction) and grant them their Piety"* i.e. Allāh will grant them the ability to act on all His commands and to abstain from everything that He has forbidden them from doing.

Allāh then rebukes the disbelievers for their attitude towards the truth when He says about them, *"They now only seem to await Judgment day to come to them suddenly."* i.e. They neither accept Islām, nor carry out good deeds. They are unaffected by the warnings of punishment and refuse to believe in the tidings of Heaven. All that seems left to convince them is Judgment day itself. With regard to Judgment day, Allāh says, *"Undoubtedly, its signs have already arrived."* The advent of the Holy Prophet صلى الله عليه وسلم was in itself a sign to denote the closeness Judgment of day. Another sign was the Holy Prophet's صلى الله عليه وسلم miracle of splitting the moon as referred to in the first verse of Surah Qamar (Surah 54) where Allāh says, *"Judgment day has drawn near and the moon has been split."*

However, when Judgment day does eventually take place, it will be too late for people to believe because belief will be unacceptable then. It is with reference to this that Allāh says, *"How will they be reminded when Judgment day does dawn on them?"* Allāh says in Surah Fajr, *"The day when Hell will be brought to the fore. On that day man will understand. But of what use will this understanding be?"* [Surah 89, verse 23]

## ENCOURAGEMENT TO SEEK FORGIVENESS

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, *"Know well that none is worthy of worship besides Allāh and seek forgiveness for your shortcomings and for the believing men and women."* This injunction is also addressed to the Muslim masses. Any erroneous act of The Holy Prophet صلى الله عليه وسلم that was not entirely becoming of the noble status of a Prophet is referred to as a "shortcoming" in the verse. Of course, every one of the Prophets عليهم السلام were innocent from sins but fell prey to human errors because they were human after all.

The author of "Ma'ālimut Tanzil" says that the Holy Prophet صلى الله عليه وسلم was commanded to seek forgiveness even though he was innocent so that his Ummah could learn from him and follow suit. The Holy Prophet صلى الله عليه وسلم said, *"Indeed, a form of contamination settles in my heart and I repent to Allāh a hundred times daily."* Another narration states that the Holy Prophet صلى الله عليه وسلم would repent a hundred times in each sitting.

The author of "Ma'ālimut Tanzil" writes further, "It is indeed Allāh's great benevolence to this Ummah that He has commanded the Holy Prophet صلى الله عليه وسلم to seek forgiveness on their behalf. Allāh has made him an intercessor and has also promised to accept his intercession." [v.4 p.183]

"Allāh has knowledge of your movements and your places of rest." The following are a few interpretations of the verse:

v Ibn Jarīr رحمه الله عليه - Allāh has knowledge of your moving about and of the places you reside in.

v Sayyidina Abdullāh bin Abbās رضي الله عنه - Allāh has knowledge of your movements in this world as well as of your resting place in the Ākhirah (hereafter).

v Sayyidina Ikrima رحمه الله عليه - Allāh has knowledge of you when you were in the wombs of your mothers and also after you have been born in to the world.

v Ibn Kaysān رحمه الله عليه - Allāh has knowledge of your tossing and turning in your beds and your ultimate resting place in the grave. Allāh knows best. ["Ma'ālimut Tanzil" v. 4 p.183]

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ  
رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَٰئِكَ  
لَهُمْ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴿٢٠﴾  
فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ﴿٢١﴾ أُولَٰئِكَ الَّذِينَ  
لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّىٰ أَبْصَرَهُمْ ﴿٢٢﴾ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ  
أَفْئَالٌهَا ﴿٢٣﴾

(20) The believers say, "Why is a Surah not revealed?" Then when a Surah is revealed in which mention is made of fighting in Jihād, you will see those with a disease in their hearts looking at you with the look of a person who is overcome by the swoon of death. Their misfortune is still forthcoming. (21) Obedience and good words. Then when the command is ratified it will be best for them if they are true to Allāh. (22) It is just possible that if you are given authority, you would spread anarchy on earth and sever family ties. (23) These are the people whom Allāh has cursed, has deafened and made blind. (24) Do they not ponder over the Qur'ān or are there locks upon their hearts?

## THE DISOBEDIENCE OF THE HYPOCRITES

The above verses describe the eagerness that the believers possessed for Jihād and the aversion that hypocrites had for it. Allāh says, "The believers say,

*'Why is a Surah not revealed (with more commands from Allāh)?'*" The true believers are eager to exert themselves further in fulfilling Allāh's commandments. The emotions of the hypocrites at this point is altogether different. Allāh says, *"Then when a Surah is revealed in which mention is made of fighting in Jihād, you will see those with a disease (of hypocrisy) in their hearts (i.e. the Hypocrites) looking at you with the look of a person who is overcome by the swoon of death."* The hypocrites detest Allāh's commandments because they regard them as a burden upon their shoulders.

The situation is more grave for them when Allāh commands Jihād because they will be forced to participate to maintain their guise as Muslims. In fact, their resentment is so profound that it is evident from their faces. The fact that the hypocrites are forced to participate in Jihād to maintain their guise is a punishment of its own. If any of them is then killed in the battle, the punishment is even worse. It is with regard to this that Allāh says, *"Their misfortune is still forthcoming."*

*"Obedience and good words"* i.e. instead of reacting adversely to Allāh's command, it would be best if the hypocrites accepted the command and verbally expressed their pleasure to conform. *"When the command (to fight in Jihād) is ratified it will be best for them if they are true to Allāh (and prove the sincerity of their belief)."*

*"It is just possible that you are given authority, you would spread anarchy on earth and sever family ties."* The author of *"Ruhul Ma'āni"* writes that the verse is addressed to the Hypocrites. Given the knowledge of their excessive love for the world and their aversion for Jihād, it can be expected of them to cause strife and anarchy on earth if they are ever allowed to rule over people. In fact, they are so decadent that they are not even able to maintain cordial relationships with their family members.

Another translation of the Arabic word *"tawallaytum"* (translated above as *"given authority"*) is to be averse. According to this translation, the verse addresses the hypocrites thus: *"Is it possible that just as you are averse to Jihād, you will also spread anarchy on earth and sever family ties?"* The question is rhetorical because when Jihād is forsaken, evil does soon gain the upper hand over society. Eventually, stability is lost and strife becomes the order of the day.

Allāh then says that the Hypocrites *"are the people whom Allāh has cursed (cast far from His mercy), has deafened and made blind."* Bereft of the faculty of listening to the truth and recognising it, they cannot be expected to tread the straight path.

## THE NECESSITY OF PONDERING OVER THE QUR'ĀN

Allāh asks, *"Do they not ponder over the Qur'ān or are there locks upon their hearts?"* This verse reproaches the hypocrites for not thinking deeply about the advice of the Qur'ān. If they make the effort to deliberate over the Qur'ān, they would never remain hypocrites and would never do what they do. However, their hearts appear to be locked and inaccessible to positive thinking.

إِنَّ الَّذِينَ ارْتَدُوا عَلَىٰ أَدْبَارِهِمْ مِن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ  
 وَأَمَلَىٰ لَهُمْ ﴿٢٥﴾ ذَلِكَ يَأْتِيهِمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَطِيْعُكُمْ  
 فِي بَعْضِ الْأُمْرِ ۖ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ  
 وُجُوْهُهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾ ذَلِكَ يَأْتِيهِمْ أَتَّبَعُوا مَا أَصْحَبَ اللَّهُ وَكَرِهُوا  
 رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾

- (25) Indeed those who have turned their backs after guidance has been clarified for them, Satan has beautified (their sins) for them and prolonged their hopes. (26) This is because they say to those who detest Allāh's revelation, "We shall follow you in some matters." Allāh has knowledge of their secret talks. (27) What will be their condition when the angels shall claim their souls while smiting their faces and backs? (28) This is because they pursue the things that anger Allāh and they dislike His pleasure. So Allāh lays their deeds to waste.

## SATAN /DEVIL BEGUILLES THE APOSTATES

Sayyidina Abdullāh bin Abbās رضى الله عنه says that the above verses also refer to the hypocrites. They are unable to remain on the straight path because of their rebellious nature. Other commentators are of the opinion that the verses refer to the Ahlul Kitāb (*the people of Book*) because they turned their backs on the Holy Prophet صلى الله عليه وسلم despite the fact that they recognised him from the description of their scriptures.

Before the advent of the Holy Prophet صلى الله عليه وسلم, they used to tell others that they would be followers of the final messenger. The general words of the verse apply to both these groups equally.

Allāh says, "Indeed those who have turned their backs after guidance has been clarified for them, Satan has beautified (their sins) for them and prolonged their hopes." Satan makes them think that their ways are right and beautifies the material things of this world so that they are attracted to them and forget about Allāh. Satan also tells people that they still have long lives to lead in this world and that they will have to compromise the pleasures of this world if they were to accept Islām.

"This is because they say to those who detest Allāh's revelation, 'We shall follow you in some matters.' ... Allāma Qurtubi رحمه الله عليه interprets the verse to mean: "Satan beguiles the hypocrites and Jews because they say to the polytheists that they will join them in opposing the Holy Prophet صلى الله عليه وسلم and abstaining from assisting the Muslims in Jihād. It is this allegiance that they pledge to the polytheists that allows Satan the opportunity to beautify their deeds for them and to prolong their hopes." [Qurtubi v.16 p.250]

The author of "Ruhul Ma'āni" disagrees with this interpretation, but it seems the most appropriate interpretation in my humble opinion. The author of "Bayānul Qur'an" has interpreted the verse to mean that the hypocrites turn



their backs on Islām because they tell the Jews that they will secretly follow anything the Jews command them. However, to preserve their guise as Muslims, they will pretend to follow the commands of Islām. However, they fail to perceive that "Allāh has knowledge of their secret talks."

## THE DISBELIEVERS ARE PUNISHED AT THE TIME OF THEIR DEATH

"What will be their condition when the angels shall claim their souls while smiting their faces and backs?" If the disbelievers are not punished in the world, they will be foolish to think that they have escaped punishment. Their real punishment will begin at the time of their death when the angels of death will beat them. They spend their lives escaping the call to Jihād, but will have to die some day. Sayyidina Abdullāh bin Abbās رضى الله عنه says that every sinful person will be beaten on the face and back at the time of death, but this cannot be perceived by onlookers just as the punishment of the grave cannot be sensed by the living.

Allāh says in Surah Anfāl, "If only you could see how the angels claim the souls of the disbelievers, smiting their faces and backs saying, 'Taste the punishment of the Blaze! This is because of what your own hands have sent forward and surely Allāh is not oppressive to His bondsmen.'" [Surah 8, verses 50, 51]

Allāh continues further, "This (punishment) is because they pursue the things that anger Allāh (disbelief, polytheism and sin) and they dislike His pleasure (i.e. accepting Islām). So Allāh lays their deeds to waste." Because of the disbelief and polytheism that they practise, all their deeds will be useless to them in the Akhirah (Hereafter). Besides the punishment at the time of death, they will continue to receive punishment forever.

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَنْثَهُمْ ﴿٢٩﴾ وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَלَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾ وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّادِقِينَ وَنَبْلُوَ أَجْرَكُمْ ﴿٣١﴾

(29) Do those with a disease in their hearts think that Allāh will never expose their malice? (30) If We will, We would show them to you and you would recognize them by their features. You will surely recognise them by their manner of speech. Allāh has knowledge of their deeds. (31) We shall certainly test you until. We ascertain those of you who strive and those who are steadfast so that We may examine your deeds.

## THE HYPOCRISY OF THE HYPOCRITES CAN BE DETERMINED FROM THEIR MANNER OF SPEECH

Although the hypocrites pretended to show solidarity with the Muslims, they harboured great animosity and malice towards the Muslims. These ill feelings often surfaced, but they still adamantly proclaimed to be Muslims. They even swore oaths that they were Muslims and they lived among the

Muslims so that their true identities could be concealed. They even prided themselves for their ingenuity in disguising themselves. For a long period of time, Allāh did not expose their individual identities, but merely described the many traits and actions of the hypocrites. Details of this are mentioned in Surah Barā'ah (Surah 9), on account of which Surah Barā'ah is referred to as "Fādiha i.e. "The Humiliater". Other Surahs also mention such details.

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, "Do those with a disease in their hearts think that Allāh will never expose their malice? If We will, We would show them to you (individually) and you would recognise them by their features. You will surely recognise them by their manner of speech." The behaviour and speech of insincere persons can be clearly distinguished from that of sincere Muslims. They swear oaths unnecessarily, speak in a staggered manner and reply to questions after much thought and deliberation. The hypocrites were allowed to maintain their guise for a long time until the time came when they were eventually driven out of the Masjidun Nabawi in humiliation. The details of this can be had from the biography of the Holy Prophet صلى الله عليه وسلم written by Ibn Hishām رحمه الله عليه [v. 2].

"Allāh has knowledge of their deeds." Allāh has perfect knowledge of those believers who are sincere and those people who have hypocrisy lurking in their hearts. Although the hypocrites may have thought that they were able to fool the Muslims, they had no hope of concealing their identities from Allāh.

Allāh addresses the Muslims saying, "We shall certainly test you (with commands like Jihād) until We ascertain those of you who strive and those who are steadfast so that We may examine your deeds."

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِيطُ أَعْمَالُهُمْ ﴿٣٢﴾ ۖ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْآعِلُونَ وَاللَّهُ مَعَكُمْ وَلَنْ يَرْكَعَ أَعْمَالَكُمْ ﴿٣٥﴾

(32) Indeed those who disbelieve, forbid from Allāh's path and oppose the messenger صلى الله عليه وسلم after guidance has been clarified for them cannot harm Allāh at all. Allāh will soon annul their deeds. (33) O you who believe! Obey Allāh, obey the messenger صلى الله عليه وسلم and do not invalidate your deeds. (34) Verily those who disbelieve, forbid from Allāh's path and then die as disbelievers, Allāh shall never forgive them. (35) So do not weaken, do not call for a truce and you will be dominant. Allāh is with you and will never devalue your deeds.

## THE DISBELIEVERS CANNOT HARM ALLĀH IN THE LEAST AND ALL THEIR DEEDS WILL BE WASTED

Allāh declares, *"Indeed those who disbelieve, forbid from Allāh's path and oppose the messenger صلى الله عليه وسلم after guidance has been clarified for them cannot harm Allāh at all."* In fact, they do harm to themselves by damning themselves to the eternal punishment of the Aakhirah (Hereafter). In addition to this, "Allāh will soon annul their deeds." Those deeds which would earn ample rewards for sincere believers will be useless to the disbelievers because of the absence of Belief.

*"O you who believe! Obey Allāh, obey the messenger صلى الله عليه وسلم and do not invalidate your deeds."*

Deeds are invalidated by having doubts in one's Belief, by perpetrating disbelief and polytheism, as well as by carrying out certain major sins. These factors deprive one of the rewards of good deeds. "Ruhul Ma'āni" reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that ostentation and boasting cause one's deeds to be annulled. The general meaning of the verse includes all factors that contribute to cancelling the reward of good deeds.

Sayyidina Abdullāh bin Umar رضى الله عنه said, "We, the Sahabah (prophet's companions) رضى الله عنهم, were under the impression that all good deeds are certainly accepted. When the verse 'O you who believe! Obey Allāh, obey the messenger صلى الله عليه وسلم and do not invalidate your deeds' was revealed, we thought, 'What could invalidate our deeds?' We later realised that major sins and immoral acts were implied. Thereafter, whenever we saw any person commit a major sin or an immoral act, we would say that the person is destroyed. Later, when Allāh revealed the verse 'Verily Allāh does not forgive that polytheism be committed, but may forgive all sins besides this for whom He wills,' it became our practice that whenever someone committed a major sin, we would fear that he will be punished (i.e. we were never certain that he will be punished).

We also entertained hope that the person who did not commit any major sin would be forgiven." ["Ruhul Ma'āni", v.26 p.79]

Allāh further states, *"Verily those who disbelieve, forbid from Allāh's path and then die as disbelievers, Allāh shall never forgive them."* On the other hand, if a disbeliever opposed Islām, prevented others from Allāh's Dīn and then repented by accepting Islām, all the wrongs he perpetrated as a disbeliever will be forgiven and he will be worthy of entering Heaven. The Holy Prophet صلى الله عليه وسلم once said to Sayyidina Amr bin Al Ās رضى الله عنه, "Don't you know that acceptance of Islām destroys everything before it?"

## QADHĀ (SAYING A PRAYER OR FAST AFTER DUE TIME) IS COMPULSORY AFTER INVALIDATING NAFL SALĀH OR FASTS

According to the Hanafi school of jurisprudence, a person will have to repeat any Optional Salāh or fasts if he unduly terminated them. Among the various proofs to substantiate this statement, the above verse is also cited. If a person started performing Salāh or fasting and then terminated the Salāh or fast before completing the act, he will be guilty of invalidating an act which had to be

completed. He will therefore be acting contrary to Allāh's clear instruction of "do not invalidate your deeds." The verse prohibits people from invalidating any act of worship, whether it be by means of terminating the act before completion or by means of invalidating it in any other way.

### "DO NOT WEAKEN"

Allāh addresses the Muslims further when He states, "So do not weaken, do not call for a truce..." This verse enjoins Muslims to engage in Jihād against the disbelievers when the disbelievers prepare to attack them. They should never shy away from Jihād on the pretext of calling for a truce because this is a sure sign of weakness. Of course, if the disbelievers propose a peace treaty, the Muslims are at liberty to accept it if it is beneficial for them. Details of this have been mentioned in the commentary of verse 61 of Surah Anfāl where Allāh says, "If they (the disbelievers) are inclined towards making peace, then you should also incline yourselves to it and trust in Allāh. Without doubt, He is All Hearing, All Knowing."

Allāh then tells the Muslims, "and you will be dominant." Allāh says in Surah Āl Imrān, "Do not lose courage and do not be grieved for you shall be dominant if you are indeed believers." This verse of Surah Āl Imrān stipulates the quality of belief as a condition for dominance. This means that the Muslims have to be imbued with the qualities of piety, love for the Ākhirah (Hereafter), trustworthiness and have to abstain from sins if they want to remain in an authoritative position on earth. When they cease to be true believers with these qualities, the disbelievers will speedily gain the upper hand over them and assume authority. Of course, there are certain instances when the Muslims will be allowed to avoid Jihād for legitimate reasons. To understand this, one may refer to the commentary of the verse "Now Allāh has lightened your burden and He knows that there is weakness within you." [Surah Anfāl (6), verse 66]

Allāh then makes a promise to the believers saying, "Allāh is with you..." Therefore, the believers should fight the disbelievers in earnest because they have Allāh's support. They should press on in the Jihād campaigns having perfect trust in Allāh and with the intention of pleasing Him only. Verse 7 of this Surah stated, "O you who believe! If you will assist Allāh (i.e. Allāh's Dīn), Allāh shall assist you and make you steadfast."

Allāh also promises the believers: "and (Allāh) will never devalue your deeds." Allāh will grant a person the full reward due to him/her for a deed. Of course, the condition is that the person does not invalidate the deed in some way. The minimum reward that any good deed earns is ten fold. Allāh then increases the reward for whoever He wills. Allāh states in Surah Jinn, "Whoever believes in his Lord has neither loss (of reward) nor oppression to fear (i.e. he does not have to fear being punished for something he did not do)." [Surah 72, verse 13]

إِنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌّ وَلَهُمْ وَإِنْ تَوَمَّنُوا وَتَنَقَّلُوا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْأَلُكُمْ  
أَمْوَالَكُمْ ﴿٣٦﴾ إِنْ يَسْأَلْكُمْوهَا فَيُخَفِّفْكُمْ تَبَخَّلُوا وَيُخْرِجْ أَصْغَنَكُمْ ﴿٣٧﴾ هَآئِنْدُ

هَؤُلَاءِ تَدْعُونَ لِنُفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلْ وَمَنْ يَبْخَلْ فَإِنَّمَا  
يَبْخُلُ عَنْ نَفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ  
ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾

(36) The life of this world is mere play and amusement. If you believe and fear Allāh, He will grant you your rewards and will not ask for your wealth. (37) If Allāh had to ask you for your wealth and demand it from you, you would have become miserly and He would have exposed your heartfelt dissatisfaction. (38) Behold! You are the very ones who are summoned to spend in Allāh's way but there are those among you who are miserly. Those who are miserly practise miserliness to their own detriment. Allāh is Independent and you are all needy. If you turn away, He will substitute you with another nation who will not be like yourselves.

## THE FUTILITY OF THIS WORLDLY LIFE AND THE HARMS OF MISERLINESS

In the above verses, Allāh advises the believers to spend their wealth for the cause of Dīn (religion). Allāh first describes the reality of this world when He says, "The life of this world is mere play and amusement." Allāh makes a similar assertion in Surah Ankabūt when He says, "The life of this world is mere futility and play. Without doubt, the life of the Ākhirah (Hereafter) is true life. If only they knew." [Surah 29, verse 64]

Tangible objectives cannot be acquired through play and amusement. True pleasure and happiness can be had only in Heaven. It is therefore imperative for every person to exert himself/herself to attain success in the Ākhirah and escape falling prey to the temptations of this world.

Allāh further states, "If you believe and fear Allāh (by fulfilling His commands), He will grant you your rewards and will not ask for your wealth." Allama Qurtubi رحمه الله عليه interprets the verse to mean that Allāh does not command man to spend all his wealth in Zakāh. According to another interpretation, it means that Allāh has commanded man to spend his wealth on himself as well, for which he will be rewarded. Yet another interpretation explains that the wealth of man is not actually his because Allāh has given everything to him. Therefore, when Allāh asks man to donate in charity, it is not man's wealth that Allāh asks for, but Allāh's. Therefore, man should be happy when Allāh asks him to spend in charity because Allāh is merely asking for what actually belongs to Him.

Although the verse mentions that Allāh will not ask a person for his wealth if he believes, it does not mean that people will be asked for their wealth if they do not believe. There is no question of Allāh commanding the disbelievers to spend in charity because Allāh has nothing to do with them. The disbelievers fear that they will be asked to spend their wealth upon accepting Islām, because people in the world sometimes ask others for money when they have struck a relationship with them.

Allāh then says, *"If Allāh had to ask you for your wealth and demand it from you, you would have become miserly and He would have exposed your heartfelt dissatisfaction."* If people were forced to spend their wealth, they would be naturally dissatisfied and would hold back their wealth. It is evident nowadays that some Muslims find it extremely difficult to spend even 2,5% of their wealth for Zakāh.

There are also many who will pay their Zakāh but make no effort to ensure that the Zakāh is calculated properly. As a result, they pay less than what is due from them.

*"Behold! You are the very ones who are summoned to spend in Allāh's way but there are those among you who are miserly. Those who are miserly practise miserliness to their own detriment."* By failing to spend in charity, a person deprives himself of the rewards to be accrued. By spending in worthy causes, a person benefits himself by attaining the everlasting rewards in the Ākhirah (Hereafter), as well as an increase in blessings in this world.

*"Allāh is Independent and you are all needy."* Everything in the universe depends on Allāh for its existence and survival, while Allāh needs none. No person should ever think that s/he is benefiting Allāh in any way by spending in His path.

## IF YOU TURN AWAY, ALLĀH WILL RAISE ANOTHER NATION

Allāh states, *"If you turn away (from Islām), He will substitute you with another nation who will not be like yourselves."* Allāh addresses the Muslims of every era, telling them never to think that Jihād, charity and the branches of Dīn (religion) are dependant on them or their nation. Allāh does not need anyone to do anything. Allāh is the Supreme Creator, the Master and Omnipotent. He may use whoever He wills for any task.

## THE SERVICE THAT NON-ARAB NATIONS RENDERED TO ISLĀM

Tirmidhi reports a hadith in which the Sahabah (prophet's companions) رضى الله عنهم once asked the Holy Prophet صلى الله عليه وسلم, "Who is the nation about whom Allāh says that He will substitute in our place if we turn away and who will not be like us?" Sayyidina Salmān Fārsī رضى الله عنه was present with the Holy Prophet صلى الله عليه وسلم at that time. In reply to the question, The Holy Prophet صلى الله عليه وسلم placed his hand on Sayyidina Salmān's رضى الله عنه shoulder (or thigh according to another narration) and said, "This person and his nation (the Persians)." Another report states that the Holy Prophet صلى الله عليه وسلم said, "This man and his companions."

Thereafter, the Holy Prophet صلى الله عليه وسلم added, "I swear by the Being in Whose control lies my life! If belief was suspended from the Thurayya (Pleiades) constellation of stars, many Persians would acquire it." [Tirmidhi in the Chapter concerning the commentary of Surah Muhammad صلى الله عليه وسلم]

It occurred that once the Arabs started neglecting the Dīn (religion), Allāh raised many great men from Persia who rendered a tremendous service to Islām. Sayyidina Imām Abu Hanīfa رحمه الله عليه was one of these men, whose piety and knowledge is proverbial. One should also study the biography of Imām Bukhari

رحمة الله عليه, another son of Islām of Persian origin. Yet another is Imām Bukhari's رحمة الله عليه teacher, Sayyidina Makki bin Ibrahim رحمة الله عليه, from whom Imām Bukhari رحمة الله عليه has narrated eleven "Thulāthiyāt"

Among a galaxy of Persian Muhaddithīn (scholars of Hadith) Hāfidh Dhahabi رحمة الله عليه has noted the following luminaries:

- 📖 Abu Ubaid Qāsim bin Sallām Harawi رحمة الله عليه.
- 📖 Nu'aim bin Hammād Marwazi رحمة الله عليه.
- 📖 Is'hāq bin Ibrahim Marwazi رحمة الله عليه.
- 📖 Zuhair bin Harb رحمة الله عليه.
- 📖 Qutaybah bin Sa'id Balkhi رحمة الله عليه.
- 📖 Abu Ja'far, Muhammad bin Mahrān Rāzi رحمة الله عليه.
- 📖 Abu Zakariyya, Yahya bin Mūsa Balkhi Sajistāni رحمة الله عليه.
- 📖 Hāfidh Zakariyya bin Yahya Balkhi رحمة الله عليه.
- 📖 Imām Abu Zur'ah Rāzi رحمة الله عليه.
- 📖 Imām Abu Hātim Rāzi رحمة الله عليه.
- 📖 Imām Abu Dawūd رحمة الله عليه (compiler of Sunan Abu Dawūd).
- 📖 Sulaymān bin Ash'ath Sajistāni رحمة الله عليه.
- 📖 Imām Tirmidhi رحمة الله عليه (Compiler of Sunan Tirmidhi).
- 📖 Abu Abdillah, Muhammad bin Yazīd Qazwīni Ibn Majah رحمة الله عليه (the compiler of Sunan Ibn Majah).
- 📖 Imām Ahmad bin Shu'ayb An Nasa'i رحمة الله عليه (compiler of Nasa'i).
- 📖 Imām Abu Ja'far., Muhammad bin Jarīr Tabari رحمة الله عليه (renowned as Ibn Jarīr Tabari).
- 📖 Al Hāfidhul Kabīr, Muhammad bin Is'hāq bin Khuzayma Naysapūri رحمة الله عليه.
- 📖 Hāfidh Abu Abdillah Muhammad bin Yahya bin Minda Asbahāni رحمة الله عليه.
- 📖 Imām Muslim رحمة الله عليه also hails from the Persian city of Naysapūr, although he is linked to the Arab tribe of Qushayr.

There are many more names that can be traced in historical sources. Apart from the famous scholars mentioned above, Imām Jalāludīn Suyuti رحمة الله عليه has also cited the names of the following:

- 📖 Hāfidh Abu Qāsim tabrāni رحمة الله عليه (compiler of the famous Ma'ājim).
- 📖 Hafidh Abu Hātim, Muhammad bin Hibbān رحمة الله عليه.
- 📖 Ibnus Sunni, Abu Bakr Dīnuri رحمة الله عليه.
- 📖 Hāfidh Abu Nu'aim Isbahāni رحمة الله عليه.
- 📖 Imām Bayhaqi رحمة الله عليه.

The above are the names of only eminent Muhaddithīn of Persian origin. If a list has to be made of non-Arab scholars (not only Persian) serving the various other branches of Dīn (*religion*), the list is endless. In the field of Qirā'ah, the names of Imām Abu Amr Dāni رحمه الله عليه, Imām Shāṭbi رحمه الله عليه and Imām Jazari رحمه الله عليه shine forth. The list on non-Arab Mufasssirin (commentators of the Qur'ān) and Fuqahā (*Muslim Jurists*) is also extensive. The scholars of Persia were also responsible for the propagation of the Hanafi school of jurisprudence. They are commonly referred to as "Scholars Mā Warāun Nahar" ("The Scholars from beyond the River").

One should also not forget the services that the Tatars (Tartars) and Turks rendered to Islām after becoming Muslims. The role that the Turks played in the Crusades is most notable. All non-Arab nations are implied in the verse "*He will substitute you with another nation.*" The Holy Prophet صلى الله عليه وسلم cited the Persians by way of example.





## سورة الفتح

Madinan

Surah Al-Fath

Verses 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَنُصْرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ ۖ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِيَدْخُلَ الْمُؤْمِنِينَ ۖ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۖ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾ وَيُعَذِّبُ الْمُنَافِقِينَ ۖ وَالْمُنَافِقَاتِ ۖ وَالْمُشْرِكِينَ ۖ وَالْمُشْرِكَاتِ ۖ الظَّالِمِينَ ۖ بِاللَّهِ ظَنِّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Indeed, We have granted you a manifest victory... (2) So that Allāh may forgive you for those shortcomings that have passed and those that may occur in the future; and so that He may complete His favour on you, guide you on the straight path... (3) And (so that) Allāh may render you assistance that is most powerful. (4) It is He Who sends tranquility into the hearts of the believers so that their faith increases together with the faith they have. The armies of the heavens and the earth belong to Allāh and Allāh is Ever All Knowing, the Wise. (5) (Allāh has granted you a manifest victory) so that He may admit the believing men and women into gardens beneath which rivers flow. They will abide there forever and He shall pardon them for their sins. This is a great success in Allāh's sight. (6) (Allāh has granted you a manifest victory) so that Allāh may punish the hypocrite men and women as well as the polytheistic men and women, all of whom hold an evil opinion of Allāh. An evil calamity shall befall them, Allāh is angry with them, curses them and has prepared Hell for

them. What an evil place to return to! (7) The armies of the heavens and the earth belong to Allāh and Allāh is always the Mighty and Wise.

## A CLEAR VICTORY AND THE PROMISES OF TREMENDOUS DIVINE ASSISTANCE AND FORGIVENESS

Surah Fatah makes mention of the Treaty of Hudaibiyyah and the Muslim conquest of Khaybar, after which it concludes with a beautiful description of the prophet's companions رضى الله عنهم. The beginning of this Surah was revealed while the Holy Prophet صلى الله عليه وسلم and the prophet's companions رضى الله عنهم were on a journey.

Sayyidina Anas bin Mālik رضى الله عنه narrates that after concluding the peace treaty at Hudaibiyyah, the Muslims were returning to Madinah in grief because they were unable to perform the Umrah they set out to perform. When the opening verses of Surah Fatah were revealed, The Holy Prophet صلى الله عليه وسلم said to the prophet's companions رضى الله عنهم, "Such a verse has been revealed to me which is more beloved to me than the entire world." The Holy Prophet صلى الله عليه وسلم then recited the verse, 'indeed, We have granted you a manifest victory so that Allāh may forgive you for those shortcomings that have passed and those that may occur in the future.'

Thereupon, the prophet's companions رضى الله عنهم said, "Congratulations to you, O the Holy Prophet صلى الله عليه وسلم! We would like to know what will become of us." It was then that Allāh revealed the verse, "That He may admit the believing men and women into gardens beneath which rivers flow..." ["Ma'ālimut Tanzil" v.4 p.188, Bukhari v.2 p.600]

Sayyidina Zaid bin Aslam رحمه الله reports from his father that the Holy Prophet صلى الله عليه وسلم was once on a journey when Sayyidina Umar رضى الله عنه posed a question to him one night. When the Holy Prophet صلى الله عليه وسلم did not reply, Sayyidina Umar رضى الله عنه repeated the question. However, the Holy Prophet صلى الله عليه وسلم did not reply even the second time, and neither when the question was repeated a third time.

Thereupon, Sayyidina Umar رضى الله عنه said to himself, "May your mother forsake you! (It was customary for the Arabs to say this when they were in sorrow). You have placed the Holy Prophet صلى الله عليه وسلم in difficulty by repeating a question thrice, to which the Holy Prophet صلى الله عليه وسلم did not reply." Rebuking himself thus, Sayyidina Umar رضى الله عنه hastened his camel until it proceeded ahead of all the others, fearing that some verse of the Qur'ān may be revealed condemning his act. After a while, he heard someone calling, "O Umar! Present yourself before the Holy Prophet صلى الله عليه وسلم." Consequently, he came to the Holy Prophet صلى الله عليه وسلم in fear that some verse must have been revealed concerning him. When he greeted the Holy Prophet صلى الله عليه وسلم, the latter said, "Such a Surah has been revealed to me that is more beloved to me than everything on which the sun rises." Thereafter, the Holy Prophet صلى الله عليه وسلم recited the verses, 'Indeed, We have granted you a manifest victory...' [Bukhari p. 600 and 716]

## A DETAILED ACCOUNT OF THE TREATY OF HUDAYBIIYAH

The polytheists of Makkah harassed the Holy Prophet صلى الله عليه وسلم and the prophet's companion's رضى الله عنهم to the extent that they were forced to migrate to Madinah. In the month of Dhul Qa'dah of the 6th year after the Hijrah, the Holy Prophet صلى الله عليه وسلم left with the prophet's companions رضى الله عنهم for Makkah to perform Umrah. He appointed Sayyidina Namila bin Abdillāh Laythi رضى الله عنه to be the Amīr of Madinah in his absence. The Holy Prophet صلى الله عليه وسلم told the residents of Madinah as well as those living in the nearby villages to accompany him. The Holy Prophet صلى الله عليه وسلم and the prophet's companions رضى الله عنهم donned the Ihram so that it may be understood that they intended to perform Umrah and had no intention to wage Jihād. They even took their sacrificial animals with them.

Upon reaching a place called Usfān, a person by the name of Bishr bin Sufyān met the Holy Prophet صلى الله عليه وسلم and informed him that the Quraysh met at Dhu Tuwa and swore on oath that they would not permit his entry into Makkah. He also informed the Holy Prophet صلى الله عليه وسلم that Khālid bin Walid (who was then still a Polytheist) had already reached a place called Kurā'ul Ghamim with a contingent of horsemen to resist the Muslims.

After hearing this, The Holy Prophet صلى الله عليه وسلم changed course and travelled towards the right of their original course. Since this was not the conventional route, the terrain proved difficult because it was a series of rocky valleys. The route eventually led to the path to Hudaybiyyah. Hudaybiyyah lies between Makkah and Jeddah and forms the boundary of the Haram. The Muslims would not have passed by Hudaybiyyah if they took the conventional route from Usfān. However, it was necessary to alter course to avoid a skirmish with the Quraysh.

When the contingent of Quraysh horsemen received intelligence of the Muslims' new course, they returned to Makkah. In the meantime, the Muslims had already reached Hudaybiyyah. At Hudaybiyyah, the Holy Prophet's صلى الله عليه وسلم camel sat down. When the prophet's companions رضى الله عنهم remarked that she was being stubborn, The Holy Prophet صلى الله عليه وسلم pointed out to them that she normally never behaved in this manner. He then added, "The Being that stopped the people of the elephants from entering Makkah has stopped her as well." Knowing well that the Quraysh were intent on resisting the Muslims' entry into Makkah, the Holy Prophet صلى الله عليه وسلم commented, "Today I will comply to any request that the Quraysh make if it can be done on the grounds of fostering family ties."

Water was very scarce at Hudaybiyyah. The prophet's companions رضى الله عنهم pointed out to the Holy Prophet صلى الله عليه وسلم that there was no water for wudhu (ablution) and for drinking. All they had was the little water that was in the Holy Prophet's صلى الله عليه وسلم cup. The Holy Prophet صلى الله عليه وسلم placed his blessed fingers in the cup and water began gushing from between them. The narrator of this hadith Sayyidina Jābir رضى الله عنه says that the water was sufficient for them to drink and to make wudhu (ablution). When he was asked how many they were, he replied, "We were 1500. Even if we were a hundred thousand, the water would have been enough for all."

Sayyidina Barā bin Āzib رضى الله عنه narrates, "You people interpret the "manifest victory" (mentioned in the verse) as the conquest of Makkah whereas we regard it to be the pledge of Ridhwān that was taken at Hudaybiyyah. We numbered more than 1400 then. There was a little water in the well at Hudaybiyyah, all of which we drew for using until there was not even a drop left. When the Holy Prophet صلى الله عليه وسلم learnt of this, he came to the well and sat on one edge of it. He then asked for a bucket of the drawn water to be brought to him. When this was done, he added some of his blessed saliva to the water (according to another narration, he made wudhu (ablution) and gargled his mouth). He then threw the water into the well and instructed the prophet's companions رضى الله عنهم to leave the well for while. After a while, when the prophet's companions رضى الله عنهم began to draw water from the well, there was sufficient water to quench the thirst of all the prophet's companions رضى الله عنهم and their animals."

There is no contradiction between the narrations of Sayyidina Jābir رضى الله عنه and Sayyidina Barā bin Āzib رضى الله عنه. While Sayyidina Barā رضى الله عنه stated that they numbered more than 1400, Sayyidina Jābir رضى الله عنه rounded the figure off to 1500. There is also no discrepancy between the incidents of the cup and the well because both are separate incidents that took place on that occasion.

While the Muslims camped at Hudaybiyyah, the Quraysh consecutively sent Budail bin Waraqa, Mukarraz bin Hafs, Halis bin Alqama and Urwa bin Mas'ūd Thaqafi as envoys to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم made it clear to each one of them that they had come to perform Umrah and did not intend to fight.

### THE LOVE AND SPIRIT OF SELF-SACRIFICE THAT THE PROPHET'S COMPANIONS رضى الله عنهم DISPLAYED TOWARDS THE HOLY PROPHET صلى الله عليه وسلم

When Urwa bin Mas'ūd met the Holy Prophet صلى الله عليه وسلم, he was stunned to see the love and devotion that the prophet's companions رضى الله عنهم showed to the Holy Prophet صلى الله عليه وسلم. They would not allow the water falling from his limbs to touch the ground when he made wudhu and would immediately scoop it up. They would also hasten to pick up any hair that fell from his head.

When addressing the Quraysh afterwards, Urwa bin Mas'ūd said, "I have been to the royal courts of Caesars, Kisra and Najashi. I have never seen the followers of any ruler so devoted to him as the followers of Muhammad صلى الله عليه وسلم are to him. If you ever fight against him, they will never desert him. Consider well what you intend doing."

The Holy Prophet صلى الله عليه وسلم then told Sayyidina Umar رضى الله عنه to proceed to Makkah to convince the Quraysh that the Muslims did not intend to fight. Sayyidina Umar رضى الله عنه pointed out to the Holy Prophet صلى الله عليه وسلم that the Quraysh recognised him as one of their greatest enemies and that there are none of his tribe, the Banu Adi, present in Makkah to offer him any protection. He suggested to the Holy Prophet صلى الله عليه وسلم saying, "Rather send Uthmān bin Affān رضى الله عنه because the Quraysh respect him more than myself." Consequently, The Holy Prophet صلى الله عليه وسلم sent Sayyidina Uthmān رضى الله عنه

as an envoy to the likes of Abū Sufyān and others to clarify the position of the Muslims. When Sayyidina Uthmān رضى الله عنه explained the matter to the Quraysh, they remained adamant that they would not allow the Holy Prophet صلى الله عليه وسلم to make Circumambulation of the Ka'ba. However, they told Sayyidina Uthmān رضى الله عنه that he was allowed to make Circumambulation while he was there. Sayyidina Uthmān رضى الله عنه remarked that he would not make Circumambulation without the Holy Prophet صلى الله عليه وسلم. Sayyidina Uthmān رضى الله عنه was then detained in Makkah but the Muslims received news that he was assassinated.

## THE PLEDGE OF RIDHWĀN

When the Muslims heard that Sayyidina Uthmān رضى الله عنه had been assassinated, the Holy Prophet صلى الله عليه وسلم told the Muslims that now they would not return to Madinah without waging Jihād against the Quraysh because they had already created the atmosphere for war. It was then that the Holy Prophet صلى الله عليه وسلم took a pledge of allegiance from each of the prophet's companion's رضى الله عنهم that they would fight with him to the end and never desert. Because of his absence, Sayyidina Uthmān رضى الله عنه was the only companion's رضى الله عنه that could not swear his allegiance. Therefore, The Holy Prophet صلى الله عليه وسلم added his second hand to the solemnising of the pledge, stating that it represented the hand of Sayyidina Uthmān رضى الله عنه.

This pledge took place beneath a tree at Hudaibiyyah. It was with regard to this that Allāh revealed the verse, "*Allāh was well pleased with the believers when they pledged their allegiance to you beneath the tree.*" It is for this reason that the pledge is called "Bay'atur Ridhwān" ("The Pledge of Ridhwān" - Ridhwān meaning Allāh's pleasure). The prophet's companions رضى الله عنهم who took the pledge are referred to as "As'hābush Shajarah" ("The Companions of the Tree") because the pledge was taken beneath a tree.

Although the prophet's companions رضى الله عنهم later learned that the news of Sayyidina Uthmān رضى الله عنه assassination was false, they still earned the rewards from Allāh and were awarded the medal of Allāh's pleasure, as announced in the Qur'ān - an accolade that will be recited forever.

Thereafter, the Quraysh sent Suhayl bin Amr to negotiate a peace treaty with the Muslims. They gave him explicit instructions that the treaty should not permit the Holy Prophet صلى الله عليه وسلم entry into Makkah because the Arabs will then taunt them by saying that Muhammad صلى الله عليه وسلم forced an entry into Makkah. Suhayl bin Amr entered into a lengthy discussion with the Holy Prophet صلى الله عليه وسلم until the clauses of the treaty were concluded.

## THE CLAUSES OF THE TREATY OF HUDAYBIYYAH

Bukhari (v.1 p.371,372) and Muslim (v.2 p.104) report that Sayyidina Ali رضى الله عنه commenced writing the treaty with the words: "This is what has been decided by Muhammad, the messenger of Allāh." Suhayl bin Amr and his companions objected to this saying, "We do not accept him as Allāh's messenger. If we did accept, why would we prevent him from performing Umrah? Rather write 'Muhammad, the son of Abdullāh.'"

The Holy Prophet صلى الله عليه وسلم said, "I am Muhammad, the messenger of Allāh as well Muhammad, the son of Abdullāh." Then, addressing Sayyidina Ali رضى الله عنه, the Holy Prophet صلى الله عليه وسلم said, "Erase the words 'the messenger of Allāh'." Sayyidina Ali رضى الله عنه replied, "I cannot erase this attribute of yours." This he said out of reverence and not disobedience. Thereafter, the treaty was commenced with the words, "This is what has been decided by Muhammad, the son of Abdullāh."

Muslim (v.2 p.105) reports that the Holy Prophet صلى الله عليه وسلم instructed Sayyidina Ali رضى الله عنه to begin the treaty with the words, "*Bismillahir Rahmānir Rahīm*" ("In the name of Allāh, the Beneficent, the Most Merciful"). Suhayl bin Amr objected to this by saying, "What is '*Bismillahir Rahmānir Rahīm*'? We do not acknowledge this. Rather write what we are familiar with i.e. '*Bismikallah Humma*' ('In Your name, O Allāh')." The Holy Prophet صلى الله عليه وسلم acceded to this request as well.

According to "Al Bidāya wan Nihāya" (v.4 p.168), the words of the treaty were as follows:

"This is what Muhammad, the son of Abdullāh has negotiated with Suhayl bin Amr. The two have negotiated on the following:

1. *No wars shall take place for a period of ten years. All shall live in peace and none shall attack the other.*
2. *Any person from the Quraysh who defects to Muhammad صلى الله عليه وسلم without the consent of his senior will have to be returned.*
3. *Any person from Muhammad's صلى الله عليه وسلم companions who defects to the Quraysh does not have to be returned.*
4. *There shall be a sealed bag between us (i.e. there will be no fighting between us. Other 'Scholars have explained this clause to mean that whatever has been concluded has been done so with a clear heart. Hearts are referred to as bags because they contain many secrets. A sealed bag will therefore denote a heart that will not exude deception.)*
5. *None shall physically steal nor hurt another with betrayal.*
6. *Whoever wishes to enter into a pact with Muhammad صلى الله عليه وسلم may do so.*
7. *Whoever wishes to enter into a pact with the Quraysh may do so.*
8. *You [the Holy Prophet صلى الله عليه وسلم] shall have to return to Madinah this year and not enter Makkah.*
9. *You may return next year with your companions to perform Umrah. You may then enter Makkah and stay for only three days.*
10. *(When you come) You may only carry those weapons that a*

*traveller normally carries and all swords are to be sheathed)  
You may not enter with anything else.*

After the treaty was contracted, the Banu Khuzā'ah tribe (in accordance with the sixth clause) announced that they wished to enter into a pact with the Muslims. At the same time, the Banu Bakr tribe announced their solidarity with the Quraysh (in accordance with the seventh clause). It was actually this factor that led to the conquest of Makkah because the Muslims marched to Makkah when the Quraysh assisted the Banu Bakr in a fight against the Banu Khuzā'ah.

Some of the above clauses are recorded in Bukhari, others in Muslim and others in Abu Dawūd in the relevant chapters. Also refer to "Ma'ālimut Tanzīl" (v.4 p.199 to 203).

### THE DOUBTS OF SAYYIDINA UMAR رضى الله عنه

Displeased with some of the clauses, Sayyidina Umar رضى الله عنه approached the Holy Prophet صلى الله عليه وسلم saying, "O the Holy Prophet صلى الله عليه وسلم! Are we not on the truth and are the Quraysh not upon falsehood? Will not the martyred ones from us be in Heaven and the dead from among them be in Hell? Then why should we tolerate disgrace in our Dīn (religion) and return without Allāh's decision between us (by way of Jihād)?" The Holy Prophet صلى الله عليه وسلم replied, "I am Allāh's messenger and will never disobey Him. Allāh's assistance is with me." Sayyidina Umar رضى الله عنه asked, "Did you not tell us that we would make Circumambulation of Allāh's house?" The Holy Prophet صلى الله عليه وسلم replied by saying, "I did not say that it would be this year." Thereafter, Sayyidina Umar رضى الله عنه went to Sayyidina Abu Bakr رضى الله عنه and posed the same questions. He received the same reply there as well.

After the treaty had been concluded, a companion رضى الله عنه by the name of Sayyidina Abu Jandal رضى الله عنه escaped from Makkah and joined the Muslims at Hudaybiyyah. He pleaded to the Muslims that he stood to suffer terribly at the hands of the polytheists if he were returned to Makkah. However, the Holy Prophet صلى الله عليه وسلم was already bound to abide by the pledge and no degree of entreaty from the Muslims could shake his word. Eventually, Sayyidina Abu Jandal رضى الله عنه had to be left behind. The Holy Prophet صلى الله عليه وسلم said, "May Allāh distance the person who becomes one of us and then deserts us (to join the ranks of the disbelievers because we do not need him). Allāh will certainly create a passage for the person from the disbelievers who comes to us and has to be returned." [Muslim v.1 p. 105]

### SHAVING THE HEAD AND SLAUGHTERING THE ANIMALS

When the treaty was concluded, the Holy Prophet صلى الله عليه وسلم told the companions رضى الله عنهم to slaughter their sacrificial animals and to shave their heads (to release them from Ihrām). However, anticipating that perhaps something would happen to allow them to complete their Umrah, no one rose to fulfil the instruction. When no response was received after repeating the instruction for the third time, The Holy Prophet صلى الله عليه وسلم went to his wife Sayyidah Umm Salamah رضى الله عنها.

When he related the account to her she said, "If you want them to slaughter

their animals and shave their hair, go out there and without speaking to anyone, slaughter your camel and call someone to shave off your hair." When the Holy Prophet صلى الله عليه وسلم did as advised, the companions رضى الله عنهم promptly followed suit. [Bukhari v.1 p.380]

## THE INCIDENT OF SAYYIDINA ABU BASĪR رضى الله عنه AND HIS COMPANIONS

The incident of Sayyidina Abu Basīr رضى الله عنه and his companions is narrated in the books of Ahadīth with relevance to the hadith of the Holy Prophet صلى الله عليه وسلم quoted above where he said, "Allāh will certainly create a passage for the person from the disbelievers who comes to us and has to be returned (in compliance with the clause of the treaty)."

Sayyidina Abu Basīr رضى الله عنه became a Muslim in Makkah and left to join the Muslims in Madinah. However, the polytheists sent two persons from Makkah to bring him back in accordance with the clause of the treaty. True to his word, the Holy Prophet صلى الله عليه وسلم allowed them to take him back. When the three reached Dhul Hulaifa, Sayyidina Abu Basīr رضى الله عنه managed to kill one of his captors, but the other escaped to Madinah. Upon seeing the person hasten towards him, the Holy Prophet صلى الله عليه وسلم commented, "It seems as if something terribly frightful has occurred to him." When the person reached the Holy Prophet صلى الله عليه وسلم, he exclaimed, "My companion has been killed and I will also be killed."

Following close behind him came Sayyidina Abu Basīr رضى الله عنه. He said, "O the Holy Prophet صلى الله عليه وسلم! Allāh has absolved you of your responsibility when you returned me. Allāh has now freed me from my captors." the Holy Prophet صلى الله عليه وسلم said, "This man is a true warmonger. If only there was someone to explain to him." Sayyidina Abu Basīr رضى الله عنه understood from this that the Holy Prophet صلى الله عليه وسلم would return him again. He therefore left Madinah and set up a camp along the coast.

When Sayyidina Abu Jandal رضى الله عنه heard about this, he joined Sayyidina Abu Basīr رضى الله عنه there. Gradually, many other Muslims from Makkah joined the two until they became a sizeable group. Whenever a caravan of the Quraysh would pass by them en route to Shām (Syria), they would attack the caravan, kill the people and capture their merchandise. Beset with concern, the Quraysh sent a message to the Holy Prophet صلى الله عليه وسلم telling him that they wished to retract the clause that demanded the return of new Muslims to Makkah. All persons wishing to defect to the Muslims could now remain in Madinah. The Holy Prophet صلى الله عليه وسلم then sent a message to all the Muslims at the coast to come to Madinah. [Bukhari v.1 p.380/1]

The Holy Prophet صلى الله عليه وسلم addressed the message to Sayyidina Abu Basīr رضى الله عنه, who received it on his deathbed. He passed away holding the message in his hands. Sayyidina Abu Jandal رضى الله عنه buried him and erected a Masjid at the spot. Sayyidina Abu Jandal رضى الله عنه returned to Madinah with his companions, where he lived until the reign of Sayyidina Umar رضى الله عنه. During this period he left on a Jihād expedition towards Shām (Syria) where he was martyred. ["Fat'hul Bāri" v.5 p.351]



## THE DECLARATION OF REWARD FOR THE BELIEVERS AND PUNISHMENT FOR THE POLYTHEISTS AND HYPOCRITES

. Allāh declares, *"It is He Who sends tranquillity into the hearts of the believers so that their faith increases together with the faith they have."* It is by virtue of this faith (Belief) that Allāh shall *"admit the believing men and women into gardens beneath which rivers flow. They will abide there forever and He shall pardon them for their sins. This is a great success in Allāh's sight."*

On the other hand, Allāh will *"punish the hypocrite men and women as well as the polytheistic men and women."* With regard to these people, Allāh mentions five things.

1. Allāh says that the polytheists and hypocrites men and women all *"hold an evil opinion of Allāh."* This includes their disbelief in Allāh, falsifying of the Holy Prophet صلى الله عليه وسلم and their hope that the Muslims are destroyed in battle never to return to Madinah. Allāh will punish the Polytheists and hypocrites women as well because they harbour the same beliefs and malice that their men do.
2. *"An evil calamity shall befall them."* 'They will be killed or taken captive in battle and the snowballing success of the Muslims will prove to be a thorn in their side.
3. *"Allāh is angry with them"*
4. *"(Allāh) curses them"*
5. *"and (Allāh) has prepared Hell for them. What an evil place to return to!"*

Allāh continues thereafter by declaring, *"The armies of the heavens and the earth belong to Allāh and Allāh is always the Mighty and Wise."* This verse is a repetition of verse 4 above where Allāh mentions, *"The armies of the heavens and the earth belong to Allāh and Allāh is Ever All Knowing, the Wise."* Allāh is at liberty to use whichever armies He wills to accomplish any task He decrees. These verses warn the disbelievers against thinking that they will be able to vanquish the Muslims easily because the Muslims are few and ill equipped. At the same time, the Muslims are also encouraged not to lose hope because Allāh has tremendous means of rendering assistance to them despite all odds.

**NOTE:** Verse 4 states *"Allāh is Ever All Knowing, the Wise"* and verse 7 states *"Allāh is always the Mighty and Wise."* These verses make it clear to the Muslims that Allāh is well Aware of their friends as well as their foes. He is Mighty enough to enforce any decision that He takes and none can reverse His decree. He will therefore pass judgement according to His perfect wisdom, thereby rewarding people as He pleases and punishing others as he pleases.

**NOTE:** Addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, *"So that Allāh may forgive you for those shortcomings that have passed and those*

that may occur in the future." The entire Ummah unanimously agree that the verse does not refer to real sins because all the Prophets عليهم السلام were innocent of such sins. The "shortcomings" mentioned in the verse refer to judgemental errors and Allāh used to admonish the Holy Prophet صلى الله عليه وسلم when any of these occurred. An example was when the Holy Prophet صلى الله عليه وسلم opted to accept ransoms from the captives of Badr. Another example was when he excused some hypocrites from participating in Jihād. With reference to this, Allāh states, "Allāh has forgiven you. Why did you exempt them before the true ones became manifest before you and you became aware of the liars." [Surah Tauba (9), verse 43]

Yet another example is when the blind Companion Sayyidina Abdullāh bin Umm Maktūm رضى الله عنه came to see The Holy Prophet صلى الله عليه وسلم while the latter was busy inviting some prominent disbelievers towards Islām. The Holy Prophet صلى الله عليه وسلم became displeased at this and his displeasure became apparent when he frowned. Allāh disapproved of this act and revealed the verse, "He frowned and turned away because a blind man came to him." [Surah Abas (80), verses 1 & 2]

Despite the fact that Allāh had forgiven the Holy Prophet صلى الله عليه وسلم for everything, he still exerted himself greatly in worship, standing in Tahajjud Salāh for endless hours. This caused his feet to swell and crack. When he was asked about this exertion despite being forgiven, he replied, "Should I then not be a thankful slave? (i.e. it is only appropriate that I show gratitude for such a great favour by carrying out great acts of worship)." [Bukhari v.1 p.152 and v.2 p.716]

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

(8) Verily We have sent you [O Muhammad صلى الله عليه وسلم] as a witness, a bearer of glad tidings and a warner. (9) So that you people believe in Allāh, believe in His messenger, assist Him (His religion), revere Him and glorify Him morning and evening.

## THE HOLY PROPHET صلى الله عليه وسلم IS A WITNESS, A BEARER OF GLAD TIDINGS AND A WARNER

The first of the above verses express three great attributes of the Holy Prophet صلى الله عليه وسلم. The first attribute of being a witness refers to the testimony that the Holy Prophet صلى الله عليه وسلم will give on the Day of Judgment when he will verify the veracity of his Ummah. This has been discussed in commentary of the following two verses:

📖 "...that you may be witness over the people and the messenger a witness over you." [Surah Baqarah (2), verse 143]

“...so that the messenger may be a witness over you, and that you be witnesses over mankind.” [Surah Hajj (22), verse 78]

The other two attributes are that the Holy Prophet صلى الله عليه وسلم was a bearer of glad tidings to convey to mankind good news about the tremendous rewards that Allāh has in store for them in the Akhirah (Hereafter) in exchange for Belief and good deeds. He also came to warn them against disobeying Allāh, which will spell their ultimate doom. Conveying glad tidings to people and warning them was the task of each of the Prophets عليهم السلام. The Holy Prophet صلى الله عليه وسلم also fulfilled this task to the highest degree, as can be witnessed from the innumerable volumes of his sayings. A narration of Bukhari mentions that the Holy Prophet صلى الله عليه وسلم was described with the very same attributes in the Torah.

Thereafter, Allāh addresses the believers, instructing them to “believe in Allāh, believe in His messenger, assist Him (His religion), revere Him and glorify Him morning and evening.” A believer should glorify Allāh with the conviction that Allāh is free from all types of defects and iniquities.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَكَ اللَّهُ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسْئُوتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

(10) Indeed those who pledge their allegiance to you [O Muhammad صلى الله عليه وسلم], they really pledge their allegiance to Allāh. Allāh's hand is above theirs. So whoever breaches (the pledge) does so to his own detriment. Allāh will soon grant a tremendous reward to the one who fulfils the pledge he makes with Allāh.

## A PLEDGE OF ALLEGIANCE TAKEN WITH THE HOLY PROPHET صلى الله عليه وسلم IS ACTUALLY A PLEDGE OF ALLEGIANCE TAKEN WITH ALLĀH

When Sayyidina Uthmān رضى الله عنه was detained in Makkah after being sent to negotiate with the Quraysh, the rumour reached the Muslims at Hudaybiyyah that he had been martyred. This spurred the Muslims to resolve to wage Jihād against the Quraysh. On this occasion, the Sahabah رضى الله عنهم pledged their allegiance to the Holy Prophet صلى الله عليه وسلم beneath a tree in Hudaybiyyah, undertaking to fight to the last and never to desert him. It is with reference to this pledge that Allāh says, ‘indeed those who pledge their allegiance to you [O Muhammad صلى الله عليه وسلم], they really pledge their allegiance to Allāh.’

The Holy Prophet صلى الله عليه وسلم was Allāh's messenger who called people towards Allāh's obedience. People who respond to his call are actually responding to Allāh because the Holy Prophet's صلى الله عليه وسلم instructions proceed directly from Allāh. The pledge of allegiance taken on this occasion denoted obedience to Allāh as well as obedience to the Holy Prophet صلى الله عليه وسلم. In fact, numerous verses of the Qur'ān explicitly instruct obedience to both

Allāh and the Holy Prophet صلى الله عليه وسلم. Allāh says in Surah Nisā, 'Whoever obeys the messenger has obeyed Allāh.' [Surah 4, verse 80]

It is not necessary for people to place their hands on top of each others' hands when pledging allegiance because it will also suffice to take a pledge verbally. However, because the Holy Prophet صلى الله عليه وسلم took the hands of the companions رضى الله عنهم when taking the pledge from them on the occasion of Hudaibiyah (as was customary in those days as it is now as well), Allāh states, "Allāh's hand is above theirs." Although Allāh is free of physical limbs, mention of "Allāh's hand" in the verse is merely metaphorical and is mentioned to emphasise the fact that the pledge taken with the Holy Prophet صلى الله عليه وسلم was actually taken with Allāh. Mention of "Allāh's hand" also serves to accentuate the importance of the pledge.

Since the sincerity of a person swearing allegiance' cannot be ascertained, they are reminded to be true to their pledge when Allāh states, "So whoever breaches (the pledge) does so to his own detriment." Going against one's word is a major sin on its own. Breaching a pledge which one has sworn in Allāh's name is even worse. Even graver is breaching of a pledge that is taken with the Holy Prophet of Allāh صلى الله عليه وسلم. As for those who remain true to their word, Allāh declares, "Allāh will soon grant a tremendous reward to the one who fulfils the pledge he makes with Allāh."

**NOTE:** The system of pledging allegiance (Bay'ah) in the line of "Tarīqah" (commonly referred to as "Tasawwuf") is a blessed and sanctified practice. If a person becomes a follower of a "Sheikh" who adheres strictly to the Sunnah, he should dutifully maintain his relationship with him. However, if the "Sheikh" instructs one to carry out any act that contravenes the Shari'ah, the instruction should be ignored because it will be sinful. If a person has taken Bay'ah (pledged allegiance) to a "Sheikh" who is a sinner or someone who introduces innovations into religion, it will be compulsory to break contact with him.

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِآلِسِنَاهُمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا سَوْءًا وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

(11) Soon the villagers left behind will tell you [O Muhammad صلى الله عليه وسلم], "Our wealth and families have preoccupied us, so seek forgiveness on our behalf" They utter with their tongues that which is not within their hearts. Say, "Who has any power against Allāh if He intends any harm to afflict you or if He intends any good to come to you? Nay, but Allāh is Ever Aware of what you do."

(12) However, the fact is that you people think that the messenger and the believers will never return to their families. This has been adorned in your hearts and you entertain evil thoughts. You were a destroyed nation. (13) Whoever does not believe in Allāh and His messenger (should know that) We have certainly prepared a blazing fire for the disbelievers. (14) To Allāh belongs the dominion of the heavens and the earth. He forgives whoever He wills and punishes whoever He wills. Allāh is Oft Forgiving, Most Merciful.

## THE EVIL THOUGHTS AND SCHEMES OF THOSE VILLAGERS WHO DID NOT ACCOMPANY THE JIHĀD EXPEDITIONS

"Ma'ālimut Tanzil" (v.4 p.191) reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that during the year that the treaty of Hudaibiyyah took place, the Holy Prophet صلى الله عليه وسلم announced to all the villages neighbouring Madinah that he intended to leave for Umrah. The announcement was intended to urge people to join the Holy Prophet صلى الله عليه وسلم for Umrah and to muster a sizeable group of people in case a skirmish arose or in case the Quraysh decided to resist the Muslims. The Holy Prophet صلى الله عليه وسلم even donned the Ihram and took a sacrificial animal along with him so that people could be convinced that he intended only to perform Umrah and not to fight.

As a result, a large group of companion's رضي الله عنهم numbering more than 1400 accompanied him. However, there were still a large number of villagers who did not accompany the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم had not yet returned to Madinah when Allāh revealed the verse about them saying, "Soon the villagers left behind will tell you [O Muhammad صلى الله عليه وسلم], 'Our wealth and families have preoccupied us, so seek forgiveness on our behalf'" They made excuses to the Holy Prophet صلى الله عليه وسلم, telling him that they had to tend to their families and property because there was no one to do this in their absence.

When the Holy Prophet صلى الله عليه وسلم arrived back in Madinah, these people came to him with the very same excuse that Allāh mentioned in the verse. Allāh refutes their excuses by stating, "They utter with their tongues that which is not within their hearts." Their utterances are nothing but lies. They made it seem like they actually wanted to accompany the Holy Prophet صلى الله عليه وسلم but were unable to do so because of their preoccupation. However, they had never intended to join the Muslims in the first place. Even their request for the Holy Prophet صلى الله عليه وسلم to seek forgiveness on their behalf was insincere because they had no regard for this. They never believed in Allāh and the Holy Prophet صلى الله عليه وسلم as His messenger, so how could they have any concept of forgiveness?

Allāh then cautions all those people who make false excuses and who intend plotting against Islām, "Who has any power against Allāh if He intends any harm to afflict you or if He intends any good to come to you?" It was necessary for

people to respond to the Holy Prophet's صلى الله عليه وسلم announcement to join him. Those who did not heed this call were sinful and deserved chastisement. Therefore, Allāh cautions them that they will be helpless to resist Allāh's punishment if it had to overtake them on this account.

Addressing them further, Allāh says, "Nay, but Allāh is Ever Aware of what you do." Allāh is well Aware of what these people harbour in the deepest recesses of their hearts. They can therefore hide nothing from Him. Despite the claims they make, Allāh reveals their thoughts when He says, "However, the fact is that you people think that the messenger and the believers will never return to their families. This has been adorned in your hearts and you entertain evil thoughts." They believed and even hoped that the disbelievers should wipe out the Muslims. In fact, they would even discourage others from participating by urging them to hold back and see the outcome of the expedition first. Says Allāh about them, "You were a destroyed nation." ["Ma'ālimut Tanzīl"]

Allāh says further, "Whoever does not believe in Allāh and His messenger (should know that) We have certainly prepared a blazing fire for the disbelievers. To Allāh belongs the dominion of the heavens and the earth. He forgives whoever He wills and punishes whoever He wills. Allāh is Oft Forgiving, Most Merciful." If those who made the false excuses and undermined the Holy Prophet صلى الله عليه وسلم repent for their sins after becoming true Muslims, Allāh will still forgive them.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَائِرٍ لِنَأْخُذُهَا دَرُونا نَتَّبِعْكُمْ  
يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَكُمُ اللَّهُ مِنْ قَبْلُ  
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

(15) Soon, when you proceed to take possession of the booty, those left behind will say, "Allow us to follow you." They wish to alter Allāh's speech. Tell them, "You may never follow us! Thus has Allāh stated from before." They will then say, "You people are merely jealous of us." In fact, they understand but a little.

## FURTHER DETAILS REGARDING THOSE WHO DID NOT ACCOMPANY THE MUSLIMS TO HUDAYBIYYAH

It was not long after the treaty at Hudaibiyyah that the Muslims conquered the Jewish stronghold of Khaybar. Allāh did promise the Muslims present at Hudaibiyyah that they will soon receive a large booty. For this reason, The Holy Prophet صلى الله عليه وسلم distributed the booty of Khaybar among those present at Hudaibiyyah. This was in lieu of the booty that they would have received had they fought the Quraysh on that occasion.

In the above verse, Allāh tells the Muslims that those who stayed behind from Hudaibiyyah will soon want to join the others when they proceed to Khaybar, where the booty proved tremendous. Allāh says, "Soon, when you proceed to take possession of the booty, those left behind will say, 'Allow us to follow you.'" However, Allāh issued a clear command that they should be told, "You may

never follow us (to Khaybar)! Thus has Allāh stated from before."

"They wish to alter Allāh's speech." This phrase has been interpreted to mean that they wish to change Allāh's command not to take them along. Other commentators have interpreted the phrase to mean that they wish to change Allāh's instruction that the booty of Khaybar should be distributed only among those Muslims who were present at Hudaibiyyah. The hypocrites were prepared to march with the Muslims to Khaybar only because they knew that much was to be gained with only mild fighting.

"They will then say, 'You people are merely jealous of us.'" When the hypocrites were refused permission to join the Khaybar expedition, they claimed that the refusal was not Allāh's command but stemmed from jealousy on the part of the Muslims.

"In fact, they understand but a little." Allāh assures the Muslims that the refusal has nothing to do with jealousy, but stems from the fact that these people understand only the material gains of this world, which they hanker after. Their participation in the expedition would therefore be only for the sake of the booty and not for the sake of Allāh's religion

A question has arisen with regard to those Companions رضى الله عنهم who arrived from Abyssinia and received a share of the booty without being present at Hudaibiyyah. Commentators have tendered the following two explanations for this:

1. They were granted wealth from the "Khums" i.e. the one-fifth of the booty which the Holy Prophet صلى الله عليه وسلم could distribute at his discretion. The participants at Hudaibiyyah were exclusively entitled to the other four-fifths.
2. the Holy Prophet صلى الله عليه وسلم accorded them a portion of the booty with the consent of the other Sahabah رضى الله عنهم [“Ma’ālimut Tanzīl” v.4 p.199 & “Ruhul Ma’āni” v. 26 p.101]

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعُونَ إِلَى قَوْمِ بَأْسٍ شَدِيدٍ تُقْبِلُونَهُمْ أَوْ يُسْلَمُونَ فَإِنْ  
تَطِيعُوا بُرُؤَكُمْ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا



(16) Tell those villagers who were left behind, "You will soon be called to a nation of immense strength whom you will fight or who will accept Islām. If you obey, Allāh will accord you a grand reward, but if you turn away like you did in the past, Allāh will inflict a painful punishment on you."

## ALLĀH FURTHER ADDRESSES THOSE WHO FAILED TO JOIN THE MUSLIMS TO HUDAYBIYYAH

Allāh foretells an incident in the above verse. Addressing the Holy Prophet

صلى الله عليه وسلم, Allāh says, "Tell those villagers who were left behind, 'You will soon be called to a nation of immense strength whom you will fight or who will accept Islām. If you obey, Allāh will accord you a grand reward, but if you turn away like you did in the past, Allāh will inflict a painful punishment on you.'"

With regard to whom the "nation of immense strength" refers, the following interpretations have been quoted:

- 📖 Sayyidina Rāfi bin Khudaij رضى الله عنه says, "We [the companions رضى الله عنهم] used to recite this verse but never knew which nation was being referred to. When Sayyidina Abu Bakr رضى الله عنه issued the command to fight the Banu Hanīfah tribe, we realised that the verse referred to them." The Banu Hanīfah tribe hailed from Yamāmah and supported one of their clansmen by the name of Musailamah Kadhāb, who claimed to be a Prophet.
- 📖 Certain commentators say that the verse refers to the Romans and Persians against whom Sayyidina Umar رضى الله عنه dispatched armies during his term as Caliph.
- 📖 Others say that the verse refers to the Banu Hawāzin tribe against whom the Battle of Hunayn was fought.
- 📖 It has also been mentioned that it refers to the Roman army against whom the Muslims marched to Tabūk.

After quoting these interpretations, the author of "Ruhul Ma'āni" states that the first seems most appropriate. As the Leader of the believers, Sayyidina Abu Bakr's رضى الله عنه command to march against the Banu Hanīfah was binding on the Muslims because failure to obey the Leader of the Believers (*Amir-ur-Muminin*) warrants punishment from Allāh. He adds that many members of the Banu Hanīfah accepted Islām, thereby fitting the description of "whom you will fight or who will accept Islām."

The call to fight the Banu Hawāzin did not take place in Madinah because the Muslims marched against them from Makkah immediately after the Conquest of Makkah took place. The verse therefore cannot refer to the Battle of Hunayn against them. He adds that the verse cannot also refer to the Battle of Tabūk because no fighting took place at Tabūk. The verse cannot refer to the battles against the Romans and Persians either because it cannot be proven that these battles were Fardh Ain (obligatory for every Muslim to participate). For this reason, anyone failing to participate in these battles cannot be reproached and made to suffer punishment.

"....or who will accept Islām. " This phrase may be translated as "or who will submit". In this case, it would refer to submission to pay the Jizya (*Non-Muslim tax in an Islamic State*). Allama Ibn Kathīr رحمه الله writes in "Al Bidāya wan Nihāya" (v.6 p.365) that ten to eleven thousand people from the Banu Hanīfah tribe were killed in the battle against the Muslims, while many of them also accepted the invitation to Islām that Sayyidina Khālid bin Walīd رضى الله عنه extended to them. These people also met with Sayyidina Abu Bakr رضى الله عنه. It is



therefore most apt to say that the verse refers to them. And Allāh knows best.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ  
وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

(17) There shall be no sin on the blind, no sin on the paralysed and no sin on the ill. Allāh will enter those who obey Him and His messenger into gardens beneath which rivers flow. As for those who turn away, He will inflict, a tormenting punishment on them.

### THERE WILL BE NO SIN ON THOSE WITH VALID EXCUSES AND THE OBEDIENT ONES WILL ATTAIN HEAVEN

Allama Qurtubi رحمه الله عليه reports that when the verse "if you turn away like you did in the past, Allāh will inflict a painful punishment on you" - was revealed, those Muslims who were physically handicapped grew concerned about themselves because of their inability to participate in Jihād. It was then that Allāh revealed the above verse i.e. "There shall be no sin on the blind, no sin on the paralysed and no sin on the ill." i.e. There will be no sin on these people if they do not participate in Jihād, as well as for those having other disabilities. This concession has been discussed in Surah Taubah where Allāh says, "There shall be no sin on the weak, the ill and those who do not find the means to spend, if they present themselves with sincere hearts before Allāh and His messenger." [Surah 9, verse 91]

Allāh then mentions a general principle when He states, "Allāh will enter those who obey Him and His messenger into gardens beneath which rivers flow. As for those who turn away (from the injunctions of Allāh and His messenger), He will inflict a tormenting punishment on them."

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ  
فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ  
عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ  
أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾ وَأُخْرَى  
لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَتَلْتُمْ  
الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَرَ ثُمَّ لَا يَجْدُوكَ وَإِنَّا لَا نَصِيرَا ﴿٢٢﴾ سُنَّةَ اللَّهِ الَّتِي قَدْ  
خَلَتْ مِنْ قَبْلُ وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

(18) Allāh was well pleased with the believers when they pledged their allegiance to you beneath the tree. Allāh knew what was in their hearts, sent

tranquility onto them and rewarded them with a victory close at hand. (19) And (Allāh will also reward them with) abundant spoils of war that they will take. Allāh is always Mighty, Wise. (20) Allāh promises you abundant spoils of war that you can have, will grant it to you immediately and restrain people's hands from you. This is to be a sign for the believers and so that Allāh may guide you to the straight path. (21) There are still other victories that you have not yet been able to attain and is well within Allāh's knowledge. Allāh has always had power over everything. (22) If the disbelievers were to fight you, they would turn their backs and then not find any ally or helper. (23) This has been Allāh's practice that has passed from before and you will not find any change in Allāh's practice.

## THE VIRTUE OF THOSE WHO TOOK THE PLEDGE OF "RIDHWĀN" AND THE PROMISE OF A TREMENDOUS BOOTY FOR THEM

Beneath a tree of Hudaybiyyah, the Muslims pledged their allegiance to the Holy Prophet صلى الله عليه وسلم, undertaking never to desert him if a battle arises. With regard to this pledge, Allāh announces, "*Allāh was well pleased with the believers when they pledged their allegiance to you beneath the tree.*" This verse is a great honour for those Sahābah (Companions) رضى الله عنهم who took the pledge because it is a medal of Allāh's pleasure received in this very world. As a verse of the Qur'ān, this award will be before every reciter of the Qur'ān until the Day of Judgment. Sayyidina Jābir رضى الله عنه has reported the Holy Prophet صلى الله عليه وسلم said, "Insha Allāh, no person who took the pledge at Hudaybiyyah will ever enter Jahannam (Hell)."

"*Allāh knew what was in their hearts*" Allāh Was well aware of the sincerity brimming in their hearts and bestowed His favour on them when He "*sent tranquillity onto them*". Thus, they were completely satisfied with the decision that the Holy Prophet صلى الله عليه وسلم had taken to enter into a treaty with the disbelievers –realising that it was for the benefit of the Muslims.

Allāh says further that He "*rewarded them with a victory close at hand and abundant spoils of war that they will take.*" Commentators state that this victory refers to the conquest of Khaybar, the stronghold of the Banu Nadhīr, a Jewish tribe that was expelled from Madinah. This conquest took place two months after the treaty at Hudaybiyyah. The Muslims marched against the Jews of Khaybar because they constantly plotted and conspired with the polytheists against the Muslims. The Muslims received a tremendous amount of booty from this conquest –as Allāh had promised.

Allāh then states, "*Allāh is always Mighty, Wise.*" Allāh is Mighty enough to grant victory to whoever He wills and His decisions are full of wisdom.

"*Allāh promises you abundant spoils of war that you can have, will grant it to you immediately and restrain people's hands from you.*" When the Muslims marched to Khaybar, the Banu Asad and Banu Ghitfān tribes decided that it was an ideal opportunity for them to attack and loot Madinah. However, Allāh instilled fear into their hearts and therefore they never carried out what they intended. Allāh refers to this when He says that He would "*restrain people's hands from you.*" ["Ma'ālimut Tanzīl"]

Other interpretations of "and restrain people's hands from you" are:

- 📖 The Jews intended to attack the families of the Muslims in Madinah while the men were out in Jihād. However, Allāh restricted their intentions to mere intentions and they were unable to accomplish the evil scheme. [*Ruhul Ma'āni* v.26 p.109]
- 📖 The Banu Asad and Banu Ghittfān tribes left to assist the Jews of Khaybar but returned before reaching Khaybar.
- 📖 Sayyidina Mujāhid رحمه الله عليه interprets the verse to mean that Allāh restrained the hands of the polytheists by means of the treaty, whereas they were already preparing to fight.

"This (booty) is to be a sign for the believers and so that Allāh may guide you to the straight path." Allāh granted the booty to the Muslims so that it may be of use to them and so that they may be convinced that Allāh is with them. In this way, they will always tread the straight path.

Allāh states further, "There are still other victories that you have not yet been able to attain and is well within Allāh's knowledge." Sayyidina Abdullāh bin Abbas رضي الله عنه has mentioned that the victories mentioned in this verse are those that the Muslims gained after the Holy Prophet صلى الله عليه وسلم passed away, like those gained over the Romans and Persians. Sayyidina Hasan Basri رحمه الله عليه has mentioned that it refers to the Conquest of Makkah, Sayyidina Ikrima رحمه الله عليه says that it is the victory at Hunayn, while Sayyidina Mujāhid رحمه الله عليه is of the opinion that it refers to all the Muslim conquests that are to take place until Judgment day. [Qurtubi]

Certain commentators have translated "victories that you have not yet been able to attain" as "victories that you have never deemed possible". Of course, Allāh knew of these because His knowledge encompasses events of the past, present and future. Allāh is perfectly Capable of according these conquests to the Muslims because 'Allāh has always had power over everything.'

"If the disbelievers were to fight you, they would turn their backs and then not find any ally or helper." While some commentators state that this verse refers to the polytheists of Makkah, others say that it refers to the Banu Asad and Banu Ghittfān tribes who had intended to attack Madinah in the absence of the Muslim army.

"This has been Allāh's practice that has passed from before and you will not find any change in Allāh's practice." It was always Allāh's practice with the Prophets عليهم السلام of the past that He would grant them victory at the end, assist those close to Him and grant them victory over the disbelievers.

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَّنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

وَكَانَ اللَّهُ يَمَّا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

(24) It is Allāh Who restrained their hands from you and your hands from them right in Makkah after granting you dominance over them. Allāh is always Watchful over what you do.

## ALLĀH RESTRAINED THE MUSLIMS AND DISBELIEVERS FROM ATTACKING EACH OTHER

Allama Qurtubi رحمه الله عليه has cited several opinions with regard to the circumstances under which the above verse was revealed. Muslim has quoted two incidents in this regard, both of which are pertinent to the revelation of the verse.

The first has been narrated by Sayyidina Salamah bin Akwa رضى الله عنه. He says that after the treaty had been concluded between the Muslims and the people of Makkah, he was once lying beneath a tree to remove the thorns from it. As he lay there, four polytheists of Makkah passed by and uttered disrespectful words regarding the Holy Prophet صلى الله عليه وسلم. Disgusted with what they said, Sayyidina Salamah bin Akwa رضى الله عنه left the tree and went to lie beneath another tree. When the four of them hung up their swords to lie down, Sayyidina Salamah رضى الله عنه drew his sword and seized theirs. Addressing them he said, "I swear by the Being Who has granted honour to the Holy Prophet صلى الله عليه وسلم! I shall sever from the roots the head of the person who even lifts his head." He then took them to the Holy Prophet صلى الله عليه وسلم. He says that when he reached the Holy Prophet صلى الله عليه وسلم, his uncle Āmir رضى الله عنه brought seventy captives to the Holy Prophet صلى الله عليه وسلم, all of whom the Holy Prophet صلى الله عليه وسلم forgave. It was then that Allāh revealed the verse "It is Allāh Who restrained their hands from you and your hands from them right in Makkah after granting you dominance over them." [Muslim v.2 p. 113]

Sayyidina Anas bin Mālik رضى الله عنه narrates that a group of eighty armed polytheists descended the mount of Tan'im intending to attack the Muslims in a moment of unmindfulness. However, the Muslims apprehended them beforehand and they all surrendered. The Holy Prophet صلى الله عليه وسلم set them all free. It was on this occasion that the above verse was revealed. [Muslim v.2 p.1 16]

Allāh ensures the safety of the Muslims in unique ways. Allāh also changes the hearts of people most effectively and it is seen that hardened disbelievers used to accept Islām after being forgiven by the Holy Prophet صلى الله عليه وسلم.

هُم الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدَىٰ مَعْكُوفًا أَنْ يَبْلُغَ مِجْلَهُ  
وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّكَ تَعْلَمُونَهُمْ أَنْ تَطَّوُّهُمْ فَتَضَيِّبَكُمْ مِنْهُمْ مَعَرَّةٌ  
بِغَيْرِ عِلْمٍ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ  
عَذَابًا أَلِيمًا ﴿٢٥﴾ إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ  
اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَالزَّمَهُمْ كَلِمَةَ النِّقَمِ وَكَانُوا حَاقِقًا

بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾

(25) They are the ones who disbelieved, forbade you from the Masjidul Harām, and forbade the sacrificial animals, who were left restrained from reaching their destination. If it were not for you trampling many Muslim men and many Muslim women about whom you were unaware and then unknowingly suffering harm on their account, the matter would have been concluded. So that Allāh enters whoever He wills into His mercy. If they (these Muslim men and women) were to separate (from the Makkans), We would inflict a painful punishment on the disbelievers from the people of Makkah. (26) When the disbelievers took the prejudice within their hearts, then too, the prejudice of the period of ignorance; Allāh sent His tranquility into the heart of His messenger and the hearts of the believers and stuck the word of piety to them as they are most deserving of it and worthy of it. Allāh always has knowledge of everything.

### THE DISBELIEVERS FORBID THE MUSLIMS FROM THE MASJIDUL HARĀM AND HAVE ENTRENCHED PREJUDICE WITHIN THEIR HEARTS

The above verse contains a series of matters. These are:

1. Allāh condemns the polytheists for forbidding the Muslims entry into the Masjidul Harām and also for preventing them from slaughtering their sacrificial animals within the Haram. This act of theirs was sufficient to warrant Jihād against them. Allāma Ibn Kathīr رحمه الله عليه writes that the Holy Prophet صلى الله عليه وسلم took seventy sacrificial animals with him, which were to be slaughtered in Makkah. Because the polytheists denied him entry into Makkah, the animals had to be slaughtered at Hudaybiyyah.

2. Allāh informs the Muslims that there were many Muslim men and women in Makkah the identities of whom were unknown to the Muslims ("many Muslim men and many Muslim women about whom you were unaware"). If the Muslims had been commanded to fight the Makkans, these innocent Muslims would have been unknowingly trampled underfoot and harmed by the companions (of Holy Prophet) رضى الله عنهم because they lived among the disbelievers. Allāh Ta'āla did not allow a battle to be fought out of regard for these Muslims who were unable to migrate to Madinah. A treaty was thus entered into even though the disbelievers deserved punishment on account of their deeds.

"and then unknowingly suffering harm on their account" The Arabic word "ma' arrah" (translated above as "harm") has also been translated as "hardship", "and reproach". Certain commentators have interpreted the verse to mean that if the Muslims had to meet the Makkans in battle, they may have mistakenly killed some Makkan Muslims in the process. As a result of this they would have to suffer insult (referred to as "harm") from the polytheists who would say that the Muslims kill their own kind.

Other commentators maintain that the verse means that if Jihād had to take place, the Muslims would have been sinful for killing the innocent Muslims. A

third opinion states that "Diyah" (blood money) would have been due from the Muslims had they killed any of the innocent Muslims of Makkah. However, the author of "Ruhul Ma'āni" has mentioned that these two opinions are not worth consideration.

3. Allāh prevented the Jihād so that even without waging Jihād, Allāh may enter *"whoever He wills into His mercy."* Therefore, Allāh saved the Muslims from a battle, entered them into the all-embracing fold of His mercy and even safeguarded the weak Muslims in Makkah. These Muslims were constantly harassed by the polytheists before the treaty, but could worship Allāh in peace thereafter. Certain commentators have mentioned that *"whoever He wills"* also includes the polytheists because after the treaty they had the opportunity to ponder about Islām and associate freely with the Muslims. As a result, thousands accepted Islām. [*"Ruhul Ma'āni" v.26 p.1 15*]

4. *"If they (the Muslim men and women in Makkah) were to separate (from the Makkans), We would inflict a painful punishment on the disbelievers from the people of Makkah."* It is stated in "Ruhul Ma'āni" that these Muslim men and women in Makkah were nine in total - seven men and two women.

*"When the disbelievers took the prejudice within their hearts, then too, the prejudice of the period of ignorance..."* Allāh says that it was this prejudice that caused the polytheists to stop the Muslims from entering Makkah. The Arabic word "hamiyyah" (translated above as *"prejudice"*) refers to any word or deed that a person uses to safeguard himself from something that he considers to be a defect or source of shame. When the Quraysh learned that the Holy Prophet صلى الله عليه وسلم intended to perform Umrah, they resolved never to allow him into Makkah because the other Arabs would taunt them by saying that the Holy Prophet صلى الله عليه وسلم entered Makkah against the wishes of the Quraysh. It was this unwarranted prejudice that spurred them on to oppose beginning the treaty with the words *"Bismillahir Rahmānir Rahīm"* and to write "Muhammad, the son of Abdullāh" instead of "Muhammad, the messenger of Allāh".

*"Allāh sent His tranquillity into the heart of His messenger and the hearts of the believers..."* It was because of this *"tranquillity"* that they did not oppose the decision to perform Umrah the following year and to return without a fight.

Allāh states further that He *"stuck the word of piety to them as they are most deserving of it and worthy of it."* Tirmidhi reports from Sayyidina Ubayy bin Ka'b رضى الله عنه that the *"Kalimatut Taqwa"* ("word of piety") refers to the Kalimah *"Lā Ilāha Illallāh"*. It is called the *"word of piety"* because it protects the reciter from disbelief, polytheism and sins.

Allāh has stuck the *"word of piety"* to them means that He made the people of belief adopt this Kalimah and keep it as their lifelong companion. As a result, they fulfil the demands of this Kalimah and remember Allāh because of it. Allāh says that the prophet's companions رضى الله عنهم are *"most deserving"* and *"worthy"* of this Kalimah, which means that Allāh has knowledge of the fact that they would accept the Kalimah and fulfil all its requirements. Allāh had conditioned them to be able to accept Islām and live their lives in accordance with its injunctions.

*"Allāh always has knowledge of everything."* In accordance with His infinite

knowledge and wisdom, Allāh makes people worthy of receiving the Kalimah and then grants them the fortitude to remain steadfast on it.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ  
ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ  
ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى  
الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾

(27) Verily, Allāh shall make the dream of His messenger come precisely true. When Allāh wills, you people shall definitely enter the Masjidul Harām in peace with your hair shaved or trimmed without any fear. Allāh had knowledge of that which you were unaware of, and has decreed a victory even before this (entry into the Masjidul Harām). (28) It is Allāh Who has sent His messenger with guidance and with the true religion so as to make it dominate over all religions. Allāh suffices as a Witness.

### ALLĀH SHOWED A TRUE DREAM TO HIS MESSENGER AND HAS SENT HIM WITH THE TRUTH AND GUIDANCE

Commentators document that before the Muslims left for Hudaibiyyah, Allāh showed the Holy Prophet صلى الله عليه وسلم a dream in which he saw himself and the prophet's companions رضى الله عنهم peacefully entering the Masjidul Harām some of them with their heads shaved and others with their hair trimmed. When the Holy Prophet صلى الله عليه وسلم related the dream to the prophet's companion's رضى الله عنهم, they were overjoyed and left for Makkah in anticipation of performing Umrah.

However, when the Muslims were halted at Hudaibiyyah and were bound by the treaty to return without performing Umrah, they were naturally disappointed. As mentioned earlier, Sayyidina Umar رضى الله عنه expressed this disappointment to the Holy Prophet صلى الله عليه وسلم. A narration of Muslim (v.2 p. 106) reports that Sayyidina Umar رضى الله عنه was well satisfied with the reply that the Holy Prophet صلى الله عليه وسلم gave him.

Although the prophet's companions رضى الله عنهم accepted the situation, they were still overcome by natural feelings of sorrow. To dispel this feeling, Allāh revealed the above verse stating, "Verily, Allāh shall make the dream of His messenger come precisely true. When Allāh wills, you people shall definitely enter the Masjidul Harām in peace with your hair shaved or trimmed without any fear." The day did arrive the following year when the Muslims entered Makkah to perform Umrah without any fear. Since the dream did not stipulate the year of Umrah, the fact that the Umrah took place a year later does not affect the truthful nature of the dream itself.

"Allāh had knowledge of that which you were unaware of and has decreed a victory even before this (entry into the Masjidul Harām)." Allāh was well Aware of the

reasons for the delay in performing Umrah, whereas the Muslims were not. If the Muslims had been adamant to fight the polytheists, it would have been extremely difficult for them to march against the Jews of Khaybar two months later. Even if they had to march to Khaybar, they would have had to fear an attack on Madinah from the Makkans in their absence. The treaty ruled out this fear. The "victory" mentioned in this verse refers to the Muslims victory at Khaybar, which took place before they returned the following year for Umrah.

Allāh then speaks about the prophethood of the Holy Prophet صلى الله عليه وسلم, when He says, "It is Allāh Who has sent His messenger with guidance and with the true religion so as to make it dominate over all religions." Allāh fulfilled this promise of His, as has been discussed in verse 33 of Surah Taubah where Allāh states, "it is He Who sent His messenger with guidance and the true religion so that He may make it overcome all other religions even though the polytheists detest it."

"Allāh suffices as a Witness." Allāh is sufficient as a Witness to the prophethood of the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم remains Allāh's messenger even though the polytheists of Makkah refused to begin the treaty with the words: "Muhammad, the messenger of Allāh". [Qurtubi v.16 p.292]

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ  
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ  
وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْئَهُ فَازْرَعَهُ فَاسْتَغْطَاظَ فَاسْتَوَىٰ عَلَىٰ سَوَافِهِ يَجْعَلُ  
الزَّرْعَ لِيَغِيظَ بِهِمُ الْكُفَّارُ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً  
وَأَجْرًا عَظِيمًا ﴿٢٩﴾

(29) Muhammad صلى الله عليه وسلم is Allāh's messenger and those with him are stern against the disbelievers and compassionate among themselves. You will see them sometimes bowing (in Ruku), sometimes prostrating, seeking Allāh's bounty and His pleasure. Their hallmark is the mark of prostration on their faces. This is their description in the Torah. Their portrayal in the Injil (Bible) is like that of a plantation that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer. (Allāh has nurtured the Sahabah رضى الله عنهم in this manner) so that the disbelievers may be enraged by them. Allāh has promised forgiveness and a grand reward for those of them who believe and do good deeds.

## THE VIRTUE OF THE PROPHET'S COMPANIONS رضى الله عنهم

This Surah extols the praises of the prophet's companions رضى الله عنهم in various verses and concludes in the same manner. Allāh says, "Muhammad صلى الله عليه وسلم is Allāh's messenger and those with him are stern against the disbelievers and compassionate among themselves." This quality of the prophet's companions رضى الله عنهم has been discussed in verse 54 of Surah Mā'idah (Surah



5) where Allāh says that they are “kind to the believers and stern towards the disbelievers.”

This trait was one of the outstanding qualities of the prophet’s companions رضى الله عنهم. It is tragic that the reverse is practised by today’s Muslims. One will notice that love for this world has prompted many Muslims to be compassionate towards the disbelievers and harsh towards their fellow Muslims.

Allāh praises the prophet’s companions رضى الله عنهم further when He says, “You (O reader) will see them sometimes bowing (in Ruku), sometimes prostrating”. This phrase describes the abundance of Salāh that the prophet’s companions رضى الله عنهم performed and that they could always be found in Salāh. They were very particular even about the Nawāfil (optional) Salāh and would spend entire nights in Salāh.

The third attribute of the prophet’s companions رضى الله عنهم discussed in this verse is that they always applied themselves to the purpose of “seeking Allāh’s bounty and His pleasure.” They never sought material gains from their deeds. All their deeds were intended to attain Allāh’s pleasure and happiness.

Allāh then describes them further with the words, “Their hallmark is the mark of prostration on their faces.” Quoting from various commentators, the author of “Ma’ālimut Tanzil” has recorded the following interpretations of this verse:

- 📖 As the literal meaning of the verse implies, traces of sand could be noticed on their foreheads on account of the prostration in Salāh.
- 📖 Their faces will be illuminated on the Day of Judgment, when it will be known that they were people who were very particular about their Salāh.
- 📖 The prophet’s companions رضى الله عنهم were imbued with the qualities of humility and general good character. People who perform Salāh in abundance attain the special blessings of Salāh, one of which is that the qualities of humility and a friendly disposition shine on their faces.

“This is their description in the Torah.” Allāh says that He had described the Sahabah رضى الله عنهم in the above manner in the Torah given to Sayyidina Mūsā عليه السلام. As far as their description in the Injil (Bible) goes, Allāh says, “Their portrayal in the Injil is like that of a plantation that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer.” After a farmer sows the seeds for his crop, the first sign of the expected harvest is when the tiny shoots of the crop begin to burst from the earth. These shoots are extremely fragile and weak at the beginning, but gradually strengthen and grow until they become firm, thick stems. The once brown ground now transforms into a flourishing field of sturdy crops – a scene which makes the farmer exuberant.

In a like manner, the prophet’s companions رضى الله عنهم of the Holy Prophet صلى الله عليه وسلم were initially a small band of people, but their numbers eventually grew until they became a force to be reckoned with. the Holy Prophet صلى الله عليه وسلم

وسلم, himself saw their numbers in excess of a hundred thousand, after which they continued to spread the religion until they even toppled the Roman and Persian Empires and no force could oppose them.

“(Allāh has nurtured the prophet’s companions رضى الله عنهم in this manner) so that the disbelievers may be enraged by them.” As the strength and domination of the Muslims snowballed, the disbelievers grew increasingly incensed and were unable to tolerate the progress of Islām and the Muslims. However, despite their efforts to curtail the expansion of Islām, Islām continued to flourish. Allāh says in Surah Saff, “They intend to extinguish Allāh’s light with their mouths. However, Allāh shall bring His light to completion even though the disbelievers abhor it. It is He Who sent His messenger with guidance and the true religion to make it dominant over all other religions, even though the idolaters may abhor it.” [Surah 61, verses 8 and 9]

Allāh then states a blanket rule when He says, “Allāh has promised forgiveness and a grand reward for those of them who believe and do good deeds.” This applies to both the prophet’s companions رضى الله عنهم and the Muslim Ummah after them until the Judgment day.

**NOTE:** In Surah Fath, Allāh praises the prophet’s companions رضى الله عنهم in the following verses:

- 📖 It is He Who sends tranquillity into the hearts of the believers so that their faith increases together with the faith they have. ‘The armies of the heavens and the earth belong to Allāh and Allāh is Ever All Knowing, the Wise.’ [verse 4]
- 📖 That He may admit the believing men and women into gardens beneath which rivers flow. They will abide there forever and He shall pardon them for their sins. ‘This is a great success in Allāh’s sight.’ [verse 5]
- 📖 “Indeed those who pledge their allegiance to you [O Muhammad صلى الله عليه وسلم], they really pledge their allegiance to Allāh. Allāh’s hand is above theirs.” [verse 10]
- 📖 “Allāh was well pleased with the believers when they pledged their allegiance to you beneath the tree. Allāh knew what was in their hearts, sent tranquillity into them and rewarded them with a victory close at hand?” [verse 18]
- 📖 “Allāh sent His tranquillity into the heart of His messenger and the hearts of the believers and stuck the word of piety to them as they are most deserving of it and worthy of it.” [verse 26]
- 📖 “Muhammad صلى الله عليه وسلم is Allāh’s messenger and those with him are stern against the disbelievers and compassionate among themselves...” [verse 29]
- 📖 Allāh has nurtured! the companions of رضى الله عنهم in this manner) so that the disbelievers may be enraged by them.” [verse 29]
- 📖 Allāh has promised forgiveness and a grand Reward for those

*of them who believe and do good deeds."* [verse 29]

Allāh has also declared in verse 100 of Surah Taubah, *"The first to lead the way, from the Immigrants, the Ansār, and those who followed them with sincerity; Allāh is pleased with them and they are pleased with Him. He has prepared for them such gardens beneath which rivers flow, where they shall abide forever. This is the ultimate success."*

Whereas these verses heap praises on the companions of (the Holy prophet) رضى الله عنهم, the Rawāfidh sect are emphatic that all the companions of (the Holy prophet) رضى الله عنهم save a handful were disbelievers. Such people who claim that the companions of (Companions) رضى الله عنهم were disbelievers have themselves become disbelievers because their claim diametrically opposes the verses of the Qur'ān. When these people are told that they have become disbelievers because they reject the verses of the Qur'ān, their next preposterous claim is that the Qur'ān we have before us is not the same Qur'ān that was revealed to the Holy Prophet صلى الله عليه وسلم. They say that the original Qur'ān is with Imām Mahdi رحمة الله عليه. This statement is also infidelity.

When a person once insulted the companions of (Companions) رضى الله عنهم in the presence of Imām Mālik رحمة الله عليه, the esteemed scholar remarked that any person with any hatred for any of the companions of (Companions) رضى الله عنهم in his heart will be included in the purport of the verse *"so that the disbelievers may be enraged by them"* i.e. such a person will be regarded as a disbeliever. [Qurtubi]

*"Allāh has promised forgiveness and a grand reward for those of them who believe and do good deeds"* [verse 29]. In support of what the Rawāfidh say, some Shias deduce from the above verse that the words *"those of them"* limits the number of companions of (Companions) رضى الله عنهم who are promised the above [i.e. the verse does not refer to all the companions of (the Holy prophet) رضى الله عنهم]. This statement is foolish because the phrase *"those of them"* is not a preclusive clause, but is intended for elucidation (called *"bayāniyya"* in Arabic). Even if it is assumed that the clause is preclusive as they say, what proof have the Rawāfidh to say that it precludes all the companions of (Companions) رضى الله عنهم besides the ones whom they regard as Muslims?

In addition to this, it should be noted that Allāh declared, *"Allāh was well pleased with the believers when they pledged their allegiance to you beneath the tree."* This verse attests to the fact that Allāh is pleased with. All of the 1400 to 1500 companions of (Companions) رضى الله عنهم present at Hudaibiyyah without precluding anyone. Similarly, verse 100 of Surah Taubah (quoted above) states that Allāh is pleased with all the immigrants and Ansār who were the first to lead the way as well as those who followed them. Here too, no preclusive clause is used. How will the Shias reply to these verses, which include the likes of Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه? Allāh declares that He is pleased with Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه, yet the Shias are displeased with them! They are then actually displeased with Allāh (Allāh forbid!).

What can be said to people who intentionally deny the Qur'ān and who turn away from Belief? Having no concern for their own belief, the Shias revel in stating that Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه had no

belief. Our plea to the Muslim public is that they should ponder over the verses quoted above so that they never fall into doubt when presented with the Shia fallacy.

Sayyidina Abdullāh bin Mughaffal رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Fear Allāh with regard to my companions رضى الله عنهم! Fear Allāh with regard to my companions رضى الله عنهم! Never make any of them a target after me. Whoever loves them, loves me because of his love for me, and whoever hates them, hates me because of his hatred for me. Whoever hurts them, hurts me and whoever hurts me, hurts Allāh. Soon Allāh shall seize the one who hurts Him." ["Mishkāt" p. 554, from Tirmidhi]

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When you see the person who reviles my companions رضى الله عنهم, then tell him, 'May Allāh's curse be on you on account of your evil.'" [Ibid]

Sayyidina Abu Sa'īd Khudri رضى الله عنه quotes The Holy Prophet صلى الله عليه وسلم as saying, "Never revile my companions رضى الله عنهم because (their status is so high that) if any of you spend in charity the equivalent of Mount Uhud in gold, you will not attain (the reward) they attained for spending half a 'Mudd' in charity." ["Mishkāt" p. 553, from Bukhari and Muslim]

May Allāh save all Muslims from the evil of the Rawāfidh. Āmin

## سورة الحجرات

Madinan

Surah Al-Hujurat

Verses 18

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۚ وَانْفُوا لِلَّهِ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ  
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ الَّذِينَ  
يُغْضُونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّفُورِ لَهُمْ  
مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾ إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا  
يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾

5

In the name of Allāh, the Beneficent, the Most Merciful.

(1) O you who believe! Never proceed ahead of Allāh and His messenger. Fear Allāh, for verily Allāh is All Hearing, All Knowing. (2) O you who believe! Never raise your voices above the voice of the messenger and do not speak to him loudly as you speak loudly with each other, lest your deeds be laid to waste without your realising it. (3) Verily those who lower their voices with the Holy Prophet صلى الله عليه وسلم are the ones whose hearts Allāh has purified for Piety. They shall have forgiveness and a tremendous reward. (4) Indeed most of those who call for you [O Muhammad صلى الله عليه وسلم] from outside the rooms have no understanding. (5) If they had exercised patience until you emerged towards them, it would have been best for them. Allāh is Most Forgiving, Most Merciful.

### THE ETIQUETTE OF BEHAVIOUR IN THE PRESENCE OF THE HOLY PROPHET صلى الله عليه وسلم

The rooms in which the Holy Prophet's صلى الله عليه وسلم wives lived are referred to as the "Hujurāt". These were very small and constructed from palm trunks. The Surah is called Surah Hujurāt because of the mention of these rooms in the

fourth verse. In the above verses, Allāh outlines certain etiquette to be followed when in the presence of the Holy Prophet ﷺ.

The first of these is contained in the verse: *"O you who believe! Never proceed ahead of Allāh and His messenger. Fear Allāh, for verily Allāh is All Hearing, All Knowing."* This verse is extremely concise and includes a vast range of meanings. Sayyidina Mujaḥid رحمه الله عليه interprets the verse to mean that the believers should await the word of Allāh and the Holy Prophet ﷺ before venturing to say or do anything by themselves. They should act only on the instructions of Allāh and His the Holy Prophet ﷺ.

Sayyidina Qatādah رحمه الله عليه says that this verse was revealed in response to words of those who expressed the wish that some law be revealed with regard to certain matters. Allāh disliked this comment and revealed the above verse telling them not to speak ahead of Allah and His Holy Prophet ﷺ. [*"Ma'ālimut Tanzīl"* v.4 p.209 & *"Ibn Kathīr"* v.4 p.205]

Imām Bukhari رحمه الله عليه has narrated from Sayyidina Abdullāh bin Zubayr رضي الله عنه that a group of people once came to the Holy Prophet ﷺ and requested that he appoint one of them as Amīr (leader) of the rest. Before the Holy Prophet ﷺ could say anything, Sayyidina Abu Bakr رضي الله عنه advised that Sayyidina Qa'qa bin Ma'bad رضي الله عنه be made the Amīr, while Sayyidina Umar رضي الله عنه advised that Sayyidina Aqra bin Hābis رضي الله عنه be made Amīr. Sayyidina Abu Bakr رضي الله عنه said to Sayyidina Umar رضي الله عنه that he was merely opposing him. Sayyidina Umar رضي الله عنه replied that he never intended to do so. As the altercation ensued between the two, their voices began to rise. It was then that Allāh revealed the verse, *"O you who believe! Never proceed ahead of Allāh and His messenger..."* [p.7 18]

*"Ma'ālimut Tanzīl"* reports that a large portion of the Surah was revealed at once to detail the etiquette to be observed in the presence of the Holy Prophet ﷺ. Muslims are told not to raise their voices above that of the Holy Prophet ﷺ and that they should never address the Holy Prophet ﷺ in the manner that they address each other, but should take care to be respectful. Allāh says, *"O you who believe! Never raise your voices above the voice of the messenger and do not speak to him loudly as you speak loudly with each other, lest your deeds be laid to waste without your realising it."* A narration of Bukhari (p.7 18) mentions that after this verse was revealed, Sayyidina Umar رضي الله عنه would speak so softly before the Holy Prophet ﷺ that he had to be asked to repeat himself.

Sayyidina Anas bin Mālik رضي الله عنه narrates that the Holy Prophet ﷺ once found Sayyidina Thābit bin Qais رضي الله عنه absent from his gathering. When the Holy Prophet ﷺ asked about his whereabouts, a companion رضي الله عنه volunteered to make enquiries. When the companion رضي الله عنه arrived at the house, he found Sayyidina Thābit bin Qais رضي الله عنه sitting in his house with his head bowed down. When the companion رضي الله عنه asked Sayyidina Thābit رضي الله عنه about the reason for his sadness, the latter replied, "I have a (natural) loud voice and my voice has been higher than that of the Holy Prophet ﷺ. I am therefore among the inmates of Hell." When the companion رضي الله عنه reported this to the Holy Prophet ﷺ, the Holy Prophet ﷺ

رضى الله عنه told him to tell Sayyidina Thābit رضي الله عنه that he is not from among the inmates of Hell but from among the dwellers of Heaven. [Bukhari p. 510 & 718]

Sayyidina Abu Hurayrah رضي الله عنه reports that when the above verse was revealed, Sayyidina Abu Bakr رضي الله عنه used to whisper to the Holy Prophet صلى الله عليه وسلم like a person sharing a secret. Sayyidina Abdullāh bin Zubair رضي الله عنه reports that after this verse was revealed, Sayyidina Umar رضي الله عنه used to speak so softly to the Holy Prophet صلى الله عليه وسلم, that the Holy Prophet صلى الله عليه وسلم had to ask him what he had said. Thereafter, Allāh revealed the verse stating, *"Verily those who lower their voices with the Holy Prophet صلى الله عليه وسلم are the ones whose hearts Allāh has purified for piety. They shall have forgiveness and a tremendous reward."*

The Arabic word "imtahana" (translated above as "purified") actually means "to test". The author of "Ma'ālimut Tanzil" states that in this context, the word means "to purify", just as gold is purified from other alloys by smelting. In a like manner, Allāh had purified the hearts of the prophet's companions رضي الله عنهم so that it would purely contain [i]ety. In such tones does Allāh speak about the illustrious prophet's companions رضي الله عنهم – yet the vile Shias choose to vilify them!

**NOTE :** Scholars state that it is Makrūh (*reprehensible*) to raise one's voice at the grave of the Holy Prophet صلى الله عليه وسلم. It is still necessary to respect him because he is alive in his grave. A person should greet him in a lowered voice.

*"Indeed most of those who call for you [O Muhammad صلى الله عليه وسلم] from outside the rooms have no understanding."* The author of "Ma'ālimut Tanzil" has quoted several incidents pertinent to this verse. He narrates from Sayyidina Zaid bin Arqam رضي الله عنه that some Arabs convened and decided, "Let us meet this person who claims to be a Prophet. If he is truly a Holy Prophet, we should attain the good fortune of believing in him ahead of others. If he is not a Prophet and is destined to be a king, we should still live under him (in any event, we will benefit by establishing a relationship with him)." When they came to Madinah, they began to shout out, "O Muhammad! O Muhammad!" The above verse was revealed with reference to these people.

According to a narration of Sayyidina Abdullāh bin Abbās رضي الله عنه, some people from the Banu Ambar tribe arrived in Madinah and shouted aloud, "O Muhammad! Come out to meet us!" It was during the afternoon when the Holy Prophet صلى الله عليه وسلم was taking a rest and he was awakened by the shouting. The above verse was then revealed.

Sayyidina Jābir رضي الله عنه reports that the verse was revealed when some people of the Banu Tamim tribe stood at the door of the Holy Prophet's صلى الله عليه وسلم rooms and called for him to come out. The verse applies to all these incidents and admonishes the people involved saying, *"If they had exercised patience until you emerged towards them (by yourself), it would have been best for them. Allāh is Most Forgiving, Most Merciful."* Allāh will certainly forgive any person who commits an error.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمَهْلَةٍ فَتُصْحَبُوا عَلَىٰ  
مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

(6) O you who believe! If any sinner brings you any news, then verify it, lest you should harm any nation unknowingly and then become remorseful of your actions.

## ALWAYS VERIFY THE NEWS YOU HEAR SO THAT YOU MAY NOT CAUSE HARM TO ANYONE

“Ma’ālimut Tanzil” (v.4 p.212) reports that the above verse was revealed with regard to a Sahābi by the name of Sayyidina Walid bin Uqba bin Abi Mu’it رضي الله عنه. The Holy Prophet صلى الله عليه وسلم commissioned him to collect the Zakāh of the Banu Mustaliq tribe. When the tribe heard that the Holy Prophet صلى الله عليه وسلم was sending someone, they waited for him outside the town to welcome him. During the period of ignorance, enmity existed between the Banu Mustaliq tribe and the same Walid bin Uqba رضي الله عنه. Therefore, when he saw the tribe waiting for him outside the town, Satan made him believe that the tribe was waiting to kill him on account of the past prejudice. Alarmed by this thought, he turned back for Madinah and informed the Holy Prophet صلى الله عليه وسلم that the tribe refused to pay Zakāh and intended to kill him.

Hearing this, The Holy Prophet صلى الله عليه وسلم decided to declare Jihād (religious war) against the tribe. When they heard this, a delegation from the tribe met with the Holy Prophet صلى الله عليه وسلم. They said to him, “We heard that you were sending an envoy to collect the Zakāh, so we came out of the town to welcome him. We intended to hand over our Zakāh to him as Allāh had commanded. However, the envoy thought it best to turn back while still on the road. We feared that you may have become upset with us on some account and sent him a letter recalling him. We seek refuge with Allāh from His wrath and the wrath of His Prophet صلى الله عليه وسلم.”

Unable to rely on their word, the Holy Prophet صلى الله عليه وسلم sent Sayyidina Khālid bin Walid رضي الله عنه to the Banu Mustaliq with the instructions, “If these people are still living in Belief, then take their Zakāh from them. If not, then deal with them as you would deal with the disbelievers.” When Sayyidina Khālid bin Walid رضي الله عنه arrived there, he found that they were all still Muslims and collected the Zakāh from them. When he returned and informed the Holy Prophet صلى الله عليه وسلم about the situation, Allāh revealed the above verse stating, “O you who believe! If any sinner brings you any news, then verify it (before taking any action,) lest you should harm any nation unknowingly and then become remorseful of your actions.”

Although the above incident was an isolated one, Allāh revealed the verse of the Qur’ān as an address to the entire mankind, telling them that every piece of information is not necessarily true. Therefore, one will have to establish the truth of every report and act only after the truth is ascertained. This applies to worldly matters as well as matter of religion. Only narrations of Ahadith that are reported by truthful and pious Muslims are accepted. If the personality of the



narrator is unknown, he will be termed "Mastūrul Hāl" and his narration will not be accepted.

Quoting the above verse as substantiation, Imām Muslim رحمه الله عليه has written in the introduction of his book that the narration of a sinner (Fāsiq) will not be accepted.

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾ فَضَلَّاهُم مِّنَ اللَّهِ وَنِعْمَ اللَّهُ عَلَيْهِمْ حَكِيمٌ ﴿٨﴾

(7) Know well that the messenger of Allāh صلى الله عليه وسلم is in your midst. There are many matters regarding which you will be placed in difficulty if he were to obey you people concerning them. However, Allāh has made Imān (Belief) beloved to you, has made it beautiful within your hearts and has made disbelief sin and disobedience abhorrent to you. These people are rightly guided. (8) This is on account of the grace and bounty from Allāh. Allāh is All Knowing, the Wise.

### BY HIS GRACE AND BOUNTY, ALLĀH HAS MADE IMĀN BELOVED TO YOU AND HAS MADE DISBELIEF AND SIN HATEFUL

Reminding the believers of His tremendous favour on them, Allāh states, "Know well that the messenger of Allāh صلى الله عليه وسلم is in your midst." In this regard, Allāh states in verse 164 of Surah Āl Imrān, "Allāh has undoubtedly favoured the believers by sending in their midst a messenger from among them, who recites to them His verses, purifies them and teaches them the Book and wisdom."

Allāh then tells the believers, "There are many matters regarding which you will be placed in difficulty if he [the Holy Prophet صلى الله عليه وسلم] were to obey you people concerning them." There are many matters concerning which the opinions of people are wrong and would produce harmful results for them if the Holy Prophet صلى الله عليه وسلم were to act according to their opinions.

Allāh then makes mention of another favour that He bestowed on the Believers. Allāh says, "However, Allāh has made Imān (Belief) beloved to you, has made it beautiful within your hearts..." The light of belief has illuminated their hearts, the effect of which is that no believer will ever forsake his Belief irrespective of the odds. In addition to this, Allāh says that He "has made disbelief, sin and disobedience abhorrent to you."

The Holy Prophet صلى الله عليه وسلم has mentioned that a person will taste the sweetness of Belief when the following three qualities are found in him/her:

1. When Allāh and His Holy Prophet صلى الله عليه وسلم are more beloved to the person anything else.
2. When a person loves another for Allāh's sake.

3. *S/he hates returning to disbelief as much as s/he hates being cast into a fire. [Bukhari v. 1 p. 7]*

Allāh then says about those in whose hearts Imān (Belief) is beloved and to whom disbelief and sin are abhorred, "These people are rightly guided."

Thereafter, Allāh adds that it was never incumbent on Him to bestow these favours upon the believers, but "This is (solely) on account of the grace from Allāh and bounty. Allāh is All Knowing, the Wise." Nothing is hidden from Allāh, Who bestows favours on His chosen bondsmen according to His infinite wisdom.

وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ  
فَقْتُلُوا الَّتِي تَبَغَىٰ حَتَّىٰ تَقَىٰ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ  
اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ  
لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

- (9) If two groups of believers fight each other, then reconcile between them. If the one group transgresses against the other, then fight that (transgressing) group until they return to Allāh's command. If they return, then reconcile between them with justice. Be just, for Allāh loves those who exercise justice.  
(10) The believers are all brothers, so reconcile between your brothers. Fear Allāh so that mercy may be shown to you.

**IF TWO GROUPS OF BELIEVERS BEGIN TO FIGHT, THEY SHOULD BE RECONCILED BECAUSE ALL BELIEVERS ARE BROTHERS TO EACH OTHER**

Sayyidina Anas bin Mālik رضى الله عنه narrates that someone once suggested to the Holy Prophet صلى الله عليه وسلم that it may prove beneficial if the Holy Prophet himself approached Abdullāh bin Ubayy, who was the leader of the hypocrites. It was felt that in this event, Abdullāh bin Ubayy may forsake his opposition to the Holy Prophet صلى الله عليه وسلم and accept Islām. Consequently, mounting his donkey, The Holy Prophet صلى الله عليه وسلم left with a party of Muslims to meet Abdullāh bin Ubayy.

After crossing a tract of barren land, they reached Abdullāh bin Ubayy. As they approached him, the hypocrite said to the Holy Prophet صلى الله عليه وسلم, "Please stay far from me because the stench of your donkey is upsetting me." In reply to this, one of the Ansār said, "By Allāh! The donkey of the Holy Prophet صلى الله عليه وسلم has a much more fragrant smell than you." Upon hearing this, Abdullāh bin Ubayy's people became incensed and a war of words ensued between the two groups. This eventually lead to a few fists flying and little skirmish with branches and sandals. Sayyidina Anas bin Mālik رضى الله عنه says that they later learned that it was with reference to this incident that Allāh revealed the verse "If two groups of believers fight each other, then reconcile between them." [Bukhari v.1 p.370]

"Durrul Manthūr" has reported another incident as the reason for the revelation of this verse. There is no discrepancy between the two incidents because the verse could have been revealed with regard to both.

Allāh says further, "*If (after reconciliation) the one group transgresses against the other, then fight that (transgressing) group until they return to Allāh's command (i.e. they abide by Allāh's command not to fight). If they return, then reconcile between them with justice. Be just, for Allāh loves those who exercise justice.*" Once the transgressing group desists and abides by Allāh's command, the reconciling party should not oppress them in return, but they should resolve the situation with equity. Not only should the fighting be halted, but the two warring factions should be reconciled in a manner that their differences are effectively resolved. If this is not done, every possibility exists that another fight would break out between them.

When discord sets in between two Muslim parties, it becomes wājib (compulsory) for the Amīr-ul-Muminīn (Leader of the believers) to reconcile them and get them to obey the injunctions of the Qur'ān and Sunnah (What the Holy prophet practise). If any party rebels against the Leader of the believers (Amīr-ul-Muminīn), their complaints should be listened to and their grievances duly addressed. If they conclusively prove that the Leader of the believer has oppressed them, it will be necessary for the Muslim public to support them so that the Leader of the believers desists from his oppression. However, if they cannot prove this and are prepared to settle the affair only with a fight, the Muslim public has to support the Leader of the believers in a battle against them. The details pertaining to this are found in the books of Islāmic jurisprudence like "Hidāyah" and others.

"The believers are all brothers..." This relationship of brotherhood is based on the common factor of belief that they all share. It is therefore necessary that they show due regard for this relationship, refrain from fighting and be ready always to forgive each other if any of them happen to forego the rights owed to another.

However, if the situation arises where two Muslim factions are preparing to go to war with each other, it is necessary for other Muslims to make every effort to reconcile the two — as denoted by the verse "*so reconcile between your brothers.*" In addition to this, Allāh advises the Muslims to "*Fear Allāh so that mercy may be shown to you.*" If a person has fear for Allāh in his heart, he will conform to all the dictates of the Shari'ah, thereby attracting Allāh's mercy to himself.

Allāh states in verse 114 of Surah Nisā (Surah 4), "*There is no good in most of their secret consultations except in him who enjoins charity, a good deed or reconciliation between the people. Whoever does this seeking Allāh's pleasure, then We shall soon confer on him an immense reward.*" This verse makes it clear that consultations should take place for the above courses — one of the greatest being reconciliation between people. A person will be immensely rewarded for reconciling others, especially for reconciling husband and wife.

Sayyidina Abu Dardā رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once asked them, "Should I not inform you of something that is more virtuous than Optional fasting, charity and Optional Salāh?" When the companions of (of the Holy prophet) رضى الله عنهم begged to be informed, the Holy Prophet صلى الله عليه وسلم said, "It is to reconcile between people. Mutual enmity is a shaver." [Abu

Dawūd & Tirmidhi]

According to another narration, The Holy Prophet صلى الله عليه وسلم mentioned that enmity shaves off one's religion. [“Mishkāt” p. 428, from “Musnad of Ahmad” and Tirmidhi]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرَ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَانفُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتَقَرُّكُمْ ﴿١٣﴾ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

- (11) O you who believe! Men should not mock other men for perchance they may be better than them. Neither should any women mock other women, perchance they may be better than them. Never find faults with yourselves and do not call each other by derogatory names. It is indeed evil to be labeled with the name of sin after belief. Those, who do not repent are oppressors indeed. (12) O you who believe! Refrain from excessive assumption. Verily, some assumptions are a sin. Never spy and never backbite each other. Does any of you like to eat the flesh of his dead brother, which you so detest? Fear Allāh. Allāh is Most Pardoning, Most Merciful. (13) O people! We have certainly created you from a single male and female and made you into various families and tribes so that you may recognise each other. Verily, the most honoured of you in Allāh's sight is the most abstinent one. Allāh is certainly All Knowing, Informed.

## CERTAIN INJUNCTIONS RELEVANT TO SOCIAL CONDUCT

### THE FIRST:

The First of many pieces of advice given to the believers in the above verses is contained in the words “O you who believe! Men should not mock other men for perchance they may be better than them. Neither should any women mock other women, perchance they may be better than them.” Allāh addresses the believers in this manner because men ought to be associating with men and women with women. In no way does the verse denote that it is permissible for men to mock women and vice versa.

Allāh makes it clear that no person has the right to mock another. True virtue lies in Belief and good deeds when Allāh accepts these from a person. No person is aware of the inner condition of another person and about the intentions

and sincerity that another person has. None has any idea about the status another person enjoys in Allāh's estimation. This will be revealed only on the Day of Judgment. Therefore, it is very possible that a person may mock someone who emerges to be far superior than him (the mocker) on the Day of Judgment. Even if the person who is mocking gains conclusive knowledge about his success in the Ākhirah (*Hereafter*) and about the doom awaiting the one he is mocking, he still has no reason to mock. Worse than this is when he mocks without knowing what his own plight is to be in the Ākhirah (*Hereafter*).

Mocking others is a sure sign of pride in the person who mocks because it indicates that the person considers himself free of the fault which he mocks. If a person keeps his own faults and shortcomings before him, he will find it impossible to mock others and backbite them. Another grave harm of mocking is the hurt it causes to others; which is unlawful in no uncertain terms.

Sayyidina Abu Hurayrah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Never fight with your brother, never mock him and never make a promise to him that you cannot fulfil." [*"Mishkāt"* p. 412]

It is permissible to joke with each other on condition that no lies are spoken and none is hurt. The Holy Prophet صلى الله عليه وسلم used to joke but would say that even in his jokes he spoke only the truth. [*"Mishkāt"* p. 216]

It should be borne in mind that mocking people is not only done verbally, but is also carried out by indications and gestures of the eyes or limbs. Such forms of mockery are also Unlawful. Allāh has condemned people who do this in the commentary of the first verse of Surah Humazah (*Surah 104*).

## THE SECOND

The Second injunction Allāh expresses is contained in the verse "*Never find faults with yourselves...*" One should never disclose the physical defects of another person, neither verbally nor by gestures. The general wording of the verse also forbids publicising the faults of others. It is a common practice to imitate people with walking defects and to refer to them as crippled, or to tease people with other handicaps. It is imperative that Muslims refrain from this type of behaviour.

Sayyidah Safiyya رضى الله عنها, who was one of the wives of the Holy Prophet صلى الله عليه وسلم, was short in stature. Once, Sayyidah Ayshah رضى الله عنها mocked her height by telling the Holy Prophet صلى الله عليه وسلم that she [Sayyidah Safiyya رضى الله عنها] was only so tall, making a gesture with her hand. The Holy Prophet صلى الله عليه وسلم told her, "You have spoken a sentence which would putrefy the oceans if it were mixed with them." [*"Mishkāt"* p. 414]

It should be noted that Allāh does not say, "Never find faults with others", but He says "*Never find faults with yourselves...*" The reason for this is that all Muslims are like one body. Therefore, finding faults with any individual is tantamount to finding fault with oneself. It is also common that a person will reply to an insult by using the same words for the person who is insulting him. Therefore, the person finding fault is actually finding fault with himself because the insult is returned to him.

## THE THIRD

The Third injunction is expressed as *"and do not call each other by derogatory names."* Examples of these are calling a Muslim a "Fāsiq" (sinner) or a disbeliever. Similarly, calling a person by a name that expresses something evil is also Unlawful, e.g. donkey, pig. It is also Unlawful to call a Muslim revert by his former religion, e.g. calling him a Jew or a Christian.

One of the Holy Prophet's صلى الله عليه وسلم wives by the name of Sayyidah Safiyya رضى الله عنها was formerly a Jewess. Once, when her camel had died, the Holy Prophet صلى الله عليه وسلم told Sayyidah Zaynab bint Jahsh رضى الله عنها, one of his other wives to give a camel to Sayyidah Safiyya رضى الله عنها. Sayyidah Zaynab رضى الله عنها exclaimed, "Should I give a camel to that Jewess!" the Holy Prophet صلى الله عليه وسلم became so angry at the remark that he severed ties with Sayyidah Zaynab رضى الله عنها for the entire month of Dhul Hijjah, the month of Muharram and a part of Safar [Abu Dawūd v.2 p.276]. A narration of the "Musnad of Ahmad" (v.6 p.337/8) reports that this incident took place during the Hajj journey.

Sayyidina Abdullāh bin Abbās رضى الله عنه says that calling a person by a derogatory name refers to a sin that he had previously committed and had already repented for; e.g. calling a person a crook, a drunkard, a prostitute; etc. ["Ma'ālimut Tanzīl"]

The Holy Prophet صلى الله عليه وسلم has mentioned that when someone labels another because of a sin that the person committed, he (the person who labels) will not die until he is also found guilty of the same sin. ["Mishkāt" p. 414]

Allāh says further, *"It is indeed evil to be labelled with the name of sin after Belief."* When a Muslim mocks another person or finds fault with him/her, the Muslim will be regarded as a sinner (Fāsiq) and people may even call the Muslim by name of "sinner". He is therefore guilty of assuming the name of sinner for himself, which is terrible. A Muslim should always endeavour to be included in the list of the pious and righteous and never to be labelled as a sinner.

Allama Qurtubi رحمه الله has interpreted the verse to mean that a Muslim should never be labelled with a name that denotes a sin. Once a Muslim has repented for a sin, it is wrong to refer to him by the sin he committed; e.g. calling him a thief or a liar, etc. A Muslim revert should never be called a disbeliever in reference to what he was once.

## THE FOURTH

The Fourth piece of advice that Allāh gives is *"Those who do not repent are oppressors indeed."* Such people are guilty of oppressing themselves because they are subjecting themselves to the everlasting doom of Hell.

## THE FIFTH

The Fifth piece of advice that Allāh gives is when He says, *"O you who believe! Refrain from excessive assumption. Verily, some assumptions are a sin."* Assumptions pave the way for many sins such as slander and backbiting. When an assumption is allowed to develop, it leads to many evils and serious conflict between people. An assumption is nothing more than a personal opinion which

seldom proves to be true. Allāh declares in Surah Najm, "assumptions are absolutely useless against the truth." [Surah 53, verse 28]

One should always entertain good opinions of Muslims and refrain from harbouring ill thoughts about any Muslim. The Holy Prophet صلى الله عليه وسلم said, "Beware of suspicion because suspicion is the falsest of all statements." ["Mishkāt" p. 427]

It should be noted that when a person fears that another person may cause harm to him and avoids the person as a precaution, his attitude will not be regarded as a sinful assumption. At the same time, he should not backbite the person, nor allow the assumption to escalate to the degree of conviction (i.e. he cannot be convinced that the person will really cause harm to him).

The verse makes it clear that all types of opinions about others are not sinful because Allāh says that "some assumptions are a sin." There are therefore also those 'assumptions' that are encouraged, e.g. having the good opinion about Allāh that He is Most Merciful and Forgiving while also abstaining from sins. It is also necessary for a Muslim to entertain a favourable opinion about fellow Muslims, especially about righteous Muslims. the Holy Prophet صلى الله عليه وسلم said, "Good opinions are part of good worship." ["Mishkāt" p. 479, from the "Musnad of Ahmad" and Abu Dawūd]

It is imperative for Muslims to stay away from such places that will lead others to suspect him of evil. Similarly, he should also abstain from all deeds and words that will also lead to such suspicions. It is not appropriate for a Muslim to live under a cloud of suspicion.

## THE SIXTH

The Sixth command that Allāh issues is that Muslims should "Never spy". A person should never endeavour to unravel what another person does privately and should never search for another's faults. A person who spies on others will be punished in both worlds and will be disgraced in both worlds. Spying is usually prompted by suspicion, which has been outlawed in the same verse.

A Muslim is one who conceals the faults of his Muslim brother and never seeks to pursue the matter to condemn the person. Sayyidina Uqba bin Āmir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When a person sees something in another which he deems inappropriate to disclose and conceals it, he will receive the great reward of bringing back to life an infant girl who was buried alive." ["Mishkāt" p. 424]

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once mounted the pulpit and called out aloud, "O those who have verbally accepted Islām, but in whose hearts Belief has not reached! Do not harm the Muslims, do not insult them and never spy on their private lives. The person who seeks to expose a hidden fault of another, Allāh will expose him until he will be disgraced even in his own home." [Tirmidhi]

To investigate a person's faults or sins is also regarded as spying. One will also be regarded as a spy when one pretends to be sleeping with the intention of listening to the private discussions of others. All forms of spying are Unlawful.

## THE SEVENTH

The Seventh instruction is *"and never backbite each other. Does any of you like to eat the flesh of his dead brother, which you so detest?"* This part of the verse equates backbiting to eating the flesh of a person's dead brother, which is a vile and abhorrent act. Therefore, just as people detest this cannibalistic act, they should also detest the act of backbiting. Backbiting is a serious offence in the Shari'ah and is sadly perpetrated even by people who regularly perform their Salah and are regarded as being 'pious'. They fail to realise the gravity of this deed in this world, but will be harshly reminded in the Ākhirah (Hereafter). Then it will be too late for regrets.

Sayyidina Abu Hurayrah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once asked the companions رضى الله عنهم, *"Do you know what backbiting is?"* "Allāh and His Holy Prophet صلى الله عليه وسلم know best," was the reply. The Holy Prophet صلى الله عليه وسلم then said, *"To mention such a thing about your brother which he dislikes."* One of the companion's رضى الله عنهم asked, *"What if (the thing mentioned) is to be found within the person?"* The Holy Prophet صلى الله عليه وسلم replied, *"If it is in him, you have backbitten him and if it is not in him, then you have slandered him."* [Muslim v.2 p.323]

This hadith makes it clear that even expressing a sin or a fault that is truly in a person constitutes backbiting (*Ghī bah*). If the person is innocent of the sin or fault, the crime will be doubled because the offender will be guilty of slander as well as backbiting (*Ghī bah*). It is also learned from the hadith that one will be guilty of backbiting (*Ghī bah*) even though one mentions the fault/sin in front of the person concerned. The only condition for a statement to qualify as backbiting (*Ghī bah*) is that it should be disliked by the person it is directed at – irrespective of whether it is stated in front of him/her or behind his/her back. This should be noted by those people who speak ill of people in their absence and, when they are cautioned about making backbiting (*Ghī bah*), they say, *"I am stating no wrong and can say this to his face as well!"*

Slander will also be regarded as a type of backbiting (*Ghī bah*) because it is disliked by the person it is directed against. Satan has beguiled many a person into repeatedly committing this major sin of backbiting (*Ghī bah*) yet they are still under the impression that they are not guilty of any sin. Because backbiting (*Ghī bah*) infringes the rights of fellow man, one has to be extremely wary of it.

The Holy Prophet صلى الله عليه وسلم once mentioned that backbiting (*Ghī bah*) is worse than adultery. When someone asked the reason for this, the Holy Prophet صلى الله عليه وسلم said, *"When a person commits adultery and repents to Allāh, Allāh will forgive him. However, if he perpetrates backbiting (Ghī bah), he will not be forgiven until he is first forgiven by the person against whom he had spoken ill."* ["Mishkāt" p. 415]

When a person backbites, he violates Allāh's rights because Allāh had forbidden it for him. At the same time, he violates the rights of fellow man because he is bringing disrepute to someone. It is therefore necessary that together with Taubah (repentance), the backbiter should also seek pardon from the person about whom s/he abused. Our learned scholars have stated that a person needs to seek pardon from the offended party only when the offended party has come to learn of the offence. However, if the backbitten person has no



knowledge of the backbiting, the backbiter should seek forgiveness from Allāh on behalf of the backbitten person until his heart is content that he has redressed the wrong of backbiting.

The Holy Prophet صلى الله عليه وسلم has mentioned that the expiation for backbiting is to pray for the forgiveness of the person who was backbitten by saying, "Allāhummagh Firli Walah" ("O Allāh! Forgiven me and him"). ["Mishkāt" p. 415]

The Holy Prophet صلى الله عليه وسلم has mentioned that on the night in which he was taken on Mi'rāj (Ascension), he saw some people whose nails were of copper. They were constantly tearing their faces and chests with these nails. When Holy Prophet صلى الله عليه وسلم asked Sayyidina Jibr'il عليه السلام about the identity of these people, he was informed that these are people who plundered the honour of others. [Abu Dawūd v.2 p.3 13]

Just as it is Unlawful to engage in backbiting (*Ghī bah*), it is also Unlawful to listen to backbiting (*Ghī bah*). When a person hears another engage in backbiting, it will be necessary for the listener to forbid the backbiter and to speak in defence of the person being backbitten. Sayyidah Asmā bint Yazīd رضي الله عنها reports that the Holy Prophet صلى الله عليه وسلم said, "When a person defends someone whose flesh is being consumed by backbiting, it will be binding on Allāh to save him from the fire of Hell." ["Mishkāt" p. 424]

Sayyidina Abu Dardā رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When a person defends the honour of his (Muslim) brother, it will be binding on Allāh to save him from the fire of Hell on the Day of Judgment." The Holy Prophet صلى الله عليه وسلم then recited the Qur'ānic verse: "Assisting the believers is a bounden duty upon Us." [Ibid]

Sayyidina Mu'adh bin Anas رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When a person defends a 'Mu'min (believer) from the words of a hypocrite, Allāh will appoint an angel on the Day of Judgment who will protect his flesh from the fire of Hell. When a person exposes a fault of a Muslim, Allāh will halt him on the bridge of Hell until he is able to emerge from what he said i.e. seek pardon from the offended party and redress the situation." [Abu Dawūd v.2 p.3 13]

Sayyidina Jābir رضي الله عنه and Sayyidina Abu Talha رضي الله عنه have both narrated from the Holy Prophet صلى الله عليه وسلم that when a Muslim's honour is being plundered at any place and another person present there does not assist him (by replying to the accusations), Allāh will not help him (the person failing to defend) on the day when he will most hope for help. On the other hand, when a person will assist a Muslim at a place where the Muslim's honour is being plundered, Allāh will assist him on the day when he will most wish for Allāh's assistance. ["Mishkāt" p. 424]

"Does any of you like to eat the flesh of his dead brother, which you so detest?" With relevance to this verse, the following incident is reported about a companion (of the Holy prophet) by the name of Sayyidina Mā'iz رضي الله عنه. When he committed the sin of adultery, he confessed the sin before the Holy Prophet صلى الله عليه وسلم four occasions. He was eventually condemned to be stoned to

death. As people were returning from the stoning, someone mentioned to his companion, "Look at him. Allāh concealed his sin but he did not leave matters to rest until he has to be stoned like a dog." Although the Holy Prophet ﷺ overheard this remark, he kept silent. As they walked on a bit further, they passed by the carcass of a donkey, the foreleg of which was raised. The Holy Prophet ﷺ then called for the person who had made the remark and the one who had listened to him. When they presented themselves before the Holy Prophet ﷺ, he said to them, "Dismount and eat from this carcass." They entreated, "O the Holy Prophet ﷺ! Who can possibly eat from this?" the Holy Prophet ﷺ said, "The dishonour that you had brought to your brother a while ago is much worse than eating this carcass. I swear by the Being in Whose control is my life! He [Sayyidina Maa'iz رضى الله عنه] is presently diving in the rivers of Heaven." [Abu Dawūd v.2 p.252]

This hadith proves that backbiting about dead people is as bad as backbiting about living people.

**NOTE:** Backbiting (*Ghī bah*) is not only confined to verbal utterances. Gestures with the eyes and limbs, as well as mimicking a person will also be regarded as backbiting (*Ghī bah*). Backbiting about a person's children or a person's wife constitutes double backbiting (*Ghī bah*) because a person is backbiting about the father as well as the child, and the husband as well as the wife. It is unfortunate that there are so many people who have a penchant for backbiting and would speak ill of people to anyone at any time. Such people have no concern for the Ākhirah (Hereafter) at all.

**NOTE:** If one cautions others about the evil of a certain person so that they save themselves from him, it will not be regarded as backbiting (*Ghī bah*).

## THE EIGHTH

The Eighth advice is contained in the words: "Fear Allāh (by abstaining from everything He has forbidden). Allāh is Most Pardoning, Most Merciful." Allāh will forgive any person who sincerely repents to Him irrespective of his sins.

## THE NINTH

The Ninth advice imparted is "O people! We have certainly created you from a single male and female and made you into various families and tribes so that you may recognise each other." By creating people in this manner, people are able to recognise each other as members of different tribes and families. Everyone is equal as human beings because they are all the progeny of Sayyidina Ādam عليه السلام and Sayyidah Hawwā عليها السلام. The only distinction is by virtue of piety, as Allāh says, "Verily, the most honoured of you in Allāh's sight is the most abstinent one."

Allāh has decreed that virtue be judged on the basis of piety. It is tragic that despite this decree, people still regard others as being honourable because of their lineage and social status even though the person may be immersed in sin

and lives on Unlawful earnings. Although people may lead such type of irreligious lives, they pride themselves for being from the lineage of Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه, Sayyidina Uthmān رضى الله عنه, Sayyidina Ali رضى الله عنه and the Holy Prophet صلى الله عليه وسلم. Their ways of life are typical of the enemies of Islām and have no semblance to the religion brought by their acclaimed forefathers, yet they boast about their lineage. Clean shaven people wearing suits and ties are given honour in society because of their social standing whereas pious and righteous people are treated disrespectfully and looked down upon.

There are also those people who regard themselves to be superior to others because of the colour of their skin or their nationality. The Holy Prophet صلى الله عليه وسلم said, "You are not better than a white person nor a black person unless you excel in Piety." ["Musnad of Ahmad" v.5 p. 108]

The Holy Prophet صلى الله عليه وسلم once climbed on top of Mount Safa and addressed the Quraysh with the following words, "Save yourselves from Hell because I cannot be of assistance to you on the Day of Judgment." the Holy Prophet صلى الله عليه وسلم individually addressed the Banu Ka'b, Banu Murrah, Banu Abdush Shams, Banu Abd Manāf, Banu Hāshim and Banu Abdul Muttalib, who were all families of the Quraysh. Similarly, he also addressed his maternal uncle Abbās رضى الله عنه, his maternal aunt Safiyya رضى الله عنها and his daughter Fātima رضى الله عنها with these words. ["Mishkāt" p. 470, from Bukhari and Muslim]

Family lineage will be of no avail on the Day of Judgment. It will be only Belief and good deeds that will save a person from Hell. The Holy Prophet صلى الله عليه وسلم's intercession will profit the only believers on the Day of Judgment. People only fool themselves by thinking that they can continue committing sins because they have a noble lineage. The Holy Prophet صلى الله عليه وسلم once said, "Allāh has put an end to the haughtiness of the period of ignorance from you people as well as the pride you had for your forefathers. Now there is either only a pious believer or a wretched sinner. Every man is the son of Ādam عليه السلام and Ādam عليه السلام was created from sand." ["Mishkāt" p. 418, from Abu Dawūd and Tirmidhi]

Explaining the words "so that you may recognise each other", the author of "Bayānul Qur'ān" mentions some of the benefits of people being divided into tribes and families. People with the same names can be distinguished from each other only by their relationship with different families. It by this relationship that people can discern their close relatives from their distant relatives. In this manner, they will be able to duly fulfil the rights they owe to their relatives – especially with regard to the laws of inheritance. When a person is aware of his lineage, he will not associate himself with another family, which has been prohibited in the Ahadith.

## THE TENTH

The Tenth advice that Allāh gives is "Allāh is certainly All Knowing, Informed." People should always be conscious that Allāh is Aware of everything at all times. Allāh knows exactly who possesses true belief, who is involved in sin and what every person's state will be in the Ākhirah (Hereafter). Every person should concern himself with belonging to the group of pious and righteous

Muslims whose reckoning will be easy on the Day of Judgment.

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾  
 إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾ قُلْ أَتَعْلَمُونَ اللَّهُ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾  
 يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَمَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

(14) The villagers say, "We have faith." Say, "You do not have faith but rather say, 'We have accepted Islām' because faith (Imān) has not yet entered your hearts." If you obey Allāh and His messenger صلى الله عليه وسلم, Allāh will not reduce your actions in the least. Verily Allāh is Most Forgiving, Most Merciful. (15) The believers are those who believe in only Allāh and His messenger and then have no doubts; and they strive with their wealth and lives in Allāh's path. These are the ones who are true. (16) Say, "Are you telling Allāh about your religion when Allāh has knowledge of whatever is in the heavens and whatever is in the earth? Allāh has knowledge of everything." (17) [O Muhammad صلى الله عليه وسلم] they boast about their favour to you that they have accepted Islām. Say, "Do not boast to me about your acceptance of Islām. Rather it was Allāh Who favoured you by guiding you to faith, if you are truthful." (18) Verily Allāh has knowledge of the unseen things in the heavens and the earth and Allāh Sees what you do.

## A WORD OF CAUTION TO THOSE WHO MERELY CLAIM TO HAVE ACCEPTED ISLĀM

It is reported in "Ma'ālimut Tanzil" that the "villagers" mentioned in the above verse refers to some people of the Banu Asad tribe. They arrived in Madinah during years of drought and professed to be Muslims, but were not actually so. They used to scatter dirt in the streets of Madinah and were instrumental in raising the prices of commodities. They attended the gatherings of the Holy Prophet صلى الله عليه وسلم morning and evening, constantly reminding the Holy Prophet صلى الله عليه وسلم that whereas other Arabs only presented themselves in Madinah, they had come with all their wealth and families as well. They also kept telling the Holy Prophet صلى الله عليه وسلم that they did not fight him as certain other tribes did. In this manner, they continued boasting about their "favours" to the Holy Prophet صلى الله عليه وسلم and asked him to spend the incoming Zakāh on

them. Allāh then revealed the above verse with reference to them.

Allāh states, *"The villagers say, 'We have faith.' Say, 'You do not have faith (within your hearts) but rather say, 'We have (superficially) accepted Islām' because faith (Belief) has not yet entered your hearts.'"* The outward physical actions of Islām do not necessarily denote the presence of true belief within the heart. True belief denotes deep-rooted faith within the heart. Referring to the hypocrites in verse 8 of Sūrah Baqarah, Allāh says, *"Among people there are those who say, 'We believe in Allāh and in the Final Day,' whereas they are not believers."* Belief comprises of conviction within the heart coupled with verbal attestation of the same. If a person verbally attests to be a believer without having the conviction in his heart, he will be a hypocrite.

On the other hand, if a person has the conviction but does not verbally attest to this, he will also not be a believer. Speaking about the disbelievers of the people of Fir'oun (pharaoh), Allāh says in Surah Naml, *"They unjustly and arrogantly rejected them (Allāh's signs) whereas their souls were convinced about them. So see what the outcome of the anarchists shall be."* [Surah 27, verse 14]

There are many people who claim to be Muslims without having the necessary conviction in their hearts. Although they may be able to fool the Muslims in this world, Allāh does not regard them as believers.

Allāh states further, *"If (inwardly and outwardly) you obey Allāh and His messenger صلى الله عليه وسلم, Allāh will not reduce (the rewards of) your actions in the least."* In fact, Allāh will compound the reward of good deeds by at least tenfold. Good deeds will profit a person only when s/he possesses belief. Merely claiming to have belief is insufficient and will render all one's deeds null and void in the Ākhirah (Hereafter). However, it should be noted that *"Allāh is Most Forgiving, Most Merciful."* Therefore, if a person sincerely accepts Islām and repents, Allāh will forgive him.

Allāh then described the believers when He says, *"The believers are only those who (sincerely) believe in Allāh and His messenger and then have no doubts; and they strive with their wealth and lives in Allāh's path."* This refers to physically fighting the disbelievers in Jihād, as well as fighting one's carnal self to carry out good deeds and to abstain from sins. It also refers to making an effort to make sure that one's family and subordinates adhere to the injunctions of the Shari'ah.

Passing an accolade, Allāh says, *"These are the ones who are true"* i.e. they are true to their word when they claim to possess belief and are not like the hypocrites (Munāfiqīn).

It should be noted that Allāh describes the believers as people who not only believe in Allāh, but who also believe in Allāh's messenger صلى الله عليه وسلم. Believing only in oneness of Allāh without believing in the prophethood of the Holy Prophet صلى الله عليه وسلم is not regarded as belief in Allāh's sight. The belief which will guarantee salvation in the Ākhirah (Hereafter) has to include belief in the Holy Prophet صلى الله عليه وسلم. This verse therefore disproves the theory of those people who wish to merge all religions on the basis of belief in oneness of Allāh only.

People need not make claims to Allāh that they have believed because Allāh

has knowledge of everything Allāh knows well who is true in their Belief and who is not. It is with reference to this that Allāh says, "Say, 'Are you telling Allāh about your religion when Allāh has knowledge of whatever is in the heavens and whatever is in the earth? Allāh has knowledge of everything.

It is reported in 'Ma'ālimut Tanzil' that after the above verse was revealed, the same villagers of the Banu Asad came to the Holy Prophet صلى الله عليه وسلم and attested that they really did accept Islām with sincere hearts. Allāh then revealed the verse "[O Muhammad صلى الله عليه وسلم] They boast about their favour to you that they have accepted Islām. Say, "Do not boast to me about your acceptance of Islām. Rather it was Allāh Who favoured you by guiding you to faith; if you are truthful (in your claim that you have really accepted Islām with sincere hearts)." People therefore have to be thankful to Allāh for guiding them to Islām.

With regard to the verse "They boast about their favour to you that they have accepted Islām" - it may be asked that these people said, "We have faith" and not "We have accepted Islām." Why has Allāh expressed their statement of "We have faith" as "they have accepted Islām"? One of the reasons for this is that Allāh wishes to emphasise the fact that these people were also insincere the second time as well when they told the Holy Prophet صلى الله عليه وسلم that they really did accept Islām with sincere hearts. Another reason that comes to mind is that Allāh wishes to tell these people that even since sincere believers do not have the right to boast about their 'favour' to Allāh in accepting Islām, how can they do such a thing when their belief is false?

The verse is a lesson to Muslims until the Day of Judgment that they have accepted Islām for their own benefit and cannot boast that they have done a favour to Islām or the Muslims in doing so. They therefore cannot demand funds or food from the Muslims on this basis. Of course, the Muslims will make every effort to assist them as far as possible, but they should never demand assistance. Each person is obliged to earn for himself.

Allāh concludes the Surah by once more reminding mankind that "Verily Allāh has knowledge of the unseen things in the heavens and the earth and Allāh Sees what you do." Man should therefore be wary of whatever he does.



## سورة قاف

Makkan

Surah Qāf

Verses 45

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَوَذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيزٌ ﴿٤﴾ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٥﴾ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ نَبَاتٍ ﴿٧﴾ وَذَكَرْنَا لِكُلِّ عِبْدٍ مُنِيبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾

In the name of Allāh, the Beneficent the Most Merciful.

- (1) Qāf. By the oath of the Glorious Qur'ān (you will certainly be resurrected). (2) Yet they are astonished that a warner has come to them from among themselves. So the disbelievers say, "This is something strange. (3) "Will we be brought back to life after we have become sand? This resurrection is certainly farfetched!" (4) We know what the earth diminishes of them and with Us is the protected book. (5) They falsify the truth when it comes to them and are in a confused state. (6) Have they not looked at the sky above them and seen how We have made it, beautified it and that it has no cracks? (7) And (have they not looked at) the earth which We have spread out placed massive mountains on it and have grown on it every type of magnificent thing? (8) (These are all) eye-openers and reminders for every penitent slave. (9) We have sent blessed rains from the sky and have grown with it gardens, harvested grains... (10) .... and tall date palms with interwoven branches. (11) (These are all) as a provision for man. And We have revived dead land therewith (with the rains). Such shall the

resurrection be.

## ALLĀH'S CREATIVE POWERS, HIS BOUNTIES AND THE FALSIFICATION OF THE DISBELIEVERS

Surah Qāf contains proofs of oneness of Allāh (*Tauhīd*), mention of Judgment day, its occurrence, description and the plight of the disbelievers and believers. The Surah also contains mention of nations that were destroyed in the past.

*"By the oath of the Glorious Qur'ān (you people will definitely be resurrected)."* Allāh revealed the Qur'ān so that the Holy Prophet صلى الله عليه وسلم may use it to warn the people. However, not stopping at falsifying the Holy Prophet صلى الله عليه وسلم, the people even falsified the Qur'ān itself. They behaved haughtily and pretended to be astonished at the fact that Allāh had sent a Prophet from among their own people. In addition to this they also said, *"Will we be brought back to life after we have become sand? This resurrection is certainly farfetched!"*

In reply to their surprise at the resurrection, Allāh says, *"We know what the earth diminishes of them."* Allāh has perfect knowledge about the flesh, limbs and organs of their bodies that the earth will decompose after their deaths.

*"...and with Us is the protected book."* In this book (the '*Lowhul Mahfūz* (the protected tablet)'), records are kept of every occurrence that has taken place and will take place. Allāh knows exactly which portions of every being's body is in which portion of the earth and whether it has become food to any animal or any creature. All the scattered portions of every being will be collected together on the Day of Judgment, once again formed into the being, the soul replaced and the body brought back to life. Allāh created the creation, gave life to them and then caused them to die. It is therefore simple for Him to bring them back to life on the Day of Judgment.

Sayyidina Abu Hurayra رضى الله عنه reported that the Holy Prophet صلى الله عليه وسلم said, *"When a person is buried, every part of his body disintegrates except a portion of his spine (the coccy). It will be from this bone that the body will be formed again on the Day of Judgment."* [*Mishkāt* p. 481]

*"They falsify the truth when it comes to them..."* The polytheists were unable to understand resurrection. When Allāh sent the Holy Prophet صلى الله عليه وسلم to guide them and he proved his apostleship to them with various miracles, they still adamantly falsified him. They were therefore guilty of the multiple crime of rejecting the truth as well as the messenger of the truth. It is for this reason that they *"are in a confused state."* They were therefore prone to contradicting their own statements. They sometimes claimed that a human being cannot be a Prophet and sometimes said that a wealthy person should have been a Prophet instead. Sometimes they labelled the Holy Prophet صلى الله عليه وسلم a poet, sometimes as a magician and sometimes a madman.

Allāh dispels their doubts in His creative powers by saying, *"Have they not looked at the sky above them and seen how We have made it (without any supporting pillars), beautified it (with the stars) and that it has no cracks?"* Allāh Ta'āla asks further whether these people have not seen *"the earth which We have spread out,*



placed massive mountains on it and have grown on it every type of magnificent thing (plants, trees, vegetation, etc)?"

"(These are all) eye-openers and reminders for every penitent slave." By pondering over these tremendous creations of Allāh, man ought to recognise Allāh's greatness.

Allāh continues to say, "We have sent blessed rains from the sky and have grown with it gardens, harvested grains and tall date palms with interwoven branches." The branches of the date palm grow systematically layer by layer, with the dates well protected at the top. Allāh then states that He has created all of these "as a provision for man."

In addition to this, "We have revived dead land with it (with the rains). Such shall the resurrection be. "Just as Allāh revives dead land with the rains and causes various types of vegetation to grow, He can also revive dead bodies on the Day of Judgment. This verse is the culmination of the proof being presented to those who doubt the occurrence of resurrection. They are being told that the manifestations of Allāh's creative powers are before them every day yet they refute His ability to re-create creation!

Allāh says in Surah Rūm, "So look at the signs of Allāh's mercy and how He revives the earth after it's death. Undoubtedly, He gives life to the dead and He has power over all things." [Surah 30, verse 50]

كَذَّبَ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾ وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾  
وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾ أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ  
هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

(12) The nation of Nūh عليه السلام, the people of "Rass" and the Thamud falsified before them. (13) So too did the Ād, Fir'aun and the people of Lūt عليه السلام. (14) As well as the people of "Aykah" and the nation of "Tubba ". Each one of them falsified their messengers so My warning came to pass. (15) Did We get tired with the first creation? No, yet they are in doubt concerning the new creation.

## LEARNING LESSONS FROM THE DESTRUCTION OF PREVIOUS NATIONS

These verses warn people about the folly of previous nations who were content with their disbelief and believed that they will never be taken to task for their disbelief, evil deeds and falsification of their Anbiya (The Holy Prophets) عليهم السلام. However, they were all eventually destroyed when Allāh's punishment overtook them. The above verses mention a few of these unfortunate nations. The details of these nations are found in other Surahs. The people of "Rass" ("the people of the well") have been mentioned in Surah Furqān [Surah 25, verse 38], the people of "Aykah" are mentioned in Surah Shu'arā [Surah 26, verse 176] and the nation of "Tubba" are mentioned in Surah Dukhān [Surah 44, verse 37].

Allāh says about them, "Each one of them falsified their messengers so My warning came to pass." They were warned that they stood to face Allāh's punishment if they disbelieved, yet they took no heed.

Allāh then further dispels the doubt they have in the advent of resurrection by asking, "Did We get tired with the first creation?" Allāh never experiences fatigue. It is therefore impossible to think that Allāh is incapable of resurrecting people on the Day of Judgment because He became tired when He created them the first time. These people have no grounds to believe that Allāh is incapable of resurrecting creation. All they have are baseless doubts upon which they base their arguments. Allāh says, "they are (merely) in doubt concerning the new creation." These doubts are addressed time and again in the Qur'ān, yet they foolishly cling to them.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾  
يَنْتَلِقَى الْمُتَلَقِيَانِ عَنِ الشِّمَالِ غَيْرِ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾  
وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾

(16) Verily, We have created man, We are aware of the whispers that enter his heart and We are closer to him than his jugular vein. (17) When the two receivers receive, sitting on his right and left hand sides. (18) Whenever a word escapes, there is a watcher ready by him. (19) The pangs of death will arrive with the truth. "This is what you used to avoid."

## ALLĀH KNOWS THE WHISPERS OF THE HEART AND IS CLOSER TO MAN THAN HIS JUGULAR VEIN

Allāh begins these verses by stating, "Verily, We have created man, We are aware of the whispers that enter his heart and We are closer to him than his jugular vein." This means that Allāh is Aware of every condition that man experiences, even though it be the deepest secrets of the heart.

## ANGELS HAVE BEEN APPOINTED TO RECORD MAN'S ACTIONS

Allāh then speaks of the angels that He has appointed to record every person's deeds. Despite the fact that Allāh has perfect knowledge of every deed that every person carries out, He has appointed an angel on the right of every person and another on the left who meticulously record every deed that a person carries out. It is with reference to these two angels that Allāh says, "When the two receivers receive, sitting on his right and left hand sides."

Allāh says in Surah Infitār, "Honourable remembering scribes have been appointed over you who know what you do." The registers of deeds that these angels record will be presented on the Day of Judgment. Allāh says in Surah Jāthiya, "This is Our Book which speaks against you with the truth. Verily We used to have everything you did recorded." [Surah 45, verse 29]

Allāh states further, "Whenever a word escapes, there is a watcher ready by him."

When a person utters a good word, the angel on his right side records it and when he utters a word of evil, the angel on his left side records it. Besides his words, every deed is recorded in this manner.

Sayyidina Abdullāh bin Abbās رضى الله عنه and others have stated that these angels record only those good and evil deeds that are deserving of reward or punishment. They do not record permissible deeds that warrant neither rewards nor punishment. However it has also been reported from Sayyidina Abdullāh bin Abbās رضى الله عنه that these angels record every deed that a person carries out, including the deeds that are not deserving of reward or punishment. They then present these deeds to Allāh every Thursday and only the deeds deserving reward or punishment are left in the registers. All other deeds are erased. After stating this, Sayyidina Abdullāh bin Abbās رضى الله عنه recited the following verse of Surah Rā'd, "Allāh effaces what He wills." [Surah 13, verse 39]

The general inference of the verse is that the deeds of the disbelievers are also recorded. After stating the above, the author of "Ruhul Ma'āni" quotes from "Sharh Jowhara" that the deeds of children are recorded and that no recording angels are appointed for insane people. Are recording angels appointed for the Jinn? Although certain Scholars have mentioned that angels are appointed for them, there is no conclusive narration to substantiate this. ["Ruhul Ma'āni" v. 26 p. 180]

## THE PANGS OF DEATH

Allāh Ta'āla states further, "The pangs of death will arrive with the truth." When death will approach sinful people who dreaded its arrival, it will be said to them, "This is what you used to avoid." While they always tried to avoid death in every way and could not bear to even think of it, it arrived at its appointed hour to claim their souls. None can hope to escape death and the stages of the grave and the Ākhirah (Hereafter) that follow. Some of these stages will now be mentioned in the forthcoming verses.

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾ لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكُشِفْنَا عَنْكُمْ غِطَاءَكُمْ فَبَصَرُكُمُ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَىٰ عَيْنِي ﴿٢٣﴾ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَيْنِي ﴿٢٤﴾ مَتَاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾ ﴿٢٧﴾ قَالَ لَا تَخْصِمُوهُ لَدَىٰ وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدِّلُ الْقَوْلَ لَدَىٰ وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ ﴿٢٩﴾

(20) The trumpet will be sounded. This is the day you were warned about. (21) Every soul shall come with a driver and a witness. (22) "You were certainly negligent about this. We have removed your veils from you and your vision is

ever sharp today." (23) His companion shall say, "This is what I have ready." (24) "Throw every obstinate disbeliever into Hell." (25) "Everyone who prevented good, who was rebellious and who created doubts..." (26) "...who ascribed another deity with Allāh. So fling him into a severe punishment." (27) His companion will say, "O our Lord! I did not mislead him but he was in distant deviation." (28) Allāh shall say, "Do not argue before me when I have already sent a warning to you." (29) "The decree that proceeds from Me shall never be altered and I do not oppress My slaves."

## BLOWING THE TRUMPET AND RESURRECTION

Describing the scene on the Day of Judgment, Allāh says, "The trumpet will be sounded. This is the day you were warned of. Every soul shall come with a driver and a witness." "Ruhul Ma'āni" quotes from Sayyidina Uthmān رضى الله عنه that the "driver" refers to the angel who will bring the person forth and the "witness" refers to the angels who will testify about the person's deeds. A hadith found in "Hilyatul Awliyā" states that one of the two recording angels will be the "driver" while the other will be the "witness".

According to Sayyidina Abdullāh bin Abbās رضى الله عنه, the disbelievers will then be told, "You were certainly negligent about this. We have removed your veils from you and your vision is ever sharp today." In the world, their hearts are veiled from realising the truth when they are invited towards belief and warned against the terrible consequences of disbelief and polytheism. They fail to take heed and turn a blind eye. However, these veils will be removed on the Day of Judgment and they will be able to see the truth very clearly.

"His companion shall say, 'This is what, I have ready.'" Who is this "companion"? Sayyidina Hasan Basri رحمه الله عليه states that the "companion" will be the angel who recorded a person's evil deeds. He will point to the register of evil deeds saying that he has it ready for scrutiny.

Sayyidina Mujāhid رحمه الله عليه states that the "companion" refers to the Satan that is appointed to accompany every person. The Holy Prophet صلى الله عليه وسلم once informed the Sahabah رضى الله عنهم that every person has a Satan and an angel appointed to accompany him at all times. When the prophet's companions رضى الله عنهم asked the Holy Prophet صلى الله عليه وسلم whether he also had these two companions, he replied, "Yes, but Allāh assisted me against the Satan and he became a Muslim. He now advises me only to do good." This hadith is supported by the following verse of Surah HāMim Sajdah: "We have delegated companions for them, who beautify for them whatever is before them and behind them." [Surah 41, verse 25]

## THE DISBELIEVERS WILL BE FLUNG INTO HELL

Allāh will then instruct the angels, "Throw every obstinate disbeliever into Hell. Everyone who prevented good, who was rebellious and who created doubts..." While many commentators state that those "who prevented good" refers to the disbelievers who prevented people from accepting Islām, others are of the opinion that it refers to people who did not pay Zakāh. These people used to create doubts in the hearts of others concerning Allāh's being, the Dīn (religion) of Islām and the advent of Judgment day. In addition to this, they were polytheists "who ascribed another deity with Allāh." As a result of their sinful behaviour, Allāh

will reiterate the command, "So fling him into a severe punishment."

When the disbeliever is flung into Hell, his companion who made evil attractive for him and who was responsible for misleading him will say, "O our Lord! I did not (forcefully) mislead him but he was in distant deviation." The companion will argue that the person fell prey to his guiles because he was inherently inclined towards evil. If this were not so, he would not have been affected. The companion was merely an aide to him and did not force him to resort to disbelief.

It is obvious that the "companion" is also a disbeliever who is destined for Hell. Since exonerating himself from blame will not save him from Hell, why will he make the plea, "O our Lord! I did not mislead him but he was in distant deviation"? In reply to this question, some Scholars have mentioned that the disbeliever will say this because he will not want to suffer the consequences of another person's evil deeds in addition to those of his own evil. However, his plea will be to no avail and he will have to suffer the consequences of misleading others as well. Allāh shall say to him, "Do not argue before me when I have already sent a warning to you." When Sayyidina Ādam عليه السلام was created, Allāh had already warned Iblis (chief Satan) and all of mankind by saying, "Whoever of them will follow you, I shall certainly fill Hell with the lot of you." [Surah A'raf (7), verse 18]

Allāh will add, "The decree that proceeds from Me shall never be altered and I do not oppress My slaves." Therefore, in accordance with Allāh's decree, the disbelievers will be cast into Hell.

**NOTE:** When the Holy Prophet صلى الله عليه وسلم received the gift of fifty Salāh on the night of Mi'rāj (Ascension) and then had it reduced to five Salāh on the direction of Sayyidina Mūsa عليه السلام, Allāh said, "Although the Salāh will be five, the rewards earned shall remain fifty because every good deed earns a ten-fold reward. 'The decree that proceeds from Me shall never be altered.'" ["Mishkāṭ" p. 529]

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٠﴾ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَذَا مَا نُوْعِدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ ﴿٣٢﴾ مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

(30) (On that) day We shall ask Hell, "Are you full?" and she will reply, "Are there any more?" (31) And Heaven will be brought close to those who feared Allāh and will not be far off. (32) "This is what you have been promised for every penitent and conscientious person. (33) "The one who feared Allāh without seeing Him and has arrived with a heart that is attached to Allāh." (34) "Enter Heaven in peace. This is a day of eternity." (35) They shall have whatever they desire there and We even have something extra for them.

## ALLĀH'S ADDRESS TO HELL AND HER REPLY

The dimensions of Hell are so vast that even after millions of men and Jinn are cast into it, it would still appear to be empty. Therefore, when Allāh will ask her, "*Are you full?*", it will reply in eager anticipation of more, "*Are there any more?*"

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said that Heaven and Hell once engaged in a discussion when Hell proudly said, "*All the proud and aristocratic people will occupy me.*" Hearing this, Heaven said, "*Why is it that the meek, downtrodden and simple people will occupy me?*" Allāh addressed Heaven saying, "*You are My mercy and I shall use you to show mercy to whoever I please.*" Then, addressing Hell,

Allāh said, "*You are My punishment and I shall use you to punish whoever I please. Both of you have My promise that I shall fill you both,*" ["*Mishkāt*" p. 505 from Bukhari and Muslim]

Sayyidina Anas رضى الله عنه reports that Hell will continue repeating, "*Are there any more?*" as her inhabitants keep pouring in. Eventually Allāh will place His foot on Hell, causing it to recoil and plead, "*Enough! Enough! I beg You by Your honour and munificence!*" Heaven will also have space left as it is being filled. To fill Heaven, Allāh will create a new creation to occupy it."

Mention of Allāh's foot in this narration is among the '*Mutashābihāt*' and one should bear in mind that Allāh cannot be compared to the creation. Allāh knows best the meaning of such narrations and we should not bother to unravel their meanings.

In response to the above narration, it was once mentioned to a saint that the new creation to fill Hell will be extremely fortunate to enter Heaven immediately after being created. The saint replied, "*What enjoyment can they experience when they have not experienced the hardships and difficulties of the world? How will they appreciate the comforts of Heaven? It will be we who will really experience enjoyment. We will be able to appreciate the comforts of Heaven that will be much greater than the comforts of this world because we know difficulties and have experienced them.*"

## HEAVEN AND THE PEOPLE OF HEAVEN

Allāh says, "*And Heaven will be brought close to those who feared Allāh and will not be far off*" They will then be entered into Heaven and, seeing the bounties stored for them there, they will be told, "*This is what you have been promised for every penitent and conscientious person.*" Heaven is the promised abode for those people who conscientiously obey Allāh's commands and avoid sin. Describing the people of Heaven further Allāh says, "*The one who feared Allāh without seeing Him and has arrived (in the Ākhirah (Hereafter)) with a heart that is attached to Allāh.*" The primary concern of such a person is to please only Allāh.

It will then be said to them, "*Enter (Heaven) in peace. This is a day of eternity.*" i.e. this is a day when a decision is passed that will affect their eternal existence. They will therefore be able to live eternally in Heaven.

## SEEING ALLĀH IN HEAVEN

"They shall have whatever they desire there and We even have something extra for them." Besides having whatever they desire in Heaven, they will also receive things far beyond the limits of their imagination. Allāma Qurtubi رحمه الله عليه quotes from Sayyidina Jābir رضى الله عنه that "something extra" refers to seeing Allāh Himself.

Imām Muslim رحمه الله عليه reports from Sayyidina Suhayb رضى الله عنه a hadith which states that Allāh will ask the people of Heaven whether they require anything else in Heaven. They will reply by saying, "You have illuminated our faces, entered us into Heaven and saved us from Hell. (What else could we want?)." Allāh shall then remove the veil concealing Him and they will be able to see Him directly. There will be nothing so beloved to them as this. After mentioning this hadith, The Holy Prophet صلى الله عليه وسلم recited the following verse of Surah Yunus [Surah 10, verse 26]: "For those who do righteous deeds shall be The Best and more." ["Mishkāt" p. 5]

Sayyidina Abu Hurayra رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that Allāh says, "I have prepared for My righteous bondsmen in Heaven such bounties that no eye has ever seen, that no ear has ever heard about and that has never crossed the mind of an human." Thereafter, The Holy Prophet صلى الله عليه وسلم said, "If you please, you may recite the verse: "No soul knows what pleasures are hidden for him as a reward for the deeds he carries out." [Surah Sajdah (32), verse 17]

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ ﴿٣٦﴾  
 إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ  
 خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾  
 فَأَصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾  
 وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَادْبَرْ السُّجُودِ ﴿٤٠﴾

(36) How many were the nations that We destroyed before them who were mightier than them? So they journeyed through the cities (calling with concern) "Is there any escape?" (37) There is certainly a reminder in this for him who has a heart or who listens attentively. (38) We have created the heavens, the earth and whatever is between the two in six days without fatigue even remotely touching Us. (39) Patiently bear whatever they say and glorify the praises of your Lord before sunrise and before sunset. (40) Glorify Him during a portion of the night as well and after prostration.

## LEARNING LESSONS FROM THE DESTRUCTION OF PREVIOUS NATIONS

Allāh speaks of past nations that were destroyed when He says, "How many were the nations that We destroyed before them who were mightier than them?" Many

of the previous nations were much more powerful than the Quraysh of Makkah. Among these powerful nations that were destroyed was the Ād. Describing their phenomenal strength, Allāh quotes Sayyidina Hūd عليه السلام who said to the Ād, "And, when you seize control, you seize like tyrants." [Surah Shu'arā (26), verse 130]

Addressing the Holy Prophet صلى الله عليه وسلم in Surah Muhammad, Allāh says, "Many were the towns that were more powerful than your town which drove you out. We destroyed them and they had none to assist them." [Surah 47, verse 13]

Allāh continues, "So they journeyed through the cities (desperately calling out) 'Is there any escape?'" When the time drew close for their punishment, their strength and resources were useless to them and they searched for safety. However, there was no escape and they were eventually destroyed.

The author of "Ruhul Ma'āni" quotes some commentators who say that the verse "So they journeyed through the cities. 'Is there any escape?'" refers to the people of Makkah. This means that the Makkans frequently journeyed through the ruins that were once powerful civilisations. Allāh asks them whether, after passing these ruins so often, they ever noticed a means of escape from His punishment, which they could use when punishment afflicts them. Since it is obvious that there is no escape, why are they still adamant to practise disbelief?

Allāh continues to say, "There is certainly a reminder in this for him who has a heart and who listens attentively." i.e. for a person whose ears and heart are attentive and willing. Those people whose hearts are not willing to accept any advice and who are inattentive cannot benefit from the advice given to them.

"We have created the heavens, the earth and whatever is between the two in six days without fatigue even remotely touching Us." A weak person will get exhausted after doing some work. Since Allāh is most Mighty and Powerful, it is impossible for Him to experience fatigue. This verse refutes the foolish statement of the Jews who said that Allāh began creating the universe on a Saturday, completed it on a Friday and then rested on Saturday (Allāh forbid!).

"Patiently bear whatever they say and glorify the praises of your Lord before sunrise and before sunset." Commentators mention that this verse refers to the Fajr Salāh and the Asr Salāh, both of which have special significance. Sayyidina Jmārah bin Rubiyyah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The person who performs Salāh before sunrise and before sunset shall never enter Hell." ["Mishkāt" p. 62]

"Glorify Him during a portion of the night [i.e. in Tahajjud Salāh (supper rogatory prayer)] as well and after prostration." Some commentators have mentioned that "after prostration" refers to performing Optional Salāh after ʿardh (obligatory) Salāh. Others state that it refers to engaging in Tasbīhāt (the act of praising Allāh) after Salāh. The author of "Ruhul Ma'āni" quotes from Sayyidina Abdullāh bin Abbās رضى الله عنه that "before sunrise" refers to the Fajr Salāh, "before sunset" refers to Zuhr and Asr Salāh, "a portion of the night" refers to Maghrib and Isha, while "after prostration" refers to Optional Salāh.

وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادُ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ



الْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكُمْ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

(41) Listen attentively. The day when the caller shall call from a near place. (42) The day when people shall hear the screech in truth. This is the day of resurrection. (43) Indeed it is only We who give life and death and to Us shall be the return. (44) The day when the earth shall cleave open from above them (above their graves) and they will be running. This shall be a gathering very easy for Us. (45) We know best what they say and you are not one to force them. Warn by means of this Qur'an him who fears My threat.

## THE BEGINNING OF THE JUDGMENT DAY AND A CONSOLATION TO THE HOLY PROPHET ﷺ

Allāh Ta'āla introduces His description of the advent of Judgment day by telling the reader, "Listen attentively!" The reader is therefore advised to pay attention to the ensuing verses and take heed. Allāh continues to say, "The day when the caller shall call from a near place." The "caller" refers to the angel Sayyidina Isrāfil عليه السلام who will blow the trumpet to announce the advent of Judgment day. The sound of the trumpet shall be heard by all near and far and it will seem to all that it is being blown from a nearby place. It will be heard simultaneously by all the living and dead in the heavens and on earth.

People who lived in the past could not understand how a distant sound could appear to be nearby and heard simultaneously throughout the world. With today's technological advancements, however, this is no longer farfetched. For example, a person speaking on a telephone may be far away but sounds as if s/he is no more than a meter away.

"The day when people shall hear the screech in truth. This is the day of resurrection." This refers to the second blowing of the trumpet, which is sure to take place. When the trumpet is blown for the second time, creation will be resurrected. Unlike the sounds of this world that reach some people without reaching others, every soul will hear the sound of the trumpet.

"Indeed it is only We who give life and death and to Us shall be the return." Every person will have to return to Allāh and none can hope to escape. "The day when the earth shall cleave open from above them (as they lie in their graves) and they will be running. This shall be a gathering very easy for Us."

Allāh concludes the Surah by saying, "We know best what they say and you are not one to force them (to believe). Warn by means of this Qur'an him who fears My threat." the Holy Prophet's ﷺ duty was to convey the message to everyone irrespective of whether they listened or not. Of course, more effort should be concentrated on those who show an interest and who are prepared to accept the truth.



## سورة الذریت

Makkan	Surah Adh-Dhariyat	Verses 60
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ ذَرَوْا ﴿١﴾ فَأَلْحَمَلَتْ وَقَرًا ﴿٢﴾ فَأَلْجَرِيَتْ يُسْرًا ﴿٣﴾ فَأَلْمُقَسَمَتْ أَمْرًا ﴿٤﴾  
 إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾ وَإِنَّ الَّذِينَ لَوَافِعُ ﴿٦﴾ وَالسَّمَاءِ ذَاتِ الْحُبُكِ ﴿٧﴾ إِنَّكُمْ لِنِى قَوْلٍ  
 مُخْلِيفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾ قِيلَ الْخَرَّضُونَ ﴿١٠﴾ الَّذِينَ هُمْ فِي عَمَرٍ سَاهُونَ  
 ﴿١١﴾ يَسْأَلُونَ أَيَّانَ يَوْمَ الَّذِينَ ﴿١٢﴾ يَوْمَ هُمْ عَلَى النَّارِ يُفَنَّنُونَ ﴿١٣﴾ ذُوقُوا فَنَّتَكُمْ هَذَا الَّذِي  
 كُنتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾

In the name of Allāh, the Beneficent the Most Merciful.

(1) By the oath of the winds that disperse (dust, clouds etc. .... (2) And by the clouds that bear heavy burdens... (3) And by the ships that move smoothly... (4) And by those angels who distribute things... (5) Indeed what you have been promised is undoubtedly true... (6) And retribution will undoubtedly take place. (7) By the oath of the sky in which there are roads... (8) You people are definitely varied in talks. (9) Turned away from it is he who is prone to turning away. (10) May the conjecturers be destroyed... (11) ...those who are lost in their ignorance. (12) They ask, "When will the day of retribution be?" (13) The day when they will be punished in the Fire. (14) "Taste your punishment! This is that which you sought to hasten."

### JUDGMENT DAY IS A CERTAINTY, WHEN THE REJECTERS WILL BE CAST INTO HELL

Allāh begins this Surah by swearing oaths "By the winds that disperse", "the clouds that bear heavy burdens", "the ships that move smoothly" and "those angels who distribute things." Allāh takes oaths by all these things to emphasise the fact that "Indeed what you have been promised is undoubtedly true and retribution (for deeds i.e. Judgment day) will undoubtedly take place." Sayyidina Umar رضى الله عنه and Sayyidina Ali رضى الله عنه have both explained the meanings of these verses as mentioned above.

The oaths have been taken by angels who live in the heavens, clouds that occupy the sky, winds that blow between the sky and earth and ships that travel on oceans and rivers. A person who has knowledge of these things and who ponders deeply about them will realise that the Creator of these phenomena is most certainly Capable of resurrecting creation on the Day of Judgment.

Allāh then takes other oaths when He says, *"By the oath of the sky in which there are roads (which the angels use). You people are definitely varied in talks. Turned away from it is he who is prone to turning away."* While some people accept the advent of Judgment, others deny it. Those who refuse to accept the truth are deprived of all good. They will deny the advent of Judgment because their nature is such that they are prone to turning a blind eye to the truth.

*"May the conjecturers be destroyed; those who are lost in their ignorance."* Despite the truth of the Qur'ān being present before such people, their ignorance bars them from reflecting on the issues raised in the Qur'ān. Rather than follow the facts, they continue to speculate and say whatever they please.

*"They ask, 'When will the day of retribution be?'"* The day when they will be punished in the Fire. (And they will be told) *"Taste your punishment! This is that which you sought to hasten."* In the world, these people kept asking when will Judgment day take place. When it does occur and they receive their punishment, they will be reminded of the pretentiousness impatience.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾ أَخْذِينَ مَا أَرْتَهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾  
كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ  
وَالْمَحْرُومِ ﴿١٩﴾

(15) Verily the abstinent ones shall be in gardens and springs... (16) ... receiving what their Lord confers on them. Indeed these people used to carry out good deeds before. (17) Little was it that they slept at night. (18) During the closing portions of the night they would be seeking forgiveness (from Allāh). (19) There was always a portion of their wealth (reserved) for beggars and deprived people.

## THE REWARDS OF THE PIOUS

After describing the plight of the sinners and disbelievers, Allāh speaks about the pious believers. Allāh says, *"Verily the abstinent ones shall be (enjoying themselves) in gardens and springs, (happily) receiving what their Lord confers on them."* These people obviously shunned evil and sin, because of which they are called *"the abstinent ones"*. In addition to this, they also *"used to carry out good deeds"* in a most befitting manner. It is on this account that they have also been termed *"Muhsinīn"*. Among their good deeds, some of the most sterling ones are mentioned. Allāh praises them when He says, *"Little was it that they slept at night."* While others were sleeping soundly, these pious servants stayed awake to engage in Allāh's worship.

These people do not boast to others about their worship and notwithstanding the excellent quality of their Ibādah (worship), they never fail to seek Allāh's forgiveness for any shortcomings in their Ibādah. Allāh says, *"During the closing portions of the night they would be seeking forgiveness (from Allāh)."* It is the habit of people of Belief that they always make Istighfār (seek Allāh's forgiveness) after their Ibādah so as to compensate for any imperfections.

After speaking of the physical acts of worship that these people engage in, Allāh then mentions that they also carry out monetary acts of worship. Allāh says, *"There was always a portion of their wealth (reserved) for beggars and deprived people."* They are so meticulous about charity that they regard it to be a bounden duty.

Who are the *"deprived people"*? Some commentators mention that *"deprived people"* refers to the opposite of beggars i.e. people who do not ask from others. Such people are said to be *"deprived"* because people are unaware of their plight and they do not make it known. As a result, people do not think of them when giving charity.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"The needy person is not he who goes begging from door to door, who will be satisfied with one or two morsels or dates. The real needy person is he who has nothing to gratify himself and none are aware of his need because he does not beg. [Bukhari v. 1]*

*"Ruhul Ma'āni"* reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that the *"deprived person"* is the person who makes an effort to earn, but the things of the world evade him all the time. Despite this, he still does not ask from others. Sayyidina Zayd bin Aslam رحمه الله says that *"the deprived person"* is he whose crops have all been destroyed. Others state that he is that person whose animals have all been destroyed when they were his only means of earning. Allāh knows best.

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّكُمْ لَحَقُّ مِثْلٍ مَّا أَنْتُمْ تَنْطِقُونَ ﴿٢٣﴾

(20) In the earth are signs for those who have conviction... (21) ...And within your own selves as well. Do you not see? (22) In the sky is your sustenance and what you have been promised. (23) By the Lord of the sky and the earth, this is certainly the truth just as you can speak.

## ALLĀH'S SIGNS ON EARTH AND IN THE HUMAN BODY

Allāh speaks of His powers to create and to sustain. Allāh says, *"In the earth are signs for those who have conviction and within your own selves as well. Do you not see?"* When a person ponders about Allāh's creation on earth and about the wonders of his own body, he will certainly realise that Allāh has the power to resurrect people on the Day of Judgment. One will realise that the Being who has the tremendous powers to create all of this from nothing and to sustain and

maintain it, must definitely have the power to resurrect.

This subject matter is referred to in the following verses:

*"From His signs also, is that you see the earth bare. Then, when We send rain upon it, it begins to stir and flourish. Verily, the One Who gave life to it is the One Who gives life to the dead. Indeed, He has power over all things."* [Surah HāMim Sajdah (41), verse 39]

*"Was he (man) not a discharge of semen after which he developed into a clot of blood and then Allāh created him and perfected him? Then Allāh made the couple male and female. Does He then not have the power to resurrect the dead?"* [Surah Qiyamāh (75), verses 37 to 40]

Allāh then continues to say, *'in the sky is your sustenance and what you have been promised.'* Man's "sustenance" from the sky refers to the rain, which causes food to grow on earth. Sayyidina Mujāhid رحمه الله عليه states that *"what you have been promised"* refers to good and evil. Other commentators are of the opinion that it refers to rewards and punishment, both of which have been predetermined.

*"By the Lord of the sky and the earth, this is certainly the truth just as you can speak."* i.e. It is a certainty just as people are certain that they are speaking when they do speak. What is it that is *"certainly the truth"*? Commentators have tendered the following interpretations:

*Man's sustenance.*

*The Holy Prophet صلى الله عليه وسلم*

*The Qur'ān.*

*Retribution.*

*Whatever has been discussed since the beginning of the Surah.*

From these interpretations, the most appropriate is that the verse is referring to the truth of retribution i.e. rewards and punishment for deeds. This emphasises the advent of *"the day of retribution"*, which the disbelievers deny (as mentioned in verse 12 above).

**NOTE :** The last seven verses of this Para (juz) have been included in the next Para to facilitate easier understanding of the commentary because the verses are linked.



## Para Twenty Six

هَلْ أُنْتُكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحَفُّ وَلَا يَبْشُرُوهُ يُغْلِمِ عَلَيْهِمْ ﴿٢٨﴾ فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَقٍ فَصَكَتَ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

(24) Has the story of Ibrahīm's عليه السلام honourable guests reached you? (25) When they came to him and greeted with Salām, he said, "Peace be upon you too. You people are strangers." (26) He then went to his family and returned with a fat (roasted) calf. (27) He served it to them and (when they did not partake of it) he said, "Are you not going to eat?" (28) He grew afraid of them. They said, "Do not be afraid," and they gave him the glad tidings of an intelligent child. (29) His wife arrived calling loudly, smote her face and said, "An old barren woman?" (30) They said, "Thus has your Lord said, and He is the Wise, the All Knowing."

## Para Twenty Seven

﴿٣١﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾

(31) He (Sayyidina Ibrahīm) said, "What is your duty, O messengers?" (32) They replied, "We have been sent to a criminal nation..." (33) "...to rain mud stones upon them." (34) "(The stones) have been marked by your Lord for them who transgress the limits." (35) "We shall remove those who are believers from the town." (36) "We found only a single home of Muslims there." (37) In this incident We have left a lesson for those who fear a painful punishment.

## SAYYIDINA IBRAHĪM عَلَيْهِ السَّلَام RECEIVES GUESTS WHO INFORM HIM OF THE BIRTH OF HIS SON

Sayyidina Ibrahīm عَلَيْهِ السَّلَام left his hometown in the vicinity of Babylon and migrated to Palestine, where he took up residence. Sayyidina Lūt عَلَيْهِ السَّلَام also migrated to Syria (*Shām*) and lived with people who occupied several towns on the banks of the Jordan River. Allāh made Sayyidina Lūt عَلَيْهِ السَّلَام a Prophet and he made tremendous efforts to reform the people who engaged in many evil practices, homosexuality being the most prominent vice. Eventually, when they refused to heed his advice and warnings, Allāh Ta'āla dispatched a group of angels to punish them. In human form, these angels first paid a visit to Sayyidina Ibrahīm عَلَيْهِ السَّلَام. Because the angels are revered bondsmen of Allāh, Allāh says, *"Has the story of Ibrahīm's عَلَيْهِ السَّلَام honourable guests reached you?"*

When they came to him and greeted with Salām, he said, *"Peace be upon you too."* However, because it was the first time that he had met them, Sayyidina Ibrahīm عَلَيْهِ السَّلَام added, *"You people are strangers."* Sayyidina Ibrahīm عَلَيْهِ السَّلَام was hardly with them when he went to his wife and returned with a fat roasted calf. When he served the calf to the guests, they did not eat (because angels do not eat food). Encouraging them to eat, Sayyidina Ibrahīm عَلَيْهِ السَّلَام asked, *"Are you not going to eat?"* When they failed to respond after the verbal offer, *"He grew afraid of them."* According to verse 52 of Surah Hijr (15), Sayyidina Ibrahīm عَلَيْهِ السَّلَام said to them, *"We are afraid of you."* He was afraid because, not knowing that they were angels, he thought that they had come to him with evil intentions.

The angels calmed Sayyidina Ibrahīm عَلَيْهِ السَّلَام by saying, *"Do not be afraid. Indeed, we wish to convey to you the glad tidings of a knowledgeable child."* [Surah Hijr (15), verse 53]

Surprised at this news, Sayyidina Ibrahīm عَلَيْهِ السَّلَام said, *"Do you give me these glad tidings whereas old-age has afflicted me? What glad tidings can you deliver?"* [Surah Hijr (15), verse 54]

Allāh relates the story in Surah Hūd [Surah 11, verses 71,72] when he says, *"His wife, standing by, laughed as We conveyed to her the glad tidings of Is'hāq, and Ya'qūb after Is'hāq. She said, 'Woe is me! Shall I bear a child when I am an old woman and my husband here is an old man? This is indeed a strange event!'"*

Here in Surah Dhāriyāt, Allāh relates the incident by saying, *"His wife arrived calling loudly, smote her face and said, 'An old barren woman?'"* The addition of the adjective *"barren"* makes it clear that she was a woman who had not born any child before. The angels replied, *"Thus has your Lord said, and He is the Wise, the All Knowing."* Allāh had already decreed that a child should be born to them, for He knows best and can do as He pleases. Eventually, the child Is'hāq عَلَيْهِ السَّلَام was born, who was the father of Sayyidina Ya'qūb عَلَيْهِ السَّلَام. Sayyidina Ya'qūb عَلَيْهِ السَّلَام was known as Isrā'īl and his progeny are referred to as the Bani Isrā'īl.

## THE DESTRUCTION OF THE NATION OF SAYYIDINA LŪT عَلَيْهِ السَّلَام

When Sayyidina Ibrahīm عَلَيْهِ السَّلَام was convinced that these people were angels, he asked them, *"What is your duty, O messengers?"* They replied, *"We have*

been sent to (destroy) a criminal nation [the nation of Sayyidina Lūt] to rain clay stones upon them. (The stones) have been marked by your Lord for them who transgress the limits." Each stone bore the name of the transgressor it was intended to strike.

Surah Ankabūt [Surah 29, verses 31,32] mentions that the angels said, "We are to destroy the inhabitants of this town. Its inhabitants are certainly oppressors. Ibrahim عليه السلام said, 'Lūt is among them.' They replied, 'We know best who is present there. We shall definitely rescue him and his family, except for his wife. She will be among those left behind.'"

The incident in Surah Dhāriyāt continues as follows: The angels said further, "We shall remove those who are believers from the town. We only found a single home of Muslims there." The single home of believers refers to the household of Sayyidina Lūt عليه السلام with the exception of his wife. "Ma'ālimut Tanzil" reports that the only believers in the town were Sayyidina Lūt عليه السلام and his two daughters. They were the only three people who were rescued from the punishment. "Ruhul Ma'āni" reports from Sayyidina Sa'id bin Jubayr رحمه الله عليه that there were 13 believers. If this is correct, the "single home of Muslims" will be interpreted to mean that they had all gathered in the house of Sayyidina Lūt عليه السلام.

The angels then came to Sayyidina Lūt عليه السلام and told him, "So travel with your family during a portion of the night, follow on their heels and none of you should turn around. And proceed whence you have been commanded" [Surah Hijr (15), verse 65]. Describing the punishment, Allāh says in verses 73 and 74 of Surah Hijr (15), "So a scream seized them at sunrise. We turned them upside down and showered clay pebbles on them."

Some commentators mention that the scream destroyed those living in the area and their land was turned upside-down. Those living in the outlying areas were destroyed by the shower of stones.

Allāh concludes the episode by saying, "In this incident We have left a lesson for those who fear a painful punishment." Whereas the ruins of these cities ought to be a lesson for people, they treat it as a place of sightseeing and touring. The Dead Sea now marks the spot where the nation of Sayyidina Lūt عليه السلام was destroyed. The destruction of Sayyidina Lūt's nation عليه السلام is mentioned in Surah An'am [Surah 6, verses 80-84], Surah Hūd [Surah 11, verses 77-83], Surah Hijr [Surah 15, verses 61-79], Surah Anbiyā [Surah 21, verses 74,75], Surah Shu'arā [Surah 26, verses 160-175], Surah Naml [Surah 27, verses 54-58] and in Surah Ankabūt [Surah 29, verses 32-35].

وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ رُكْبَهُ وَ قَالَ سَاحِرٌ وَّاحٍ  
 مَّجْنُونٌ ﴿٣٩﴾ فَأَخَذَتْهُ وَجُودُهُ فَبَدَّتْهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا  
 عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالرَّيْمِ ﴿٤٢﴾ وَفِي  
 ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ



وَهُمْ يَنْظُرُونَ ﴿٤٤﴾ مَا أَسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصَرِفِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِّنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

(38) And (there is also a lesson) in (the story of) Mūsa عليه السلام when We sent him to phara'oh (Fir'oun) with a clear proof (39) However, phara'oh (Fir'oun) turned away together with his party and said, "(He is) either a magician or a madman" (40) So We seized him and his army and cast them into the ocean while he lamented. (41) And (there is also a lesson) in (the story of) the Ād when we sent a wind to them that was devoid of any good. (42) It reduced everything it passed to smithereens. (43) And (there is also a lesson) in (the story of) the Thamūd when they were told, "Enjoy yourselves for a while." (44) They transgressed against the command of their Lord, so a punishment seized them as they looked on. (45) They were unable even to stand and were helpless to avenge themselves. (46) Such was the condition of the nation of Nūh عليه السلام before. They were indeed a sinful nation.

## THE DESTRUCTION OF PHARA'OH (FIR'OUN), THE ĀD AND THE THAMŪD

After recounting the destruction of Sayyidina Lūt's عليه السلام people, Allāh speaks about the rebellion and subsequent annihilation of phara'oh (Fir'oun), the nation of Ād and the nation of Thamūd.

Allāh says, "And (there is also a lesson) in (the story of) Mūsa عليه السلام when We sent him to Fir'oun with a clear proof" The "clear proof" refers to the various miracles that Allāh Ta'āla enabled Sayyidina Mūsa عليه السلام to carry out. These miracles were so convincing that they were a "clear proof" to any person that Sayyidina Mūsa عليه السلام was definitely Allāh's Prophet and that his invitation to Oneness of Allāh was certainly the truth. However, despite the clear signs of Sayyidina Mūsa's عليه السلام prophethood, "Fir'oun turned away together with his party and said, '(He is) either a magician or a madman!'" phara'oh (Fir'oun), his courtiers, his army and all his followers were then drowned because they all adopted the same proud attitude and refused to accept the truth. Allāh says, "So We seized him and his army and cast them into the ocean as he perpetrated lamentable acts." His deeds and his behaviour were a source of regret to him because they resulted in his own destruction as well as in the destruction of his people. The destruction of phara'oh (Fir'oun) has been discussed in several Surahs and will, Insha Allāh, also be discussed in Surah Nāzi'āt [Surah 79, verses 15 to 26].

Allāh continues to narrate, "And (there is also a lesson) in (the story of) the Ād when we sent a wind to them that was devoid of any good." The story of the Ād has already passed in Surah A'rāf [Surah 7, verses 65-72], Surah Hūd [Surah 11, verses 50-60], Surah Shu'arā [Surah 26, verses 123-140], and Surah HāMim Sajdah [Surah 41, verses 13-16]. The incident is also mentioned in Surah Qamar [Surah 54, verses 18-22] and in Surah Hāqqa [Surah 69, verses 6-8].

Allāh sent Sayyidina Hūd عليه السلام as a messenger to them. The Ād were an extremely proud and powerful nation who made the claim, "Who can be more powerful than us?" Allāh sent a wind to destroy them that was extremely

devastating and held no good for them. If the wind brought them rain, it would have had some benefit for them. However, the wind was not only devoid of rain but it was devoid of any good whatsoever. Describing the punishment, Allāh says in Surah Hāqqa, *"As for the Ād, they were destroyed by an icy tempest. Allāh unleashed it upon them for seven consecutive nights and eight consecutive days. You would have seen them lying flat on the ground as if they were hollow palm trunks. Do you see any of them surviving?"*

Here in Surah Dhāriyāt Allāh describes the intensity of the wind by saying, *"it reduced everything it passed to smithereens."* Allāh Ta'āla uses the Arabic word *"Ramīm"* to describe the remains of everything that the wind passed. This word generally refers to decomposed remains of corpses and the crushed remains of dry grass. The various verses describing their punishment make it clear that when the punishment struck, the Ād were felled like palm trunks while everything about them was reduced to dust. Of course, after the passage of time, their bodies were also reduced to dust.

The wind that destroyed the Ād blew from a westerly direction (called the 'Dabūr' in Arabic). The Holy Prophet صلى الله عليه وسلم once said, *"I have been assisted with the 'Saba' and the Ād were destroyed with the 'Dabūr'."* The Saba is a wind that blows from an easterly direction. It is this wind that drove the disbelievers away from Madinah when they lay siege to Madinah during the Battle of the Trench.

Allāh Ta'āla then discusses the destruction of the Thamūd. Allāh sent Sayyidina Sālih عليه السلام as a Prophet to them. However, they were obstinate and refused to accept the message of Oneness of Allāh. The details of the Thamūd are discussed in Surah A'rāf [Surah 7, verses 73-79], Surah Hūd [Surah 11, verses 61-68], Surah Shu'arā [Surah 26, verses 141-159], Surah HāMim Sajdah [Surah 41, verses 17-18], Surah Qamar [Surah 54, verses 23-32] and in Surah Hāqqa [Surah 69, verses 4-5].

When the Thamūd requested that Sayyidina Sālih عليه السلام causes a pregnant camel to emerge from a mountain, Allāh made this miracle possible. However, when they were told that the camel should be allowed to drink by herself every alternate day and that their camels should drink during the other days, they grew upset. They eventually killed the camel despite warnings from Sayyidina Sālih عليه السلام who said to them, *"This camel of Allāh is a sign for you, so leave it to graze in Allāh's land and do not afflict it with evil, for then a painful punishment will seize you."* [Surah A'rāf (7), verse 73]

When they killed the camel, Sayyidina Sālih عليه السلام said to them *"Enjoy yourselves for awhile."* Allāh mentions in Surah Hūd [Surah 11, verse 65] that Sayyidina Sālih عليه السلام said to them, *"Enjoy yourselves in your homes for three days. This is a promise that will not be falsified."* As promised, they were wiped out after three days. Allāh says, *"a punishment seized them as they looked on."* Allāh says in Surah HāMim Sajdah, *"So, because of what they earned, a catastrophic punishment seized them, which was extremely humiliating."* [Surah 41, verse 17]

The Arabic word *"Sā'iqa"* used in both the above verses to describe the punishment has been simply translated as *"punishment"*. Commentators mention that it actually refers to a form of punishment that is inflicted by a bolt of lightning or a thunderclap. The same punishment has been described in Surah Hūd and Surah Qamar as *"a scream"*. Nevertheless, it struck them after three

days. Allāh says in Surah Hūd, "A scream seized the oppressors and they were left lying face down in their homes as if they never existed there." [Surah 11, verse 67.68]

"They were unable even to stand and were helpless to avenge themselves." When Allāh's punishment strikes a nation, nothing can help them.

Allāh then speaks of the punishment that afflicted the nation of Sayyidina Nūh عليه السلام. Allāh says, "Such was the condition with the nation of Nūh عليه السلام before (the Ād and Thamūd) They were indeed a sinful nation (as well, just like the others)." Numerous Surahs discuss the incident of Sayyidina Nūh and his nation.

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهَيَّدُونَ ﴿٤٨﴾ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَاذْكُرُوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥١﴾ كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾ اتَّوَصَوْا بِهِ ۖ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾ وَذَكَرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

(47) We created the sky with might and We certainly possess vast powers. (48) And we have spread the earth out. What excellent spreaders. (49) We have created pairs from everything so that you may take heed. (50) So hasten towards Allāh. Verily I am a clear warner to you from Him. (51) Do not ascribe another deity with Allāh. Verily I am a clear warner to you from Him. (52) In a like manner, whenever a Prophet came to those before them, they said that he is a magician or a madman. (53) Have they made bequests to each other (to behave in this manner)? Nay, but they are a rebellious folk. (54) Ignore them, for you will not be blamed. (55) Continue advising because advice is beneficial for the believers.

## THE CREATION OF THE EARTH AND SKY WITH THE INSTRUCTION TO HASTEN TOWARDS ALLĀH

In these verses Allāh speaks about the creation of many of His creation and instructs man to turn to Him and to remain steadfast on Oneness of Allāh. Allāh discusses many aspects in these verses.

**Firstly.** Allāh begins by saying, "We created the sky with might and We certainly possess vast powers." Allāh's powers are infinite and He is Able to do as He pleases. Allāh experienced no difficulty in creating the skies and everything occupying space. Allāh mentions in Surah Qāf, "We have created the heavens, the earth and whatever is between the two in six days without fatigue even remotely touching Us." [Surah 50, verse 38]

Sayyidina Hasan رحمه الله عليه translates "Innā Lamusi'ūn" (translated above as "We certainly possess vast powers") as "it is We who grant abundant sustenance."

**Secondly.** "And we have spread the earth out. What excellent spreaders!" Man is able to lie down and sleep comfortably on the earth without fearing that he will

fall off somewhere. Allāh asks in Surah Ghāshiyah, "And (have they not looked at) the earth, how it was spread out?" [Surah 88, verse 20]

**Thirdly.** "We have created pairs from everything..." Sayyidina Mujāhid رحمه الله states that this refers to the opposites that Allāh has created like the day and night, good fortune and ill fortune, guidance and deviation, the earth and the sky, black and white, health and illness, etc. Allāh created all of this "...so that you may take heed" i.e. by witnessing all these bounties, man should realise that Allāh is his All Powerful Lord. He should then turn his attention towards Allāh and worship only Him.

**Fourthly.** "So hasten towards Allāh." Worship Allāh and never disobey Him.

**Fifthly.** Allāh instructs the Holy Prophet صلى الله عليه وسلم to announce to the people, "Verily I am a clear warner to you from Him."

**Sixthly.** "Do not ascribe another deity with Allāh." This command to abstain from polytheism (shirk) is clear.

**Seventhly.** "Verily I am a clear warner to you from Him."

**Eighthly.** Allāh Ta'āla then tells the Holy Prophet صلى الله عليه وسلم that the opposition that he receives from the polytheists is nothing new because "In a like manner, whenever a Prophet came to those before them (i.e. before the Makkans), they said that he is a magician or a madman." However, these Anbiya (The Holy Prophets) عليهم السلام exercised patience and persevered with their duties.

**Ninthly.** Allāh asks, "Have they (i.e. the various nations) made bequests to each other (to behave in this manner)? Nay, but they are a rebellious folk." The question is rhetorical. It is obvious that every nation could not have made a bequest to the nation after them. It was the inherent rebelliousness of every nation that drove them to oppose the Prophets عليهم السلام.

**Tenthly.** Allāh instructs the Holy Prophet صلى الله عليه وسلم, "Ignore them, for you will not be blamed." The duty of the Holy Prophet صلى الله عليه وسلم was to do his best to convey the message of Islām clearly to the masses. After doing this, he could not be blamed for those who refused to accept.

**Eleventhly.** Allāh finally instructs the Holy Prophet صلى الله عليه وسلم to persevere in his duty when He says, "Continue advising because advice is beneficial for the believers." Advice is extremely beneficial for those who are destined to be believers. As for those who have already believed, it serves to fortify their belief. ["Ruhul Ma'āni"]

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا

﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ

أَجْرِهِمْ فَلَا يُسْتَعْمَلُونَ ﴿٥٩﴾ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

(56) I have created man and Jinn only to worship Me. (57) I require neither sustenance from them nor do I want them to feed Me. (58) Without doubt, Allāh

is the Sustainer, the Possessor of absolute power, Strong. (59) There shall certainly be substantial punishment for the oppressors, which shall be similar to the punishment of those like them, so do not hurry Me. (60) Woe be to the disbelievers on the day about which they have been promised.

## ALLĀH HAS CREATED MAN AND JINN ONLY FOR HIS WORSHIP AND HE DOES NOT REQUIRE ANY SUSTENANCE FROM THEM

Allāh clearly declares, *"I have created man and Jinn only to worship Me."* From among His creation, Allāh has granted intelligence to man, Jinn and angels. In addition to this, Allāh has also granted man and Jinn the capacity to carry out good and evil. Allāh has created man and Jinn for the express purpose of worshipping Him. However, it is evident that those who are obedient to Him are fewer in number than the disobedient ones whereas man and Jinn ought to be exerting all their efforts to obey Allāh. While Allāh has informed man and Jinn that they have been created to worship Him, he has also warned them saying, *"I shall definitely fill Hell with the multitude of man and Jinn"* [Surah Hūd (11), verse 119]. It is therefore incumbent on all of mankind to worship Allāh Alone and to abstain from disbelief and sin.

Allāh says further, *"I require neither sustenance from them nor do I want them to feed Me."* Allāh expresses His independence in this verse. Unlike the masters of this world who want their slaves to earn for them, Allāh Ta'āla requires nothing from His slaves. Mankind can do nothing to benefit Allāh and the worship they undertake is only for their own benefit.

Allāh asserts, *"Without doubt, Allāh is the Sustainers, the Possessor of absolute power, Strong."* Allāh sustains everything in the universe and none can compare with His power and strength. How can creation ever hope to provide Him with sustenance?

Allāh then speaks of the punishment that the disbelievers shall have to face when He says, *"There shall certainly be substantial punishment for the oppressors, which shall be similar to the punishment of those like them, so do not hurry Me."* The disbelievers shall certainly receive the punishment they deserve. The fact that the punishment has not yet arrived does not mean that they will be able to escape from it.

The Arabic word *"Dhanūb"* (translated above as *"substantial punishment"*) actually refers to a bucket that is full. It is used metaphorically here to denote punishment.

Allāh concludes the Surah by saying, *"Woe be to the disbelievers on the day about which they have been promised."* While some commentators state that this day refers to the day when the Battle of Badr took place, others maintain that it refers to the Day of Judgement.



## سورة الطور

Makkan

Surah At-Tūr

Verses 49

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالطُّورِ ۝۱ وَكِتَابٍ مَّسْطُورٍ ۝۲ فِي رَقٍ مَّنْشُورٍ ۝۳ وَالْبَيْتِ الْمَعْمُورِ ۝۴  
وَالسَّقْفِ الْمَرْفُوعِ ۝۵ وَالْبَحْرِ الْمَسْجُورِ ۝۶ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝۷ مَا لَهُ مِنْ  
دَافِعٍ ۝۸ يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ۝۹ وَتَسِيرُ الْجِبَالُ سَيْرًا ۝۱۰ فَوَيْلٌ يَوْمَئِذٍ  
لِّلْمُكَذِّبِينَ ۝۱۱ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ۝۱۲ يَوْمَ يَدْعُوتُ إِلَى نَارِ جَهَنَّمَ دَعَاً  
۝۱۳ هَٰذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۝۱۴ أَفَيْسَرُ هَٰذَا أَمْ أَنْتُمْ لَا  
بُصُرَوتَ ۝۱۵ أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ  
تَعْمَلُونَ ۝۱۶

In the name of Allāh, the Beneficent the Most Merciful.

(1) By the oath of Mount Tūr... (2) ... and the written book... (3) ... which is in an open parchment. (4) And (by the oath of) the "Baytul Ma'mūr",... (5) ...the raised roof... (6) ... and the kindled ocean. (7) Indeed, the punishment of your Lord shall take place. (8) There shall be none to avert it. (9) The day when the sky shall tremble uncontrollably... (10) ... and the mountains will fly through the air. (11) Woe be to the deniers on that day... (12) ... Those who are frolicking in their vanities. (13) The day when they will be forcibly shoved into the Fire of Hell. (14) "This is the Fire that you used to deny!" (15) "Is this magic or are you unable to see?" (16) "Enter into it! Bear with it or don't it, will make no difference to you! You are being recompensed only for what you used to do."

### THE MISERABLE CONDITION OF THE DISBELIEVERS ON THE DAY OF JUDGEMENT WHEN THEY WILL BE THRUST INTO HELL

In these verses Allāh takes oaths on certain things that bear great significance to man. Thereafter, Allāh asserts, "Indeed, the punishment of your Lord shall take place." Allāh emphasises this fact with the various oaths because many people deny it. Such oaths are also taken at the beginning of Surah Dhāriyāt (Surah 51) and Surah Nāzi'āt (Surah 79).

Allāh begins the Surah by saying, "By the oath of Mount Tūr." This is the mountain on which Sayyidina Mūsā عليه السلام stood when Allāh spoke to him. Thereafter, Allāh Ta'āla takes an oath by "the written book" "Ruhul Ma'āni" has reported several interpretations of this. One interpretation is that it refers to the book of deeds that will either be given to people on the Day of Judgement either in their right hands or in their left hands. Other commentators state that this refers to the Qur'ān, while another group of commentators are of the opinion that it refers to the "Lowhul Mahfūz (the Protected tablet, in which the deeds of mankind have been recorded from eternity)".

Describing the "written book" Allāh says that it is "in an open parchment". The Arabic word "riq" (translated above as "parchment") actually refers to a thin piece of leather. This was used as writing material during the early days. The word "Manshūr" means "open". This adjective supports the opinion of those commentators who maintain that the "written book" refers to peoples' books of deeds because Allāh says in Surah Bani Isrā'il [Surah 17, verse 13], "On the Day of Judgement We shall take out for him a book that he will see opened before him."

"And (by the oath of) the "Baytul Mamūr". When the Holy Prophet صلى الله عليه وسلم saw this during the Mi'rāj (Ascension), he asked Jibr'il عليه السلام what it was. Jibr'il عليه السلام replied, "This is the Baytul Mamūr. Every day seventy thousand angels enter it and once they emerge, they never ever get another opportunity to return to it." [Muslim v. 1 p. 94]

It is mentioned in "Ma'ālimut Tanzil" that the sanctity that the Baytul Ma'mūr enjoys in the heavens is just like that which the Ka'ba enjoys on earth. Daily 70000 angels make Circumambulation of the Baytul Ma'mūr, enter it to perform Salāh and then never receive a second chance.

Allāh then takes an oath by "the raised roof". "Ruhul Ma'āni" reports from Sayyidina Ali رضي الله عنه that this refers to the Arsh (throne) of Allāh, which is the roof of Heaven.

"...and (by the oath of) the kindled ocean." The oceans shall be kindled into a blazing fire on the Day of Judgement, as Allāh says in Surah Takwīr [Surah 81, verse 6], "When the oceans are set alight."

Some commentators have translated the verse to mean "By the oath of the brimming ocean."

Sayyidina Abdullāh bin Umar رضي الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that only the person intending Hajj, Umrah or Jihād in Allāh's path should venture to travel by sea because beneath the sea is fire and beneath this fire is an ocean. [Abu Dawūd v. 1 p. 327]

Allāh Ta'āla begins by taking an oath by Mount Tūr, which is a sacred place. Thereafter, Allāh swears by the book in which people's deeds are recorded. Third, an oath is taken by the Baytul Ma'mūr around which the angels make Circumambulation and glorify Allāh. Then, Allāh takes an oath by His throne (Arsh) - a place where the angels live, from where revelation comes and where Heaven is found. Finally, Allāh takes an oath by the "kindled ocean" — a place of fire.

Allāh takes all these oaths to emphasise the fact that *'indeed, the punishment of your Lord shall take place'* and *'There shall be none to avert it.'* Man ought to realise from this that the Being Who created all of these great phenomena is certainly capable of rewarding the good and punishing the evil. When Judgement will dawn, there can be none to avert it.

Sayyidina Jubayr bin Mut'im رضى الله عنه narrates that when he had not yet accepted Islām, he came to Madinah to discuss the issue of the captives of Badr with the Holy Prophet صلى الله عليه وسلم. When he came close to the masjid, he heard the Holy Prophet صلى الله عليه وسلم reciting Surah Tūr as he led the Maghrib Salāh. Sayyidina Jubayr رضى الله عنه states that when the Holy Prophet صلى الله عليه وسلم reached the verse: *'indeed, the punishment of your Lord shall take place. There shall be none to avert it'* he felt as if his heart had burst. The fear for Allāh's punishment made him accept Islām because he felt as if the punishment would overtake him before he stood up from his place. [*"Ma'ālimut Tanzīl"* v. 4 p. 337]

Allāh then describes the scene of the Day of Judgement. Allāh says that Judgement will be *"The day when the sky shall tremble uncontrollably and the mountains will fly through the air."* Allāh says in Surah Takwīr [Surah 81, verse 3], *"When the mountains shall be made to fly about."* A verse of Surah Naml reads, *"You will look at the mountains, thinking them to be solid, but they will be passing by like clouds."* [Surah 27, verse 88]

Allāh says in Surah Wā'qiah, *"When the earth shall be violently shaken and the mountains powdered to dust and become floating dust particles."* [Surah 56, verses 4-6]

*"Woe be to the deniers on that day."* Describing these people, Allāh says that they are *"Those who are frolicking in their vanities."* They are preoccupied with various types of idle pursuits as a form of amusement. The author of *"Ma'ālimut Tanzīl"* comments by saying that these people are engaged in promoting falsehood, speak against the truth and make sport and amusement their occupations. Whereas this is their occupation in this world, their condition in the Ākhirah (Hereafter) shall be different. Allāh says that on the Day of Judgement *"they will be forcibly shoved into the Fire of Hell."* The angels will push them into Hell with their hands shackled to their necks.

Allāh states in Surah Rahmān, *"The criminals will be recognised by their traits and will be seized by their forelocks and feet."* [Surah 55, verse 41]

It will then be said to them, *"This is the Fire that you used to deny!"* When the Holy Prophet صلى الله عليه وسلم used to invite them to the truth and perform miracles, these polytheists used to say that his acts are mere acts of magic. For this reason, they will be asked, *'Is this (punishment) magic or are you unable to see?'*

It will also be said to them, *"Enter into it! Bear with it or don't, it will make no difference to you!"* By exercising patience in this world, difficulties are often alleviated. However, in the Hereafter, nothing will alleviate their suffering. Their punishment will not be because of any injustice against them, but merely a recompense for the evil deeds they carried out. Therefore, Allāh shall tell them, *"You are being recompensed only for what you used to do."*



إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾ فَكَفَّيْنِ بِمَا ءَانَتْهُمْ رَبُّهُمْ وَوَقَّيْنَهُمْ رَبُّهُمْ عَذَابَ  
 الْجَحِيمِ ﴿١٨﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَكِينِينَ عَلَى سُرُرٍ  
 مَصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾ وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا  
 بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾  
 وَأَمَدَدْنَاهُمْ بِفِكَهٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَشْرَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا  
 تَأْسِيمٌ ﴿٢٣﴾ وَيَطُوفُ عَلَيْهِمْ زُلُمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ  
 عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنْ أَلَّهِ  
 عَلَيْنَا وَوَقَّعْنَا عَذَابَ السَّمُورِ ﴿٢٧﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ  
 الرَّحِيمُ ﴿٢٨﴾

(17) Verily those who fear Allāh shall be in gardens and bounties... (18) ....  
 Enjoying what their Lord gives them. And their Lord shall save them from the  
 punishment of the Blaze. (19) "Eat and drink with blessings in return for the  
 deeds that you carried out." (20) They will be reclining on couches arranged in  
 rows and We shall marry them to fair maidens with large eyes. (21) Those who  
 carry out good deeds and whose progeny follow them in belief We shall join  
 their progeny with them without reducing anything from their deeds. Every  
 person shall be detained for his deeds. (22) We shall grant them additional fruit  
 and meat as they desire. (23) There they will pass around a cup in which there is  
 no absurd talk and no sin. (24) Their youngsters shall wait on them, appearing to  
 be concealed pearls. (25) They will face each other asking questions. (26) They  
 will say, "Before this we used to be fearful among our families." (27) "However,  
 Allāh graced us and saved us from the punishment of Hell." (28) "Indeed we  
 always used to pray before. He is certainly the One who treats with kindness,  
 the Most Merciful."

## THE BOUNTIES THAT THOSE WHO FEAR ALLĀH WILL ENJOY IN THE HEREAFTER

After speaking of the punishment that the sinners and disbelievers will suffer in Hell, Allāh speaks of the bounties that the believers will enjoy in Heaven. Allāh says, "Verily those who fear Allāh shall be in gardens and bounties, enjoying what their Lord gives them." The people of Heaven will be busy enjoying the bounties that Allāh has reserved for them, the greatest of which is that He saved them 'from the punishment of the Blaze.' Their bounties shall last forever and they will never have to fear suffering punishment. It will be said to them, "Eat and drink with blessings in return for the deeds that you carried out." The food and drink of Heaven shall cause no difficulty to a person irrespective of the quantity that he eats and drinks.

In addition to this, *"They will be reclining on couches arranged in rows."* This is also mentioned in Surah Dukhān [Surah 44, verse 53] and Surah Wā'qiah [Surah 56, verses 15,16]. It is gathered from these verses that the couches will be arranged in rows facing each other.

Allāh then mentions the boon of marriage when He says, .... and *We shall marry them to fair maidens with large eyes.*" After creating Sayyidina Ādam عليه السلام, Allāh created a spouse for him in the form of Sayyidah Hawwa عليها السلام. Man's progeny succeeded from them as couples married to have children. Because man instinctively requires companionship, Allāh shall cater for this in Heaven as well. Together with their wives of this world, Allāh shall also marry the men of Heaven to the *"Hūr Īn"* whom He has created expressly for them in Heaven. The Arabic word *"Hūr"* is the plural of the word *"Hawrā"* which refers to women who are extremely fair in complexion. *"Īn"* is the plural of *"Aynā"* which refers to women who have large eyes.

## THE PROGENY OF THE BELIEVERS

Allāh Ta'āla then mentions another bounty that he will bestow on the people of Heaven. This bounty is that Allāh will allow the family and progeny of people to reach their ranks in Heaven even though the others have not attained these ranks. This will be done to please the people of Heaven without reducing their rewards in any way. Allāh says further, *"Every person shall be detained for his deeds"* i.e. no person will be held responsible for the misdeeds of another, even though the other is a member of his family.

*"Ruhul Ma'āni"* quotes from *"Mustadrak Hākim"* and *"Bayhaqi"* that Sayyidina Abdullāh bin Abbās رضي الله عنه said, *"Indeed Allāh shall elevate the rank of a believer's (Mu'min's) progeny to his rank even though their deeds are fewer. This will be done to satisfy the people of Belief."* He then recited the above verse.

*"Tabrāni"* narrates from the Holy Prophet صلى الله عليه وسلم that when a person is entered into Heaven, he will ask about the whereabouts of his parents, wife and children. When he is told that they were unable to reach his rank, he will make Supplication to Allāh. Allāh will then command that they also be elevated to his rank.

Allāh then mentions another bounty when He says, *"We shall grant them additional fruit and meat as they desire."* Allāh says in Surah Zukhruf, *"You will have an abundance of fruit to eat there (in Heaven)."* [Surah 43, verse 72]

Allāh says in Surah Mursalāt [Surah 77, verse 41], *"Indeed the pious shall be in shade and springs and shall have the fruits they desire."* A verse of Surah Wā'qiah reads, *"A variety of fruits to choose from and the meat of birds of their choice."* [Surah 56, verses 20,21]

Therefore, it is clear that people will have *"the fruits they desire"* as well as *"a variety of fruit to choose from"*. The above verses also make it clear that in addition to *"the meat of birds"*, they shall have *"meat as they desire"*, referring to all other types of meat. All these foods shall be eaten as and when one pleases. Unlike occasions in this world when a person is forced to eat things that he dislikes, he will thoroughly enjoy everything he eats in Heaven.

*"There they will pass around a cup in which there is no absurd talk and no sin."* There shall be no shortage of anything in Heaven. Therefore, passing a cup around will be purely for the pleasure of doing so. The Arabic word "ka 's" (translated above as "cup") actually refers to a cup that is brimming with drink. Allāh says in Surah Naba, *"And (the pious shall receive) brimming glasses"* [Surah 78, verse 34]. As and when people require, they shall have a cup full of drink, as Allāh says in Surah Dahar, *"those filling will fill by an appropriate measured!"* [Surah 76, verse 16]

These cups will be filled with drinks from *"Tasnīm"* with mixtures of ginger and camphor. By drinking these drinks, the people of Heaven will not become intoxicated and will therefore not make absurd statements and babble nonsensical talks. Because the wines of Heaven will be a special bounty from Allāh, there will not even be any sin for consuming them. It is for this that Allāh says, *"There they will pass around a cup in which there is no absurd talk and no sin."*

There will be young lads in Heaven who will serve these drinks to the people. Allāh says, *"Their youngsters shall wait on them, appearing to be concealed pearls (in their beauty and in the smooth texture of their complexion)."* Allāh says in Surah Dahar, *"Lads of eternal youth will wait on them. When you see them, you will think that they are scattered pearls."* [Surah 76, verse 19]

Allāh says further, *"They will face each other asking questions."* They will ask each other the reasons for which they were entered into Heaven. Although they will be aware of these reasons, they will ask each other to remember these things and to remind themselves of Allāh's favours on them.

*"They will say, 'Before this we used to be fearful among our families. ~ When these people lived in the world, they were constantly worried that they should never disobey Allāh and earn His wrath. They were always wary of the fact that they would have to face Allāh and render an account for their deeds. This statement is mentioned in Surah Hāqqa in the following words, 'It was always convinced that I shall certainly meet my reckoning.'" [Surah 69, verse 20].* Conviction and concern about the Ākhirah (Hereafter) is the true capital of a believer. Once a believer has acquired this, he will easily pass the stages there.

The people of Heaven will say further, *"However, Allāh graced us and saved us from the punishment of Hell."* A believer realises that the actions he carries out do not owe their existence to his own intelligence and dexterity. He believed from the depths of his heart that good deeds, Belief, piety, abstinence, concern for the Ākhirah (Hereafter) and every other thing is a blessing from Allāh. Similarly, entry into Heaven and salvation from Hell are also achieved solely through Allāh's grace and favour.

*"Indeed we always used to pray before (in this world). He is certainly the One who treats with kindness, the Most Merciful."* Through His munificence, Allāh accepted their supplication and entered them into Heaven.

فَذَكِّرْ مَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَّبْرِصُ  
بِهِ رَبِّ الْمُنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرْصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُ

أَحَلَّمُهُمْ يَهْدِيَّ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿32﴾ أَمْ يَقُولُونَ نَقُولُكُمْ بَلْ لَا يُؤْمِنُونَ ﴿33﴾ فَلْيَأْتُوا  
 بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿34﴾ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿35﴾  
 أَمْ خُلِقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿36﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ  
 أَمْ هُمْ الْمُصِيطِرُونَ ﴿37﴾ أَمْ لَهُمْ سُلَّمٌ سَلَّمُ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ  
 ﴿38﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿39﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿40﴾ أَمْ  
 عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْنُبُونَ ﴿41﴾ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمْ الْمَكِيدُونَ ﴿42﴾ أَمْ  
 لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿43﴾

(29) So continue reminding for, by the grace of your Lord, you [O Muhammad صلى الله عليه وسلم] are neither a fortune-teller nor a madman. (30) Or do they say, "He is a poet whose death we are eagerly awaiting"? (31) Say, "Wait, for I am also waiting with you. (32) Or is their intelligence commanding them to do this or are they a rebellious nation? (33) Or are they saying, "He has fabricated it"? The fact of the matter is that they will not believe. (34) They should produce a speech like it if they are truthful. (35) Or were they created without a creator or are they creators themselves? (36) Or did they create the heavens and the earth? The fact is that they have no conviction. (37) Or are the treasures of your Lord with them or do they possess powers to enforce? (38) Or do they have a ladder by which they are able to eavesdrop? So let their eavesdropper produce a clear proof. (39) Or are daughters for Him and sons for you? (40) Or do you ask from them a fee so that they feel as if they are burdened by a penalty? (41) Or do they have knowledge of the unseen which they are writing? (42) Or are they plotting something? Indeed those who disbelieve will themselves be ensnared in a plot. (43) Or do they have a deity besides Allāh? Allāh is Pure from the partners they ascribe to Him.

## REFUTING THE CLAIMS OF THE REJECTERS

These verses begin with an address to the Holy Prophet صلى الله عليه وسلم after which several questions are posed to the polytheists. The discussion therefore appears to be a dialogue between the Holy Prophet صلى الله عليه وسلم and the polytheists.

Allāh addresses the Holy Prophet صلى الله عليه وسلم saying, "So continue reminding (and do not worry about the taunts of the disbelievers) for, by the grace of your Lord, you [O Muhammad صلى الله عليه وسلم] are neither a fortune-teller nor a madman (as they claim).".

Allāh Ta'āla then quotes the foolish statement of the disbelievers who said about the Holy Prophet صلى الله عليه وسلم, "He is a poet whose death we are eagerly awaiting." They claimed that the Holy Prophet صلى الله عليه وسلم was merely a poet and like so many other poets who have passed on, they (Allāh forbid!) will be relieved of him once he dies. They regarded him to be a poet who will have his

say as long as he lives and who will then be forgotten once he dies without a following. Allāh tells the Holy Prophet صلى الله عليه وسلم to reply to them by saying, "Wait, for I am also waiting with you" i.e. 'I am waiting with you to see your miserable condition once Allāh's punishment afflicts you for turning away from the truth. Whereas I shall reap success and rewards for my efforts, you people will suffer failure, punishment and destruction.' The author of 'Ma'ālimut Tanzīl' states that this verse refers to the defeat or the polytheists at the Battle of Badr when many polytheists leaders were killed.

Allāh Ta'ala then asks, "*Or is their intelligence commanding them to do this or are they a rebellious nation?*" Their intelligence seemed to be encouraging them to reject the truth and to cling to their false beliefs and customs. However, it is the duty of true intelligence to encourage acceptance of the truth and rejection of falsehood. It is therefore obvious that the intelligence that they valued so much was actually no intelligence at all.

Allāh says further, "*Or are they saying, 'He has fabricated it?'*" The polytheists claimed that the Holy Prophet صلى الله عليه وسلم fabricated the Qur'ān. They made this claim merely because of their obstinacy since even they realised that the Qur'ān can be nothing else but the word of Allāh. Allāh asserts, "*The fact of the matter is that they will not believe.*" If they were true in their claim, why is it that they were unable to accept the challenge of the Qur'ān to produce a single Surah like any in the Qur'ān? Allāh says, "*They should produce a speech like it if they are truthful.*" However, none shall ever be able to meet the Qur'ān's challenge. Allāh says in Surah Bani Isrā'īl, "*Say, 'If mankind and the Jinn combine to produce the like of this Qur'ān, they would not be able to produce its example even if they are assistants to each other'*" [Surah 17, verse 88]. After almost 1500 years, none has been able to meet this challenge and none shall ever do so.

"*Or were they created without a creator or are they creators themselves?*" Even the polytheists are forced to admit that they are creation and that there is a Creator. If they deny that they were created, their existence will be questioned. They will then be asked whether they created themselves. It is obvious that neither did they create themselves nor are they able to create another being. Once a person realises that he is a creation, he ought to believe in the existence of the Creator.

Allāh asks further, "*Or did they create the heavens and the earth?*" This question is rhetorical because it is obvious that these people could never create the heavens and the earth. They are therefore forced to admit that these phenomena are also the products of the Mighty Creator. However, despite admitting these facts, "*The fact is that they have no conviction.*"

"*Or are the treasures of your Lord with them...*" If they possessed the treasures of Allāh's mercy, they could appoint whoever they please as Anbiya (The Holy Prophets) عليهم السلام. However, they have no choice in the matter. Only Allāh may appoint a Prophet. This verse is a reply to the question that the polytheists posed as quoted in verse 31 of Surah Zukhruf (43), "*They say, 'Why is this Qur'ān not revealed to a prominent man from one of the two cities (i.e. Makkah or Tā'if)?'*"

Allāh asks further "*or do they possess powers to enforce?*" i.e. "*Do they wield the power to forcibly choose who a Prophet should be?*" Since the obvious replies to these questions are negative, it is evident that they then have no right to object to

Allāh's choice of Prophet's عليهم السلام. Allāh says in Surah An'am, "Allāh knows best where He wishes to place His message." [Surah 6, verse 124]

"Or do they have a ladder by which they are able to eavesdrop? So let their eavesdropper produce a clear proof" i.e. they should produce a clear proof to substantiate the truth of their stand (Qurtubi). The fact that the Qur'an is a revelation from Allāh is proven by the fact that no human is able to match even a single short Surah of the Qur'an. It is now the responsibility of the disbelievers to prove the truth of their beliefs. Therefore, Allāh asks them whether they have a ladder to climb into the heavens in search of a suitable proof. They are challenged to furnish a divine proof just as the Holy Prophet صلى الله عليه وسلم could recite the revelation that came to him.

"Or are daughters for Him and sons for you?" The polytheists regarded the angels as Allāh's daughters. However, when a daughter was born to any of them, they regarded it as a disgrace. A nation that attributes to Allāh something that they regard as a disgrace must really be a foolish nation. How can such a nation raise objections against Allāh and say that He ought to appoint those people as the Holy Prophets whom they select as such?

"Or do you ask from them a fee so that they feel as if they are burdened by a penalty?" No person is ever required to pay a fee for accepting Islām. In fact, people are invited to accept Islām for their personal benefit in this world and in the Akhirah. Therefore no person can make the excuse that they stand to lose anything by accepting Islām.

Allāh then asks, "Or do they have knowledge of the unseen which they are writing?" They used to say that they are awaiting the demise of the Holy Prophet صلى الله عليه وسلم so that his following and his religion may cease to exist after him. Allāh asks them whether they have knowledge of the unseen to be so certain that they will live on after him to see what they wish to see. [Qurtubi]

"Or are they plotting something? Indeed those who disbelieve will themselves be ensnared in a plot." The author of "Ruhul Ma'āni" writes that this warning came to pass when the polytheists of Makkah convened to decide their course of action against the Holy Prophet صلى الله عليه وسلم. Allāh mentions this meeting in Surah Anfāl when He says, "When the disbelievers schemed against you to imprison you, kill you or exile you. They plan and Allāh plans, and Allāh is the best of planners." [Surah 8, verse 30]

However, the evil scheming of the disbelievers was foiled because the Holy Prophet صلى الله عليه وسلم left Makkah unharmed and reached Madinah safely. It was after he reached Madinah that the Battle of Badr took place in which seventy polytheists were killed, many of them being their leaders. Thus, they were at the receiving end of their plot. ["Ruhul Ma'āni" v. 27 p. 39]

Allāh closes the dialogue by asking, "Or do they have a deity besides Allāh? Allāh is Pure from the partners they ascribe to Him."

وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾ فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ

الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ  
 لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ  
 بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٤٩﴾

(44) If they see a portion of the sky hurtling down they say, "This is a cloud in stacked layers." (45) So leave them until they meet their day in which they will fall unconscious. (46) The day when their plots will be of no avail to them and they will not be assisted. (47) There shall surely be another punishment besides this for the oppressors but they have no idea. (48) Bear patiently with the decision of your Lord for you are under Our protection. Glorify the praises of your Lord when you rise. (49) And glorify Him during a portion of the night and even after the stars have vanished.

## THE MISERABLE PLIGHT OF THE REJECTERS ON THE DAY OF JUDGEMENT

Allāh speaks of the rebelliousness of the disbelievers in these verses, He exhorts the Holy Prophet صلى الله عليه وسلم to be patient and promises him protection. In the first of these verses, Allāh describes the rebelliousness of the polytheists when He says, "If they see a portion of the sky hurtling down (towards them) they say, 'this is a cloud in stacked layers.' " This means that even if they have to witness Allāh's punishment coming to them in the form of a hurtling "portion of the sky" (meteorite, asteroid, etc), they will not want to believe. This is despite the fact that they said to the Holy Prophet صلى الله عليه وسلم, "We shall never believe in you until you drop the sky upon us in fragments as you claim..." [Surah Bani Isrā'il (17), verses 90-92]

If, as they requested, a "portion of the sky" was to come hurtling towards them, they would refuse to admit that it is from Allāh and will brush it off as being a mere cloud that has layers stacked high atop each other. Like this, they will concoct various interpretations instead of admitting that it is from Allāh Ta'āla or a miracle of the Holy Prophet صلى الله عليه وسلم. Allāh discusses this rebelliousness of theirs in Surah Hijr where He says, "If We open to them a door of the sky and they climb it during the day they will say, 'Our eyes have merely been mesmerized. Indeed we are a bewitched people.'" [Surah 15, verses 14,15]

Allāh then addresses the Holy Prophet صلى الله عليه وسلم saying, "So leave them until they meet their day in which they will fall unconscious." While some commentators are of the opinion that this day refers to the Battle of Badr, others maintain that it refers to the day when the trumpet will be sounded for the first time to announce the advent of Judgement. Allāh continues to say that on that fateful day, "their plots will be of no avail to them and they will not be assisted."

"There shall surely be another punishment besides this for the oppressors..." Sayyidina Abdullah bin Abbās رضي الله عنه says that this punishment refers to the Battle of Badr and Sayyidina Mujāhid رحمه الله عليه says that the reference is to the seven-year drought that afflicted Makkah. However, "they have no idea" that this warning is not merely an idle threat but a reality that is certain.

Allāh Ta'āla advises the Holy Prophet صلى الله عليه وسلم further by saying, *"Bear patiently with the decision of your Lord"* i.e. *"bear with Allāh's decision to delay the punishment and do not seek to hasten it. They shall be punished when Allāh decrees. You have nothing to fear from them because "you are under Our protection."*

Allāh further instructs the Holy Prophet صلى الله عليه وسلم to *"Glorify the praises of your Lord when you rise."* Sayyidina Atā رحمه الله عليه, Sayyidina Mujāhid رحمه الله عليه and Sayyidina Ibn Jurayj رحمه الله عليه interpret this verse to mean that Tasbīh (Words of glorifying) and Tahmīd (Words of praising) should be recited each time one rises from a gathering. In this regard it has been reported that whenever the Holy Prophet صلى الله عليه وسلم rose from a gathering he used to recite:

With reference to this, a Sahābi رضى الله عنه asked, *"O the Holy Prophet صلى الله عليه وسلم. You are reciting certain words that you never recited habitually before."* the Holy Prophet صلى الله عليه وسلم replied, *"These words serve as an expiation for everything (inappropriate) that occurred in the gathering."* [Abu Dawūd]

Allāh further instructs, *"And glorify Him during a portion of the night and even after the stars have vanished."* While some commentators have interpreted *"during a portion of the night"* as the Maghrib and Isha Salāh and *"after the stars have vanished"* as the two Rakāhs of Fajr, others maintain that *"during a portion of the night"* refers to performing the Tahajjud Sahāh at night.





## سورة النجم

Makkan

Surah An-Najm

Verses 62

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ۝ (1) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝ (2) وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝ (3) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝ (4) عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝ (5) ذُو مِرَّةٍ فَاسْتَوَىٰ ۝ (6) وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝ (7) ثُمَّ دَنَا فَتَدَلَّىٰ ۝ (8) فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝ (9) فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝ (10) مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝ (11) أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ ۝ (12) وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۝ (13) عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝ (14) عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۝ (15) إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ۝ (16) مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۝ (17) لَقَدْ رَأَىٰ مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَىٰ ۝ (18)

In the name of Allāh, the Beneficent the Most Merciful.

(1) By the star when it sets. (2) Your companion is neither deviated nor has he lost his way. (3) He does not speak of his own whims. (4) Whatever he says is revelation revealed to him. (5) He has been taught by one of immense might... (6) ...and who is extremely powerful. He then appeared in his original form... (7) ... when he was on the highest part of the horizon. (8) Then he approached and drew close... (9) ...and was as close as two bows or even closer. (10) Then (Allāh) sent that revelation to His slave, which He revealed. (11) The heart does not mistake what it sees. (12) Are you disputing with him concerning what he saw? (13) He certainly saw him once more... (14) ...at the "Sidratul Muntahā"... (15) ... close to which is "Jannatul Ma'wā". (16) When the "Sidratul Muntahā" is covered by that which covers it. (17) The sight neither wavered nor transgressed. (18) He definitely saw some of Allāh's great signs.

EVERYTHING THE HOLY PROPHET صلى الله عليه وسلم SAID WAS REVELATION AND HE SAW SAYYIDINA JIBRĪL عليه السلام TWICE IN HIS ORIGINAL FORM

The greater portion of these verses speak about the prophethood of the Holy Prophet صلى الله عليه وسلم and the incident where he saw Sayyidina Jibrīl عليه السلام.

Allāh begins the Surah by taking an oath saying, *"By the star when it sets. Your companion is neither deviated nor has he lost his way. He does not speak of his own whims. Whatever he says is revelation revealed to him."*

Although the Arabic word *"Najm"* is singular, it refers to the entire galaxy of stars. Certain commentators have mentioned that it refers to the Pleiades constellation of stars, which comprises of seven individual stars. Allāh swears an oath by the stars to emphasise prophethood and divine revelation because just as the stars serve to guide people in the dark, so too do the Holy Prophets عليهم السلام and divine revelation guide people who have wandered astray.

The Holy Prophet صلى الله عليه وسلم was never a polytheist. Even before he announced his prophethood to people, he always believed in One Allāh. However, when he began inviting the Quraysh to believe in One Allāh, they took offence and started saying that he had forsaken the creed of his forefathers and wandered astray. They even called him a fortune-teller and a poet. Allāh Ta'āla refutes their statements by declaring that the Holy Prophet صلى الله عليه وسلم has never deviated, from the path of truth and whatever he preaches to people is absolutely true. Whatever he tells them is not figments of his imagination but truths of divine revelation that Allāh had revealed to him.

Because people find the right directions in the dark by using the stars as guides, Allāh takes an oath by the stars to emphasise that guidance may be had by following the teachings of the revelation that descends on their "companion" viz. the Holy Prophet صلى الله عليه وسلم. It was indeed unreasonable of the Quraysh to falsify the Holy Prophet صلى الله عليه وسلم when they knew him from his childhood and were well aware of the fact that he never spoke a lie to any soul. It was therefore impossible that he could ever lie about Allāh by saying that Allāh had made him a Prophet.

Allāh continues to say, *"He has been taught by one of immense might and who is extremely powerful."* This verse refers to Sayyidina Jibr'il عليه السلام who brought revelation from Allāh Ta'āla to the Holy Prophet صلى الله عليه وسلم. Allāh emphasises the fact that Sayyidina Jibr'il عليه السلام is extremely powerful and strong so that none can think that perhaps a Satan or another creature may have waylaid him and prevented him from delivering the revelation as it should be delivered. Sayyidina Jibr'il عليه السلام is so powerful that no creation has the ability to overpower him.

## THE FIRST SIGHTING

*"He then appeared in his original form when he was on the highest part of the horizon..."* Sayyidina Jibr'il عليه السلام usually appeared in the form of a human being when he brought revelation to the Holy Prophet صلى الله عليه وسلم. One day, the Holy Prophet صلى الله عليه وسلم requested to see Sayyidina Jibr'il عليه السلام in his original form. Consequently, Sayyidina Jibr'il عليه السلام appeared before the Holy Prophet صلى الله عليه وسلم in his original form when the Holy Prophet صلى الله عليه وسلم was in the cave of Hira. According to another narration, the Holy Prophet صلى الله عليه وسلم saw him like this while he was in the Ajyād district of Makkah. The Holy Prophet صلى الله عليه وسلم saw Sayyidina Jibr'il عليه السلام on the eastern horizon with his six hundred wings spread out. They were so large that they even covered the

western horizon. The sight was so tremendous that the Holy Prophet صلى الله عليه وسلم fell unconscious.

When this happened, Sayyidina Jibr'il عليه السلام immediately appeared in a human form, hurried to the Holy Prophet صلى الله عليه وسلم and wiped the dust from his face. His hurrying to the aid of the Holy Prophet صلى الله عليه وسلم is described as *"then (he) approached and drew close and was as close as two bows or even closer."* It was the custom of the Arabs that whenever they entered into a pact with each other, they used to hold the strings of their bows so close to each other that they touched. This was done to emphasise their unity and convince each other that they would now always stand together as one united force.

Allāh adds that the Holy Prophet صلى الله عليه وسلم and Sayyidina Jibr'il عليه السلام were *"even closer"* than two bows. This alludes to the spiritual closeness that the two shared. When the Holy Prophet صلى الله عليه وسلم regained consciousness, Allāh sent revelation to him. This is referred to by the verse *"Then (Allāh) sent that revelation to His slave, which He revealed."* Quoting from Sayyidina Sa'id bin Jubayr رضى الله عنه, *"Ma'ālimut Tanzīl"* mentions that this verse refers to the revelation of verse 6 of Surah Duhā (Surah 93) up to verse 4 of Surah Inshirā (Surah 94). Other commentators are of the opinion that the revelation transmitted to the Holy Prophet صلى الله عليه وسلم was that none shall enter Heaven until he enters and that no Ummah shall enter Heaven until his Ummah enters.

*"The heart does not mistake what it sees."* i.e. whatever the Holy Prophet صلى الله عليه وسلم saw was certain and doubtless.

*"Are you disputing with him concerning what he saw?"* Allāh censures the polytheists for denying what the Holy Prophet صلى الله عليه وسلم told them he had seen, which was absolutely true.

## THE SECOND SIGHTING

*"He certainly saw him once more at the 'Sidratul Muntahā..."* After seeing Sayyidina Jibr'il عليه السلام in his original form in Makkah, the Holy Prophet صلى الله عليه وسلم saw him again in this form at the *"Sidratul Muntahā"* when the Holy Prophet صلى الله عليه وسلم went for Mi'rāj (ascension). Describing the *"Sidratul Muntahā"*, Allāh says, *"close to which is 'Jannatul Ma'wā'. When the 'Sidratul Muntahā' is covered by that which covers it."* The gardens of Heaven where people will abide in peace forever are in the vicinity of the *"Sidratul Muntahā"*. When the Holy Prophet صلى الله عليه وسلم saw the *"Sidratul Muntahā"* something most beautiful enshrouded it.

Allāh Ta'āla says further, *"The sight neither wavered nor transgressed."* i.e. when the Holy Prophet صلى الله عليه وسلم saw what was before him, his gaze remained fixed on it and he did not turn to the right or left. His gazes also did not fall on anything besides what he was being shown. Therefore, he was able to accurately recount exactly what he saw.

*"He definitely saw some of Allāh 's great signs."* Muslim (v. 1 p. 98) narrates from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه that *"Allāh 's great signs"* refers to the sighting of Sayyidina Jibr'il عليه السلام. The Holy Prophet صلى الله عليه وسلم saw him at the *"Sidratul Muntahā"* with all his six hundred wings (just as he had seen

him once before on earth).

## WHAT IS THE "SIDRATUL MUNTAHĀ"?

The Arabic word "*Sidrah*" means a lotus or a jujube tree. '*Muntahā*' means the 'limit' or 'apex' i.e. a point beyond which there is nothing more. The "*Sidratul Muntahā*" is therefore a tree at which everything stops. Whatever deeds ascend to the heavens first stop at the "*Sidratul Muntahā*" before proceeding further and all commands descending to earth also stop there before descending further. [Qurtubi v. 9 p. 94]

The books of Ahadith contain detailed narrations concerning the epic journey of Mi'rāj (ascension). These narrations also speak of the "*Sidratul Muntahā*". During the journey of Mi'rāj (ascension), the Holy Prophet صلى الله عليه وسلم met several Anbiya (The Holy Prophets) عليهم السلام in the many heavens. After meeting Sayyidina Ibrahim عليه السلام, he proceeded to the "*Sidratul Muntahā*". The fruit of the "*Sidratul Muntahā*" were as large as the water jugs of Hijr and the leaves were the size of elephants' ears. According to one narration, the "*Sidratul Muntahā*" was covered by golden butterflies, while another narration states that it was enshrouded in magnificent colours, the beauty of which cannot be described. According to another narration, The Holy Prophet صلى الله عليه وسلم mentioned that when the "*Sidratul Muntahā*" was covered by that with which Allāh covered it, it took on a new appearance. When the "*Sidratul Muntahā*" was covered, it became so beautiful that none of Allāh's creation can describe its beauty. To highlight this indescribable beauty Allāh says, "When the '*Sidratul Muntahā*' is covered by that which covers it."

## WHAT IS "JANNATUL MA'WĀ"

The Arabic word "*Ma'wā*" literally refers to a "place where one takes up residence". Allāma Qurtubi رحمه الله has recorded the following interpretations of "*Jannatul Ma'wā*".

1. The Heaven in which the Allāh-fearing people shall reside.
2. The place in paradise where the souls of the Shuhadā (martyrs) stay.
3. Sayyidina Abdullāh bin Abbās رضى الله عنه states that this is the place in Heaven where Sayyidina Ādam عليه السلام is.
4. The place in Heaven where the souls of all the believers abide.
5. The place where Jibr'il عليه السلام and Mika'il عليه السلام stay. Allāh knows best.

**NOTE:** There exists a difference of opinion with regard to whether the Holy Prophet صلى الله عليه وسلم saw Allāh in Mi'rāj (ascension) or not. There also exists a difference with regard to whether the sighting was with the physical eyes or with the heart (spiritual). Sayyidah Ayshah رضى الله عنها maintains that the Holy Prophet صلى الله عليه وسلم did

not see Allāh, while Sayyidina Abdullāh bin Abbās رضى الله عنه is of the opinion that the Holy Prophet صلى الله عليه وسلم did see Allāh. Other Scholars hold the view that no comment should be made on the issue. They neither confirm nor deny whether the Holy Prophet صلى الله عليه وسلم saw Allāh Ta'āla or not.

Sayyidina Masrūq رحمه الله، who was a student of Sayyidah Ayshah رضى الله عنها، once asserted that the Holy Prophet صلى الله عليه وسلم did see Allāh Ta'āla during the night of Mi'rāj (ascension) In support of this assertion, he quoted the verses:

"[The Holy Prophet صلى الله عليه وسلم] undoubtedly saw him on the clear horizon." [Surah Takwīr (81), verse 23]

"He certainly saw him once more..." [Surah Najm (53), verse 13]

Upon this, Sayyidah Ayshah رضى الله عنها said, "I was the first person of this Ummah to ask the Holy Prophet صلى الله عليه وسلم about this. He replied, 'I saw Sayyidina Jibr'il عليه السلام only twice in his original form.'" [Muslim v. 1 p. 98]

When Sayyidina Masrūq رحمه الله asked Sayyidah Ayshah رضى الله عنها about the verse: "*then (he) approached and drew close. And was as close as two bows or even closer*" she replied that this referred to Sayyidina Jibr'il عليه السلام. She added that Sayyidina Jibr'il عليه السلام usually appeared before the Holy Prophet صلى الله عليه وسلم in human form. When the Holy Prophet صلى الله عليه وسلم saw him in his original form, he encompassed the entire horizon from east to west. [Ibid]

After discussing the issue in his commentary of Muslim, Imām Nawawī رحمه الله states that the majority of Scholars share the opinion of Sayyidina Abdullāh bin Abbās رضى الله عنه.

However, an analysis of Ahadith narrations on the subject and the verses of Surah Najm along with the pronouns mentioned, lead one to believe that these verses refer to seeing Sayyidina Jibr'il عليه السلام. This fact is clearly apparent from the verses: "... who is extremely powerful. He then appeared in his original form when he was on the highest part of the horizon. Then he approached and drew close and was as close as two bows or even closer."

Concerning the verse "*The heart does not mistake what it sees*" Sayyidina Abdullāh bin Mas'ūd رضى الله عنه says that the Holy Prophet صلى الله عليه وسلم saw Sayyidina Jibr'il عليه السلام with all his 600 wings [Muslim v. 1 p. 97]. The pronoun "*him*" in the verse "*He certainly saw him once more*" obviously refers to the one who was seen "*on the highest part of the horizon*" and who then "*approached and drew close*."

When Sayyidina Abdullāh bin Mas'ūd رضى الله عنه recited the verse, "*He definitely saw some of Allāh's great signs*" he stated that this referred to the Holy Prophet صلى الله عليه وسلم seeing Sayyidina Jibr'il عليه السلام in his true form with 600 wings. When Sayyidina Abu Huraira رضى الله عنه recited the verse "*He certainly saw him once more*" he commented that the Holy Prophet صلى الله عليه وسلم saw Sayyidina Jibr'il عليه السلام (Muslim v. 1 p. 98). Sayyidah Ayshah رضى الله عنها also mentioned that the verses of Surah Najm refer to the Holy Prophet صلى الله عليه وسلم seeing Sayyidina Jibr'il عليه السلام and not Allāh Ta'āla.

In support of Sayyidina Abdullāh bin Abbās's رضى الله عنه opinion, Imām

Nawawi رحمه الله عليه states that it appears as if Sayyidina Abdullāh bin Abbās رضي الله عنه heard this from the Holy Prophet صلى الله عليه وسلم. This statement is questionable because the narration of Sayyidah Ayshah رضي الله عنها is quoted from the Holy Prophet صلى الله عليه وسلم himself, as she stated. According to her narration, it is clear that the Holy Prophet صلى الله عليه وسلم himself mentioned that Sayyidina Jibr'il عليه السلام is referred to in the verse "He certainly saw him once more". The statement of Imām Nawawi رحمه الله عليه therefore seems to be based purely on his good opinion of Sayyidina Abdullāh bin Abbās رضي الله عنه. Furthermore, the opinion of Sayyidina Abdullāh bin Abbās رضي الله عنه is that the Holy Prophet صلى الله عليه وسلم saw Allāh Ta'āla with the eyes of his heart and not with his physical eyes. (Muslim v. 1 p. 98)

If one has to reflect deeper, one will realise that the Holy Prophet's صلى الله عليه وسلم sighting of Allāh cannot be conclusively proven from these Qur'ānic verses nor from the narrations of Ahadīth. The third opinion therefore seems most appropriate i.e. no comment should be made on the issue neither can one confirm nor deny whether the Holy Prophet صلى الله عليه وسلم saw Allāh Ta'āla or not. A detailed discussion appears in v. 8 p. 608 of "Fat'hul Bārī".

أَفَرَأَيْتُمُ اللَّتَّ وَالْعُزَّىٰ (19) وَمَنْوَةَ الثَّلَاثَةِ الْآخَرَىٰ (20) أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ (21)  
تِلْكَ إِذَا قُسِمَةُ ضِرَی (22) إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا  
مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ  
(23) أَمْ لِلْإِنْسَانِ مَا تَمَنَّى (24) فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ (25) وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ  
لَا تُغْنِي عَنْهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ (26) إِنَّ الَّذِينَ لَا  
يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةً الْأُنثَىٰ (27) وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا  
الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا (28)

(19) Have you seen Lāt and Uzza... (20) ... and the third one Manāt? (21) Are males for you and females for Him? (22) This is certainly an unjust distribution. (23) These are merely names which you and your forefathers have kept, for which Allāh has not revealed any warrant. They follow only assumptions and what their whims fancy whereas guidance has already come to them from their Lord. (24) Should man have whatever he wishes for? (25) The Hereafter and the world are only for Allāh. (26) How many are the angels in the heavens whose intercession shall be of no avail except after Allāh grants per duty for whoever He wills and is pleased. (27) Indeed those who do not believe in the Hereafter give feminine names to the angels... (28)... without possessing any knowledge. They follow only assumptions and assumptions are absolutely useless against the truth.

## THE IDOLS OF THE ARAB POLYTHEISTS

Before the Holy Prophet صلى الله عليه وسلم announced his prophethood, the Arabs, including the people of Makkah worshipped idols. The people of Makkah were all from the progeny of Sayyidina Ibrahim عليه السلام and Ismā'il عليه السلام. Sayyidina Ibrahim عليه السلام made Supplication to Allāh saying, "*safeguard my children and myself from worshipping idols.*" Therefore, for a long period of time, the people of his progeny were all sincere believers in One Allāh. Gradually, with the influence of other Arab tribes, the people of Makkah also became idol-worshippers. The Arabs worshipped several idols which they carved from various materials. Three of these idols were the most famous and are mentioned in the above verses. They were "*Lāt*", "*Manāt*" and "*Uzza*".

## WHO WERE "LĀT", "MANĀT" AND "UZZA"?

"*Fat'hul Bārī*" quotes from Sayyidina Abdullāh bin Abbās رضى الله عنه that "*Lāt*" was a person from Tā'if. This opinion is most accurate even though other commentators maintain that he was from Maqām Nakhla or Ukāz. The name "*Lāt*" is derived from the verbs "*Latta*" and "*Yaluttu*". *Lāt* lived in the vicinity of Tā'if and owned some goats. Whenever a traveller passed, he used the milk of the goats to prepare a meal called "*Herrera*" which he fed to the travellers. He also gave them a thick beverage made of crushed barley to drink. Every person to whom he fed this meal grew in size. Legend has it that his real name was Āmir bin Zarb and that he also acted as judge among the Arabs. When he died, a person called Amr bin Luhay told the people that "*Lāt*" did not really die but had entered into a rock. The people began worshipping this rock and built a mausoleum above it. [*"Fat'hul Bārī*" v. 8 p. 612]

Allāma Qurtubi رحمه الله writes that "*Uzza*" was a white rock that was situated in Batn Nakhla. A person by name of Zālīm bin As'ad started worshipping "*Uzza*" and people eventually built a place of worship there. It is reputed that a voice used to emerge from here. Sayyidina Abdullāh bin Abbās رضى الله عنه has stated that "*Uzza*" was a female Satan who used to frequently visit three acacia trees in Batn Nakhla.

Another idol to which the polytheists of Makkah used to attach great significance was "*Hubal*". When the polytheists gained victory at Uhud, their leader Abu Sufyān shouted, "*May Hubal be exalted!*" Upon the instruction of the Holy Prophet صلى الله عليه وسلم, his companions رضى الله عنهم replied, "*Allāh is Most Exalted and Greater!*" Thereupon Abu Sufyān cried out, "*We have Uzza while you have no Uzza!*" The Holy Prophet صلى الله عليه وسلم told his companions رضى الله عنهم to reply by saying, "*Allāh is our Walī (Protecting Friend) while you have no Protecting Friend!*" Polytheism (*shirk*) tends to make people so foolish that they actually elevate their idols above Allāh even though they have faith in Allāh. [*Tafsīr Qurtubi* v. 17 p. 99,100]

The third idol mentioned in the verse is '*Manāt*'. Allāma Qurtubi رحمه الله writes that the name "*Manāt*" was adopted for this idol because the people believed that they could attain nearness to Allāh by sacrificing animals near "*Manāt*". '*Manāt*' was an idol of the Banu Hudhayl and Banu Khuza'ah tribes. '*Manāt*' was worshipped at a place called Mushallal, which is near Qudayd and

lies near the road leading from Makkah to Madinah (closer to Makkah).

It is stated in "*Fat'hul Bāri*" that Amr bin Luhay stationed '*Manāt*' close to the sea at Qudayd. The Azd and Ghassān tribes used to perform Hajj here and greatly revered here. After perform Hajj at the Ka'ba, returning from Arafāt and completing their rites at Mina, these people used to adorn another Ihrām to perform Hajj for '*Manāt*'.

It is because the Arabs attached such great importance to these three idols that Allāh has mentioned them in the Qur'ān by saying, "*Have you seen Lāt and Uzza and the third one Manāt?*" i.e. have you not seen that these idols neither have power to benefit nor to harm. Therefore, how can they be worshipped?

## LĀT IS DESTROYED

The Banu Thaqif tribe lived in Tā'if where Lāt was stationed. When this tribe accepted Islām, because they were still new to Islām, they requested the Holy Prophet صلى الله عليه وسلم to allow Lāt to remain standing for three years. However, The Holy Prophet صلى الله عليه وسلم did not permit this and sent Sayyidina Abu Sufyān bin Harb رضى الله عنه and Sayyidina Mughiera bin Shu'ba رضى الله عنه to demolish Lāt. After accepting Islām, the people of Tā'if told the Holy Prophet صلى الله عليه وسلم that they were unable to bring themselves to demolish Lāt and that they preferred not being asked to perform Salāh. The Holy Prophet صلى الله عليه وسلم told them that he could understand their reluctance to demolish Lāt and that they would not have to do it themselves. However, concerning the issue of Salāh, the Holy Prophet صلى الله عليه وسلم said to them, "*There is no good in any religion that is devoid of Salāh.*" They were therefore constrained to perform Salāh. [*Sīrah of Ibn Hishām* Chapter on the Thaqif delegation and their conversion to Islām]

## THE DEMOLITION OF UZZA

It is recorded in "*Fat'hul Bāri*" (v. 8 p. 612) that when the Muslims conquered Makkah, the Holy Prophet صلى الله عليه وسلم sent Sayyidina Khālid bin Walīd رضى الله عنه to destroy Uzza. Allāma Qurtubi رحمه الله writes that Uzza was a female Satan who frequently visited three acacia trees in Batn Nakhla. The Holy Prophet صلى الله عليه وسلم sent Sayyidina Khālid bin Walīd رضى الله عنه with the instruction to cut down the first of the three trees. When Sayyidina Khālid bin Walīd رضى الله عنه returned, the Holy Prophet صلى الله عليه وسلم asked him whether he saw anything. When Sayyidina Khālid bin Walīd رضى الله عنه replied in the negative, the Holy Prophet صلى الله عليه وسلم sent him to cut down the second tree. After he had completed this task, The Holy Prophet صلى الله عليه وسلم posed the same question to him. When he again submitted that he had seen nothing, he was sent to cut down the third tree.

When Sayyidina Khālid bin Walīd رضى الله عنه cut the third tree, he noticed a dark skinned woman with dishevelled hair clasping her shoulders and baring sharp fangs. Behind her was her attendant called Dubayya. Striking her on her head, Sayyidina Khālid bin Walīd رضى الله عنه killed her and then killed her attendant. When he related the entire episode to the Holy Prophet صلى الله عليه وسلم, the Holy Prophet صلى الله عليه وسلم said, "*That was Uzza. She will never be worshipped again.*" [*Tafsīr Qurtubi v. 9 p. 100*]

"*Al Bidāya wan Nihāya*" (v. 4 p. 316) reports that when Sayyidina Khālid bin



Walid رضى الله عنه reached the place he saw a naked woman sitting. Her hair was dishevelled and she was throwing sand on her head. He drew his sword and executed her. When he reported this, The Holy Prophet صلى الله عليه وسلم said, "That woman was Uzza."

A contradiction? Whereas it was stated earlier that Uzza was a white rock, it now appears that she was a Satan woman (?). It should be understood that the Satan used to (and still do) terrify the polytheists by appearing in various frightening forms. The Polytheists then make idols in these forms and begin worshipping them. These Satan regard this as homage to themselves and thus begin to reside at the places where the Polytheists worship their idols. They often appear before the Polytheists while they are awake as well as in their dreams.

## THE DESTRUCTION OF MANĀT

Allāma Ibn Kathīr رحمه الله writes (v. 4 p. 454) that the Holy Prophet صلى الله عليه وسلم dispatched Sayyidina Abu Sufyān bin Harb رضى الله عنه to destroy Manāt. Another narration mentions that the Holy Prophet صلى الله عليه وسلم delegated the task to Sayyidina Ali رضى الله عنه.

There were many other idols that the Arabs worshipped besides these. Among the famous ones were Dhil Khalsā, which was known as the Ka'ba of Yemen and was worshipped by the Douws and Khat'am tribes. The Holy Prophet صلى الله عليه وسلم sent Sayyidina Jarīr bin Abdullāh Bajali رضى الله عنه to destroy it.

## THE FOOLISHNESS OF THE POLYTHEISTS

After highlighting the helplessness of idols, Allāh asks, "Are males for you and females for Him?" Not only were the polytheists foolish enough to ascribe children to Allāh, they ascribed such children to Him which they regarded as disgraceful i.e. daughters. They held the belief that the angels were the daughters of Allāh whereas if they were given the choice of children they would chose sons. In this regard Allāh says in Surah Bani Isrā'il [Surah 17, verse 40], "Has your Lord chosen sons only for you and taken the angels as His daughters? You are surely making a preposterous statement."

Allāh says in Surah Sāffāt [Surah 37, verses 149-155], "Ask them, 'Should your Lord have daughters, while you have sons? Or have We created the angels as females in their presence? Behold! Because of their concocted beliefs, they will certainly say, 'Allāh has children.' Undoubtedly, they are liars! Has Allāh chosen daughters instead of sons? What ails you people? How do you decide? Do you not take heed?"

Allāh says in Surah Nahl [Surah 16, verses 57-59], "They assign daughters unto Allāh. Allāh is Pure! Yet they have for themselves what they desire? When any of them is given the glad tidings of a daughter, his face darkens and he suppresses his fury. He hides from the people because of the evil tidings that he received. Must he keep her with disgrace or bury her in the sand? Evil indeed is the decision that he takes!"

It is with reference to wanting sons for themselves and daughters for Allāh that Allāh says, "This is certainly an unjust distribution."

## THE POLYTHEISTS FABRICATED THEIR IDOLS AND THEIR NAMES

Allāh says about the idols of the polytheists, *"These are merely names which you and your forefathers have kept, for which Allāh has not revealed any warrant. The objects that the polytheists adopted as their deities never deserved to be worshipped and could never have been sanctioned by Allāh. 'They follow only assumptions and what their whims fancy whereas guidance has already come to them from their Lord.'"* The polytheists and their pagan forefathers did as they pleased and chose whatever they wanted to worship. This was despite the fact that they had received guidance from Allāh previously. Their behaviour was therefore purely obstinate. The "guidance" mentioned in the verse refers to the Holy Prophet صلى الله عليه وسلم and the Qur'ān. Allāh's Holy Prophet صلى الله عليه وسلم and His Qur'ān made it clear to them that there is none worthy of worship besides Allāh and presented numerous proofs to them. However, they still refused to accept.

Allāh states further, *"Should man have whatever he wishes for?"* This verse tells us that man can never have whatever he desires in this world. The polytheists entertained the hope that their idols would grant them whatever they desired in this world and would intercede on their behalf on the Day of Judgement. These were merely false hopes. Whereas a man cannot accomplish whatever he wants in this world even by exerting himself greatly, how can he hope that helpless idols can fulfil his desires?

*"The Hereafter and the world are only for Allāh."* This means that Allāh has complete control over the affairs of this world and the Ākhirah (Hereafter). Neither the polytheists nor their idols have any say in these affairs. Therefore, it is only Allāh who can be of assistance to people in both worlds and He can easily destroy all their hopes.

## THE POLYTHEISTS BELIEVED THAT THEIR IDOLS WILL INTERCEDE ON THEIR BEHALF ON THE DAY OF JUDGEMENT

The polytheists believed that their idols and the angels whom they worshipped would intercede on their behalf on the Day of Judgement. Satan made them believe that the intercession of their idols would draw them close to Allāh. The Qur'ān explains to them that their idols are unable to do anything for themselves, let alone save the polytheists. Besides being unable to assist others, idols are lifeless and cannot even protect themselves from others. Whereas the Prophet's عليهم السلام and the angels are able to intercede on behalf of others, they will be unable to do so if they do not receive Allāh's per duty to intercede. Allāh refers to this when He says, *"How many are the angels in the heavens whose intercession shall be of no avail except after Allāh grants per duty for whoever He wills and is pleased with."*

Therefore, Allāh will allow His pious creation to intercede on behalf of only those people with whom He is pleased. There is therefore no hope of Allāh granting per duty for anyone to intercede on behalf of the disbelievers and polytheists. In Surah Anbiya [Surah 21, verses 26-28], Allāh refutes the beliefs and actions of those people who worship the angels and who believe that they are

Allāh's children. Allāh says, *"They say, 'Rahmān has taken a son.' He is Pure! They (the angels) are but honourable slaves. They do not speak ahead of Him and duly carry out His orders. He knows what is before them and what is behind them and only the one with whom He is pleased will be able to intercede. They tremble with fear for Him."*

Allāh states further, *"Indeed those who do not believe in the Hereafter give feminine names to the angels without possessing any knowledge."* The polytheists held incorrect beliefs and carried out evil deeds because they did not believe in the Ākhirah (Hereafter). If they believed in the Ākhirah and were concerned about answering to Allāh, they would never have called the angels Allāh's daughters. It is this lack of belief in the Ākhirah that is referred to when Allāh says, *"without possessing any knowledge"*. Without any proof or reason, they took the liberty to make gods for themselves. Allāh says, *"They follow only assumptions and assumptions are absolutely useless against the truth."* Their first assumption was believing that their idols were worthy of worship and the second was believing that these idols would intercede for them in the Ākhirah (Hereafter).

## THE NECESSITY FOR BELIEF IN AND CONCERN FOR THE ĀKHIRAH

The verse *"Indeed those who do not believe in the Hereafter..."* makes reference to an extremely fundamental factor. It tell us that people who do not believe in the Ākhirah (Hereafter) tend to get involved in polytheism (*shirk*). Disbelieving in the Ākhirah (Hereafter) is a major cause for not only committing disbelief and polytheism (*shirk*), but for remaining steadfast in these practices. If a polytheist does believe in the Ākhirah (Hereafter), his belief is generally very hazy and he is easily convinced by others to believe that his idols will intercede for him on the Day of Judgement and save him from Hell. In this manner, even the little fear he has for the Ākhirah vanishes from his heart.

Besides the polytheists, there are many other types of disbelievers. There are the atheists who believe that there is no god at all and that they have no creator. Consequently, they do not believe in resurrection and life after death. Since they do not believe in any god, they believe that there is no one to answer to after death.

There are others who believe in a God and accept that they have a Creator. However, they ascribe partners to Allāh and believe in reincarnation. Therefore, these people do not believe in resurrection, rewards and punishment.

Another group affiliate themselves to a Prophet, like the Jews and the Christians. Compared to the other groups of disbelievers, they have a much greater concept of Ākhirah. However, their obstinacy has destroyed them. They refuse to believe in the prophethood of the Holy Prophet صلى الله عليه وسلم and have gradually lost the fear of the Ākhirah. The Jews have become so indifferent to the Ākhirah that they claim, *"The Fire will touch us only for a limited number of days"* [Surah Baqarah (2), verse 80]. Despite knowing that they are unable to place their hands in the fire of this world for a minute, they are audacious enough to claim that they will tolerate a few days in the intensified fire of Hell rather than believing in the Holy Prophet صلى الله عليه وسلم.

Although the Christians believe in the Ākhirah, they have fallen prey to the

false preaching of their religious leaders. They have been told that they are at liberty to do whatever they please during the week because they can confess to the priest on sundays and have all their sins forgiven. They even believe that there is no need to confess to all their sins because his forgiveness will be good for every sin. As a result of this foolish behaviour, they have also become oblivious of the Ākhirah.

This gross indifference has made their once blurry concept of punishment in the Ākhirah (*Hereafter*) fade into extinction. As a result, they are immersed in disbelief, polytheism (*shirk*) and major sins.

## THE NECESSITY FOR PEOPLE TO BE CONCERNED WITH SAVING THEMSELVES FROM PUNISHMENT IN THE ĀKHIRAH

It is tragic to note that many people have no concern for their lives after death and scarcely have an idea that Allāh has revealed a Religion by which they can be saved from punishment in the Ākhirah (*Hereafter*). This concern and belief in the Ākhirah are essential for a person. If a person believes that he will have to suffer punishment in the Ākhirah if he dies as a disbeliever, he will be unable to rest or find taste in food until he finds the Dīn (*religion*) that Allāh has sent for man's salvation. If a person truly has a concern, Insha Allāh he will certainly be convinced that the only Dīn (*religion*) acceptable to Allāh is the religion of Islām. He will then not be led astray by any religious leader and will be able to make it clear to them that they are merely leading people into the fire of Hell.

It is actually the combination of three factors that have prepared people to enter Hell. These are (1) weak belief in the Ākhirah (*Hereafter*), (2) following human whims and passions and (3) fabricating their own religions based purely on personal speculation. There are also many people who are Muslims, who believe in the Ākhirah (*Hereafter*) but are unable to resist their whims and temptations. They are given to forsaking Salāh, not paying Zakāh, earning a living by Unlawful sources, consuming Unlawful food and committing all sorts of sins. Such people are also preparing themselves for punishment in Hell. Indifference towards the Ākhirah and following their whims have weakened them to the extent that they are unable to desist from sin.

## THE STATUS OF MAN'S ASSUMPTIONS

Allāh Ta'āla expresses the status of man's assumptions by stating, "*assumptions are absolutely useless against the truth*". This verse is a lesson for those people who pitch their logic and rationale against the clear statements of the Qur'an and Ahadith by voicing their "*opinions*" which contradict the Qur'an and Ahadith.

There are also many who think ill of others and these evil assumptions of others lead them to backbiting and slander. Such people should be concerned that the evil assumptions they have of others must not disgrace them in this world and cause them to suffer in Hell. The Holy Prophet صلى الله عليه وسلم said, "*Beware of assumptions because the worst lie is an assumption.*" ["*Mishkāt*" p. 427 from Bukhari and Muslim]

فَاعْرِضْ عَنْ مَن تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾ ذَلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَن اهْتَدَى ﴿٣٠﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾ الَّذِينَ يَحْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ وَإِذْ أَنتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾

(29) So ignore him who turns away from Our advice and who desires only the life of this world. (30) This is the extent of their knowledge. Verily your Lord knows best about the person who deviated from His path and He knows best about him who is rightly guided. (31) To Allāh belongs whatever is in the heavens and whatever is in the earth so that He may punish the evil-doers for their deeds and reward those who do good with the best. (32) (They are) those who stay away from major sins and indecent acts except for minor sins. Indeed your Lord is One of extensive mercy. He was best Aware of you when He created you from the earth and when you were foetuses in the wombs of your mothers. So do not ascribe purity to yourselves. He knows best who is the most pious.

### THE KNOWLEDGE OF WORLDLY PEOPLE IS LIMITED AND ALLĀH KNOWS THE DEVIATED FROM THE RIGHTLY GUIDED

Allāh addresses the Holy Prophet صلى الله عليه وسلم by saying, "So ignore him who turns away from Our advice" i.e. do not hanker after him and do not be grieved by his deeds. Your duty is to convey the message and those who reject will have to suffer the consequences of their rejection. Allāh further describes the person who rejects the advice of the Qur'an as one "who desires only the life of this world." Every aspect of such a person's life revolves around this world. He earns to live and lives to earn.

Regarding the people of this world, Allāh says further, "This is the extent of their knowledge." The purpose of the progress that they make in this world and the degrees they attain is to gain only the material possessions of this world. All their thoughts and mental energies are restricted to attaining this same objective. Allāh says in Surah Rūm, "They have superficial knowledge of the life of this world, whereas they are negligent of the Hereafter." [Surah 30, verse 7]

Love for this world prevents people from belief and even those who have Belief grow increasingly negligent of the Ākhirah (Hereafter) as they take a deeper interest in this world. The Holy Prophet صلى الله عليه وسلم said, "The person who loves his world will damage his Ākhirah (Hereafter) and the person who loves his Ākhirah (Hereafter) will damage his world. So chose that which is everlasting above that which is temporary" ["Mishkāt" p. 441]. Giving preference

to the Ākhirah (*Hereafter*) over this world is a sign of intelligence. The Holy Prophet صلى الله عليه وسلم also said, "Love for this world is the source of every sin. ["*Mishkāt*" p. 444]

One of the supplications that the Holy Prophet صلى الله عليه وسلم always made was:

{TRANSLATION: "O Allāh! Do not place any difficulties in our religion and do not make the world our greatest concern and the extent of our knowledge."} ["*Mishkāt*" p. 219]

Allāh continues to say, "*Verily your Lord knows best about the person who deviated from His path and He knows best about him who is rightly guided.*" Allāh is best Aware of the deeds and conditions of either group and shall reward or punish them accordingly.

## THE GOOD AND EVIL DOERS WILL GET WHAT THEY DESERVE

"*To Allāh belongs whatever is in the heavens and whatever is in the earth.*" Allāh created everything in the universe including man. Among men two groups emerged, those who do good and those who do evil. According to their deeds, the good will be rewarded and the evil will be punished. It is with reference to this that Allāh says, "*so that He may punish the evil-doers for their deeds and reward those who do good with the best.*"

Allāh then describes those who do good as "*those who stay away from major sins and indecent acts except for minor sins.*" Allāh states that just as these people are particular about carrying out good deeds and adorning themselves with noble characters and personalities, they also ensure that they stay away from sin and evil. The person who carries out good deeds but is not particular about refraining from evil cannot be described as one with perfect Belief. Perfect Belief entails carrying out whatever Allāh commands and staying away from everything that He forbids. A person can regard himself as "*those who do good*" only when he fulfils these two prerequisites.

There are many people who do a great deal of good deeds including many Nafl (optional good deeds). However, they fail to refrain from sins. It must be borne in mind that abstaining from sin is a great form of Ibādah (worship) in itself. The Holy Prophet صلى الله عليه وسلم said, "*Refrain from sin and you will become the greatest worshipper*" ["*Mishkāt*" p. 440]. It is evident that carrying out a good deed is much easier than refraining from a sin. Many people do not regard abstaining from sin as an act of virtue whereas the Holy Prophet صلى الله عليه وسلم has described it as the greatest form of worship. Together with carrying out good deeds, one must make a special effort to stop committing the sins that one is accustomed to.

The above verse makes reference to major sins as well. The details regarding the description and examples of major sins have been given in the commentary of the verse: "*From all the things forbidden to you, if you refrain from the major sins, We shall expiate from you your evil deeds and enter you into a place of honour.*" [Surah Nisā (4), verse 31]

In addition to refraining from major sins, "*those who do good*" also stay away

from “indecent acts”. Although indecent acts are regarded as “major sins”, they are mentioned separately so that people exercise extra caution to stay away from all major sins that involve indecent behaviour. The Arabic word “*Fawāhish*” (translated above as “indecent acts”) entails all acts that men and women engage in which are indecent in any way.

Allāh says that the people who “do good” abstain from all types of sin but, being human, they sometimes succumb to the temptation of committing minor sins. These sins do not exclude them from the category of “those who do good”. Nevertheless, because their frame of mind is one of religiousness and because they fear Allāh, they do not find solace after committing a sin until they sincerely repent to Allāh. In addition to this, they take care not to ever repeat the sin. It should also be borne in mind that minor sins are forgiven once a person carries out good deeds, as Allāh states in Surah Hūd [Surah 11, verse 114], “*Verily good deeds obliterate evil deeds.*”

The author of “*Bayānul Qur’ān*” states that the exception (i.e. *except for minor sins*) means that although a person needs to refrain from major sins to be regarded as “those who do good”, committing minor sins occasionally will not disqualify him from belonging to this group of praiseworthy people. However, persistently committing such sins will certainly disqualify him from this group. He stresses that this verse neither sanctions committing minor sins nor does it mean that a person will be rewarded for good deeds only if he abstains from major sins. Verse 7 of Surah Zilzāl (Surah 99) makes it clear that a believer will be rewarded for every good deed even without the precondition of abstaining from major sins. However, committing major sins will exclude one from being included in the illustrious group of people who “do good” and who will be rewarded tremendously.

It is vitally important to reiterate the warning that the verse does not sanction minor sins. Although such sins are termed as “minor” and they can be forgiven by carrying out good deeds, they can never be sanctioned because they will then cease to be sins at all. The term “minor” is relative and is used only because these sins are of a lesser degree than others which are termed “major”. Both are sins nonetheless.

Sayyidah Ayshah رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم once said to her, “O Ayshah! Beware of the (seemingly) insignificant sins because Allāh has appointed someone to be vigilant of them (i.e. the angels whom Allāh has appointed to record sins are writing them down and one could well be questioned concerning them).” [“*Mishkāt*” p. 485 from Ibn Mājah, Dārmi and Bayhaqī]

“*Indeed your Lord is One of extensive mercy.*” People who commit sins should never grow despondent and think that they have no option but to suffer punishment. They should never lose sight of the fact that Allāh’s mercy is vast and all encompassing. They should repent for their sins, repair the wrong they did to others and try their utmost never to repeat the sin. This is all that is needed for Allāh’s mercy to engulf the sinner. Of course, Allāh reserves the right to forgive people without repentance but disbelief and polytheism (*shirk*) will not be forgiven.

“*He was best Aware of you when He created you from the earth and when you*

were foetuses in the wombs of your mothers." The first man was created from the earth after which people have procreated to give birth to later generations. Allāh was keeping track of every individual's progress from the inception of man and from the time that every individual was passing through the various stages of development in his mother's womb. Nothing is hidden from Allāh.

## THE PROHIBITION AGAINST PROCLAIMING ONE'S PIETY

Allāh declares, "So do not ascribe purity to yourselves. He knows best who is the most pious." Allāh knows best who are the people who abstain from disbelief and polytheism (*shirk*). Even before people were born Allāh was Aware of their identities and the deeds they were destined to carry out. He knew exactly whether they would be carrying out good deeds and what deficiencies may exist in these deeds. Allāh will therefore either reward or punish people according to the deeds they carry out. It is foolish of a person to go about telling people about the many fasts that he observes, about the many Rakāhs of Salāh that he performs, about the many times that he performed Hajj, etc. Even though he may have carried out all these acts of Ibādah, no person is capable of worshipping Allāh as He deserves to be worshipped. Therefore, there will always be some deficiency in a person's Ibādah (*worship*), even though he fails to realise it. Since one's acts of Ibādah are fraught with faults, one is not justified in boasting about these.

The above verse prohibits:

- 📖 *Praising oneself.*
- 📖 *Lauding one's actions.*
- 📖 *Telling others of one's good deeds so that they revere and patronise one.*
- 📖 *Boasting about one's deeds.*

In fact, the Holy Prophet صلى الله عليه وسلم disliked people to keep names which proclaimed their piety. Sayyidah Zaynab bint Abu Salamah رضى الله عنها narrates that her name used to be Barra (meaning virtuous/pious) but the Holy Prophet صلى الله عليه وسلم changed her name to Zaynab saying, "Do not proclaim your own piety (i.e. do not call yourself pious) because only Allāh knows who of you are pious." [Muslim v. 2 p. 208]

This hadith means that when a person keeps such a name and is asked "Who are you? ", their reply will be "I am pious (Barra)." This appears to be self-praise, which is prohibited. Just as the Holy Prophet صلى الله عليه وسلم changed the name Barra to Zaynab, he also changed the name of another girl from Āsiya (sinner) to Jamila (beautiful). [Muslim]

This teaches us that just as one should not adopt a name or title that exudes self-praise, the name should also not portray sin and vice. Although a believer should be pious he should not go about proclaiming his piety to others. At the same time, he is susceptible to sins and should make Tauba (*repentance*) to secure forgiveness for these sins. He must therefore never adopt a name or title that indicates sinfulness. There are many people who, because of humility, call themselves "Al Abdul Āsy" ("The sinful slave") or "Āsy pur Ma'āsy" ("The sinner



who is full of sin"). Adopting such titles contradicts the explicit instructions of the Holy Prophet صلى الله عليه وسلم.

أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٣﴾ وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٤﴾ أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى ﴿٣٥﴾  
 أَمْ لَمْ يُبَيِّنْ بِمَا فِي صُحُفِ مُوسَى ﴿٣٦﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿٣٧﴾ أَلَا نَزَرُ وَزَرَهُ وَزَرَّ  
 أَخْرَى ﴿٣٨﴾ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾ وَأَنْ سَعِيهِ سَوْفَ يَرَى ﴿٤٠﴾ ثُمَّ يُخْرَجُهُ  
 الْجَزَاءَ الْأَوَّلَى ﴿٤١﴾ وَأَنْ إِلَى رَبِّكَ الْمُنْتَهَى ﴿٤٢﴾ وَأَنْتُمْ هُوَ أَضْحَكُ وَأَبْكَى ﴿٤٣﴾ وَأَنْتُمْ  
 هُوَ أَمَاتٌ وَأَحْيَا ﴿٤٤﴾ وَأَنْتُمْ خَلَقَ الذَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ﴿٤٥﴾ مِنْ نُطْفَةٍ إِذَا تُمْنَى ﴿٤٦﴾ وَأَنْ  
 عَلَيْهِ النَّشَأَ الْأُخْرَى ﴿٤٧﴾ وَأَنْتُمْ هُوَ أَغْنَى وَأَقْنَى ﴿٤٨﴾ وَأَنْتُمْ هُوَ رَبُّ الشُّعْرَى ﴿٤٩﴾ وَأَنْتُمْ  
 أَهْلَكَ عَادًا الْأُولَى ﴿٥٠﴾ وَثَمُودًا فَمَا أَبْقَى ﴿٥١﴾ وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ  
 وَأَطْعَى ﴿٥٢﴾ وَالْمُؤَنَفَكَةَ أَهْوَى ﴿٥٣﴾ فَغَشَّاهَا مَا عَشَى ﴿٥٤﴾

(33) Have you seen him who turns away? (34) Who gives a little and then stops? (35) Does he have knowledge of the unseen which he can see? (36) Has he not been informed of what appeared in the scriptures of Mūsa? (37) And in the scriptures of Ibrāhīm who fulfilled? (38) That one bearer shall not be burdened with the burden of another. (39) Man shall have only that for which he strives... (40) .... and his efforts shall soon be seen... (41) .... after which he will be given retribution in full. (42) The end shall surely be to your Lord. (43) It is certainly He (Allāh) Who makes (people) laugh and cry. (44) It is only He Who gives death and life. (45) Verily it is only He Who created pairs of male and female... (46) ... from the seed when it issues forth. (47) The second creation is undoubtedly His responsibility. (48) Verily He grants affluence and poverty. (49) And He is the Lord of Sirius. (50) He destroyed the former Ād... (51) .... and the Thamūd so that none remained. (52) And (He destroyed) the people of Nūh before, who were most tyrannical and rebellious. (53) He also threw down the overturned cities. (54) So that thing engulfed them which did.

## THE MISCONCEPTION OF THE DISBELIEVERS THAT ONE SOUL WILL BE ABLE TO ASSIST ANOTHER ON THE DAY OF JUDGEMENT

"Ruhul Ma'āni" (v. 27 p. 65) reports that Walid bin Mughiera was impressed by the Holy Prophet's صلى الله عليه وسلم recitation of the Qur'ān and started drawing closer to Islām. The Holy Prophet صلى الله عليه وسلم entertained great hope that he would accept Islām. However, a polytheist began teasing him and told him, "Are you leaving the religion of your forefathers? You think that if you die without accepting the religion of Muhammad صلى الله عليه وسلم, you will suffer punishment after death. Let us do this. Return to your religion and I will bear the punishment you are due to receive. However, there is a price attached to this." He fixed a price which Walid agreed to

pay. Walid therefore lost all interest in embracing Islām. However, Walid had not yet paid the entire amount when miserliness got the better of him and he stopped paying the man the promised amount. It was with reference to this incident that Allāh revealed the above verses.

*"Have you seen him who turns away? Who gives a little and then stops? Does he have knowledge of the unseen which he can see?"* i.e. he does not know whether one person will be allowed to bear the punishment of another. In fact, this will not be permitted in the Ākhirah (Hereafter). The polytheists merely fabricated the concept of one person bearing the brunt of another person's sins.

*"Has he not been informed of what appeared in the scriptures of Mūsa? And in the scriptures of Ibrāhīm who fulfilled? That one bearer shall not be burdened with the burden of another. And that man shall have only that for which he strives. And that his efforts shall soon be seen, after which he will be given retribution in full."* While the Arab polytheists were the progeny of Sayyidina Ismā'il عليه السلام [the son of Sayyidina Ibrāhīm عليه السلام], the Jews of Madinah followed the religion of Sayyidina Mūsa عليه السلام. Because it was these two groups who disputed with the Holy Prophet صلى الله عليه وسلم, Allāh Ta'āla refers to the scriptures revealed to Sayyidina Mūsa عليه السلام and Sayyidina Ibrāhīm عليه السلام. Allāh asks them whether they had read in these scriptures that no soul shall bear the burden of another.

Every person will have to suffer the punishment for his disbelief. In fact, none will even be prepared to bear another's burden of sin. The believer will see the rewards of his belief while the disbeliever will have to suffer the punishment for his disbelief. It is Allāh's law that no person will be allowed to bear the burden of another person's sins even though they may strike a deal to this effect in the world. Their pacts in this world that contradict Allāh's law hold no weight. Each will have to suffer for his own wrong. Details of this subject have passed in the commentary of verses 12 and 13 of Surah Ankabūt (Surah 29).

Allāh says that *"man shall have only that for which he strives."* This verse seems to refute the common concept of 'Isāl Thawāb' i.e. carrying out good deeds and conferring the reward on the deceased. In reply to this dilemma, some Scholars have mentioned that the verse refers to the belief of one person, which will not benefit a second person in the Ākhirah (Hereafter). A believer can therefore not confer his belief on a disbeliever. It is for this reason that verse 21 of Surah Tūr (52) contains the clause *"follow them in belief"* when Allāh mentions:

*"Those who carry out good deeds and whose progeny follow them in belief We shall join their progeny with them without reducing anything from their deeds."*

Other Scholars have replied to this by saying that the verse contains a general rule that has a few exceptions. Among these exceptions is Hajj Badal, which is Hajj made on behalf of another person. The Ahadith mention that a person receives the reward for a Hajj Badal when it is made on his behalf even though he did not perform it personally. Another exception is Sadaqah (charity), the reward of which will reach the soul of a dead person when it is given on his/her behalf. When one recites Qur'ān or makes Dhikr on behalf of another person without getting paid for it, the rewards for this will reach the deceased according to the Hanafi and Hanbali schools of jurisprudence. However,

according to the Shāfi'ī and Māliki schools of jurisprudence, physical acts of worship cannot be conferred on anyone. The rewards for these Ibādāt (plural of Ibādah) will accrue only to the person who carries them out. The scholars of the Hanafi and Hanbali schools of jurisprudence base this deduction on Hajj Badal and Sadaqah mentioned in the Ahādith.

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that the generality of this verse ("man shall have only that for which he strives") has been revoked by the verse: *"Those who carry out good deeds and whose progeny follow them in belief We shall join their progeny with them without reducing anything from their deeds."* [Surah Tūr(52), verse 21] This verse of Surah Tūr denotes that people will even benefit from the belief of their forebears.

It is recorded in "*Ruhul Ma'āni*" that the governor of Khurasān once asked Sayyidina Husain bin Fadhl رحمه الله about the apparent disparity between the verse *"Allah gives increased manifold to those whom He wills"* and the verse *"man shall have only that for which he strives"*. In reply to this question, Sayyidina Husain bin Fadhl رحمه الله said, *"The verse of Surah Najm ("man shall have only that for which he strives") mentions Allāh's "Adl" (justice). A person will therefore definitely receive the reward for his deeds in proportion to the worth of the deed. He shall receive what is his right and the reward cannot be lost to him. On the other hand, the verse "Allah gives increased manifold to those whom He wills" mentions Allāh's "Fadhl" (generosity). Allāh therefore has the option of granting people even more than they deserve."* The governor of Khurasān was so pleased with this reply that he kissed the forehead of Sayyidina Husain bin Fadhl رحمه الله. "*Ruhul Ma'āni*" mentions that Sayyidina Ibn Atiyya رحمه الله also made the same interpretation.

Allāma Qurtubi رحمه الله writes that the verse *"man shall have only that for which he strives"* applies only to sins because Allāh shall multiply the rewards of good deeds many times over as mentioned in the Ahādith. Therefore, the verse *"Allah gives increased manifold to those whom He wills"* refers to the multiplied rewards that Allāh shall grant people for their good deeds. As for sins, Allāh shall punish people only to the extent of the sin. The punishment for sins will not be multiplied.

"*Ma'ālimut Tanzīl*" quotes from Sayyidina Ikrima رحمه الله that the verse of Surah Najm applies only to the people of Sayyidina Mūsa عليه السلام and was recorded in their scripture. They received rewards only for the deeds that they carried out personally. However, Allāh has granted the privilege to the Ummah of the Holy Prophet صلى الله عليه وسلم that they are able to carry out good deeds on behalf of others. Of course, the supplication of the previous Ummahs for each other used to be accepted. An example of this is the supplication that Sayyidina Nūh عليه السلام made for himself, for his parents and for all the believers of his time as recorded in verse 28 of Surah Nūh (Surah 71). Another example is the supplication that Sayyidina Mūsa عليه السلام made for himself and his brother in the verse: *"O my Lord! Forgive me and my brother and enter us in Your mercy. Surely You are the Most Merciful of those who show mercy."* [Surah A'rāf(7), verse 151]

The Holy Prophet صلى الله عليه وسلم has mentioned that the deeds of people cease once they die except for three things, the rewards of which will continue to accrue to them. These are (1) Sadaqah Jāriya, (2) knowledge that was imparted

and continues to benefit the recipient and (3) pious children who continue to make supplication for the deceased. Certain Ahadīth mention seven such deeds the rewards of which perpetuate. There can be no objection to this hadith in the light of the above verse of Surah Najm because the deeds referred to are carried out by the same person. The supplication of pious children will benefit the parents because it was the parents efforts that produced the piety in the children so that they would be capable of making supplication for their parents.

Allāh Ta'āla describes Sayyidina Ibrahīm عليه السلام as *"Ibrahīm who fulfilled"*. This means that Sayyidina Ibrahīm عليه السلام duly fulfilled every task that Allāh commanded of him. The discussion of the tasks that Allāh entrusted Sayyidina Ibrahīm عليه السلام with have been discussed in Surah Baqarah where Allāh says, *"When his Lord tried Ibrahīm with certain words, which he fulfilled."* [Surah 2, verse 124]

Other commentators state that the verse refers to time when Allāh commanded Sayyidina Ibrahīm عليه السلام saying, *"Submit!"* to which Sayyidina Ibrahīm عليه السلام replied, *"I submit to the Lord of the universe"* [Surah Baqarah (2), verse 131]. After this, Allāh placed many trying difficulties in the path Sayyidina Ibrahīm عليه السلام, affecting his wealth, health and family. These were such that it took great patience and fortitude to endure and to fulfil Allāh's commands in their wake. The author of *"Ruhul Ma'āni"* states that the command to slaughter his son and the sterling obedience that Sayyidina Ibrahīm عليه السلام displayed on that occasion is sufficient to bear testimony to his devotion to Allāh.

Sayyidina Abdullāh bin Abbās رضي الله عنه mentioned that during the time of Sayyidina Ibrahīm عليه السلام a relative of a murderer was sometimes executed in place of the murderer himself. Instead of executing a murderer, it used to occur that the murderer's father, son, brother, uncle, cousin, wife, husband or slave had to give their life in exchange.

Sayyidina Ibrahīm عليه السلام prevented them from doing this and conveyed to them Allāh's message which read, *"One bearer shall not be burdened with the burden of another."*

Some commentators quote two Ahadīth to explain *'Ibrahīm who fulfilled'*. They say that it refers to the fact that Sayyidina Ibrahīm عليه السلام was particular about performing four Rakāhs Salāh early every morning and continued this practice until his death. This hadith has been narrated by Sayyidina Abu Umamah رضي الله عنه. In the second hadith the Holy Prophet صلى الله عليه وسلم asked his companions رضي الله عنهم, *"Do you know why Allāh Ta'āla says about His friend 'Ibrahīm who fulfilled'? Every morning and evening he used to recite:*

**{TRANSLATION:** *"So glorify Allah's purity during the evenings and mornings. All praise is for Him in the heavens and the earth, and glorify His purity during the latter part of the day and during the afternoons. He extracts the living from the dead, the dead from the living and revives the earth, after it's death. Thus will you people be resurrected."* [Surah Rūm (30), verses 17-19}]

Allāh continues to say, *"The end shall surely be to your Lord."* Irrespective of how long one lives in this world, one will certainly have to die. Thereafter one

will have to stand in Allāh's court to give an account of all one's deeds. Another interpretation of this verse is that when one ponders over Allāh's creation, the end result of this reflection will lead one to recognise Allāh. One should then not think about the Being of Allāh because this is beyond man's understanding.

## ALLĀH DOES EVERYTHING

Allāh says further, *"It is certainly He (Allāh) who makes (people) laugh and cry."* Laughing, crying and their causes have been created by Allāh. In addition to this, Allāh says that *"It is only He who gives death and life."* Besides Allāh, none has the ability to give life or death to anything.

*"Verily it is only He who created pairs of male and female from the seed when it issues forth."* When the male and female gametes unite by Allāh's command after the sperm issues forth, a child is conceived. Just as Allāh is responsible for creating people in this manner *"The second creation is undoubtedly His responsibility (as well)."* Human existence does not terminate after people have died and their bodies have decomposed. They will be resurrected and presented for questioning in the Ākhirah (Hereafter). Allāh Ta'āla has assumed responsibility for resurrecting people on the Day of Judgement and He shall certainly fulfil His task despite the denial of the polytheists and disbelievers. [*"Ruhul Ma'āni"* v. 27 p. 69]

Allāh continues, *"Verily He grants affluence and poverty."* Allāh has created wealth and everything that wealth can acquire including those things that continue generating more wealth, such as plantations, buildings, etc.

*"And He is the Lord of Sirius."* The Arabic word *"Shi'rā"* refers to Sirius (also called the Dog Star, which is the brightest star in the sky because of its closeness to the earth). The Arabs used to worship this star and believed that it had an effect on their lives. *"Ruhul Ma'āni"* reports that the Banu Himyar and Banu Khuzā'ah tribes used to worship this star and that a person named Abu Kabsha from the Banu Khuzā'ah tribe initiated its worship. In this verse, Allāh refutes the belief that this star could have an effect on people. Just as everything else is Allāh's creation, so too is this star. People are thereby exhorted to forsake worshipping this star and to rather worship the Lord of this star.

## THE DESTRUCTION OF FORMER NATIONS

Allāh then states that it was He Who *"destroyed the former Ād and the Thamud so that none remained."* The Ād was the same arrogant nation who proclaimed, *"Who can be more powerful than us?"* and the Thamud were so powerful that they used to carve homes out of mountains. However, notwithstanding the might of these nations, Allāh Ta'āla destroyed their civilisations when they rejected Belief.

*"And (He destroyed) the people of Nūh before, who were most tyrannical and rebellious. He also threw down the overturned cities."* The *"overturned cities"* refers to the destroyed cities of the people of Sayyidina Lūt عليه السلام. These people rejected the message of Sayyidina Lūt عليه السلام and indulged in the vile sin of homosexuality. As a result, the very ground on which their cities stood was lifted into the sky, overturned and tossed down. In addition to this, stones were rained on them. The sheer force of the punishment was so severe that Allāh describes it

by merely saying, "So that thing (punishment) engulfed them which did." This verse is similar to the verse which describes the horror of phara'oh (Fir'oun) and his army's punishment. The severity of that punishment was also so indescribably severe that Allāh merely states, "and there covered them that of the sea that did cover them." [Surah TāHā (20), verse 78]

"Then which bounties of your Lord do you doubt?" Allāh created humans as male and female; made them laugh and cry; gave them life and shall revive them after death; granted them wealth and the benefits that it acquires and even informed them about the destruction of former nations so that they take heed. However, instead of taking heed and appreciating these bounties, the disbelievers doubt them.

**NOTE:** Concerning the adjective 'former' in the verse "the former Ād", the author of "Ruhul Ma'āni" states that this adjective is used because the Ād was the first nation to be destroyed after the nation of Sayyidina Nūh عليه السلام. He then quotes the commentator Allāma Tabarī رحمه الله عليه who stated that this adjective is used to distinguish the Ād from another nation who also called themselves Ād. This second Ād nation used to live in the vicinity of Makkah with the Amāliq nation. The eminent scholar Mubarrad رحمه الله عليه states that "the former Ād" refers to the original nation of Ād while the Thamūd are referred to as "the second Ād".

فَيَايَءَ آلَاءِ رَبِّكَ نَسْمَارِي ﴿٥٥﴾ هَذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَىٰ ﴿٥٦﴾ أَزِفَتِ الْأَافِزَةُ ﴿٥٧﴾ لَيْسَ  
لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾ أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾  
وَأَنْتُمْ سَعِيدُونَ ﴿٦١﴾ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾

(55) Then which bounties of your Lord do you doubt? (56) This is a warner from among the earlier warners. (57) The swift approaching matter has arrived. (58) There is none to avert it besides Allāh. (59) Are you astonished about this matter? (60) And do you laugh instead of crying? (61) And continue being arrogant? (62) Prostrate to Allāh and worship Him.

## PEOPLE ARE SURPRISED ABOUT JUDGMENT WHEN IT HAS ALREADY COME SO CLOSE

Allāh says in these concluding verses of the Surah, "This is a warner from among the earlier warners." The word "This" refers either to the Holy Prophet صلى الله عليه وسلم or to the Qur'ān. The verse means that all the subject matter of the Qur'ān that the Holy Prophet صلى الله عليه وسلم conveyed to mankind were also conveyed by the earlier Anbiya (the Holy Prophets) عليهم السلام and their divine scriptures. What the Holy Prophet صلى الله عليه وسلم conveyed was therefore nothing strangely new. The addressees of the Qur'ān must therefore be cautious not to follow in the footsteps of the previous nations who were destroyed when they rejected the message of their Prophet's عليهم السلام.

*"The swift approaching matter has arrived. There is none to avert it besides Allāh."* Even though many people do not believe in the coming of Judgement, it will still occur. Whenever Allāh decrees a matter, it is inevitable. In fact, its occurrence is a certain as something that has already arrived. No person's rejection will prevent it. It is therefore wise for every person to prepare for it because nothing will be able to stop it when it arrives.

*"Are you astonished at this matter? And do you laugh instead of crying? And continue being arrogant?"* Allāh asks man whether he is astonished at the warnings of the Qur'ān and the advent of Judgement. Instead of adopting a proud attitude and mocking Islām, the disbelievers are urged to forsake their disbelief, to repent and to accept Islām. Their pride which prompts them to reject the truth and to think lowly of Muslims shall be the cause of their doom in both worlds. The Arabic word *"Sāmidūn"* (translated above as *"being arrogant"*) is derived from the root word *"Sumūd"*, which denotes lifting the head proudly. This word is also used to denote singing, engaging in futile entertainment and swelling with anger.

*"Prostrate to Allāh and worship Him."* This final verse of the Surah tells people that after hearing about Allāh's immense powers, about the destruction of previous nations and about the imminence of Judgement, the only course of action befitting of an intelligent person is to submit and bow to the truth. They should therefore prostrate only to Allāh and worship Him only. Many commentators have translated *"worship Him"* as *"obey him"*

According to Imām Abu Hanīfah رحمه الله عليه, it is Wājib (*compulsory*) to make Sajdah (*prostration*) when reciting or hearing this concluding verse of Surah Najm.



## سورة القمر

Makkan

Surah Al-Qamar

Verses 55

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَعِمَّرٌ ﴿٢﴾  
وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ﴿٣﴾ وَلَقَدْ جَاءَهُمْ مِنَ  
الْأَنْبَاءِ مَا فِيهِ مُرْدَجَرٌ ﴿٤﴾ حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ﴿٥﴾

In the name of Allāh, the Beneficent the Most Merciful.

(1) (Qiyamāh) the day of Judgement has drawn close and the moon has been split. (2) If they see any sign they turn away and say that it is magic that will soon vanish. (3) They deny and they follow their whims whereas every matter is established. (4) Indeed such news has come to them in which there is sufficient warning to caution. (5) A most perfect wisdom, but warners have not benefited (them).

### THE MOON HAS BEEN SPLIT AND A BELIEF OF THE POLYTHEISTS IS REFUTED

The Holy Prophet صلى الله عليه وسلم demonstrated many miracles to the polytheists of Makkah when he announced his prophethood. The polytheists themselves requested for many of these miracles. Sayyidina Anas رضى الله عنه reports that once when the polytheists asked the Holy Prophet صلى الله عليه وسلم to show them a miracle, he split the moon. [Bukhari v. 2 p. 22]

A narration of Sayyidina Abdullah bin Mas'ūd رضى الله عنه states that the Holy Prophet صلى الله عليه وسلم once called the people to witness that the moon once split into two parts. One part was visible on top of the mountain while the other was below. [Bukhari v. 2 p. 21]

Tirmidhi reports that the splitting of the moon occurred twice while the Holy Prophet صلى الله عليه وسلم was in Makkah and that the first two verses of Surah Qamar were revealed with reference to this. "Ma'ālimut Tanzīl" (v. 4 p. 258) reports that when the Quraysh of Makkah sighted the splitting, they claimed that they had been mesmerised. However, when they made inquiries from some travellers, they attested that they had seen the moon split into two parts. It was then that Allāh revealed the verse "Judgement has drawn close and the moon has been split."



Tirmidhi reports that when the travellers attested to the splitting, some polytheists said, *"If we were mesmerised, everyone else could not have been."* The splitting of the moon indicated to people that something that they thought to be impossible turned into reality. In a like manner, Judgement day will also be a reality even though the disbelievers regard it to be impossible.

Allāh states further, *"If they see any sign they turn away and say that it is magic that will soon vanish."* It was the practice of the polytheists to ignore miracles when they saw them, claiming that what they saw was merely the temporary effect of magic on them. In this manner *"They deny and they follow their whims."* despite witnessing great miracles, they refused to believe because they had made gods out of their own whims and passions. Instead of accepting the truth, they chose to follow only that which appealed to their whims.

Allāh asserts that *"every matter is established"* i.e. the truth shall remain the truth and falsehood shall remain falsehood. These will not be altered by anything and if the disbelievers fail to perceive the truth initially, the truth will eventually dawn upon them and they will realise that it is not magic that they see. The author of *"Ma'ālimut Tanzīl"* has interpreted the verse to mean that good will be the lot of good people and evil shall be the lot of evil people. The good will lead people to Heaven and evil will lead people to Hell.

Referring to the polytheists of Makkah, Allāh says further, *"Indeed such news has come to them in which there is sufficient warning to caution."* The narratives of previous civilisations who were destroyed because of their disbelief are sufficient for people to realise the error of their ways. These incidents should jolt thinking persons out of their slumber because they are filled with *"most perfect wisdom"*. However, when the disbelievers and polytheists are drowning in polytheism (*shirk*) and disbelief, it seems as if *"warners have not benefited (them)"*. They stubbornly pay no attention to warnings and continue in their ways. Allāh says in Surah Yunus [Surah 10, verse 101], *"Arguments and warnings are of no avail to those people who do not believe."*

The splitting of the moon has been authentically recorded in Bukhari, Muslim and various other books of Ahadīth. There is therefore no doubt that it actually occurred. However, because of their enmity for Islām, the disbelievers object to this miracle by saying that if the moon was really split, this fact would have been recorded in other parts of the world because the moon is seen from everywhere. In reply to this objection, Scholars have tendered the following replies.

**Firstly**, there was no system of recording in those times for the account to be well documented. Paper was an extremely scarce commodity then. If it ever was recorded, there exists every possibility that the recording was lost through the passage of time.

**Secondly**, it is evident that the moon does not rise over the entire world at the same time. While one part of the world is experiencing daylight, another part is experiencing nightfall. As for those parts of the world where it was daytime, there is no question of them witnessing the event. Although it was night in many other parts of the world then, it is obvious that while the night was still young in some parts, it was later in other parts and even later elsewhere. Overcast

conditions could well have prevented people in other parts from witnessing this event.

In addition to this, although the splitting was visible from Mina, many people there did not witness it because they may have been involved in other activities. Many were in their homes and many were sound asleep. It is therefore obvious that if everyone in Makkah did not see it, it is even less likely that everyone else in the rest of world would see it. There was certainly no forewarning given to anyone, so none saw the necessity to stand outside to watch. Those people who were required to see did see the event. If the people of the world or all the Arabs had seen the miracle, some records would then surely be found. The people of Makkah who saw the miracle did not believe in it and regarded it to be an act of mesmerism. It is therefore obvious that they would never have documented the event to give it impetus. There is therefore no wonder that the event is not recorded in historical works.

Although the sun is far larger than the moon, yet the sun is not visible to the entire world at the same time. While some parts of the world are experiencing daylight, others have nightfall. When a solar eclipse takes place, the news spreads fast that it will be visible only from certain countries at certain times. It is not visible to the entire world. Then too, although the news of the eclipse is disseminated through the media months in advance, every person of the country concerned does not see it because the news does not reach everyone. In fact, even if one has to ask the educated people of a country when an eclipse took place in their country and how many times it occurred, they will be unable to answer. There is scarcely a book available that details the chronological sequence of eclipses throughout history.

If this is the case with solar eclipses which occur relatively frequently, one should not be surprised when the splitting of the moon is not documented when it occurred only once. In addition to this, it occurred only in Arabia at the time of Isha and no sooner did it split into two, then a short while later the two parts joined to reform.

Under the influence of the disbelievers, many Muslims also refute the occurrence of the splitting of the moon and say that the verse only refers to the Day of Judgement. This is farfetched because the verse is clearly phrased to refer to an incident in the past tense - not in the future tense. Even though one may prove this point by interpreting the verse in the future tense, there is no way in which one can interpret the relevant authentic Ahadith on the subject. There is nothing to prevent the Great Being of Allāh from making the moon split in Makkah over 1400 years ago when all accept that He shall make it split by means of the blowing of the trumpet on the Day of Judgement. There is therefore no necessity to search for farfetched interpretations of the verse.

فَقَوْلٌ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَّكُرٍ ﴿٦﴾ خُشَعًا أَبْصَرُهُمْ يَخْرُجُونَ  
مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ﴿٧﴾ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ ﴿٨﴾

(6) ... So ignore them. The day when the caller shall call to a thing that is unpleasant. (7) Their gazes will be cast down and they shall emerge from their graves as if they are scattered locusts... (8) ... running towards the caller. The disbelievers will say, "This is an extremely difficult day."

## ON THE DAY OF JUDGEMENT PEOPLE WILL EMERGE FROM THEIR GRAVES LIKE SCATTERED LOCUSTS

The first of the above verses addresses the Holy Prophet صلى الله عليه وسلم by telling him, "So ignore them." Allāh commands the Holy Prophet صلى الله عليه وسلم not to be heartbroken by the disbeliever's rejection. They shall suffer the consequences of their deeds.

Allāh continues to say, "The day when the caller shall call to a thing that is unpleasant." "The caller" in the verse refers to the angel who will blow the trumpet to sound the advent of Judgement. When Judgement will take place, the disbelievers will see for themselves the truth of what the Holy Prophet صلى الله عليه وسلم preached to them. When the trumpet will be blown the second time, people will return to life and emerge from their graves. Allāh describes the scene by saying, "Their gazes will be cast down and they shall emerge from their graves as if they are scattered locusts running towards the caller." The people will all hasten towards the Plains of Resurrection in droves of billions. Because the Plains of Resurrection will be large, open and vast, it will appear as if the large numbers of people are swarms of locusts converging on a field. As this takes place, "The disbelievers will say, 'This is an extremely difficult day.'"

In Surah Ma'ārij [Surah 70, verses 43,44], Allāh says, "the day (of Judgment) when they will hurriedly emerge from the graves as if they are rushing towards a temple. Their gazes will be lowered and humiliation will engulf them. This is the day that they were promised."

كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ﴿٩﴾ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ  
فَانصُرْ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ  
عَلَى أَمْرٍ قَدِ قَدِرَ ﴿١٢﴾ وَحَمَلْنَاهُ عَلَى ذَاتِ الْوُجْهِ وَدُسِّرَ ﴿١٣﴾ يَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ  
كُفْرًا ﴿١٤﴾ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٦﴾ وَلَقَدْ  
يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

(9) The nation of Nūh denied before them. They falsified Our slave, said that he is a madman and he was rebuked. (10) So he supplicated to his Lord (saying), "Indeed I am overpowered so assist me." (11) So We opened up the doors of the sky to torrential rains. (12) And We cleaved springs in the earth so that the waters met for a matter preordained. (13) We carried him [Sayyidina Nūh عليه السلام] on an ark of planks and nails... (14) ... travelling under Our vigilance. This was the reward for the one who was not appreciated. (15) Verily We left (the

incident) as a lesson, so is there anyone who will take heed? (16) How was My punishment and My warnings? (17) Undoubtedly We have made the Qur'an simple to take lesson from, so is there any who will take lessons?

## THE DESTRUCTION OF SAYYIDINA NŪH'S عَلَيْهِ السَّلَام NATION

As the obstinacy of the Makkan polytheists intensified, Allāh Ta'āla cautioned them by relating the accounts of various nations of the past who falsified the Anbiya (The Holy Prophets عَلَيْهِمُ السَّلَام). Surah Qamar briefly mentions the destruction of the nations of Sayyidina Nūh عَلَيْهِ السَّلَام, Sayyidina Hūd عَلَيْهِ السَّلَام (the Ād), Sayyidina Sālih عَلَيْهِ السَّلَام (the Thamūd) and the nation of Sayyidina Lūt عَلَيْهِ السَّلَام. Allāh begins by making mention of the nation of Sayyidina Nūh عَلَيْهِ السَّلَام. Allāh says, *"The nation of Nūh denied before them [i.e. before the Mushrikīn (polytheists) of Makkah]. They falsified Our slave, said that he is a madman and he was rebuked."* The people of Sayyidina Nūh عَلَيْهِ السَّلَام behaved most disrespectfully towards him and refused even to listen to him. The details of this incident are found in Surah A'rāf [Surah 7, verses 59-64], Surah Hūd [Surah 11, verse 25-49] and Surah Shu'arā [Surah 26, verse 105-121]. More will follow in Surah Nūh (Surah 71), Insha Allāh.

Sayyidina Nūh عَلَيْهِ السَّلَام preached Oneness of Allāh to his people for 950 years and made great efforts to guide the people. However, they refused to listen to him and accused him of being misguided by saying, *"We see that you are surely in manifest deviation."* They became so obstinate and bold that they said to Sayyidina Nūh عَلَيْهِ السَّلَام, *"So bring forth what you promise us if you are of the truthful ones."* In this way, they asked for punishment. Sayyidina Nūh عَلَيْهِ السَّلَام had already begun to lose hope in them because after 950 years effort *"Only a few believed in him."*

Eventually, Sayyidina Nūh عَلَيْهِ السَّلَام grew frustrated and pleaded to Allāh saying, *"O my Lord! Assist me, for they have denied me."* The above verse of Surah Qamar states that Sayyidina Nūh عَلَيْهِ السَّلَام also prayed to Allāh saying, *"indeed I am overpowered so assist me."* The supplication he made invoking Allāh's punishment on his people is quoted in Surah Nūh as follows: *"O my Lord! Leave not on earth even one of the disbelievers. Surely if You leave them they will mislead Your bondsmen and only sinners and disbelievers will be born to them. [Surah (71), verses 26, 27]"*

Allāh accepted the supplication of Sayyidina Nūh عَلَيْهِ السَّلَام and commanded him to build an ark. Here in Surah Qamar, Allāh describes the ark as *"an ark of planks and nails."* When the ark was completed, Allāh commanded Sayyidina Nūh عَلَيْهِ السَّلَام to take all the believers with him on the ark along with a pair of every animal. When this was done, Allāh sent torrential rains from the sky and caused water to gush from the ground. The water level on the ground thus rose extremely high; as Allāh says that *"the waters met for a matter preordained."* The "matter" was the destruction of the entire disbelieving nation.

The ark travelled under Allāh's protection and all aboard were kept safe while the disbelievers all drowned. Because the people ill treated Sayyidina Nūh عَلَيْهِ السَّلَام and did not appreciate the good counsel he gave them, Allāh says, *"This was the reward for the one who was not appreciated."* After making mention of the destruction of the disbelievers, Allāh says, *"Verily We left (the incident) as a lesson,"*

*so is there anyone who will take heed? How was My punishment and My warnings?"* This verse make it clear that the incidents of previous nations are not merely mentioned in the Qur'ān for the sake of story-telling, but are mentioned so that people derive lessons from them. The punishments that afflicted the people of the past were not mere hardships but were extremely devastating. The disbelievers should ponder deeply about these incidents and realise that their plight shall be for punishment. Sayyidina Nūh عليه السلام had already begun to lose hope in them because after 950 years effort *"Only a few believed in him."*

Eventually, Sayyidina Nūh عليه السلام grew frustrated and pleaded to Allāh saying, *"O my Lord! Assist me, for they have denied me."* The above verse of Surah Qamar states that Sayyidina Nūh عليه السلام also prayed to Allāh saying, *"indeed I am overpowered so assist me."* The supplication he made invoking Allāh's punishment on his people is quoted in Surah Nūh as follows: *"O my Lord! Leave not on earth even one of the disbelievers. Surely if You leave them they will mislead Your bondsmen and only sinners and disbelievers will be born to them."* [Surah (71), verses 26, 27]

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The ark travelled under Allāh's protection and all aboard were kept safe while the disbelievers all drowned. Because the people ill treated Sayyidina Nūh عليه السلام and did not appreciate the good counsel he gave them, Allāh says, *"This was the reward for the one who was not appreciated."* After making mention of the destruction of the disbelievers, Allāh says, *"Verily We left (the incident) as a lesson, so is there anyone who will take heed? How was My punishment and My warnings?"* This verse make it clear that the incidents of previous nations are not merely mentioned in the Qur'ān for the sake of story-telling, but are mentioned so that people derive lessons from them. The punishments that afflicted the people of the past were not mere hardships but were extremely devastating. The disbelievers should ponder deeply about these incidents and realise that their plight shall be similar if they also choose to adamantly oppose the truth.

## ALLĀH HAS MADE THE QUR'ĀN SIMPLE

Allāh declares, *"Undoubtedly We have made the Qur'ān simple to take lesson from, so is there any who will take lessons?"* This verse is mentioned four times in Surah Qamar. The first time is after the incident of Sayyidina Nūh عليه السلام. The second one follows the narrative of the Ād, the third follows that of the Thamūd while the fourth follows the story of Sayyidina Lūt عليه السلام. The verse makes it clear that Allāh has simplified the Qur'ān for people. Thereafter Allāh invites man to derive lessons from the Qur'ān.

The Arabic phrase *"Lidh Dhikr"* (translated above as *"to take lesson from"*) has been interpreted by Sayyidina Sa'īd bin Musayyib رحمه الله عليه as *"for memorisation"*

and 'for recitation'. This means that Allāh has made the Qur'ān easy to memorise and easy to recite. At the same time, Allāh has also made the Qur'ān easy to understand. Of course, every person does not have the capacity to deduce laws of jurisprudence from the Qur'ān. This fact is no cause for objection because the verse does not state that every single part of the Qur'ān from the beginning to the end is easily understandable in every way. It is incorrect for people to use this verse to interpret the Qur'ān according to their personal understanding, thereby contradicting the interpretations of the Mufasssirin (*exegesist*). Most of these people do not even understand Arabic and the laws of the language.

Allāh Ta'āla has been extremely benevolent to the Muslim Ummah by granting us the ability to commit the Qur'ān to memory. If it should ever happen (Allāh forbid!) that the written copies of the Qur'ān are destroyed, it can easily be rewritten according to the recitation of a young child who is a Hāfidh (*One who memorise the Quran*). The Jews and Christians lost their scriptures because they relied on the written copies. Now all they have is translations without an original with which to compare the translations.

## THE MIRACULOUS NATURE OF THE QUR'ĀN AND PEOPLE'S NEGLIGENCE

One of the great miracles of the Qur'ān is that women, old men, children and young adults of all age groups are able to memorise it. They are able to do this even though they would be unable to memorise a lengthy text in their own languages. People who seek only this world, are heedless of the Ākhirah and who make their children seekers of the world like themselves deprive themselves of the great boon of the Qur'ān, of memorising it and of reciting it with proper tajwīd (*the real accent of Arabic pronunciation*). The fact of the matter is that so many people are Muslims only by heritage. They are Muslims because they were born in a Muslim home and have no concern for educating themselves about the requisites of Religion. To make matters worse, they cast their children in the same mould. True Muslims are those who take the Qur'ān to heart, memorise it and are able to recite it with proper Tajwīd. In addition to this, they make their children Huffādh (*plural of Hāziz*), educate their children in Islām, make them Scholars and keep them in the company of pious Scholars.

O Muslims! It is extremely easy to make your children Huffādh. It is ignorant people who have made the statement that becoming a Hāfidh is akin to chewing iron balls. One should bear in mind that the Qur'ān is not memorised because of a person's good memory but because of a miracle.

Many ignorant people are given to saying that there is no benefit in memorising the Qur'ān like a parrot. It is tragic that such people know the value of money but are oblivious of the virtues of the Ākhirah (*Hereafter*). They seem not to understand that one earns the reward of ten good deeds for every letter of the Qur'ān that one recites. In addition to this, the parents of a Hāfidh will be given a shining crown to wear on the Day of Judgement and the Hāfidh will be permitted to intercede for his family members on the Day of Judgement, thereby saving them from Hell. Many people fail to understand these benefits and say that a Hāfidh will soon become a "Mulla" and will be unable to earn a living. I often tell people that nothing prevents a Hāfidh from engaging in business or

taking up employment if he wants to. Of course, becoming a "Mulla" is an extremely great fortune for any person, but those who do not want this good fortune should at least make an effort to make their children Huffādh. Thereafter, they are at liberty to pursue any lawful career.

## THE BLESSINGS OF THE QUR'ĀN

I have seen many people becoming Huffādh while working, while studying and even after growing white hairs. Children who become Huffādh are blessed with an excellent memory and develop an extremely sound understanding. It is noticed that they always excel their pirs (mentors) in any field they choose to further their studies. The blessings of the Qur'ān cause people to progress in this world as well as in the Ākhirah. It is regrettable that so many people have not understood the immense blessings that the Qur'ān offers. They will realise this only once try it for themselves.

## THE PENALTY FOR FORGETTING THE QUR'ĀN

Just as it is important to memorise the Qur'ān, it is also extremely important to ensure that one does not forget it after memorising. The Holy Prophet صلى الله عليه وسلم said, "Take care not to allow the Qur'ān to slip away from memory (by reciting it in Salāh and out of Salāh). I swear by the Being in whose control is my life! The Qur'ān is quicker to escape one's memory than a camel that is (loosely) fastened." ["Mishkāt" p. 190 from Bukhari and Muslim]

Just as the Qur'ān is quickly memorised and absorbed into the hearts of those who value it, it rapidly vanishes from the hearts of those who are not particular about revising it often. The Qur'ān is not in need of any person and has no need to remain with a person who is indifferent towards it. There are severe punishments for those who forget the Qur'ān. The Holy Prophet صلى الله عليه وسلم said, "The person who forgets the Qur'ān after learning it shall appear before Allāh on the Day of Judgement in the form of a leper (i.e. without teeth and limbs)." ["Mishkāt" p. 191 from Abu Dawūd and Dārmi]

The Holy Prophet صلى الله عليه وسلم has also mentioned, "When the good deeds of my Ummah were shown to me I noticed among these the deed of removing any harmful object lying in a Masjid. When the sins of my Ummah were shown to me I did not see any sin graver than that of a person forgetting a Surah or verse of the Qur'ān that was given to him." ["Mishkāt" p. 69 from Tirmidhi and Abu Dawūd]

People who make their children Huffādh do not merely look at the few years of effort in this world, but focus on the success of the Ākhirah and the everlasting boons to be found there. Allāh shall surely appreciate the efforts of such people.

كَذَبَتْ عَادٌ فَكَيْفَ كَانَ عَدَايَ وَنَذْرِ ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِم رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ  
مُتَمَرٍّ ﴿١٩﴾ نَزِعَ النَّاسُ عَنْهُمْ أَعْجَازُ تَخَلَّي مُنْفَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَدَايَ وَنَذْرِ ﴿٢١﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٢٢﴾

(18) The Ād denied, so how was My punishment and warnings? (19) Verily We sent against them a cyclonic wind during days of perpetual misfortune. (20) It ousted people as if they were uprooted palm trunks. (21) So how was My punishment and warnings? (22) Undoubtedly We have made the Qur'ān simple to take lesson from, so is there any who will take lessons?

## THE DESTRUCTION OF THE ĀD

Allāh sent Sayyidina Hūd عليه السلام as messenger to the nation of Ād. When he preached to them the message of Oneness of Allāh and made great efforts to reform them, they acted insolently and said to him, 'indeed we see you in foolishness and we surely consider you to be among the liars.' They also told him that they were not at all convinced by the warnings of punishment that he sounded to them. They said, "Bring what you have promised us if you are of the truthful!" Consequently, Allāh "sent against them a cyclonic wind during days of perpetual misfortune." The wind raged for seven consecutive nights and eight consecutive days. As the wind blew, the Ād were cast down like felled palms. They are likened to palm trees because they were extremely stolid and powerful people. In fact, Allāh says about the Ād that they "were arrogant on earth without reason, and said, 'Who can be more powerful than us?'"

Their pride was smashed when the wind disproved their invincibility. Allāh says that the wind was so powerful that "It ousted people as if they were uprooted palm trunks." Allāh states in Surah Hāqqa [Surah 69, verse 7], "You would have seen them lying flat on the ground as if they were hollow palm trunks."

Allāh concludes this incident by saying, "So how (severe) was My punishment and warnings? Undoubtedly We have made the Qur'ān simple to take lesson from, so is there any who will take lessons?"

كَذَبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾ فَقَالُوا أَبَشْرًا مِمَّا وَاحِدًا نَبِّئُهُ إِنَّا إِذًا لَفِي ضَلَالٍ وَسُعُرٍ ﴿٢٤﴾  
 أَلَمْ يَأْتِ الْذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ﴿٢٥﴾ سَبِعَ لَمُؤْنَ غَدَاً مِّنَ الْكُذَّابِ الْأَشْرِ  
 ﴿٢٦﴾ إِنَّا مَرْسِلُوا النَّاقَةَ فَنَنَ لَهُمْ فَارَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾ وَبَنَيْنَهُمْ أَنْ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ  
 شَرِبٍ مُّخْتَصَرٌ ﴿٢٨﴾ فَادَّوَا صَاحِبَهُمْ فَنَغَاطَى فَعَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿٣٠﴾ إِنَّا  
 أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْحَنْظَرِ ﴿٣١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ  
 مِنْ مُدَكِّرٍ ﴿٣٢﴾

(23) The Thamūd denied the warners. (24) They said, "If we were to follow a lonesome human from among ourselves, we would surely be astray and insane." (25) "Has a revelation come only to him from among all of us? Nay, he is but an arrogant liar." (26) Tomorrow they shall come to know who is an arrogant liar.



(27) "We shall certainly send the camel as a test to them so watch them and be patient." (28) "Inform them that the water shall be shared between them and each should present himself on his turn." (29) So they called for their companion who attacked and cut. (30) How was My punishment and warnings? (31) Verily We sent against them a single shout and they became like the rubble of a fence builder. (32) Undoubtedly We have made the Qur'ān simple to take lesson from, so is there any who will take lessons?

## THE DESTRUCTION OF THE THAMŪD

The Thamūd lived after the Ād and used to carve their homes out of the mountains. Allāh Ta'āla sent Sayyidina Sālih عليه السلام as a Prophet to them. He preached Oneness of Allāh to them and invoked them to carry out good deeds. However, pride got the better of them and they told Sayyidina Sālih عليه السلام that he was just an ordinary human being like the rest of them and that there was nothing special about him which should make them follow him. They said to him, *"If we were to follow a lonesome human from among ourselves, we would surely be astray and insane. Has a revelation come only to him from among all of us? Nay, he is but an arrogant liar."*

They accused Sayyidina Sālih عليه السلام of pretending to be the Holy Prophets عليهم السلام so that people can look up to him and respect him. Allāh says, *"Tomorrow they shall come to know who is an arrogant liar."* i.e. it will not be long before they come to realise the error of their ways and that he is really Allāh's true messenger. The people of Sayyidina Sālih عليه السلام asked him to extract a pregnant camel from a mountain as a miracle to prove his apostleship. They said that if he demonstrates this miracle for them, they would believe that he is Allāh's Holy Prophet. When Allāh allowed Sayyidina Sālih عليه السلام to demonstrate this miracle for them, Allāh caused a large camel to emerge from the mountain. Because of her large size, the camel ate and drank much more than normal camels.

Allāh quotes the words of Sayyidina Sālih عليه السلام to his people when he told them, *"This camel of Allāh is a sign for you, so leave it to graze in Allāh's land and do not afflict it with evil, for then a painful punishment will seize you."* [Surah A'rāf (7), verse 73]

The Thamūd had one well from which they gave their animals water to drink. Because the large camel also required water, Sayyidina Sālih عليه السلام said to the people, *"This is the camel. It will have a day to drink and your animals will have an appointed day to drink."* In the words of Surah Qamar, Allāh Ta'āla instructed Sayyidina Sālih عليه السلام saying, *"We shall certainly send the camel as a test to them, so watch them and be patient. Inform them that the water shall be shared between them and each should present himself on his turn."*

The Thamūd did not like the camel to share with their animals and finally decided to kill it even though Sayyidina Sālih عليه السلام had warned them that they would suffer a terrible chastisement if they ever harmed the camel. Nevertheless, *"they called for their companion who attacked (the camel) and cut."* He killed the camel by hamstringing her. When Sayyidina Sālih عليه السلام discovered what they had done, he said to them, *"Enjoy yourselves in your homes for three days. This is a*

promise that will not be falsified." [Surah Hūd (11), verse 65]

Consequently, Allāh "sent against them a single shout and they became like the rubble offence builder" i.e. besides losing their lives, even their bodies were left in shreds like destroyed fencing. Whereas Surah Qamar and Surah Hūd mention that they were destroyed by a shout, Surah A'rāf [Surah 7, verse 78] mentions that "an earthquake seized them." The two types of punishment are mentioned because both afflicted them. Concerning this incident as well Allāh asks, "How was My punishment and warnings?" Allāh then concludes the story by reiterating, "Undoubtedly We have made the Qur'ān simple to take lesson from, so is there any who will take lessons?"

كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِي إِذَا أُرْسِلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آءَالُ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ  
 (34) نِعْمَةً مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ (35) وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا  
 بِالَّذِي (36) وَلَقَدْ رَاودُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذِرِ (37)  
 وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقَرٌّ (38) فَذُوقُوا عَذَابِي وَنُذِرِ (39) وَلَقَدْ يَسَّرْنَا  
 الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ (40)

(33) The people of Lūt عليه السلام denied the warners. (34) Verily We sent against them a cyclonic wind that showered stones on them, except for the family of Lūt whom We rescued during the close of the night. (35) This was a special favour from Us. In this manner do We reward the grateful. (36) He certainly warned them that We would seize them but they started disputing about the warnings. (37) They attempted to seduce his guests so We obliterated their eyes. "Taste My punishment and the result of My warnings!" (38) Without a doubt, during the early hours of the morning a chastisement with long-lasting effects afflicted them. (39) So taste My punishment and the result of My warnings!" (40) Undoubtedly We have made the Qur'ān simple to take lesson from, so is there any who will take lessons?

## THE DESTRUCTION OF THE NATION OF SAYYIDINA LŪT عليه السلام

Sayyidina Lūt عليه السلام migrated with Sayyidina Ibrahim عليه السلام from their homeland and they both took up residence in Shām. Allāh Ta'āla sent Sayyidina Lūt عليه السلام as a Holy Prophet to a group of several cities, the largest of which was Sodom. The people of these cities were evil people who carried out numerous acts of vice. The worst of these vices was the homosexuality. Sayyidina Lūt عليه السلام preached to them to accept Oneness of Allāh and to desist from their evil deeds but despite his tireless efforts they still continued in their ways. Eventually Allāh sent His punishment.

Before the punishment arrived, Allāh sent a few angels to Sayyidina Ibrahim عليه السلام who told him, "We are to destroy the inhabitants of this town [i.e. the town of Sayyidina Lūt عليه السلام]. Its inhabitants are certainly oppressors. Ibrahim عليه السلام said, '(How can you destroy the entire town when) Lūt is among

them.' They replied, "We know best who is present there. We shall definitely rescue him and his family, except for his wife. She will be among those left behind (to perish in the punishment)." [Surah Ankabūt (Surah 29), verses 31,32]

After giving Sayyidina Ibrahīm عليه السلام the good news that he was to father a son, the angels left to meet Sayyidina Lūt عليه السلام. Because they met Sayyidina Lūt عليه السلام in the form of handsome men, he was anxious that his people might try to sodomise them. As expected, when the people saw the angels, they hurried to grab hold of them. Allāh refers to this when He says, "They attempted to seduce his guests."

When Sayyidina Lūt عليه السلام saw them approach, he tried to reason with them saying, "Oh my people! These daughters of mine (i.e. the women of my Ummah) are purer for you, so do fear Allāh and do not disgrace me before my guests. Is there not a righteous man among you?" He warned them about the grievous consequences of their deeds but none heeded his warning. Allāh says that Sayyidina Lūt عليه السلام "certainly warned them that We would seize them but they started disputing about the warnings." Therefore, the first punishment to afflict them was that Allāh "obliterated their eyes." They were not only unable to see, but Allāh flattened their faces and there was no longer any eyes on their faces. Allāh then said to them, "Taste My punishment and the result of My warnings!"

The angels told Sayyidina Lūt عليه السلام that he should take his family away during the night because they were going to destroy the people. In this manner, he and his family were rescued, except for his wife who was also killed in the punishment because she was not a believer. Early the next morning, stones were rained on the people. Each stone was marked with name of the person it was destined to strike, as Allāh says in Surah Hūd [Surah 11, verse 83] that the stones "were marked by your Lord". The ground where the cities stood was also lifted to the sky and thrown back upside down.

Some commentators mention that the people in the cities were killed when it was overturned while those in the outlying areas were struck by the stones. When Sayyidina Mujāhid رحمه الله عليه was asked whether anyone was left alive from the people of Sayyidina Lūt عليه السلام, he replied, "None survived. There was one person from them who was in Makkah at the time on business. When he left the Harām after forty days, a stone struck him dead as well."

Here in Surah Qamar; Allāh states, "Verily We sent against them a cyclonic wind that showered stones." Allāh says further, "Without, a doubt, during the early hours of the morning a chastisement with long-lasting effect afflicted them." Concluding the epic, Allāh reiterates, "So taste My punishment and the result of My warnings! Undoubtedly We have made the Qur'ān simple to take lesson from, so is there any who will take lessons?"

**NOTE :** Allāh says about the safe delivery of Sayyidina Lūt عليه السلام and his family, "This was a special favour from Us. In this manner do We reward the grateful." This tells us that Allāh bestows His special favours on those believers who are grateful to Him. It is therefore necessary that believers continue worshipping Allāh and expressing their gratitude to Him at the same time.

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذْرُ ﴿٤١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُّقْنَدٍ ﴿٤٢﴾  
 أَكْفَرْتُمْ حَيَّرٌ مِّنْ أَوْلِيَّكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾  
 سَيَهْرِمُ الْجَمْعُ وَيُولُونَ الدُّبُرَ ﴿٤٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذًى وَأَمْرٌ ﴿٤٦﴾ إِنَّ  
 الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾  
 إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾ وَلَقَدْ  
 أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مَّذْكَرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾  
 وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ  
 عِندَ مَلِكٍ مُّقْنَدٍ ﴿٥٥﴾

(41) Warnings definitely came to the people of phara'oh (Fir'oun). (42) They denied every one of Our signs so We seized them with the grasp of one most mighty and powerful. (43) Are your disbelievers better than these people or do you have immunity (from punishment) in the scriptures? (44) Or do they say, "We are a victorious band." (45) The band shall soon be defeated and they will turn their backs and flee. (46) Nay, Judgement day is their appointment and day of Judgement, shall be most severe and most bitter. (47) Indeed the criminals are in deviation and in blazing fires. (48) The day when they shall be dragged into the Fire on their faces (it will be said to them) "Taste the touch of the Blaze!" (49) We have certainly created everything by measure. (50) And Our command is but once like the blinking of an eye. (51) Verily We have destroyed nations like yourselves so is there any who will take heed? (52) Whatever they did was (recorded) in the Books. (53) Every minor and major deed is recorded. (54) Verily the abstinent ones shall be in gardens and rivers... (55) ... in a grand place by the Powerful Sovereign.

## THE DESTRUCTION OF THE PEOPLE OF PHARA'OH (FIR'OUN)

Phara'oh (Fir'oun) and his people were also extremely rebellious. Because phara'oh (Fir'oun) was a powerful ruler with a large force, he swelled with pride and claimed divinity. Allāh Ta'āla sent Sayyidina Mūsa عليه السلام to preach Oneness of Allāh to phara'oh (Fir'oun) and his people. Despite witnessing various miracles of Sayyidina Mūsa عليه السلام, phara'oh (Fir'oun) and his chieftains refused to believe. Because they controlled the people, the people also did not believe. Sayyidina Mūsa عليه السلام warned them that they would suffer grave punishment if they did not believe, but his warnings fell on deaf ears.

The people of phara'oh (Fir'oun) also experienced several forms of punishment as lessons to mend their ways. These are mentioned in Surah A'rāf where Allāh says, "Without doubt We afflicted the people of phara'oh (Fir'oun) with droughts and shortages in their produce so that they take heed. When favourable conditions prevailed they said, 'This is what we deserve.' However, when adverse

conditions afflicted them they would attribute the misfortune to Mūsa and those with him. Lo! Their misfortune is in the knowledge of Allāh, but most of them know it not. They said, 'Whenever you bring a sign before us to bewitch us, we still do not want to believe in you.' So We sent to them the flood, the locusts, the ticks, the frogs and the blood as detailed signs. But they were an arrogant and a sinful nation. Whenever a punishment afflicted them they said, 'O Mūsa, pray for us to your Lord by that which He had pledged to you. If you remove the punishment from us, we would certainly believe in you and send the Bani Isrā'il with you.' When We removed the punishment from them up to the period appointed for them to reach in Allāh's knowledge, they suddenly breached the covenant. So We took revenge on them and drowned them in the sea because they denied Our signs and were negligent." [Surah 7, verses 130-136]

## ALLĀH ADDRESSES THE PEOPLE OF MAKKAH

Allāh states further, "Are your disbelievers better than these people... "In this verse, Allāh Ta'āla asks the polytheists of Makkah whether they think that they are better than the nations of Sayyidina Nūh عليه السلام, Sayyidina Hūd عليه السلام, Sayyidina Sālih عليه السلام and Sayyidina Lūt عليه السلام. This question is in terms of physical strength and wealth. It is obvious that the polytheists of Makkah were far inferior to these nations in all these respects. Despite their superior position, all these nations were destroyed when they rejected Belief. Allāh prompts the Makkans to ponder whether they will ever be able to resist Allāh's punishment when it came to them. The facts stare them in the face. Since these powerful nations of the past were helpless against Allāh's punishment, there was no way in which they could be saved.

Allāh asks them further, "...or do you have immunity (from punishment) in the scriptures?" Allāh asks them whether any previous scriptures had absolved them of punishment so that they feel free to continue sinning and rejecting Belief. Like the previous question, this question is also rhetorical. There has been no divine scripture that has ever absolved any disbeliever of punishment. Since they are unable to resist Allāh's punishment and have nothing to guarantee their exemption from punishment, the disbelievers have no reason to cling to disbelief.

## THE DEFEAT OF THE POLYTHEISTS AT BADR

Allāh asks, "Or do they (the Makkan polytheists) say, 'We are a victorious band. ... The claimed that they were so united that they were invincible. This claim was extremely bold and obviously untrue. Let alone the rest of the world, their numbers were paltry compared the rest of the Arab nation. The only factor that safeguarded them from being attacked was the fact that they lived within the Haram and no one attacked them out of respect for the place.

"Durrul Manthūr" reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that the polytheists made this claim when they marched for the Battle of Badr. They boasted about their superior numbers and their unity, not realising that Allāh is the Master of the universe and that He can make any nation victorious over another, irrespective of numbers and strength.

As the polytheists marched boastfully, the Holy Prophet صلى الله عليه وسلم was entreating Allāh Ta'āla for assistance. He prayed to Allāh saying, "O Allāh! By the promise you have made, I entreat You (to assist the Muslims). O Allāh! If this

small band is destroyed, there shall be none to worship You." The Holy Prophet صلى الله عليه وسلم persistently made this Supplication to Allāh until Sayyidina Abu Bakr رضى الله عنه held him by the hand and said, "Enough, O the Holy Prophet صلى الله عليه وسلم! You have entreated your Lord very greatly." Later the Holy Prophet صلى الله عليه وسلم emerged from where he was reciting the verse, "The band shall soon be defeated and they will turn their backs and flee." [Bukhari p. 408, 562, 766]

The Makkans soon had to swallow their proud words. They had to suffer disgrace when their fully armed army of a thousand was defeated by an ill equipped band of 313 men. Seventy polytheists were killed and another seventy were taken prisoner. Throughout the course of history, large armies of disbelievers boasted that they would crush Muslim armies because of their superiority. However, they also suffered disgrace when the Muslims convincingly defeated them. Even today many disbelievers forces are intent on destroying the Muslims in various parts of the world. Insha Allāh, they shall soon suffer disgrace. *"The band shall soon be defeated and they will turn their backs and flee."*

### THE SEVERITY OF THE DAY OF JUDGEMENT

Allāh states further, *"Nay, Judgement day is their appointment and day of Judgement shall be most severe and most bitter."* Although the disbelievers will suffer defeat and disgrace in this world, the suffering of the Ākhirah (Hereafter) will be much worse. Just as it is extremely difficult to even taste let alone swallow something bitter, the Day of Judgement will also be extremely difficult to endure.

Allāh says further, *"indeed the criminals are in deviation and in blazing fires."* Sayyidina Abdullāh bin Abbās رضى الله عنه has translated this verse to mean that *"the criminals are in destruction and insanity."*

*"The day when they shall be dragged into the Fire on their faces (and it will be said to them) 'Taste the touch of the Blaze!' - The fire of this world cannot be compared to the fire of the Ākhirah (Hereafter), which is 69 times more intense than the fire of this world. Whereas a person cannot even endure a few seconds of this world's fire, a touch of the fire of Hell will be too excruciating to even describe. One can therefore not even imagine the intensity of suffering there for a long time. One should ponder deeply over this."*

### EVERYTHING IS CREATED BY MEASURE

Concerning the creation of all things, Allāh says, *"We have certainly created everything by measure."* This verse means that everything was created according to Allāh's predetermined plan as recorded in the *"Lowhul Mahfūdh"* (The Protected tablet). Allāh had already determined the destinies of everything before He created them.

Sayyidina Abu Hurayra رضى الله عنه narrates that the polytheists of Makkah once disputed with the Holy Prophet صلى الله عليه وسلم about the issue of Taqdir (predestination). It was then that Allāh revealed the two verses: *"The day when they shall be dragged into the Fire on their faces (and it will be said to them) 'Taste the touch of the Blaze!' We have certainly created everything by measure."* [Muslim v. 2 p. 336]

Sayyidina Abdullāh bin Amr bin Al Ās رضى الله عنه narrates from the Holy

Prophet صلى الله عليه وسلم that Allāh had written the destinies of the heavens and the earth fifty thousand years before creating them, while His throne was still on water. [Muslim v. 2 p. 335]

Allāh continues, *"And Our command is but once like the blinking of an eye."* The author of *"Ruhul Ma'āni"* has mentioned three interpretations of this verse:

- A. Whatever Allāh wants to do is accomplished like a single action without any difficulty.
- B. Whatever Allāh creates comes into being with the single command of "Kun" ("Be"). The creation is then swifter than the blinking of an eye.
- C. The advent of Judgement shall take place in an instant just like the blinking of an eye. If this interpretation is assumed, it will coincide with the verse of Surah Nahl where Allāh says, *"The affair of Judgement of Day is just like a blink of the eye, or even closer."* [Surah 16, verse 77]

*"Verily We have destroyed nations like yourselves (who perpetrated disbelief) so is there any who will take heed?"*

## ALL THE DEEDS OF PEOPLE ARE METICULOUSLY RECORDED

*"Whatever they did was (recorded) in the Books."* This refers to the books of the recording angels who have been appointed to record every good and evil deed of every person. Therefore, no person need fear that any deed of his was wasted and had passed unnoticed. These records are so meticulously kept that *"Every minor and major deed is recorded."* The Lowhul Mahfūdh (the protected tablet) contains the records of everything past, present and future.

Allāh then speaks of the rewards that the pious and righteous people will receive when He says, *"Verily the abstinent ones shall be in gardens and rivers..."* The description of these rivers are mentioned in Surah Muhammad صلى الله عليه وسلم where Allāh says, *"The description of the Heaven that the people of Taqwa (pious peoples) have been promised is that it contains rivers of water that never contaminate, rivers of milk the taste of which never spoils, rivers of wine that are extremely palatable to those who drink it and rivers of the purest honey."* [Surah 47, verse 15]

Allāh says that the abstinent ones shall reside *"in a grand place"* The literal translation of the Arabic word *'Maq'ad Sidq'* is *"a place of truth"*. *"Sidq"* (truth) refers to truthfulness in word, deed and beliefs. Those people who are true in all these respects shall be rewarded with a special station in the Ākhirah (Hereafter). It is for this reason that the station they will receive in the Ākhirah (Hereafter) is called *"a place of truth"*. Allāh adds that the *"place of truth"* will be *"by the Powerful Sovereign."* This indicates that their positions in the Ākhirah (Hereafter) will be extremely elevated.



## سورة الرَّحْمَنِ

Madinan	Surah Ar-Rahman	Verses 78
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ① عَلَّمَ الْقُرْآنَ ② خَلَقَ الْإِنْسَانَ ③ عَلَّمَهُ الْبَيَانَ ④  
 الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ⑤ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ⑥ وَالسَّمَاءَ رَفَعَهَا  
 وَوَضَعَ الْمِيزَانَ ⑦ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ⑧ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ  
 وَلَا تُخْسِرُوا الْمِيزَانَ ⑨ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ⑩ فِيهَا فَكِهِةٌ وَالنَّخْلُ  
 ذَاتُ الْأَكْمَامِ ⑪ وَالْحَبُّ ذُو الْعَصْفِ ⑫ وَالرَّيْحَانُ ⑬ فَبِأَيِّ آلَاءِ رَبِّكُمَا

In the name of Allāh, the Beneficent the Most Merciful.

(1) Ar Rahmān (The Most Merciful)... (2) ... taught the Qur'ān. (3) He created man ... (4) .... and taught him to speak. (5) The sun and moon (orbit in) calculated courses. (6) And the creeper and the tree prostrate. (7) (Allāh) raised the sky and erected the scales... (8) ....so that you do not transgress in the matter of the scale. (9) And so that you establish the scale with justice and you do not make the scale deficient. (10) (Allāh) has placed the earth for people. (11) On it are fruit, palms with sheathed stalks,... (12) ... seeds as chaff and sustenance as well. (13) So which favours of your Lord do the two of you (man and Jinn) deny?

### AR RAHMĀN TAUGHT THE QUR'ĀN AND COMMANDS JUSTICE

In Surah Rahmān, Allāh discusses the various favours that He has blessed man and Jinn with. These favours are tremendous and benefit people in this world and in the Ākhirah (Hereafter). Allāh repeats the verse "So which favours of your Lord do the two of you (man and Jinn) deny?" 31 times in the Surah. This lends great beauty to the Surah in terms of recitation and meaning.

### THE VIRTUES OF THE QUR'ĀN

The opening verses of Surah Rahmān make mention of such bounties that feed one's Belief, soul and body. Allāh begins by saying, "Ar Rahmān (The Most



*Merciful*) taught the Qur'ān." The Qur'ān is an extremely great bounty of Allāh to mankind. Allāh taught man the words of the Qur'ān, the meanings of the verses and has also allowed man to understand the eloquence and rhetoric of the Qur'ān. In addition to this, Allāh has also made it easy for man to memorise the Qur'ān. Man, who is merely an entity filled with blood, is extremely honoured to be able to contain the speech of Allāh in his bosom and to speak it with his tongue. Hundreds of thousands and millions of books have been written containing explanations of the Qur'ān and this practice will continue until Judgement day.

Besides teaching the Qur'ān to man, Allāh has also granted him the privilege of teaching the Qur'ān to others. The Holy Prophet صلى الله عليه وسلم said that when a person has been granted the bounty of the Qur'ān (i.e. he has memorised it) and he thinks that another person has a bounty greater than his, then he is ungrateful for an extremely great bounty.

Sayyidina Uthmān رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The best of you is he who learns the Qur'ān and teaches it." [Bukhari v. 2 p. 270]

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The best of my Ummah are the bearers of the Qur'ān and those who stay awake [in Ibādah (worship)] at night." ["Mishkāt" p. 110]

The Qur'ān is the book of Allāh as well as Allāh's speech. The Muslims are truly honoured to have this great miracle in their hearts and flowing fluently even from the tongues of their little children. They are even able to remember the verses that are alike (Mutashābihāt) and are able to recite it while sleeping and when awake.

People who have nothing of the Qur'ān in their hearts are extremely unfortunate. The Holy Prophet صلى الله عليه وسلم said, "The heart that has nothing of the Qur'ān is like a deserted house." ["Mishkāt" p. 186 from Tirmidhi and Dārimi]

## THE BOON OF SPEECH

Allāh continues to say that "He created man and taught him to speak." Allāh granted man knowledge, granted him the ability to speak and even taught him how to utilise this ability. Man can thus express what he feels and thinks. Allāh Ta'āla has also taught man how to speak eloquently and how to explain the meanings of the Qur'ān. Not only did Allāh teach people speech, but He taught man various languages and manners of expression. Man is also able to translate from language to language.

Allāh then speaks of the solar and lunar orbits when he says, "The sun and moon (orbit in) calculated courses." The orbits and movements of the sun and moon have been determined by Allāh and they are not at liberty to move as they please and when they please. Allāh says in Surah Yāsīn, "The sun travels towards its destination. This is the decree of the Mighty, the All Knowing. We have stipulated phases for the moon, until it returns like a branch of an old date palm. It is not possible for the sun to catch up with the moon, nor is it possible for the night to precede the day. They all swim within their orbits." [Surah 36, verses 38-40]

Furthermore, "the creeper and the tree prostrate." Just like worshippers are

pleased to prostrate before Allāh out of obedience to Him, so too are all of Allāh's creation pleased to obey Him, including those plants that have an upright trunk and those that creep and have no rigidity. The watermelon, pumpkin and other plants that are unable to stand erect are referred to in this verse together with all large and small trees that stand by themselves. This interpretation is favoured by Sayyidina Abdullāh bin Abbās رضى الله عنه and Sayyidina Ibn Jarīr رحمة الله عليه.

Allāh then speaks of the sky when He says that He "*raised the sky*". It is Allāh Who raised the sky to its towering height. Once a person understand this, he will realise that it is also Allāh who gives height to everything else, whether the height is physical or figurative.

## THE COMMAND TO WEIGH JUSTLY

Allāh Ta'āla states further that he "*erected the scales so that you do not transgress in the matter of the scale. And so that you establish the scale with justice and you do not make the scale deficient.*" Allāh Ta'āla cautions man not to demand extra in weight when dues are given to him and not to reduce weight when payment is due from him. The abomination of this act is explained in the opening verses of Surah Taffīf [Surah 83, verses 1-6]. The command to be just in weight and measurement is also mentioned in Surah An'am [Surah 6, verse 152] where Allāh commands: "*And give full measure and weight in fairness.*" Allāh also commands the same in Surah Bani Isrā'il where He says, "*Measure in full when you measure and weigh with proper scales.*" [Surah 17, verse 35].

Furthermore Allāh says that he "*has placed the earth for people.*" Allāh Ta'āla has made the earth such that it is neither too hard nor too soft. People are able to dig the earth to create dams, wells, graves, plant plantations and lay the foundations of their buildings. At the same time, the earth can support man's structures, carry his railroads and highways and the beating hooves of his animals. Man is able to use the resources of the earth without her mumbling a word in protest. It is with reference to this that Allāh mentions in Surah Mulk [Surah 67, verse 15] that the earth is submissive.

Allāh then enumerates the various benefits that the earth gives to mankind when He says that the earth has "*fruit (and) palms with sheathed stalks*" Allāh has covered the stalks of such plants so that the fruit are protected and also because these coverings may be used for a variety of purposes. In addition to this, Allāh has also created "*seeds as chaff*". This verse refers to cereals like wheat, barley, etc which are like little seeds that provide ample nourishment for man. These foods are also protected in coverings that are separated as chaff to be fed to animals.

Together with all these bounties of the earth, Allāh has provided "*nourishment as well.*" Some commentators have translated the Arabic word "*Rayhān*" (translated above as "*nourishment*") as "*fragrant plants*" whereas others translate it as "*flowers*". Sayyidina Abdullāh bin Abbās رضى الله عنه translates it as "*sustenance*" and has stated that the word "*Rayhān*" refers to sustenance wherever it is mentioned in the Qur'ān. The word "*Rayhān*" is used in place of "*Rizq*" (sustenance) because sustenance is something from which a person derives satisfaction.

The above verses mention those bounties of Allāh from the earth that are a staple diet for man, those that he eats for pleasure and those that he feeds to his animals. Therefore, Allāh asks, "So which favours of your Lord do the two of you (man and Jinn) deny?" Both man and Jinn benefit tremendously from these favours.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾ فَيَا أَيُّهَا الْإِنْسَانُ وَالْجَانُّ لَا تَكْذِبَانِ ﴿١٦﴾

(14) (Allāh has) created man from melodious sand that resembles potter's clay. (15) And created Jinn from pure leaping fire. (16) So which favours of your Lord do the two of you (man and Jinn) deny?

### THE CREATION OF MAN AND JINN

Allāh describes the creation of man when He says that He has "created man from melodious sand that resembles potter's clay." Allāh Ta'ālā took sand, mixed it with water to make clay and then used the clay to fashion the mould of the first man, Sayyidina Ādam عليه السلام. When it dried it became hard and would make a melodious sound if struck, just like a clay pot or vase. There were various stages in the creation of Sayyidina Ādam عليه السلام and these were discussed in the commentary of verse 33 of Surah Hijr (Surah 15).

"And (Allāh) created Jinn from pure leaping fire." Just as Sayyidina Ādam عليه السلام was the father of mankind, many Scholars assert the Iblis (chief devil) was the father of the Jinn. Therefore, it is often said that man in general is created from sand and that the Jinn are created from fire because their fathers were created from these substances. The blessing of being created and granted life is an extremely great bounty without which many other bounties cannot be enjoyed. Because Allāh has granted these many favours to mankind and to Jinn, it is incumbent on them to be grateful to Him. Allāh reminds them of this when He states "So which favours of your Lord do the two of you (man and Jinn) deny?"

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾ فَيَا أَيُّهَا الْإِنْسَانُ وَالْجَانُّ لَا تَكْذِبَانِ ﴿١٨﴾ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾ فَيَا أَيُّهَا الْإِنْسَانُ وَالْجَانُّ لَا تَكْذِبَانِ ﴿٢١﴾ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٢﴾ فَيَا أَيُّهَا الْإِنْسَانُ وَالْجَانُّ لَا تَكْذِبَانِ ﴿٢٣﴾ كُلُّ مَنٍ عَلَيْهَا فَإِنَّ رَبَّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٤﴾ فَيَا أَيُّهَا الْإِنْسَانُ وَالْجَانُّ لَا تَكْذِبَانِ ﴿٢٥﴾

(17) (Allāh is) the Lord of the two east's and the two wests. (18) So which favours of your Lord do the two of you deny? (19) He has released the two waters so that they meet. (20) Between the two (waters) is a barrier so that the two do not

transgress. (21) So which favours of your Lord do the two of you deny? (22) Pearls and coral emerge from both of them. (23) So which favours of your Lord do the two of you deny? (24) His are the raised ships on the oceans like mountains. (25) So which favours of your Lord do the two of you deny? (26) Everything on earth shall perish. (27) Only the countenance of your Lord the Possessor of majesty and benevolence shall remain. (28) So which favours of your Lord do the two of you deny?

## ALLĀH SEPARATES SALTY WATER FROM FRESH WATER AND CREATES THE JEWELS IN THESE WATERS

*These verses also expound Allāh's great bounties. Allāh begins by saying that He is "the Lord of the two east's and the two wests." The "east's" refers to the rising points of the sun while the "west's" refers to the setting points of the sun. The rising and setting of the sun determines the day and night, both of which are beneficial to man and Jinn. During the day people are able to carry out various acts that are not possible during the night and vice versa. Allāh reminds people of this great favour when He says, "So which favours of your Lord do the two of you deny?"*

*"Ruhul Ma'āni" quotes from Sayyidina Abdullāh bin Abbās رضى الله عنه and Sayyidina Ikrima رحمه الله عليه that the "the two east's" refer to the point where the sun rises during summer and the point where it rises during the winter. Similarly, the "two west's" refer to the point where the sun sets during the summer and the point where it sets during the winter. It has also been reported that according to Sayyidina Abdullāh bin Abbās رضى الله عنه, "the two east's" refers to the rising of the sun and the rising of the twilight while "the two west's" refers to the setting of the sun and the setting of the twilight.*

Allāh then speaks of the oceans when he says, *"He has released the two waters so that they meet. Between the two (waters) is a barrier so that the two do not transgress."* Although two types of water bodies seem to be one to the onlooker, they are actually separated by an invisible barrier. In this way, the salty water and fresh water never mix. Man and Jinn derive various benefits from the two types of water and therefore are obliged to express gratitude to Allāh. Allāh reminds them of this when He says, *"So which favours of your Lord do the two of you deny?"*

*"Pearls and coral emerge from both of them."* The various jewels that emerge from the sea are also a great favour from Allāh and man and Jinn are required to be grateful to Allāh for these. Allāh reiterates, *"So which favours of your Lord do the two of you deny?"* Sayyidina Abdullāh bin Abbās رضى الله عنه states that the Arabic word "Lu 'lu" (translated above as "pearls") refers to smaller pearls and the word "Marjān" (translated above as coral) refers to larger pearls.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه stated that the word "Lu 'lu" (translated above as "pearls") refers to large pearls and the word "Marjān" (translated above as "coral") refers to red coral.

An explanation of the two types of water that do not mix has been given in the commentary of Surah Furqān where Allāh states, *"It is He Who has merged two seas, the one being sweet and quenching, while the other is salty and bitter. He has created between them a barrier that acts as an impregnable veil."* [Surah 25, verse 53]

Some have raised the objection that since pearls and coral are not found in fresh water whereas the verse mentions that pearl and coral emerge from “*both of them*”. In reply to this, some Scholars have mentioned that “*both of them*” means “*the collection of both of them*” (i.e. coral and pearl emerge from the collection of both waters). Others have mentioned that pearls are found in both fresh water and salt water but because they are found mostly in salt water, people generally are unaware of fresh water pearls. Of course, Allāh’s knowledge is supreme and man may not contest His knowledge. Man’s knowledge of things is extremely limited compared to Allāh’s knowledge.

Allāh Ta’āla goes on to say that “*His are the raised ships on the oceans like mountains.*” These huge ships remain afloat only by Allāh’s will. When waters get rough and strong winds blow, it is only Allāh that protects the ship and those in the ship. Allāh allows the large ships laden with hundreds of tons of cargo to traverse through the oceans so that man may transport goods from one continent to another. Allāh says in Surah Baqarah, “*in the huge ships which traverse the oceans carrying goods of benefit to man ... are signs for those who have intelligence.*” [Surah 2, verse 164]

Allāh has inspired man to build ships and has granted him the expertise and capabilities to accomplish the task. Allāh has also taught man how to navigate the oceans, how to load his shipping vessels and how to derive maximum benefit from this skill. The shipping trade caters for the needs of millions of people throughout the world. It is therefore incumbent on people to express their gratitude to Allāh for this. Therefore, Allāh reiterates, “*So which favours of your Lord do the two of you deny?*”

## EVERYTHING SHALL PERISH

“*Everything on earth shall perish.*” Man, Jinn, fauna, flora, everything on land and everything at sea are all destined to perish when their lives have expired. When everything shall perish it will be “*Only the countenance of your Lord the Possessor of majesty and benevolence (Who) shall remain.*”

Allāma Qurtubi رحمه الله عليه states that “*Jalāl*” (translated above as “*majesty’s*”) refers to Allāh’s grandeur and greatness and “*Al Ikrām*” (translated above as “*benevolence*”) means that Allāh should be revered to the extent that no degree of shirk (polytheism) is perpetrated. Viewing the word “*Al Ikrām*” from a different perspective, other commentators have mentioned that it means that Allāh is the only One who can truly bestow favours and mercy on creation. Allāh states in Surah Fajr [Surah 89, verse 15], “*As for man, when his Lord tries him by granting him honour and favours, he says, ‘My Lord has honoured me’*”.

Allāh says in Surah Bani Isrā’īl [Surah 17, verse 83], “*When We bestow favours upon man, he turns away and, changing direction, goes far.*” It is stated in “*Faydhul Qadir*” that the special honour denoted by the word “*Ikrām*” is not granted to sinners. However, general favours are granted to the disbelievers as well. It is my humble opinion that every human is blessed with a degree of honour by simply being human. This is denoted by the verse of Surah Bani Isrā’īl [Surah 17, verse 70] where Allāh says, “*We have granted honour to the children of Ādam.*” However, for the disbelievers this honour is restricted to this world. As soon as they die,

they will be made to suffer disgrace, which will perpetuate until eternity. In the Ākhirah (Hereafter), the disbelievers will have neither honour nor favours, whereas the believers shall enjoy an abundance of both. "So which favours of your Lord do the two of you deny?"

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَيَايَا آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾  
 سَنَفْرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ ﴿٣١﴾ فَيَايَا آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ يَمَعَشَرُ الْجِنَّ وَالْإِنْسُ إِنِ  
 اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ  
 ﴿٣٣﴾ فَيَايَا آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

(29) All in the heavens and the earth ask from Him and He is engaged in some matter every day. (30) So which favours of your Lord do the two of you deny? (31) We shall soon free Ourselves for you, O the two of you groups. (32) So which favours of your Lord do the two of you deny? (33) O assembly of Jinn and man! If you are able to transcend the limits of the heavens and the earth, then do so. You will be unable to transcend without the power. (34) So which favours of your Lord do the two of you deny?

In the above verses, Allāh expresses His greatness and the dependence of man and Jinn on Him. Allāh also reminds man and Jinn that they are not free to do as they please but will be required to render an account for all their deeds. Allāh states that the day of Judgement will come when "We shall soon free Ourselves for you, O the two of you groups." This verse is symbolic and does not mean that Allāh is too preoccupied with other duties to take reckoning. Allāh is Capable of doing everything perfectly at once and no act will hinder Him from accomplishing another. The symbolic reference is to emphasise the fact that reckoning will be meticulous.

Allāh also states that "He is engaged in some matter every day." This means that Allāh is busy tending to the matters of the universe at every given point in time. By warning man and Jinn about the advent of Judgment day and reckoning, Allāh is bestowing them with an extremely great favour. Therefore, Allāh states, "So which favours of your Lord do the two of you deny?"

Highlighting the helplessness of man and Jinn, Allāh states, "O assembly of Jinn and man! If you are able to transcend the limits of the heavens and the earth, then do so. You will be unable to transcend without the power." It is clear that even the combined forces of man and Jinn cannot harness the power to transcend the limits of the heavens and the earth. Since man and Jinn are helpless in this very world, they will surely be powerless in the Ākhirah (Hereafter) as well. It is therefore wishful thinking to believe that one will be able to escape Allāh's punishment because there is nowhere to hide. When Judgement day arrives, every person will realise the error of his ways. However, it will then be too late. It is a great favour from Allāh that He has forewarned man and Jinn about this inevitable day. "So which favours of your Lord do the two of you deny?"

يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾ فَيَايَ ءَالِئِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾  
 فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَيَايَ ءَالِئِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾  
 فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾ فَيَايَ ءَالِئِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾  
 يُعْرَفُ الْمَجْرُمُونَ بِسِمَتِهِمْ فَيُؤْخَذُ بِالتَّوَصُّمِ وَالْأَقْدَامِ ﴿٤١﴾ فَيَايَ ءَالِئِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾  
 هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمَجْرُمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ﴿٤٤﴾ فَيَايَ ءَالِئِ  
 رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

(35) A flame and smoke shall be unleashed on the two of you (man and Jinn) and you will be helpless to ward it off. (36) So which favours of your Lord do the two of you deny? (37) (The time shall certainly come) when the sky shall cleave asunder and become red like hide. (38) So which favours of your Lord do the two of you deny? (39) On that day no man and no Jinn shall be asked about his sins. (40) So which favours of your Lord do the two of you deny? (41) The criminals will be recognized by their traits and will be seized by their forelocks and feet. (42) So which favours of your Lord do the two of you deny? (43) "This is Hell which the criminals used to deny." (44) They shall pass between it and the boiling water. (45) So which favours of your Lord do the two of you deny?

## THE SCENE OF JUDGEMENT

In the above verses, Allāh describes the horrors of Judgement day so that people may refrain from disbelief and become sincere Muslims. To remind man and Jinn to be grateful for these words of caution, Allāh often repeats the verse, "So which favours of your Lord do the two of you deny?"

Referring to the advent of Judgement, Allāh says, "A flame and smoke shall be unleashed on the two of you (man and Jinn) and you will be helpless to ward it off" The intensity of this fire will be extreme. Allāh says in Surah Mursalāt that the people of Hell will be told, "Proceed towards the canopy of three parts which will neither provide shade nor offer shelter against the heat. Indeed, it (Hell) throws sparks like huge palaces resembling pitch black camels. May misery be the lot of the deniers on that day!" [Surah 77, verses 30-34]

These verses of Surah Mursalāt state that the smoke of Hell shall assume the appearance of a canopy. Whereas the canopies of this world offer protection from heat, the smoke canopy of Hell will offer no such protection even though it will be extremely dark. None shall be able to assist another then.

Allāh then describes the splitting of the sky on the Day of Judgement when He says that the time shall certainly come "when the sky shall cleave asunder and become red like hide." A verse of Surah Furqān states, "Call to mind the day when the sky will be rent asunder with clouds and the angels will descend in large numbers." [Surah 25, verse 25]

"On that day no man and no Jinn shall be asked about his sins." A person is questioned to ascertain the facts because the questioner is unaware of the truth of a

matter. However, questions are sometimes posed merely to remind the person being asked about certain acts. Allāh was Aware of every person's acts even before people were created and has no need to ask them what they did in the world. Their questioning will therefore not be to establish whether they did something or not but it will be to remind them of their misdeeds. Allāh says in Surah Qasas [Surah 28, verse 78], "The criminals will not be questioned about their sins."

The guilty ones shall be forced to admit their misdeeds on the Day of Judgement and they will be unable to deny anything. Allāh says in Surah A'raf, "We shall definitely question those to whom messengers were sent and We will surely question the messengers. We will certainly narrate to them with knowledge and We were not absent." [Surah 7, verses 6,7]

Allāh states further, "The criminals will be recognised by their traits. The traits by which they will be recognised are mentioned in Surah Bani Isrā'il [Surah 17, verse 97] in the following words: "We shall raise them on their faces on the Day of Judgement, blind, dumb and deaf" Another trait is mentioned in Surah TaHa as: "The day when the trumpet will be blown and the criminals shall be gathered with blue eyes. They will whisper to each other saying, 'You have tarried only for ten days.'" [Surah 20, verses 102,103]

According to these verses the disbelievers will be deaf, dumb, blind and blue-eyed on the Day of Judgement. They will be recognised by these characteristics, "will be seized by their forelocks and feet" and cast into Hell. When they are thrown into Hell, they will be told, "This is Hell which the criminals used to deny." They will thus be exposed to the worst forms of punishment. Citing one of these forms of punishment, Allāh says, "They shall pass between it (Hell) and the boiling water." Commentators interpret this verse to mean that the people in Hell will sometimes be made to suffer in the Fire itself and will sometimes have boiling water poured on them. Concerning the punishment of boiling water, Allāh says in Surah Hajj, "Boiling water will be poured over their heads. Whatever is in their bellies, as well as their skins will be melted with it." [Surah 22, verses 19,20]

Allāh says in Surah Kahf [Surah 18, verse 29], "If they beseech help, they will be helped with water that is like the residue of burnt oil and will scorch their faces. A terrible drink indeed!" Allāh speaks about it in Surah Muhammad as: "Can these people ever be like those who will abide forever in the Fire and are given boiling water to drink, which tears their innards to shreds?" [Surah 47, verse 15]

A verse of Surah Sāffāt [Surah 37, verse 68] states: "Thereafter their return will definitely be towards the boiling water." This verse tells us that there will be a special place in Hell where the people of Hell will be taken to be given boiling water to drink. Thereafter, they will be returned to their respective places of punishment. While some commentators state that the place of boiling water will be outside the boundaries of Hell, this is unlikely because none shall ever emerge from Hell after entering. It is therefore believed that the place of the boiling water will be within the confines of Hell. Allāh knows best.

The Arabic word "Ān" used in the verse describes the boiling water as being at the most extreme point possible i.e. the water shall remain at the highest degree of heat possible and shall not cool down even with the passing of time.



وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾ فَإِئْءِ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾ فَإِئْءِ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾ فِيهَمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ فَإِئْءِ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾ فِيهَمَا مِنْ كُلِّ فِكْهَةٍ زَوْجَانِ ﴿٥٢﴾ فَإِئْءِ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾ مُتَّكِئِينَ عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ وَحَى الْجَنَّتَيْنِ دَانِ ﴿٥٤﴾ فَإِئْءِ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَصَصْتُ الطَّرْفَ لَمْ يَطْمُتْهُنَّ إِئْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٥٦﴾ فَإِئْءِ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾ فَإِئْءِ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾ فَإِئْءِ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾

(46) The one who fears standing in the presence of his Lord shall have two gardens. (47) So which favours of your Lord do the two of you deny? (48) Both these (gardens) shall be filled with branches. (49) So which favours of your Lord do the two of you deny? (50) In both (gardens) there shall be two gushing springs. (51) So which favours of your Lord do the two of you deny? (52) In both there shall be a pair of every fruit. (53) So which favours of your Lord do the two of you deny? (54) The people [of Jannah (Heaven)] shall recline on bedding lined with thick silk. The fruit of both gardens shall be extremely close. (55) So which favours of your Lord do the two of you deny? (56) In these gardens, there shall be maidens with lowered gazes whom no man or Jinn has ever touched. (57) So which favours of your Lord do the two of you deny? (58) They seem to appear like rubies and pearls. (59) So which favours of your Lord do the two of you deny? (60) Can the reward for good be anything but good? (61) So which favours of your Lord do the two of you deny?

## THE TWO GARDENS OF PARADISE THAT THE PIOUS SHALL ENJOY

After mentioning every bounty of the two gardens of paradise in the foregoing verses, Allāh repeats the question: "So which favours of your Lord do the two of you deny?" Whereas the gardens of this world were described at the beginning of the Surah, the concluding verses describe the gardens of the Ākhirah (Hereafter).

Allāh says, "The one who fears standing in the presence of his Lord shall have two gardens." Although Heaven is itself an extremely large garden, there shall be several gardens within it, depending on the deeds of people. The above verse states that the person who abstains from sins and who is concerned about reckoning on the Day of Judgement shall be blessed with two gardens of Heaven. Concern for reckoning on the Day of Judgement is a great factor to motivate people to abstain from sin and to carry out good deeds. Allāh states in Surah Nāzi'āt, "As for the one who fears standing before his Lord and who restrains himself from carnal passions, then Heaven shall definitely be his abode." [Surah 80, verses 40,41]

Sayyidina Abu Mūsa Ash'ari رضى الله عنه once recited the verse, "The one who

*fears standing in the presence of his Lord shall have two gardens."* He then said, "There shall be two gardens of gold for the forerunners in Islām and two gardens of silver for those who followed them." ["Mustadrak" of Hākim]

Allāh describes the two gardens by saying, "*Both these (gardens) shall be filled with branches.*" There shall be an abundance of green and lush branches in these gardens, indicating that they will be filled with an abundance of fruit. The second description states that "*In both (gardens) there shall be two gushing springs.*" In addition to providing refreshing water, the springs shall provide a scenic setting to watch. The springs of Heaven are described in Surah Dahar (Surah 76) and Surah Tatfif (Surah 83). Surah Dahar [Surah 76, verse 18] states that the name of one spring is "*Salsābīl*" while Surah Tatfif [Surah 83, verse 26] states that the other spring is called "*Tasnīm*". Allāh states in verses 5 and 6 of Surah Dahar, "*The good shall certainly drink from a cup the mixture of which is camphor. The springs from which Allāh's bondsmen shall drink they shall cause to gush forth abundantly.*"

Allāh describes the third characteristic of these gardens when He says, "*in both there shall be a pair of every fruit.*" The one type of fruit will be similar to what we see in this world while the other will be seen only in Heaven. Some commentators mention that the one type of fruit will be fresh while the other type will be dried. However, both will be equal in taste. Sayyidina Abdullāh bin Abbās رضي الله عنه has mentioned that the "*pair*" refers to the sweet and sour fruit that are found in this world, which will be found in Heaven. However, bitter fruit like the wild gourd (bitter apple) shall be sweet in Heaven. ["Ruhul Ma'āni" v. 27 p. 117]

## THE BEDDING OF THE RIGHTEOUS IN HEAVEN

Further describing the bounties awaiting the righteous in Heaven, Allāh speaks about their bedding and wives. Allāh says, "*The people (of Heaven) shall recline on bedding lined with thick silk.*" This verse tells us that inner lining of this bedding will be made of thick silk. In this world, the outer lining of a bedding is usually decorated and made from material that is far more expensive than the material used for the inner lining. Sayyidina Abdullāh bin Mas'ūd رضي الله عنه said, "*You have been told that the inner linings of the beddings of Heaven are made from thick silk. You can then well imagine how beautiful and comfortable the outer linings are!*" [Hākim]

Sayyidina Sa'īd bin Jubair رحمه الله عليه said, "*The inner lining is thick silk.*" If you want to know what the outer lining shall be made of then recite the verse of Surah Alif Lām Mim Sajdah where Allāh says, "*No soul knows what pleasures are hidden for him as a reward for the deeds he carries out.*" This means that nothing can be said about the beauty of the outer lining. One will know the reality of this only in Heaven.

Allāh continues, "*The fruit of both gardens shall be extremely close.*" Sayyidina Abdullāh bin Abbās رضي الله عنه mentioned that if Allāh's friends in Heaven wish to pluck fruit while standing they may do so. They may also pluck fruit while sitting or even while lying down. In every condition, the fruit will be close by. ["Ruhul Ma'āni"]

## THE WIVES OF THE PEOPLE OF JANNAH (HEAVEN)

The men of Heaven shall have their worldly wives in Heaven as well as wives from the "Hūr In". These wives will be extremely beautiful and shall have eyes for none other than their husbands. Allāh refers to this when he says, *"in these gardens there shall be maidens with lowered gazes"*. In addition to this, *"no man or jinn has ever touched"* them. Describing their beauty, Allāh says that *"They seem to appear like rubies and pearls."* The explanation of the Arabic word "*Marjān*" (translated above as "*pearls*") has been discussed in the commentary of verse 22 of this Surah. Sayyidina Qatādah رحمه الله عليه states that the complexions of these maidens will be as clear as rubies and as white as pearls. Other commentators state that the complexion of their faces will resemble rubies, while the rest of their bodies will be the colour of pearl.

Sayyidina Abu Hurayra رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the faces of the first group to enter Heaven will shine like the fourteenth moon while the faces of the next group will shine like a bright star. Each person shall have two damsels of Heaven as wives. (Their complexions will be so beautifully clear that) the marrow of their shins will be visible through their skin and flesh. [Bukhari v. 1 p. 461]

A narration of Tirmidhi states that even though the damsels will be wearing seventy sets of clothing, the marrow of their bones will be visible to the onlooker. ["Mishkāt" p. 497]

The two damsels that the hadith of Bukhari mention will be the minimum number a person will marry. According to a person's deeds, he will marry as many as Allāh pleases. Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the person with the lowest status in Heaven shall be given eighty thousand servants and seventy-two wives. Mulla Ali Qāri رحمه الله عليه writes in his commentary that two of these wives shall be wives from this world and the other seventy shall be from the damsels of Heaven. Allāh knows best.

*"Can the reward for good be anything but good?"* The reward for the person who lived a good life, who worshipped Allāh only, who abstained from polytheism (*shirk*) and who carried out good deeds shall be good indeed. He will be blessed with Heaven and all the bounties of Heaven. In a hadith of Muslim, the Arabic word *· ihsān*" (translated above as "*good*") has been defined as *"worshipping Allāh as if one can see Him, and if one is unable to do this, one should be mindful of the fact that Allāh is watching him."*? The Holy Prophet صلى الله عليه وسلم said this in reply to a question posed by Sayyidina Jibr'il عليه السلام.

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَمَّتَانِ ﴿٦٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ مُضَاهَتَانِ ﴿٦٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَكَّهُمٌ وَنَخْلٌ وَرَمَانٌ ﴿٦٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِنَّ خَيْرٌ حَسَنٌ ﴿٧٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا

تُكْذِبَانِ ۖ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ۚ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٧٥﴾  
 مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرِيٍّ حِسَانٍ ۚ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٧٦﴾ نَبْرًا  
 أَسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

(62) Lesser than these two gardens are another two gardens. (63) So which favours of your Lord do the two of you deny? (64) Both dark green. (65) So which favours of your Lord do the two of you deny? (66) Both have gushing springs. (67) So which favours of your Lord do the two of you deny? (68) In both are fruits, date palms and pomegranates. (69) So which favours of your Lord do the two of you deny? (70) In them are marvellous and stunning women. (71) So which favours of your Lord do the two of you deny? (72) Fair damsels sheltered in tents. (73) So which favours of your Lord do the two of you deny? (74) Neither any man nor Jinn has ever touched them. (75) So which favours of your Lord do the two of you deny? (76) The people of Heaven shall recline on green decorated and exceptionally beautiful bedding. (77) So which favours of your Lord do the two of you deny? (78) Blessed is the name of your Lord, the Possessor of majesty and benevolence.

## THE VARIOUS OTHER LEVELS OF HEAVEN

The above verses mention the other levels of Heaven apart from the two mentioned earlier. All of these are of lesser eminence than the first two and will be awarded to people whose deeds and spiritual status are of a lesser degree than the people who will occupy the first two gardens of Heaven. Surah Wā'qiah which follows Surah Rahmān speaks of the two groups to enter Heaven, who are referred to as the "Sābiqūn" and the "As 'hābul Yamīn". The Heaven mentioned in the above verses will be given to the "As 'hābul Yamīn" and the first two gardens will be for the "Sābiqūn".

Describing the next two levels of Heaven, Allāh says that both will be "dark green". The Arabic word 'Mudhāmatān' actually refers to something that is black. The word is used here because the gardens of Heaven are so lush and dark green in colour that they appear to be black. The single word 'Mudhāmatān' completes this entire verse and this is therefore the only verse of the Qur'ān that contains only one word.

Allāh describes further, "Both have gushing springs." Sayyidina Abdullāh bin Abbās رضى الله عنه states that these two springs will shower prosperity and blessings on the people of Heaven. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه and Sayyidina Anas رضى الله عنه state that these springs will bring a fine mist of fragrance into the homes of the people in Heaven. Other commentators state that they will run with gushing water which will never come to an end. ["Ma'ālimut Tanzīl"]

"In both are fruits, date palms and pomegranates." One cannot imagine these to be like those we see in this world because everything in Heaven will be exclusive to Heaven and share only their names with the fruit of this world. Just like the rest of the Surah, Allāh reminds man and Jinn to be grateful to Him by repeating,

*"So which favours of your Lord do the two of you deny?"*

## THE WIVES OF HEAVEN

Allāh states that the gardens of Heaven have *"marvellous and stunning women."* Sayyidina Ibn Salamah رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the women of Heaven are *"marvellous"* in character and *"stunning"* in beauty. Referring to the fact that these women will be reserved for their husbands, Allāh states; *"Fair damsels sheltered in tents."*

Sayyidina Anas bin Mālik رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "if a damsel of Heaven has to peek into this world, she would illuminate the atmosphere between the sky and the earth and fill it with her fragrance. It is a fact that the scarf on her head is more valuable than the earth and all its contents." [*"Mishkāt"* p. 495 from Bukhari]

Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The tent of a believers in Heaven shall be carved from a single hollow pearl. The tent shall be sixty miles wide (or 60 miles long according to another narration). He shall have a wife in each corner and the one will be unable to see the other as he goes to each one. The believers shall have two gardens of silver where the utensils and everything else will be made of silver. They shall also have two gardens of gold where the utensils and everything else will be made of gold. Only the veil of honour shall separate the person of Heaven from seeing his Lord. All this shall be in the eternal garden of paradise." [*"Mishkāt"* p. 495 from Bukhari and Muslim]

Describing the purity of the damsels of Heaven, Allāh says, *"Neither any man nor Jinn has ever touched them."*

After describing the women of Heaven Allāh says, *"The people of Heaven shall recline on green decorated and exceptionally beautiful bedding."* *"Ma'ālimut Tanzīl"* states that the word *"Abqariy"* (translated above as *"decorated"*) refers to everything good that one is proud to have. The Holy Prophet صلى الله عليه وسلم once referred to Sayyidina Umar رضى الله عنه as *"Abqariy"*.

Allāh concludes the Surah by saying, *"Blessed is the name of your Lord, the Possessor of majesty and benevolence."* While the 27th verse of the Surah describes Allāh as *"the Possessor of majesty and benevolence"*, the Surah ends with the same description of Allāh's grandeur.

## SOME NOTES CONCERNING SURAH RAHMĀN

**NOTE 1:** The verse *"So which favours of your Lord do the two of you deny?"* is repeated 31 times in the Surah. By reciting the verse continuously, the reader feels a sense of joy and is spiritually enlightened. Even those listening to the recitation experience a sense of elation and happiness. It is for this reason that the Holy Prophet صلى الله عليه وسلم referred to Surah Rahmān as the bridegroom of the Qur'ān. [*"Mishkāt"* p. 189]

**NOTE 2:** Allāh reminds man and Jinn of His favours in the verse *"So which favours of your Lord do the two of you deny?"* Sayyidina Jābir رضى الله عنه

عنہ narrates that when the Holy Prophet صلى الله عليه وسلم recited Surah Rahmān to the prophet's companions رضى الله عنهم, they all listened in silence. The Holy Prophet صلى الله عليه وسلم then said to them, "When I recited this Surah to the Jinn on the night I met with them, they seemed to have a better reply than you. Whenever I recited the verse 'So which favours of your Lord do the two of you deny?' they responded by saying:

{TRANSLATION: "We do not deny any of Your favours, O our Lord. All praise belongs to You."} [Tirmidhi]

Appreciation of Allāh's favours entails admitting these favours and using them in a manner that pleases Him. Denying Allāh's favours means that one says that one did not receive a certain favour from Allāh or that one says that what one has are the fruits of one's labours. Similarly, adopting an attitude that reveals this will also be tantamount to denying Allāh's favours.

**NOTE 3:** Why does Allāh say, "So which favours of your Lord do the two of you deny?" after verses that portray His punishment as well? How can punishment be regarded as a favour? The answer is that Allāh's favour lies in His warning people of the consequences of evil. By mentioning the punishment for evil deeds, Allāh is warning people to refrain from such deeds so that they never find themselves suffering the same. This forewarning is an act of great kindness.

**NOTE 4:** Allāh makes it clear in verse 56 of Surah Dhāriyāt (Surah 51): "I have created man and Jinn only to worship Me." Allāh has created both these creations for the purpose of worshipping Him, His bounties are tremendous to both and He has sent guidance to both. However, because Allāh has selected man as His vicegerent on earth, man is superior to Jinn. Nevertheless, both are responsible for fulfilling Allāh's commands. Whether Allāh sent Anbiya (The Holy Prophets عليهم السلام) among the Jinn, the difference of opinion has been discussed in the commentary of verse 130 of Surah An'ām (Surah 6). What is certain is that when the Holy Prophet صلى الله عليه وسلم was sent as messenger, he was the messenger to both man and Jinn. This is evident from the verses of Surah Rahmān and the verses of Surah Ahqāf [Surah 46, verses 29-32] in which Allāh quotes the invitation that the Jinn extended to their fellow Jinn after listening to the Holy Prophet صلى الله عليه وسلم. Allāh says that the believer Jinn said to their fellow Jinn: "O our people! Respond to Allāh's caller and believe in him; Allāh will forgive your sins and save you from a painful punishment." [Surah 46, verse 31]

The details of the Holy Prophet's صلى الله عليه وسلم meeting with the Jinn have been discussed in the commentary of the above verses of Surah Ahqāf. Further details will also be mentioned in the commentary of Surah Jinn (Surah 72), Insha Allāh.

**NOTE 5:** The Jinn are also obliged to worship Allāh and the disbelievers

among them will also be sent to Hell. Allāh says in Surah Sajdah, "If We willed, We would have granted every soul its guidance.. However, the decree has issued from Me that I will surely fill Hell with a collection of man and Jinn." [Surah 32, verse 13]

Whereas it is clear that the disbelieving Jinn will enter Hell, some Muhaddithin (commentators of Ahadith) and Mufasssirin (commentators of Qur'an) have queried whether the believing Jinn will enter Heaven. This question is answered by the fact that when discussing the bounties of Heaven, Allāh states "So which favours of your Lord do the two of you deny?" This makes it clear that the Jinn may also enter Heaven. The Scholar (Allāma) Shibli رحمه الله عليه favours this opinion in his renowned book about the Jinn titled "Ākāmul Marjān" (Chapter 24). Together with this opinion, he also cites another opinion that the Jinn will be allowed only up to the doors of Heaven from where humans will be able to see them without them being able to see the humans in Heaven. The third opinion he cites is that the believer Jinn will remain on the A'rāf (the place between Heaven and Hell). He has quoted a hadith to substantiate this opinion. The third opinion is one of silence i.e. no comment can be made about the issue.

**NOTE 6:** The 27th and the final verse of the Surah mention Allāh's quality of being "Dhul Jalāli wal Ikrām" ("the Possessor of majesty and benevolence"). The explanation of this has been given in the commentary of verse 27. The Holy Prophet صلى الله عليه وسلم advised that Muslims recite "Dhul Jalāli wal Ikrām" abundantly and use it in their Supplication. [Hākim v. 1 p. 499]

Sayyidina Thowbān رضى الله عنه reports that after the Fardh (obligatory) Salāh, the Holy Prophet صلى الله عليه وسلم used to recite:

{**TRANSLATION :** O Allāh! You Peace and all peace comes from you. You are Blessed, O "Dhul Jalāli wal Ikrām" (the Possessor of majesty and benevolence)} [Muslim.]

Sayyidina Mu'adh bin Jabal رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم, once heard a person saying in his supplication, "Yā Dhal Jalāli wal Ikrām!" the Holy Prophet صلى الله عليه وسلم said to the person, "Your du'ā (pray) is accepted. Now ask what you please." [Tirmidhi]

Sayyidina Anas رضى الله عنه narrates that he was once sitting with the Holy Prophet صلى الله عليه وسلم when another person completed his Salāh and said:

{**TRANSLATION:** O Allāh! I am supplicating to You because all praise belongs to you and there is none worthy of worship besides you., You are the most Benevolent and the Creator of the heavens and the earth. O Dhul Jalāli wal Ikrām (Possessor of majesty and benevolence)!}

After hearing this, the Holy Prophet صلى الله عليه وسلم said, "He has supplicated by that name of Allāh with which a person is granted whatever he asks." [Abu Dawūd p. 210]



## سورة الواقعة

Makkan	Surah Al-Waqiah	Verses 96
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لِمَنْ يُلْقِيهَا كَذِبٌ ﴿٢﴾ خَافِضَةٌ رَافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ  
الْأَرْضُ رَجًا ﴿٤﴾ وَبُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾ فَكَانَتْ هَبَاءً مُتْبِنًا ﴿٦﴾ وَكُنْتُمْ أَزْوَاجًا  
ثَلَاثَةً ﴿٧﴾

In the name of Allāh, the Beneficent the Most Merciful.

(1) When Judgement day (Qiyāmah) will take place... (2) ...there shall be none to deny its advent. (3) It will lower and elevate. (4) When the earth shall convulse with violent earthquakes. (5) And the mountains will be shattered to pieces... (6) ...and become like scattered dust. (7) You people will then be in three groups.

### JUDGEMENT DAY (QIYĀMAH) WILL LOWER AND ELEVATE

This Surah discusses the advent of Judgement day (Qiyāmah) and the rewards and punishment that people will witness after being dispatched to Heaven and Hell. Allāh begins by saying, "When Judgement day (Qiyāmah) will take place there shall be none to deny its advent." Many people deny the coming of Judgement day (Qiyāmah) when the Anbiya (The Holy Prophets عليهم السلام) and the divine scriptures have clearly informed them about it. However, when people will actually witness Judgement day taking place, none shall be able to deny it.

Those who deny Judgement day will then exclaim, "O our Lord! We have seen and we have heard. Return us so that we may carry out good deeds. We are now certainly convinced." [Surah Sajdah (32), verse 12]

Describing the Day of Judgement, Allāh says, "It will lower and elevate." There are many people in this world who enjoy high social standing and may even be kings, ministers and leaders. However, because they die as disbelievers or as sinners, they will be disgraced and lowered on the Day of Judgement. The punishment and reckoning of the Day of Judgement will strip them of all the pride they possessed in this world. On the other hand, there are those who are trampled in this world and looked down upon. However, because they are people of Belief, are righteous and carry out good deeds, they will be elevated on



the Day of Judgement. There shall be many of them whose reckoning will be extremely easy while others will enter Heaven without any reckoning at all.

Allāh Ta'āla reminds people of the Day of Judgement "When the earth shall convulse with violent earthquakes. And the mountains will be shattered to pieces and become like scattered dust." Everything in the universe will be reduced to nothing.

"You people will then be in three groups." These three groups are:

1. "Sābiqūn" (the forerunners) who are also referred to as the "Muqarrabūn" (those brought close).
2. "The average believers who are referred to as the "As'hābul Yamīn" (the people of the right). Both these two groups are collectively referred to as the "As' hābul Maymana".
3. the disbelievers who are referred to as the "As' hābul Shimāl" (the people of the left).

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٩﴾  
وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّاتٍ النَّعِيمِ ﴿١٢﴾ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾  
وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿١٤﴾ عَلَى سُرُرٍ مَوْضُونَةٍ ﴿١٥﴾ مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾  
يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ ﴿١٨﴾ لَا يُصَدَّعُونَ عَنْهَا  
وَلَا يُزْفُونَ ﴿١٩﴾ وَفَكَهَمَتِ مِمَّا يَخْتَارُونَ ﴿٢٠﴾ وَلَحْدَ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾ وَخَوَّرَ عَيْنٌ ﴿٢٢﴾  
كَأَمْثَلِ اللَّوْلِيِّ الْمَكُونِ ﴿٢٣﴾ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا  
تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾ وَأَصْحَابُ الِّيمِينِ مَا أَصْحَابُ الِّيمِينِ ﴿٢٧﴾ فِي سِدْرٍ  
مَخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَمْدُودٍ ﴿٣٠﴾ وَمَاءٍ مَسْكُوبٍ ﴿٣١﴾ وَفَكَهَمَتِ  
كَثِيرٌ ﴿٣٢﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَرْفُوعَةٍ ﴿٣٤﴾ إِنَّا أَنشَأْنَهُمْ إِنِشَاءً ﴿٣٥﴾  
فَجَعَلْنَاهُمْ أَجْكَارًا ﴿٣٦﴾ عُرْبًا أَرَابًا ﴿٣٧﴾ لِأَصْحَابِ الِّيمِينِ ﴿٣٨﴾ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿٣٩﴾  
وَلِلَّهِ مِنَ الْآخِرِينَ ﴿٤٠﴾

(8) So the people of the right; how excellent are the people of the right! (9) And the people of the left; how wretched are the people of the left! (10) The forerunners are the forerunners. (11) These are indeed those brought close. (12) They will be in gardens of bliss. (13) A large group from among the earlier ones. (14) A few from among the later ones. (15) They will be on woven thrones. (16) Reclining on these facing each other. (17) Youngsters of eternal youth shall wait

on them... (18) ..with goblets and jugs and glasses filled with flowing wine. (19) Neither will they have headaches with, nor will they be intoxicated. (20) And (they will be served) a variety of fruits to choose from... (21) ... and the meat of the birds they desire. (22) And (they shall have) fair large eyed damsels... (23) ... who are like preserved pearls. (24) (All of this) as a reward for the deeds they carried out. (25) They will not hear any noise there nor any foolish talk. (26) Instead they will hear the resonant call of "Peace", "Peace (27) And the people of the right, how excellent are the people of the right! (28) They will be in (gardens of) thorn less lotus trees... (29) ... and bananas stacked high. (30) (They will be) in extensive shade. (31) And flowing water. (32) And an abundance of fruit... (33) ... that will not come to an end and will not be restricted. (34) And elevated thrones. (35) Indeed We have created these damsels very specially. (36) And We have made them all virgins... (37) ... most beloved and of equal age... (38) ... for the people of the right. (39) A large group from among the early ones. (40) A large group from among the later ones.

### THE THREE GROUPS ON THE DAY OF JUDGEMENT

The above verses discuss the "people of the right" who will all enter Heaven. These are further classified into the 'Muqarrabūn' ("those brought close") and the average believers. Allāh briefly describes the broad categories of the good and the evil when He says, "So the people of the right; how excellent are the people of the right! And the people of the left; how wretched are the people of the left!"

The author of "Ruhul Ma'āni" states that these people are referred to as "the people of the right" because they will receive their records of deeds in their right hands. They may also be termed "the people of the right" because they will proceed towards the right of the Plain of Resurrection after judgement is passed. The author of "Ma'ālimut Tanzil" quotes a third opinion. He says that when Allāh Ta'āla removed the souls of mankind from the back of Sayyidina Ādam عليه السلام, the souls of these people went to the right and Allāh said that He had created them for Heaven. Other commentators state that the word "Maymana" (translated above as "right") is derived from the root word "Yumn" which means "blessed/fortunate". These people have been given this title because they are truly blessed and most fortunate.

The opposite of these people are the "people of the left". The reasons for referring to them in this way are the opposite of those mentioned above. Therefore, they shall be the ones to receive their records of deeds in their left hands. They will proceed towards the left of the Plain of Resurrection after judgement is passed and when Allāh Ta'āla removed the souls of mankind from the back of Sayyidina Ādam عليه السلام, the souls of these people went to the left and Allāh said that He had created them for Hell. It may also be said that the word 'Mash'ama' (translated above as "left") is derived from the root word "Shum" which means "wretched/unfortunate".

Allāh then describes the "Sābiqūn" ("forerunners") when He states, "The forerunners are the forerunners. These are indeed those brought close (Muqarrabūn)." The "Sābiqūn" are from among the "people of the right" but have been granted a greater status than the rest of the "As'habul Maymana" ("people of the right") because they led the rest in Belief and good deeds. They will receive additional

bounties in Heaven compared to the rest of the “people of the right”.

## WHO ARE THE “SĀBIQŪN”?

*“The forerunners are the forerunners. These are indeed those brought close.”* Who are these Sābiqūn (forerunners)? The following opinions have been quoted:

- A. Sayyidina Abdullāh bin Abbās رضى الله عنه states that these people are forerunners in making Hijrah (migrating).
- B. Sayyidina Ikrima رضى الله عنه says that these people were the first to accept Islām.
- C. Sayyidina Ibn Sīrīn رحمه الله عليه has mentioned that these are the early Muslims who performed Sahāh facing the two Qiblas viz. Baytul Muqaddas and the Ka’ba.
- D. Sayyidina Rabī bin Anas رحمه الله عليه says that these are the believers who were first to carry out the commands of the Holy Prophet صلى الله عليه وسلم.
- E. Sayyidina Ali رضى الله عنه says that these are the people who are the first to leave for Salāh.
- F. Sayyidina Sa’id bin Jubayr رحمه الله عليه says that these are the people who hasten to repent and to carry out good deeds. Describing many attributes of the true believers, Allāh Ta’āla says in Surah Mu’minūn, “These people hasten to perform good deeds and are the forerunners in this.” [Surah 23, verse 61]

There is no contradiction in the above interpretations of the Sābiqūn. However, the interpretation of Sayyidina Sa’id bin Jubayr رحمه الله عليه seems most comprehensive because it includes all the others.

## THE GREATEST BOUNTY FOR THE “SĀBIQŪN”

Allāh says about the Sābiqūn, *“These are indeed those brought close.”* There is no bounty superior to being close to Allāh. In addition to this *“They will be in gardens of bliss.”* Allāh Ta’āla then briefly states the numbers of people who will belong to this group. Allāh says, *“A large group from among the earlier ones. A few from among the later ones.”*

The “earlier ones” refers to the Ummahs prior to this Ummah of the Holy Prophet صلى الله عليه وسلم, while “the later ones” refers to the Ummah of the Holy Prophet صلى الله عليه وسلم. These verses therefore tell us that the majority of people in this “Sābiqūn/ Muqarrabūn” group will be from nations prior to the Ummah of the Holy Prophet صلى الله عليه وسلم. Although the number of people from the Ummah of the Holy Prophet صلى الله عليه وسلم in this group will be very large, they will still be fewer than those belonging to previous Ummahs. It should be borne in mind that all the Anbiya (The Holy Prophets عليهم السلام) are also included in the rank of the Sābiqūn together with the members of each Prophet’s Ummah صلى الله عليه وسلم. This does not necessarily mean that the number of the Holy Prophet’s صلى الله عليه وسلم

Ummah is less than the collective number of the previous Ummahs.

Sayyidina Buraydah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "There will be 120 rows of people entering Heaven. Of these, 80 rows will be from my Ummah and the other 40 rows will be people from all the other Ummahs." ["Mishkāt"]

## ADDITIONAL BOUNTIES FOR THE SĀBIQŪN

Allāh continues to say that the Sābiqūn *"will be on woven thrones."* This verse does not state from what the thrones will be woven. Mufasssīrīn mention that they will be woven with golden thread and studded with gems. The people of Heaven will be *"Reclining on these facing each other."* In this manner they will be able to speak to each other without anyone's back facing another.

In addition to this, *"Youngsters of eternal youth shall wait on them with goblets and jugs and glasses filled with flowing wine."* These waiters will remain youthful forever and will always serve the people of Heaven. In Surah Tūr, Allāh speaks about these youth in the following words: *"Their youngsters shall wait on them, appearing to be concealed pearls."* [Surah 52, verse 24]

Pure wine will be served to the people of Heaven. In Surah Muhammad [Surah 47, verse 15], Allāh describes this wine as *"extremely palatable to those who drink it."* One should not think that this wine will be harmful like the wines of this world because Allāh adds, *"Neither will they have headaches with it, nor will they be intoxicated."*

After mentioning the drinks, Allāh speaks of the food of Heaven when he says, *"And (they will be served) a variety of fruits to choose from and the meat of the birds they desire."*

Continuing the discussion of Heaven's bounties, Allāh says, *"And (they shall have) fair large eyed damsels."* After describing the beauty of these women in these words, Allāh says that the clarity and texture of their complexion is *"like preserved pearls"*. Allāh then says that all these bounties are *"a reward for the deeds they carried out."*

It is often the case in this world that a person enjoys prosperity, has beauty and also wives and children. However, he is still plagued by noise and disturbances that interrupt his rest. Often, he is unable to stop the disturbances and is forced to tolerate them. This will not be the case in Heaven. Allāh Ta'āla says, *"They will not hear any noise there nor any foolish talk. Instead they will hear the resonant call of 'Peace', 'Peace'."* These greetings of peace will be from Allāh, as mentioned in Surah Yāsin where Allāh says, *"They will have a greeting of peace from the Most Merciful Lord."* The people of Heaven will also be greeting each other with words of Salām (peace) as mentioned in Surah Yunus: *"their greeting (in Heaven) will be Salām."* In addition to this, the angels will even be greeting the people of Heaven. Allāh says in Surah Ra'd, *"(The angels will be saying) 'Peace be upon you because of the patience that you exercised. How blissful is the outcome of the Hereafter!'"*

## THE BOUNTIES OF THE “AS’HĀBUL YAMĪN”

Allāh speaks of the As’habul Yamīn (the people of the right) when He says, *“And the people of the right, how excellent are the people of the right! They will be in (gardens of) thorn less lotus trees.”* Unlike certain species of lotus trees in this world, the trees of Heaven will have no thorns so that none may be injured.

Sayyidina Abu Umāmah رضى الله عنه narrates that a villager once said to the Holy Prophet صلى الله عليه وسلم, *“Allāh has mentioned a harmful tree in the Qur’ān.”* When the Holy Prophet صلى الله عليه وسلم asked him what the tree was he replied, *“The lotus tree that has thorns.”* The Holy Prophet صلى الله عليه وسلم then told him, *“Allāh mentions “thorn less lotus trees”. Allāh shall remove the thorns from this tree and replace every thorn with a fruit. It will bear such fruit that will burst to reveal fruit of 72 colours. No colour will resemble the other.”* [Hākim v. 2 p. 474]

In addition to this, their Heaven shall have *“bananas stacked high* . Everyone is well aware of the pleasure that banana lovers get from this delectable fruit. People cannot even imagine the pleasure that they will derive from the bananas of Heaven. The people of Heaven will enjoy all of this *“in extensive shade* . They will have comfortable shade without having to worry about the heat. The shade of Heaven will be true shade and not the artificial shade of this world . It is for this reason that Allāh says in Surah Nisā, *“We shall enter them into abundant shade.”* [Surah 4, verse 57]

The shade of Heaven will be extremely comfortable and one will not feel hot or cold. Allāh says in Surah Dahar, *“They will recline on couches there (in Heaven) and will not feel heat or cold.”* [Surah 76, verse 13]

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *“There is a tree in Heaven that is so large that it will take a rider a hundred years to pass (through the shadow).”* [Bukhari]

Allāh continues to say that Heaven shall have *‘flowing water* “Ma’ālimut Tanzīl” [v. 4 p. 140] mentions that the rivers of Heaven will run on the surface of the ground without requiring furrows in the ground to travel. The water will flow in whichever direction one desires. There will be no need for a bucket and rope either to reach the water.

The *“people of the right”* shall also enjoy *“an abundance of fruit that will not come to an end and will not be restricted.”* They will be able to eat whatever fruit they desire in whatever quantity they desire. It is reported in a hadith that as soon as a person plucks a fruit of Heaven another fruit will grow in its place immediately. [Majma’uz Zawāid v. 1 p. 414]

The As’habul Yamīn will relax on *“elevated thrones”*. Sayyidina Abu Sa’id Khudri رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the *“elevated thrones”* will be as high as the distance between the heavens and the earth i.e. the distance of 500 years journey. [“Mishkāt” p. 497 from Tirmidhi]

## OLD WOMEN SHALL BE YOUNG IN HEAVEN

Allāh then describes the women of Heaven. Apart from the “Hūr In” of Heaven (who are a special creation), Allāh shall make the believers women of

this world the wives of the people of Heaven. Believers women who passed away in old age, those who passed away young, those who were unmarried and those who were married will all be made wives of the men of Heaven. The Holy Prophet صلى الله عليه وسلم said that every person who passed away either young or old shall be made thirty years of age in Heaven. Thereafter, their age shall not advance. [“Mishkāt” p. 499]

Therefore, even old women who passed away as believers will be made young again in Heaven. Allāh refers to this when he says, “indeed We have created these damsels very specially. And We have made them all virgins, most beloved and of equal age for the people of the right.” The women of Heaven shall be attractive, extremely beloved to their husbands and equal in age.

### THE STORY OF AN OLD SAHĀBĪ LADY

“Shamā’il Tirmidhi” reports that an old lady once asked, “O the Holy Prophet صلى الله عليه وسلم. Pray that Allāh enters me into Heaven.” The Holy Prophet صلى الله عليه وسلم said to her, “Old women will not enter Heaven.” Hearing this the old woman left weeping. The Holy Prophet صلى الله عليه وسلم sent someone after her with the message that she will not be old when she enters Heaven. She will be transformed into a young lady because Allāh states, “indeed We have created these damsels very specially. And We have made them all virgins, most beloved and of equal age for the people of the right.”

Sayyidina Anas رضى الله عنه reports that when the Holy Prophet صلى الله عليه وسلم explained the verse “indeed We have created these damsels very specially”, he said, “Among the women whom Allāh shall specially create are those women who are purblind in this world and those whose eyes secrete a white fluid (because of some ailment).” In the context of this hadith, a purblind woman is a woman whose eyes do not open fully and they constantly tear.

In this group there shall be “A large group from among the early ones. (and) A large group from among the later ones.”

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾ فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّنْ يَحْمُومٍ ﴿٤٣﴾ لَا  
 بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا يُصْرُفُونَ عَلَى الْغَنِيِّ  
 الْعَظِيمِ ﴿٤٦﴾ وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِذَا نَا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوْ  
 ءَابَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَى مِيقَاتٍ مَّعْلُومٍ  
 ﴿٥٠﴾ ثُمَّ إِنَّكُمْ أَنتُمُ الصَّاَلُونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَاكُلُونِ مِن شَجَرٍ مِّن زُقُومٍ ﴿٥٢﴾ فَتَالَتُونَ مِنْهَا  
 الْبُطُونَ ﴿٥٣﴾ فَشَرِبُوا عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَرِبُوا شَرَبَ الْحَمِيمِ ﴿٥٥﴾ هَذَا نَزَّاهُمْ يَوْمَ  
 الدِّينِ ﴿٥٦﴾

They shall be in a fierce scorching wind, boiling water... (43)... and the shade of black smoke... (44) ... that will neither be cool nor hospitable. (45) Verily these people used to be affluent before. (46) They used to persistently carry out major sins. (47) They used to say, "After we die and have become sand and bones, will we then be resurrected?" (48) "Or our early forefathers?" (49) Say, "Indeed the early ones and the latter ones... (50) ....shall certainly be gathered for an appointment of a known day. (51) Then, O you deviated falsifiers... (52) ....you shall surely eat from the Zaqqūm tree. (53) And you shall fill your bellies with it. (54) You shall drink boiling water upon it... (55) .... and you shall drink like thirsty camels." (56) This is the hospitality they will receive on the Day of Reckoning.

## THE PUNISHMENT OF THE "PEOPLE OF THE LEFT"

These verses refer to the torment that the "*As 'hābush Shimāl*" ("*people of the left*") will suffer in the Ākhirah (*Hereafter*). At the beginning of the Surah (verse 9), they were referred to as "*As'hābul Mash'ama*". Allāh says, "*And the people of the left, how wretched are the people of the left! They shall be in a fierce scorching wind, boiling water and the shade of black smoke that will neither be cool nor hospitable.*" This "*shade of black smoke*" is in contrast to the "*extensive shade*" that the "*people of the right*" shall enjoy as mentioned in verse 30 above. Whereas the shade for the people of Heaven shall be comfortable, the shade for the people of Hell will provide torment instead of comfort.

## THE MISCHIEF OF THE DISBELIEVERS IN THIS WORLD

Referring to the people of Hell, Allāh says, "*Verily these people used to be affluent before.*" Their lives of prosperity in this world shall be the cause of their destruction. In the stupor of their wealth and positions, they did not believe and were not inclined to turn to Allāh. They regarded their comfortable lives as everything and gave no thought to their plight in the Ākhirah (*Hereafter*). In addition to this, "*They used to persistently carry out major sins.*" They adamantly clung to disbelief and polytheism (*shirk*) and pledged never to waver from their ways and to die as they were.

Not only were these people averse to accepting Belief, they were also opposed to the belief of resurrection. Allāh says, "*They used to say, 'After we die and have become sand and bones, will we then be resurrected? Or our early forefathers?'*" They regard the advent of Judgement as something impossible. By this statement, they meant to say that they might still believe someone who says that they will be brought back to life immediately after dying. However, they thought it impossible that even their earlier forefathers would be resurrected on the Day of Judgement when they had died such a long time ago and their bodies would have been reduced to nothing.

In response to their denial, Allāh instructs the Holy Prophet صلى الله عليه وسلم to tell them, "*Indeed the early ones and the latter ones shall certainly be gathered for an appointment of a known day.*" Judgement day is a certainty and every person shall be raised then to render an account of their deeds to Allāh Ta'āla. The punishment that the disbelievers will suffer in the Ākhirah (*Hereafter*) is then mentioned when Allāh says, "*Then, O you deviated falsifiers, you shall surely eat*

from the Zaqqūm tree. And you shall fill your bellies with it." The Zaqqūm tree is an extremely bitter and hideous looking tree in Hell which the people there will be forced to eat because of their extreme hunger. Not only will they eat a little to appease their hunger, but they will fill their bellies with it. This will add to their suffering.

The disbelievers are further told, "You shall drink boiling water upon it and you shall drink like thirsty camels." Allāh concludes the discussion of the people of Hell by stating, "This is the hospitality they will receive on the Day of Reckoning."

نَحْنُ خَلَقْنَكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾ ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ  
الْمَخْلُقُونَ ﴿٥٩﴾ نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰ أَنْ يُبَدِّلَ أَمْثَلَكُمْ  
وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ الْأَوَّلَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾  
أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ  
حُطَلًا فَظَلَمْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُعْرِضُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَأَيْتُمُ الْمَاءَ  
الَّذِي تَشْرَبُونَ ﴿٦٨﴾ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٦٩﴾ لَوْ نَشَاءُ جَعَلْنَاهُ  
أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ  
نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَمَتَاعًا لِلْمُقْوِينَ ﴿٧٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ  
الْعَظِيمِ ﴿٧٤﴾

(57) We have created you, so why do you not accept? (58) Tell me about the seed that you issue forth. (59) Do you create the child or are We the Creators? (60) We have decreed death among you and We are not helpless... (61) .... to replace you with others like you and make you into forms that you have no knowledge of. (62) You have perfect knowledge of the first creation, so why do you not take heed? (63) Tell me about what you plant. (64) Do you make it grow or are We the Ones who make it grow? (65) If We wish We could reduce it to bits and leave you astounded... (66) ...(saying) "We are being taxed." (67) "Rather, we are deprived." (68) Tell me about the water you drink. (69) Do you cause it to rain from the clouds or is it We Who cause it to rain? (70) If We willed it, We could have made the water salty, so why are you not grateful? (71) Tell me about the fire that you kindle. (72) Did you create the tree (to make the fire) or is it We Who created it? (73) We have made it as a reminder and as a source of benefit to the travellers. (74) So glorify the name of your Majestic Lord.

## WHO CREATED MAN AND PROVIDED THE MEANS FOR HIS EXISTENCE?

After mentioning the three types of people to be grouped in the Ākhirah



(Hereafter), Allāh speaks about the creation of man and the various things that facilitate his existence in this world. Although the rejecters are addressed, the reminder is for all. Allāh says, *"We have created you, so why do you not accept?"* Allāh says in Surah Dahar [Surah 76, verse 1], *"Undoubtedly, a moment in time has passed by man when he was not even something worth mentioning."* Man accepts that he was once nothing and none even knew about his birth. Thereafter, it was Allāh who brought him into existence. If Allāh is perfectly Capable of creating man the first time, he is surely able to do so the second time on the Day of Judgement.

At the same time it is necessary to understand that Allāh has created man and that He sent the Anbiya (The Holy Prophets عليهم السلام) for man's guidance and has given man the option to act. It is therefore necessary that He appoints a day for reckoning when people will be granted their rewards or doomed for punishment. (Otherwise the option to do good and abstain from evil is pointless because people will have a free reign to do as they please and justice will never be seen). It is therefore logical that the Day of Judgement has to take place. Despite this, some people still regard Judgement day as an impossibility.

The first man was created from sand, after which the generations issued forth by procreation. Allāh has determined the process of procreation to take place when the sperm of a man meets the egg of a woman. At this stage, a child is conceived to be later born a complete child. With reference to this Allāh says, *"Tell me about the seed that you issue forth. Do you create the child or are We the Creators?"*

When a husband and wife cohabit, there is no guarantee that a child will be conceived. Conception takes place when Allāh wills. When this does happen, it is only Allāh who sees to the nourishment and development of the child and ensures that the child is born healthy. It often happens that a child is conceived but dies before being born. Only Allāh decides whether a child is born with a deformity or not. Man has no control over these matters. The fact that Allāh is the only One who decides these matters proves that He is the Master and Controller. Yet many men refuse to yield to Him and do not accept the guidance He sent with the Prophets عليهم السلام.

Allāh says further, *"We have decreed death among you"*. Allāh determines when a person will die and man has no say in the matter and has to leave the world when his time expires.

*".... and We are not helpless to (destroy you and) replace you with others like you and make you into forms that you have no knowledge of."* Allāh has the ability to transform people into any form he desires whenever He desires. Therefore, no man should regard himself to be indispensable and should fear to sin.

*"You have perfect knowledge of the first creation, so why do you not take heed?"* It is not difficult for man to realise that just as Allāh created him the first time, Allāh is Powerful enough to resurrect him on the Day of Judgement. After creating man the first time, Allāh still retains the power to repeat the process. Allāh says in Surah Qāf, *"Did We get tired with the first creation? Nay, but they are in doubt concerning the new creation."* [Surah 50, verse 15]

## THE BOUNTY OF PLANTATIONS

Allāh says further, *"Tell me about what you plant."* Man prepares the land for plantation and then plants the seeds of the crop he desires. Thereafter, who sees to it that the seed germinates and grows? Allāh asks, *"Do you make it grow or are We the Ones who make it grow?"* After the seed is placed in the ground, it is Allāh who decides whether it should grow and to what extent it should grow. Even if the crop grows well, it is again Allāh Who will decide whether man should derive benefit from the crop. Allāh says, *"If We wish We could reduce it to bits and leave you astounded (saying) 'We are being taxed. Rather, we are deprived.'"* If Allāh sends a calamity to destroy the crop, people complain that all their efforts in tilling and planting were lost.

## THE BOUNTY OF RAIN

*"Tell me about the water you drink. Do you cause it to rain from the clouds or is it We Who cause it to rain?"* Man has no say in the falling of the rain. When man is desperately in need of rain, he stares at the sky in hope. Eventually, Allāh sends him the much needed rain. Allāh says in Surah Shura, *'it is He Who sends the rain after people have lost hope, and distributes His mercy.'* [Surah 42, verse 28]

Allāh says further, *"If We will We could have made the water salty."* Allāh could have easily made the water unpalatable so that no man or animal could drink. However, through His mercy, Allāh made the water tasty and refreshing. Man is also able to use this water to wash himself, his clothing and many other things. It is therefore imperative that he expresses gratitude to Allāh for all of this. Reminding man of this favour, Allāh asks, *"so why are you not grateful?"*

## FIRE IS ALSO A GREAT BOUNTY

Fire is indispensable to man for its multitude of uses. Discussing this favour to man, Allāh says, *"Tell me about the fire that you kindle. Did you create the tree (to make the fire) or is it We Who created it? We have made it as a reminder and as a source of benefit to the travellers."* The Arabs used a certain tree to strike a fire just as people are able to do so by using stones as flints. Referring to this is Surah Yāsīn, Allāh says, *"He (Allāh) Who created fire for you from a green tree, from which you suddenly kindle fires."* [Surah 36, verse 80]

Whereas a green tree has a high moisture content that does not allow it to ignite, yet Allāh allows man to make a fire from it. This demonstrates Allāh's great powers; hence the verse states that fire is a *"reminder"* for man. Although fire can be extremely dangerous and harmful, its benefits are too numerous to mention. Even today when cooking and baking are done using electrical appliances, fire is still used extensively in industries and areas that have no electricity. Fire is also a constant *"reminder"* of the fire of Hell, reminding us to abstain from all evil and sin.

Allāh says that He had made fire *"a source of benefit to the travellers."* When people are travelling in remote areas, they light fires when they camp at a place. The fire allows them to cook their food, to stay warm and to keep wild animals away. Another benefit is that a lost traveller can find his way when he sees the light of a fire that others make.

After mentioning all these favour to man, Allāh says, "So glorify the name of your Majestic Lord." The Lord Who gave man all these bounties is Pure from all defects and flaws. It is therefore necessary that man glorifies Allāh's purity at all times.

﴿ 76 ﴾ فَلَا أَقْسَدُ بِمَوْقِعِ النُّجُومِ ﴿ 75 ﴾ وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿ 76 ﴾ إِنَّهُ  
 لَقُرْآنٌ كَرِيمٌ ﴿ 77 ﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿ 78 ﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿ 79 ﴾ تَنْزِيلٌ مِّنْ  
 رَبِّ الْعَالَمِينَ ﴿ 80 ﴾ أَفِيْهِذَا الْحَدِيثِ أَنْتُمْ مُّذْهِبُونَ ﴿ 81 ﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ  
 ﴿ 82 ﴾

(75) I swear by the "Mawāqī'un Nujūm"! (76) This is undoubtedly a great oath if you knew. (77) Verily it is the honourable Qur'ān... (78) ... in a preserved book. (79) Only the pure ones may touch it. (80) A revelation from the Lord of the universe. (81) Do you regard this as something trivial? (82) Have you fixed as your shares that you shall deny?

## THE QUR'ĀN IS DEFINITELY A REVELATION FROM ALLĀH

Allāh highlights the grandeur of the Qur'ān in the foregoing verses. Allāh declares, "I swear by the 'Mawāqī'un Nujūm'! This is undoubtedly a great oath if you knew. Verily it is the honourable Qur'ān in a preserved book." Commentators mention that the "preserved book" refers to the "Lowhul Mahfūdh" ("The Protected Tablet"), as Allāh says at the end of Surah Burūj [Surah 85, verses 21, 22], 'it is the honourable Qur'ān in the protected tablet (Lowhul Mahfūdh)." The Lowhul Mahfūdh is called "The Protected Tablet" because it is protected against any changes and alterations.

What is meant by "Mawāqī'un Nujūm"? While some commentators state that this refers to the points where the stars set, others maintain that it refers to the points where they rise. Sayyidina Abdullah bin Abbās رضى الله عنه states that "Mawāqī'un Nujūm" refers to the various portions of the Qur'ān. While the word "Najm" normally refers to stars, it also refers to parts of something that is completed gradually (much like instalments on a payment). The portions of the Qur'ān would therefore refer to the parts of the Qur'ān that were gradually revealed. Taking an oath by these parts of the Qur'ān, Allāh Ta'āla makes it clear that the Qur'ān is safely protected in the protected tablet (Lowhul Mahfūdh) where no man or Jinn can alter it.

Allāh continues, "Only the pure ones may touch it." According to Sayyidina Abdullah bin Abbās رضى الله عنه, this means that only the pure angels are allowed access to the "protected tablet (Lowhul Mahfūdh)". Allāh then speaks of the Qur'ān when He says that it is "A revelation from the Lord of the universe." It is the duty of Allāh's creation that they believe in the Qur'ān, honour it, learn it, memorise it and teach it. However, many people, especially the people of Makkah, did not show due regard for it and treated it very lightly.

Allāh asks them, “Do you regard this (Qur’ān) as something trivial?” The author of “Ruhul Ma’āni” states that the word “Mudhinūn” (translated above as “regard as something trivial”) is derived from the root word ‘idhān’ which refers to applying oil to leather/skin to soften it. Therefore, the symbolic meaning of the word is that although the disbelievers ought to seriously reflect on the Qur’ān, they have softened their approach to the Qur’ān and treat it like something trivial.

“Have you fixed as your shares that you shall deny?” Instead of being grateful that Allāh had revealed the Qur’ān for their guidance, people refuse to believe in it as if they had already assigned to themselves the task of disbelieving. Therefore, the word which is usually translated as “sustenance” is translated as “share” or “gratitude” in this verse. This translation is appropriate only if it is assumed that the verse is linked to the preceding verses and that it refers to the Qur’ān.

Muslim (v. 1 p. 59) narrates from Sayyidina Abdullāh bin Abbās رضى الله عنه when it once rained. The Holy Prophet صلى الله عليه وسلم said to the prophet’s companions (Sahābah) رضى الله عنهم, “This morning some people were grateful while others were ungrateful. Those who said that the rain was Allāh’s mercy were grateful while those were ungrateful who said that it rained because a certain star fell.” It was then that the verses were revealed where Allāh says, “I swear by the ‘Mawāqī’un Nujūm’ Have you fixed as your shares that you shall deny?”

According to this hadith, the word “Rizq (Sustenance)” assumes its original meaning of sustenance. The verse therefore means that instead of being grateful for the rain Allāh sends to people as sustenance, they choose rather to deny that the bounty came from Him. Instead of attributing the bounty to Him, they attribute it to the stars. Imām Nawawi رحمه الله عليه quotes Sheikh Abu Umar Ibnus Salāh رحمه الله عليه who says that Sayyidina Abdullāh bin Abbās رضى الله عنه does not mean that all the above verses were revealed concerning the incident of the stars. All the verses do not refer to the incident. It is only the verse “Have you fixed as your shares that you shall deny?” that was revealed with reference to the incident.

The other verses refer to another subject. Sayyidina Abdullāh bin Abbās رضى الله عنه mentioned all the verses because they were revealed simultaneously.

The author of “Ruhul Ma’āni” mentions that the above narration of Sayyidina Abdullāh bin Abbās رضى الله عنه does not contradict the interpretation mentioned earlier concerning the disbeliever’s denial of the Qur’ān. This is so because the Qur’ān speaks of the bounties of this world as well as those of the Hereafter. By reading the bounties mentioned in the Qur’ān, people ought to express their gratitude to Allāh. However, they resign themselves rather to refuting Allāh’s bounties. As a result of this attitude, they attribute the rain to the falling stars instead of to Allāh even though the Qur’ān constantly repeats the fact that it is only Allāh who sends the rains.

## THE LAWS PERTAINING TO RECITING AND TOUCHING THE QUR’ĀN

Allāh Ta’āla declares, “Only the pure ones may touch it.” Because the verse is phrased as a statement and not a command, commentators interpret the verse to

mean that only the angels who are pure from sin have access to the “*Lowhul Mahfūdh* (the protected tablet)”. Other commentators are of the opinion that the statement has the meaning of a command. Therefore, they interpret the verse to mean that only people who are pure from Hadath Asghar and Hadath Akbar may touch the Qur’ān. This ruling that prohibits people in any of the above two states of impurity from touching the Qur’ān is not based purely on this interpretation of the verse. There are several authentic Ahadith to substantiate it.

When the Holy Prophet صلى الله عليه وسلم dispatched Sayyidina Amr bin Hazam رضى الله عنه as governor to Yemen, he had many pieces of advice written for him. Among these was the fact that one may not touch the Qur’ān unless one was in a state of purity.

Sayyidina Abdullāh bin Abbās رضى الله عنه also narrates that the Holy Prophet صلى الله عليه وسلم said, “*Only the pure may touch the Qur’ān.*”

Before touching the Qur’ān it is necessary for one to be pure of Hadath Asghar and Hadath Akbar [i.e. in the state of wudhu (*ablution*) and Ghusl (taking bath)].

A person in an impure state may touch the Qur’ān if the Qur’ān is covered in something that is not attached to the Qur’ān. If the Qur’ān is in a cover that is sewn or attached to the Qur’ān in some way, an impure person may not touch it.

A woman who is menstruating (*Haidh*) or experiencing afterbirth bleeding (*Nifās*) may neither touch nor recite the Qur’ān, even from memory. The same applies to a person in the state of Hadath Akbar.

A person in the state of Hadath Asghar [i.e. someone without wudhu (*ablution*)] may recite the Qur’ān from memory. If he desires to recite while looking into the Qur’ān, he may turn the pages using a cloth to cover his hands or by using a knife or something else for turning.

Sayyidina Ali رضى الله عنه mentioned that the Holy Prophet صلى الله عليه وسلم never prohibited anyone from reciting the Qur’ān except the person in the state of Janābah (Hadath Akbar). Women who are bleeding because of menstruation or afterbirth fall into this category because they are required to take a bath.

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ نَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ  
وَلَكِنْ لَا بُصْرُونَ ﴿٨٥﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ  
﴿٨٧﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٍ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ  
مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ كَانَ مِنَ  
الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنُزُلٌ مِنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةٌ جَمِيمٍ ﴿٩٤﴾ إِنَّ هَذَا لَهُوَ حَقُّ  
الْيَقِينِ ﴿٩٥﴾

(83) Then why do you not (intervene) when the soul reaches the throat... (84) and you are all there watching? (85) We are even nearer to him than you but you fail to see. (86) If you are exempt from reckoning, why do you not... (87) ...return the soul if you are truthful? (88) Therefore, if he was from among those brought close... (89) ... he shall have comfort, sustenance and the garden of bliss. 90. If he was from among the people of right... (91) .... (he will be told), "Peace be on you. You are from the people of the right." (92) However, if he was among the rejecters and deviated ones... (93) ... he will be served boiling water... (94) .... and shall enter the blazing fire. (95) This is most definitely the irrefutable truth.

### WHY DO YOU NOT RETURN THE SOUL TO THE BODY AT THE TIME OF DEATH IF YOU ARE EXEMPT FROM RECKONING?

In these verses, Allāh Ta'āla highlights man's helplessness at the time of death and also mentions the plight that each of the three groups of the Hereafter shall experience.

Allāh created man and commanded him to carry out many acts and to abstain from many others. These commands are to test man's obedience to Allāh. Allāh says in Surah Mulk that He *"created life and death to test which of you will carry out the best deeds."* [Surah 67, verse 2]

It is therefore evident that death has to follow life, after which people will be tried and given the rewards or punishment they deserve. Man has no say in the matter of death. Allāh has predetermined the length of every person's life and when s/he shall die. None can postpone or prepone this hour. It is impossible to do anything to disrupt Allāh's plan of events.

In the above verses, Allāh tells man that when another person is dying and everyone else is watching and sympathising, none of them is able to do anything for the person even though they all wish to save his life. Allāh says that He is closer to the person than those standing around him because Allāh knows the person's physical and spiritual conditions. Allāh asks, *"If you are exempt from reckoning, why do you not return the soul if you are truthful"* Every man has to appear for reckoning and has to leave this world to do so. Because none is exempt, none has the choice to remain any longer than the period that Allāh has fixed. When Allāh sends the angels of death to extract the souls of people, those around them are helpless to save them. Allāh therefore makes it clear that just as people are helpless in this world, they will also be helpless in the Ākhirah (Hereafter) when Allāh will restore people's souls to their bodies so that they may render an account for their deeds.

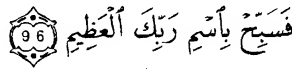
Despite the fact that all these events are a certainty, some people still reject them without any substantiation. If man had the power to prevent death, he would then certainly have the power to prevent restoration of life on the Day of Judgement. Only then will they be justified in claiming that man will not be resurrected and will not be tried for his deeds. However, in this very world, man can see for himself that he is totally helpless against death. Therefore, it is certain that he is also helpless to prevent resurrection and has no grounds to say that Judgement day shall not take place. Hence, his word is nothing against Allāh's clearly revealed verses of the Qur'ān.

Concerning the deceased person Allāh says, *"Therefore, if he was from among*

those brought close, he shall have comfort, sustenance and the garden of bliss. If he was from among the people of right (he will be told), 'Peace be on you. You are from the people of the right.'

On the other hand, "if he was among the rejecters and deviated ones, he will be served boiling water and shall enter the blazing fire."

None can deny any of the above because "This is most definitely the irrefutable truth."



(96) So glorify the name of your Majestic Lord.

Allāh concludes the Surah with this verse which is identical to verse 74 of this Surah. After mentioning the various bounties that He has bestowed on man and after sounding stern warnings to the Disbelievers, Allāh instructs, "So glorify the name of your Majestic Lord." Allāh is free from all defects and Most Glorious. Therefore, whatever He informs man is the absolute truth. It is necessary for man to express His glory and to be convinced about it. It is best that Allāh be glorified (through Tasbīh ) and praised during certain special hours.

Sayyidina Uqba bin Āmir رضى الله عنه narrates that when the verse "Fa Sabbih Bismi Rabbikal Azīm" ("So glorify the name of your Majestic Lord") was revealed, The Holy Prophet صلى الله عليه وسلم instructed his companions (Sahābah) رضى الله عنهم to recite it in the Ruku. It is for this reason that we recite "Subhāna Rabbiyal Azīm" during Ruku. He states that when the verse "Sabhi Hisma Rabbikal A'lā" was revealed, the Holy Prophet صلى الله عليه وسلم instructed them to recite it in the Sajdah (prostration). Hence, we recite "Subhāna Rabbiyal A'lā during Sajdah (prostration)".

**NOTE :** Sayyidina Abdullāh bin Mas'ūd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who recites Surah Wāqī 'ah every night shall never suffer from poverty."

Therefore, Sayyidina Abdullah bin Mas'ūd رضى الله عنه used to instruct his daughters to recite Surah Wā'qiah every night. [Shu'abul Belief v. 2 p. 492]

When Sayyidina Abdullāh bin Mas'ūd رضى الله عنه was on his deathbed, Sayyidina Uthmān رضى الله عنه asked him, "What do you desire?" "Allāh's mercy," came the reply. When Sayyidina Uthmān رضى الله عنه asked him whether he needed a doctor, he replied, "The doctor made me ill (i.e. Allāh, Who is the real healer, has given me this illness)." When Sayyidina Uthmān رضى الله عنه asked whether he should send an allowance for him, Sayyidina Abdullāh bin Mas'ūd رضى الله عنه replied that he had no need for an allowance. Sayyidina Uthmān رضى الله عنه insisted that he accept it because he was leaving his family behind. To this, Sayyidina Abdullāh bin Mas'ūd رضى الله عنه replied, "I have taught them something which if they continue reciting, they will never be in need. I have heard the Holy Prophet صلى الله عليه وسلم say that the person who recites Surah Wāqī 'ah every night will never suffer from poverty."

"Kanzul Ummāl" (v. 1 p. 592) reports, "Teach Surah Wā'qiah to your women because it is a Surah of wealth."

## سورة الحديد

Madinan

Surah Al-Hadīd

Verses 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ  
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى  
الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ  
مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ  
تُرْجَعُ الْأُمُورُ ﴿٥﴾ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ  
﴿٦﴾

In the name of Allāh, the Beneficent, the Most Merciful

(1) Everything in the heavens and the earth glorifies Allāh. He is the Mighty, the Wise. (2) To Him belongs the kingdom of the heavens and the earth, He gives life and death and has power over all things. (3) He is the First, the Last, the Apparent, the Hidden and He has knowledge of everything. (4) It is He Who created the heavens and the earth in six days and then focussed on the throne. He knows what enters the earth, what emerges from it, what descends from the sky and what lifts into it. He is with you wherever you are and Allāh sees whatever you do. (5) To Him belongs the kingdom of the heavens and the earth and all matters return to Allāh. (6) He enters the night into the day and the day into the night. He has knowledge of the secrets of the heart.

## THE KINGDOM OF THE HEAVENS AND THE EARTH BELONGS TO ALLĀH WHO HAS KNOWLEDGE OF EVERYTHING

These opening verses of Surah Hadid describe some of Allāh's qualities. Allāh begins by saying, "Everything in the heavens and the earth glorifies Allāh. He is the Mighty, the Wise. To Him belongs the kingdom of the heavens and the earth, He gives life and death and has power over all things." The verse continues to say that Allāh



"is the First" i.e. He was in existence before creation. He is also "the Last", meaning that He will be there after creation has perished. Therefore, there never was and never will be a time when Allāh is not there. In addition to this, Allāh is also "the Apparent" in that He can be recognised by the numerous signs in creation. At the same time, Allāh is also "the Hidden" because He cannot be seen in this world. Nothing is hidden from Him though because "He has knowledge of everything."

"It is He Who created the heavens and the earth in six days and then focussed on the throne. He knows what enters the earth, what emerges from it, what descends from the sky and what lifts into it. He is with you wherever you are and Allāh sees whatever you do." These verses describe the complete knowledge of Allāh, emphasising the fact that nothing can be hidden from Him.

"To Him belongs the kingdom of the heavens and the earth and all matters return to Allāh." The deeds of all will be presented before Allāh on the Day of Judgement so that the decisions for reward and punishment can be made.

"He enters the night into the day and the day into the night." Allāh causes the alternating of day and night, with one being longer than the other during the various seasons. Allāh also "has knowledge of the secrets of the heart." Allāh knows whatever people think and is aware of the disbelief or Belief that a person's heart conceals.

ءَامِنُوا بِاللّٰهِ وَرَسُوْلِهِۦ ۚ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِۦۤ فَالَّذِيْنَ ءَامَنُوْا مِنْكُمْ  
وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ﴿٧﴾ وَمَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ وَالرَّسُوْلِ يَدْعُوْكُمْ لَتُؤْمِنُوْا بِرَبِّكُمْ  
وَقَدْ اَخَذَ مِيْثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٨﴾ هُوَ الَّذِيْ يُزِيْلُ عَنِ عَبْدِهٖۤ ؕ اٰيٰتٍ يَلِيْنٰتٍ  
لِّيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۗ وَاِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِيْمٌ ﴿٩﴾ وَمَا لَكُمْ اَلَّا  
تُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلِلّٰهِ مِيرٰثُ السَّمٰوٰتِ وَالْاَرْضِ لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ  
الْفَتْحِ وَقَتْلِ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدِ وَقَتْلَوْا ۚ وَكُلًّا وَعَدَ اللّٰهُ  
الْحُسْنٰى ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿١٠﴾ مَّن ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضَاعِفُهٗ لَهٗ  
وَلَهٗۤ اَجْرٌ كَرِيْمٌ ﴿١١﴾

(7) Believe in Allāh and His Holy Prophet صلى الله عليه وسلم and spend from the wealth of which Allāh has made you inheritors. There shall be a great reward for those of you who believe and spend. (8) Why is it that you do not believe in Allāh when the messenger is calling you to believe in your Lord and when Allāh has taken a pledge from you? (That is) if you want to believe. (9) It is He Who revealed clear verses to His slave to remove you from darkness (and bring you) into light. Indeed Allāh is Most Compassionate and Most Merciful towards you. (10) Why is it that you do not spend in Allāh's way when the heritage of the heavens and the earth belongs to Him?. None of you can equal those who spent

and fought (in battle) before the conquest (of Makkah). These people are greater in status than those who spent and fought after (the conquest of Makkah). However, Allāh has promised good for all and Allāh is Informed of what you do. (11) Who is it that will lend to Allāh a beautiful loan so that Allāh may multiply it for him and so that he may have a bounteous reward?

## **BELIEVE IN ALLĀH AND HIS HOLY PROPHET ﷺ AND SPEND FROM WHAT HE HAS GIVEN YOU**

In the first of the above five verses, Allāh instructs, *"Believe in Allāh and His Holy Prophet ﷺ and spend from the Wealth of Which Allāh has made you inheritors."* Allāh reminds man that the wealth he now has once belonged to others and that Allāh had granted it to him. He should therefore spend it in a manner that pleases Allāh so that it may profit him before it is given to another person. Whatever one spends in Allāh's way as a believer shall never be wasted because *"There shall be a great reward for those of you who believe and spend."*

Allāh asks, *"Why is it that you do not believe in Allāh when the messenger is calling you to believe in your Lord?"* Allāh did not leave man on his own but sent the Holy Prophet ﷺ to call people towards Oneness of Allāh. However, many still refuse to believe. In addition to this, *"Allāh has (also) taken a pledge from you?"* This pledge refers to the pledge of "Alist", which was discussed in the commentary of verses 172 to 174 of Surah A'rāf (Surah 7). When this pledge was taken, every soul attested to the fact that Allāh is their Lord.

*"(That is) if you want to believe."* If people really want to believe, they have no excuses to offer because the proofs have been made clear, the signs are manifest and there are answers for all their doubts.

Thereafter, Allāh mentions his sending Prophet ﷺ and the Qur'ān to mankind. Allāh says, *"it is He (Allāh) Who revealed clear verses (of the Qur'ān) to His slave [The Holy Prophet ﷺ] to remove you from darkness [of disbelief and polytheism (shirk)] (and bring you) into the light (of Belief and Islām). Indeed Allāh is Most Compassionate and Most Merciful towards you."* Allāh's compassion towards man is evident from the many favours that He bestows to man.

Allāh again encourages people to spend in His cause by saying, *"Why is it that you do not spend in Allāh's way when the heritage of the heavens and the earth belongs to Him?"* Whatever man spends really belongs to Allāh. Allāh is the real Owner and Master of all wealth while man is only a temporary trustee of this wealth. Man will have to leave everything behind when he dies, after which it will be the property of another person just as it came to him earlier. Eventually, all shall perish to leave everything for Allāh.

## **THOSE WHO SPENT BEFORE THE CONQUEST OF MAKKAH**

There were many Muslims who spent their wealth for Islām before the conquest of Makkah and fought for Islām during this period. After the conquest of Makkah, Islām grew strong and there was no longer a fear that Islām will be vanquished. Allāh says, *"None of you can equal those who spent and fought (in battle) before the conquest (of Makkah). These people are greater in status than those who spent*

and fought after (the conquest of Makkah). However, Allāh has promised good (forgiveness and Heaven) for all and Allāh is Informed of what you do." Allāh has knowledge of every good deed that a person does and shall reward every person even though the person may carry out the deed well after the conquest of Makkah.

The sentence "Allāh has promised good for all" tells us that Allāh Ta 'aala has promised Heaven to all the prophet's companions (Sahābah) رضى الله عنهم. Allāh also mentions in Surah Tauba, "The first to lead the way, from the Immigrants, the Ansār, and those who followed them with sincerity; Allāh is pleased with them and they are pleased with Him. He has prepared for them such gardens beneath which rivers flow, wherein they shall abide forever. This is the ultimate success." [Surah 9, verse 100]

Allāh has promised Heaven to the prophet's companions (Sahābah) رضى الله عنهم and has declared that He is pleased with them all. However, calling themselves Muslims, the Rawāfidh falsify this promise of Allāh by claiming that all the prophet's companions (Sahābah) رضى الله عنهم save a few were disbelievers. Among the 'first to lead the way' were Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه, both of whom the Rawāfidh hate.

## WHO WILL GIVE A LOAN TO ALLĀH?

Allāh asks, "Who is it that will lend to Allāh a beautiful loan so that Allāh may multiply it for him and so that he may have a bounteous reward?" Allāh is the Creator and Master of man as well as the Creator and Master of the wealth that man possesses. When man spends his wealth for Allāh's pleasure, Allāh refers to it as a "beautiful loan" and will greatly multiply the reward for this. Allāh has no need for man's wealth and man does only himself a favour by spending in worthy courses. The wealth Allāh asks man to spend belongs to Allāh and the direct benefit of the spent wealth accrues to other men like himself. Despite this, Allāh multiplies the spender's rewards a minimum of seven hundred times and even more if He pleases. Giving a "beautiful loan" entails (among other factors) spending Halāl wealth and spending it happily.

Muslim (v. 2 p. 258) reports a hadith in which it is stated that when the last third of the night remains, Allāh proclaims. "Who shall supplicate to Me so that I accept his supplication? Who shall ask of Me so that I may grant his request? Who shall beg Me for forgiveness so that I may forgive him? Who shall give a loan to One Who has everything and Who does not oppress?" This announcement continues until dawn. Allāh says that the loan should be given to "One Who has everything" so that no person thinks that Allāh is in need of his wealth. It is only the spender who stands to gain. Nothing spent in Allāh's way is wasted because the reward will certainly accrue in the Hereafter.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكُمْ الْيَوْمَ جَنَّتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمَتَّقُونَ وَالْمُتَّقَاتُ لِلَّذِينَ آمَنُوا أَنْظَرُونَا نَقْتَسِمَ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضَرَبَ بَيْنَهُمُ سُبُورًا

لَهُمْ بَابٌ بِأَبْوَابِهِ فِيهِ الرَّحْمَةُ وَظَاهِرٌ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾ ينادونهم ألم نكن معكم قالوا بلى ولكن كنتم فنتم أنفسكم وتربصتم وازتبتم وعزتكم الأمانى حتى جاء أمر الله وعزكم بالله العزور ﴿١٤﴾ فالיום لا يؤخذ منكم فدية ولا من الذين كفروا ماؤنكم النار هي مؤنكم وبئس المصير ﴿١٥﴾

(12) On the day (of Judgement), you will see the light of believing men and believing women run ahead of them and on their right-hand sides. "Today you are given the glad tidings of gardens beneath which rivers flow, where you shall live forever." That is the supreme success. (13) On that day the hypocrite men and hypocrite women shall say to the believers, "Wait for us so that we may have some of your light." It will be said, "Return from where you came and seek light there!" Then a wall with a door will be placed between them. Allāh's mercy will be on the inside while there will be punishment on the outside. (14) They (the hypocrites) will call out to them (the believers), "Were we not with you?" They will reply, "Certainly, but you trapped yourselves in deviation, you laid in wait, you doubted and hopes deceived you until Allāh's command arrived. And the deceiver deceived you about Allāh." (15) "Today ransom shall neither be accepted from you nor from the disbelievers. Your abode shall be the Fire and it is the worst of places to return to."

## THE BELIEVERS SHALL HAVE LIGHT ON THE DAY OF JUDGEMENT WHILE THE HYPOCRITES WILL REMAIN IN DARKNESS

These verses speak about the condition of the believers (*Mu'minīn*), (*Mu'mināt*) (female believers), Hypocrites (*Munāfiqīn*) and female Hypocrites (*female Munāfiqāt*) on the Day of Judgment. Addressing the reader, Allāh says, "On the day (of Judgement), you will see the light of believing men and believing women run ahead of them and on their right hand sides. (They will be told) "Today you are given the glad tidings of gardens beneath which rivers flow, where you shall live forever." That is the supreme success."

On the Day of Judgement, every type of person will be present, the believer, the disbeliever, the hypocrite and the polytheist. The disbelievers and Polytheists will be in total darkness while the believers will be given a light by which they will be able to cross the bridge of Sirāt. The intensity of light every believer will receive will depend on the amount of good deeds he carried out. As the believers will proceed ahead with the aid of their lights, the hypocrites will follow them. However, the hypocrites will fall far behind until they are left in total darkness. They will then plead to the believers saying, "Wait for us so that we may have some of your light."

However, "It will be said (to them), 'Return from where you came and seek light there!' Then a wall with a door will be placed between them. Allāh's mercy will be on the inside while there will be punishment on the outside." With this barrier in place, the hypocrites will be separated from the believers and will be unable to reach them.

They will therefore be left in darkness.

*"They (the hypocrites) will call out to them (the believers), 'Were we not with you?'"* The hypocrites live among the believers, perform Salāh with them and even participate in Jihād expeditions with the believers. They will therefore question the believers for leaving them in darkness. The Believers will reply saying, *"Certainly, but you trapped yourselves in deviation, you laid in wait (for a calamity to befall the Muslims), you doubted (the truth of Islām) and hopes deceived you until Allāh's command arrived."* Then hypocrites anticipated that Islām will be short-lived and will not make any progress. Although they pretended to be Muslims, they actually bore enmity towards the Muslims. It is for this reason that they never became sincere Muslims and always hoped the worst for Islām and the Muslims. In this manner they led their lives *"until Allāh's command arrived"* i.e. until death overtook them. When death overtakes a person, it is too late to make Taubah (repentance). In addition to this, *"the deceiver deceived you about Allāh."* The *"deceiver"* refers to Satan, who leads such people astray until they are unable to tell truth from falsehood.

It will then be said to the hypocrites, *"Today ransom shall neither be accepted from you nor from the disbelievers. Your abode shall be the Fire and it is the worst of places to return to."* The hypocrites shall also suffer eternal damnation like the disbelievers. [*"Durrul Manthūr"*]

Although the verse mentions that the light of the believers shall be *"ahead of them and on their right-hand sides"*, it does not mean that they will not have light on their left-hand sides. The following hadith mentions the light on their left-hand sides. A person once asked the Holy Prophet صلى الله عليه وسلم, *"There must have been a great many Ummahs between your Ummah and the Ummah of Sayyidina Nūh عليه السلام. How will you be able to recognise your Ummah on the Day of Judgement?"* The Holy Prophet صلى الله عليه وسلم replied, *"Because of making wudhu (ablution), the faces, hands and feet of my Ummah shall be shining bright. No other Ummah shall have this feature. I shall also recognise them by the mark of prostration on their foreheads. Another feature of theirs shall be that there shall be light ahead of them as well as on their right- and left-hand sides."* [Hakim v. 2 p. 478]

*"Allāh's mercy will be on the inside while there will be punishment on the outside."* While some commentators are of the opinion that this wall refers to the *"A'rāf"*, which will separate the believers from the disbelievers (and hypocrites), others maintain that it refers to another wall. The author of *"Ma'ālimut Tanzil"* writes that it is the wall between Heaven and Hell. Nothing conclusive can be said about the reason for the door in the wall or about how long it will remain. It is possible that the door could be there to facilitate communication between the people of Heaven and the people of Hell. Reference is made to this communication in Surah Saffāt where Allāh says that a person in Heaven will be asked, *"Do you want to have a look at him (your disbeliever friend)?"* When he looks, he will see him in the midst of Hell. He will say, *"By Allah! You almost destroyed me. If it were not for the bounty of my Lord, I would have certainly been from those brought forward (for punishment)."* [Surah, verses 54-57]

It is also possible that the door refers to the door of Heaven through which the believers shall enter after separating from the hypocrites. It will remain open

only until they all enter. Thereafter it will be sealed forever. Allāh knows best.

**NOTE :** Concerning the light of the believers on the Day of Judgement, Allāh says in Surah Tahrim, "On that day Allāh shall not disgrace the Holy Prophet and the believers with him. Their light shall travel ahead of them and on their right hand sides. They will say, 'O our Lord! Perpetuate our light for us and forgive us. Verily You have power over everything.'" [Surah 66, verse 8]

Although all good deeds are a source of light in the Hereafter, the Ahadith have mentioned certain deeds that are a special source of light. Sayyidina Burayda رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Give the glad tidings of perfect light on the Day of Judgement to those who proceed to the Masajid in the darkness." [Tirmidhi and Abu Dawūd]

Sayyidina Abdullāh bin Amr bin Al Ās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "For the person who performs Salāh regularly, Salāh shall be a light for him on the Day of Judgement, a proof (to his Belief) and a means of salvation for him. As for the person who does not perform Salāh regularly, it will neither be a light nor a proof nor a means of salvation. Such a person will be raised on the Day of Judgement with the likes of Qārūn, phara'oh (Fir'oun), his minister Hāmān and Ubay bin Khalaf ." [Ahmad v. 2 p. 169]

Sayyidina Abu Sa'id Khudri رضى الله عنه quotes from the Holy Prophet صلى الله عليه وسلم that the person who recites Surah Kahf on a Friday shall have light between that Friday and the next. [Bayhaqi v. 3 p. 249]

Sayyidina Amr bin Shu'ayb رضى الله عنه reports from his great grandfather that the Holy Prophet صلى الله عليه وسلم said, "Do not remove a white hair because it is a light of a Muslim. When a person grows a white hair as a Muslim, a good deed is recorded in lieu of it, a sin is forgiven for it and he is elevated a rank (in Heaven) because of it." ["Mishkāt" p. 382 from Abu Dawūd]

﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ﴾ (16) ﴿أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ﴾ (17)

(16) Has the time not arrived for the hearts of the believers to submit to Allāh's remembrance and the truth that has been revealed? Do not become like those who were given the Book before, after which a long period of time elapsed and their hearts hardened? A large number of them were sinners. (17) Know that Allāh revives the earth after its death. We have expounded the signs for you so that you may understand.

## HAS THE TIME NOT ARRIVED FOR THE HEARTS OF THE BELIEVERS TO SUBMIT?

The above verse addresses those Muslims who are lacking in good deeds and whose hearts have not yet focussed on Allāh's Dhikr and the Qur'ān as it should have. Sayyidah Ayshah رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم once entered the Masjid where he found some companions (Sahābah) رضى الله عنهم laughing. As the Holy Prophet صلى الله عليه وسلم moved his shawl from his face, it was noticed that his face was reddening. He said, *"Are you laughing when your Lord has not yet revealed a surety that you are forgiven? (You should therefore not waste your time laughing and jesting). Concerning your laughter Allāh has revealed the verse: 'Has the time not arrived for the hearts of the believers to submit to Allāh's remembrance and the truth that has been revealed...'".*

The prophet's companions (Sahābah) رضى الله عنهم asked, "O the Holy Prophet صلى الله عليه وسلم! What is the expiation for our laughter?" In reply, the Holy Prophet صلى الله عليه وسلم said, "Cry as much as you have laughed."

This verse was once recited in the presence of Sayyidina Abu Bakr رضى الله عنه while some people from Yamama were with him. When they began to weep, Sayyidina Abu Bakr رضى الله عنه said to them, *"We also used to cry like this. Thereafter, such people came whose hearts were hard."* ["Ruhul Ma'āni" v. 27 p. 179, 180]

This verse makes it clear that the people of Belief should devote themselves to Allāh's remembrance (Dhikr), recitation of the Qur'ān and understanding the Qur'ān. Belief will be strengthened when the heart submits to Allāh's remembrance (Dhikr) and to the Qur'ān. When this submission is missing, the heart begins to harden. As the heart hardens, a person becomes more inclined towards the world and loses concern for the Ākhirah. The person will then complete two Rakāhs Salāh in less than a minute, all the while thinking about his worldly activities instead of concentrating on his Salāh.

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"Apart from Allāh's remembrance (Dhikr), do not speak excessively because talks apart from Allāh's remembrance (Dhikr) cause the heart to harden. The heart that is hard is furthest from Allāh."* [Tirmidhi]

## A FASCINATING INCIDENT

Sayyidina Fudhayl bin Ayādh رحمه الله عليه was a famous Muhaddith (Scholar of hadith) and is regarded as one of the greatest saints. Before becoming pious, he was a robber. During this period it transpired that he fell in love with a certain woman. As he was scaling a wall to meet her, he heard someone reciting the verse: *"Has the time not arrived for the hearts of the believers to submit to Allāh's remembrance and the truth that has been revealed?"* As soon as he heard this verse, he exclaimed, *"Certainly O my Lord. The time has certainly arrived."* Saying this, he turned and headed towards a deserted house. There he found a few travellers consulting. When one suggested that they leave on their way, the other proposed that they wait for the morning because Fudhayl was in the area and would rob them.

When Fudhayl overheard this conversation, he thought, "I have been

spending my entire nights in sin and the Muslims are now terrified of me. It seems as if Allāh Ta'āla has sent me here this night so that I forsake sinning." He then made the following Supplication to Allāh Ta'āla, "O Allāh! I beseech Your forgiveness and my repentance is that I shall spend my life at Your sacred home (in Makkah)."

He then left for Makkah where he spent his entire life in Ibadāh. Whenever tears came to his eyes, he would weep so much that the people around him would take pity on him. Allāma Ibn Hibbān رحمه الله writes about Sayyidina Fudhayl رحمه الله عليه: "He took up residence in Makkah Mukarramah with great sacrifice. He was always abstinent and feared Allāh greatly. He would cry a lot, spend much of his time in solitude and avoid people. Until he passed away He kept no material possessions."

Sayyidina Fudhayl bin Ayādh رحمه الله once saw some people joking and laughing while learning Ahadith. He called them and said, "O heirs of the Anbiya (The Holy Prophets عليهم السلام! Enough! Enough! Enough! You are leaders who will be followed."

On one occasion when he noticed someone laughing he said, 'I shall tell you something good.' He then recited the verse: "Do not be boastful, for verily Allāh does not like the boastful."

### DO NOT BE LIKE THE AHLUL KITĀB (PEOPLE OF BOOK)

Addressing the believers further, Allāh says, "Do not become like those who were given the Book before (i.e. the Jews and Christians), after which a long period of time elapsed and their hearts hardened?" As time passed, the Jews and Christians grew negligent of the teachings of their scriptures and fell deeper into sin. Eventually when they failed to repent to Allāh, their hearts hardened. When this happened, they were unable to differentiate between good and evil and saw no need to preserve their religions. As a result, many of them resorted to disbelief and polytheism (shirk). Referring to this condition, Allah says, "A large number of them were sinners."

It is therefore necessary for believers to make their hearts submit, to engage in Allāh's remembrance (Dhikr), to recite the Qur'ān and to practise the injunctions of the Qur'ān. May Allāh protect us from becoming like the Jews and Christians. Āmin.

Allāh then says. "Know that Allāh revives the earth after its death." Just as Allāh revives dead ground when He sends the rains, He can soften hard hearts when people engage in remembrance (Dhikr) and recitation of the Qur'ān. "We have expounded the signs for you so that you may understand."

إِنَّ الْمُصْذِقِينَ وَالْمُصْذَقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضَعُ لَهُمْ وَلَهُمْ أَجْرٌ  
كَبِيرٌ ﴿١٨﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ  
أَجْرُهُمْ وَنُورُهُم وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾



(18) Verily Allāh shall multiply (the rewards of) those men who give charity, those women who give charity and those who give Allāh a beautiful loan. Theirs shall be a bounteous reward. (19) Those who believe in Allāh and His messengers are extremely true. The martyrs shall be near their Lord where they shall have their reward and light. Those who disbelieve and deny Our signs will be the dwellers of the Blaze.

## THE REWARDS OF THOSE WHO SPEND IN CHARITY

Concerning those people who spend sincerely in charity, Allāh says, *“Verily Allāh shall multiply (the rewards of) those men who give charity, those women who give charity and those who give Allāh a beautiful loan. Theirs shall be a bounteous reward.”* This discussion has been given in the commentary of verse 12 of this Surah.

## WHO ARE THE “SIDDIQĪN?

Allāh says, *“Those who believe in Allāh and His messengers are extremely true (the Siddiqīn).”* Real Belief means that one’s belief in Allāh should be absolutely true and without a trace of doubt. Belief also demands that a person be true in word and deed. Although truthfulness generally refers to truthfulness in speech, the Arabic word *“Sidq”* (truthfulness) refers to truth in speech and in action. Similarly, lying can also be in word and deed.

Sayyidina Asmā bint Abi Bakr رضى الله عنها narrates that a woman once told the Holy Prophet صلى الله عليه وسلم that she was a co-wife, and asked whether she could tell her husband’s other wife that her husband had given her certain things. which he did not (merely to make her jealous). The Holy Prophet صلى الله عليه وسلم replied, *“The person who falsely claims that he/she was given something is like a person who dons clothing of lies.”* This means that the person is covered in lies from head to toe. This hadith refers to lying in word and in deed.

Allāh says further, *“The martyrs shall be near their Lord where they shall have their reward and light.”* According to this translation, the sentence concerning the Shuhadā (martyrs) is not linked to the sentence concerning the Siddiqīn. However, the sentence can also be regarded as part of the preceding sentence. If regarded as part of the preceding sentence, it would mean that both the Siddiqīn and the Shuhadā (martyrs) shall be near their Lord and will enjoy their rewards and light. The Arabic context of the phrase *“shall be near their Lord”* means that it is by Allāh’s command that they are as they are, or that their condition is within His knowledge. [*“Ma’ālimut Tanzil” v. 4 p. 298*]

According to the general intent of the verse (i.e. if all the phrases were to be linked), every person who believes in Allāh and His Anbiya (The Holy Prophets عليهم السلام) shall be regarded as Siddiqīn and Shuhadā. Sayyidina Abu Hurayra رضى الله عنه once said to the people sitting with him, *“You are all Siddiqīn (Righteous) and Shuhadā (martyrs).”* When someone exclaimed, *“What are you saying?”* Sayyidina Abu Hurayra رضى الله عنه recited the above verse without separating the phrases, which is translated as: *“Those who believe in Allāh and His messengers are extremely true and martyrs by their Lord (i.e. in the sight of their Lord).”*

After reporting this, the author of *“Ruhul Ma’āni”* writes that it is

appropriate to say that “those who believe in Allāh and His messengers” refers to people with perfect belief and who carry out actions that behave people with perfect Belief. The person who is a believer but who engages in acts of carnal passion and is negligent of the commands of the Shari’ah can scarcely be regarded as a Shahid (martyr) and a Siddiq (true believer).

Allāh says in Surah Nisā, “Whoever obeys Allāh and His messenger,, then they will be with those the Holy Prophets, “Siddiqīn”, martyrs and “Sālihīn” upon whom Allāh has bestowed His bounties. These are indeed the best of companions.” It is apparent from this verse that the Anbiya (The Holy Prophets عليهم السلام), the Siddiqīn (true believers) and the Shuhadā (martyrs) hold a very high status. Other believers will be able to share their company who make good companions for them. Combining the two verses conveys the idea that although the average believer belongs to the category of the Siddiqīn (true believers) and Shuhadā (martyrs), there will be group from among them who will attain greatly elevated ranks on account of their excellent Belief and good deeds. Others will be granted the honour of sharing their company despite the vast difference in status. Those that will enjoy the elevated ranks receive the title of “Siddiq” because of their true belief, such as Sayyidina Abu Bakr رضى الله عنه. He accepted the message of Islām as soon as he heard it and remained steadfast until his last breath. He sacrificed his health and wealth for Islām and on one occasion gave everything he possessed in Allāh’s path.

The Holy Prophet صلى الله عليه وسلم was once climbing Mount Uhud with Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه, and Sayyidina Uthmān رضى الله عنه when the mountain began shaking. Striking his foot on the mountain, the Holy Prophet صلى الله عليه وسلم said, “Be still! There is a Prophet, a Siddiq and two martyrs on you.” [Bukhari]

In this hadith, the Holy Prophet صلى الله عليه وسلم foretold that both Sayyidina Umar رضى الله عنه and Sayyidina Uthmān رضى الله عنه would be martyrs. The Ahadith mention certain deeds that one may carry out to be included in the ranks of the Prophets عليهم السلام, the Siddiqīn (true believers) and the Shuhadā (martyrs). Sayyidina Abu Sa’id Khudri رضى الله عنه narrated that the Holy Prophet صلى الله عليه وسلم said, “The truthful and trustworthy trader will be with Prophets and the Siddiqīn.” [Tirmidhi]

In Surah Maryam (Surah 19), Allāh refers to Sayyidina Ibrāhīm عليه السلام as a Siddiq (verse 41) as well a Sayyidina Idrīs عليه السلام (verse 56). Verse 75 of Surah Mā’idah also gives Sayyidah Maryam عليها السلام the title of Siddiq. Therefore, the class of the Siddiqīn is divided into several categories. Belonging to these categories are both the Prophet’s عليهم السلام as well as their followers. Of course, the status of these groups vary. The Siddiqīn (true believers) and the Shuhadā (martyrs) referred to in verse 69 of Surah Nisā belong to the highest category of Siddiqīn (true believers) and Shuhadā (martyrs).

## WHO ARE THE SHUHADĀ (MARTYRS)?

While some commentators state that the Shuhadā (martyrs) are those who die fighting in Jihād, other commentators are of the opinion that the word Shuhadā means “Shāhidīn” i.e. witnesses. The witnesses are those who will testify

on the Day of Judgement, such as the Prophets عليهم السلام who will testify against their respective nations. The Holy Prophet صلى الله عليه وسلم and his Ummah will testify that the previous Prophets عليهم السلام truly preached to their Ummahs and, when the Ummahs will question the veracity of the Holy Prophet صلى الله عليه وسلم, Ummah, he will testify to this. The details of this have passed in Surah Baqarah [Surah 2, verse 143], Surah Nisā [Surah 4, verse 41] and Surah Hajj [Surah 22, verse 78].

Besides the Prophets عليهم السلام, there are many others who will be given the honour of being witnesses on the Day of Judgement. One should aspire to attain this noble position and make an effort to stay away from all deeds that are unbecoming of the status of a witness. Sayyidina Abu Dardā رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that people who curse often will be deprived of being witnesses and intercessors on the Day of Judgement. [Muslim v. 2 p. 322]

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "It is inappropriate for a Siddiq to curse." [Ibid]

A Siddiq should guard his tongue and take care not to curse any person or any animal. It is unfortunate that many teachers are in the habit of cursing the children they teach.

Allāh terminates the verse by mentioning the opposite of these pious people when He says, "Those who disbelieve and deny our signs will be the dwellers of the Blaze."

أَعْلَمُوا أَنَّهَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَهَوٌّ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ  
وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا  
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا مَتَاعُ  
الْعُرُورِ ﴿٢٠﴾ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ  
أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو  
الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

(20) Know that the life of this world is merely play, futility, decoration, boasting among each other and rivalry in wealth and children. The example of this is like rain which feeds the plants that amaze farmers. Thereafter it dries and you will see it become yellow, only to be reduced to bits. In the Hereafter there shall be severe punishment, forgiveness and (Allāh's) pleasure. The life of this world is but a commodity of deception. (21) Race towards the forgiveness of your Lord and a Heaven, the width of which is like that of the sky and the earth. It has been prepared for those who believe in Allāh and His messengers. That is the grace of Allāh which He gives to whoever He desires. Allāh is the Possessor of immense grace.

## THE WORLD IS A PLACE OF DECEPTION

Allāh describes the life of this world in the above verse. Allāh says, *"Know that the life of this world is merely play, futility, decoration..."* "Everything in this world appears to be very beautiful and attractive. Those who have a great deal of wealth will be *"boasting among each other and (engaging in) rivalry in wealth and children.* When people begin to do this, they quickly forget Allāh Who has granted all their wealth to them. Allāh says in Surah Takāthur, *"Rivalry in amassing wealth shall destroy you until you reach the graves."* [Surah 102, verses 1, 2]

Allāh Ta'āla goes on to describe the transitory nature of this world when He says, *"The example of this (world) is like rain which feed the plants that amaze farmers. Thereafter it dries and you will see it become yellow, only to be reduced to bits."* When rain falls, plants and vegetation begin to flourish. Plantations begin to grow very well and farmers are extremely happy with the growth. However, as time takes its toll on the fields, they start drying up and becoming yellow. Not long afterwards, they are reduced to nothing, a far cry from what they were.

It is the same with this world. While everything appears to be beautiful and enticing, people forget the end result. They then engage in all types of illicit activities to earn wealth. This leads them to steal, rob, swindle and bribe people just to make money. Many of those who earn their money in a Hālāl manner also fall prey to the love of wealth when they begin to neglect their Fardh (obligatory) and Wajib (Compulsory) duties while earning. There are very few people who are conscious of Halāl (lawful) and Harām (unlawful) when it concerns earning and who avoid sinning in the process. It is tragic that many people make their livelihood a curse for themselves, flouting the Shari'ah and subjecting themselves to the punishment of the Hereafter. Referring to this, Allāh says, *"In the Hereafter there shall be severe punishment."* On the contrary, the Hereafter shall hold *'forgiveness and (Allāh's) pleasure'* for those who abstain from Unlawful earnings and who spend their wealth in the right courses. Instead of their wealth being a cause for *"severe punishment"* in the Ākhirah (Hereafter), their wealth shall be a cause of *"forgiveness and (Allāh's) pleasure."*

Allāh ends the verse by saying, *"The life of this world is but a commodity of deception."* In this world, neither are the lives of people nor everything else eternal. The person who places his reliance in this world shall become negligent of the Ākhirah (Hereafter), where he will suffer for this negligence. A truly intelligent person is he who does not attach his heart to this world and who focuses his attention on the Ākhirah (Hereafter).

## THE COMMAND TO RACE TO ALLĀH'S FORGIVENESS AND HEAVEN

Once it has become evident that this world and everything it contains is of a fleeting nature, sound intelligence demands that people should rather compete with each other in the race towards Allāh's forgiveness and the permanent abode of the Hereafter. Therefore, Allāh says, *"Race towards the forgiveness of your Lord and a Heaven, the width of which is like that of the sky and the earth."*

Competing with each other in the race towards Heaven is an act of extreme virtue because, unlike any other race, every participant gains tremendously.

Allāh shall reward every person for his/her effort and none will have to concede the rewards of their deeds to another. No person's reward will be deducted from that of another. Of course, the rewards will be earned in full when the deeds are carried out sincerely and without hurting others.

This verse encourages the believers to compete with each other in carrying out good deeds, much like verse 133 of Surah Āl Imrān where Allāh says, *"Hasten to the forgiveness of your Lord and that Heaven which has the expanse of the heavens and the earth and has been prepared for the pious."* Both these verses encourage people not to delay in carrying out good deeds because one has no guarantee of life. No good deed should be postponed for another day because the opportunity may never present itself again.

The verse of Surah Hadid states, *"a Heaven, the width of which is like that of the sky and the earth"* and the verse of Surah Āl Imrān states, *"that Heaven which has the expanse of the heavens and the earth."* In both cases, the size of the sky and the earth has been used to describe the size of Heaven because the earth and the sky are the largest phenomena known to man. In reality, Heaven is much larger than the earth and sky. Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"Indeed there are a hundred stages in Heaven. A single stage of these is sufficient to contain the entire universe."* [Tirmidhi]

The Holy Prophet صلى الله عليه وسلم has also mentioned that the Heaven that the person of the lowest level of Heaven shall have is ten times larger than this world. [“Mishkāṭ” p. 492 from Bukhari and Muslim]

Allāh says that Heaven *"has been prepared for those who believe in Allāh and His messengers."* This verse makes it clear that people who do not believe in Allāh and who falsify the Prophets عليهم السلام will not be able to enter Heaven. A person who believes in Allāh and the Holy Prophet صلى الله عليه وسلم who appeared in his time shall be worthy of Heaven irrespective of the time in which he lived.

Allāh says further, *"That is the grace of Allāh which He gives to whoever He desires. Allāh is the Possessor of immense grace."* Every person will enter Heaven solely because of Allāh's grace. Therefore, none has the right to boast about his deeds because these cannot qualify him to enter Heaven. It is Allāh who guides people to Belief and accepting these deeds are His prerogative.

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَحْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾

(22) Every calamity that afflicts you on earth and in yourselves is recorded in the Book before We even create it. This is certainly easy for Allāh. (23) So that you do not grieve about what you lose and you do not boast about what you receive. Allāh dislikes every haughty braggart... (24) ... who is miserly and who instruct

others to be miserly. And whoever turns away, then (he should know that) Allāh is certainly Independent, Most Worthy of praise.

## EVERY CALAMITY HAS BEEN RECORDED LONG BEFORE IT OCCURS

Man has not come to earth merely to waste his life. Man's life on earth is a test. Allāh says in Surah Mulk , *"He (Allāh) has created life and death to test who of you will carry out the best deeds."* Since man has been sent to earth as a test, he has to expect conditions that are trying. The following are the two categories of aspects that test man:

*A. Wealth, comfort and other bounties.*

*B. Calamities, problems and other difficulties.*

Many people forget Allāh Ta'āla when they are tested with the first category of trials. They tend to neglect good deeds and become preoccupied with their indulgence in the comforts of the world. The previous verses cautioned people that *"the life of this world is merely play, futility, decoration, boasting among each other and rivalry in wealth and children."* Allāh told people that this world is transitory and is just like a crop that flourishes for a while, dries up and then becomes something that one would not realise even existed before. By this example, Allāh impresses on man that the world is not something to be desired.

In the foregoing verses, Allāh speaks about the second category of trials i.e. hardships and difficulties. Allāh says that every calamity that afflicts people shall definitely take place because it is recorded in the "protected tablet (*Lowhul Mahfūdh*)". The calamities that affect man may either be *"on earth"* such as droughts, floods, earthquakes, destruction of crops by locusts or hail, etc. Besides these types of calamities, difficulties may also affect people on a personal level such as illness, paralysis, handicaps, etc. These are all inevitable. One should never lose sight of the fact that Allāh causes these phenomena to happen and an intelligent servant of Allāh never complains or objects.

## NEVER GRIEVE OVER SOMETHING LOST OR BOAST ABOUT SOMETHING GAINED

Allāh says further that He has informed man about the fact that all conditions are from Him *"So that you do not grieve about what you lose and you do not boast about what you receive."* Grieving excessively over a loss distracts one from Allāh's remembrance and causes one to neglect one's efforts for the Ākhirah (*Hereafter*). Calamities are inevitable and one is entitled to feel instinctively grieved. However, one should not purposely prolong the grief and should not do such actions that anger Allāh Ta'āla.

Together with not expressing excessive grief over one's losses, Allāh also forbids people from boasting about the bounties that one receives. Whatever one receives is from Allāh and has been preordained. No person can claim that he *"deserved"* what he received.

Sayyidina Suhayb رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم

said, "The condition of a believer is amazing and this condition is exclusive to the believer. When he experiences good fortune, he is grateful and this is best for him. On the other hand, If he experiences ill fortune, he is patient and this is also best for him."

## CONDEMNING PRIDE AND MISERLINESS

Allāh says, "*Allāh dislikes every haughty braggart who is miserly and who instruct others to be miserly.*" Many people who are blessed with wealth tend to become boastful and proud. They then begin to have a high regard for themselves and think others to be low. Allāh warns such people that He has no love for them. Because such people are prone to have great love for their wealth, they become miserly and even promote their niggardly nature to others. Not only do they withhold their own money but they also prevent others from spending in charity even though they know that the money will not benefit them.

One will notice that when certain generous people instruct their cashiers or treasurers to give money to collectors, these people take the money out but are very reluctant to give the money. It appears as if their hearts are refusing to part with it even though it does not belong to them and the owner has already instructed that it be spent in charity.

"*And whoever turns away, then (he should know that) Allāh is certainly Independent, Most Worthy of praise.*" Allāh does not require people's wealth. If a person spends in charity, he will receive the reward for it. However, if one chooses to be miserly, it will be to his own detriment.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ  
بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَصْرِفُهُ  
وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

(25) Indeed We have sent Our messengers with clear proofs and sent with them the Book and Scale so that people uphold justice. And We have revealed iron that holds great awe and benefits for man. (Allāh has made iron) so that He knows who will assist Him and His messengers without seeing Him. Verily Allāh is Powerful, Mighty.

## ALLĀH SENT THE PROPHETS عَلَيْهِمُ السَّلَام WITH CLEAR PROOFS AND SCRIPTURES SO THAT JUSTICE IS ESTABLISHED

Allāh says, "*Indeed We have sent Our messengers with clear proofs and sent with them the Book and Scale so that people uphold justice.*" Allāh Ta'āla refers to all the divine scriptures when he mentions "*the Book*". The "*Scale*" refers to justice because it is an instrument used to weigh justly and as such symbolises justice. Allāh has sent the Prophets عَلَيْهِمُ السَّلَام, the divine scriptures and the scale "*so that people uphold justice.*"

## THE USES OF IRON

Allāh states further, “And We have revealed iron that holds great awe...”. Iron has always been used to make weapons of war. Swords, spears, bayonets and guns of the past were made from iron, which is still indispensable in the manufacture of modern-day weaponry such as missiles, bombs, etc. People have always stood in awe of these weapons and the armament of a nation has always kept its enemies at bay. Believers use these weapons to fight disbelief and shirk and to establish Islām in the world. The disbelievers have always feared Jihād and shall continue fearing.

Iron also holds great “benefits for man.” The benefits of iron are not unknown to anyone. There is some iron in almost everything man has to make. Even items made out of wood require iron nails and things that may have no iron in them have to be made with tools or machines that are all made of iron. Iron is required to construct buildings and is also indispensable for farming because of the use of farming equipment such as tractors and age-old iron hoes. Iron is needed as bridles for animals and its versatility cannot be overruled in mining all other minerals that are also indispensable. The benefits of iron are truly innumerable and cannot be discussed in detail here.

Allāh has made iron “so that He knows who will assist Him and His messengers without seeing Him.” Allāh wishes to see who of His servants will take up weapons to defend His Religion and render assistance to His Prophets عليهم السلام. When there is a need for Jihād, Allāh’s sincere slaves will march in His path, knowing that they may be killed. It should be understood that Allāh is aware of everything even before its actual occurrence. Something coming to Allāh’s knowledge does not refute this accepted belief since there are two types of knowledge. One is of something before its occurrence (i.e. the knowledge that it will happen), while the other is of the same incident after its occurrence (i.e. the knowledge that it has already happened). This verse refers to the second type i.e. the knowledge that a certain incident had taken place.

“Verily Allāh is Powerful, Mighty.” This makes it clear that Allāh is not in need of man’s assistance. Allāh is Capable of defending His religion and His Prophets عليهم السلام without the assistance of others. However, a person will benefit himself by making efforts to defend the religion.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ  
وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٦﴾ ثُمَّ قَفَّيْنَا عَلَىٰ آثَرِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى  
ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً  
وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ  
رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٧﴾



have sustained prophethood and scriptures in their progenies. Among them were those who were rightly guided while most of them were sinners. (27) Thereafter We successively sent Our messengers in their footsteps. We sent Isā عليه السلام the son of Maryam, gave him the Injil and placed compassion and mercy in the hearts of those who followed him. They invented monasticism which We did not ordain for them but they did it in search of Allāh's pleasure. However, they did not observe it as it ought to have been observed. We granted their reward to those of them who believed while many of them were sinners.

## THE FOLLOWERS OF SAYYIDINA ISĀ عليه السلام INVENT MONASTICISM AFTER ALLĀH SENT THE PROPHETS عليهم السلام IN SUCCESSION

Allāh says that He sent Prophet عليهم السلام among the progenies of both Sayyidina Nūh عليه السلام and Sayyidina Ibrāhīm عليه السلام. While there were many people of their progenies who accepted the message of the Prophets عليهم السلام, there were also many who did not accept. Thereafter, Allāh specifically mentions Sayyidina Isā عليه السلام to whom Allāh gave the Injil. Among those who accepted his message and who gave him support were his disciples, called the Hawariyyin. Concerning these disciples, Allāh says that He "placed compassion and mercy" in their hearts.

Allāh states further that the Christians, "invented monasticism which We did not ordain for them but they did it in search of Allāh's pleasure. However, they did not observe it as it ought to have been observed." "Ma'ālimut Tanzil" reports from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه that the Holy Prophet صلى الله عليه وسلم once said to him, "O Ibn Umm Abd! Do you know from where the Bani Isrā'īl devised monasticism?" Sayyidina Abdullāh bin Mas'ūd رضى الله عنه replied, "Allāh and His Prophet صلى الله عليه وسلم know best." Thereupon the Holy Prophet صلى الله عليه وسلم said, "After Sayyidina Isā عليه السلام, tyrannical kings reigned who indulged in numerous sins. The believers took strong exception to this and thrice engaged them in battle. However, they lost each time and when they were reduced to only a few men, they said, 'If we continue fighting them, they will kill us all and there will be none left to preach the true religion. We should therefore spread out on earth and wait until Allāh sends the Holy Prophet about whose coming Sayyidina Isā عليه السلام had promised us.' Consequently, they occupied mountains and caves and practised monasticism. While some adhered to the true religion, others became disbelievers." The Holy Prophet صلى الله عليه وسلم then recited the verse: "They invented monasticism which We did not ordain for them but they did it in search of Allāh's pleasure. However, they did not observe it as it ought to have been observed." [v. 4 p. 301]

This narration appears without a chain of narrators and without the reference of any source.

One may question that how could these followers of Sayyidina Isā عليه السلام engage in Jihād when it was not prescribed in their Shari'ah? It may be said that these people were perhaps attacked and were forced to defend themselves. As outlined in the commentary of verse 111 of Surah Taubah (Surah 9), it is apparent that the followers of Sayyidina Isā عليه السلام did receive the command to

wage Jihād. Allāh knows best.

\\ The institution of monasticism was an addition to the Shari'ah of Sayyidina Isā عليه السلام which unnecessarily burdened the human soul. Allāh did not sanction the practice. Monks were not allowed to marry, were extremely frugal in eating, drinking and dressing and ate only what was necessary to sustain them. They built churches in the mountains where they spent their entire lives. It was one of these monks who informed Sayyidina Salmān Fārsī رضي الله عنه about the coming of the Holy Prophet صلى الله عليه وسلم and described the Holy Prophet صلى الله عليه وسلم to him. It was then that Sayyidina Salmān رضي الله عنه left for Madinah aspiring to meet the Holy Prophet صلى الله عليه وسلم. Monks stayed away from people and rulers because these people encouraged them to live like them. They continued to lead lives of abstinence with the hope that living as monks would please Allāh Ta'āla.

However, the time came when the monks also succumbed to the attraction of the world. Whereas they had intended to wait for the coming of the Holy Prophet صلى الله عليه وسلم, they refused to believe in him when he appeared even though they were certain that he was the Holy Prophet صلى الله عليه وسلم about that Sayyidina Isā عليه السلام foretold. Of course, there were many who accepted him, concerning whom Allāh says, *"We granted their reward to those of them who believed."* However, *"many of them were sinners"* who obstinately refused to accept.

Even before the coming of the Holy Prophet صلى الله عليه وسلم, the Christians had already adulterated the teachings of their religion by changing the Injil and subscribing to the Trinity. In addition to this, they began to hold the belief that Sayyidina Isā عليه السلام had died for their sins. It is because of this belief that their priests exercise the liberty to pardon them for their sins every Sunday. The Christians of the earlier centuries were largely Roman Catholic. However, the Protestant sprung up from among them and many of them proved to be great sinners.

## THE SORRY STATE OF TODAY'S CHRISTIANS, THEIR GREED AND OPPRESSION

When the Christians stopped following Sayyidina Isā عليه السلام, they lost the *"compassion and mercy"* that Allāh had instilled in their forebears. When they refused to accept the apostleship of the Holy Prophet صلى الله عليه وسلم, they became archenemies of the Muslims just as the Jews are. Apart from the disbelief they practise, the Christians are leaders in sin and vice. In fact, it is they who teach sin to the rest of the world. Because they entertain the false belief of Atonement, they have become the most morally depraved nation, with nudity, adultery and other sins being the norm for many. The sacred institution of marriage is fast becoming extinct in their countries and they have even legalised homosexuality. Extra-marital affairs and illegitimate children are all too common in their societies.

It is strange to note that the Pope never seems to oppose the immoral legislation that their governments pass. Did Sayyidina Isā عليه السلام ever sanction the promotion of immorality and promiscuity? It is tragic that African and Asian countries ape the ways of Europe and America and find themselves spiralling into the bottomless pit of immorality. Those who profess to be followers of

Sayyidina Isā عليه السلام have taken the leader in sin whereas Sayyidina Isā عليه السلام has nothing to do with the religion of Christianity as practised today. Sayyidina Isā عليه السلام preached Oneness of Allāh, chaste behaviour and even informed his followers that they should believe in the Holy Prophet to come after him viz. Sayyidina Muhammad صلى الله عليه وسلم. By rejecting the prophethood of the Holy Prophet صلى الله عليه وسلم, the Christians have directly opposed the clear instruction of Sayyidina Isā عليه السلام.

In addition to this, Christians dutyaries are found throughout the world preaching their religion to others whereas Sayyidina Isā عليه السلام clearly told them in the Bible that they were to preach only to the "lost sheep of the House of Isra'īl". Matthew 10:5 reads, "These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Isra'īl." Matthew 15:24 quotes that Sayyidina Isā said, "I was sent only to the lost sheep of the house of Isra'īl."

Despite the various interpolations of the Bible, the Bible still contains many references to the Holy Prophet صلى الله عليه وسلم. John 14:25 and 14:26 contain the following extract: "These things I have spoken to you, while I am still with you. But the Counselor [i.e. The Holy Prophet صلى الله عليه وسلم], the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you."

John 16:7 reads, "Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor [The Holy Prophet صلى الله عليه وسلم] will not come to you; but if I go, I will send him to you."

In John 14:16, Sayyidina Isā عليه السلام said to the Jews, "And I will pray the father, and He will give you another Counselor [i.e. The Holy Prophet صلى الله عليه وسلم], to be with you for ever."

Sayyidina Isā عليه السلام is also quoted as saying in John 16:13 "When the Spirit of truth [The Holy Prophet صلى الله عليه وسلم] comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come."

After a few lines, information is given regarding the ascension of Sayyidina Isā عليه السلام to the heavens when he said to his disciples, "I am leaving the world and going to the Father." This extract coincides with verses 157 and 158 of Surah Nisā (Surah 4) where Allāh says, "With certainty, they never killed him [Sayyidina Isā عليه السلام] but Allāh raised him towards Himself Allāh is Mighty, the Wise."

After the above few verses, the Bible speaks about Sayyidina Isā's عليه السلام return to the world in the following words, "I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have (shall) over come the world." [All the above extracts have been quoted from the "revised standard version of "The Holy Bible" published by the Bible Society of South Africa in 1979]

Dear Christians! Sayyidina Isā عليه السلام has said that he was sent as a Holy Prophet to the Bani Isra'īl, so do not contravene his orders by placing duty Aries everywhere. Rather accept Islām. The Qur'ān tells us that Sayyidina Isā عليه السلام was raised to the heavens and the Ahadīth of the Holy Prophet صلى الله عليه وسلم make

it clear that Sayyidina Isā عليه السلام shall return to this world and pass away naturally. The Bible conveys the same message. It is therefore sensible for Christians to obey Sayyidina Isā عليه السلام by accepting Islām. They should not be obstinate by clinging to the now corrupted religion that they preach. They are only destroying their lives in the Ākhirah (*Hereafter*) by doing this.

## THE UNITED STAND OF THE JEWS AND CHRISTIANS AGAINST ISLĀM

Although the Jews and Christians during the time of the Holy Prophet صلى الله عليه وسلم recognised him to be Allāh's Holy Prophet, very few accepted Islām. In fact, narrations make it clear that the Jews settled in Madinah specifically to await the coming of the Holy Prophet صلى الله عليه وسلم so that they could follow him. However, when the time came for them to accept, they reneged. Referring to this, Allāh says, "*When what they recognise comes to them, they deny it. Allāh's curse is on the disbelievers.*" [Surah Baqara (2), verse 89]

Among those Jews who accepted Islām was Sayyidina Abdullāh bin Salām رضى الله عنه, a former Rabbi (*Jewish Scholar*). He said, "*When I saw his [The Holy Prophet's صلى الله عليه وسلم] face, I knew that this could not be the face of a liar.*" ["Mishkāṭ" p. 168]

Because the Christians also knew about the coming of the Holy Prophet صلى الله عليه وسلم, many Christians including the king of Abyssinia accepted Islām during the time of the Holy Prophet صلى الله عليه وسلم. However, the majority refused to accept and refuse even today. Whereas millions of Hindus have accepted Islām in the Indo-Pak sub continent, the Christians refuse to budge. Although many have accepted Islām, the vast majority are still antagonistic towards Islām. Wherever they see poor Muslims, they are quick to provide financial assistance, schools and hospitals so that these Muslims are won over and easily converted to Christianity. The falsehood of any religion is evident by the fact that it employs the greed for money to propagate itself.

The incident of the Christian delegation from Najrān was discussed in the commentary of verse 61 of Surah Āl Imrān where Allāh commanded the Holy Prophet صلى الله عليه وسلم to issue the challenge of Mubāhala [*mutual imprecation (to prove ones opinion truth)*] to the Christians. Allāh told the Holy Prophet صلى الله عليه وسلم, "*Whoever disputes with you concerning this after the knowledge has come to you, then say to them, 'Come! We shall summon your sons and our sons, your wives and our wives, yourselves and ourselves. Then we shall collectively supplicate sincerely (to Allāh) to invoke His curse upon the liars.'*" When the Holy Prophet صلى الله عليه وسلم issued this challenge to the delegation, one of the leaders said, "*You know very well that Muhammad صلى الله عليه وسلم is the true messenger of Allāh and that whatever he says about Isā عليه السلام is undisputedly true. You are also well aware of the fact that none survived of any nation that challenged a Prophet in Mubāhala (mutual imprecation). If you wish to disgrace yourselves, then accept the Mubāhala (mutual imprecation) and if you wish to remain upon your religion and return to your cities, then enter into a truce with him.*"

When they saw the Holy Prophet صلى الله عليه وسلم ready for Mubāhala (*mutual imprecation*) with members of his family, another of their leaders told them, "O

Christians, I see such faces before me who, if they ask Allāh to move a mountain from its place, He would surely do so. I strongly advise you to avoid the Mubāhala (mutual imprecation) otherwise you would be destroyed and until the day of Judgment there shall be no Christian left upon the surface of the earth." They then said to the Holy Prophet صلى الله عليه وسلم, "O Abul Qasim صلى الله عليه وسلم, we have decided to decline the challenge to Mubāhala (mutual imprecation). We shall leave you to your religion and we shall remain upon ours... This incident clearly portrays the stubbornness of the Christians. Despite being convinced of the fact that the Holy Prophet صلى الله عليه وسلم was Allāh's true messenger, they chose rather to deny it and suffer the consequences of the Hereafter.

This is their attitude up to this day. Although our Scholars have defeated them in countless debates and proven to them that the Bible has been interpolated and that their religion has been fabricated, they refuse to accept Islām for many political and non-political reasons.

Although the Jews and the Christians regard the religion of each other as false, they stand united in their opposition to Islām. They are intent on destroying Islām, but the light of Islām will not be snuffed by their breaths. Allāh declares, "They try to extinguish the light of Allāh with their mouths, but Allāh will tolerate only that His light be completed even though the disbelievers detest it." [Surah Taubah (9), verse 32]

Allāh mentions in the foregoing verses that He "placed compassion and mercy in the hearts of those who followed him." Whereas the true followers of Sayyidina Isā عليه السلام were imbued with these great qualities, those after them who have no attachment with Sayyidina Isā عليه السلام have harassed the world because of their greed to dominate the world. They plundered the Asian countries and greatly oppressed the people of India in the 1850's. People who truly follow Sayyidina Isā عليه السلام and who have mercy and compassion would never cause the devastation that was at Hiroshima and Nagasaki.

Sayyidina Isā عليه السلام clearly said to his disciples that a Prophet by the name of Ahmad shall come after him and instructed them to follow him. However, when the Holy Prophet صلى الله عليه وسلم came to them, they dispelled him as a magician. They disobeyed their Bible, refused to accept the Holy Prophet صلى الله عليه وسلم and even lost the compassion and mercy that was supposed to be their hallmark. They now subscribe to the Trinity and Atonement, which has left them soiled in every type of sin. They are left without true monks and priests because their present religious leaders dance to the tune of political leaders. They never voice their opposition to irreligious legislation and are actually being used by politicians to further their own selfish interests.

**NOTE :** The Christians devised the institution of monasticism with the intention of pleasing Allāh. However, they were unable to observe it properly and finally lost their Religion altogether. Not only did they stop practising the injunctions of their Religion, but they actually forsook their beliefs. They started believing that they have three gods, one of whom died for their sins.

Just as monasticism was not allowed in their religion, it is also not allowed in our Shari'ah. Allāh has made the Shari'ah easy to follow. Allāh says, "Allāh

*desires ease for you and desires not hardship.*" [Surah Baqarah (2), verse 185]

Speaking about the Holy Prophet صلى الله عليه وسلم in Surah A'rāf, Allāh says, "He enjoins them to do good, prevents them from evil, permits for them pure things, forbids the impure from them and removes from them the burden and shackles that were upon them." [Surah 7, verse 157]

Verse 6 of Surah Mā'idah (Surah 5) states, "Allāh does not want to place any difficulty upon you." In the same strain, verse 78 of Surah Hajj (Surah 22) states, "He has chosen you and has not placed any hardship upon in religion."

The above verses make it clear that there are no injunctions in the Shari'ah of Sayyidina Muhammad صلى الله عليه وسلم that are burdensome. Sayyidina Uthmān bin Madh'ūn رضى الله عنه narrates that he requested perdyuty from the Holy Prophet صلى الله عليه وسلم to castrate himself. The Holy Prophet صلى الله عليه وسلم replied, "He is not of me who castrates someone, nor him who is castrated. The castration of my Ummah (i.e. the method whereby they can curb their passions) is fasting." Someone asked, 'Allow us to travel and enjoy vacations.' The Holy Prophet صلى الله عليه وسلم replied, "The travelling and vacation of my Ummah is striving in the path of Allah." When someone asked perdyuty to practise monasticism, he replied, "The monasticism of my Ummah is that they remain in the Masjid after one Salāh waiting for the next Sahāh." ["Mishkāṭ" p. 69]

It is evident that the monasticism practised by the Christians is not allowed in Islām. The Shari'ah of Islām does not permit a person to remain a bachelor when he is able to marry. Islām also commands people to care and provide for their families and to associate amicably with people. The Shari'ah allows a person to eat and dress well on condition that his food and clothing are acquired legally and he is not guilty of ostentation and extravagance. The Holy Prophet صلى الله عليه وسلم said, "Eat, drink and spend in charity as long as there is no extravagance and boastfulness involved." ["Mishkāṭ" p. 377]

It is best to adopt simplicity in one's dressing because the Holy Prophet صلى الله عليه وسلم was always simple. The Holy Prophet صلى الله عليه وسلم said, "The person who forsakes wearing beautiful clothing out of humility, Allāh shall dress him in the garments of honour. The person who marries for Allāh's pleasure, Allāh shall give him the crown of a king to wear." [Ibid]

Of course, one should not wear simple clothing so that one may beg from people or so that one may appear pious to others. It should never be for worldly gains. Performing Fardh (obligatory) and Nafl (mandatory) Salāh, observing Fardh (obligatory) and Nafl (mandatory) fasts and standing long hours in Ibādah during the nights does not fall into the ambit of monasticism.

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Never make things hard for yourselves because Allāh will then also make matters hard for you. A group of people made things hard for themselves so Allāh made it also hard for them. Those left in the monasteries are the ones remaining of this group. "The Holy Prophet صلى الله عليه وسلم then recited the verse: "They invented monasticism which We did not ordain for them but they did it in search of Allāh's pleasure. However, they did not observe it as it ought to have been observed." [Abu Dawūd v. 2 p. 316]

Sayyidina Anas رضى الله عنه reports that three persons enquired from the wives of the Holy Prophet صلى الله عليه وسلم concerning his practices of worship. When they were informed, they considered it to be little and said, "What are we in comparison to the Holy Prophet صلى الله عليه وسلم? Allāh has forgiven all his sins. (While this is sufficient for the Holy Prophet صلى الله عليه وسلم because of his innocence, we need to make more effort)." One of them said that he will perform Salāh the entire night through. The other said that he will fast daily and the third exclaimed that he would remain aloof from women and never get married.

In the meantime the Holy Prophet صلى الله عليه وسلم returned and asked them whether they were making these statements. He then told them, "By Allāh! Indeed I am the one who fears Allāh the most and the most abstinent from all of you. However, I fast (Nafl (mandatory) fasts) and there are days when I do not fast. I perform Salāh (at nights) and I sleep, and I also marry. Whoever disregards my practices is not of me." [Bukhari v. 2 p. 758]

It should be noted that because the Religion is easy, every person is able to carry out the injunctions of Religion. It does not mean that the injunctions suit people's desires. It also does not mean that a person is free to do as he pleases in Religion. If this were so, the Shari'ah would have never specified injunctions of Hālāl (lawful) and Unlawful. There would then be no obligation of Salāh, fasting, Zakāh, Hajj and Jihād. This interpretation of an easy religion is misleading.

Sayyidina Abu Ūmāma رضى الله عنه narrates that they (the Sahāba) were travelling with the Holy Prophet صلى الله عليه وسلم on a Jihād campaign when they passed by a cave that had good water and edible vegetation. When a Sahābi رضى الله عنه expressed the wish to spend his life there in isolation to worship Allāh, the Holy Prophet صلى الله عليه وسلم said to him, "I was not sent with Judaism or Christianity. Rather, I was sent with a religion that is straight and easy to practise. I swear by The Being in whose hands is the life of Muhammad صلى الله عليه وسلم, a morning or evening in Allāh's path is better than this entire world and its contents. Your standing in the rows of Jihād is better than sixty years of Salāh." ["Mishkāṭ" p. 334 from Ahmad]

The Holy Prophet صلى الله عليه وسلم has himself declared the religion of Islām to be an easy religion. This religion strikes the perfect balance between abstinence from the world and participation in the affairs of the world. While one may seek what is Hālāl, one should also refrain from the Unlawful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَجَعَلَ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَعْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾ لَيْلًا يَعْلَمُ أَهْلُ الْكِتَابِ أَلَا يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

(28) O you who believe! Fear Allāh and believe in His apostle, He shall grant you two shares of His mercy, create a light for you to walk in and forgive you. Allāh is Most Forgiving, Most Merciful. (29) So that the People of the Book may

know that they have no power over Allāh's grace and that all grace is in Allāh's hand. He grants it to whoever He pleases. Allāh is the Possessor of immense grace.

## THE CHRISTIANS WHO ACCEPT ISLĀM ARE PROMISED A DOUBLE SHARE OF REWARD

Commentators state that the first of the above two verses is addressed to the Christians. Addressing them, Allāh states, "O you who believe [in Sayyidina Isā عليه السلام]! Fear Allāh and believe in His apostle [Sayyidina Muhammad صلى الله عليه وسلم], He shall grant the two of you shares of His mercy..."

Sayyidina Iyādh bin Himār Mujāshī'i رضي الله عنه narrates that once the Holy Prophet صلى الله عليه وسلم addressed them in a sermon saying, 'Indeed my Lord has commanded me to tell you of those things that he has taught to me today and about which you have no knowledge. Allāh has said that the wealth He gives to anyone is Hālāl (nothing will become Unlawful by the declaration of any person, as the polytheists used to do). Allāh has also said, 'I have created man upon the true religion and the devils have averted them from it. These devil's (plural of devil) have made things Unlawful for them that I have declared Hālāl (Lawful). They have also instructed them to ascribe partners to Me, whilst I have sent no warrant for this.' Without doubt, Allāh gazed at the people of the world. He declared the Arabs and the non-Arabs as despicable save for those who remained from the Ahlul Kitāb (people of book)." [Muslim v. 2 p. 385]

These people who remained from the Ahlul Kitāb (People of the Book) were those who followed Sayyidina Isā عليه السلام and who did not change their religion at all. It is these people whom Allāh addresses in the above verse. They are encouraged to accept the religion of the Holy Prophet صلى الله عليه وسلم according to the bequest of Sayyidina Isā عليه السلام. In return, Allāh would grant them double reward; one for sincerely following Sayyidina Isā عليه السلام and the other for following Sayyidina Muhammad صلى الله عليه وسلم. Those who truly followed Sayyidina Isā عليه السلام believed in the Holy Prophet صلى الله عليه وسلم before he appeared and declared their belief when he announced his apostleship.

Allāh says about them in Surah Qasas, "Those to whom We have given the Book from before believe in it (the Qur'ān). When it is recited to them, they say, 'We believe in it. It is definitely the truth from our Lord. Indeed, we were subservient (i.e. Muslims) from before (i.e. we were aware of the coming of the Qur'ān).' These people will be granted their reward twice on account of their patience. They resist evil with good and spend from what We have given them." [Surah 28, verses 5 2-54]

This verse of Surah Qasas also makes it clear that the Ahlul Kitāb (people of book) who accept Islām will be given double reward. In the letter that the Holy Prophet صلى الله عليه وسلم sent to Heraclius, the Emperor of Rome, it was said, 'Accept Islām, you will be left in peace and granted your reward twice.' [Bukhari v. 1 p. 5]

Sayyidina Abu Mūsa Ash'ari رضي الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the following three groups of people will receive their reward twice:

- 1). Those People of the Book, Who Believed in their Prophets عليهم السلام and then also believed in Muhammad صلى الله عليه وسلم.



- 2). *Those slaves who, together with fulfilling the errands of their masters, also take care to fulfil the obligations of Islam upon them.*
- 3). *Those people who marry their slave women after educating them thoroughly and freeing them. [Bukhari v.1 p.20]*

One may ask, “Believing in any Prophet entails believing in all the Prophets عليهم السلام Therefore, the person who believes in the Holy Prophet صلى الله عليه وسلم without formerly belonging to the Ahlul Kitāb (People of Book) believes in all the Prophets عليهم السلام. Why is it then that only when a person from the Ahlul Kitāb becomes a Muslim his reward is doubled? Why is their reward greater?”

It should be understood that a double is not necessarily more than a single. For example, the double of ten is twenty, which is less than the single figure of forty. In addition to this, the verses and Ahadith that mention this reward do not state that the reward will be double of that which the average Muslim receives, but that the person will receive the reward twice or receive “two shares of mercy”. It is not specified how much reward will be granted twice. As the verse of Surah Qasas makes it clear, their reward will be “on account of their patience”, indicating that they had to endure great trials in their lives. When a person deserves greater rewards, it is only fair that he gets it. Others have no right to object to this. Can the rewards of Sayyidina Bilāl رضى الله عنه be equal to that of a person who did not suffer as much as he did?

Together with receiving their rewards twice, Allāh also promises the Ahlul Kitāb (People of book) that he shall “create a light” for them to walk in. this refers to a light in their hearts whereby they will be able to remain steadfast on Belief and be able to practise the injunctions of Religion with conviction. Allāh adds, “and forgive you. Allāh is Most Forgiving, Most Merciful.”

Allāh shall do this and makes it known “So that the People of the Book may know (on the Day of Judgement) that they have no power over Allāh’s grace and that all grace is in Allāh’s hand. He grants it to whoever He pleases. Allāh is the Possessor of Immense grace.”

“Ma’ālimut Tanzīl” reports that the Ahlul Kitāb (people of book) who did not accept Islām said to the Muslims, “The People of the Book who believe in your Prophet صلى الله عليه وسلم shall receive a double reward whereas everyone else will receive just a single reward. We and you are therefore on par with a reward each.” It was then that the above verses were revealed. Allāh tells such people that by merely claiming that they are entitled to a single reward will not secure them salvation in the Hereafter. It is Allāh who reserves the prerogative to reward people and He has promised this for the believers.

Although only the Christians were addressed in the above verses, the phrase “So that the People of the Book may know” refers to both the Jews and the Christians. These people entertained the belief that they have a right to Heaven because they are family of the Prophets عليهم السلام. Allāh makes it clear to them that He shall decide who is entitled to enter Heaven and who is not. He shall permit into Heaven only those who believe in His final Holy Prophet Sayyidina Muhammad صلى الله عليه وسلم.



## PARA TWENTY-EIGHT

### سورة المجادلة

Madinan

Surah Mujādalah

Verses 22

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ  
 اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ  
 أُمَّهَاتُهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ  
 لَعَفُوفٌ غَفُورٌ ﴿٢﴾ وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحَرِيرُ رَقَبَةٍ مِّنْ  
 قَبْلِ أَنْ يَتَمَاسَّا ذَلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ  
 شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَنْ يَتَمَاسَّا فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ  
 لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

In the name of Allāh, the Beneficent the Most Merciful.

(1) Allāh had certainly heard the speech of the lady who debated with you concerning her husband and who complained to Allāh. Allāh was listening to your discussion. Verily Allāh is All Hearing, All Seeing. (2) Those of you who practise "Zihār" with their wives, their wives are not their mothers. Their "mothers are only those who have given birth to them. Indeed they are merely making foolish and false statements. Verily Allāh is Most Pardoning, Most Forgiving. (3) Those who practise "Zihār" and then wish to retract what they say, they will have to free a slave before the couple can touch each other. This is the advice Allāh gives you and Allāh is Informed of what you do. (4) The one who cannot do this should fast for two consecutive months before the couple can touch each other. The one who cannot even do this should feed sixty poor people. This (injunction) is so that you believe in Allāh and His messenger صلى الله عليه وسلم. These are the limits set by Allāh and the disbelievers shall have a painful punishment.

## THE LAWS OF “ZIHĀR”

The foregoing verses make reference to an incident concerning a Sahābiya lady رضى الله عنها. Because the Surah speaks about her debate with the Holy Prophet صلى الله عليه وسلم, the Surah has been named Surah Mujādala (The Surah of the Debate). It should be understood at the outset that before Islām came to them, the Arabs used two methods to prohibit their wives from themselves other than by divorce. The one method was called “Īla” and the other “Zihār”. Īla takes place when a husband swears that he will never approach his wife. This was discussed in the commentary of verse 226 of Surah Baqarah.

The, second method called Zihār entailed telling one’s wife, “*You are like the back of my mother to me (i.e. Unlawful for me).*” Because the statement includes the word “zahar” (back), the act is called Zihār, which is a derivative of “zahar”. This act is referred to as “Zihār” in the Ahadith and books of Islāmic jurisprudence.

## THE CIRCUMSTANCES SURROUNDING THE REVELATION OF THE ZIHĀR VERSES

A Sahābiya lady by the name of Sayyidah Khowla bint Tha’laba رضى الله عنه was married to Sayyidina Aws bin Sāmit رضى الله عنه. When he once intended to cohabit with her, she refused in the best interests of his welfare. However, he became upset and immediately blurted out the words, “*You are like the back of my mother to me.*” He soon regretted his statement, but told her that she was now Unlawful for him. Hearing this, Sayyidah Khowla رضى الله عنها exclaimed, “*By Allāh! This cannot be divorce.*”

She then went to the Holy Prophet صلى الله عليه وسلم and presented her case thus, “O the Holy Prophet صلى الله عليه وسلم! When my husband married me, I was young and rich. My husband has since consumed all my wealth and youth. Now when the members of my family have all been scattered and I am an old woman, he has carried out Zihār with me. He now regrets his act. Is there any way by which the two of us can be reunited?” The Holy Prophet صلى الله عليه وسلم replied by saying, “*You are Unlawful for him.*”

She said, “O the Holy Prophet صلى الله عليه وسلم! I swear by the Being Who revealed the Qur’ān to you! My husband never used the word ‘Talāq’ (divorce). I have children from him and I am most beloved to him.” When the Holy Prophet صلى الله عليه وسلم reiterated his earlier reply, she said, “I shall present my case in Allāh’s court. I have lived with my husband for too long.” The Holy Prophet صلى الله عليه وسلم said to her that as far as he understood the matter, she was Unlawful for her husband and that no clear injunction had been revealed to him in this regard.

During her discussion with the Holy Prophet صلى الله عليه وسلم, she added that if her small children had to be left with her husband, they would be destroyed. On the other hand, if they were left with her, they would probably die of starvation. As she was saying this, she raised her eyes to the heavens saying, “O Allāh! I plead my case before You. Reveal a command to Your Holy Prophet صلى الله عليه وسلم so that my difficulty is alleviated.” This was the first time that a Muslim practised Zihār.

At that point, Sayyidah Ayshah رضى الله عنها said to Sayyidah Khowla رضى الله عنها

عنها, "Enough! Do you not see the change you are effecting on the face of the Holy Prophet صلى الله عليه وسلم?" At that stage, revelation had begun to descend to the Holy Prophet صلى الله عليه وسلم, which made it appear as if he were in a slumber. When the revelation finished, The Holy Prophet صلى الله عليه وسلم told Sayyidah Khawla رضي الله عنها to summon her husband. When she brought him, the Holy Prophet صلى الله عليه وسلم recited the above verses of Zihār before them.

After relating the incident, Sayyidah Ayshah رضي الله عنها said, "Blessed is the Being Who hears all voices. Being in the same room, I could not hear some of the things that the lady said to the Holy Prophet صلى الله عليه وسلم, yet Allāh was hearing everything and revealed verses of the Qur'ān in this regard. "

Allāh says, "Allāh had certainly heard the speech of the lady who debated with you concerning her husband and who complained to Allāh. Allāh was listening to your discussion. Verily Allāh is All Hearing, All Seeing." Because Sayyidah Khawla's رضي الله عنها husband thought them to be divorced while she did not, Allāh first mentions the status of Zihār before mentioning the penalty.

Therefore, Allāh says, "Those of you who practise "Zihār" with their wives (should know that) their wives are not their mothers." By stating the words of Zihār, a person's wife neither becomes his mother nor does she attain the status of his mother. Allāh makes it clear that "Their mothers are only those who have given birth to them." It is Unlawful for a person to marry his mother and his wife cannot be made Unlawful like his mother merely by uttering some foolish words.

Allāh Ta'āla then mentions the despicable nature of Zihār when He says that husbands who practise Zihār "are merely making foolish and false statements." A mere statement of this nature cannot alter the status of a man's wife. All it does is that it makes him sinful for attempting to alter Allāh's laws. When Allāh has made his wife Hālāl (Lawful) for him, who is he to then declare her to be Unlawful for him? However, should a man repent and offer the penalty, he should bear in mind that "Verily Allāh is Most Pardoning, Most Forgiving."

## THE KAFFĀRA (PENALTY) FOR ZIHĀR

Allāh then mentions the penalty to absolve a person from Zihār, thereby restoring the marriage to normality. The above verses state three courses of action in sequence. Allāh says firstly, "Those who practise 'Zihār' and then wish to retract what they say, they will have to free a slave before the couple can touch each other." The clause "before the couple can touch each other" specifies that before the slave is freed the couple can neither cohabit nor do anything that leads to intercourse such as kissing, embracing, etc.

"This is the advice Allāh gives you..." This penalty is a means of securing forgiveness as well as a means of ensuring that the person does not repeat his act. If a person indulges in intercourse with his wife before freeing the slave, Allāh will punish him for this transgression because "Allāh is Informed of what you do."

Allāh continues, "The one who cannot do this should fast for two consecutive months before the couple can touch each other." This is the second penalty for a person who is unable to free a slave. He may resort to this course only when he

cannot afford a slave or when slaves are not available, as is the case nowadays. He will have to live separately from his wife during the course of the two months.

Allāh mentions the third means as, *"The one who cannot even do this should feed sixty poor people. This (injunction) is so that you believe in Allāh and His messenger صلى الله عليه وسلم" i.e. so that you fulfil all Allāh's commands and refrain from all that He has prohibited. Allāh then reminds people, "These are the limits set by Allāh and the disbelievers shall have a painful punishment."*

## SPECIFIC LAWS CONCERNING ZIHĀR

**Ruling:** A person will be guilty of practising Zihār when he likens his wife to his mother's back, thigh or private part.

**Ruling:** The same will apply when a man likens his wife to any of the above parts of his sister, paternal aunt or nursing mother.

**Ruling:** If a man says that his wife is like his mother, without likening her to any part of the body, his intention will be taken into account. If he says that he intended to divorce her by these words, she will be divorced. If he says that he intended Zihār, Zihār it will be. However, if he says that he merely meant that his wife deserves honour like his mother, it will be of no consequence i.e. neither divorce nor Zihār.

**Ruling:** A person may free any type of slave as expiation for Zihār. It makes no difference whether the slave is male or female, mature or immature, Muslim or disbeliever. Of course, the slave should neither be blind nor without both arms or both legs.

**Ruling:** When observing the two month's fast, the fasts of the month of Ramadhān may not be included because these are already obligatory. It is also not permissible that any of these fasts be observed during days in which fasting is prohibited.

**Ruling:** If a person cohabits with his wife during the two months of fasting, he will have to begin fasting all over again. Because the phrase *"before the couple can touch each other"* is general in its meaning, a person will be guilty of disrupting the succession of fasts even if he cohabits with his wife during the night. If he does so during the day, the fast of that day will also be nullified.

**Ruling:** The Kaffāra (*penalty*) will be fulfilled by feeding one poor person two meals for sixty days. One may also feed two meals to sixty poor people on a single day. In each case, the poor should be fed to their fill. The Kaffāra (*penalty*) will also be fulfilled by giving a poor person half a "Sā" (approximately 1.6 kg) of wheat or one "Sā" of dates or barley for sixty days. The equivalent price of these items may also be given.

**Ruling:** If the wife is divorced after Zihār or she passes away, the Kaffāra (*penalty*) will be waived. However, the husband is still required to repent.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كِتُوبًا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ وَفَدَّ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ

وَالْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥﴾ يَوْمَ يُعَذِّبُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ  
 اللَّهُ وَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾

(5) Verily those who oppose Allāh and His messenger صلى الله عليه وسلم will be disgraced like those before them were disgraced. We have certainly revealed clear signs and the disbelievers shall suffer a humiliating punishment. (6) On the Day (of Judgement) Allāh shall raise them all and inform them of the deeds they carried out. Allāh has kept record while they have forgotten. Allāh is Witness over everything.

### THOSE WHO OPPOSE ALLĀH AND THE HOLY PROPHET صلى الله عليه وسلم SHALL BE DISGRACED

The above verses speak about the disgrace that the disbelievers will suffer in this world and in the next. Allāh says, "Verily those who oppose Allāh and His messenger صلى الله عليه وسلم will be disgraced like those before them were disgraced." Consequently, the polytheists of Makkah suffered a humiliating defeat in the battles they fought against the Muslims. The reason for their humiliation is referred to by the phrase, "We have certainly revealed clear signs". Because the disbelievers refused to accept the clear signs and verses that Allāh revealed, they will have to suffer punishment. In addition to the disgrace of this world, "the disbelievers shall suffer a humiliating punishment" in the Ākhirah (Hereafter) as well.

Allāh continues, "On the Day (of Judgement) Allāh shall raise them all and inform them of the deeds they carried out. Allāh has kept record (of their deeds) while they have forgotten." Although man will be unable to remember the deeds he carried out in the world and all the words he spoke throughout his lifetime, "Allāh is Witness over everything." Allāh never forgets and shall remind people of their deeds, which are also recorded by the recording angels. According to these words and deeds, people will either be rewarded or punished.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾

(7) Do you not see that Allāh knows whatever is in the heavens and whatever is on earth? Whenever there is a secret gathering of three, He is the fourth. When there are five, He is the sixth and whenever there are less or more, He is with them wherever they may be. Then on the Day of Judgement Allāh will inform them of the deeds they carried out. Verily Allāh has knowledge of everything.

### ALLĀH HAS KNOWLEDGE OF ALL SECRET MEETINGS

Describing Allāh's all encompassing knowledge to readers of the Qur'an,

the verse reads, "Do you not see that Allāh knows whatever is in the heavens and whatever is on earth? Whenever there is a secret gathering of three, He is the fourth. When there are five, He is the sixth and whenever there are less or more, He is with them wherever they may be." Allāh has knowledge of everything that a group of any size discusses, regardless of the measures of secrecy they adopt. "Then on the Day of Judgement Allāh will inform them of the deeds they carried out. Verily Allāh has knowledge of everything."

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْآثِمِ وَالْعُدُونِ  
وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا  
يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فِئْسَ الْمَصِيرُ ﴿٨﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا  
إِذَا تَنَجَّيْتُمْ فَلَا تَنُجَّوْا بِالْآثِمِ وَالْعُدُونِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَجَّوْا بِالْبِرِّ وَالْتَّقْوَى وَاتَّقُوا  
اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ ءَامَنُوا وَلَيْسَ  
بِضَارِهِمْ شَيْءٌ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

(8) Can you not see those who were prevented from holding secret meetings but who then returned to what they had been prevented from? They secretly convene to conspire sin, transgression and disobeying the messenger. When they come to you, they greet you with words that Allāh does not greet you with and they say to themselves, "Why does Allāh not punish us for what we say?" Sufficient for them is Hell which they shall enter, and it is the worst of places to return to. (9) O you who believe! When you convene secret meetings, then do not do it to conspire sin, transgression and disobeying the messenger صلى الله عليه وسلم. Rather hold these secret meetings for purposes of virtue and Taqwa (piety). Fear Allāh to Whom you shall all be gathered. (10) Secret meetings are really from Satan to cause grief to the believers but can do nothing to harm them except with Allāh's permission. In Allāh only should the believers trust.

## THE MISCHIEF OF THE JEWS AND THE HYPOCRITES

In addition to all their other acts of mischief, the Jews often convened secret meetings. The Arabic word "*najwa*" is used for these secret meetings. The commonly used term "*Munājāt*" is derived from this word and is used to refer to the secret supplication that a person makes to Allāh, which none but Allāh hears.

The Jews were arch-enemies of Islām and the Muslims, and one of their acts of mischief was that they used to sit alongside the streets and glare at any Muslim who passed by them. They then used to wink at each other and start whispering among themselves. The hypocrites also joined them in this act, caused much hurt to the Muslims. When the Muslims complained to the Holy Prophet صلى الله عليه وسلم about this, he forbade them from repeating this in future. However, they did not heed his words and continued doing as they used to. It was with regard to this that Allāh revealed the verse, "Can you not see those who

were prevented from holding secret meetings but who then returned to what they had been prevented from? They secretly convene to conspire sin, transgression and disobeying the messenger."

It was also the practice of the Jews that instead of saying "As Salāmu Alaykum" ("Peace be on you") when greeting the Holy Prophet صلى الله عليه وسلم, they used to say, "As Sāmu Alaykum" ("May death come to you"). In this manner, they cursed the Holy Prophet صلى الله عليه وسلم while people thought that they were greeting him. Allāh refers to this evil practice when He says, "When they come to you, they greet you with words that Allāh does not greet you with".

A group of Jews once greeted the Holy Prophet صلى الله عليه وسلم with these vile words when Sayyidah Ayshah رضى الله عنها responded by saying, "May death and a curse come to you." The Holy Prophet صلى الله عليه وسلم said to her, "O Ayshah, be lenient because Allāh likes leniency in all matters." She said, "O the Holy Prophet صلى الله عليه وسلم, did you not hear what they said? I have merely told them what they said." [Bukhari v. 2 p. 925]

Another narration states that the Holy Prophet صلى الله عليه وسلم said, "You did not hear the reply I gave them. Allāh accepted the curse I made and did not accept the curse they made." ["Mishkāt" p. 398]

After saying such things, the Jews used to "say to themselves, 'Why does Allāh not punish us for what we say?' " They meant to say that if the Holy Prophet صلى الله عليه وسلم is truly Allāh's messenger, Allāh would have already punished them for showing disrespect to him. This analogy is incorrect because Allāh has not stated that He will punish people immediately for their sins. While many people are punished in this world as well as in the Hereafter, others are punished only in the Hereafter. One will be foolish to believe that one is not committing a sin merely because one is not being punished.

Allāh says about such people, "Sufficient for them is Hell which they shall enter, and it is the worst of places to return to." They are warned that their punishment is awaiting them in Hell, which is worse than any punishment of this world.

## THE BELIEVERS ARE CAUTIONED NOT TO APE THE PRACTICES OF THE JEWS

Allāh says, "O you who believe! When you convene secret meetings, then do not do it to conspire sin, transgression and disobeying the messenger صلى الله عليه وسلم. Rather hold these secret meetings for purposes of virtue and Taqwa (piety). Fear Allāh to Whom you shall all be gathered. Secret meetings are really from Satan to cause grief to the believers but can do nothing to harm them except with Allāh's permission." Satan inspired the Jews and the polytheists to do what they did so that the Muslim are hurt by their deeds. However, their plots can do nothing if Allāh does not will it to be effective. "In Allāh only should the believers trust." Only Allāh can help one to overcome the harm that one's enemies try to cause.

The religion of Islām is a complete religion. Just as Islām teaches Ibādāt (acts of worship), Islām also offers detailed guidance in matters of social etiquette. One of the finer aspects of social etiquette is that a person should not be hurt physically or emotionally. Physical harm will be discussed in the ensuing verses.



An important aspect of avoiding emotional harm is that people should not speak privately among themselves, leaving out someone who is in their midst. Sayyidina Abdullah bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When you are three persons together, two of you should not engage in a private discussion until another person joins them. If two will engage in a private discussion, the third one left alone will be hurt because he will think that they are talking about him." [Bukhari v. 2 p. 632]

If there are more than three persons in a group, two of them may talk privately because the others then have no reason to suspect anything.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا قِيْلَ لَكُمْ تَقَسَّحُوْا فِى الْمَجْلِسِ فَلَقَسَّحُوْا يَفْسَحِ اللّٰهُ لَكُمْ  
وَإِذَا قِيْلَ اَنْشُرُوْا فَاَنْشُرُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ ءَامَنُوْا مِنْكُمْ وَالَّذِيْنَ اٰتَوْا الْعِلْمَ دَرَجٰتٍ  
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ

(11) O you who believe! When it is said to you, "Make way!" in gatherings, then make way, Allāh shall make way<sup>1</sup> for you. And when it is said to you, "Stand up and leave!" then stand and leave, Allāh shall elevate the believers among you and those given knowledge by many stages. Allāh is Informed of what you do.

## ETIQUETTE OF GATHERINGS AND THE VIRTUE OF SCHOLARS

The above verses offer two pieces of guidance to the believers. The first is that people sitting in a gathering should make way for those arriving later. They should sit in a manner that there remains sufficient space for others to sit. If they do this, Allāh Ta'āla will be graceful towards them, shower His mercy on them and forgive their sins.

A person arriving late for a gathering should ensure that he does not get anyone up from their place to accommodate him and that he does not force his way into a gathering. At the same time, those seated should try their best to accommodate others. Sayyidina Abdullah bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "No person should get another person up from his place to sit in that place. Yes, you should sit loosely and make place in the gathering." [Bukhari v. 2 p. 928]

Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The best gathering is the one that is most accommodating." Sayyidina Jabir bin Samura رضى الله عنه reports that when they [the companions of prophet (Sahābah) رضى الله عنهم] used to join the gatherings of the Holy Prophet صلى الله عليه وسلم, they would sit wherever they found place.

Sayyidina Wāthila bin Khattāb رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم was once sitting in the Masjid when someone came towards him. Seeing him approach, The Holy Prophet صلى الله عليه وسلم moved from his place to make way for him to sit. The person said, "O the Holy Prophet صلى الله عليه وسلم! There is ample space (you need not move from your place)." The Holy Prophet صلى الله عليه وسلم said, "Indeed it is the right of a Muslim that his brother makes way for him when he sees him approach." ["Mishkāṭ"

p. 404]

The second guidance is contained in the words, "And when it is said to you, 'Stand up and leave!' then stand and leave". This teaches us that we should not sit so long with a person that it causes him difficulty, especially when at his house. The correct method is that one should assess the situation for oneself. One should judge what time has been allocated for one to sit with the person and determine whether one has overstayed one's visit. One should never wait to be told to leave because this would cause greater difficulty to the host.

Allāma Qurtubi رحمه الله عليه has written that the companions of the prophet (Sahābah) رضى الله عنهم always desired to sit in the gatherings of the Holy Prophet صلى الله عليه وسلم until the very end. Allāh revealed the verse to inform them that they ought to leave the gathering when they were told to because the Holy Prophet صلى الله عليه وسلم has other needs to tend to.

Another interpretation of the verse is that whenever a Muslim is told to stand up for Jihād or for any other good deed, he should respond immediately.

When the Muslim practises this, "Allāh shall elevate the believers among you and those given knowledge by many stages." Although "those given knowledge" are also included among the "believers", they are mentioned separately because of the elevated status that they enjoy over other Muslims. Whereas they enjoy an elevated status by virtue of their Belief, they have been accorded an even higher rank because of the knowledge of Qur'an and Ahadith that they possess. Not only do the Scholars enjoy an elevated status over the average Muslim, they are also superior in status to the Muslim who engages in excessive Nafl (mandatory) Ibādāt.

The Holy Prophet صلى الله عليه وسلم said, "The virtue of an Allāma (Scholar) who carries out his Fardh obligations and then sits down to teach people good things over the worshipper who fasts the entire day and who performs Salāh the entire night, is like my virtue over the lowest among you." In another hadith, The Holy Prophet صلى الله عليه وسلم said, "The person who passes away while seeking knowledge so that the Religion may be elevated, his rank in Heaven will be only one lower than that of the Prophets عليهم السلام."

Sayyidina Uthmān bin Affān رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that on the Day of Judgement, the Prophets عليهم السلام will be first to intercede, followed by the Scholars and then the Shuhadā (martyrs).

"Allāh is informed of what you do." Every person shall reap the fruit of what s/he does in this world because nothing escapes Allāh.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَتِكُمْ صَدَقَةٌ ذَٰلِكَ خَيْرٌ لَّكُمْ  
وَأَطْهَرُ فَإِنْ لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾ ءَاسْأَلْتُمُ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَتِكُمْ  
صَدَقْتُمْ فَإِذَا لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ  
وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

(12) O you who believe! When you (wish to) speak privately to the messenger صلى الله عليه وسلم, then offer charity before speaking. This is best for you and purer. If you do not find the means then (know that) Allāh is certainly Most Forgiving, Most Merciful. (13) Are you reluctant to offer charity before your private discussions? If you do not do it and Allāh pardons then establish Salāh, pay Zakāh and obey Allāh and His messenger. Allāh is Informed of what you do.

## THE COMMAND TO OFFER CHARITY BEFORE SPEAKING PRIVATELY TO THE HOLY PROPHET صلى الله عليه وسلم

The first of the two verses above commands the believers to offer charity before speaking to the Holy Prophet صلى الله عليه وسلم in private. The second verse cancels this command. Allāma Qurtubi رحمه الله narrates from Sayyidina Abdullāh bin Abbās رضى الله عنه that the Muslims used to pose many questions to the Holy Prophet صلى الله عليه وسلم. When their constant questioning became taxing on the Holy Prophet صلى الله عليه وسلم, Allāh revealed the above verse to lessen the burden. The Muslims were now required to offer charity before gaining access to the private company of the Holy Prophet صلى الله عليه وسلم. When the throngs of questioners were quelled, Allāh cancelled the command and the Muslims were permitted to speak to the Holy Prophet صلى الله عليه وسلم without offering charity.

Sayyidina Hasan رحمه الله relates that this verse was revealed when some people sought permission from the Holy Prophet صلى الله عليه وسلم to enter into private discussion with him. This gave the impression to others that they were perhaps the topic of discussion. When such private discussions began to occupy too much of the Holy Prophet's صلى الله عليه وسلم private time, Allāh revealed the above verse so that the practice may stop. [Qurtubi v. 17 p. 301]

Sayyidina Ali رضى الله عنه said, "There is a verse in Allāh's Book that none before and none after me has ever practised. I had a single Dinār (gold coin), which I changed into ten Dirhams (silver coins). I used to offer a Dirham in charity each time I entered into private discussion with the Holy Prophet صلى الله عليه وسلم. Allāh then cancelled the command." [Ibn Kathir v. 4 p. 326]

Those Muslims who could not afford to offer charity have been precluded from the command by the words, "If you do not find the means then (know that) Allāh is certainly Most Forgiving, Most Merciful." Tirmidhi reports from Sayyidina Ali رضى الله عنه that when the verse: "O you who believe! When you speak privately to the messenger صلى الله عليه وسلم, then offer charity before speaking" was revealed, The Holy Prophet صلى الله عليه وسلم asked him [Sayyidina Ali رضى الله عنه], "Do you think that the Muslims will be able to afford one Dinār?" When Sayyidina Ali رضى الله عنه said that the Muslims will not be able to afford it, The Holy Prophet صلى الله عليه وسلم proposed half a Dinār. Sayyidina Ali رضى الله عنه said that this was also too much. When the Holy Prophet صلى الله عليه وسلم asked Sayyidina Ali رضى الله عنه what amount would be possible, he said that they would be able to afford a barley grain's weight of gold. To this the Holy Prophet صلى الله عليه وسلم said, "You have reduced the figure a great deal." It was then that Allāh revealed the verse, "Are you reluctant to offer charity before your private discussions?" Sayyidina Ali رضى الله عنه therefore used to say that it was because of him that Allāh lessened the burden of the Ummah.

Allāh says, "Are you reluctant to offer charity before your private discussions? If

you do not do it and Allāh pardons you (by cancelling the order), then (do not fail to practise the other commands of Religion. Therefore) establish Salāh, pay Zakāh and obey Allāh and His messenger."

The author of "*Ruhul Ma'āni*" states that the phrase "*Allāh pardons you*" denotes that the Muslims sinned by expressing reluctance to offer charity before speaking to the Holy Prophet صلى الله عليه وسلم in private. Allāh offered the Muslims the option to compensate for their sin by establishing Salāh, paying Zakāh and obeying all the commands of Allāh and the Holy Prophet صلى الله عليه وسلم. Nothing of this will go unnoticed because "*Allāh is Informed of what you do.*"

﴿۱۴﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قَالُوا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿۱۵﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿۱۶﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿۱۷﴾ لَنْ تَغْنَى عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿۱۸﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكَ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿۱۹﴾ اسْتَحْذَرُوا الشَّيْطَانَ فَاسْخَبَهُمُ الشَّيْطَانُ فَاسْتَسْخَبَهُمْ ذَكَرَ اللَّهُ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَّا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿۲۰﴾ الْآذِلِينَ

(14) Have you not seen those who befriend a nation with whom Allāh is angry? They are neither from among you nor from among them and they knowingly take false oaths. (15) Allāh has prepared a severe punishment for them. Evil indeed is that which they do. (16) They take their oaths as shields and prevent (others) from Allāh's path. Theirs shall be a humiliating punishment. (17) Neither their wealth nor their children can offer them any help against Allāh. They are the inmates of the Fire where they shall abide forever. (18) On the Day (of Judgement) when Allāh shall raise them all, they will take oaths before Him just as they take oaths before you thinking that they are in good stead. Behold! They are certainly liars. (19) Satan has overpowered them and made them forget to remember Allāh. These are the group of Satan. Behold! The group of Satan are at a loss. (20) Verily those who oppose Allāh and His messenger صلى الله عليه وسلم are the most disgraced.

## THE FALSE OATHS OF THE HYPOCRITES AND THEIR SPYING FOR THE JEWS

"*Ma'ālimut Tanzīl*" reports that the above verses were revealed with reference to the hypocrites. These people pretended to be Muslims but maintained strong ties of friendship with the Jews. They also informed the Jews about all the secrets of the Muslims that they learnt while associating with them.

"Ma'ālimut Tanzīl" also reports that a Jew by the name of Abdullāh bin Nabtāl always sat in the Holy Prophet's ﷺ gatherings and kept the Jews informed of many secrets. The Holy Prophet ﷺ once went to his room and said to those with him, *"Shortly, a person will come who has the heart of a tyrant and who sees with the eyes of Satan. Do not speak to him."* After a little while a blue-eyed person appeared. He was none other but Abdullāh bin Nabtāl. The Holy Prophet ﷺ called him and asked, *"Why do you and your friends speak ill of me?"* He swore that he did no such thing and immediately went to bring his friends. They all swore that they too had never spoken ill of the Holy Prophet ﷺ. It was then that Allāh revealed the verse, *"Have you not seen those (Hypocrites) who befriend a nation with whom Allāh is angry?"* i.e. they befriend the Jews.

Although the hypocrites associated with the Jews and the Muslims, Allāh Ta'āla makes it clear to the Muslims that *"They are neither from among you nor from among them."* The hypocrites were never loyal to any party and remained only with that party who would benefit them the most. Even though they used to inform each party that they are loyal to them, they were loyal only to their own welfare. Allāh refers to the same double standards when He says in Surah Nisā, *"Swaying between, they are neither towards these, nor towards those."* The hypocrites carried out the various obligations of Islām merely to show the Muslims.

Allāh says further that the Hypocrites *"knowingly take false oaths."* The Hypocrites knew that they were lying when they took the false oaths, but yet felt no shame. Allāh declares, *"Allāh has prepared a severe punishment for them. Evil indeed is that which they do."*

*"They take their oaths as shields and prevent (others) from Allāh's path. Theirs shall be a humiliating punishment."* The hypocrites take false oaths to shield themselves against the enmity of the Muslims so that their wealth and children can remain safely theirs. Little do they realise that they are destroying their lives in the Hereafter by their hypocritical stance and their wealth and children will be of no avail to them. Allāh says, *"Neither their wealth nor their children can offer them any help against Allāh. They are the inmates of the Fire where they shall abide forever."*

Not only will their evil be restricted to this world, but they will even lie in the Ākhirah. Allāh informs the Muslims, *"On the Day (of Judgement) when Allāh shall raise them all (and ask them about their evil deeds), they will take oaths before Him (denying their evil deeds) just as they take oaths before you thinking that they are in good stead."* However, they cannot lie to Allāh. Allāh asserts, *"Behold! They are certainly liars."* Not only are the Hypocrites guilty of lying, but they are also proud about it and boast about it. While they are concerned about their welfare in this world, they are oblivious about the ruin facing them in the Hereafter.

## SATAN HAS OVERPOWERED THE HYPOCRITES

Allāh says, *"Satan has overpowered them and made them forget to remember Allāh."* Because they have forgotten Allāh, they are oblivious of the Hereafter. Their only interest is the world in which Satan makes their evil appear good to them. They therefore think that the disbelief and polytheism (*shirk*) they perpetrate are benefiting them. They are so loyal to Satan that Allāh terms them

as "the group of Satan." They labour under the misconception that they are successful. However, they fit perfectly into the intent of the verse that states: "Verily the losers are those who put themselves and their families at a loss on the Day of Judgment. Behold! That is the evident loss." Therefore, Allāh declares, "Behold! The group of Satan are at a loss."

Allāh Ta'āla continues, "Verily those who oppose Allāh and His messenger صلى الله عليه وسلم are the most disgraced." In fact, every person who enters Hell will be disgraced. In Surah Al Imrān, Allāh quotes the Supplication of the Believers as, "Our Lord, indeed You have disgraced the one whom You enter in the fire." There shall be many groups of people in the fire of Hell. According to the extent of a person's evil, he will be made to suffer disgrace in the Hell. Allāh says about the Hypocrites, 'Most assuredly, the hypocrites shall be in the lowest depth of the fire.' Because they will be in the lowest depths of Hell, they will correspondingly be the most humiliated.

كَتَبَ اللَّهُ لَا غَلَبَ لَنَا أَوْ رُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيَدْخُلُهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ



(21) Allāh has ordained, "Verily My messengers and I shall certainly be victorious." Indeed, Allāh is Powerful, Mighty. (22) You will not find people who believe in Allāh and the Last Day befriending those who oppose Allāh and His messenger even though they are their fathers, their sons, their brothers or their families. These are the people in whose hearts Allāh has written Belief (faith) and whom Allāh assists, with His mercy. Allāh shall enter them into gardens beneath which rivers flow where they shall abide forever. Allāh is pleased with them and they are pleased with Him. These are the group of Allāh. Behold! The group of Allāh shall be the only successful ones.

## PEOPLE OF BELIEF DO NOT BEFRIEND THE ENEMIES OF ALLĀH EVEN THOUGH THEY ARE RELATED

Whereas the previous verses spoke about those who oppose Allāh and the Holy Prophet صلى الله عليه وسلم, the above verses speak about the sincere believers. When one becomes a sincere believer, there can be no room to accommodate the friendship of people who are antagonistic towards Allāh and His Holy Prophet صلى الله عليه وسلم. It is not possible for a believer to befriend an enemy of His Creator and Master. When one becomes Allāh's friend, one cannot owe allegiance to another. One's friendship and enmity are subservient to Allāh's pleasure. One

will strike up a relationship for Allāh's pleasure and forsake a relationship for Allāh's pleasure.

Sayyidina Abu Umāma رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The one who loves for Allāh's sake, hates for Allāh's sake, gives for Allāh's sake and takes for Allāh's sake has perfected his Belief." [Abu Dawūd]

Echoing this attribute of a believer Allāh says, "You will not find people who believe in Allāh and the Last Day befriending those who oppose Allāh and His messenger even though they are their fathers, their sons, their brothers or their families." People with true Belief are never reluctant to sever ties even with the closest relatives when these relatives oppose the Religion of Allāh. In fact, they will even be prepared to fight them if they confront them in Jihād.

### **THE SAHABAH رضى الله عنهم (COMPANIONS OF THE HOLY PROPHETS) DISPLAY THEIR UNWAVERING BELIEF DURING THE BATTLE OF BADR WHEN THEY FOUGHT THEIR OWN RELATIVES**

There were several incidents in the lives of the companions of the prophet (Sahābah) رضى الله عنهم when they killed their opponents in battle knowing that the adversary was their close relative. In the Battle of Badr, Sayyidina Abu Ubayda bin Jarrāh رضى الله عنه killed his father Jarrāh, Sayyidina Mus'ab bin Umayr رضى الله عنه killed his brother Ubayd bin Umayr and Sayyidina Umar رضى الله عنه killed one of his close relatives.

After accepting Islām, the son of Sayyidina Abu Bakr رضى الله عنه, Abdur Rahmān said to his father, "Father, during the Battle of Badr there were many occasions when I could have killed you, but I avoided the opportunities." Sayyidina Abu Bakr رضى الله عنه said to him, "If I had the opportunity, I would have never advanced until I had killed you." ["Sirah of Ibn Hishām"]

When the Battle of Badr commenced, three members of the Ansār advanced to meet three of the polytheists in combat. When the polytheists asked them who they were, the Ansār replied that they were from the Ansār. The Polytheists insisted that they wanted to fight their cousins and called to the Holy Prophet صلى الله عليه وسلم saying, "Send us some adversaries from our own people." The Holy Prophet صلى الله عليه وسلم then sent Sayyidina Ali رضى الله عنه, Sayyidina Hamza رضى الله عنه and Sayyidina Ubaydah bin Hārith رضى الله عنه. Sayyidina Ali رضى الله عنه advanced to fight Walid bin Utba, Sayyidina Hamzah رضى الله عنه tackled Shaybā and Sayyidina Ubaydah bin Hārith رضى الله عنه fought Utba. While Walid and Shayba were killed, Sayyidina Ubaydah رضى الله عنه mortally injured Utba, who also fatally wounded Sayyidina Ubaydah رضى الله عنه. Sayyidina Ali and Hamzah رضى الله عنه then killed Utba and took Sayyidina Ubaydah رضى الله عنه away. When Sayyidina Ubaydah رضى الله عنه subsequently passed away, The Holy Prophet صلى الله عليه وسلم said, "I testify that you are certainly a martyr." ["Al Bidāya wan Nihāya" v. 3 p. 273]

We have mentioned this story to illustrate that the disbelievers were not only prepared to kill their Muslim relatives in battle, but they actually preferred killing them instead of any other. If this is the case with those who stand to defend falsehood, why should a Muslim care to scrutinise whether his adversary in combat is a relative or not? When a Muslim fights for Allāh's sake, he cannot

afford to feel sorry for those who are out to destroy the Religion of Islām.

Allāh continues to speak about the sincere Believers when He says, *"These are the people in whose hearts Allāh has written Belief (faith) and whom Allāh assists with His mercy."* "Rūhul Ma'āni" interprets the Arabic word "rūh" (translated above as "mercy") to mean a special light with which Allāh illuminates the hearts of believers so that they have serenity and are able to have insight into matters. Allāh adds, *"Allāh shall enter them into gardens beneath which rivers flow where they shall abide forever. Allāh is pleased with them and they are pleased with Him. These are the group of Allāh. Behold! The group of Allāh shall be the only successful ones."*





## سورة الحشر

Madinan

Surah Al-Hashr

Verses 24

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَلْتَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِ الْمُؤْمِنِينَ فَاعْتَبِرُوا يَأْأُولِ الْأَبْصَارِ ﴿٢﴾ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ النَّارِ ﴿٣﴾ ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

In the name of Allāh, the Beneficent the Most Merciful.

(1) Whatever is in the heavens and whatever is on earth glorifies Allāh. He is the Mighty, the Wise. (2) It was He who removed the disbelievers from among the People of the Book from their homes for the first exile. You never thought that they would emerge and they thought that their fortresses would save them from Allāh, but Allāh's grasp came to them from where they never expected. Allāh cast terror into their hearts and they uprooted their homes with their own hands and with the hands of the believers. So take heed, O people with insight! (3) If Allāh had not decreed the exile for them, He would certainly have punished them in this world. And in the Hereafter, theirs shall be the punishment of the Fire. (4) This is because they opposed Allāh and His messenger صلى الله عليه وسلم. Whoever opposes Allāh and His messenger صلى الله عليه وسلم, then (he should know that) verily Allāh punishes very severely.

### THE JEWS ARE EXPELLED FROM MADINAH

The Arabic word "hashar" refers to gathering people together. The word is used when people leave their place of residence and gather together in another place. It is for this reason that the Day of Judgement is also described as the day

of “*hashar*”. On the Day of Judgement, people from every part of the globe will gather together on the Plains of Resurrection.

The ‘*first exile*’ refers to the expulsion of the Jewish Banu Nadhīr tribe from Madinah. They were sent to a place called Khaybar, which lies a hundred miles north of Madinah. This occurred during the lifetime of the Holy Prophet صلى الله عليه وسلم. During the Caliph of Sayyidina Umar رضى الله عنه, they were expelled from Khaybar and they proceeded to live in Ariha (Jericho), Tima and Adhra’āt. This expulsion is referred to as the second exile. Because the Surah speaks about the exile of the Banu Nadhīr, Sayyidina Abdullāh bin Abbās رضى الله عنه used to refer to it as Surah Banu Nadhīr.

Allāh begins the Surah by saying, “*Whatever is in the heavens and whatever is on earth glorifies Allāh. He is the Mighty, the Wise.*” Everything in the universe sings Allāh’s praises, declaring that He is free from all faults and partners. None can overpower Allāh because He is Mighty and Omnipotent. Everything He decrees is based on His perfect wisdom and is therefore for the best.

When the Holy Prophet صلى الله عليه وسلم arrived in Madinah, there were three major Jewish tribes there. These were the:

1. *Banu Nadhīr tribe.*
2. *Banu Qurayza tribe.*
3. *Banu Qaynuqa tribe.*

These tribes were reasonably powerful and the Holy Prophet صلى الله عليه وسلم signed a peace treaty with them. The clauses of the treaty specified that the Jews and Muslims would not fight each other and that each will assist the other if an enemy attacks any one of them. However, the Jews breached the treaty. The plight of the Banu Qurayzah was discussed in the commentary of verses 26 and 27 of Surah Ahzāb (Surah 33), while that of the Banu Qaynuqa was discussed in the commentary of verse 12 of Surah Āl Imrān where Allāh says, “*Say to those who disbelieve, ‘You shall be vanquished and gathered in Hell, which is the worst of beddings.’*” Their plight will again be discussed later in this Surah. The verses under discussion concern the Banu Nadhīr.

## THE REASON FOR THE EXPULSION OF THE BANU NADHĪR

The Battle of Badr occurred during the 2nd year after Hijrah and the Battle of Uhud during the 3rd year after Hijrah. While some historians say that the Banu Nadhīr were expelled before the Battle of Uhud, others maintain that it was after the battle. The Holy Prophet صلى الله عليه وسلم once went to the quarters of the Banu Nadhīr to discuss the Diyah (blood money) due for the murder of two members of the Banu Āmir tribe. Amr bin Umayyah killed the two persons and the Holy Prophet صلى الله عليه وسلم had to pay the Diyah (*Blood money*). When the Holy Prophet صلى الله عليه وسلم approached the Jews of the Banu Nadhīr for financial assistance, they requested that he meet with them in their quarters. Before his arrival, the Jews planned to seat the Holy Prophet صلى الله عليه وسلم beneath the shade of a particular wall from which one of them was to drop a rock to kill the Holy Prophet صلى الله عليه وسلم. A Jew by the name of Amr bin Jahāsh volunteered for the task.

The Holy Prophet صلى الله عليه وسلم arrived with Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه and Sayyidina Ali رضى الله عنه and they were made to sit on the spot. Before the Jews could put their sinister plan into motion, Sayyidina Jibr'il عليه السلام informed the Holy Prophet صلى الله عليه وسلم about the plot and he quickly stood up from the spot. He then left with his companions for Madinah. When they reached Madinah, the Holy Prophet صلى الله عليه وسلم sent Sayyidina Muhammad bin Maslama رضى الله عنه to issue the ultimatum to the Banu Nadhīr that they were to leave the town.

When the message reached the Jews, the hypocrites said to them that they would leave with them if they were forced to and if they had to fight a battle, they (the Hypocrites) would assist them. Mention is made of this promise in verse 11 of this Surah. The Jews grew bold with this promise and sent a message to the Muslims that they would not leave. The Holy Prophet صلى الله عليه وسلم prepared the Muslims for battle. He appointed Sayyidina Abdullah bin Umm Maktūm رضى الله عنه as the Amīr of Madinah in his absence and marched with the Muslims to lay siege to the Jewish fortresses.

When the Muslims arrived, The Holy Prophet صلى الله عليه وسلم instructed them to fell the date palms and burn the date plantations of the Jews. The Jews eventually ran out of food and when they realised that the Hypocrites were not going to assist them, they asked the Holy Prophet صلى الله عليه وسلم to exile them so that their lives may be spared. They requested that they be allowed to take with them as much as their camels could carry apart from weapons. Whereas they were initially bold enough to oppose the order of the Holy Prophet صلى الله عليه وسلم, Allāh eventually instilled terror in their hearts and they actually begged to be exiled afterwards.

While many historians state that the siege lasted for six days, the historian Wāqidi places the figure at fifteen. Sayyidina Abdullah bin Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم allowed every three persons from the Banu Nadhīr to take turns riding one camel. To take as much as possible with them on a camel, the Jews even broke down their homes and removed the doors. The Muslims assisted them in this "work. It is with reference to this that Allāh says, *"they uprooted their homes with their own hands and with the hands of the believers."* While some of them left for Shām, many settled in Khaybar. The people of Khaybar were very pleased with their arrival and welcomed them with singing and music. The above is reported in Allāma Ibn Kathīr's رحمه الله عليه *"Al Bidāya wan Nihāya"*.

When the Jews shut themselves up in their fortresses, they thought that they were invincible and the Muslims never expected that the Jews would leave the area. However, Allāh cast terror into their hearts and they surrendered themselves. With this background to the incident, one would be able to understand when Allāh says, *"It was He who removed the disbelievers from among the People of the Book from their homes for the first exile. You never thought that they would emerge and they thought that their fortresses would save them from Allāh, but Allāh's grasp came to them from where they never expected. Allāh cast terror into their hearts and they uprooted their homes with their own hands and with the hands of the believers. So take heed, O people with insight!"*

The evil practices of the Jews necessitated that they receive punishment in this world just as the Quraysh were punished when many of them were killed in the Battle of Badr. However, Allāh had already decreed that they should suffer banishment and the disgrace that accompanies it. In addition to this, they had to destroy their homes and leave behind much of their belongings. This was to be their punishment in this world, in addition to the inevitable punishment of the Ākhirah. Concerning this Allāh says, *"If Allāh had not decreed the exile for them, He would certainly have punished them in this world. And in the Hereafter, theirs shall be the punishment of the Fire."*

Allāh outlines the reason for this punishment when He says, *"This is because they opposed Allāh and His messenger صلى الله عليه وسلم. Whoever opposes Allāh and His messenger صلى الله عليه وسلم, then (he should know that) verily Allāh punishes very severely."* The Banu Qaynuqa was the first Jewish tribe to be expelled from Madinah, followed by the Banu Nadhīr who breached the pact when they attempted to assassinate the Holy Prophet صلى الله عليه وسلم. Next was the turn of the Banu Qurayzah, as mentioned in verses 26 and 27 of Surah Ahzāb (Surah 33). The Banu Qurayzah were guilty of assisting the polytheists armies who lay siege to Madinah during the Battle of Ahzāb (also known as the Battle of the Trench).

Besides these three large Jewish tribes, there were several smaller tribes in and around Madinah. Ibn Hishām رحمه الله عليه has mentioned the names of these tribes in his biography of the Holy Prophet صلى الله عليه وسلم. Bukhari (v. 2 p. 574) and Muslim (v. 2 p. 94) mention that all the Jewish tribes were expelled from Madinah, including the Banu Qaynuqa and the Banu Hāritha. The narration also mentions that Sayyidina Abdullāh bin Salām رضى الله عنه belonged to the Banu Qaynuqa tribe.

مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَرَكْتُمْوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ  
الْفَاسِقِينَ ﴿٥﴾

(5) Every date palm that you cut or left standing on its roots was by Allāh's permission and to humiliate the sinners.

## THE DATE PLANTATIONS WERE CUT BY ALLĀH'S ORDER

When the Muslims lay siege to the fortresses of the Banu Nadhīr, The Holy Prophet صلى الله عليه وسلم instructed the companions of the prophets (Sahābah) رضى الله عنهم cut down their date plantations and set it alight. The Jews objected by saying, *"O Abul Qāsim! You prevent people from causing anarchy. Is the cutting of the palms not anarchy?"* According to another narration, some of the Immigrants prevented the companions of the prophets (Sahābah) رضى الله عنهم from cutting the date palms, telling them that the plantations will soon be booty for the Muslims.

A third narration mentions that after initially commanding the companions of the prophets (Sahābah) رضى الله عنهم to cut the palms down, The Holy Prophet صلى الله عليه وسلم stopped them. The companions of the prophets (Sahābah) رضى الله عنهم then came to the Holy Prophet صلى الله عليه وسلم asking whether they will be guilty of a sin by cutting the palms down or whether they would be taken to task for leaving

them uncut. It was then that Allāh revealed the above verse. [Ibn Kathīr v. 4 p. 323]

Allāh says to the companions of the prophets (*Sahābah*) رضى الله عنهم, "Every date palm that you cut or left standing on its roots was by Allāh's permission and to humiliate the sinners." Whatever act is done by Allāh's permission will be for the benefit of religion. In this case, the benefit was that the action humiliated the Jews. When the Jews saw their plantations burning, their hearts also burnt with it. With their morale broken and without food, the Jews eventually surrendered and were prepared to enter into a pact with the Muslims. The act of felling and burning the date plantations therefore led to the exiling of the Jews from Madinah and would earn rewards from Allāh. Anything done in obedience to Allāh's command will always earn a person rewards.

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا إِلَانَكُمْ الرَّسُولُ فخذوه وما نهاكم عنه فانتهوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

(6) You neither ran your horses nor your camels for the "Fay" that Allāh gave to His messenger, but Allāh grants His messenger authority over whoever He pleases. Allāh has power over everything. (7) The "Fay" that Allāh granted His messenger from the people of the villages is for Allāh, for the messenger, for the relatives, for the orphans, for the poor and for the travellers so that this wealth may not remain amassed riches with the wealthy among you. Hold fast to what the messenger gives you and refrain from what He prevents you. Fear Allāh, for Allāh punishes very severely.

## THE RECIPIENTS OF "FAY"

The wealth that the Muslims receive as booty from the disbelievers by way of a truce without fighting a battle is called 'Fay'. When the Muslims receive booty after a battle, the booty is referred to as "ghanīma" or "anfāl". The recipients of "anfāl" were discussed in verse 41 of Surah Anfāl (Surah 8) and the recipients of 'fay' are discussed in the above verses.

Because the Muslims did not have to fight a battle to earn the wealth of the Banu Nadhīr, they were not actually entitled to a share of it. When some Muslims felt that they were entitled to a share, Allāh revealed the verse "You neither ran your horses nor your camels for the 'fay' that Allāh gave to His messenger, but Allāh grants His messenger authority over whoever He pleases. Allāh has power over everything." Because Allāh granted the victory to the Holy Prophet صلى الله عليه وسلم, it was his prerogative to distribute the wealth as he pleases.

Allāh then outlines the manner in which "fay" ought to be distributed.

Allāh says, "The 'Fay' that Allāh granted His messenger from the people of the villages is for Allāh, for the messenger, for the relatives, for the orphans, for the poor and for the travellers." Besides the settlement of the Banu Nadhīr, the Muslims also received 'Fay' from the town of Fidak, from half of Khaybar and from the Banu Uraynah.

Allāh declares that the 'fay' should firstly be 'for Allāh'. Many commentators have mentioned that that this is mentioned for blessings, just as Allāh mentions concerning the "anfāl": "Know that from whatever spoils of war that you acquire, a fifth of it shall be for Allāh." Other commentators interpret the verse to mean that Allāh has the greatest right to this wealth because everything does belong to Him. Therefore, He shall decree how this wealth will be distributed.

Allāh then says that the next recipient shall be "the messenger". This means that Allāh has informed the Holy Prophet صلى الله عليه وسلم about those to whom the wealth is to be given, and he would distribute it accordingly. Unlike the "anfāl", a fifth of 'fay' was not given to the Holy Prophet صلى الله عليه وسلم. Commentators state that the Holy Prophet صلى الله عليه وسلم was granted complete authority over the wealth of "fay" and that the recipients mentioned afterwards in the verse were directives for him.

"The relatives" refers to the family of the Holy Prophet صلى الله عليه وسلم who were granted a share during the time of the Holy Prophet صلى الله عليه وسلم for the tremendous support they gave to the Holy Prophet صلى الله عليه وسلم and to the religion of Islām. The fourth, fifth and sixth recipients mentioned are "the orphans", "the poor" and "the travellers". The Holy Prophet صلى الله عليه وسلم distributed the 'Fay' according to the directions of Allāh Ta'āla and also extracted a year's maintenance for his wives from this wealth. The rest of the 'Fay' was used for the benefit of the Muslim public and for Jihād preparations. Although the Holy Prophet صلى الله عليه وسلم possessed complete authority over the 'Fay', none of it could be inherited by his heirs because he said, "We (i.e. the Prophet) do not leave inheritance. Whatever we leave behind is charity." [Bukhari v. 1 p. 436]

After the demise of the Holy Prophet صلى الله عليه وسلم, his successors used to distribute the "Fay" exactly as the Holy Prophet صلى الله عليه وسلم used to. Muslim leaders do not have complete authority over 'Fay' to do as they please and are constrained to follow the directives of the Shari'ah in this regard. "Fay" may be used for:

- 📖 Acquiring weapons for Jihād.
- 📖 Building bridges and roads for the Muslim public.
- 📖 Seeing to the needs of the Mujāhidīn (Muslim soldiers) and their families.
- 📖 Paying the (Ulema) Scholars.
- 📖 Paying the Muslim judges and Zakāh collectors.

"The relatives" refer to members of the Banu Hāshim and Banu Abdul Muttalib. According to Imām Shāfi'ī رحمه الله and Imām Ahmad bin Hanbal رحمه الله, members of these families will be given a portion of the 'Fay' according to

the principle of 'for a male is twice the share of a female'. Imām Mālik عليه الله رحمة is of the opinion that the Muslim leader is at liberty to distribute the 'fay' among these families as he deems fit. He may also give it to some and exclude others. According to Imām Abu Hanīfa عليه الله رحمة, this category of recipients was entitled to a share only during the lifetime of the Holy Prophet صلى الله عليه وسلم. After the Holy Prophet صلى الله عليه وسلم passed away, the Khulafa (Caliphs) did not appoint a separate share for them. Of course, a member of these families will receive a share if s/he falls into the any of the categories of "the orphan's", "the poor" or "the travellers". In fact, should any of them fall into these categories, they will receive preferential treatment. Orphans will receive a share only if they are Muslims and poor. ["Ruhul Ma'āni"]

After mentioning the recipients of 'fay', Allāh says that the 'fay' should be distributed in this manner "so that this wealth may not remain amassed riches with the wealthy among you." The Arabic word "dūla" (also pronounced "dowla") is derived from the root word "tadāwul" which denotes the passing on of something from one person to another. Wealth should not stagnate with one person or one group of people. When it is distributed through society, more people benefit from it. It is unfortunate that a large portion of even relief funds intended to aid the poor and suffering of many countries but end up with the rich because people have lost their religious conscience and are obsessed with love for wealth.

### IT IS FARDH (OBLIGATORY) TO OBEY THE HOLY PROPHET صلى الله عليه وسلم

Allāh declares, "Hold fast to what the messenger gives you and refrain from what He prevents you." This verse makes it clear that the Qur'ān does not contain every command and prohibition. Allāh has commanded many injunctions and prohibited many others through the agency of His Holy Prophet صلى الله عليه وسلم. These injunctions are found both in the words and actions of the Holy Prophet صلى الله عليه وسلم. When an action was carried out in the presence of the Holy Prophet صلى الله عليه وسلم and he did not object to it, it means that he sanctioned the action. Such an action will therefore be sanctioned in the Shari'ah. Describing the Holy Prophet صلى الله عليه وسلم, a verse of Surah A'rāf states, "He enjoins them to do good, prevents them from evil, permits for them pure things, forbids the impure." [Surah 7, verse 157]

### THOSE WHO REFUTE THE AHADĪTH

Nowadays there are many ignorant leaders who reject the authority of the Ahadīth in enforcing injunctions of the Shari'ah. For this reason they reject many injunctions of the Shari'ah. Their claim to be followers of the Qur'ān is false because the Qur'ān explicitly commands:

"Say, 'Obey Allāh and the messenger صلى الله عليه وسلم.'" [Surah Āl Imrān (2), verse 32]

"Whoever obeys the messenger has obeyed Allāh and whoever turns away, We have not sent you [O Muhammad صلى الله عليه وسلم] as a warder over them." [Surah Nisā (4), verse 80]

"Hold fast to what the messenger gives you and refrain from what He prevents

you.” [Surah Hashr (59), verse 7]

In the light of these verses, it is evident that these people really have no desire to follow the Qur’ān and want only to alter the injunctions of the Shari’ah. It is unfortunate that they accept payment from the enemies of Islām to spread Disbelief among the Muslims (Allāh forbid!).

Bukhari reports the hadith of Sayyidina Abdullāh bin Mas’ūd رضى الله عنه in which he says that Allāh has cursed those women who draw tattoos and those who have themselves tattooed. He says that Allāh also curses those women who trim their eyebrows and those who file their front teeth for beauty. They are all cursed because they seek to alter the appearance of Allāh’s creation.

When a woman heard that Sayyidina Abdullāh bin Mas’ūd رضى الله عنه had said this, she came to him saying that she heard he was cursing women. He replied, “Why should I not curse those whom the Holy Prophet صلى الله عليه وسلم has cursed and who are also accursed in Allāh’s book?” The woman told him that she had read the entire Qur’ān but not found any verse to that effect. He remarked, “If you had recited the Qur’ān you would have certainly come across such a thing. Does Allāh not say, “Hold fast to what the messenger gives you and refrain from what He prevents you.”

She replied that she had read that verse. Thereupon he said that the Holy Prophet صلى الله عليه وسلم had forbidden the actions of those women whom he had cursed. Therefore, the prohibition of these acts are also intended by the Qur’ān since it enjoins practice upon the things prescribed by the Holy Prophet صلى الله عليه وسلم and invokes abstention from those things that he had forbidden. [“Mishkāt” p. 381, Bukhari v. 2 p. 725]

Without hesitation, Sayyidina Abdullāh bin Mas’ūd رضى الله عنه directly attributed the statement of the Holy Prophet صلى الله عليه وسلم to Allāh by saying that Allāh curses those women whom the Holy Prophet صلى الله عليه وسلم cursed. This verse occurs after mention of the distribution of ‘fay’ to illustrate that the words of the Holy Prophet صلى الله عليه وسلم and those of Allāh are one. Therefore, whatever the Holy Prophet صلى الله عليه وسلم did with the ‘fay’ was perfectly correct and pleasing to Allāh. Allāh concludes the verse by saying, “Fear Allāh, for Allāh punishes very severely.”

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ  
وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

(8) (A share of the “fay” is also reserved) for the poor immigrants who were removed from their homes and their possessions. They seek Allāh’s grace and pleasure and assist Allāh and His messenger صلى الله عليه وسلم. These are the ones who are true.

## THE VIRTUE OF THE IMMIGRANTS

The above verse mentions that the Muslims who migrated from Makkah to Madinah (the Immigrants) are also entitled to a share of the ‘fay’. Suffering



under the oppression of the polytheists, the Immigrants had to leave their possessions in Makkah and arrived in Madinah without anything. The 'fay' would therefore provide invaluable assistance to them. They had no ulterior motives for migrating to Madinah. All they intended was to "seek Allāh's grace and pleasure and (to) assist Allāh and His messenger صلى الله عليه وسلم" by participating in Jihād. Allāh says about them, "These are the ones who are true" i.e. true in their faith and in practising the injunctions of the Shari'ah.

Although the poor Immigrants may be included in the categories of "the orphans", "the poor" and "the travellers", the above verse mentions them separately to highlight their virtue. They deserve special mention because of the hardships and difficulty that they endured for the sake of Islām.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي  
صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ  
وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

(9) (The "fay" is also for) those who made the place (Madinah) their home before them and had made faith their home. They love those who migrate to them and find no want in their hearts for what they (the immigrants) are given. They prefer (others) above themselves even though they are themselves in need. Whoever is saved from the miserliness of the soul are really the successful ones.

## THE STERLING QUALITIES OF THE ANSĀR

The verse above speaks about the Ansār of Madinah who had settled in Madinah a very long time before the Immigrants. Allāh says that they also deserve a share of the 'fay'. Allāh begins by saying that the Ansār had made Madinah their home after arriving from Yemen long before the Holy Prophet صلى الله عليه وسلم announced his Risālah (Prophethood). A few of them met the Holy Prophet صلى الله عليه وسلم at Mina during the Hajj and accepted Islām. The rest of them accepted Islām afterwards and were such staunch Muslims that they could not be separated from it. Allāh refers to the steadfastness of their belief when he says that the Ansār had "made faith their home".

Praising them further Allāh says, "They love those who migrate to them" i.e. they had great love for the Immigrants who arrived in Madinah from Makkah. They did not regard the arrival of the new immigrants as a burden and neither did they think that their arrival would adversely affect their livelihood and earnings. Their love for their Immigrants brethren was sincere and true.

In addition to this, they found 'no want (jealousy) in their hearts for what they (the immigrants) are given.' Whenever the Immigrants were given anything that they were not given, the Ansār bore no grudges. The fourth quality of theirs that Allāh mentions is that "They prefer (others) above themselves even though they are themselves in need."

## THE MUTUAL LOVE BETWEEN THE MUHĀJIRĪN (IMMIGRANTS) AND THE ANSĀR (INHABITANTS OF MADINAH)

The books of Ahadīth mention many incidents concerning the love that the Ansār bore for the Immigrants and how they gave the Immigrants preference over their own needs. Sayyidina Abu Hurayra رضى الله عنه narrates that the Ansār of Madinah actually requested the Holy Prophet صلى الله عليه وسلم to divide their date plantations between themselves and the Immigrants. When the Holy Prophet صلى الله عليه وسلم declined the offer, the Ansār proposed that the Immigrants assist on the plantations and then share in the produce. This the Immigrants accepted. Thereafter the Holy Prophet صلى الله عليه وسلم asked those present who would feed a certain person who was also there. One of the Ansār volunteered and took the person home.

When he reached his home, he informed his wife that the person was the guest of the Holy Prophet صلى الله عليه وسلم and that they were to entertain him. When his wife told him that the only food in the house was the children's, he told her to put the children to sleep and to prepare the food for the guest. The couple then devised a plan whereby the wife would put out the lamp while pretending to fix it so that guest would continue eating thinking that the couple were also partaking of the meal. In this manner, the guest ate to his fill while the couple remained hungry the entire night. When the host met the Holy Prophet صلى الله عليه وسلم the following day, The Holy Prophet صلى الله عليه وسلم said to him, "Allāh liked your deed of remaining hungry while your guest ate. Allāh has therefore revealed the verse: *"They prefer (others) above themselves even though they are themselves in need."* [Bukhari v. 1 p. 536]

One may not conclude that the parents acted wrongly by depriving the children of their food because the children had already eaten supper and the food was being kept for their breakfast. If the children were really hungry, the parents would not have been unable to put them to sleep.

One may also not say that the couple disregarded the laws of Veil (*Hijāb*) by eating together with the guest because the incident took place before the laws of Veil (*Hijāb*) were revealed.

**NOTE:** Who was the companions of prophets (*Sahābi*) رضى الله عنه who entertained the guest? He was one of the following three persons:

📖 Sayyidina Abu Talha Ansāri رضى الله عنه

📖 Sayyidina Abdullāh Bin Rawāha رضى الله عنه

📖 Sayyidina Qais bin Thābit رضى الله عنه

## THE ONE WHO IS SAVED FROM MISERLINESS IS SUCCESSFUL

Allāh says, *"Whoever is saved from the miserliness of the soul are really the successful ones."* This verse speaks of the abominable nature of miserly behaviour. The subtlety in stating *"miserliness of the soul"* instead of just *"miserliness"* can be understood when it occurs that a person's heart wants to contribute in charity but his soul is reluctant. Allāma Qurtubi رحمه الله writes quotes certain commentators who are of the opinion that *"shuh"* (translated above as

"miserliness") actually refers to a kind of miserliness that is coupled with greed.

Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Beware of oppression because oppression will become darkness on the Day of Judgement and beware of 'shuh' because 'shuh' has destroyed those before you. It prompted them to spill each other's blood and make Unlawful things Hālāl (Lawful)." [Muslim]

"Shuh" is actually ingrained in man's personality. Allāh says in Surah Nisā, "but selfishness ('shuh') has been made present in the souls of men." [Surah 4, verse 128]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The worst of traits in a person is 'shuh' that instils terror within him and cowardice that extracts the soul." ["Mishkāt" p. 165 and Nasa'i v.1 p.34]

Another Hadith states that Belief and miserliness cannot share the same heart. The Holy Prophet صلى الله عليه وسلم also mentioned that miserliness and bad character cannot be combined with Belief. [Tirmidhi]

Whenever a person wants to spend in charity, his soul will not want to allow it. However, when he suppresses the desires of his soul and spends, Allāh shall grant him tremendous rewards.

Sayyidina Abu Hurayra رضى الله عنه reports that a person once asked the Holy Prophet صلى الله عليه وسلم which type of Sadaqah (charity) earned the most reward. The Holy Prophet صلى الله عليه وسلم said that the most rewarding Sadaqah (charity) is the Sadaqah (Charity) spent when a person is healthy, when his soul is miserly, when he fears poverty and he is hopeful of becoming wealthy. The Holy Prophet صلى الله عليه وسلم then added, "Do not delay Sadaqah (charity) until the time when your soul is at your throat and you say, 'Give so much to so-and-so and give so much to so-and-so'. However (this is futile because) it has already become the property of so-and-so (since everything will become the property of the heirs when the person dies)." [Bukhari v. 1 p.191]

Sayyidina Abu Sa'id Khudri رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that a single Dirham spent in charity while one is alive and well is better than a hundred Dirhams spent while one is on one's deathbed. [Abu Dawūd]

There are many people who extravagantly waste large amounts of money on sinful purposes and to win fame. However, they are extremely reluctant to spend on the Wājib (Compulsory) and Fardh (obligatory) charities. Many of them withhold even their Zakāh and do not perform their obligatory Hajj. If they do pluck up the courage to perform Hajj, they often do it for show.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Time will pass very fast, deeds will decrease, miserliness will be cast into people's hearts and murder will increase." [Bukhari v. 2 p. 1046]

Sayyidina Abu Hurayra رضى الله عنه has also mentioned that the Holy Prophet صلى الله عليه وسلم cited the following three factors as means of salvation:

1. Adhering to the demands of Taqwa (piety) in private and in public.
2. Speaking the truth when happy and when angry.

### 3. Being thrifty when rich and when poor.

The Holy Prophet صلى الله عليه وسلم then mentioned the following three factors which cause destruction:

1. Pursuing the demands of one's carnal self.
2. Succumbing to the demands of miserliness.
3. Being proud about oneself. [Mishkāt p. 434]

Miserliness is an extremely evil trait. One should make every effort to control one's desires, to spend in avenues pleasing to Allāh, to avoid spending in sinful avenues and to avoid extravagance. This is the way to success because Allāh says, "Whoever is saved from the miserliness of the soul are really the successful ones."

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا  
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

(10) Those who come after them say, "O our Lord! Forgive us and our brothers who passed before us with Belief. And do not place any impurity in our hearts against those who believe. O our Lord! Indeed You are the Most Forgiving, Most Merciful."

## THE MUSLIMS AFTER THE IMMIGRANTS AND ANSĀR ARE ALSO ENTITLED TO THE "FAY"

According to most commentators, this verse is linked to those above in that it tells Muslims that all those still to come after the Immigrants and Ansār may also benefit from the 'Fay'.

Allāma Ibn Kathīr رحمه الله عليه narrates from Sayyidina Ibn Jarīr رحمه الله عليه that Sayyidina Umar رضى الله عنه once recited the verse, "Alms are only for the poor, the destitute, the orphans, those appointed to collect them, those whose hearts have to be reconciled, for the freedom of slaves, for those in debt, for the path of Allāh and for the traveller..." He then said, "Alms (Zakāh) are only for these people." He then recited the verse, "Know that from whatever spoils of war that you acquire, a fifth of it shall be for Allāh, His messenger, the relatives, the poor, the orphans and the travellers..." He then said, "The spoils of war shall be for those mentioned in this verse."

Thereafter, Sayyidina Umar رضى الله عنه recited the verses, "The Fay' that Allāh granted His messenger from the people of the villages is for Allāh, for the messenger, for the relatives, for the orphans, for the poor and for the travellers... (up to the verse). Indeed You are the Most Forgiving, Most Merciful." These verses include all Muslims. Every Muslim is entitled to a share of the Fay'. If I stay alive (long enough), even a shepherd tending his flock among the Sard Him yar' will receive his share where he is, without having a drop of perspiration on his brow in acquiring in it." [Ibn Kathīr v. 4 p. 340]

Allāma Ibn Kathīr رحمه الله عليه writes that "those who come after them" are the

third category of people whose needy members are worthy recipients of the 'fay' - the first two categories being the Immigrants and the Ansār. This refers to the people "who followed them (the Immigrants and Ansār) with sincerity". Those who revile the Immigrants and Ansār and regard them as disbelievers (like the Rawāfidh) cannot fall into this category and are therefore not worthy recipients of the 'fay'.

Allāh speaks about the supplication that these 'believer make. In the first supplication they ask, "O our Lord! Forgive us and our brothers who passed before us with Belief." We learn from this verse that one should seek Allāh's forgiveness for oneself as well as for one's Muslim brothers. By seeking forgiveness, one will be forgiven and one's stages in Heaven will be elevated.

The second supplication they make is, "And do not place any impurity in our hearts against those who believe. O our Lord! indeed You are the Most Forgiving, Most Merciful." The Arabic word "ghil" (translated above as "impurity") includes enmity, jealousy, hatred and all types of ill feelings that may exist between two persons. Their supplication to Allāh is that He cleanses their hearts from ill feelings against all "those who believe" i.e. all believers in the past, present and future.

## THE EVILS OF JEALOUSY, MALICE AND ENMITY

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Avoid enmity between yourselves because this shaves (off good deeds just as a razor shaves off hair)." ["Mishkāt" p. 428 from Tirmidhi]

Sayyidina Zubayr رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The diseases of previous nations has stealthily crept up to you. The diseases are jealousy and enmity. These traits actually shave. I do not say that they shave hair but they shave off religion." [Ibid]

Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the doors of Heaven are opened every Monday and Thursday. Whereas Allāh's mercy encompasses everyone, it does not reach the two people who harbour enmity towards each other. Allāh says about them, "Defer their matter until they reconcile." [Ibid]

During the period of the Holy Prophet صلى الله عليه وسلم, there were a few people in whose hearts the diseases of the previous Ummahs had crept. Nowadays, there are fully-fledged wars waged between people who claim to be Muslims. The jealousy and enmity that exists between such Muslims leads them to disputes and even murder. They do not even consider making supplication for Allāh to remove the impurities that fill their hearts because they are content with it. It is tragic to notice that such people will exploit every gathering to backbite about fellow Muslims and publicise their shortcomings.

The Holy Prophet صلى الله عليه وسلم clearly informed his companions (Sahabah) رضى الله عنهم that they should not speak ill of any companion in front of him [i.e. in front of the Holy Prophet صلى الله عليه وسلم] because he wished to meet every person with a clean heart. [Tirmidhi]

## THE DEVIATION OF THE RAWĀFIDH

Whereas Allāh praises those who pray for their predecessors the Immigrants and Ansār, the Rawāfidh pride themselves for the hatred they bear for the Immigrants and Ansār. These are the same people who refute the authenticity of our Qur'ān and claim that the real Qur'ān is hidden in some cave with the Mahdi. The enmity they bear towards the prophet's companions (Sahābah) رضى الله عنهم is so great that they claim that all except a few prophet's companions (Sahābah) رضى الله عنهم became disbelievers after the demise of the Holy Prophet صلى الله عليه وسلم.

Allāma Ibn Kathīr رحمه الله عليه reports that Sayyidah Ayshah رضى الله عنها said, "Allāh has commanded people to seek forgiveness on behalf of the prophet's companions (Sahābah) رضى الله عنهم but people have started to swear them." She then recited the verse: "Those who come after them say, 'O our Lord! Forgive us and our brothers who passed before us with Belief. And do not place any impurity in our hearts against those who believe. O our Lord! Indeed You are the Most Forgiving, Most Merciful.'"

Sayyidina Amir Sha'bi رحمه الله عليه once said to Sayyidina Mālik bin Mighwal رحمه الله عليه that the Jews and the Christians are actually better than the Rawāfidh in that if the Jews are asked who were the best people of their Ummah, they will say that the best are the companions of Sayyidina Mūsā عليه السلام. Similarly, if the Christians are asked who are the best of their Ummah, they will say that the best were the companions of Sayyidina Isā عليه السلام (the Hawāriyīn). However, if the Rawāfidh are asked who are the worst people of their Ummah, they will reply that the worst people of their Ummah were (Allāh forbid!) the companions of the Holy Prophet صلى الله عليه وسلم. Whereas Allāh has commanded Muslims to pray for the Sahābah رضى الله عنهم, the Rawāfidh prefer rather to revile them. ["Ma'ālimut Tanzīl" v. 4 p. 321]

Imām Mālik رحمه الله عليه stated that the above verse allocates a share of the "Fay" for those Muslims who come after the Immigrants and Ansār and who make Supplication for them. Because the Rawāfidh curse the prophet's companions (Sahābah) رضى الله عنهم instead of making supplication for them, they are not entitled to any share of the "Fay".

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾ لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾ لَا يَقْنَلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾﴾

(11) Have you not seen the hypocrites who say to their disbelieving brothers of the People of the Book, "If you are exiled, we shall definitely leave with you and we shall never ever obey the word of anyone concerning you. We shall also certainly assist you if you are fought." Allāh testifies that they are certainly liars. (12) If they (the Jews) are exiled, they (the hypocrites) will not leave with them and if they are engaged in battle, they will not assist them. Even if they have to assist them, they will surely turn their backs after which they will not have any assistance. (13) Without doubt the fear that they have in their hearts for you is more than the fear they have for Allāh. This is because they are a nation that has no understanding. (14) Their combined forces will fight you only from fortified strongholds or from behind walls. The in-fighting among them is intense. You think that they are united whereas their hearts are divided. This is because they are a nation that has no knowledge.

### THE FALSE PROMISES THAT THE HYPOCRITES MADE TO THE JEWS

As was discussed at the beginning of the Surah, when the Holy Prophet ﷺ ordered the Jews of the Banu Nadhīr tribe to leave Madinah, they refused. The leader of the hypocrites Abdullāh bin Ubay bin Salūl sent a message to the Jews informing them that they should not leave because he and his companions would support them. This promise of support is mentioned in the verses above. They told the Jews that if the Jews were forced out of Madinah, they would show their solidarity and leave with them. On the other hand, if they are forced to do battle against the Muslims, they (the hypocrites) would fight with them. They also added that if anyone had to dissuade them from siding with the Jews, they would ignore the request.

However, Allāh knew that they were insincere and declares, "*Allāh testifies that they are certainly liars.*" Allāh adds, "*If they (the Jews) are exiled, they (the hypocrites) will not leave with them and if they are engaged in battle, they will not assist them.*" This was exactly what happened. When the Jews informed the Holy Prophet ﷺ that they would not leave Madinah, the Muslims lay siege to their fortresses. Expecting help from the hypocrites, the Jews locked themselves in their fortresses. However, no help came and when they eventually lost hope in the hypocrites, they were forced to accept banishment rather than face execution.

Even when the Jews began taking their homes apart to take along whatever they could, they received no assistance from the hypocrites. On this occasion no battle was fought. However, even if there were a battle and if the hypocrites did emerge to fight with the Jews, they would have certainly deserted the battlefield, leaving the Jews to fend for themselves. Referring to this Allāh says, "*Even if they have to assist them, they will surely turn their backs after which they will not have any assistance.*"

Addressing the Muslims, Allāh says further, "*Without doubt the fear that they have in their hearts for you (Muslims) is more than the fear they have for Allāh.*" A Muslim fears Allāh more than anything else. On the contrary, the hypocrites had more fear for others than they had for Allāh. This was because their claim to have Belief was false. They feared that if they assist the Jews against the Muslims,

their pretence would be exposed.

*"This is because they are a nation that has no understanding" i.e. the hypocrites fear the Muslims more than they fear Allāh because they do not understand Allāh's greatness and awesome power.*

Allāh further informs the Muslims that the *"combined forces (of the Jews and hypocrites) will fight you only from fortified strongholds or from behind walls."* This was exactly how the Banu Nadhīr faced the Muslims. The same was the case when the Muslims fought the Jews in Khaybar. However, despite these measures, the Muslims still defeated the Jews. Describing their condition Allāh says, *"The in-fighting among them is intense. You think that they are united whereas their hearts are divided. This is because they are a nation that has no knowledge."*

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُوا وِبَالًا أَمْرَهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

(15) Their example is like those shortly before them who tasted the consequence of their deed. Theirs shall be a painful punishment.

## THE MISCHIEF AND EXILE OF THE JEWISH BANU QAYNUQA TRIBE

As mentioned earlier, there were three major Jewish tribes in Madinah. The first was the Banu Nadhīr, whose expulsion from Madinah has already been discussed. The second was the Banu Qurayza whose men were executed and whose women and children were taken into captivity. Their incident is mentioned in verses 26 and 27 of Surah Ahzāb (Surah 33). The plight of the third tribe, the Banu Qaynuqa is mentioned in the above verse. All three tribes entered into a peace treaty with the Muslims, in which they agreed never to fight the Muslims and never to assist an enemy of the Muslims. However, all three tribes betrayed the Muslims.

The Banu Qaynuqa was the first of the three Jewish tribes to be expelled from Madinah. When the Muslims returned from the Battle of Badr, The Holy Prophet صلى الله عليه وسلم assembled the Jews in the Banu Qaynuqa marketplace and said to them, *"Fear Allāh and accept Islām otherwise you may suffer the same plight as the Quraysh. You know very well that I am Allāh's Holy Prophet. Your scripture speaks of me and you have taken a covenant with Allāh that you will follow the Holy Prophet mentioned in your scripture."* The Jews replied by saying, *"O Muhammad صلى الله عليه وسلم! Do not deceive yourself the defeat of the Quraysh makes no difference to us. They are amateurs and have no idea about warfare. You defeated them quite by chance. By Allāh! If you ever have to face us in battle, you will know who we are!"*

During this period it occurred that a woman went to sell milk to a Jewish goldsmith. When the Jews insulted her honour, war was declared between the Muslims and the Banu Qaynuqa. The Muslims surrounded them for fifteen days and the Jews were forced to surrender. Eventually they told the Holy Prophet صلى الله عليه وسلم that they were prepared to accept whatever decision he passed. The Holy Prophet صلى الله عليه وسلم was about to pass the decision that they were to be executed when Abdullāh bin Ubay said to the Holy Prophet صلى الله عليه وسلم, *"How can you kill a tribe of seven hundred men in a single morning or evening when they have*



always been assisting me?" The Holy Prophet صلى الله عليه وسلم then allowed him to decide their fate. He decided that they should be exiled from Madinah. They then proceeded to settle in the Adhra'at. [*"Fat'hul Bārī"* v. 7 p. 330]

The verse therefore means that the plight of the Banu Nadhīr "is like those shortly before them who tasted the consequence of their deed (i.e. like the Banu Qaynuqa). Theirs shall be a painful punishment." Just as the Banu Qaynuqa were expelled from Madinah, the Banu Nadhīr were also expelled. Both therefore suffered disgrace in this world and cannot avoid the punishment of the Hereafter.

كَمَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنْ بَرِئْتُ مِنْكَ إِنِّي  
أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾ فَكَانَ عَقِبَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ  
جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

(16) Like the example of Satan when he says to man, "Be a disbeliever." So when man becomes a disbeliever Satan says, "I have nothing to do with you. Indeed I fear Allāh, the Lord of the universe." (17) The plight of the two is that both shall suffer in the Fire forever. This is the punishment of the oppressors.

## SATAN FOOLS MAN AND LEADS HIM INTO THE FIRE OF HELL

The above verses make it clear that the way in which the Hypocrites made false promises to the Jews and then left them in the lurch is not a new practice. Satan employs the same tactic when he coaxes people to be disbelievers. When they eventually succumb to his ploy and perpetrate disbelief, he withdraws and says, "I have nothing to do with you. Indeed I fear Allāh, the Lord of the universe." Verse 48 of Surah Anfāl (Surah 8) clearly depicts how Satan promised the disbelievers support before the Battle of Badr but then deserted them in the heat of the moment.

Emulating the practice of their mentor, the hypocrites left the Jews to suffer the consequences on their own. Such deceit is not unusual from people who were determined to disobey Allāh and His Holy Prophet صلى الله عليه وسلم.

Muslims should beware of people who claim to be saints but whose objectives are actually to attain wealth and fame. Just as Satan claims to fear Allāh, they also make the claim merely to deceive people. They will also absolve themselves of blame before Allāh and will want nothing to do with their followers in the Hereafter.

Allāh says that both Satan and his followers shall suffer in Hell forever. The verses warn especially the hypocrites not to follow Satan and not to persist with disbelief because the result will be eternal damnation in Hell.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ  
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ

الْفَاسِقُونَ ﴿١٩﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ  
 هُمُ الْفَائِزُونَ ﴿٢٠﴾ لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَتْهُ خَشَعًا مُّصَدِّعًا مِّنْ  
 خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نُضْرِمَهَا لِلنَّاسِ لَعَلَّهُمْ يَفْكُرُونَ ﴿٢١﴾

(18) O you who believe! Fear Allāh and let every soul see what it has sent ahead for tomorrow. Fear Allāh! Indeed Allāh is Informed of what you do. (19) And do not become like those who forgot Allāh after which He made them forget themselves. Those are the sinners. (20) The people of the Fire and the people of Heaven cannot be the same. Only the people of Heaven are successful. (21) If We have to reveal this Qur'ān to a mountain, you will see it yield and shatter out of fear for Allāh. These are parables that We illustrate to people so that they reflect.

## THE COMMAND TO FEAR ALLĀH AND TO BE CONCERNED ABOUT THE HEREAFTER

Allāh instructs Muslims to be concerned about their lives in the Hereafter and to make an effort to secure entrance into Heaven. Allāh says, "O you who believe! Fear Allāh and let every soul see what it has sent ahead for tomorrow." This verse twice repeats the instruction to fear Allāh. Commentators mention that the first instruction to fear Allāh is to remind people to repent for past sins, while the second instruction informs them that they should always be conscious about repenting for their sins in future. Other commentators state that the first instruction to fear Allāh is to remind people to perform their Farā'idh (obligations) and compulsory at while the second instruction warns people to fear Allāh so that they do not perpetrate sins.

Allāh concludes the verse by saying, "Fear Allāh! Indeed Allāh is Informed of what you do." Allāh is Aware of both the good and the evil deeds that a person carries out. People should bear in mind that Allāh will reward them for every good deed that they perform regardless of how small it may be. At the same time, the disbelievers, polytheists and sinners must not forget that Allāh is Informed about every evil they perpetrate, even though they may carry out the evil most secretly. One should always bear in mind that one will soon leave this world and head for the Hereafter where one will have to render an account for one's deeds. It will then be decided whether one shall spend eternity in Heaven or in Hell.

## APPRECIATE LIFE

Muslims are urged to think about the deeds they have sent ahead to the Hereafter. The more good deeds one does, the more rewards one will earn in the Ākhirah (Hereafter). The fewer good deeds one does in this world, the less one will have in the Ākhirah (Hereafter). On the contrary, the more sins one commits in this world, the greater will be the punishment in the Ākhirah (Hereafter) and vice versa. One should therefore never pass the opportunity to do good and one should do one's utmost to avoid sins. In addition to one's obligatory duties, one should also be particular about remembrance of Allāh (Dhikr), Tilāwah (recitation of the Holy Qur'ān), acts of generosity and all forms of optional deeds. One should

not waste one's life in sin and futile acts.

## THE VIRTUES OF REMEMBRANCE OF ALLĀH (DHIKR)

Sayyidina Abu Hurayrah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "For me to recite '*Subhān Allāh wal hamdu lillāh wa lā ilāha illallāhu wallāhu akbar*' is more beloved than everything upon which the sun shines." ["Mishkāt" p. 200 and Muslim v.2 p.345]

One should not lose a second of one's life without engaging in Allāh's remembrance (*Dhikr*). One should value every moment and use it to improve one's lot in the Akhirah (*Hereafter*). We must never waste our time in futile pastimes such as reading the lies in newspapers and joining people in wasteful customary practices. Life is like one's capital in a business with which one enters the marketplace of this world to trade. In this world one will either purchase one's ticket to Heaven or to Hell. With the passing of every second and minute, man's capital is decreasing. Whereas many people are securing their passes to Heaven by engaging in good deeds, there are also many who are having their passports stamped for Hell.

It is indeed tragic that when people will be granted their rewards for their good deeds in the Hereafter, those who had purchased their destruction will stare in disbelief and regret the precious moments they wasted in this life. However, their remorse will not profit them in the least. Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said "A date palm is planted in Heaven for the person who recites '*Subhānallāh hil Azīm wa bi hamdihi*'." [Tirmidhi, Chapter of Supplication]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that on the night in which he was taken for Mi'rāj (Ascension), he met Sayyidina Ibrahim عليه السلام who said to him, "O Muhammad صلى الله عليه وسلم! Convey my Salāms (greetings) to your Ummah and tell them that the soil of Heaven is excellent and the water is fine. Heaven is an empty ground and its plants are, '*Subhān Allāhi wal Hamdu Lilāhi wa Lā Ilāha IllAllāhu Allāhu Akbar*'." ["Mishkāt"]

This hadith tells us that the plants of Heaven will be planted there when a person carries out good deeds. Allāh causes the excellent soil and water of Heaven to yield a fine crop when a person plants the seed by carrying out good deeds.

The Holy Prophet صلى الله عليه وسلم said, "The person who recites '*Subhān Allāh*' a hundred times in the morning and '*Subhān Allāh*' a hundred times in the evening shall earn the reward of performing Hajj a hundred times. The person who praises Allāh (by reciting '*Al Hamdu Lillāh*') a hundred times in the morning and again praises Allāh a hundred times in the evening shall earn the reward of contributing a hundred horses for Jihād. The person who recites '*Lā Illāha Illallāhu*' a hundred times in the morning and recites '*Lā Ilāha Illallāhu*' a hundred times again in the evening will have the reward of freeing a hundred slaves from the progeny of Sayyidina Isma'il عليه السلام. A person who recites '*Allāhu Akbar*' a hundred times in the morning and '*Allāhu Akbar*' a hundred times in the evening, none shall match his reward except the person who recited these words as much as he did or more than him." ["Mishkāt" p. 202 from Tirmidhi]

## AN INCIDENT DURING THE TIME OF THE HOLY PROPHET ﷺ

Sayyidina Jarīr bin Abdullāh رضى الله عنه narrates that they were once with the Holy Prophet ﷺ during the early part of the morning when some people came. They had no proper clothes and wrapped themselves in woollen shawls. They were all from the Banu Mudhar tribe and their swords hung from their necks. Seeing their poverty, the face of the Holy Prophet ﷺ changed colour. The Holy Prophet ﷺ kept entering and leaving his house (busy doing something) until the sun had crossed its meridian. He then instructed Sayyidina Bilāl عليه السلام to call out the Adhān for Zuhr. When the Zuhr Salāh was over, The Holy Prophet ﷺ mounted the Mimbar (pulpit) and recited the first verse of Surah Nisā (Surah 4), which reads, *“O mankind, fear your Lord who created you from a single soul, created from it its spouse, and spread multitudes of men and women from the two. Fear that Allāh by Whom you ask of each other and (be wary of) family ties. Verily Allāh is Vigilant over you.”*

Thereafter, The Holy Prophet ﷺ recited the foregoing verse of Surah Hashr, *“O you who believe! Fear Allāh and let every soul see what it has sent ahead for tomorrow. Fear Allāh! Indeed Allāh is Informed of what you do.”* The Holy Prophet ﷺ then exhorted the companions of prophets (Sahābah) رضى الله عنهم to give Sadaqah (charity). According to their means, the companions of prophets (Sahābah) رضى الله عنهم added their contributions. While some gave one Dinār, others gave one Dirham, some clothing and food. The narrator of the hadith mentioned that some brought a Sā of wheat, another a Sā of dried dates and some even gave half a date. Later, a man from among the Ansār presented a bag full of coins (either full of gold or silver coins). The bag was so heavy that he was barely able to carry it. Thereafter, the companions of prophets (Sahābah) رضى الله عنهم started donating much more until there was a heap of food and a heap of clothing in the Masjid. The narrator says that the face of the Holy Prophet ﷺ became so resplendent that it appeared as if it were covered with liquid gold.

The Holy Prophet ﷺ then told the companions of prophets (Sahābah) رضى الله عنهم, *“Whoever sets a good example in Islām shall have the reward of his deed and the reward of the deeds of all those who follow his example without reducing the rewards of the others in the least. On the contrary, whoever sets a bad example in Islām shall be burdened with the sin of his deed as well as the burden of all those who follow his example without their burdens being lightened in the least.”* [Muslim v. 1 p. 327]

### “DO NOT BECOME LIKE THOSE WHO FORGOT ALLĀH”

Addressing the Muslims, Allāh states further, *“And do not become like those who forgot Allāh.”* People who forgot Allāh are those who neglected Allāh's commands, adopted lives of sin and who drifted so far from Allāh that they eventually forgot about Him. Because they forgot Allāh, Allāh “made them forget themselves” i.e. they forgot that they are soon to die and will suffer the consequences of their behaviour in Hell. By concentrating all their efforts in acquiring this world, they deprive themselves of the bounties of Heaven. Allāh adds that these people “are the sinners”. The author of “Ruhul

*Ma'āni*” interprets this to mean that these people are the ones who have reached the pinnacles of sin.

Allāh asserts, “The people of the Fire and the people of Heaven cannot be the same. Only the people of Heaven are successful.” The people destined for Hell are far from being successful even though they may think that they are.

## THE MIGHT OF THE QUR’ĀN

Allāh says, “If We have to reveal this Qur’ān to a mountain, you will see it yield and shatter out of fear for Allāh.” The author of “*Ruhul Ma’āni*” (v. 28 p. 61) writes that this verse admonishes man for the hardness of his heart and lack of submission and reflection when reciting the Qur’ān. Whereas man behaves indifferently towards the dynamic verses of the Qur’ān, a mountain would submit and shatter to bits if it were granted intelligence and the Qur’ān revealed to it.

The author of “*Ma’ālimut Tanzīl*” adds that the mountain would shatter at the thought that it is unable to fulfil the rights of the Qur’ān. It is unfortunate that man fails to realise the gravity of the responsibility that comes with the Qur’ān. The Qur’ān contains so many such “*parables*” that Allāh illustrates “to people so that they reflect.”

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾  
 هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ  
 الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ  
 الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
 وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

(22) He is Allāh besides Whom there is none worthy of worship. He is the Knower of the unseen and the seen. He is the Beneficent, the Most Merciful. (23) He is Allāh besides Whom there is none worthy of worship. He is the Sovereign, the Most Pure, the Giver of peace, the Giver of security, the Vigilant, the Mighty, the Overpowering, the Glorious. He is Pure from whatever they ascribe as partners to Him. (24) He is Allāh, the Creator, the Perfect Maker, the Fashioner Who has the most beautiful names. Whatever is in the heavens and the earth glorifies Him. He is the Mighty, the Wise.

## ALLĀH HAS THE MOST BEAUTIFUL NAMES WHICH ILLUSTRATE HIS ATTRIBUTES

Describing Allāh’s divinity, the verse states, “He is Allāh besides Whom there is none worthy of worship.” Only Allāh can be worshipped and all the gods that people worship besides Him cannot match Him at all. Allāh then describes many of His various attributes:

**First.** Allāh says that He is “Ālimul Ghaybi wash Shahādah” (“He is the Knower of the unseen and the seen”). Everything that man can see and those things that he cannot see are in Allāh’s knowledge. Allāh knows everything that has occurred in the past, what is at present and everything that will be in the future. Allāh also knows everything that cannot take place and things that will not take place. That knowledge of the unseen that the Prophets عليهم السلام possessed was from Allāh. They only knew what Allāh had informed them about and did not possess knowledge of everything unseen.

Allāh says in Surah Āl Imrān, “Allāh does not inform you of the unseen, but Allāh chooses whom He pleases from His messengers.” In a verse of Surah Jinn Allāh says,

*“He is the Knower of the unseen and He has informed none of His unseen knowledge except his selected messengers.”*

**Second.** “He is the Beneficent, the Most Merciful.” Both the words “Rahmān” and “Rahīm” are derived from the root word “rahmah” (mercy). Both words are emphasised forms and denote someone who is extremely merciful. Some commentators say that the word “Rahmān” contains more emphasis than the word “Rahīm”. Allāh’s extreme mercy is manifest in this world and will be clearer in the Ākhirah.

**Third.** Allāh says that He is “Al Malik” (“the Sovereign”). All the kings and sovereigns in this world are really not kings at all because they are Allāh’s slaves and creation. Allāh is the King of all kings because everything belongs to Him. Allāh says in Surah Yāsin “Pure is that Being in Whose hand lies the reins of everything, and to Whom you will all be returned.”

**Fourth.** Allāh is “Al Quddūs” (“the Most Pure”). Allāh is free of all defects and faults in every respect. After completing the Witr Salāh, The Holy Prophet صلى الله عليه وسلم used to recite, “Subhānal Malikul Quddūs” (“Glory be to the Sovereign, the Most Pure”). When saying this, The Holy Prophet صلى الله عليه وسلم used to lengthen the sound of the “wāw” in the word “Quddūs” i.e. the sound of the two in the word “Quddūs”.

**Fifth.** Allāh is also “As Salām” (“Giver of peace”). Many scholars have translated the word “As Salām” to mean that Allāh is Perfect in every respect. None of His attributes can deplete in any way.

**Sixth.** Allāh is “Al Mu’min” (“the Giver of security”). Only Allāh keeps His creation safe and secure in this world. He blesses the hearts of His pious servants with contentment in this world and will do the same for them in the Ākhirah (Hereafter). Referring to this, Allāh says, “The greatest fright shall not distress them.” Allāh says in Surah Zukhruf, “O My bondsmen! You shall have no fear today, neither will you grieve.” Some scholars mention that “Al Mu’min” means that Allāh had made a pledge with His creation that He shall never oppress them.

**Seventh.** Allāh is “Al Muhaymin” (“the Vigilant”), meaning that Allāh is Watchful over all His creation.

**Eighth.** Allāh is “Al Aziz” (“the Mighty”). Nothing can stop Allāh from doing what He wants and He has the power to do whatever He wants.

**Ninth.** Allāh is "*Al Jabbār*" ("*the Overpowering*"), meaning that He has the power to do as He pleases with His creation without any interference. Some commentators mention that "*Al Jabbār*" means that Allāh is the one who sets matters right. Allāh restores losses, mends broken things and rectifies situations.

**Tenth.** Allāh is "*Al Mutakabbir*" ("*the Glorious*"). This word means that Allāh's majesty is perfect. When the word is used to describe creation, it means that the person is proud. Whereas pride is regarded as a flaw in creation, it is not so when attributed to Allāh because Allāh truly possesses all good and virtue. When any person has a good quality, it is because Allāh has granted it to him and it is not his own doing. Instead of regarding himself as a great person and looking down on others, the person should rather be grateful to Allāh.

Allāh says at the end of Surah Jāthiya, "*All majesty (pride) is His in the heavens and the earth and He is the Mighty, the Wise.*" Sayyidina Abu Hurayra رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that Allāh Ta'āla says that pride and greatness and glory are His special attributes and He will cast into Hell whoever tries to wrestles from Him.

**Eleventh.** Allāh is "*Al Khāliq*" ("*the Creator*").

**Twelfth.** He is also "*Al Bāri*" ("*the Perfect Maker*"). The translations of the above two attributes are alike. Some Scholars have mentioned that "*Al Khāliq*" means that Allāh creates things in perfect proportion and "*Al Bāri*" means that He brings things from non-existence into existence. Commentators also state that "*Al Khāliq*" means that Allāh creates things without the need to refer to any model. He is also able to create other things from the original in a most perfect manner. "*Al Bāri*" means that He is Able to create many things in the same manner without any differences between them.

**Thirteenth.** Allāh is "*Al Musawwir*" ("*the Fashioner*"). Allāh has created all the various types of bodies and phenomena. He makes things that can easily be distinguished even though they may be of the same species. Allāh says in Surah Infitār, "*(Allāh) created you, perfected you, gave you due proportion and made you in the fashion He desired.*"

Allāh continues by saying that He "*has the most beautiful names.*" Allāh possesses each of the attributes that His various names denote. Allāh says in Surah A'rāf, "*Allāh the most beautiful of names, so call Him by them.*" A verse of Surah Bani Isrā'il reads, "*Say, 'Call unto Allāh or call unto Rahmān. By whichever name you call to Him, to Him belongs the most beautiful names.'*"

A hadith of Bukhari states that Allāh has 99 names and whoever learns them well shall enter Heaven. For further information one may refer to the commentary of verse 180 of Surah A'rāf (Surah 7) as well as the book "*Al Hisnul Hasīn*" written by Allāma Jazari رحمه الله عليه. Allāh's 99 names are mentioned in Tirmidhi and also in Ibn Mājah. where some names are mentioned that are not in Tirmidhi.

Allāh concludes the Surah by stating, "*Whatever is in the heavens and the earth glorifies Him. He is the Mighty, the Wise.*"

**NOTE :** Sayyidina Ma'qal bin Yasār رضى الله عنه has narrated that the Holy

Prophet صلى الله عليه وسلم said, "Whoever recites, 'A-ūdhu Billāhis Samī 'il Alīm Minash Shaytānir Rajīm' thrice in the morning and then recites the last three verses of Surah Hashar, Allāh shall appoint seventy thousand angels to invoke Allāh 's mercy on him until the evening. If he dies during that day he will die as a martyr. Whoever does this in the evening, Allāh shall appoint seventy thousand angels to invoke Allāh's mercy on him until the morning. If he dies during that night he will die as a martyr."  
[Tirmidhi]





## سورة الممتحنة

Madinan

Surah Al-Mumtahinah

Verses 13

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾ إِنْ يَتَفَقَّهْتُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾ لَنْ تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾

In the name of Allāh, the Beneficent, the Most Merciful

(1) O you who believe! Do not take my enemy and your enemy as friends, offering your friendship to them when they reject the truth that has come to you. They have exiled the messenger صلى الله عليه وسلم and yourselves because you believe in Allāh your Lord. If you emerge to strive in My path and to seek My pleasure (you would not befriend them). You secretly show friendship to them when I am Aware of what you conceal and what you reveal. The one who does this from among you has certainly strayed from the straight path. (2) If they find you, they will be enemies to you and extend their tongues and hands towards you with evil intent. They wish that you were disbelievers. (3) Neither your relatives nor your children will profit you on the Day of Judgement when you will be separated. Allāh is Watchful over what you do.

## PROHIBITION AGAINST BEFRIENDING ALLĀH'S ENEMIES

The above verses were revealed concerning Sayyidina Hâtib bin Abi Balta'a رضى الله عنه, who wrote a secret letter to the polytheists of Makkah. Imâm Bukhari رحمه الله عليه records the incident in his Chapter of Jihād (religious war) (p. 422), Chapter of Battles (p. 567) and Chapter of Tafsir (exegesis) (p. 726). Sayyidina Ali رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم called for him, Sayyidina Zubayr رضى الله عنه, Sayyidina Miqdād رضى الله عنه and (according to some narrations) Sayyidina Abu Marthad Ghanawi رضى الله عنه, who were all experienced horsemen.

The Holy Prophet صلى الله عليه وسلم instructed them saying, "Ride until you reach Rawda Khākh. There you will find a polytheist woman with a note from Hātib addressed to the polytheists."

The prophet's companions (*Sahābah*) رضى الله عنهم raced their horses to the place where they saw the woman riding a camel. They made the camel sit and searched for the note. However, they could not find it. They told themselves that she must have the note with her because the Holy Prophet صلى الله عليه وسلم could never be wrong. When they asked her for the note, she denied having it in her possession. They then adopted a sterner attitude and threatened to remove all her clothing if she did not surrender the note. Seeing their determination, she removed the note from her waistband. Other narrations state that she removed the note from the plait of her hair. The note was indeed from Sayyidina Hātib رضى الله عنه addressed to the polytheists. It informed them that the Holy Prophet صلى الله عليه وسلم intended attacking Makkah. The riders returned with the note to the Holy Prophet صلى الله عليه وسلم.

When the Holy Prophet صلى الله عليه وسلم learnt of the contents of the note, he asked Sayyidina Hātib رضى الله عنه what the matter was. Sayyidina Hātib رضى الله عنه explained, "O the Holy Prophet صلى الله عليه وسلم! Please do not be hasty. I did not write this note because of disbelief or because I have become an apostate. I am not one of the Quraysh and was only living with them. The others who have migrated with you have relatives in Makkah by virtue of whom their families and property are protected. Because I have no relatives there I wanted to do a favour for the Quraysh so that they become indebted to me. In this way, they will see to the protection of my family."

After hearing the story, The Holy Prophet صلى الله عليه وسلم said, "He has spoken the truth." Sayyidina Umar رضى الله عنه then exclaimed, "O the Holy Prophet صلى الله عليه وسلم! Permit me to behead this hypocrite." The Holy Prophet صلى الله عليه وسلم said, "Hātib participated in the Battle of Badr and Allāh has said that the participants of Badr are forgiven irrespective of what they do." It was with reference to this incident of Sayyidina Hātib رضى الله عنه that Allāh revealed the opening verse of Surah Mumtahina. Sayyidina Umar رضى الله عنه then remained silent.

"*Al Bidāya wan Nihāya*" (v. 4 p. 284) reports the text of Sayyidina Hātib's رضى الله عنه note. This narration mentions that Sayyidina Hātib رضى الله عنه said to the Holy Prophet صلى الله عليه وسلم, "O the Holy Prophet صلى الله عليه وسلم! I did not write the note because I am a hypocrite or because I wished to betray the messenger of Allāh. I knew that Allāh would grant victory to His Prophet and complete His Religion irrespective of whether I wrote or not. However, I was always an alien in Makkah and my mother still lives there. So I wished that the people of Makkah become indebted to me (and care for my mother on account of this)."

However, this notion of Sayyidina Hātib رضى الله عنه was incorrect because since the Muslims were due to conquer Makkah in a few day's time, the polytheists would only have been indebted to Sayyidina Hātib رضى الله عنه for a few days. Thereafter he would have been reunited with his family in Makkah.

Allāh addresses the Muslims saying, "O you who believe! Do not take my enemy and your enemy as friends, offering your friendship to them when they reject the truth that has come to you. They have exiled the messenger صلى الله عليه وسلم and yourselves

*because you believe in Allāh your Lord."* A muslim should not express friendship with the disbelievers even if it is superficial. Because of the way in which the disbelievers behave towards the muslims, they do not deserve the friendship of the muslims. Allāh tells the muslim, *"If you emerge to strive in my path and to seek My pleasure (you would not befriend them)."*

Allāh chides the Muslims when He says, *"You secretly show friendship to them when I am Aware of what you conceal and what you reveal. (A Muslim should not regard this as a minor offence because) The one who does this from among you has certainly strayed from the straight path."*

The disbelievers harass and expel the Muslim from their homelands for the mere reason that the Muslims regard Allāh to be their Lord. Their hostility does not stop at this. Allāh says, *"If they find you, they will be enemies to you and extend their tongues and hands towards you with evil intent."* Wherever the disbelievers meet the Muslims, they will make every attempt to harm them either physically or verbally. This is because *"They wish that you were disbelievers."*

Addressing the Muslims at large, Allāh continues *"Neither your relatives nor your children will profit you on the Day of Judgement when you will be separated. Allāh is Watchful over what you do."* This verse is especially pertinent to the incident of Sayyidina Hātib رضى الله عنه because he wrote the note with the intention of securing protection for his relatives in Makkah. Little did he realise that his concern for his relatives meant betraying the Holy Prophet صلى الله عليه وسلم, an act which can well jeopardise his position on the Day of Judgement. This concern for one's relatives will certainly not be able to rescue one from Allāh's punishment in the Hereafter.

Allāh says in Surah Luqmān, *"O people! Fear Allah and beware of the day when a father will be of no avail to his son, nor will a child be of any avail to his father."* [Surah 31 verse 33]

Allāh says in Surah Abas, *"So when the deafening scream will come, on that day man will flee from his brother, his mother, his father, his wife and his sons. On that day every one of them will be preoccupied with a predicament that will make him oblivious of another."* [Surah 80, verses 3 3-37]

On the Day of Judgement, no person will want anything to do with another person and will stay far away from anyone who is likely to ask for assistance. If this is the situation with relatives, one can well imagine how non-relatives will avoid one. When a person is aware of this, he will realise that it is futile for him to risk his welfare in the Hereafter for the sake of relatives who will be unable to assist him there.

## THE LAW OF THE SHARI'AH CONCERNING SPYING

In his compilation of Ahadith, Imām Abu Dawūd رحمه الله عليه has included a chapter titled *"The Law Concerning a Spy who is a Muslim"*. In this chapter he has quoted the incident of Sayyidina Hātib رضى الله عنه. The next chapter speaks about the spy who is a Dhimmī (A non-muslim who lives in a muslim country and pays tax to Government.) and the following chapter concerns the spy who is a legal visitor to a Muslim country (termed as a Mustā'min). The fourth type of spy

that could be a menace to a Muslim country is a person from a hostile Kuffar (disbeliever's) country (termed as a Harbi). The fifth type of spy is a person belonging to a country that has entered into a peace treaty with the Muslims (termed a Mu'ahid)

The Fuqahā (Muslim jurists) differ in their opinions concerning these five types of spies. In his commentary of Muslim, Imām Nawawī رحمه الله states that all the Fuqahā unanimously agree that the Harbi spy should be executed. Imām Mālik رحمه الله and Imām Awzā'ī رحمه الله state that a Dhimmi and a Mu'ahid spy will be guilty of breaching the pact they have made with the Muslims. They are therefore at the mercy of the Muslim leader who is at liberty to enslave them or to execute them. According to the other Fuqahā the treaty will be nullified only if the treaty contained a clause that prohibits spying.

If a spy is a Muslim, the Muslim leader will decide on an appropriate punishment according to Imām Shafī'ī رحمه الله, Imām Awzā'ī رحمه الله and Imām Abu Hanīfa رحمه الله. However, he may not be executed. According to Imām Mālik رحمه الله, the Muslim leader is at liberty to do as he deems appropriate.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ وَمِنْكُمْ  
وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا  
بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا  
عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا  
رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ  
وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

(4) There was certainly a sterling example for you in Ibrahīm عليه السلام and those who followed him when they said to their people, "We exonerate ourselves from you and from that which you worship apart from Allāh. We reject you, and enmity and hatred have surfaced between yourselves and us forever until you believe in One Allāh." (There was a sterling example in all he did) except the statement of Ibrahīm عليه السلام to his father when he said, "I shall definitely pray for your forgiveness and I have no power to do anything for you before Allāh. O our Lord! In You do we trust, to You do we turn (in repentance) and to You shall we return." (5) "O our Lord! Do not make us a test for the disbelievers and forgive, O our Lord. Indeed You are the Mighty, the Wise." (6) There was certainly an excellent example in them for those of you who have faith in Allāh and the Last Day. As for him who turns away, Allāh certainly is Independent, Most worthy of praise.

#### THE STERLING EXAMPLE OF SAYYIDINA IBRAHĪM عليه السلام

There will always be a conflict between belief and disbelief. The Qur'an

quotes the discussion between Sayyidina Ibrahim عليه السلام, his father and his people in various verses. In the above verse, Allāh quotes what he and his followers said to the disbelievers of their nation.

Allāh says, *"There was certainly a sterling example for you in Ibrahim عليه السلام and those who followed him when they (explicitly) said to their people, 'We exonerate ourselves from you and from that which you worship apart from Allāh. We reject you (because we reject your beliefs) and enmity and hatred have surfaced between yourselves and us forever until you believe in One Allāh'".*

The Muslims should never be ambiguous when expressing their stand in relation to the disbelievers. They must never bow before the disbelievers and should make it clear to the disbelievers that they cannot be the same. The disbeliever should never get the impression from the Muslims that their religion of disbelief is also correct or that Islām is weak. They must clearly get the message that the Muslims do not belong with them and that they do not belong with the Muslims as long as they remain disbelievers.

Among the things that Sayyidina Ibrahim عليه السلام said to his father was: *"I shall definitely pray for your forgiveness and I have no power to do anything for you before Allāh"* i.e. I cannot save you from Allāh's punishment if you chose to remain a disbeliever. In keeping with this promise to seek forgiveness for his father, Sayyidina Ibrahim عليه السلام prayed to Allāh saying, *"Forgive my father, for he is among those who have deviated."* Scholars have mentioned that this was a Supplication to Allāh to forgive his father after guiding him to Islām. Allāh says in Surah Taubah, *"Ibrahim عليه السلام sought forgiveness for his father only because of a promise that he had made to him. When it became clear to him that his father was Allāh's enemy (when he died as a disbeliever), he exonerated himself from him."* [Surah 9, verse 114]

In the above verses Allāh makes it clear that the practices of Sayyidina Ibrahim عليه السلام and his followers were excellent examples to emulate except his deed of seeking forgiveness for his disbeliever father.

*"O our Lord! In You do we trust, to You do we turn (in repentance) and to You shall we return."* While some commentators state that here Allāh quotes some of the supplication that Sayyidina Ibrahim عليه السلام and his followers made to Allāh, others are of the opinion that the verse enjoins all Muslims to make this supplication to Allāh. Added to this are the supplication: *"O our Lord! Do not make us a test for the disbelievers and forgive, O our Lord. Indeed You are the Mighty, the Wise."*

Allāh continues, *"There was certainly an excellent example in them (i.e. in Sayyidina Ibrahim عليه السلام and his followers) for those of you who have faith in (presenting themselves before) Allāh and (in) the Last Day. As for him who turns away, Allāh certainly is Independent, Most worthy of praise."* If any Muslim wishes to bow before the disbelievers, he will be doing no harm to Allāh because Allāh does not need anyone.

عَسَىٰ اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ

﴿٧﴾ لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ  
 وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ  
 وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ  
 الظَّالِمُونَ ﴿٩﴾

(7) Allāh shall soon create love between you and those who are your enemies. Allāh is Most Capable and Allāh is Most Forgiving, Most Merciful. (8) Allāh does not forbid you from behaving cordially and justly towards those who do not fight you for religion and who do not exile you from your homes. Verily Allāh loves those who are just. (9) Allāh forbids you from befriending only those who fight you for religion, who exile you from your homes and who assist (others) in exiling you. Those who befriend them are certainly oppressors.

## MAINTAINING RELATIONS WITH THE PEOPLE OF ONE'S FORMER HOMETLAND AFTER MIGRATING

The prophet's companions (*Sahābah*) رضى الله عنهم who migrated to Madinah still had many disbelievers relatives in Makkah. It occurred to many of the Immigrants that their ties with these disbelievers relatives were now automatically severed. Although it was necessary to terminate friendly relations with the disbelievers, Allāh promised the Immigrants in the above verses that He would soon restore the love between them and their relatives. This occurred upon the conquest of Makkah when the polytheists all accepted Islām. When Makkah was conquered, even the staunchest polytheists accepted Islām, such as Abu Sufyān رضى الله عنه, Suhayl bin Amr رضى الله عنه and Hakīm bin Hizām رضى الله عنه. Until then Abu Sufyān was the Makkan leader who led the polytheists in battle against the Muslims. Suhayl bin Amr was the envoy of the polytheists who negotiated the Treaty of Hudaibiyyah and who would not allow Sayyidina Ali رضى الله عنه to write 'Muhammad, the Messenger of Allāh' on the treaty.

It is simple for Allāh to guide people and to reunite separated hearts. Therefore, Allāh says, "Allāh is Most Capable and Allāh is Most Forgiving, Most Merciful." "When a person accepts Islām, Allāh forgives all his previous sins. Since Allāh forgives all that a person has done during his life as a disbeliever, Muslims should also adopt the same attitude and should not think that they cannot befriend a person who was an enemy to them until a few days ago.

The disbelievers are of two types. The first type are those who do not fight the Muslims, do not exile them from their homes and do not assist others in carrying out such actions. The other type are those who actively engage in these activities. Concerning the first group Allāh says, "Allāh does not forbid you from behaving cordially and justly towards those who do not fight you for religion and who do not exile you from your homes. Verily Allāh loves those who are just." About the second group Allāh says, "Allāh forbids you from befriending only those who fight you for religion, who exile you from your homes and who assist (others) in exiling you. Those who befriend them are certainly oppressors."

"Ruhul Ma'āni" quotes Sayyidina Zubayr رضى الله عنه who said that the first group consists of women and children of the disbelievers. Sayyidina Mujāhid رحمه الله states that these are the people who accepted Islām but who continued to live in Makkah. The Immigrants and the Ansār severed ties with them because they neglected the Fardh (obligatory) obligation of migrating to Madinah.

Imām Bukhari رحمه الله has narrated that after the Treaty of Hudaibiyyah, the Muslims and polytheists were no longer at war and lived in peace. During this period, the mother of Sayyidah Asma bint Abi Bakr رضى الله عنها came to Madinah and expressed a need for some assistance. Since Sayyidah Asma رضى الله عنها was unsure whether it was permissible to spend on a polytheist woman, she asked the Holy Prophet صلى الله عليه وسلم, 'My mother has come and has expressed a need. Should I maintain family ties by spending on her?' The Holy Prophet صلى الله عليه وسلم replied, "Yes. Maintain your family ties." A narrator of this hadith, Sayyidina Sufyān bin Uyaynah رحمه الله says that it was on this occasion that Allāh revealed the verse: "Allāh does not forbid you from behaving cordially and justly towards those who do not fight you for religion..." [Bukhari v. 2 p. 884]

The "Musnad" of Imām Ahmad رحمه الله narrates from Sayyidina Abdullāh bin Zubayr رضى الله عنه that Qila bint Abdil Uzza brought a gift for her daughter Sayyidah Asma bint Abi Bakr رضى الله عنها. Because her mother was a polytheist, Sayyidah Asma رضى الله عنها refused to accept the gift and refused to allow her mother into her house. She asked Sayyidah Ayshah رضى الله عنها to enquire about the situation from the Holy Prophet صلى الله عليه وسلم. When she enquired from the Holy Prophet صلى الله عليه وسلم, Allāh revealed the verse:

"Allāh does not forbid you from behaving cordially and justly towards those who do not fight you for religion..." The Holy Prophet صلى الله عليه وسلم then permitted her to accept the gift and to allow her mother into the house.

Allāh clearly forbids Muslims from maintaining friendly ties with those polytheists who fight the Muslims because of their religion and who make every effort to expel the Muslims from their homeland. Concerning those Muslims who befriend such disbelievers, Allāh says, "Those who befriend them are certainly oppressors." Such people oppress themselves by exposing themselves to Allāh's punishment when they flout His commands.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَأَمْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُوهُمْ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفَارِ ۚ وَسَلُّوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ۚ ذَٰلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾ وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَاتَّوُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهٖ مُؤْمِنُونَ ﴿١١﴾

(10) O you who believe! When believing women come to you as immigrants, then examine them. Allāh best knows the condition of their Imān (Belief). If you determine that they really are believers, then do not return them to the disbelievers. Neither are these women lawful for the disbelieving men nor are the disbelieving men lawful for these women. Return to them (i.e. to the disbelieving husbands) what they have spent (as dowry). There is no harm if you (Muslim men) marry these women when you give them their dowry. Do not stubbornly cling to your disbelieving wives. Ask for what (dowry) you have spent and let the disbelieving men ask for what they have spent. This is Allāh's command. Allāh decides between you and Allāh is All Knowing, the Wise. (11) If you lose any of your wives to the disbelievers and then have your own back, then pay those who have lost their wives the equivalent of what they have spent. Fear Allāh in Whom you believe.

## THE LAW REGARDING WOMEN IMMIGRANTS

When the Holy Prophet صلى الله عليه وسلم took the prophet's companions (Sahābah) رضى الله عنهم to Makkah to perform Umrah during the 6th year after Hijrah, he heard that the polytheists were intent on resisting their entry into Makkah. Setting up camp in Hudaybiyyah, The Holy Prophet صلى الله عليه وسلم sent Sayyidina Uthmān رضى الله عنه into Makkah to verify the situation. The polytheists sent Suhayl bin Amr as their negotiator to the Muslim's. Finally, the ten clauses of the Treaty were agreed on. The details of this incident were discussed in the commentary of the first seven verses of Surah Fath (Surah 48).

The second and third clauses of the treaty read as follows:

📖 *Any person from the Quraysh who defects to Muhammad (the Holy Prophet صلى الله عليه وسلم) without the consent of his senior will have to be returned.*

📖 *Any person from Muhammad's صلى الله عليه وسلم companions who defects to the Quraysh will not have to be returned.*

The clauses were still not written when the son of Suhayl bin Amr (Abu Jandal) appeared in the Muslim camp with his feet in fetters. He was held captive in Makkah in this manner because he had accepted Islām, but managed to escape when he heard that the Muslims were at Hudaybiyyah. He pleaded with the Muslims to take him back to Madinah with them. However, when the Holy Prophet صلى الله عليه وسلم asked his father's permission to take him to Madinah, Suhayl flatly refused. He was thus taken back in captivity. His story is lengthy and is mentioned together with the story of his compatriot Abu Basir رضى الله عنه in the commentary of the first seven verses of Surah Fath (Surah 48). When the treaty was concluded, the Muslims slaughtered their "Hady" (sacrificial) animals and prepared to return to Madinah.

It was then that some women came to the Muslims and requested to be taken to Madinah because they had accepted Islām. Allāh subsequently revealed the verse: "O you who believe! When believing women come to you as immigrants, then examine them..." The verse "If you lose any of your wives to the disbelievers..." was revealed at a later stage.



Allāh says, "O you who believe! When believing women come to you as immigrants, then examine them. Allāh best knows the condition of their Belief (because He knows the secrets of the heart). If you determine that they really are believers, then do not return them to the disbelievers. Neither are these women lawful for the disbelieving men nor are the disbelieving men lawful for these women." When a woman leaves the disbeliever country to settle in a Muslim country, her manage to the disbeliever in the disbeliever country will terminate.

Although the clause of the treaty stated that any Muslim from Makkah headed for Madinah should be returned, women were exempted from the clause by mutual agreement. One can therefore not accuse the Muslims of breaching the terms of the treaty. In addition to this, the dowry that the disbeliever husbands paid was returned to them. The disbeliever husbands also realised that their Muslim wives would not be happy living with them. They did not mind that their former wives stay with the Muslims because there was no threat of them being a danger during times of war. The disbelievers therefore did not insist that their wives return to them.

Among the immigrant women who came to the Muslims was Umm Kulthūm, the daughter of the notorious Uqba bin Abi Mu'it. When her family members tried to get her back, The Holy Prophet صلى الله عليه وسلم did not hand her over to them. Others like her were Subay'ah bintul Hārith and Umayma bint Bishr. The Holy Prophet صلى الله عليه وسلم also did not return them when their families came for them. ["Ruhul Ma'āni" v. 28 p. 76]

Allāh enjoins, "Return to them (i.e. to the disbelieving husbands) what they have spent (as dowry)." This law applied only during the time of the Holy Prophet صلى الله عليه وسلم because it was included in a clause of the Treaty of Hudaibiyyah. Women were specially exempted from the clause that demanded Muslims from Makkah to be returned to Makkah after joining the rest of the Muslims in Madinah. However, the polytheists permitted this exemption on condition that the dowry of the migrating women is paid back to the former husband.

The polytheists of Makkah violated the treaty within a year, after which the Muslims conquered Makkah. Once the treaty terminated, the clauses also terminated. Therefore, if a Muslim woman migrates after the treaty, she will not be returned to her husband and the husband and disbeliever country in which she formerly resided will have no claim from the Muslim country.

Allāh continues, "There is no harm if you (Muslim men) marry these women when you give them their dowry." This injunction permits Muslim men from a Muslim country to marry those women who migrate to their country. According to Imām Abu Hanīfa رحمه الله عليه, there is no necessity for her to complete her Iddah before remarrying. She may marry a Muslim man immediately after arriving in the Muslim country. However, Imām Muhammad رحمه الله عليه and Imām Abu Yusuf رحمه الله عليه, the two eminent students of Imām Abu Hanīfa رحمه الله عليه, state that she has to pass the duration of her Iddah before remarrying. If she is expecting when she reaches the Muslim country, she may remarry only after delivering the child. ["Hidāyah"]

The clause "when you give them their dowry" does not mean that they cannot be married if the dowry is not paid before marriage. If the couple agree on a

fixed dowry, the husband may pay it before the marriage or undertake to pay it afterwards.

*"Do not stubbornly cling to your disbelieving wives."* When a man accepts Islām and migrates to a Muslim country, his marriage will terminate if his wife chooses to remain a disbeliever in the "Dārul Harb". The marriage will be terminated to the extent that if his former wife has a real sister living as a Muslim in the Muslim country, he may marry her.

*"Ask for what (dowry) you have spent and let the disbelieving men ask for what they have spent."* This part of the verse enjoins Muslim men to claim their dowry from the "Dārul Harb" if their wives chose to remain in the "Dārul Harb" as disbeliever. Similarly, the Disbelievers husbands of the "Dārul Harb" may claim back the dowries they spent on their wives who have accepted Islām and migrated to the Muslim country. As mentioned earlier, this injunction was repealed once the Treaty of Hudaibiyyah ended.

*"This is Allāh's command. Allāh decides between you and Allāh is All Knowing, the Wise."* Allāh reserves the right to abrogate commands as and when He pleases because he is best aware of man's welfare and issues commands with perfect wisdom.

*"If you lose any of your wives to the disbelievers and then have your own back, then pay those who have lost their wives the equivalent of what they have spent."* This verse details that when the wives of Muslim men stay behind in the "Dārul Harb" and Muslim women migrate to the Muslim country from the "Dārul Harb", the dowry money owed to the disbelievers husbands in the "Dārul Harb" may be paid to the Muslim men whose wives remained in the "Dārul Harb". In a similar manner, the disbelievers government will have to pay out their men who had lost their wives to the Muslim country. If the money owed to the disbelievers is more than what was paid to the Muslim husbands, the Muslim country should pay the difference to the "Dārul Harb" government. On the contrary, if the money that the disbelievers government owes the Muslim husbands is more than what the Muslim husbands were paid by the Muslim government, the Muslims should demand the difference from the "Dārul Harb" government. This injunction also ceased to apply after the termination of the Treaty of Hudaibiyyah.

Allāh concludes the verse by saying, *"Fear Allāh in Whom you believe."* This phrase enjoins that all Allāh's commands be fulfilled and all His prohibitions be refrained from.

يٰٓأَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ  
وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْسِدُنَّ بِهِنَّ بِأَيِّدِهِنَّ وَأَرْجُلِهِنَّ  
وَلَا يَعْصِيَنَّ فِي مَعْرُوفٍ فَبَايِعُهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

(12) O the Holy Prophet صلى الله عليه وسلم! Accept the pledge of allegiance from the believing women and seek forgiveness from Allāh on their behalf when they

come to you to pledge that they will not ascribe any partner to Allāh, that they will not steal, that they will not fornicate, that they will not kill their children, that they will not come forth with slander which they fabricate before their hands and legs and that they will not disobey you in any good. Indeed Allāh is Most Forgiving, Most Merciful.

## THE WORDS OF THE PLEDGE OF ALLEGIANCE AND ITS CONDITIONS

The Muslims conquered Makkah the year after the Treaty of Hudaibiyyah. When this happened, the polytheists feared that they would have to face the consequences of their transgression against the Muslims. However, with the announcement of *"There shall be no reproach on you today"*, The Holy Prophet صلى الله عليه وسلم forgave them all for whatever they had previously done. Apart from a few individuals, all the polytheists accepted Islām. They all then pledged their allegiance to the Holy Prophet صلى الله عليه وسلم. The verbal pledge of allegiance that the women swore is mentioned in the above verse.

Scholars mention that Allāh refers to taking this pledge from women when He instructs in verse 10 that the immigrant women should be examined. Sayyidina Abdullāh bin Abbās رضى الله عنه reports that whenever a woman migrated to Madinah, she was required to swear that she neither migrated because of hatred for her husband, nor because of love for a Muslim man, nor because she was disinclined from any place, nor because she feared being apprehended for any misdeed. She had to swear that she migrated only for the sake of Islām and for the love of Allāh and His Holy Prophet صلى الله عليه وسلم. When she took this oath she was not returned to the disbelievers and the dowry she was paid by her former husband was refunded to him.

Sayyidah Ayshah رضى الله عنها narrates that whenever 'Mu'min (Believer) women migrated to Madinah, the Holy Prophet صلى الله عليه وسلم would examine them using the verse *"O the Holy Prophet صلى الله عليه وسلم! Accept the pledge of allegiance from believing women..."* When these women accepted the terms of the pledge as mentioned in the verse, their examination would be over. When this was done, the Holy Prophet صلى الله عليه وسلم would say to them. *"You may go. You have already pledged your allegiance."* Sayyidah Ayshah رضى الله عنها says, *"By Allāh! The hand of the Holy Prophet صلى الله عليه وسلم never touched the hand of any woman. He accepted only their verbal pledge of allegiance."* [Muslim v. 2 p. 131]

Although the words of the pledge seem confined to six prohibitions, the sixth clause (*"that they will not disobey you in any good"*) secures an undertaking to practise the entire religion.

**The clauses of the pledge are:**

**Firstly.** *"That they will not ascribe any partner to Allāh."*

**Secondly.** *"That they will not steal."*

**Thirdly.** *"That they will not fornicate."*

**Fourthly.** *"That they will not kill their children."* *"This clause was especially pertinent during the time of the Holy Prophet صلى الله عليه وسلم because*

people used to kill their children fearing that they would be unable to feed them. It was also a common practice to bury infant girls alive, as is discussed in Surah Nahl, Surah Zukhruf and Surah Takwīr . The killing of children also refers to abortion.

**Fifthly.** "That they will not come forth with slander which they fabricate before their hands and legs." Commentators have mentioned that this clause may be interpreted in the following two manners:

That a woman should not claim that a child born to her from another man is her husband's.

She should not take custody of another child and then claim that it is her husband's. This may well happen when a woman's husband is away from the house for a long period of time.

**Sixthly.** "That they will not disobey you in any good?" The Arabic word "ma'rūf" (translated above as 'good?') includes all actions that a Muslim ought to carry out, whether the act is Fardh (obligatory), Wajib (Compulsory), Mustahab (preferable) or Nafl (mandatory). It is the demand of one's Belief that one makes an effort to fulfil all such injunctions.

Sayyidah Umm Atiyya رضى الله عنها says that when the women pledged their allegiance to the Holy Prophet صلى الله عليه وسلم, he would recite the verse: "that they will not steal, that they will not fornicate, that they will not..." In addition to this, The Holy Prophet صلى الله عليه وسلم would prevent them from practising "nowha" (wailing and screaming) upon the death of any person. [Bukhari v. 2 p. 871]

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that he once accompanied the Holy Prophet صلى الله عليه وسلم to the Eidul Fitr Salāh. After performing the Salāh and delivering the Khutba (sermon), The Holy Prophet صلى الله عليه وسلم passed through the rows of men and came to where the women were. Sayyidina Bilāl رضى الله عنه was with the Holy Prophet صلى الله عليه وسلم at that time. The Holy Prophet صلى الله عليه وسلم then recited the verse: "O you who believe! When believing women come to you as immigrants then examine them.. (up to the end of the verse)." The Holy Prophet صلى الله عليه وسلم then asked the women, "Are you all steadfast on this?" All but one woman remained silent. She said, "Yes, we are steadfast on it." The Holy Prophet صلى الله عليه وسلم then exhorted the women to contribute Sadaqah (charity) and Sayyidina Bilāl رضى الله عنه spread out a sheet. The women then began to cast their rings on the sheet. [Bukhari v. 1 p. 133]

It is evident from certain narration that the men also undertook to observe the same conditions that the women undertook when they pledged their allegiance to the Holy Prophet صلى الله عليه وسلم. Sayyidina Ubādah bin Sāmīt رضى الله عنه narrates that a group of prophet's companions (Sahābah) رضى الله عنهم were sitting with the Holy Prophet صلى الله عليه وسلم when he said to them, "Come pledge your allegiance to me that you will not ascribe any partner to Allāh, that you will not steal, that you will not fornicate, that you will not kill your children, that you will not come forth with slander which you fabricate before your hands and legs and that they will not be disobedient in any good. It is Allāh's responsibility to reward whoever fulfils this. Whoever breaches the pledge and is punished in this world, this will be expiation for him.

As for the one who breaches and whose sin Allāh conceals in this world, his matter rests with Allāh. Allāh may forgive him if Allāh wills or Allāh may punish him." Sayyidina Ubādah رضى الله عنه states that they all then pledged their allegiance to the Holy Prophet صلى الله عليه وسلم with the above conditions. [Bukhari v. 1 p. 7]

Just as the pledge of allegiance was taken from the women, the men were also required to pledge "That they will not come forth with slander which they fabricate before their hands and legs." Concerning women, this means:

That a woman should not claim that a child born to her from another man is her husband's.

She should not take custody of another child and then claim that it is her husband's.

However, since these interpretations cannot apply to men, commentators of Hadith mention that the condition means that a man should not slander another person. The phrase "before your hands and legs" is added because most sins stem from these limbs. Other commentators translate the phrase as "between your hands and legs" refers to the heart, which lies in this position. The tongue from which the slander is made manifest is merely a spokesman for the sentiments of the heart. ["Fat'hul Bāri"]

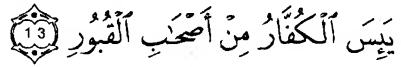
It is my humble opinion that this interpretation should also be assumed in the right of women and that the situations of a woman labelling another child as her husband's should be regarded as examples of this interpretation. In this manner, one interpretation will fit everyone.

The above narration of Sayyidah Umm Atiyya رضى الله عنها makes it clear that the pledge of allegiance was not confined to only those conditions mentioned in the verse. She mentions that the Holy Prophet صلى الله عليه وسلم also took the undertaking from them that they will not practise "nowha". It is learnt that the conditions of the pledge can therefore be amended according to the prevailing circumstances. Therefore, when taking the pledge of allegiance (called Bay'ah), the saints of our times include conditions like "I will not shave my beard" so that people abstain from sins that are common in today's times.

Sayyidina Ubādah bin Sāmit رضى الله عنه narrates that they [the prophet's companions (Sahābah) رضى الله عنهم] also pledged that they will obey the Holy Prophet صلى الله عليه وسلم during times of difficulty and ease and when others are being preferred above them. They also pledged that they would never fear the reproach of any person when doing things for Allāh. In addition to this, they undertook to never fight their leaders unless they saw them perpetrate brazen disbelief. [Bukhari v. 2 p. 1045]

Allāh commands the Holy Prophet صلى الله عليه وسلم that he should seek forgiveness on behalf of the believing women because 'Indeed Allāh is Most Forgiving, Most Merciful.'

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا



(13) O you who believe! Do not befriend a nation with whom Allāh is angry and who have lost hope in the Hereafter just as the disbelievers in the graves have lost hope.

## THE COMMAND NOT TO BEFRIEND THE DISBELIEVERS IS REPEATED

Much of the Surah emphasises the prohibition against befriending the disbelievers. The concluding verse of the Surah mentions that Muslims should especially refrain from befriending the Jews. Although all disbelievers have earned Allāh's anger, the *"nation with whom Allāh is angry"* is said to refer to the Jews because Allāh has referred to them specifically as *"those who have incurred Allāh's wrath"*. Allāh also says about them that *"Humiliation and poverty were stamped on them and they became deserving of Allāh's wrath."* Allāh also says about them, *"So they earned wrath upon wrath."* Another verse states, *"They return with the wrath of Allāh and wretchedness has been laid on them."* Because these verses refer to the Jews, commentators state that Allāh also refers to the Jews in the above verse where He says, *"a nation with whom Allāh is angry."*

Some commentators state that a few poor Muslims used to inform the Jews about the activities of the Muslims for some food as payment. The above verse was revealed to prohibit these Muslims from doing this.

Many commentators state that *"a nation with whom Allāh is angry"* refers to the Jews and the Christians, while a group is also of the opinion that *"a nation with whom Allāh is angry"* refers to the hypocrites. In effect, all disbelievers are referred to by these words and the believers should ensure that they never entertain close relations with any of these people.

Referring to the *"nation with whom Allāh is angry"* Allāh says that they *"have lost hope in the Hereafter just as the disbelievers in the graves have lost hope."* Just as the dead disbelievers are convinced that they cannot attain salvation after death, those who have incurred Allāh's wrath have convinced themselves that Judgement day shall not take place. It is therefore foolish to befriend such people.

The author of *"Bayānul Qur'ān"* states that *"Those who have been given the scriptures recognise the Holy Prophet صلى الله عليه وسلم just as they recognise their very own sons."* They therefore knew very well that they were doomed to Hell if they did not follow the Holy Prophet صلى الله عليه وسلم. However, their pride and jealousy did not allow them to follow him. In this way, they resigned themselves to their fate and *"have lost hope in (their salvation in) the Hereafter just as the disbelievers in the graves have lost hope."* It is therefore foolish to befriend people who know that they are doomed but who do nothing about it. The prohibition against maintaining close ties of friendship with the disbelievers applies to all disbelievers irrespective of whether they are staunch in their disbelief or not. The verse seems to emphasise severing ties with the Jews probably because they were many in Madinah and because they were exceptionally evil.



## سورة الصف

Madinan

Surah As-Saff

Verses 14

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ يَتَأَيَّهَا الَّذِينَ  
ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا  
تَفْعَلُونَ ﴿٣﴾ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ  
بُنْيَنٌ مَرْصُوصٌ ﴿٤﴾

In the name of Allāh, the Beneficent, the Most Merciful

- (1) Whatever is in the heavens and whatever is on earth glorifies Allāh. He is the Mighty, the Wise. (2) O you who believe! Why do you say that which you do not do? (3) It is indeed a most hateful thing that you say that which you do not do. (4) Verily Allāh loves those who fight in His path in rows as if they are a solid building.

### “WHY DO YOU SAY THAT WHICH YOU DO NOT DO?”

Sayyidina Abdullāh bin Salām رضى الله عنه narrates that a few prophet's companions (Sahābah) رضى الله عنهم were sitting together speaking about good deeds when they said that if they knew which deed pleased Allāh most, they would carry it out. It was then that Allāh revealed the verse, “Whatever is in the heavens and whatever is on earth glorifies Allāh. He is the Mighty, the Wise. O you who believe! Why do you say that which you do not do?” [Tirmidhi, Chapter of Tafsir]

‘Ma’ālimut Tanzil’ reports that Allāh Ta’āla revealed the verse “Verily Allāh loves those who fight in His path in rows as if they are a solid building” when the prophet's companions (Sahābah) رضى الله عنهم said that if they knew what deed was most beloved to Allāh, they would carry out the deed and spend their lives and all their wealth for the same. Shortly after they said this, the Battle of Uhud took place and many of them were found lacking in their resolve. It was then that Allāh revealed the verse “O you who believe! Why do you say that which you do not do?”

Some commentators state that when the prophet's companions (Sahābah)

رضى الله عنهم heard about the rewards that the martyrs of Badr received, they said, *"If we are afforded the opportunity to fight in Jihād, we would fight with all our might."* However, when they were forced to flee from the battlefield during the Battle of Uhud, Allāh chided them with the verse: *"O you who believe! Why do you say that which you do not do?"*

"Ruhul Ma'āni" reports from Sayyidina Ibn Zaid رحمه الله that the verse refers to the hypocrites who promised their assistance to the Muslims but failed to honour their promise.

Allāma Qurtubī رحمه الله has reported (v. 18 p. 78) that Sayyidina Suhayb رضي الله عنه killed a polytheist who used to harass the Muslims to a great extent. However, another person informed the Holy Prophet صلى الله عليه وسلم that it was he who killed the polytheist. This news greatly pleased the Holy Prophet صلى الله عليه وسلم. However, Sayyidina Umar رضي الله عنه and Sayyidina Abdur Rahmān bin Awf رضي الله عنه censured Sayyidina Suhayb رضي الله عنه for not informing the Holy Prophet صلى الله عليه وسلم that he had killed the polytheist because this led to the Holy Prophet صلى الله عليه وسلم receiving false information. When Sayyidina Suhayb رضي الله عنه clarified the matter to the Holy Prophet صلى الله عليه وسلم, Allāh revealed the verse: *"O you who believe! Why do you say that which you do not do?"*

It is not farfetched to assume that the verse was revealed with reference to all of the above incidents because the meaning of the verse is general and calls on all believers to reflect. Every believer should ponder about whether his words correspond with his deeds or whether he is guilty of betraying his words. One should honour one's promises and pledges. Of course, it is a sin to honour a promise to sin. One should never claim to have done something that one did not do. One should also ensure that one does not betray one's words by preventing others from doing something that one is guilty of.

Allāh adds, *'it is indeed a most hateful thing that you say that which you do not do.'* One should make every effort to avoid creating false impressions about oneself because this will incur Allāh's wrath.

## THE TERRIBLE PLIGHT OF THOSE LECTŪRERS WHOSE DEEDS DO NOT CORRESPOND WITH THEIR WORDS

Sayyidina Anas رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم told them when he ascent to the hearers he passed by some people whose lips were being cut with scissors of fire. When he asked Sayyidina Jibr'il عليه السلام who these people were, the reply was that they were those lecturers of his Ummah who used to enjoin others to do good, but forgot (to do good) themselves. According to another narration, he said that they were those lecturers who did not practise what they instructed others to do. [*"Mishkāt" p. 438*]

It is evident that the above verse of the Qur'ān enjoins people to match their deeds with their words when they enjoin others to do good and to refrain from evil. The injunction certainly does not mean that one should not advise others when one is guilty of negligence. Rather, the injunction demands that one continues to preach and practise as well. It is unfortunate that many people who are negligent of their religious practises dwell under the misconception that they cannot preach what they do not practise. They say that they do not want to



oppose the verse of Surah Saff that states: "O you who believe! Why do you say that which you do not do?"

The Qur'ān does not say that one should neither preach the truth nor practise it. The Qur'ān requires that one practises and preaches the truth simultaneously. One should understand that practising the injunctions of the Shari'ah is a separate command of the Qur'ān and enjoining others to practise the Shari'ah is a separate command altogether. Omitting one of these commands because one has neglected the other is a sin. By doing this, one will be guilty of two sins.

The Holy Prophet صلى الله عليه وسلم said, "Each of you is a warder and will be questioned regarding his charge." [Bukhari Vol 2 p. 783]

The Holy Prophet صلى الله عليه وسلم also said, "Whoever sees an evil should change it with his hand. If he is unable to do so, he should do so with his tongue. If he is unable to do so, he should do so with his heart (by regarding the act as an evil). This is the lowest form of Belief." [Muslim v. 1 p. 51]

This hadith makes it clear that it is the duty of every person to enjoin good and forbid people from evil.

### PRAISE FOR THE MUJĀHIDĪN (MUSLIM SOLDERS)

Allāh then praises those who fight in Jihād when He says, "Verily Allāh loves those who fight in His path in rows as if they are a solid building." This verse extols the virtue of those Mujāhidīn (Muslim soldiers) who fight in a resolute manner as a united force.

When battles were fought in the past, soldiers of each army formed rows and the battle commenced when the two opposing rows clashed. Occasionally, a soldier would call out, "Who shall come forward for a challenge?" someone from the opposite army would then fight him in single combat. In a like manner, two, three or more man-on-man challenges may take place at the beginning. Thereafter, the entire rows of soldiers advance towards each other and engage in combat. This is the actual battle which the verse refers to.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُورِ لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٦﴾

(5) When Mūsā عليه السلام said to his people, "O my people! Why do you harass me when you know that I am Allāh's messenger to you?" However, when they chose to be crooked, Allāh further twisted their hearts. Allāh does not guide a sinful nation. (6) When Isā the son of Maryam said, "O children of Isrā'īl! indeed I am the messenger of Allāh to you, verifying the Torah before me and

giving the glad tidings of a messenger to come after me, whose name will be Ahmad." When he came to them with clear signs, they said, "This is clear magic.

## SAYYIDINA MŪSA عليه السلام AND SAYYIDINA ISĀ عليه السلام ANNOUNCE THAT THEY ARE MESSENGERS OF ALLĀH

Allāh quotes Sayyidina Mūsa عليه السلام who said to the Bani Isrā'il, "O my people! Why do you harass me when you know that I am Allāh's messenger to you?" Every messenger of Allāh عليه السلام deserved the greatest respect. However, despite accepting Sayyidina Mūsa عليه السلام as Allāh's Holy Prophet, the Bani Isrā'il continuously harassed Sayyidina Mūsa عليه السلام. Verses 51 to 74 of Surah Baqarah (Surah 2), verses 20 to 26 of Surah Mā'idah (Surah 5) and verse 69 of Surah Ahzāb (Surah 33) mention some of the ways in which the Bani Isrā'il harassed Sayyidina Mūsa عليه السلام.

Sayyidina Mūsa عليه السلام tried to convince them that they should desist from this behaviour, but they were not prepared to take heed. Allāh says, "However, when they chose to be crooked, Allāh further twisted their hearts." When people have made up their minds not to accept the truth, they will not take heed even though it comes to them time and time again. They will therefore be deprived of guidance because of their stubbornness and opposition to the truth. Allāh concludes the verse by saying, "Allāh does not guide a sinful nation." This means that after they have been shown the path to salvation, Allāh will not grant them the ability to tread this path.

Allāh then speaks of Sayyidina Isā عليه السلام, who said to his people. "O children of Isrā'il! Indeed I am the messenger of Allāh to you, verifying the Torah before me and giving the glad tidings of a messenger to come after me, whose name will be Ahmad." Despite preaching to them for a long time, only a few Jews responded to the call of Sayyidina Isā عليه السلام. These followers were called the Hawāriyyin. The rest of the Jews remained antagonistic towards Sayyidina Isā عليه السلام and even attempted to assassinate him. However, they were unsuccessful in their attempt because Allāh raised Sayyidina Isā عليه السلام to the heavens. The details of this were discussed in the commentary of verse 157 of Surah Nisā (Surah 4). However, the Jews did succeed in corrupting the religion of the Christians by making them believe that Sayyidina Isā عليه السلام is Allāh's son. This belief has been discussed in the commentaries of Surah Mā'idah [Surah 5, verses 72-77] and Surah Taubah [Surah 9, verse 30].

## THE CHRISTIANS OPPOSE SAYYIDINA ISĀ عليه السلام

It is clear that Sayyidina Isā عليه السلام was sent only to the Bani Isrā'il (the Jews). This fact is evident even in the Bible, although the Christians have interpolated it to a great extent. Matthew 105 reads, "These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Isrā'il." Matthew 15:24 quotes that Sayyidina Isā said, "I was sent only to the lost sheep of the house of Isrā'il."

The behaviour of the Christians contradict these words of Sayyidina Isā عليه السلام whom they profess to follow. Whereas he told them that he was sent exclusively for the Bani Isrā'il and that they should enter no town other than

those of the Bani Isrā'īl, they are actively propagating their adulterated religion to the entire world. Although the Jews claim to belong to the "Children of Isrā'īl" (Bani Isrā'īl), they will not allow the Christians to displace them from their religion. They merely use the Christians to further their political motives while the Christians tire themselves to promote their heretical beliefs to the world, especially to the Muslims. This they do by tempting people with money and food. It is obvious that a true religion should convince people of its truth without the need to tempt them with wealth. Only that religion which cannot prove the truth of its beliefs needs to rely on tempting people to win converts.

### SAYYIDINA ISĀ عَلَيْهِ السَّلَام FORETELLS THE COMING OF THE HOLY PROPHET صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Isā عَلَيْهِ السَّلَام clearly informed the Bani Isrā'īl that a messenger by the name of Ahmad will come after him. He referred to the coming of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was called by several names. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I am Muhammad. I am Ahmad. I am Māhi (Obliterator) because Allāh shall use me to obliterate disbelief and shirk. I am Hāshir because people will be raised from their graves after I am raised. I am also Āqib (the last one) because no Holy Prophet shall come after me." [Muslim]

Sayyidina Abu Hurayra رَضِيَ اللَّهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'I am closest to Isā the son of Maryam in this world and in the Ākhirah. All the Prophets (Anbiya) عَلَيْهِمُ السَّلَام are like step brothers who have different mothers. They all have the same Religion (belief in Oneness of Allāh, Risālah and Judgment). There is no Holy Prophet between Isā عَلَيْهِ السَّلَام and myself' [Muslim v. 2 p. 265]

The Christian monks were well aware of the coming of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as Sayyidina Isā عَلَيْهِ السَّلَام prophesied. In fact, it was one of them who informed Sayyidina Salmān Fārsī رَضِيَ اللَّهُ عَنْهُ about the coming of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This led him to settle in Madinah so that he could await the coming of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The details of his story have been discussed in the commentary of verse 157 of Surah A'rāf (Surah 7).

### THE COMING OF THE HOLY PROPHET صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ AS PROPHESED IN THE TORAH AND BIBLE

The Jews and Christians during the time of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were aware of the prophecies that their divine scriptures contained about the coming of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This was discussed in the commentary of verse 157 of Surah A'rāf (Surah 7) where Allāh states: "Those who follow the unlettered messenger and Holy Prophet that they find written with them in the Torah and Injīl."

The verse of Surah Saff under discussion tells us that Sayyidina Isā عَلَيْهِ السَّلَام did indeed inform his followers that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was to come after him. However, we shall quote Sayyidina Isā عَلَيْهِ السَّلَام as reported in the Bible. In John 14:15 and John 14:16, Sayyidina Isā عَلَيْهِ السَّلَام said to the Jews, "If you love me, you will keep my commandments. And I will pray the father, and He will give you

another Counselor [i.e. the Holy Prophet صلى الله عليه وسلم], to be with you for ever."

**John 14: 25** and 14:26 contain the following extract: "These things I have spoken to you, while I am still with you. But the Counselor [i.e. the Holy Prophet صلى الله عليه وسلم], the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you."

**John 16:7** reads, "Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you."

## THE MEANING OF THE WORD "PARACLETE"

The above extracts are all verbatim quotations from the Bible. The word "Counselor" appearing in each of the three texts is a translation of the word "Paraclete" (or "Periclytos" in the original Greek manuscripts of the Bible). Although the Christians have used "Counselor" and "Comforter" to translate the word, the actual translation of the word is "the one whom people praise exceedingly", which is the translation of the Arabic name 'Muhammad'. When the Hebrew spoken by Sayyidina Isā عليه السلام was translated as "Periclytos" in early Greek translations of the Bible, the essence of the name Ahmad was still tangible. When the Christians realised that this was a proof for the Muslims, they omitted the word from their translations and replaced it with words like "Counselor's "Comforter" 'intercessor', "Spirit of truth" and sometimes even "Holy Spirit".

Sayyidina Isā عليه السلام has also prophesied the coming of the Holy Prophet صلى الله عليه وسلم in John 16:13 where he said, "When the Spirit of truth [The Holy Prophet صلى الله عليه وسلم] comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come."

Being masters at altering their scriptures, the Jews and Christians have effectively changed the word Periclytos. However, their deception cannot take them very far because the Holy Prophet صلى الله عليه وسلم fits the description of Muhammad, Ahmad and Periclytos just as well as he fits the description of "Counselor" and "Comforter". On the Day of Judgement, he will also be an 'intercessor' for the Muslims.

If the Christians say that the prophecy of Sayyidina Isā عليه السلام does not fit the Holy Prophet صلى الله عليه وسلم, we may ask them whom it does refer to in that case. If they falsely claim that it refers to someone before the time of the Holy Prophet صلى الله عليه وسلم, we ask them why were their religious scholars awaiting the coming of the "The Holy Prophet of the end of time". Why was it that many Jewish Rabbis (Jewish Scholar), Christians monks and Christians kings accept the Holy Prophet صلى الله عليه وسلم as the "The Holy Prophet of the end of time" when they heard about him or met him during his time. The incidents of Heraclius the Emperor of Rome, Najāshi the king of Abyssinia and the Christians of Najrān who arrived in Madinah are famous in this regard. In the incident of Sayyidina Salmān Fārsī رضي الله عنه, the last monk he lived with distinctly told him, "It is best that you now wait for the 'Holy Prophet of the end of time'. His advent is now imminent."

We may also ask the Christians why is it that after the coming of the Holy Prophet صلى الله عليه وسلم none of them searched for or awaited the coming of anyone. For further details on the subject one may refer to the book "Izhārul Haq" in Arabic by Maulana Rahmatullāh Kirānwi رحمه الله عليه.

## FALSE CLAIMANTS TO THE PROPHETHOOD

The prophecy of Sayyidina Isā عليه السلام about the coming of a Prophet by the name of Ahmad refers only to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet himself said, "I am the seal of all Prophets. There shall be no Holy Prophet after me." However, there has been a person from India before the partitioning who has claimed that he is a Prophet after the Holy Prophet صلى الله عليه وسلم. He claims that the above verse of Surah Saff refers to him. Not only is he guilty of disbelief by altering the meaning of this verse, but he is also guilty of rejecting the following verse of Surah Ahzāb where Allāh says, 'Muhammad صلى الله عليه وسلم is not the father of any man among you, but he is Allāh's messenger and the seal of all the Prophets. Allāh has knowledge of all things.' [Surah 33, verse 40]

The verse after the prophecy of Sayyidina Isā عليه السلام says, "When he came to them with clear signs, they said, 'This is clear magic.' " This verse is phrased in the past tense and tells us that the Holy Prophet that Sayyidina Isā عليه السلام prophesied had already arrived when the Qur'ān was revealed and that the disbelievers denounced his miracles as "clear magic" The world knows that those who claimed to be the Prophets after the Holy Prophet صلى الله عليه وسلم were called liars and other names, but none was referred to as a bringer of "clear magic" - In fact, none of them could ever show the people a miracle.

The person we have referred to from the Indian subcontinent can therefore not claim to be the one referred to in the above verse because this claim is refuted by the very next sentence where Allāh says, "When he came to them with clear signs, they said, 'This is clear magic.' " "In addition to this, his name was not even Ahmad. Those who know whom we are referring to will know him. We do not wish to soil our Tafsir by mentioning his name.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

(7) Who can be more unjust than he who fabricates lies about Allāh when he is being called to Islām? Allāh does not guide the unjust folk. (8) They intend to extinguish Allāh's light with their mouths. However, Allāh shall bring His light to completion even though the disbelievers abhor it. (9) It is He Who sent His messenger with guidance and the true Dīn (religion) to make it dominant over all other religions, even though the idolaters may abhor it.

## THE LIGHT OF ALLĀH SHALL CONTINUE TO SHINE EVEN THOUGH THE DISBELIEVERS ABHOR IT

Allāh states, "Who can be more unjust than he who fabricates lies about Allāh when he is being called to Islām? (There can be none more unjust than he and) Allāh does not guide the unjust folk."

Allāh then says that those who refuse to accept Islām "intend to extinguish Allāh's light with their mouths." They try whatever they can to destroy Islām. Nevertheless, their efforts are all wasted because Islām will continue to grow from strength to strength because "Allāh shall bring His light to completion even though the disbelievers abhor it." Since the coming of Islām. The disbelievers have left no stone unturned to stop its spread. Despite their intense efforts even today, Islām is spreading unabated in their very own countries. Even though they are spending millions of dollars to stem the tide of Islām, they are daily witnessing their own people Turning to Islām.

Allāma Qurtubi رحمه الله عليه has narrated from Sayyidina Abdullāh bin Abbās رضي الله عنه that once when Wahy (divine revelation) did not come for forty days, the Jew Ka'b bin Ashraf said to his people, "You have cause to rejoice because Allāh has extinguished the light of Muhammad صلى الله عليه وسلم and it appears as if his religion shall never reach completion." The Holy Prophet صلى الله عليه وسلم was naturally hurt by this remark. It was then that Allāh revealed the above verses. Thereafter, Wahy (revelation) continued to come to the Holy Prophet صلى الله عليه وسلم unabated.

Allāma (Scholar) Qurtubi رحمه الله عليه has reported the following five interpretations of "Allāh's light":

1. The Qur'ān.
2. Islām.
3. The Holy Prophet صلى الله عليه وسلم himself.
4. The proofs of Allāh's existence.
5. Just as one cannot prevent sunlight from spreading, one cannot stop the Religion of Islām from spreading.

Allāh continues, 'it is He (Allāh) Who sent His messenger with guidance and the true Religion to make it dominant over all other religions, even though the idolaters may abhor it.' Allāh's decree shall overwhelm all circumstances and will definitely come to pass. Even though the disbelievers do everything possible to stop the spread of Islām, Islām shall dominate over all other religions. One may refer to the commentary of verse 32 of Surah Taubah (Surah 9) for more details.

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَذِلَّكُمْ عَلَىٰ تَحَرُّقٍ نُّنَجِّكُمْ مِنْ عَذَابِ أَلِيمٍ ﴿١٠﴾ تَوَسَّنْوا بِاللَّهِ وَرَسُولِهِ  
وَجَاهِدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ قَاعِلُونَ ﴿١١﴾ يَغْفِرَ لَكُمْ  
ذُنُوبَكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبَةٌ فِي جَنَّاتٍ عَدْنٍ ذَٰلِكَ الْفَوْزُ

الْعَظِيمُ (12) وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَيَسِّرُ الْمُؤْمِنِينَ (13)

(10) O you who believe! Should I not show you a trade that will save you from a painful punishment? (11) Believe in Allāh and His messenger and strive in Allāh's path with your wealth and lives. This is best for you if you but knew. (12) Allāh shall forgive your sins and enter you into gardens beneath which rivers flow and into wonderful mansions in eternal paradise. That is the supreme success. (13) Another bounty that you love is help from Allāh and a near victory. Give glad tidings to the believers.

## TIDINGS OF A TRADE THAT WILL SAVE ONE FROM A PAINFUL PUNISHMENT

The above verses draw man's attention to the "trade" of the Ākhirah. In this world, man needs to earn to provide for his food and lodging. To acquire this wealth, many people resort to trade and commerce. It often occurs that in man's involvement with his trade, he forgets to prepare for his life after death and becomes totally oblivious of the Ākhirah (Hereafter). Allāh addresses the believers saying, "O you who believe! Should I not show you a trade that will save you from a painful punishment?"

Two aspects are given serious consideration in business. One is that a profit is attained and the other is that a loss is not incurred. It is a commonly accepted notion that averting a loss is better than earning a profit. It is for this reason that Allāh first mentions that the "trade" of the Ākhirah (Hereafter) will save one from "a painful punishment". Thereafter, Allāh mentions the gardens of Heaven and its bounties that one shall receive as profits for carrying out the "trade".

The "trade" that Allāh advises man to involve himself with is to "Believe in Allāh and His messenger and (to) strive in Allāh's path with your wealth and lives." Allāh states further that "This is best for you if you but knew." As a reward for carrying this out, "Allāh shall forgive your sins and enter you into gardens beneath which rivers flow and into wonderful mansions in eternal paradise." The people of Heaven shall live there forever and will never have to leave. Allāh says in Surah Kahf that the people of Heaven "will abide there (in Heaven) forever and will never want to leave it." [Surah 18, verse 108]

A verse of Surah Fātir states that the people of Heaven will say, "All praise be to Allāh, Who has removed grief from us. Undoubtedly our Lord is Most Forgiving, Appreciative, Who has settled us in an eternal home by His grace. Here, no difficulty will ever afflict us, nor shall any tiredness touch us." [Surah 35, verse 34, 35]

This verse makes it clear that belief in Allāh, belief in the Holy Prophet ﷺ and striving in Allāh's path are the prescription for salvation in the Hereafter. The wealth and riches of this world (which are short-lived) are nothing compared to the everlasting bounties of the Hereafter. The wealth of this world that is acquired wrongfully will even be a source of punishment for a person in the Hereafter. Therefore, a believer should strive for success only in the Ākhirah (Hereafter) because "That is the supreme success."

Allāma Qurtubi رحمه الله quotes that Sayyidina Uthmān bin Madh'un

رضى الله عنه once asked the Holy Prophet صلى الله عليه وسلم which trade was most beloved to Allāh so that he could adopt the same. It was then that Allāh revealed the verse: "O you who believe! Should I not show you a trade that will save you from a painful punishment..."

Allāh refers to the same trade when He mentions in Surah Taubah, "So rejoice with your bargain that you have made" and when He says in Surah Fātir, "a trade that will never be destroyed."

Allāh says further, "Another bounty that you love is help from Allāh and a near victory." This verse adds that the rewards of this "trade" are not confined to the Ākhirah (Hereafter) but will also be seen in this world. Sayyidina Abdullāh bin Abbās رضى الله عنه mentioned that this verse refers to the Muslim conquest of Rome and Persia. Other Scholars mention that refers to the conquest of Makkah.

"Give glad tidings to the believers." The believers are given the tidings of this greatly profitable business and the great profits have already been witnessed time and time again. If today's Muslims carry out the same deeds mentioned, they will also reap the same profits and secure their success in the Hereafter.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَن أَنصَارِي إِلَى اللَّهِ قَالَ لِّلْحَوَارِيِّينَ نَحْنُ أَنصَارُ اللَّهِ فَآمَنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

(14) O you who believe! Be the helpers of Allāh as Isā the son of Maryam said to the Hawariyyīn (disciples of Sayyidina Isā عليه السلام), "Who will help me towards Allāh?" The Hawariyyīn replied, "We shall be Allāh's helpers." So a group of the Bani Isrā'īl believed while a group of them disbelieved. We assisted the believers against their enemies and they became victorious over them.

## BECOME ALLĀH'S HELPERS

Jihād was mentioned at the beginning of the Surah and the previous verse also highlighted the virtues of striving in Allāh's path. Allāh concludes the Surah by instructing the believers to assist in propagating Allāh's religion. The opportunities for Jihād, migrating for the sake of Islām or assisting in the propagation of Islām arises in every believer's life. By applying oneself to these demands, one will be able to assist the spread of Islām and become a helper of Allāh's religion. Of course, Allāh is Independent and does not require the assistance of any person. Allāh refers to people as "Allāh's helpers" when they assist in the propagation of Islām to express their high rank.

Sayyidina Isā عليه السلام was the Holy Prophet who lived closest to the time of the Holy Prophet صلى الله عليه وسلم. There were many people during the time of the Holy Prophet صلى الله عليه وسلم who were well aware of the teachings of Sayyidina Isā عليه السلام, especially the Christian monks. Therefore, Allāh quotes an incident in the life of Sayyidina Isā عليه السلام. Although most of the Bani Isrā'īl rejected Sayyidina Isā عليه السلام, he had a few disciples who were called the Hawariyyīn



(Disciples). They actively engaged in spreading the religion of Sayyidina Isā عليه السلام in various regions.

Allāh addresses the believers saying, "O you who believe! Be the helpers of (the Religion of) Allāh as Isā the son of Maryam said to the Hawariyyīn (Disciples)," Who will help me towards (spreading the Religion of) Allāh?" The Hawariyyīn (Disciples) replied, "We shall be Allāh's helpers." Allāma Ibn Kathīr رحمه الله mentions that after the Hawariyyīn (Disciples) pledged to assist in the propagation of Sayyidina Isā's عليه السلام Religion, he dispatched them to the various areas of Shām (Syria).

The commentary of verses 52 and 53 of Surah Āl Imrān (Surah 3) discussed who the Hawariyyīn (Disciples) were and why they were called by this name. Allāh then says, "So a group of the Bani Isrā'īl believed while a group of them disbelieved."

### THE THREE GROUPS AMONG THOSE WHO CLAIM TO FOLLOW SAYYIDINA ISĀ عليه السلام

"Ma'ālimut Tanzīl" (v. 4 p. 339) reports from Sayyidina Abdullāh bin Abbās رضي الله عنه that after Sayyidina Isā عليه السلام was raised to the heavens, his followers began to differ among themselves. A group claimed that he was Allāh Himself who had come to the world. Another group claimed that he was Allāh's son while a third group claimed that he was Allāh's Prophet whom Allāh had raised to the heaven. When the groups clashed, the two disbeliever groups (the first and second groups) overpowered the group of believers (the third group). When Allāh sent the Holy Prophet صلى الله عليه وسلم to the world, the group of believers became dominant. This is referred to in the verse "We assisted the believers against their enemies and they became victorious over them." This group then dominated the others by way of their superior belief that was confirmed by the Qur'ān.

This victory of the believers followers of Sayyidina Isā عليه السلام does not refer to a physical victory after a battle because the books of history make no mention of such a battle. It is for this reason that Sayyidina Abdullāh bin Abbās رضي الله عنه has mentioned that the victory was in respect of strength of beliefs. This group then accepted Sayyidina Isā عليه السلام and had the Qur'ān to substantiate their beliefs and to disprove the beliefs of the other two groups.

The above interpretation applies to the time of Sayyidina Abdullāh bin Abbās رضي الله عنه. However, the history of latter centuries proved that Allāh assisted the believers against the Christians in the physical battles referred to as the Crusades.



## سورة الجمعة

Madinan

Surah Al-Jumu'ah

Verses 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ هُوَ الَّذِي  
بَعَثَ فِي الْأُمِّيَّةِ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

﴿٤﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Whatever is in the heavens and whatever is on earth glorify Allāh the Sovereign, the Most Pure, the Mighty, the Wise. (2) It is He Who sent among the unlettered nation a Holy Prophet from themselves who recites His verses to them, purifies them and teaches them the Book and wisdom. Without doubt, they were in clear deviation before this. (3) (Allāh also sent the Prophet to) other people from them whom they have not yet met. He is the Mighty, the Wise. (4) This is Allāh's grace which He grants to whoever He pleases. Allāh is the Possessor of immense grace.

### ALLĀH HAS SENT HIS HOLY PROPHET صلى الله عليه وسلم TO TEACH PEOPLE AND TO PURIFY THEM SPIRITUALLY

Allāh begins Surah Jumu'ah by saying, "Whatever is in the heavens and whatever is on earth glorify Allāh." Allāh then enumerates His attributes when He says that He is "the Sovereign, the Most Pure". The interpretation of "Al Malik" and "Al Quddūs" was explained in the commentary of verse 23 of Surah Hashr (Surah 59). Allāh then states that He is also "Al Azīz" ("the Mighty") and "Al Hakīm" ("the Wise"). These two attributes are repeated in various verses of the Qur'ān. While "Al Azīz" means that Allāh is Most Mighty, it also means that Allāh is the One Who possesses all true honour and respect. Mention of these attributes reminds man that Allāh has the might to apprehend any sinner and none can escape from Him. In addition to this, everything He does is full of wisdom. Everything He instructs man to do must be dutifully carried out because there is

wisdom in every act that He commands. Nothing that He commands is futile.

Allāh then reminds mankind of an extremely great favour that He has bestowed on them. The favour is expressed in the verse where Allāh says, *"It is He Who sent among the unlettered nation (the Arabs) a Prophet from themselves who recites His verses to them, purifies them and teaches them the Book and wisdom."* Allāh refers to the Arabs as an "unlettered nation" because most of them were illiterate. The Holy Prophet صلى الله عليه وسلم said, *"We (Arabs) are an unlettered nation. We can neither write nor count."* The Holy Prophet صلى الله عليه وسلم was himself unlettered, as Allāh mentions in verses 157 and 158 of Surah A'rāf (Surah 7). Allāh says in verse 158 of Surah A'rāf, *"So believe in Allāh and His messenger, the unlettered Prophet."*

Allāh says in Surah Ankabūt, *"Before this you were unable to recite any book, neither could you write with your right hand. Otherwise (i.e. if you were literate), the people of falsehood would be cast into doubt (thinking that you wrote the Qur'ān)."* [Surah 29, verse 48]

Although the Holy Prophet صلى الله عليه وسلم was untutored., millions of literate people would sacrifice their lives for him. He brought to mankind a book (the Qur'ān) of such eloquence that even the most learned linguists are unable to match. Allāh made the Holy Prophet صلى الله عليه وسلم the guide and mercy for mankind. All of mankind are expected to follow in his footsteps and are forced to surrender to his superior knowledge.

Allāh describes the Holy Prophet صلى الله عليه وسلم using the following descriptions:

**First.** The Holy Prophet صلى الله عليه وسلم was a messenger 'from themselves' i.e. from among the Arabs.

**Second.** He "recites His (Allāh's) verses to them."

**Third.** He "purifies them" spiritually. The Holy Prophet صلى الله عليه وسلم purified people's souls from all types of evil qualities.

**Fourth.** He "teaches them the Book and wisdom." Commentators mention that "the Book" refers to the Qur'ān and "wisdom" refers to the understanding of the Qur'ān. Teaching "wisdom" also refers to teaching people the words of the Qur'ān, the meanings of the words and the interpretations of the verses. Refer to the commentary of verse 129 of Surah Baqarah for further details.

Allāh states further, *"Without doubt, they (the Arabs) were in clear deviation before this."* This means that when the Holy Prophet صلى الله عليه وسلم was sent among the Arabs they were immersed in sin. They worshipped idols, engaged in murder, infanticide and all other types of sins. Their reformation began with the coming of the Holy Prophet صلى الله عليه وسلم. Because the Holy Prophet صلى الله عليه وسلم was sent as a Holy Prophet to the entire universe, his coming spread the light of guidance throughout the globe.

## THE SERVICE THAT NON-ARABS RENDERED TO ISLĀM

When the message of Islām transcended beyond the Arabian peninsula, non-Arabs accepted the Qur'ān and Ahadith, memorised them, mastered the

interpretations and even began writing books on Tafsir and laws of the Qur'an. They took the message to others and there was an extremely large number of Scholars and pious people among them. Their services to Islām have been truly tremendous.

Allāh refers to the non-Arabs when He says, "(Allāh also sent the Holy Prophet to) other people from them whom they (the Arabs) have not yet met. He is the Mighty, the Wise." When this verse was revealed, the message of Islām had not yet spread out of Arabia. Sayyidina Abu Hurayra رضى الله عنه reports that when this verse of Surah Jumu'ah was revealed, the companions of prophets (Sahābah) رضى الله عنهم asked the Holy Prophet صلى الله عليه وسلم who the people were "whom they have not yet met". When the question was repeated thrice, The Holy Prophet صلى الله عليه وسلم placed his hand on Sayyidina Salmān Fārsi رضى الله عنه, who was of Persian origin. This denoted that he was among the people whom the Arabs had not yet met with the message of Islām. Thereafter the Holy Prophet صلى الله عليه وسلم said, "If belief was by the Thurayya (Pleiades) constellation of stars, there would be people from among them (the Persians) who would acquire it there." [Bukhari v. 2 p. 727]

It was by way of example that the Holy Prophet صلى الله عليه وسلم mentioned that there will be people from among the Persians who would acquire belief even if it were by the Thurayya (Pleiades) constellation of stars. This would also refer to all other non-Arab nations besides the Persians. When the Persians began to neglect the teachings of the Qur'an and Sunnah and succumbed to Shia beliefs, Allāh chose other nations to serve Islām, all of whom have also rendered sterling service to the Religion.

"This (Belief) is Allāh's grace which He grants to whoever He pleases. Allāh is the Possessor of immense grace." Allāh grants the wealth of Belief to whomever He pleases. Every person blessed with belief should be grateful to Allāh, especially those who have the honour to serve Allāh's religion.

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾ قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾ وَلَا يَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنْ الْمَوْتَ الَّذِي تَمُرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنْشِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

(5) The analogy of those who were charged with bearing the Torah and then failed to bear it, is like that of a donkey carrying books. Vile is the analogy of the people who falsify Allāh's verses. Allāh does not guide the unjust nation. (6) Say, "O Jews! If you think that you are Allāh's friends and others are not, then wish for death if you are truthful." (7) They shall never wish for death because

of the deeds that their hands send forth. Allāh does not guide the unjust nation.  
 (8) Say, "Verily the death that you flee from shall certainly find you. Thereafter you shall be returned to the Knower of the unseen and the seen and He will inform you of what you used to do."

## AN ANALOGY OF THE JEWS WHO ARE TOLD THAT IT IS FUTILE TO FLEE FROM DEATH

The above verses speak about the sorry religious position of the Jews and the terrible plight they are destined to suffer in both worlds. The Jews are the descendants of Sayyidina Ya'qūb عليه السلام, whose title was Isrā'īl. It is for this reason that they are referred to as the Bani Isrā'īl (the children of Isrā'īl). Sayyidina Mūsā عليه السلام and Sayyidina Isā عليه السلام were two of the more famous Prophet whom Allāh sent among the Bani Isrā'īl. Allāh Ta'āla gave Sayyidina Mūsā عليه السلام the Torah which contained detailed laws for the Bani Isrā'īl. Many of them did learn the Torah and practised its injunctions. Referring to them in Surah Mā'idah, Allāh says, *"The Prophets عليهم السلام, who were subservient to Allāh, judged the Jews with it (the Torah); and those of Allāh and the scholars (also judged with it) because they were instructed to preserve Allāh's Book and they were witnesses to it."* [Surah 5, verse 44]

Initially the Jewish scholars practised the Torah and enjoined people to do the same. However, they soon began to neglect the injunctions of the Torah and even started making changes in the Torah. When they began to do this, they no longer remained worthy bearers of the Torah. Drawing an analogy of these people Allāh states, *"The analogy of those who were charged with bearing the Torah (i.e. with fulfilling its commands) and then failed to bear it (i.e. failed to practise), is like that of a donkey carrying books. Vile is the analogy of the people who falsify Allāh's verses. Allāh does not guide the unjust nation."*

## THE EVIL OF THE JEWS AND THEIR GOOD OPINION OF THEMSELVES

Although the Jews had the Torah with them, they perpetrated the villainy of assassinating many Prophets عليهم السلام. Besides rejecting the Prophethood of the Holy Prophet صلى الله عليه وسلم, they even attempted to assassinate him. This they did even though they realised that the Holy Prophet صلى الله عليه وسلم was the final Prophet described in their scriptures.

Despite their evil behaviour, the Jews maintained that only they were Allāh's friends and that none other enjoyed this privilege. In Surah Mā'idah Allāh quotes that they said, *"We are the children of Allāh and His loved ones!"* [Surah 5, verse 18]

In addition to this they also used to say that the bounties of the Hereafter are reserved exclusively for them. In reply, Allāh tells them in verse 94 of Surah Baqarah *"If the home of the Hereafter is reserved exclusively for you and none else, then wish for death if you are truthful."*

Here in Surah Jumu'ah, Allāh instructs the Holy Prophet صلى الله عليه وسلم, *"Say, 'O Jews! If you think that you are Allāh's friends and others are not, then wish for death if you are truthful.'"*

This verse tells them that if they are convinced that only they are Allāh's friends, why are they labouring in this world? It is then best for them to leave this world and proceed to Heaven where they will have no difficulties at all. Since death is the gateway to the Hereafter, they ought to have a speedy death so that they may reach the Hereafter more quickly. If they say that death is not in their control, then they should at least wish for death. However, *"They shall never wish for death because of the deeds that their hands send forth. Allāh does not guide the unjust nation."*

This verse makes it clear that their claim to be Allāh's friends is false and that they fear punishment for the disbelief and other sins that they carry out. Allāh says about the Jews in Surah Baqarah, *"You will find them to be the most greedy of all people for life; even more than the idolaters. Each of them wishes that he is granted a life of a thousand years. Even the fact that he is granted this life would not save him from punishment."* The Jews know that they will have to face punishment in the Akhirah (Hereafter) for their sins and therefore wish that they can live for as long as possible.

One may ask that a Muslim will also refuse to wish for death if anyone were to ask him to do so. Therefore, how can wishing for death be a criterion for truth and falsehood? In reply to this, it should first be understood that the Jews were asked to wish for death because they claimed that they were the beloved friends of Allāh and that only they would enter Heaven. Instead of giving them a detailed theoretical reply, they are told to wish for death so that they realise the error of their claim in an instant.

As for a Muslim, his dislike for death is a natural feeling. More than this, the Ahadīth have prohibited Muslims from wishing for death because it is best for a Muslim to continue living. If he is a good person, staying alive is best for him because he then has the opportunity to carry out more good deeds and to improve his position in the Akhirah (Hereafter). On the other hand, if he is a sinful person, remaining alive will afford him a greater opportunity to repent and amend his ways. However, if a person is adamant to remain as a disbeliever, thinking that he has the exclusive right to enter Heaven. He will be addressed as the Jews are addressed in the foregoing verses of the Qur'ān.

It should be borne in mind that some Jews held the opinion that they would enter Hell, albeit for a short period. They would say, *"The Fire will touch us only for a limited number of days."* The verses under discussion do not apply to such Jews, but only to those who believed that they would enter Heaven immediately after dying. In the commentary of verses 94 to 96 of Surah Baqarah (Surah 2) it was narrated from Sayyidina Abdullāh bin Abbās رضى الله عنه that the Jews declined when they were challenged to Mubāhala (mutual imprecation for each other) i.e. where two opposing parties pray for the death of the one whose claim is false.

Allāh addresses the Jews further when He says, *"Verily the death that you flee from shall certainly find you."* The death of every person has been predetermined and none can escape this appointment. Allāh says in Surah Nisā, *"Wherever you may be, death will find you even though you be in lofty towers."* [Surah 4, verse 78]

Those who die as disbelievers are destined for Hell irrespective of how long

they live. Despite knowing this, "Each of them (the Jews) wishes that he is granted a life of a thousand years. (However) Even the fact that he is granted this life (of a thousand years) would not save him from punishment."

Every person shall die and will have to face the consequences of his deeds in the Ākhirah (Hereafter). Allāh further tells the Jews that after death, "you shall be returned to the Knower of the unseen and the seen and He will inform you of what you used to do." Knowing that the punishment for disbelief is eternal damnation to Hell, any sensible person would realise that he should believe in Allāh and His Prophets عليهم السلام. None should labour under the misconception that his sins pass unnoticed and that he will not have to account for them. Allāh has perfect knowledge of the seen and the unseen and will reward or punish people accordingly.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ  
وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ  
فَأَنْشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ



(9) O you who believe! When the Adhān is called out for Salāh on the day of Jumu'ah, then hasten towards Allāh 's remembrance and leave trading. This is best for you if you but knew. (10) When the Salāh has been completed then disperse in the land, seek from Allāh's bounty and remember Allāh abundantly so that you may be successful.

## THE INJUNCTION TO PROCEED IMMEDIATELY FOR THE JUMU'AH SALĀH WHEN THE ADHĀN IS CALLED OUT

These verses express the obligatory (Fardh) nature of the Jumu'ah (Friday) Salāh. Allāh Ta'āla says, "O you who believe! When the Adhān is called out for Salāh on the day of Jumu'ah, then hasten towards Allāh's remembrance and leave trading." The first Khutbah (sermon) is referred to as "Allāh's remembrance". This verse commands Muslims not to delay in presenting themselves for the Jumu'ah Salāh once the Adhān has been called.

One's occupation should not deter one from responding to the call of the Adhān (the call of the prayer). The command to "leave trading" is merely an example of an occupation that could prevent one from presenting oneself for the Jumu'ah Salāh. People tend to hesitate to do something when it means that they have to forfeit any worldly gain. They will therefore not want to close their businesses for the Jumu'ah Salāh. It is for this reason that Allāh makes it clear that "This is best for you if you but knew."

During the time of the Holy Prophet صلى الله عليه وسلم only one Adhān was called out for the Jumu'ah Salāh. This was called out after the Imām had already alighted the Mimbar (pulpit). During those times people would be present in the

Masjid before the Adhān. They may have been only a few who arrived after hearing the Adhān. This was the state of affairs during the Caliph of Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه as well. When Sayyidina Uthmān رضى الله عنه became the Khalifa (Caliphs), the number of Muslims had grown considerably. He therefore initiated another Adhān that was called out in the trading area further from the Masjid in a place called "Zowrā" It was from this time that the first Adhān was called out. Scholars state that a person should hasten to the Masjid from the time that this first Adhān is called out. The Ummah accepts this act of Sayyidina Umar رضى الله عنه because he was among the "Khulafa Rāshidīn" (The Righteous Caliphs) and the Holy Prophet صلى الله عليه وسلم explicitly mentioned, "You should steadfastly hold on to the my practices and the practices of the rightly guided Khulafa Rāshidīn (righteous caliphs)."

## THE VIRTUES OF THE JUMU'AH SALĀH

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The angels stand at the doors of the Masjid on the day of Jumu'ah. They record the name of the person who arrives first (for the Jumu'ah Salāh), thereafter the name of the person who arrives second. In this manner, they record each person's name as he arrives in the Masjid. The person who leaves for the Jumu'ah Salāh as soon as the afternoon arrives shall receive the reward of sacrificing a camel. The one who arrives after him shall have the reward of sacrificing a cow. The next person shall receive the reward of sacrificing a sheep, the next of sacrificing a fowl and the next of giving an egg in charity. Once the Imām comes out to ascend the Mimbar (pulpit), the angels fold up their records and listen to the Khutbah." [Bukhari v. 1 p. 121, 127 and Muslim v. 1 p. 282]

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The person who performs wudhu and performs it properly, proceeds to the Masjid for the Jumu'ah Salāh, listens attentively to the Khutbah and remains silent, then his sins will be forgiven from that Jumu'ah until the next Jumu'ah and a further three days in addition. This is because every good deed is rewarded a minimum of ten fold. The one who touches (plays with) pebbles (or anything else) has engaged in futility (i.e. he has forfeited his rewards because his act betrays lack of concern for the Khutbah)." [Muslim v. 1 p. 283]

Whereas the above narration mentions performing wudhu (ablution), other Ahādith encourage performing Ghusl (taking a bath), applying oil to the hair, applying Itr (perfume), brushing the teeth with a Miswāk, wearing the best clothes, walking to the Masjid and sitting as close as possible to the Imām. ["Mishkāṭ" p. 122, 123]

While listening to the Khutbah (Sermon), one is not permitted to even indicate to another person to stop talking because this will disturb one's concentration. The Holy Prophet صلى الله عليه وسلم said, "If you tell someone who is talking to be silent, you have perpetrated an act of futility." [Bukhari v. 1 p. 127]

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The best day is the day of Jumu'ah. Sayyidina Ādam عليه السلام was created on this day, he was entered into Heaven on this day and taken out of Heaven on this day. Judgement day shall take place on the day of Jumu'ah." [Muslim v. 1 p. 282]



## THE WARNING AGAINST NEGLECTING THE JUMU'AH SALĀH

It is not compulsory for a sick person, a Musāfir (*traveller*), a woman and a slave to present themselves for the Jumu'ah Salāh. The mature male who is not suffering from an illness that prevents him from performing Salāh has to leave his occupation and present himself in the Masjid for the Jumu'ah Salāh in a suitable manner.

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once stood on the Mimbar (*pulpit*) and said, "People should refrain from neglecting the Jumu'ah Salāh otherwise Allāh shall seal their hearts and they will be included among the neglectful ones." [Muslim v. 1 p. 284]

Sayyidina Abu Ja'd Dhamari رضى الله عنه narrated that the Holy Prophet صلى الله عليه وسلم said, "Allāh will set a seal on the heart of the person who neglected three Jumu'ah Salāhs out of laziness." ["Mishkāt" p. 121]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reported that the Holy Prophet صلى الله عليه وسلم said that he truly intended to appoint someone else to lead the Salāh while he personally set fire to the homes of those who neglected the Jumu'ah Salāh. ["Mishkāt" p. 121]

## THE MOMENT WHEN SUPPLICATION ARE ACCEPTED

There is a moment during the day of Jumu'ah when supplication are accepted. It has been mentioned that this moment is from the time that the Imām sits on the Mimbar (*pulpit*) until the Jumu'ah Salāh is complete. [Muslim v. 1 p. 281]

It is also reported that one should search for this time between the Asr Salāh and sunset. [Tirmidhi v. 1 p. 111]

## THE VIRTUE OF RECITING SURAH KAHF ON FRIDAYS

Reciting the first three verses of Surah Kahf on a Friday will protect one from the evil of Dajjāl. [Tirmidhi v. 2 p. 116]

Other Ahadīth state this virtue for reciting the concluding verses of Surah Kahf on a Friday. The Holy Prophet صلى الله عليه وسلم has also mentioned that the person who recites Surah Kahf on a Friday shall have light until the following Friday. This means that his grave will be illuminated for this period so that he will have light in his grave if he dies during this time. It may also mean that his heart will be illuminated until the following Friday. [Bayhaqi in "Da'wātul Kabīr"]

The Holy Prophet صلى الله عليه وسلم has also enjoined that Surah Hūd be recited every Friday. [Daarmi p. 326]

## RECITING DURŪD SHARĪF (BENEDICTION) ON A FRIDAY

Although the recitation of Durūd Sharīf is extremely important at all times, the Shari'ah emphasises that Muslims increase their recitation of Durūd (*Benediction*) on Fridays. ["Mishkāt" p. 120]

## DISPERSING IN THE LAND AND SEEKING ALLĀH'S BOUNTY AFTER THE JUMU'AH SALĀH

Allāh states, "When the Salāh has been completed, then spread out in the land, seek

from Allāh's bounty... "This verse does not make the act of dispersing and seeking Allāh's bounty compulsory. The verse only makes it clear that this act is totally permissible. The verse tells us that after the Jumu'ah Salāh is over, the Muslims have fulfilled their obligation and can proceed to engage in their worldly occupations to seek their sustenance. Muslims may now continue with the work they had left to attend the Jumu'ah Salāh. Because the verse does make seeking one's livelihood compulsory after the Jumu'ah Salāh, one will be commended for remaining in the Masjid up to Asr or Maghrib and engaging in acts of Ibādah (worship).

After declaring the permissibility of engaging in one's occupation after the Jumu'ah Salāh, Allāh instructs the Muslims to "*remember Allāh abundantly so that*" they "*may be successful*." This phrase reminds Muslims that their actions should not be devoid of Allāh's remembrance (Dhikr). A believer should be constantly engaged in Allāh's Dhikr (remembrance). In fact, Salāh is also a form of remembering Allāh as Allāh says in Surah TāHā, "*establish Salāh for My remembrance*."

Allāh says in Surah Ankabūt, "*Without doubt, the remembrance of Allāh is greatest*." Allāh states in Surah Ahzāb, "*O you who believe! Remember Allāh in abundance and glorify Him morning and evening*."

Allāh says that a believer should engage in Allāh's remembrance (Dhikr) so that he "*may be successful*". Remembrance of Allāh is such a great thing that it ensures one's success in both worlds. One's heart attains contentment and tranquillity with remembrance (Dhikr). Remembrance Allāh (Dhikr) has been emphasised at this juncture because people are negligent of Allāh when they are busy in shopping centres and marketplaces. While in the marketplaces, we should recite the following remembrance (Dhikr):

{TRANSLATION: "*There is none worthy of worship besides the One Allāh Who has no partner. All Kingdom and praises belong to Him only. He gives life and death and is the Living Who shall never die. All good is in his control and He has power over everything*."}

The Holy Prophet صلى الله عليه وسلم has mentioned that the person who recites the above remembrance (Dhikr) in the marketplace shall have a million good deeds recorded to his account. In addition to this, a million of his sins will be forgiven, his rank will be elevated a million stages and a mansion will be built for him in Heaven. [Tirmidhi and Ibn Majah]

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ  
التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

(11) When they see trade or futility, they hurry to it and leave you standing. Say, "That which is with Allāh is better than futility and trade. Allāh is the Best of providers."

## REBUKING THOSE WHO LEFT THE KHUTBAH (SERMON) TO GATHER AROUND A TRADE CARAVAN

Sayyidina Jābir رضى الله عنه narrates that the prophet's companions (*Sahābah*) صلى الله عليه وسلم were performing the Jumu'ah Salāh with the Holy Prophet when one Friday when a trade caravan of camels suddenly appeared in Madinah. The caravan was laden with food and drink. When the prophet's companions (*Sahābah*) رضى الله عنهم heard the arrival of the caravan being announced in the marketplace, many of them left the Masjid to gather around the caravan. Eventually, there were only twelve prophet's companions (*Sahābah*) رضى الله عنهم left with the Holy Prophet صلى الله عليه وسلم in the Masjid. It was on that occasion that Allāh revealed the verse, "When they see trade or futility, they hurry to it and leave you standing. Say, 'That which is with Allāh is better than futility and trade. Allāh is the Best of providers. ~ [Bukhari v. 1 p. 128, v. 2 p. 727]

A narration of Muslim (v. 1 p. 284) reports that the prophet's companions (*Sahābah*) رضى الله عنهم were listening to the Khutbah (sermon) being delivered by the Holy Prophet صلى الله عليه وسلم when the caravan appeared in Madinah. Because the Khutbah (*Sermon*) assumes the status of the Salāh and is regarded as part of the Salāh, some narrators have mentioned that the prophet's companions (*Sahābah*) رضى الله عنهم were performing Salāh instead of saying that they were listening to the Khutbah (*Sermon*). The narration of Muslim reports that Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه were among the twelve prophet's companions (*Sahābah*) رضى الله عنهم who remained behind in the Masjid.

The "Marāsīl" of Imām Abu Dawūd رحمه الله (p. 7) reports that initially the Jumu'ah Salāh used to be recited like the Eid Salāh i.e. with the Salāh first and the Khutbah (*sermon*) second. It once occurred that the Salāh was over and the Khutbah (*sermon*) was in progress when a trade caravan arrived in Madinah. A person came into the Masjid announcing that the trade caravan of Dihya bin Khalifa had arrived (Dihya was then not yet a Muslim). When the caravan arrived in Madinah, Dihya bin Khalifa's family welcomed the caravan by beating drums. Thinking that there was no harm in leaving the Khutbah (*sermon*), some prophet's companions (*Sahābah*) رضى الله عنهم left to meet the caravan. It was then that Allāh revealed the verse, "When they see trade or futility, they hurry to it and leave you standing. Say, 'That which is with Allāh is better than futility and trade. Allāh is the Best of providers. ~ Thereafter, the Khutbah (*sermon*) was delivered before the Salāh.

It appears from this narration of the 'Marāsīl' that the prophet's companions (*Sahābah*) رضى الله عنهم who left the Masjid thought that the Khutbah (*sermon*) was not part of the Salāh and that they were at liberty to leave as soon as the Salāh was over. They therefore committed an error in judgement, for which Allāh chided them when He says, "When they see trade or futility, they hurry to it and leave you standing." 'Ma'ālimut Tanzīl' reports that "futility" refers to the beating of the drums.

"Ma'ālimut Tanzīl" also reports that the Holy Prophet صلى الله عليه وسلم asked the prophet's companions (*Sahābah*) رضى الله عنهم how many of them were left in the Masjid. When they informed the Holy Prophet صلى الله عليه وسلم twelve men and one

woman stayed behind, The Holy Prophet صلى الله عليه وسلم said to them that if they had not remained behind with him, stones from the sky would have rained on the people. Another narration reports that the Holy Prophet صلى الله عليه وسلم informed them that had they all had left the Masjid, the entire valley would have been flowing with fire.. [‘Ma’ālimut Tanzil” v. 4 p. 345, 346]

There was a shortage of food in Madinah during that time and food prices were very high. Therefore, the prophet’s companions (Sahābah) رضى الله عنهم hurried to the caravan because they feared that they would get nothing from the caravan if they did not hurry and if they had to wait until after the Khutbah (sermon). Thinking that there was no harm in leaving before the Khutbah (sermon) ended and fearing that the Jews and hypocrites would get most of the merchandise, the prophet’s companions (Sahābah) رضى الله عنهم hurried to meet the caravan without waiting for the Khutbah (sermon) to end. With this in mind, one can understand why the prophet’s companions (Sahābah) رضى الله عنهم acted like they did. However, an error is an error and cannot be justified.

Allāh says, “Say, ‘That which is with Allāh is better than futility and trade..” This verse tells us that listening to the Khutbah (sermon) and performing the Jumu’ah Salāh attracts ample blessings in one’s provision from Allāh. This is much better than the commodities of this world which one may acquire by forsaking the Khutbah (sermon) and Salāh. It is therefore necessary for the believer to focus his attention on Allāh at all times and to fulfil Allāh’s commands.

“Allāh is the Best of providers.” Allāh has created all forms of sustenance and He has also created the means to acquire these forms of sustenance. Everything that one receives is because Allāh wills it so. Even if a person gives something to another person, it is because Allāh has placed the inspiration within his heart to do so.

**Ruling :** The Khutbah (sermon) of the Jumu’ah Salāh is a condition for the validity of the Salāh. It is therefore imperative that the Khutbah (sermon) precedes the Salāh. If two Rakāhs of Salāh are performed on a Friday afternoon without the Khutbah (sermon), it will not be regarded as the Jumu’ah Salāh.

**Ruling :** It was the practice of the Holy Prophet صلى الله عليه وسلم to recite Surah Jumu’ah (Surah 62) in the first Rakāh of the Jumu’ah Salāh and Surah Munāfiqūn (Surah 63) in the second Rakāh. [Muslim v. 1 p. 2871]

It has also been reported that the Holy Prophet صلى الله عليه وسلم used to recite Surah A’lā (Surah 87) in the first Rakāh and Surah Ghāshiya (Surah 88) in the second Rakāh of both the Eid and Jumu’ah Salāhs. Whenever the Eid and Jumu’ah Salāhs occurred on the same day, The Holy Prophet صلى الله عليه وسلم used to recite Surah A’lā and Surah Ghāshiya in both these Salāhs. [Muslim v. 1 p. 288]



## سورة المنافقون

Madinan

Surah Al-Munāfiqūn

Verses 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ  
 إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ  
 سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَمَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا  
 يَفْقَهُونَ ﴿٣﴾ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ  
 خُشُبٌ مُسْنَدَةٌ يُحَسِّبُونَ كُلَّ صَیْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ فَنَلَّهْمُ اللَّهُ أَنَّى يُؤْفَكُونَ  
 ﴿٤﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ  
 وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ  
 يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾ هُمُ الَّذِينَ يَقُولُونَ لَا  
 تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ  
 وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾ يَقُولُونَ لِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَ  
 الْأَعْرَضُ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا  
 يَعْلَمُونَ ﴿٨﴾

In the name of Allāh, the Beneficent, the Most Merciful

(1) When the hypocrites come to you they say, "We testify that you are certainly Allāh's messenger." Allāh knows well that you are His messenger and Allāh testifies that the hypocrites are liars. (2) They use their oaths as shields and prevent (others) from Allāh's path. Evil indeed is that which they do. (3) This is because they believed and then they disbelieved, so their hearts were sealed and they do not understand. (4) When you look at them, their physical appearance appeals to you and when they speak, you listen attentively to what they have to

say. They are like sticks leaning against a support. They think that every shout is against them. They are enemies so beware of them. May Allāh destroy them! Whence are they wandering astray? (5) When they are told, "Come forward and Allāh's messenger will seek forgiveness for you," they turn their heads around and you see them arrogantly turning away. (6) It is the same to them whether you seek forgiveness for them or whether you do not seek forgiveness for them. Allāh shall never forgive them. Verily Allāh does not guide the sinful nation. (7) They are the ones who say, "Do not spend on those with the Holy Prophet صلى الله عليه وسلم until they disperse." To Allāh belongs the treasures of the heavens and the earth but the hypocrites do not understand. (8) They say, "If we return to Madinah, the honourable ones among us shall certainly exile the humiliated ones." All honour belongs to Allāh, His messenger and the believers but the hypocrites do not know it.

### THE MISCHIEF OF THE MUNĀFIQĪN (HYPOCRITES)

Surah Munāfiqūn speaks about the evil words and false oaths of the hypocrites. The hypocrites were those people who outwardly professed to be Muslims but were disbelievers by heart. They reluctantly performed Salāh with the Muslims and even participated in Jihād (*Islamic war*). However, they did not desist from speaking ill of the Muslims and of the Holy Prophet صلى الله عليه وسلم.

Ahadīth commentators state that the Muslims were once on a Jihād (*Islamic war*) expedition against the Banu Mustaliq tribe when one of the Immigrants slapped one of the Ansār. The Ansāri rallied support from his fellow Ansār and the Immigrants supported the Muhājir (*immigrant*). Upon hearing the noise, The Holy Prophet صلى الله عليه وسلم said, "What are these cries of ignorance?" The Holy Prophet صلى الله عليه وسلم said this because all were one after accepting Islām and it is most unbecoming for Muslims to rally support among their tribes against fellow Muslims. When the companion of prophet (*Sahābah*) رضى الله عنهم informed the Holy Prophet صلى الله عليه وسلم about the situation, he said, "Leave this cry of ignorance because it has a horrible smell."

When Abdullāh bin Ubay the leader of the hypocrites heard about this, he said to the others, "Now the Muhājirīn (*immigrants*) have started to hit the Ansār (*inhabitants*). They came from outside and we gave them food and drink and now they have become bold. This is certainly a case of biting the hand that feeds one. Do not spend on them so that they may disperse. When they have nothing to eat, they will leave by themselves." He also said, "If we return to Madinah, the honourable ones among us (*the Ansār*) shall certainly exile the humiliated ones (*the Immigrants*)."

This incident is narrated in Bukhari (p. 28, 29) by Sayyidina Zaid bin Arqam رضى الله عنه and Sayyidina Jābir رضى الله عنه. When Sayyidina Zaid bin Arqam رضى الله عنه reported the matter to the Holy Prophet صلى الله عليه وسلم, he summoned the hypocrites and asked them whether they had made the statements. Abdullāh bin Ubay took solemn oaths before the Holy Prophet صلى الله عليه وسلم stating that he had never mentioned anything of the sort. The other hypocrites also swore similar oaths and the Holy Prophet صلى الله عليه وسلم believed them. When this happened, Sayyidina Zaid bin Arqam رضى الله عنه felt extremely grieved because it made him look a liar. He therefore stayed indoors and refused to come out.

When Allāh revealed Surah Munāfiqūn up to the verse "*the honourable ones among us shall certainly exile the humiliated ones*," The Holy Prophet صلى الله عليه وسلم summoned Sayyidina Zaid bin Arqam رضى الله عنه and said to him, "*Allāh has confirmed what you said*." On occasions like this, Sayyidina Umar رضى الله عنه was rarely able to control himself. As he had said earlier concerning Sayyidina Hātib bin Abi Balta'a رضى الله عنه, he repeated on this occasion when he said, "O The Holy Prophet صلى الله عليه وسلم! Permit me to behead this hypocrite (i.e. Abdullāh bin Ubay)." The Holy Prophet صلى الله عليه وسلم replied, "Leave him. If you kill him, people will say that Allāh's messenger kills his own companions."

## THE BELIEF OF THE SON OF THE HYPOCRITE LEADER

Tirmidhi reports that when the son of Abdullāh bin Ubay heard that his father had said, "*the honourable ones among us shall certainly exile the humiliated ones*", he refused to allow his father into Madinah until his father admitted that he was humiliated and that the Holy Prophet صلى الله عليه وسلم was honourable. When he admitted this, he was allowed to enter Madinah. The son's name was also Abdullāh. We shall now review the Surah from the beginning.

Allāh states, "*When the hypocrites come to you they say, 'We testify that you are certainly Allāh's messenger. Allāh knows well that you are His messenger and Allāh testifies that the hypocrites are liars.'*" The hypocrites lied when they said that they had accepted the Holy Prophet صلى الله عليه وسلم as Allāh's true messenger. An oath is taken to confirm that what a person says coincides with what is within his heart. The oath of the hypocrites would have therefore meant that they truly accepted the Holy Prophet صلى الله عليه وسلم as Allāh's messenger. However, their oaths were blatant lies. Truthful people seldom have to take oaths because people know them to be truthful. However, the hypocrites repeatedly took oaths because they were not truthful.

Allāh mentions, "*Allāh knows well that you are His messenger*" to emphasise that the testimony of the hypocrites was not needed because Allāh has already confirmed the fact that the Holy Prophet صلى الله عليه وسلم was Allāh's messenger.

"*They use their oaths as shields...*" The hypocrites took oaths merely so that the Muslims may regard them as Muslims and so that their wealth, families and properties may remain safe among the Muslims. They feared that if their disbelief was exposed, they would suffer the fate of the other disbelievers. Therefore, because their oaths seemed to protect them by confirming their Belief, these oaths are referred to as shields.

Allāh says further that the hypocrites "*prevent (others) from Allāh's path*." Besides refusing to accept Islām, they even prevent their children and associates from accepting. Although the hypocrites think that they are doing well for themselves by benefiting from the Muslims and the disbelievers, "*Evil indeed is that which they do*." Their behaviour is indeed evil because it will subject them to the everlasting punishment of Hell.

"*This (evil behaviour of theirs) is because they believed (superficially at first) and then they disbelieved...*" i.e. then their disbelief was exposed when they made certain statements. Once their façade was exposed to all, "*their hearts were sealed and they do not understand*." They were thereafter unable to perceive the truth.

## THE TALKS OF THE HYPOCRITES ARE VERY IMPRESSIVE

Further describing the hypocrites, Allāh says, *"When you look at them, their physical appearance appeal to you and when they speak, you listen attentively to what they have to say."* The hypocrites were handsome men with good physique. Their talks were also very impressive and captivating. However, *"They are like sticks leaning against a support."* Just as these sticks may seem long and strong, they are lifeless and cannot even stand by themselves. Similarly, the hypocrites had strong bodies that were devoid of belief and courage. They are of no use to the Muslims.

The author of *"Ma'ālimut Tanzīl"* interprets the verse to mean that the hypocrites are not like fruit-bearing trees that are of benefit to people. They are rather like sticks leaning against something. Instead of giving benefit, they only derive benefit from others, much like parasites.

Allāh then describes the cowardice and fear of the Hypocrites. Allāh says, *"They think that every shout is against them."* Whenever they hear something being said, they fear that it should not reveal their hypocrisy. They then feel that some calamity will befall them. Allāh warns the Muslims, *"They are enemies so beware of them."* Muslims should beware that the hypocrites should never cause difficulty for them. Allāh then says, *"May Allāh destroy them! Whence are they wandering astray?"*

*"When they are told, 'Come forward and Allāh's messenger will seek forgiveness for you,' they turn their heads around and you see them arrogantly turning away."* *"Ma'ālimut Tanzīl"* (v. 4 p. 350) narrates that when the verses of Surah Munāfiqūn exposed the truthfulness of Sayyidina Zaid bin Arqam رضى الله عنه and the lie of Abdullāh bin Ubay, someone said to Abdullāh bin Ubay, "See what a stern reprimand has been revealed against you. Why do you not go to the Holy Prophet صلى الله عليه وسلم and ask him to pray to Allāh to forgive you?" To this, Abdullāh bin Ubay responded by turning his head around and arrogantly saying, "I believed when you people asked me to believe and I even gave Zakāh when you people asked me to. Now the only thing left is for you to ask me to prostrate to Muhammad صلى الله عليه وسلم." It was on this occasion that Allāh revealed the verse, *"When they are told, 'Come forward and Allāh's messenger will seek forgiveness for you,' they turn their heads around and you see them arrogantly turning away."*

*"Ma'ālimut Tanzīl"* reports that they "turn their heads away" as a sign of mocking the Holy Prophet صلى الله عليه وسلم. Allāh then asserts, *"It is the same to them whether you seek forgiveness for them or whether you do not seek forgiveness for them. Allāh shall never forgive them (because their hearts have already been sealed). Verily Allāh does not guide the sinful nation."*

## THE HYPOCRITES TELL OTHERS NOT TO SPEND ON THE MUSLIMS

Further describing the hypocrites, Allāh says, *"They are the ones who say, 'Do not spend on those with the Holy Prophet صلى الله عليه وسلم until they disperse.'" This statement was another of the many ignorant statements that the hypocrites were used to making.*



In this statement they regard themselves as providers, forgetting that Allāh is the One Who provides. They thought that if they stopped supporting the Immigrants, they would be forced to seek their own sustenance and desert the Holy Prophet صلى الله عليه وسلم in the process. People enamoured with this world are given to making such statements and they often harass those working and collecting for Masājid (mosques) and Madāris (religious schools) thinking that it is their money that run these institutions.

Allāh replies to their intimidation by stating, "To Allāh belongs the treasures of the heavens and the earth." Allāh grants wealth and sustenance to whoever He wills and none can deprive another by withholding funds because Allāh can easily arrange another source of income. Allāh provides for all His creation. However, "the hypocrites do not understand."

### HONOUR BELONGS TO ALLĀH, TO THE HOLY PROPHET صلى الله عليه وسلم AND TO THE BELIEVERS

"They say, 'If we return to Madinah, the honourable ones among us shall certainly exile the humiliated ones.'" Because the hypocrites resided in Madinah before the Immigrants arrived there, they regarded it as their city. Since the Immigrants were aliens to their city, the hypocrites held the opinion that they were the honourable ones and that the Immigrants were humiliated people. They made their intentions clear that they intended to expel the Immigrants from Madinah.

Allāh replies to their statement by saying, "All honour belongs to Allāh, His messenger and the believers but the hypocrites do not know it." The hypocrites felt that they are honourable because they have the material possessions of this world. However, their enjoyment in this world was short lived because they were soon banned from entering the Masjid. Although some of them sincerely accepted Islām and were able to live honourably, the rest of them died without accepting Islām and the Holy Prophet صلى الله عليه وسلم was prohibited from performing their Janāzah Salāh (funeral prayer).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾ وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ



(9) O you who believe! Let not your wealth and your children make you neglect Allāh's remembrance. Those who do this are certainly losers. (10) Spend from what We have provided for you before death comes to any of you and then he says, "O my Lord! Why do you not grant me respite for a little while so that I could spend in charity and become of the righteous." (11) Allāh shall not grant

respite to any soul when its term arrives. Allāh is Informed of what you do.

## YOUR WEALTH AND CHILDREN SHOULD NOT MAKE YOU NEGLECT ALLĀH'S REMEMBRANCE

One's wealth and children are two factors that cause one to neglect remembrance of Allāh. They cause one to neglect one's Fardh (*obligatory*) and Wājib (*compulsory*) duties along with the Nafl (*mandatory*) acts of worship. They cause one to be engrossed in the affairs of this world and to continue earning wealth for oneself and for one's children. One then becomes obsessed with making one's children wealthy. It then happens that one does not care from what sources one earns one's wealth. One also neglects to pay one's Zakāh and other monetary obligations. Even if one's source of income is Hālāl (*Lawful*), deep engrossment in earning can still distract one from remembering Allāh. One is then given to spending one's wealth on one's family and children in avenues that are not permissible and that entail extravagant behaviour.

Allāh warns the Muslims saying, *"O you who believe! Let not your wealth and your children make you neglect Allāh's remembrance."* One may earn to provide sufficiently for one's wife, children and parents because this forms part of Allāh's remembrance (since it entails fulfilling Allāh's commands). However, one should not make earning one's living the object of one's life because one will then be distracted from remembering Allāh. Allāh says, *"Those who do this (i.e. who allow their wealth and children to make them neglect Allāh's remembrance) are certainly losers."* Of course, the disbelievers are at a complete loss because they are doomed to eternal damnation in Hell. As for those believers who allow their wealth and children to distract them from Allāh's remembrance, they shall suffer to the extent of their negligence. A moment spent without Allāh's Dhikr (remembrance) is a great loss indeed.

The Holy Prophet صلى الله عليه وسلم said that a person who once recites *"Subhā Nallāhi Wa Bi Hamdihi"* shall have a date palm planted for him in Heaven. The Holy Prophet صلى الله عليه وسلم also said that reciting *"Subhā Nallāhi wal Hamdu Lillāhi wa Lā Ilāha Illallāhu Allāhu Akbar"* is more beloved to him than everything on which the sun shines. Therefore, by neglecting Allāh's remembrance (*Dhikr*) one will be depriving oneself of great blessings.

Allāh then instructs Muslims to spend their wealth in charity when He says, *"Spend from what We have provided for you before death comes to any of you..."* Every person earns wealth to spend it. Whereas the believers spend their wealth in avenues that please Allāh, people who love wealth and do not wish to practise religion prefer to hoard the wealth. They become slaves of their wealth and are reluctant to spend it even in Zakāh.

Allāh adds that people should spend in charity before death because when death overtakes them, it will be too late to carry out any good deed. After death, a person will plead to Allāh to return him to the world so that he may carry out the good deeds he neglected while alive. He will say, *"O my Lord! Why do you not grant me respite for a little while so that I could spend in charity and become of the righteous."*

Sayyidina Abdullāh bin Abbās رضى الله عنه once mentioned that whoever has

the means to perform Hajj and pay Zakāh but does not do so, will plead to Allāh to return him to this world so that he may donate in charity and carry out good deeds. Sayyidina Abdullāh bin Abbās رضى الله عنه then recited the verses: "O you who believe! Let not your wealth and your children make you neglect Allāh's remembrance. Those who do this are certainly losers. Spend from what We have provided for you before death comes to any of you and then he says, 'O my Lord! Why do you not grant me respite for a little while so that I could spend in charity and become of the righteous. Allāh shall not grant respite to any soul when its term arrives. Allāh is Informed of what you do."

Allāh concludes by saying, "Allāh shall not grant respite to any soul when its term arrives." Good deeds can be performed only before death. One should carry out as many good deeds as possible so that one does not have any regrets after death. None should think that his deeds are passing by unnoticed because "Allāh is Informed of what you do."



## سورة التغابن

Madinan

Surah At-Taghābun

Verses 18

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَفِيٌّ حَمِيدٌ ﴿٦﴾ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعَذِّبَهُمُ اللَّهُ بِبَلَاءٍ وَرَبِّي لَتُبْعَثَنَّهُمْ لِنُبْحُونَ يَوْمَ مَا وَعَدْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ فَتَأَمَّنُوا بِاللَّهِ وَرُسُولِهِ وَالنُّورِ الَّذِي أُنْزِلَنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ ﴿١٠﴾

In the name of Allāh, the Beneficent, the Most Merciful

(1) Whatever is in the heavens and on earth glorify Allāh. All kingdom and all praise belong to Him and He has power over all things. (2) It is He Who created you, so among you are believers and among you are disbelievers. Allāh is Watchful over what you do. (3) He has created the heavens and the earth with the truth, fashioned you and beautified your appearance. To Him shall the

return be. (4) He knows what is in the heavens and the earth, He knows what you conceal and what you reveal. Allāh has knowledge of the secrets of the heart. (5) Has the news of the bygone disbelievers not reached you? They tasted the evil consequences of their affairs and theirs shall be a painful punishment. (6) This is because their messengers came to them with clear signs and they said, "Will a human guide us?" So they disbelieved and turned away. Allāh had no need for them. Allāh is Independent, Most Worthy of praise. (7) The disbelievers think that they will never be resurrected. Tell them, "Definitely by the oath of my Lord! You will certainly be resurrected and then you will be informed of what you did. This is very simple for Allāh." (8) So believe in Allāh, in His messenger and in the light that He revealed. Allāh is Informed of what you do. (9) The day when He will gather you for the day of gathering, that will be the day of great loss. The one who believes in Allāh and carries out good deeds, Allāh shall expiate his sins and enter him into gardens beneath which rivers flow. He shall abide there forever. That is the great success. (10) Those who disbelieve and falsify Our verses are the inmates of the Fire in which they shall abide forever. It is the worst of places to return to.

## THERE ARE BELIEVERS AND DISBELIEVERS AMONG THOSE WHOM ALLĀH HAS CREATED

The word "*Taghābun*" is derived from the root word "*ghaban*", which means "*a loss*". The Day of Judgement is referred to as the Day of Taghābun in the 9th verse of this Surah because many people will suffer a great loss on this day. Allāh begins the Surah by stating, "*Whatever is in the heavens and on earth glorify Allāh.*" All of creation either glorify Allāh verbally or physically by way of submitting to His commands. Furthermore, "*All kingdom and all praise belong to Him.*" Allāh has complete control over all of creation and no one has the authority to question Him. Everything He does and every quality of His is praiseworthy. In addition to this, Allāh "*has power over all things.*" Allāh can do whatever He wills and nothing is an obstacle in His way.

Allāh's creative powers are then expressed when he says, "*It is He Who created you, so among you are believers and among you are disbelievers.*" Allāh created man and granted him intelligence to discern right from wrong. In addition to this, Allāh also sent the Prophets عليهم السلام and divine scriptures to guide man. Those who accepted Allāh's message became believers and those who put Allāh's guidance to waste remained disbelievers. Of course, "*Allāh is Watchful over what you do.*" Allāh knows the physical deeds that people carry out as well as their thoughts and the inclinations of their hearts. He will reward the believers for their good works and punish the disbelievers for their disbelief and sins.

## ALLĀH CREATED THE HEAVENS AND THE EARTH AND FASHIONED MAN MOST BEAUTIFULLY

Allāh continues, "*He has created the heavens and the earth with the truth (wisdom), fashioned you and beautified your appearance.*" One of Allāh's greatest bounties to man is that He has beautifully fashioned the appearance of man within the womb of his mother. Allāh created man's eyes, ears, arms, legs and all his other limbs and organs in perfect proportion to each other and He has granted beauty to them all. Man is therefore indebted to Allāh and ought to

express sincere gratitude to Him. Man himself is witness to the superior beauty that he enjoys over the rest of creation. Regardless of how unattractive a person may be and how beautiful another creation may appear, he will never want to exchange his physical appearance for that of the other creation.

*"To Him shall the return be."* Allāh is the only Creator, the only Fashioner and everyone shall return to Him. It is therefore imperative that a person turns only to Him, worships Him only, expresses gratitude to Him and engages in His remembrance at all times.

Allāh states further. *"He knows what is in the heavens and the earth, He knows what you conceal and what you reveal. Allāh has knowledge of the secrets of the heart."* Allāh's knowledge is not restricted to what people say and do, but He is even Aware of what they think. One should always bear this in mind so that one may abstain from all evil.

## LEARNING LESSONS FROM NATIONS THAT HAVE BEEN DESTROYED PREVIOUSLY

Addressing every reader of the Qur'ān, Allāh says, *"Has the news of the bygone disbelievers not reached you? They tasted the evil consequences of their affairs and theirs shall be a painful punishment."* Allāh warns people that if they do not desist from disbelief, they stand to face the same plight of the many nations that have been destroyed previously.

Allāh then mentions why the previous nations adamantly clung on to their beliefs of disbelief. Allāh says, *"This is because their messengers came to them with clear signs..."* However, instead of believing in these Prophets عليهم السلام and the miracles they showed, the people looked for excuses to reject and said, *"Will a human guide us?"* They told the Prophets عليهم السلام that the position of a Prophet can be filled only by pure beings like the angels. As a result, *"they disbelieved and turned away. Allāh had no need for them. Allāh is Independent, Most Worthy of praise."* Man benefits only himself by believing in and by worshipping Allāh. Allāh does not need anyone's worship. Therefore, those who choose disbelief will have to suffer the punishment for their sins. If people do not worship Allāh, His attributes will not diminish in the least. He remains Most Worthy of praise irrespective of man's worship.

## THE FALSE NOTION OF THE DISBELIEVERS AND THE INVITATION TO BELIEVE

Allāh says. *"The disbelievers think that they will never be resurrected. Tell them, 'Definitely by the oath of my Lord! You will certainly be resurrected and then you will be informed of what you did. This is very simple for Allāh.'"*

*"So believe in Allāh, in His messenger and in the light (the Qur'ān) that He revealed. Allāh is Informed of what you do."*

Allāh then refers to the Day of Judgement when He says, *"The day when He will gather you for the day of gathering, that will be the day of great loss."* Although every person dies at a different time, they will all be gathered together on the Day of Judgment and collectively appear for reckoning. For this reason, it is called the "day of gathering".

The Day of Judgment is referred to as “the day of great loss” because people will lose a great deal on that day. As for the disbelievers, their loss is evident because they will lose the privilege of entering Heaven and will lose their souls in Hell. The loss that the believers will suffer will be that they will regret not carrying out more good deeds so that they could attain more bounties in Heaven.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, “Every person to whom death comes shall be remorseful.” When the Prophets صلى الله عليه وسلم asked about the remorse, The Holy Prophet صلى الله عليه وسلم said, “The one who carried out good deeds will regret that he did not carry out any more good deeds and the sinful one will regret his disobedience.” [“Mishkāt” p. 484]

Sayyidina Muhammad bin Abi Umayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, “If a person obediently prostrates before Allāh from the day he was born until the day he dies, he will still consider his deeds too meagre on the Day of Judgment. He will then express the desire to be returned to the world so that he could earn even more rewards.” [“At Targhīb wat Tarhīb” v. 4 p. 397]

Although some scholars interpret “Taghābun” as a two-way process where one party causes loss to another, this interpretation is incorrect because the disbelievers cannot cause any loss to the believers on the Day of Judgment.

Allāh then mentions the destiny that people will face on the Day of Judgment. Allāh says, “The one who believes in Allāh and carries out good deeds, Allāh shall expiate his sins and enter him into gardens beneath which rivers flow. He shall abide there forever. That is the great success.”

On the contrary, “Those who disbelieve and falsify Our verses are the inmates of the Fire in which they shall abide forever. It is the worst of places to return to.”

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يٰٓأَيُّهَا الَّذِينَ آمَنُوا إِنِ مِنْ آزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوٌّ لَّكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقْ شَحْ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِنْ تَقَرَّضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

of the one who believes in Him and Allāh has knowledge of everything. (12) Obey Allāh and obey the messenger. If you turn away, then (be aware that) the responsibility of the messenger is only clear propagation. (13) He is Allāh besides Whom there is none worthy of worship. Only in Allāh should the believers trust. (14) O you who believe! You have enemies among your spouses and children so be wary of them. If you pardon, overlook and forgive, then Allāh is certainly Most Forgiving, Most Merciful. (15) Your wealth and children are merely a test. Great rewards are with Allāh. (16) So fear Allāh as much as you can, listen, obey and spend. This is best for you. Those who are saved from the miserliness of their souls are indeed the successful ones. (17) If you lend to Allāh a beautiful loan, He will multiply your rewards and forgive you. Allāh is Appreciative, Tolerant... (18) ..... Knower of the unseen and the seen, the Mighty, the Wise.

### EVERY CALAMITY STRIKES BY ALLĀH'S COMMAND

These concluding verses of Surah Taghābun discuss several issues. Allāh says, *"Every calamity afflicts you only by Allāh's command."* Therefore, one should be happy with every condition because every condition comes from Allāh. When a calamity afflicts one, one should accept that it is from Allāh and one should bear it with patience. The Holy Prophet صلى الله عليه وسلم said, *"Whatever (difficulty) afflicts you could have never missed you and what misses you could never have afflicted you."* [Ibn Majah p. 9]

Allāh says further, *"Allāh guides the heart of the one who believes in Him..."* This means that Allāh grants the believer the ability to exercise patience when afflicted with an adversity so that he is able to earn great rewards. Whenever he is afflicted with difficulty, he says, *"Innā Lillāhi wa Innā Ilayhi Rāji'ūn"* ("To Allāh we belong and to Him shall we return").

*"Allāh has knowledge of everything."* Allāh is well aware of the behaviour of those who exercise patience as well as those who do not exercise patience. He grants each person the reward or punishment due to him.

Allāh then instructs, *"Obey Allāh and obey the messenger. If you turn away, then (be aware that) the responsibility of the messenger is only clear propagation."* Once the Holy Prophet صلى الله عليه وسلم has propagated the message of Islām, it is up to the individual to accept. It was not his responsibility to force people to accept Islām.

Allāh Ta'āla continues, *"He is Allāh besides Whom there is none worthy of worship. Only in Allāh should the believers trust."*

### SOME WIVES AND CHILDREN ARE ENEMIES

Allāh says, *"O you who believe! You have enemies among your spouses and children so be wary of them."* Man needs to marry and have children. The love between husband, wife and children is natural and Islām encourages this love. However, Islām has stipulated a limit for this love. The limit is that Allāh's right should take precedence over all these forms of love. Whether the person be one's husband or wife, son or daughter, one is allowed to have only that much love for them which will not prevent one from fulfilling the injunctions of the Shari'ah. One should live one's life according to the Shari'ah, together with loving one's



family as well.

*‘Ma’ālimut Tanzīl’* reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that when some Muslims in Makkah decided to migrate to Madinah, their wives and children said to them, *“We endured your conversion to Islām but will be unable to endure your migration.”* Hearing this, they forsook the idea of migrating. It was with reference to this that Allāh revealed the verse, *“O you who believe! You have enemies among your spouses and children so be wary of them.”*

Another circumstance of revelation narrated concerns Sayyidina Awf bin Mālik Ashja’ī رضى الله عنه. When he once intended to proceed in Jihād, his wife and children prevented him saying, *“To whom are you leaving us?”* Upon hearing this, he changed his mind. It was also with reference to this incident that the verse was revealed. Allāh therefore warns Muslims to beware that their spouses and children do not prevent them from carrying out good deeds.

The Arabic word *“azwāj”* (translated above as *“spouses”* is the plural of the word *“zawj”* which refers to husbands and wives. Therefore, every male and female Muslim should ensure that his/her children and spouse do not place obstacles in the path of religion.

## DO NOT DESTROY YOURSELF FOR THE LOVE OF YOUR WIFE OR CHILDREN

Both husbands and wives should carry out the injunctions of the Shari’ah and should ensure that their children do the same. If one has so much love for one’s wife or children that it prevents one from fulfilling the injunctions of the Shari’ah, this love is actually enmity and it will manifest itself as such on the plains of resurrection. There one will have to face the punishment for the sins one carried out on account of one’s love for them. One will be foolish to tire oneself in earning for one’s family when one’s source of income is unlawful. Added to the sin of earning unlawful wealth, one will then be burdened by the dual sins of consuming unlawful and also feeding others with it. One will have to suffer the punishment of all these sins in the Ākhirah (Hereafter).

One will notice many men engaging in Unlawful activities just to please their families. They will be seen taking loans on interest, embezzling funds and taking goods on credit merely so that their wives can dress most exquisitely for every function. They even accept bribes so that they can maintain the extravagant lifestyles of their families. Intoxicated by their passions, their families fail to realise that they are destroying the man’s life in the Ākhirah (Hereafter). When the man will witness the suffering he is destined for in the Hereafter, his wife and children will not be able to assist him at all. He will then see them as the enemies they were. Instead of advising him to do good, to abstain from evil and to prepare for his Ākhirah (Hereafter), they kept him occupied in fulfilling their every whim and desire.

Of course, all wives and children are not like this. There are many who offer good counsel and encourage the practise and propagation of Religion. It is for this reason that the verse states that one has enemies *“among”* one’s spouses and children. It does not say that all of them are enemies.

Thereafter, Allāh encourages forgiveness. Allāh says, *“If you pardon, overlook*

and forgive, then Allāh is certainly Most Forgiving, Most Merciful." It often occurs that one's spouse or children make a request that one dislikes or that one cannot fulfil. As a result, one naturally becomes upset. With reference to such situations, Allāh advises Muslims that they should overlook and forgive. Allāh is Most Forgiving and Most Merciful and will forgive one when one acts in this manner.

## WEALTH AND CHILDREN ARE A TEST

Allāh tells man, "Your wealth and children are merely a test. Great rewards are with Allāh." Earning one's wealth and spending the wealth is a test for man, as is rearing children and living with them. In carrying out these activities, one should be careful that one does not transgress any of Allāh's laws and that one does not make these the object of one's life. Tending these things must not prevent one from obeying Allāh's commands. The greatest rewards are with Allāh, so one should concentrate all one's efforts towards pleasing Allāh by fulfilling the requirements of Belief. Verse 28 of Surah Anfāl (Surah 8) is similar to this verse. One should refer to the commentary of that verse for a more detailed explanation of how one's wealth and children are a test for one.

## TAQWA (FEAR ALLĀH) AND SPENDING IN ALLĀH'S PATH

"So fear Allāh as much as you can, listen, obey and spend. This is best for you." This verse includes several pieces of advice. Adopting Taqwa (translated above as 'fear Allāh "') entails abstaining from everything that Allāh has prohibited and fulfilling all the injunctions that He has ordained. Allāh has not ordained anything that is beyond man's capability. Of course, certain acts require one to apply oneself and suppress one's desires. Whatever good deeds one carries out and whatever wealth one spends in Allāh's path will benefit one because one will enjoy the rewards for this. It is for this reason that Allāh says, "This is best for you."

Allāh continues, "Those who are saved from the miserliness of their souls are indeed the successful ones." The discussion concerning miserliness and "Shuh" in particular has been given in the commentary of verse 9 of Surah Hashr (Surah 59).

## A LOAN GIVEN TO ALLĀH

"If you lend to Allāh a beautiful loan, He will multiply your rewards and forgive you." A "beautiful" loan refers to charity that is given with sincerity and with a happy heart. Everyone and everything belongs to Allāh, even the wealth that one possesses. It is Allāh's grace that He rewards people for spending the wealth that belongs to Him. Spending in good causes is termed as a loan only because it resembles a loan. In reality, Allāh needs nothing and the person spending has everything to gain. This discussion has been given in the commentary of verse 245 of Surah Baqarah.

"Allāh is Appreciative" because He gives tremendous rewards for even the smallest deeds. Allāh is also "Tolerant" because He does not punish people immediately after they have sinned and He also forgives sins as soon as the sinner repents. In addition to this, Allāh is also the "Knower of the unseen and the seen, the Mighty, the Wise."



## سورة الطلاق

Madinan

Surah At-Talāq

Verses 12

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوَعِّظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾

In the name of Allāh, the Beneficent, the Most Merciful

(1) O The Holy Prophet صلى الله عليه وسلم! When you wish to divorce your wives, then divorce them before their waiting period and count the waiting period. Fear Allāh, your Lord. Do not turn them out of their homes and neither should they leave by themselves unless they perpetrate flagrant indecency. These are the limits set by Allāh. Whoever transgresses Allāh's limits has certainly oppressed his soul. You do not know whether Allāh may later bring something new to pass. (2) So when they have reached close to completing their waiting periods, then either keep them in good faith or separate from them in good faith. Make two reliable persons witness and establish the testimony for Allāh. It is with this that the one who believes in Allāh and the Last Day is advised. Allāh shall create an escape for the one who fears Him (i.e. the one who has Taqwa)... (3) ... and shall provide for him from sources that he never expected. Allāh is Sufficient for the one who trusts in Him. Allāh shall certainly bring His affairs to completion and Allāh has set a measure for everything.

## THE LAWS OF “TALĀQ” AND “IDDAH”

The opening verses of Surah Talāq discusses some laws of “Talāq” (divorce) and “Iddah” (the waiting period after divorce). Because the Surah deals with laws pertaining to women, it is also referred to as Surah Nisā Qusra i.e. the short Surah Nisā (Nisā means women). Bukhari narrates that Sayyidina Abdullāh bin Mas’ūd رضى الله عنه referred to the Surah by this name.

When a man and a woman join in “Nikāh” (marriage), they really intend to establish a relationship for a lifetime. However, it does happen that they are incompatible or that they have to be separated for some other reasons. Therefore, the Shari’ah has instituted the laws of Talāq (divorce). When a husband divorces his wife, she has to observe the Iddah (*waiting period*). She is not allowed to marry another man until her Iddah (*waiting period*) has expired. There is a difference in the length of Iddah (*waiting period*) for women who menstruate, pregnant women and women who have passed menopause.

When a woman is divorced and she still menstruates, the duration of her Iddah will be three periods of menstruation according to Imām Abu Hanīfa رحمه الله and Imām Ahmad bin Hanbal رحمه الله. According to Imām Shafi’i رحمه الله, the duration of her Iddah (*waiting period*) will be three periods of “Tuhr” (a period of Tuhr is the period between two menstrual cycles i.e. when a woman does not bleed). This difference of opinion stems from the interpretation of the Arabic word “Qurū” in verse 228 of Surah Baqara. This word has a dual meaning and may be translated as menses or as Tuhr. While some jurists have taken the first meaning, others have taken the second. Each group has its proofs to substantiate its stand. The details of this can be found in the detailed books of jurisprudence.

Allāh addresses the Holy Prophet صلى الله عليه وسلم saying, “O The Holy Prophet صلى الله عليه وسلم! When you wish to divorce your wives, then divorce them before their waiting period.” Although the initial address is to the Holy Prophet صلى الله عليه وسلم, the verse is subsequently phrased using plural pronouns (note that this change in address is not reflected in the English translation). This indicates that the instruction is directed to the entire Ummah of the Holy Prophet صلى الله عليه وسلم.

The phrase “divorce them before their waiting period” means that the divorce should take place at a time when the woman can commence her Iddah (*waiting period*) without undue delay. The Iddah (*waiting period*) will commence from the menstrual cycle that follows the divorce. This menstrual cycle and the two after it will complete the Iddah (*waiting period*). It is therefore most appropriate that the divorce is given during a period of Tuhr so that the Iddah can commence as soon as the menstrual cycle begins. According to the instruction of the Holy Prophet صلى الله عليه وسلم in the Ahadith, a Talāq (*divorce*) should be pronounced during a period of Tuhr in which no intercourse has taken place.

Sayyidina Abdullāh bin Umar رضى الله عنه divorced his wife while she was menstruating. When his father Sayyidina Umar رضى الله عنه mentioned this to the Holy Prophet صلى الله عليه وسلم, The Holy Prophet صلى الله عليه وسلم became very angry and instructed Sayyidina Abdullāh bin Umar رضى الله عنه to retract the divorce, to keep his wife for a period of Tuhr, to wait for another menstrual cycle to pass and to issue another divorce only during the second period of Tuhr if he still wanted to.

The Holy Prophet صلى الله عليه وسلم also told him that the divorce should take place during a Tuhr in which no intercourse has taken place. The Holy Prophet صلى الله عليه وسلم then said to him, "This is the Iddah (waiting period) that Allāh has commanded." [Bukhari v. 2 p. 729]

This Hadith makes it clear that it is not permissible to divorce a woman who is experiencing her menstrual cycle. It is also clear that when divorce is given during Tuhr, the woman will be able to complete three complete periods of menstruation as soon as the Tuhr expires. According to the Shafī'i school of jurisprudence, the divorce should be pronounced at the beginning of the Tuhr so that three periods of Tuhr can commence immediately.

"..... and count the waiting period." This part of the verse instructs people to carefully count the passing days of the Iddah (waiting period) because many laws hinge on the expiry of the Iddah. When a woman receives a 'Raj'ī' divorce from her husband, he is entitled to take her back into his marriage before the expiry of the Iddah and he is obliged to pay her maintenance during this period. If the husband does not take her back during the Iddah, she will be free to marry someone else after the expiry of her Iddah. If the period of Iddah is not carefully calculated, certain laws may be violated. Examples of such violations are:

She may marry someone else before the expiry of her Iddah (waiting period).

She may be demanding maintenance after the expiry of tile Iddah.

The husband may decide to take her back, after the expiry of the Iddah, thinking that the Iddah has not yet expired.

Further details concerning Talāq and Iddah (waiting period) have been mentioned in the commentaries of verses 228 to 230 of Surah Baqarah and verse 49 of Surah Ahzāb (Surah 33).

Allāh adds "Fear Allāh your Lord." This part of the verse cautions the couple against violating Allāh's commands in the matter of the Iddah. No woman should falsely claim that her Iddah has expired. She should also not falsify the expiry date with the intention of receiving extra maintenance. By the same token, no man should falsely claim that he had taken his wife back during the Iddah.

## DIVORCEES MAY NOT BE TURNED OUT OF THEIR HOMES

Allāh says, "Do not turn them (divorcees) out of their homes..." A divorced woman should be allowed to spend her Iddah (waiting period) in her husband's home. She is entitled to spend her Iddah there and the onus is on the husband to provide for her. No one has the right to turn divorcees out of their houses during their period of Iddah. Allāh Ta'āla also makes it clear that "neither should they (women) leave by themselves..." Allāh Ta'āla then cites the exception when divorcees may be turned out of their husband's houses. This is when "they perpetrate flagrant indecency." According to Sayyidina Abdullāh bin Mas'ūd رضى الله عنه, 'flagrant indecency' refers to fornication (after divorce), in which case the woman will be taken from the home to be lashed. She will then be returned to

the same home. According to Sayyidina Abdullāh bin Abbās رضى الله عنه, a woman will be guilty of 'flagrant indecency' when she uses offensive language when addressing the husband and his family. In this case she will not be permitted to live with them in the same house.

*"These are the limits set by Allāh. Whoever transgresses Allāh's limits has certainly oppressed his soul."* The person who transgresses the limits that Allāh has set is subjecting himself to punishment in the Ākhirah (Hereafter) and is therefore oppressing himself. One will be guilty of oppressing oneself if one violates any of the laws of Talāq (divorce) or Iddah (waiting period).

*"You do not know whether Allāh may later bring something new to pass"* i.e. after the divorce. It may occur that a man regrets the divorce after a while and may decide to take his wife back. It is therefore necessary that a person observes the injunctions of the Shari'ah when he intends to divorce his wife.

The author of 'Ma'ālimut Tanzīl' writes that this part of the verse makes it clear that three divorces should not be pronounced all at once because this denies a man the right to take his wife back. If three divorces have to be pronounced, each should be issued in a separate Tuhr. A person retains the right to take back his wife within the Iddah (waiting period) if he issues two clear divorces because the divorce will be regarded as 'Raj'ī (reversible)'. However, if he issues a "Bā'in (irreversible)" divorce, he will also be deprived of the right to retain her. In this case, he will first require her consent. However, when three divorces are issued all at once, even this option will be forfeited. One should therefore be extremely cautious in the matter.

### **WHEN THE IDDAH (WAITING PERIOD) IS NEAR COMPLETION, THE DIVORCEE MAY EITHER BE TAKEN BACK IN GOOD FAITH OR SEPARATED IN GOOD FAITH**

Allāh says, *"So when they (divorcees) have reached close to completing their waiting periods, then either keep them in good faith or separate from them in good faith."* Whatever option the husband chooses, his intention should not be to harm the woman in any way. He will be sinful if he takes her back before the expiry of the Iddah (waiting period) with the intention of issuing another divorce so that she is forced to spend another period of Iddah. This has been discussed in Surah Baqarah where Allāh says, *"When you divorce women, and they reach their term (Iddah), then retain them in kindness or release them in kindness. Do not retain them to hurt them and transgress the limits set by Allāh, for whoever does so, has verily oppressed his own soul."* [Surah 2, verse 231]

Allāh states further, *"Make two reliable persons witness."* It is Mustahab (preferable though not compulsory) to have two reliable men witness the husband's choice of either keeping his wife or separating from her. The witnesses should be pious and truthful men. Their testimony will be required should a dispute arise about the issue.

*"and establish the testimony for Allāh."* This part of the verse enjoins that the testimony should be given properly and to please Allāh so that the wronged person may receive his dues. The verse also means that the witnesses should not request payment for rendering their testimony because it is not permissible to do

so. Of course, they may be reimbursed for the costs they incur in travelling to the court. The details concerning testimony have been discussed in the commentary of verses 282 and 283 of Surah Baqarah (Surah 2).

*"It is with this that the one who believes in Allāh and the Last Day is advised."* All the injunctions mentioned in the foregoing verses are replete with guidance and can bring only good to the person who practises them. The one who is convinced about the coming of the Day of Judgement knows that he has to adhere to these teachings because he will have to stand before Allāh Ta'āla and account for his deeds.

### THE VIRTUES OF "TAQWA (PIETY)" AND "TAWAKKUL (TRUST IN ALLĀH)"

Allāh continues, *"Allāh shall create an escape for the one who fears Him (i.e. the one who has Taqwa) and shall provide for him from sources that he never expected."* "Ta qwa" basically entails carrying out Allāh's commands and abstaining from everything that He has forbidden. Adopting Taqwa (piety) in the laws of Talāq (divorce) and Iddah as well as in all other aspects of life will certainly bring good to a person. Taqwa guarantees success for a believer in both worlds. Allāh has promised two things for a person of Taqwa.

The first promise is that Allāh shall create an escape for him from every difficulty. Man is plagued by various adversities and difficulties in this world. Those who attempt to ward off their problems by employing sinful means only find themselves sinking even deeper into the problem. Allāh advises man that the solution to all his problems lies in adopting Taqwa (piety).

A person once approached Sayyidina Ibn Abbās رضى الله عنه and said, "I have pronounced three divorces. (Is there any way in which I can have my wife back?)" Sayyidina Ibn Abbās رضى الله عنه replied, "You people do foolish things and then say, 'O Ibn Abbās! O Ibn Abbās!' Allāh Ta'āla says, 'Allāh shall create an escape for the one who fears Him (i.e. the one who has Taqwa)'. You have not displayed any Taqwa (piety). I cannot find any escape for you from this problem. Your wife has been separated from you because you disobeyed Allāh." [Abu Dawūd p. 299]

The second promise that Allāh makes to the person who adopts Taqwa (piety) is that Allāh *"shall provide for him from sources that he never expected."* Both these promises shall be realised in this world as well as in the Ākhirah (Hereafter).

Sayyidina Abu Dharr رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"I know of a verse that is sufficient for people if they practise it. The verse is 'Allāh shall create an escape for the one who fears Him (i.e. the one who has Taqwa) and shall provide for him from sources that he never expected.'"* ["Mishkāt" p. 453]

*"Allāh is Sufficient for the one who trusts in Him."* Whereas Allāh makes the foregoing promises of availing His unseen help to those who adopt Taqwa (piety), He also makes a promise to those who adopt Tawakkul (i.e. those who trust in Him). Allāh tells them that He shall suffice for them against all odds. Taqwa and Tawakkul are the wheels on a believer's vehicle and are indispensable to him.

Sayyidina Amr bin Al Ās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Man's heart remains somewhat occupied in one valley or another. Allāh has no concern for the person who places all of his heart in these occupations and he will destroy himself in one of these valleys. However, Allāh will see to all of these occupations for the person who has Tawakkul (*trust*) in Him. ["Mishkāt" p. 453]

Sayyidina Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "If you trust in Allāh as He deserves to be trusted, He will provide for you just as He provides for the birds. They leave in the mornings with empty bellies and return in the evening with their bellies full." ["Mishkāt" p. 452 from Tirmidhi]

There are various levels of Tawakkul [*trust (in Allāh)*]. Forsaking means is one of these levels and it is this approach that the Holy Prophet صلى الله عليه وسلم adopted. The Holy Prophet صلى الله عليه وسلم once said, 'I have not received revelation instructing me to amass wealth and to be a trader. Instead, revelation has instructed me to 'glorify the praises of your Lord and be of the ones who prostrate. And worship your Lord until the certainty (death) comes to you. ... ["Mishkāt" p. 444]

A person who adopts the necessary means to acquire things but who does not exclusively pin his reliance on these means is also regarded as one who adopts Tawakkul [*trust (in Allāh)*]. Although such a person uses the means at his disposal, he still trusts in Allāh. When one realises that Allāh is the Provider regardless of the means, one will be able to abstain from sinful means of earning one's living.

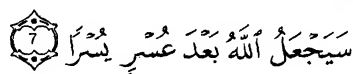
## ALLĀH HAS SET A MEASURE FOR EVERYTHING

"Allāh shall certainly bring His affairs to completion." Whatever Allāh decides to do shall certainly come to pass and He is at liberty to decree whatever injunction He deems appropriate. None can stop Him.

"Allāh has set a measure for everything." It is in accordance with this set measure that Allāh decrees conditions and injunctions.

وَالَّتِي بَاسَنَ مِنَ الْمَجِيزِ مِنْ نِسَائِكُمْ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ  
يَحْضُنَّ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ  
إِسْرًا ﴿٤﴾ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ  
أَجْرًا ﴿٥﴾ أَسْكِنُوهُمْ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُّوهُمْ لِضَيِّقُوا عَلَيْهِمْ وَإِنْ كُنَّ  
أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ  
وَأَمْرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَسْتَزِعْ لَهُ أُخْرَى ﴿٦﴾ لِيُنْفِقَ ذُو سَعَةٍ مِّن  
سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُفْسِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا





(4) If you are in doubt concerning those women who have lost hope of menstruating, then their waiting period and the waiting period of those women who do not menstruate shall be three months. The period of pregnant women shall be when they deliver. Allāh shall create ease in the affair of the one who fears Him (i.e. the one who has Taqwa). (5) This is Allāh's command that He has revealed to you. For the one who fears Allāh, Allāh shall expiate his sins and grant him an immense reward. (6) According to your means, house them (the divorcees) where you house yourselves and do not harm them with intent to pressurise them. If they are expecting, then provide for them until they deliver. If they suckle for you, then pay them their dues and consult with each other in a befitting manner. If each one makes matters difficult for the other, then another woman may suckle the child. (7) The wealthy person should spend according to his ability. As for the one whose means are restricted, he should spend from what Allāh has given him. Allāh does not burden a soul with more than He has given it. Allāh shall soon create ease after difficulty.

### ADDITIONAL LAWS CONCERNING THE IDDAH (WAITING PERIOD)

Allāh stipulates an Iddah (*waiting period*) of three months for the woman who has passed menopause and for the woman who has not yet begun menstruating. The Iddah of a pregnant woman will terminate as soon as she delivers the child or when she aborts a child whose limbs have already formed. According to Imām Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ, this shall be the Iddah of a pregnant woman if she is divorced and even if her husband passes away. Whereas the Iddah of another widow is four months and ten days, the Iddah of a pregnant woman will expire as soon as she delivers – even though the child is born a few minutes after her husband's death. In a like manner, the Iddah of a pregnant divorcee will also expire as soon as she delivers and not after three menstrual cycles.

**NOTE:** If a woman is divorced before husband and wife could share any time in privacy, she will not have to observe the Iddah (*waiting period*).

**NOTE:** If a woman stopped menstruating without her having reached menopause, her Iddah (*waiting period*) will not expire after three months. She will have to wait until three menses pass or until she undergoes menopause.

Allāh states further, "Allāh shall create ease in the affair of the one who fears Him (i.e. the one who has Taqwa). "Allāh shall make matters easy for this person in this world as well as in the Ākhirah (Hereafter). "This is Allāh's command that He has revealed to you. For the one who fears Allāh, Allāh shall expiate his sins and grant him an immense reward."

The virtues of adopting Taqwa (*piety*) have been mentioned thrice in this Surah. These are:

1. "Allāh shall create an escape for the one who fears Him [i.e. the one who has Taqwa (piety)] and shall provide for him from sources that he never expected"
2. "Allāh shall create ease in the affair of the one who fears Him [i.e. the one who has Taqwa (piety)]."
3. "For the one who fears Allāh (i.e. the one who adopts 'Taqwa), Allāh shall expiate his sins and grant him an immense reward."

These verses clearly express the great virtue of adopting Taqwa (piety) because it guarantees Allāh's promises which never fail to pass. When a person adopts Taqwa he will see the manifestation of Allāh's promises. Because Muslims have generally forsaken Taqwa and Tawakkul [trust (in Allāh)] and have immersed themselves in sin and running after the things of this world, they find themselves deprived of Allāh's unseen assistance.

## LAWS CONCERNING THE MAINTENANCE OF DIVORCEES

There are five categories of women who are required to observe a period of Iddah (waiting period). These are:

1. Divorcees who are given Raj'ī (reversible) divorces and who are not expecting.
2. Divorcees who are given Bā'in (irreversible) or Mughallaza divorces and who are not expecting
3. Divorcees who are expecting.
4. Divorcees who have exercised the option of Khula (divorce obtain by a wife for a ransom of her dowry).
5. Widows.

Each of the above women have a right to the following:

1. Food and drink.
2. Housing.
3. Clothing.

The husband who issues the divorce is obliged to provide maintenance for his divorced wife during her Iddah (waiting period). This will apply in all situations of divorce, Raj'ī, Bā'in and. Mughallaza irrespective of whether the wife is expecting or not. In addition to this, he will have to provide living quarters for her during this period. If he houses her in his own home, he will not be able to have any contact with her (not even see her) if the Talāq is Bā'in or Mughallaza. Khula is regarded as a Bā'in divorce and a woman divorced as a result of Khula will also have to observe Iddah.

When a woman becomes widowed, her maintenance will not be paid from the husband's estate. She will have to use the wealth she inherits or her dowry to sustain herself if she has no other wealth or if no one is willing to support her. If she does not even have this much and is forced to work outside her home, she may leave her house to work during the day donned in the Veil that the Shari'ah ordains. However, she should spend every night at home during the Iddah (*waiting period*). If she gets delayed returning from work, she is allowed to return a little later in evening.

A widow should spend her Iddah (*waiting period*) in the house where she lived with her husband. She may spend her Iddah elsewhere only if:

- 📖 *The house does not have enough means in it for her to live after dissolving the estate.*
- 📖 *The heirs force her out of the house.*
- 📖 *The house was rented and she cannot afford to pay the rent.*
- 📖 *Her life or property is threatened if she lives there.*

## THE COMMAND TO HOUSE THE DIVORCEE

Allāh continues, "According to your means, house them (the divorcees) where you house yourselves and do not harm them with intent to pressurise them (into leaving the house)." The husband should provide accommodation for his divorced wife and he should not resort to any means by which she is forced to leave the house. Allāh states further, "If they are expecting, then provide for them until they deliver." The Iddah (*waiting period*) of an expectant woman expires as soon as she delivers. It is necessary for the husband to provide for her until she delivers the child even though it may be nine months later.

## LAWS CONCERNING SUCKLING

Addressing the men who have divorced their wives, Allāh says, "If they (the divorcees) suckle for you, then pay them their dues..." When a child is born, the father and mother together share the responsibility of raising the child. While the father earns for the family, the mother tends to the feeding of the children and to other domestic chores. However, once the couple have divorced, this arrangement may change. The mother will naturally still want to suckle the child and if she does so without asking remuneration, it would be best. If she does ask for remuneration for suckling, the husband will be obliged to pay because it is his responsibility to provide for the child. This matter is discussed in the above verse.

In addition to this, Allāh instructs, "and consult with each other in a befitting manner." The wife should not demand an exorbitant sum as payment for suckling the child and once a sum has been agreed on, she should not refuse to suckle. The husband should not be uncompromising, thinking that the wife is obliged to suckle the child irrespective of how much he pays. Similarly, the wife should also not be uncompromising simply because the father is obliged to provide. Each should consider the welfare of the child and act in the child's best interests, putting their own prejudices aside.

The husband is not obliged to agree to the price that his wife demands if it is exorbitant. He is at liberty to hire another woman to suckle the child in such an event. Of course, none can replace a child's mother. It is therefore best if the couple come to some agreement by which the child's mother is able to suckle. Some details concerning suckling has been discussed in the commentary of verse 233 of Surah Baqarah.

**NOTE:** When the divorced mother takes the child for suckling during the Iddah (*waiting period*), she will be receiving maintenance from her husband. She is therefore not entitled to ask remuneration for suckling during the Iddah. Once her Iddah expires and the child is still being suckled, she may then ask for remuneration for suckling if she chooses to do so. The husband will then be obliged to pay her for this in addition to the maintenance that he is required to pay for the rearing of the child.

*"If each one makes matters difficult for the other, then another woman may suckle the child."* If the mother demands too much and the father is not willing to pay, the father will have to find another woman to suckle the child. Although the verse is a command for the father to find another woman to suckle, the wording of the verse infers that Allāh will see to the sustenance of the child even if the mother cannot. How many motherless children has Allāh Ta'āla not provided for?

*"The wealthy person should spend according to his ability. As for the one whose means are restricted, he should spend from what Allāh has given him. Allāh does not burden a soul with more than He has given it."* Each father should spend on his family according to his means. When Allāh grants a person children, He will also provide the means to care for the child.

### ALLĀH CREATES EASE AFTER EVERY DIFFICULTY

Allāh says, *"Allāh shall soon create ease after difficulty."* When a person spends in good causes, he should never fear that his wealth will diminish. The books of jurisprudence usually mention only food, drink and accommodation as being binding on the husband during the Iddah (*waiting period*). The author of *"Bahrur Rā'iq"* has quoted from several other books that if the Iddah is prolonged for some reason (e.g. her menses are delayed) and if she needs clothing, the Qādhī (Muslim judge) can rule that he has to provide clothing as well. However, this is usually not mentioned because women generally do have sufficient clothing to wear during the period of the Iddah.

وَكَايْنِ مِّنْ قَرَبَةٍ عَنَّتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبْنَهَا حَسَابًا شَدِيدًا وَعَذَبْنَهَا عَذَابًا ثَقِيلًا ﴿٨﴾  
 فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عِقَبُهُ أَمْرَهَا خُسرًا ﴿٩﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ  
 يَتَأُولَى الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَسُولًا يَتْلُوا عَلَيْهِمْ ءَايَاتِ اللَّهِ  
 مُمِينَاتٍ لِّيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ

وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَكَ رِزْقًا ﴿١١﴾

(8) Many were the towns that rebelled against the commands of their Lord and of His messengers, so We severely took them to task and meted out an admonishing punishment to them. (9) They tasted the consequences of their deeds and the end result their deeds was a total loss. (10). Allāh prepared a severe punishment for them. So fear Allāh O intelligent ones., who have believed. Allāh has certainly revealed a Reminder to you. (11) (And Allāh has also sent to you) a messenger who recites Allāh's clear verses to you to remove the believers who do good deeds from darkness and to bring them into light. Whoever believes in Allāh and does good deeds, Allāh' shall enter him into gardens beneath which rivers flow. There they shall abide forever. Allāh has appointed a most excellent provision for him.

## THE COMMAND TO LEARN A LESSON FROM NATIONS WHO WERE DESTROYED IN THE PAST

In the above verses Allāh tells people about the nations of the past who were destroyed because they rebelled against Allāh and His Prophets عليهم السلام. People are thereby encouraged to believe and to carry out good deeds so that they do not suffer the same fate. The people of the previous nations were destroyed by Allāh's punishment and will have to face severe reckoning in the Hereafter. In addition to this, they will also have to face the punishment of Hell. In this world already, they had a taste of Allāh's punishment and the real punishment will face them in the Ākhirah (Hereafter). The end-result of their deeds was therefore a total loss because it brought them no good whatsoever. "Allāh prepared a severe punishment for them."

## THE QUR'ĀN IS A GREAT REMINDER

Allāh says, "So fear Allāh O intelligent ones who have believed. Allāh has certainly sent a Reminder to you" i.e. the Qur'ān. In addition to this Qur'ān, Allāh has also sent "a messenger who recites Allāh's clear verses to you." The verses of the Qur'ān are extremely clear, and make the truth stand out from falsehood. Allāh has sent the Qur'ān and the Holy Prophet صلى الله عليه وسلم "to remove the believers who do good deeds from darkness and to bring them into light." Those who do not believe in the Qur'ān and who do not follow the Holy Prophet صلى الله عليه وسلم shall remain in the perpetual darkness of disbelief and polytheism (shirk). Eventually they will have to suffer the darkness of Hell.

Allāh then describes the bounties that the pious believers shall receive when He says, "Whoever believes in Allāh and does good deeds, Allāh shall enter him into gardens beneath which rivers flow. There they shall abide forever. Allāh has appointed a most excellent provision for him." The provisions of Heaven shall last forever.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِنَعْلَمَ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

(12) It is Allāh Who created the seven heavens and the earth in a like manner. He sends commands between them so that you may know that Allāh has power over all things and that Allāh's knowledge encompasses everything.

## ALLĀH CREATED THE SEVEN HEAVENS AND THE SEVEN EARTHS

Allāh concludes the Surah by stating, "It is Allāh Who created the seven heavens and the earth in a like manner" i.e. seven in number. "He sends commands between them." Allāh sends His commands to the seven heavens and the seven earths because His creation live in all of these realms. Allāh's commands that affect the physical universe affect the lives of all His creation e.g. the command for rain to fall, for a disaster to strike, etc. Allāh also issues commands that form the injunctions of the Shari'ah. Man and Jinn are obliged to carry out those commands.

Majority of the Scholars are of the opinion that the seven earths form seven layers one above the other just as the seven heavens do. The fact that man is unable to witness this does not affect the reality of the matter. The believer believes what Allāh tells him whether he can see it or not. Authentic Ahadith confirm the existence of seven earths. Such Ahadith are narrated by Sayyidina Sa'id bin Zaid رضى الله عنه, Sayyidina Abdullāh bin Umar رضى الله عنه, Sayyidina Abu Hurayra رضى الله عنه and Sayyidah Ayshah رضى الله عنها in Bukhari (v. 1 p. 543) and Muslim (v. 2 p. 32, 33).

The hadith of Sayyidina Abu Hurayra رضى الله عنه states that the person who even once usurped the land of another, Allāh shall plunge him through the seven earths until the Day of Judgment.

Sayyidina Suhayb رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم always recited the following supplication whenever he entered a locality:

{TRANSLATION: O Allāh! Lord of the seven heavens and whatever is beneath them! Lord of the seven earth's and whatever is upon them! Lord of the Satan and whoever they lead astray! Lord of the winds and whatever they blow! We ask You for the good of this town and the good of the people of this town. We seek Your protection from the evil of this town, from the evil of the people of this town and from the evil within it."}

Allāh informs man about everything in the heavens and the earth so that he "may know that Allāh has power over all things and that Allāh's knowledge encompasses everything." Nothing is beyond His knowledge and beyond His control.



## سورة التحريم

Madinan

Surah At-Tahim

Verses 12

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْلَغْ لِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ قَدْ  
فَضَّ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

In the name of Allāh, the Beneficent, the Most Merciful

(1) O The Holy Prophet صلى الله عليه وسلم Seeking the pleasure of your wives, why do you declare unlawful that which Allāh has made lawful for you? Allāh is Most Forgiving, Most Merciful. (2) Allāh has ordained that you release yourselves from your oaths. Allāh is your Protecting Friend and He is the All Knowing, the Wise.

### PROHIBITION AGAINST DECLARING THINGS HĀLĀL (LAWFUL) AND HARĀM (UNLAWFUL)

It was the practice of the Holy Prophet صلى الله عليه وسلم to visit each of his wives after the Asr Salāh and spend a short while with all of them. Once, when the Holy Prophet صلى الله عليه وسلم had some honey at the home of Sayyidah Zaynab bint Jahsh رضي الله عنها, Sayyidah Ayshah رضي الله عنها and Sayyidah Hafsa رضي الله عنها consulted with each other. They decided that when the Holy Prophet صلى الله عليه وسلم visited the first of the two, she would ask him whether he had eaten Maghāfir (this was a type of gum that did not have a pleasant smell). When one of them did mention this to the Holy Prophet صلى الله عليه وسلم, he said, 'I have not had any Maghāfir. I only had some honey with Zaynab bint Jahsh. I swear by Allāh that I shall never have any more honey again.' It was then that Allāh revealed the verse: "O the Holy Prophet صلى الله عليه وسلم Seeking the pleasure of your wives, why do you declare unlawful that which Allāh has made lawful for you? Allāh is Most Forgiving, Most Merciful." [Bukhari v. 2 p. 729]

Because Allāh Ta'āla had made the Holy Prophet صلى الله عليه وسلم a role model for the Ummah, Allāh made various incidents occur in his life to teach lessons to people. One may not say that Sayyidah Ayshah رضي الله عنها and Sayyidah Hafsa رضي الله عنها deliberately wanted to hurt the Holy Prophet صلى الله عليه وسلم because their action was a typical form of teasing that happens in good faith between husband and wife. Another narration of Bukhari (v. 2 p. 793) mentions that the Holy Prophet صلى الله عليه وسلم told his wife not to relate the incident to anyone else.

Allāh chides the Holy Prophet صلى الله عليه وسلم saying, "Seeking the pleasure of your wives, why do you declare that thing unlawful which Allāh has made lawful for you?" Allāh Ta'āla mentioned this because it does not behove the Holy Prophet of Allāh to carry out such an action merely to please his wives. Although taking an oath is not a forbidden act, Allāh chided the Holy Prophet صلى الله عليه وسلم because the act was not in keeping with his lofty status. Whereas the Holy Prophet صلى الله عليه وسلم did not regard honey as a Harām (forbidden) food, Allāh referred to the act as such to emphasis the fact that the act did not suit the behaviour of a Prophet صلى الله عليه وسلم. However, Allāh did forgive him, as indicated by the phrase "Allāh is Most Forgiving, Most Merciful."

## WHAT SHOULD BE DONE ONCE AN OATH IS TAKEN?

Allāh states, "Allāh has ordained that you release yourselves from your oaths." In this verse, Allāh has added the word "yourselves" to indicate that the injunction applies to the entire Ummah. When a person takes an oath to do or not to do something, he has undertaken a pledge with Allāh and this pledge has to be fulfilled. There are two methods by which one may be absolved of one's oath. The first method is by carrying out the action that one vowed to carry out on condition that the act is not sinful. Alternatively, one may pay Kaffāra (expiation) once the oath is breached. In both cases, the oath will no longer be binding on one.

It should be borne in mind that one may take two types of oaths:

A. An oath that one will do something or that one will not do something. Such oaths are further classified into those attached by a condition and those that are unconditional.

B. The second type of oath occurs when one declares something that is Hālāl (permitted) as being Unlawful for oneself. According to Imām Abu Hanīfa رحمه الله عليه, this type of oath necessitates Kaffāra just as Kaffāra is necessary when one breaches one's oath.

Allāma Qurtubi رحمه الله عليه narrates without a chain of narrators that the Holy Prophet صلى الله عليه وسلم paid the Kaffāra (expiation) for his oath. He also narrates from Sayyidina Zaid bin Aslam رحمه الله عليه that the Holy Prophet صلى الله عليه وسلم freed a slave as Kaffāra.

وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُمْ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَاكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْخَبِيرُ ﴿٣﴾

(3) When the Holy Prophet صلى الله عليه وسلم whispered something to one of his wives, she informed about it. When Allāh disclosed this to him, he made a part of it known and ignored a part of it. When he informed her about it, she exclaimed, "Who told you about it?" He replied, "The All Knowing, The Informed One told me."



## AN INCIDENT BETWEEN THE HOLY PROPHET ﷺ AND SOME OF HIS WIVES

Many commentators, including the author of "*Bayānūl Qur'ān*" have mentioned that the above verse also concerns the incident of the honey. They state that when the Holy Prophet ﷺ took the oath not to have honey, he told the wife that was with him at that time not to inform anyone else about the incident. When she related the story to another wife, Allāh Ta'āla informed the Holy Prophet ﷺ about her act. Because of his kindness, the Holy Prophet ﷺ did not relate to her exactly what she told the other wife so that she would not be embarrassed. He merely informed her that he knew she had divulged the secret and he also mentioned the name of the other wife. When he told her this, she asked in surprise, "*Who told you about it?*" The Holy Prophet ﷺ replied "*The All Knowing and Informed One told me.*"

However, many commentators narrate another incident. They state that the Holy Prophet ﷺ was once in his quarters with his wife Sayyidah Hafsa رضى الله عنها when she requested permission to leave. In her absence, the Holy Prophet ﷺ shared the bed with his slave girl Sayyidah Māriya Qibtiyya رضى الله عنها who was the mother of his son Sayyidina Ibrāhīm رضى الله عنه. Returning prematurely, Sayyidah Hafsa رضى الله عنها noticed that the door was closed and realised what had happened.

When the Holy Prophet ﷺ again met Sayyidah Hafsa رضى الله عنها, she complained that he had not been fair to her by using her turn with him for sharing a bed with Sayyidah Māriya رضى الله عنها. The Holy Prophet ﷺ explained to her that he had acted within the law of Shari'ah because Sayyidah Māriya رضى الله عنها was his lawful slave girl. However, to please Sayyidah Hafsa رضى الله عنها, The Holy Prophet ﷺ declared Sayyidah Māriya رضى الله عنها unlawful for himself and told Sayyidah Hafsa رضى الله عنها not to mention the incident to anyone else. However, when the Holy Prophet ﷺ had left, Sayyidah Hafsa رضى الله عنها gave Sayyidah Ayshah رضى الله عنها the good news that the Holy Prophet ﷺ has severed further contact with Sayyidah Māriya رضى الله عنها. ["*Ma'ālimut Tanzil*"]

The author of '*Ma'ālimut Tanzil*' states that the phrase "*When the Holy Prophet ﷺ whispered something to one of his wives,*" refers to the time when the Holy Prophet ﷺ told Sayyidah Hafsa رضى الله عنها that he has declared Sayyidah Māriya رضى الله عنها unlawful for himself and that she should not inform anyone else about what had transpired. "*Ma'ālimut Tanzil*" narrates that the Holy Prophet ﷺ also informed Sayyidah Hafsa رضى الله عنها that Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه would be his successors as leaders of the Muslims. When the Holy Prophet ﷺ later told Sayyidah Hafsa رضى الله عنها that she had informed Sayyidah Ayshah رضى الله عنها, she asked, "*Who told you about it?*" the Holy Prophet ﷺ replied, "*The All Knowing and Informed One told me.*"

When the Holy Prophet ﷺ told Sayyidah Hafsa رضى الله عنها that he was aware of what she has done, he mentioned only the incident of Sayyidah Māriya رضى الله عنها and did not tell her that he also knew that she had informed Sayyidah Ayshah رضى الله عنها about the pending Caliph of Sayyidina Abu Bakr رضى الله عنه.

رضى الله عنه and Sayyidina Umar رضي الله عنه. He did not mention this because he did not want this information to spread. Allāh refers to this when He says, "he made a part of it known and ignored a part of it."

Allāma Qurtubi رحمه الله states that although the incident concerning Sayyidina Māriya Qibtiyya رضي الله عنه is not narrated in any authentic hadith, the narration is nevertheless sound and fits the context of the verse better.

In the verse to follow, Allāh Ta'āla directs both Sayyidah Hafsa رضي الله عنها and Sayyidah Ayshah رضي الله عنها to repent. If it is assumed that the verse refers to the narration concerning the honey, they are required to repent because although they did not intend to hurt the Holy Prophet صلى الله عليه وسلم, they nevertheless did. Therefore, they were both equally guilty. However, if it is assumed that the verse refers to the incident of Sayyidah Māriya Qibtiyya رضي الله عنها, the instruction to repent would apply to Sayyidah Ayshah رضي الله عنها only if she allowed Sayyidah Hafsa رضي الله عنها to narrate the incident knowing that it was supposed to be a secret. This could well occur if, for example, Sayyidah Hafsa رضي الله عنها had approached Sayyidah Ayshah رضي الله عنها saying, "I have to tell you a secret. Although I am not supposed to tell anyone, I will tell you because we are so close." In such a situation, it was appropriate for Sayyidah Ayshah رضي الله عنها to refuse to listen. It is for this reason that Allāh addresses both of them in the following verse.

إِنْ نُّؤَبَّأَ إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ  
وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾ عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ  
يُبدِلَهُنَّ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَنَاطَاتٍ تَزِينْنَ لَكُمْ سَرَائِرَ سَلَجَاتٍ تَعْلَمْنَ أَنَّ  
الَّذِينَ يَخْلِقْنَ كَمَا يَخْلَقُكُمْ وَتَعْلَمْنَ أَنَّ اللَّهَ هُوَ الْمَوْلَىٰ سِرًا



(4) If the two of you repent to Allāh, then your hearts have surely turned. However, if you two assist each other against him [The Holy Prophet صلى الله عليه وسلم], then his protecting friends are Allāh, Jibr'il and the pious believers. Besides these, the angels are also aides to him. (5) If he has to divorce all of you, then his Lord shall certainly replace you with wives better than yourselves who will be Muslims, believers, obedient, repentant, worshippers, women who fast, previously married women and virgins.

## ALLĀH ADDRESSES THE WIVES OF THE HOLY PROPHET صلى الله عليه وسلم

وسلم

Addressing Sayyidah Hafsa رضي الله عنها and Sayyidah Ayshah رضي الله عنها, Allāh states, "If the two of you repent to Allāh, then your hearts have surely turned" i.e. turned back towards the best course after straying for a while. Allāh Ta'āla directed them to repent because their behaviour caused the Holy Prophet صلى الله عليه وسلم to take an oath that he would never again enjoy the things that he loved very much viz. honey and Sayyidah Māriya Qibtiyyah رضي الله عنها. In doing this,

they hurt the Holy Prophet صلى الله عليه وسلم.

Allāh says further, *"However, if you two assist each other against him [The Holy Prophet صلى الله عليه وسلم], then (you can do him no harm because) his protecting friends are Allāh, Jibr'il and the pious believers. Besides these, the angels are also aides to him."* None can harm the person who has so many powerful beings to assist him.

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that he had not yet completed asking Sayyidina Umar رضى الله عنه about the identities of the two women referred to in the verse *"if you two assist each other against him"*, when Sayyidina Umar رضى الله عنه said that they were Sayyidah Hafsa رضى الله عنها and Sayyidah Ayshah رضى الله عنها. [Bukhari v. 2 p. 731]

Allāh Ta'āla then addresses all the wives of the Holy Prophet صلى الله عليه وسلم saying, *"If he has to divorce all of you, then his Lord shall certainly replace you with wives better than yourselves who will be Muslims, believers, obedient, repentant, worshippers, women who fast, previously married women and virgins."* However, the Holy Prophet صلى الله عليه وسلم never divorced all his wives and it was not necessary for Allāh to replace them.

### THE HOLY PROPHET صلى الله عليه وسلم PRACTISES "ĪLA"

It once occurred that the Holy Prophet صلى الله عليه وسلم was upset with his wives and practised "Eela" i.e. he took an oath that he would not engage in sexual contact with them. During that period, the Holy Prophet صلى الله عليه وسلم stayed in an upstairs room. The news spread among the companions of prophet (Sahābah) رضى الله عنهم that the Holy Prophet صلى الله عليه وسلم had divorced his wives. Sayyidina Umar رضى الله عنه first approached Sayyidah Ayshah رضى الله عنها, his daughter Sayyidah Hafsa رضى الله عنها and Sayyidah Umm Salamah رضى الله عنها before approaching the Holy Prophet صلى الله عليه وسلم to verify the matter. Sayyidina Abu Bakr رضى الله عنه was already with the Holy Prophet صلى الله عليه وسلم when Sayyidina Umar رضى الله عنه arrived. Sayyidina Umar رضى الله عنه said to the Holy Prophet صلى الله عليه وسلم, *"Why should you be perturbed by women? If you divorce them, then Allāh, Jibril, Mika'il, myself Abu Bakr and all the believers are with you."* Confirming the words of Sayyidina Umar رضى الله عنه, Allāh revealed the verse, *"However, if you two assist each other against him [The Holy Prophet صلى الله عليه وسلم], then his protecting friends are Allāh, Jibril and the pious believers. Besides these, the angels are also aides to him. If he has to divorce all of you, then his Lord shall certainly replace you with wives better than yourselves who will be Muslims, believers, obedient, repentant, worshippers, women who fast, previously married women and virgins."*

Sayyidina Umar رضى الله عنه also informed the Holy Prophet صلى الله عليه وسلم that the Sahabāh رضى الله عنهم were sitting in the Masjid thinking that the Holy Prophet صلى الله عليه وسلم had divorced his Wives. When the Holy Prophet صلى الله عليه وسلم denied that he had divorced them, Sayyidina Umar رضى الله عنه requested permission to inform the Sahabāh رضى الله عنهم accordingly. The Holy Prophet صلى الله عليه وسلم said to him, *"You may tell them if you please."*

The Holy Prophet صلى الله عليه وسلم then left the room to resume contact with his wives. When Sayyidah Ayshah رضى الله عنها informed the Holy Prophet صلى الله عليه وسلم that he had left the room on the 29th day whereas he had taken an oath not to

have contact with his wives for a month, The Holy Prophet صلى الله عليه وسلم told her that the month had consisted of 29 days. [Muslim Pgs. 478-482]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ  
 غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾ يَا أَيُّهَا الَّذِينَ كَفَرُوا  
 لَا تَعْنِدُوا الْيَوْمَ إِنَّمَا تُخْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٧﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ  
 تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي  
 مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ  
 أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ  
 قَدِيرٌ ﴿٨﴾ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ  
 جَهَنَّمُ وَلَسَ الْمَصِيرُ ﴿٩﴾

(6) O you who believe! Save yourselves and your families from the Fire, the fuel of which is people and stones. Harsh and strong angels are appointed over it who never disobey what Allāh commands them and who carry out exactly what they have been instructed. (7) "O you who disbelieve! Do not make excuses today. You are being punished only for what you have perpetrated." (8) O you who believe! Sincerely repent to Allāh. Soon your Lord shall expiate your sins and enter you into gardens beneath which rivers flow. On that day Allāh shall not disgrace the Holy Prophet and the believers with him. Their light shall travel ahead of them and on their right-hand side. They will say, "O our Lord! Perpetuate our light for us and forgive us. Verily You have power over everything." (9) O The Holy Prophet صلى الله عليه وسلم! Strive against the disbelievers and the hypocrites and be stern with them. Their abode is Hell. What an evil abode indeed!

## THE COMMAND TO SAVE ONESELF AND ONE'S FAMILY FROM HELL

Addressing the believers, Allāh Ta'āla says, "O you who believe! Save yourselves and your families from the Fire, the fuel of which is people and stones." Whereas the heat of this world's fires fuelled by wood, oil, gas, etc is unbearable, the fire of Hell which is fuelled by people and stones is much more intense. The Holy Prophet صلى الله عليه وسلم has mentioned that the fire of Hell is 69 times more intense than the fire of this world. [""Mishkāt"" p. 242]

Common sense demands that we should make every effort to rescue ourselves and our families from this inferno. This can be achieved by ensuring that we do not disobey Allāh's commands and that our families also do not do so. In addition to this, we should educate them about the injunctions of the Shari'ah and ensure that they practise all of these diligently. While most people

realise that they have to provide for the physical needs of their families, few realise that they are also obliged to save their families from the fire of Hell. It is for this reason that Allāh expressly instructs people to tend to this matter. This command also includes ensuring that our families eat only that which is Halāl (lawful) and that we feed them only Halāl foods.

Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"The flesh nourished by Unlawful shall never enter Heaven and Hell is more deserving of such flesh."* Filling the bellies of one's family with Unlawful food is a great injustice because it will plunge them into Hell. One should also make every effort to educate one's family about the injunctions of Religion because practice is impossible without knowledge. Deeds carried out without the relevant knowledge will be defective and may also lead one to destruction in the Ākhirah (Hereafter).

"Durrul Manthūr" narrates from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه that the *"stones" that will be the fuel for Hell refer to brimstone (sulphur)*". One can well imagine the intensity of a raging fire that is further fuelled by a substance as flammable as sulphur. One should be aware of the horror of Hell and also makes one's family aware of the same.

Concerning the angels in charge of Hell, Allāh says, *"Harsh and strong angels are appointed over it who never disobey what Allāh commands them and who carry out exactly what they have been instructed."* A person in Hell therefore has no hope of ever convincing the warders of Hell to allow them to escape.

Allāh then mentions what the disbelievers will be told on the Day of Judgment. When they will make various excuses for their evil behaviour, it will be said to them, *"O you who disbelieve! Do not make excuses today. (You were warned in the world but you falsified Allāh's messengers and the coming of Judgment day. Therefore, do not grieve or complain because) You are being punished only for what you have perpetrated."*

Allāh then instructs the believers to repent for their sins and He extols the virtues of Tauba (repentance). Allāh says, *"O you who believe! Sincerely repent to Allāh. Soon your Lord shall expiate your sins and enter you into gardens beneath which rivers flow."* "Ma'ālimut Tanzīl" quotes Sayyidina Mu'ādh bin Jabal رضى الله عنه who says that the *"Taubatan Nasūha"* (sincere repentance) referred to in the verse is that repentance after which a person does not return to the sin he repented for, just as milk never returns to the udders. According to Sayyidina Hasan Basri رحمه الله عليه, *"Taubatan Nasūha"* means that one should truly regret one's sin and make a resolution never to repeat the sin.

Allāh then conveys glad tidings to the believers when He says that on the Day of Judgment, *"Allāh shall not disgrace the Holy Prophet and the believers with him."* It shall be only the disbelievers who will suffer humiliation on the Day of Judgment. Allāh says in Surah Nahl, *"Today humiliation and misfortune are certainly upon the disbelievers!"* [Surah 16, verse 27]

Because *"the believers with him"* refer to those believers with perfect Belief, one may not object by saying that sinful believers will suffer some disgrace on the Day of Judgment when they will have to suffer a while in Hell. An additional

bounty that the believers shall enjoy on the Day of Judgment will be that *"Their light shall travel ahead of them and on their right-hand side."* They will have perfect light when crossing the bridge of Sirāt and will be able to cross it easily without falling into Hell.

On the Day of Judgment, the believers will pray to Allāh saying, *"O our Lord! Perpetuate our light for us and forgive us. Verily You have power over everything."* Sayyidina Abdullāh bin Abbās رضى الله عنه mentioned that the believers will make this supplication when they will notice that the light of the hypocrites will be extinguished, causing them to plunge into darkness. The hypocrites will then try to benefit from the light of the believers but will fall behind them.

### THE COMMAND TO WAGE JIHĀD AGAINST THE DISBELIEVERS AND HYPOCRITES

Allāh instructs, *"O the Holy Prophet صلى الله عليه وسلم Strive against the disbelievers and the hypocrites and be stern with them. Their abode is Hell. What an evil abode indeed!"* Allāma Qurtubi رحمه الله states that this verse instructs the Muslims to wage Jihād against the disbelievers and to make it clear to the hypocrites that they are headed for doom in the Hereafter where they will be plunged into darkness and eventually into Hell. According to Sayyidina Hasan Basri رحمه الله عليه, *"be stern with them"* refers to enforcing capital punishment against the hypocrites because they were guilty of deeds that deserved this.

In my humble opinion, *"be stern with them"* refers to calling the hypocrites out by name and banning them from the Masjid of the Holy Prophet صلى الله عليه وسلم as the Holy Prophet صلى الله عليه وسلم eventually did.

صَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾ وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتْ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَنِينِ ﴿١٢﴾

(10) For the disbelievers Allāh draws the parallel of the wife of Nūh عليه السلام and the wife of Lūt عليه السلام. They were both in the marriage of two pious men of My bondsmen but they betrayed them. So they were of no assistance to their wives against Allāh and the two (women) were told, *"Enter the Fire with those entering."* (11) For the believers, Allāh draws the parallel of the wife of phara'oh (Fir'oun) when she said, *"O my Lord! Build for me a home by You in Heaven and save me from phara'oh (Fir'oun), from his deeds and save me from the oppressive nation."* (12) (For the believers, Allāh also draws the parallel of)

Maryam the daughter of Imrān who guarded her chastity and into whom We blew Our spirit. She believed in the words of her Lord, in His scriptures and she was among the obedient.

## THE WIVES OF SAYYIDINA NŪH AND LŪT عَلَيْهِ السَّلَام WERE DISBELIEVERS WHILE THE WIFE OF PHARA'OH (FIR'OUN) AND SAYYIDAH MARYAM عَلَيْهَا السَّلَام WERE BELIEVERS

The above verses describe two women who clung to disbelief despite being married to Prophets عَلَيْهِمُ السَّلَام. They also speak about a woman who believed despite being married to one of the worst disbelievers. The two Prophets عَلَيْهِمُ السَّلَام who married disbelieving women were Sayyidina Nūh عَلَيْهِ السَّلَام and Sayyidina Lūt عَلَيْهِ السَّلَام. While it was permissible in their Shari'ah to marry such women. Our Shari'ah allows men to marry only Muslim women and women who belong to the Ahlul Kitāb (*people of Book*).

Just as one of the sons of Sayyidina Nūh عَلَيْهِ السَّلَام did not believe even after witnessing Allāh's punishment before him, the wife of Sayyidina Nūh عَلَيْهِ السَّلَام also refused to accept his message despite spending her life with him. Sayyidina Abdullāh bin Abbās رَضِيَ اللَّهُ عَنْهُ says that she used to say that Sayyidina Nūh عَلَيْهِ السَّلَام was insane.

As numerous verses of the Qur'ān mention, the nation of Sayyidina Lūt عَلَيْهِ السَّلَام perpetrated the unnatural act of homosexuality. Despite his tireless efforts to reform them, the people refused to listen. His wife also assisted them in their ways by informing them whenever Sayyidina Lūt عَلَيْهِ السَّلَام had guests so that they could carry out their vile act with the guests. Whenever some guest arrived at his house, she would light a fire. Seeing the light and smoke, the people were informed about the arrival of the guests, while the guests and Sayyidina Lūt عَلَيْهِ السَّلَام thought that it was a sign of welcoming the guests. The author of "*Ruhul Ma'āni*" mentions that the phrase "*they betrayed them*" refers to Sayyidina Nūh's عَلَيْهِ السَّلَام wife calling him insane and Sayyidina Lūt's عَلَيْهِ السَّلَام wife calling the people to sodomise his guests.

Because these two ladies died as disbelievers, they will be made to enter Hell with the rest of the disbelievers despite their relationship with great Prophets عَلَيْهِمُ السَّلَام. The author of "*Ma'ālimut Tanzil*" writes (v. 4 p. 368) that this verse serves as a warning to sinful people and disbelievers who think that they will attain salvation merely by associating with pious people. The good company will not save them in the Ākhirah (*Hereafter*) if they continue sinning and violating Allāh's commands.

The first of the two believing women that Allāh mentions is the wife of phara'oh (*Fir'oun*). Whenever people believed in Sayyidina Mūsa عَلَيْهِ السَّلَام, phara'oh (*Fir'oun*) would torture them most severely. It is reported that he used to make them lie on the ground and then hammer tent pegs through their hands. It is for this reason that he is referred to as "*The man of pegs*" in Surah Sād and in Surah Fajr. "*Ruhul Ma'āni*" reports from Sayyidina Abu Hurayra رَضِيَ اللَّهُ عَنْهُ that phara'oh (*Fir'oun*) also had pegs nailed into his wife's hands and feet. When this was done, the angels shaded her and she made the supplication, "*O my Lord! Build for me a home by You in Heaven.*"

Allāh then showed her a vision of her home in Heaven. She continued, ‘*save me from phara’oh (Fir’oun), from his deeds and save me from the oppressive nation*’ i.e. from those who carry out phara’oh’s (Fir’oun’s) instructions and who harass the believers.

“*Ma’ālimut Tanzīl*” mentions that she made the supplication when phara’oh (Fir’oun) instructed his men to place a heavy rock on her chest. Allāh then showed her house in Heaven which was made of pearl. While looking at this vision, her soul departed. The rock was placed on her body after her soul had already departed and she therefore felt no pain. Sayyidina Hasan Basri رحمه الله عليه and Sayyidina Ibn Kaysān رحمه الله عليه state that Allāh raised her to Heaven where she is given food and drink. And Allāh knows best.

The women whose virtues the Holy Prophet صلى الله عليه وسلم has extolled are:

1. Sayyidah Khadija رضي الله عنها
2. Sayyidah Maryam عليها السلام
3. Sayyidah Fātima رضي الله عنها
4. Sayyidah Ayshah رضي الله عنها
5. Sayyidah Āsiyah رضي الله عنها, who was Fir’oun’s wife

In a hadith of Bukhari (v. 1 p. 532), the Holy Prophet صلى الله عليه وسلم mentions that while many men have reached spiritual perfection, among women there were Sayyidah Maryam عليها السلام and Sayyidah Āsiyah رضي الله عنها who achieved this perfection. The Holy Prophet صلى الله عليه وسلم added that the excellence of Sayyidah Ayshah رضي الله عنها over people is like the excellence of Tharid over other types of food.

Sayyidah Maryam عليها السلام was the mother of Sayyidina Isā عليه السلام. Much has been mentioned about her in Surah Āl Imrān [Surah 3, verses 33-51], Surah Maryam [Surah 19, verses 16-36] and Surah Anbiya [Surah 21, verse 91]. Because Sayyidina Isā عليه السلام was born without a father, the Jews accused Sayyidah Maryam عليها السلام of fornication. Allāh announces her innocence when He says, “*Maryam the daughter of Imrān who guarded her chastity and into whom We blew Our spirit.*” Allāh sent Sayyidina Jibr’īl عليه السلام to blow into the collar of Sayyidah Maryam عليها السلام, causing her to conceive. It was not long after this that she gave birth to Sayyidina Isā عليه السلام. The details of this have been discussed in the commentary of verses 16-36 of Surah Maryam (Surah 19).

Allāh describes her further ‘when He says, “*She believed in the words of her Lord, in His scriptures and she was among the obedient.*” According to the laws of Arabic grammar, the word “*Qānitīn*” (translated above as “*obedient*”) should read “*Qānitāt*” (obedient women). Among other interpretations, Scholars mention that the verse is phrased as it is to indicate that her obedience to Allāh matched those of many saintly men. This is perhaps why the Holy Prophet صلى الله عليه وسلم said that while many men have reached spiritual perfection, among women there were Sayyidah Maryam عليها السلام and Sayyidah Āsiyah رضي الله عنها who achieved this perfection.





## Para Twenty-Nine

## سورة الملك

Makkan	Surah Al-Mulk	Verses 30
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ (1) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ  
 أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ۝ (2) الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي  
 خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ فَأَنظِرِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ ۝ (3) ثُمَّ أَنظِرِ الْبَصَرَ كَرَّتَيْنِ  
 يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۝ (4) وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا  
 رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ۝ (5)

In the name of Allāh, the Beneficent the Most Merciful.

(1) Most Exalted is the Being in Whose control is all sovereignty and Who has power over everything. (2) He has created death and life to test which of you carry out the best deeds. He is the Mighty, the Most Forgiving. (3) He has created the seven heavens in layers. You will not see any inconsistency in Allāh's creation. Look again. Do you see any cracks? (4) Look again and once again and your gaze will return embarrassed and exhausted. (5) Indeed we have beautified the nearest sky with lanterns and have made them a means of pelting the Satan. We have prepared for them the punishment of the Blaze.

## ALLĀH HAS CREATED LIFE AND DEATH AS A TEST

The above verses discuss Allāh's grandeur and the control that He wields over the universe. Various aspects are discussed.

**First.** Allāh begins the Surah by saying, "Most Exalted is the Being in Whose control is all sovereignty." The entire universe and everything within the universe are in Allāh's control and everything belongs to Him. Allāh Ta'āla says in Surah Yāsin, "Pure is that Being in Whose hand lies the reins of everything." [Surah 36, verse 83]

**Second.** "He has power over everything."

**Third.** *"He has created death and life to test who of you carry out the best deeds."* People come into the world, live for a while and eventually leave once death comes to them. Allāh has not made man's life and death a futile exercise. There is great wisdom in this. Allāh says in Surah Qiyāmah, *"Does man think that he will be left to be?"* Allāh has not created man in vain. Allāh gave man life and has revealed certain orders and injunctions that man has to carry out. The more good deeds a person does, the better person will he be. Once one dies, one will be rewarded according to the amount of good deeds that one carried out and one will be punished for one's sins if Allāh does not forgive them. Allāh says in Surah Mu'minūn, *"Did you think that We had created you in vain and that you would not return to Us?"* Much has been discussed in this regard in the commentary of verse 7 of Surah Hūd (Surah 11), where Allāh says, *"to test who of you performs better deeds."*

**Fourth.** *"He is the Mighty, the Most Forgiving."* Nothing is beyond Allāh's control. His might is such that none can escape Him if He wishes to punish anyone. At the same time, He is also Most Forgiving and none can prevent His mercy and forgiveness from reaching whoever He wills.

**Fifth.** *"He has created the seven heavens in layers."*

**Sixth.** Addressing every person reciting the Qur'ān, Allāh says, *"You will not see any inconsistency in Allāh's creation."* If one glances at the sky, one will not be able to see fissures in it, as Allāh says in Surah Qāf, *"Have they not looked at the sky above them and seen how We have made it, beautified it and that it has no cracks."* Despite the absence of any pillars supporting the skies, no sky and no sphere falls on another and they all maintain their distance from each other. The Holy Prophet صلى الله عليه وسلم has mentioned that the distance between each of the seven skies is a journey of five hundred years. [*"Mishkāt"* p. 510 from Ahmad and Tirmidhi]

**Seventh.** Allāh again addresses the reader of the Qur'ān saying, *"Look again. Do you see any cracks? Look again and once again i.e. ponder deeply into the matter. After exhaustive deliberation, you will find that there are no defects in Allāh's creation and 'your gaze will return embarrassed and exhausted."* One will be embarrassed because one will not have found what one intended to find.

**Eighth.** *"Indeed we have beautified the nearest sky with lanterns."* These lanterns refer to the stars, as mentioned in Surah Sāffāt where Allāh says, *"Verily, We decorated the sky of this world with the adornment of the stars."* The beauty that the twinkling stars lend to the night sky is no secret to people who appreciate beauty.

**Ninth.** Allāh says that He has made the stars *"a means of pelting the Satan."* When the Satan attempt to eavesdrop on the conversations of the angels, the angels chase them away by pelting with stars. It is not necessary for an entire star to be displaced to pelt a Satan because a part of a star may also be used for this purpose. Referring to this in Surah Hīr, Allāh says that for the Satan *"who steals a hearing, a clear flame pursues him."*

**Tenth.** *"We have prepared for them (the Satan) the punishment of the Blaze."* The Satan are themselves disbelievers and they also influence man to disbelieve in Allāh and in His Prophets عليهم السلام. If someone does not fall prey to their guiles

and becomes a believer, they entice him to lead a life of sin. They ascend to the heavens in an attempt to hear the future events that the angels are discussing. It is then that the angels pelt them with the stars. While many of them die when the star strikes them, others become insane. Those who hear something minor and manage to escape the hurtling star, convey the message to fortune-tellers after adding hundreds of lies to it. They do this so that people may have faith in fortune-tellers and turn away from belief. For more details, refer to the commentaries of Surah Hijr [Surah 15, verses 16-18], Surah Nahl [Surah 16, verse 16] and Surah Sāffāt [Surah 37, verses 6-10].

**NOTE:** It appears from the verse "created death and life" that life and death are physical phenomena. Death is actually the absence of life. Therefore, since death involves the extraction of the soul, it is not difficult to understand it as a physical occurrence.

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسَّرَ الْمَصِيرُ ﴿٦﴾ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَأَعْرِضُوا عَنْهُمْ فَسُحِّقَا لَا أَصْحَابِ السَّعِيرِ ﴿١١﴾

(6) The punishment of Hell shall be for those who disbelieve in their Lord and it is indeed an evil place to return to. (7) When they are thrown into it, they will hear it roar as it rages. (8) It will seem as if it is about to burst out of fury. Each time a group is thrown into it, its keeper will ask, "Did a warner not come to you?" (9) They will reply, "Certainly, a warner surely came to us but we denied and said, 'Allāh had not revealed anything. You are merely in great deviation.'" (10) They will also say, "If we had listened or understood, we would not be among the inmates of the Blaze." (11) So they will admit their sins. May the inmates of the Blaze be distanced!

## THE DISBELIEVERS WILL SUFFER THE FURY OF HELL AND ADMIT THEIR WRONG

Whereas the verse preceding the above verses mentioned that the Satan will suffer the punishment of the "Blaze" (Hell), the above verses describe the plight of the disbelievers in the very same Hell. Allāh states, "The punishment of Hell shall be for those who disbelieve in their Lord and it is indeed an evil place to return to. When they are thrown into it, they will hear it roar as it rages. "Hell will be raging so violently that 'it will seem as if it is about to burst out of fury.'" Hell will be angry with the disbelievers. Allāh says in Surah Furqān, "When it (Hell) will see them from a distance, they will hear the roar of its fury and its crackling."

Allāh says further, "Each time a group is thrown into it, its keeper will

(rebukingly) ask, "(How did you end up here?) Did a warner not come to you?" i.e. did a messenger of Allāh عليه السلام not warn you about the consequences of rejecting Oneness of Allah? The disbelievers will reply. "Certainly, a warner surely came to us but we denied and said, 'Allāh had not revealed anything. You are merely in great deviation.'"

Expressing their remorse, the disbelievers will then say to the keeper of Hell, "If we had listened or understood, we would not be among the inmates of the Blaze."

In this manner, "they will admit their sins." They will confess that they were at fault by rejecting the message of the Prophets عليهم السلام. Allāh says, "May the inmates of the Blaze be distanced (forever from Allāh 's mercy)!"

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُوا قَوْلَكُمْ أَوْ  
أَجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

(12) Indeed those who fear their Lord without seeing Him shall have forgiveness and a great reward. (13) Speak secretly or openly, verily He has knowledge of the secrets of the heart. (14) Does the One Who created not know, when He has knowledge of intricacies and is Informed?

## FORGIVENESS AND A GRAND REWARD FOR THOSE WHO FEAR ALLĀH

The first of the above three verses mentions the virtue of the people of Belief and the virtue of carrying out good deeds and abstaining from evil. In contrast to the disbelievers who will suffer the punishment of the "Blaze", the believers will enjoy 'forgiveness and a great reward.'

Thereafter, Allāh says, "Speak secretly or openly." Whether a person says something to another person openly or whether he entertains a thought in his heart, Allāh has knowledge of everything because "Verily, He has knowledge of the secrets of the heart." Allāh is Aware of every false belief in a person's heart. "Ma'ālimut Tanzīl" reports that then Polytheists (one who ascribe unto Allāh) of Makkah used to say, "Speak in secrecy so that the Lord of Muhammad صلى الله عليه وسلم does not hear." It was in response to this that Allāh revealed this verse.

"Does the One Who created not know, when He has knowledge of intricacies and is Informed?" Since Allāh has created everything, it is obvious that He has knowledge of everything. It makes no difference whether His creation speaks and acts openly or in secrecy, Allāh has knowledge of everything they say or do. Since Allāh has knowledge of everything, people say and do, he will certainly be able to take them to task for their wrong and will reward them for the good they do.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ  
 أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ  
 فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَقَتِ وَيَقِضْنَ مَا يُمْسِكُهُنَّ إِلَّا  
 الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾

(15) It is He Who subjugated the earth for you so walk on its roads and eat from His sustenance. To Him shall you be resurrected (16) Do you have no fear that He in the heavens will cause the earth to swallow you up after which it should quake? (17) Or do you have no fear that He in the heavens should send a devastating windstorm against you? Soon you shall come to know how My warnings are. (18) Verily those before them denied, so how (devastating) was My punishment? (19) Have they not seen the birds above them spreading their wings out and folding them in? It is Only The Merciful Who keeps them suspended in the air. Verily He is Watchful over everything.

### IS MAN FEARLESS OF ALLĀH WHEN ALLĀH HAS THE POWER TO PUNISH HIM AT ANY TIME?

These verses speak about Allāh's power to create and to sustain His creation. Allāh says, *'it is He Who subjugated the earth for you.'* Allāh has granted man the ability to exploit the resources of the earth. Man can dig into the ground to lay foundations for his buildings; he digs wells; he ploughs the fields to sow his crops and derives various types of benefit from the earth. Allāh says, *'so walk on its roads.'* Allāh allows man to travel on earth so that he can transport himself and his goods from town to town and from country to country. In this manner, people can have food from different places. Allāh tells man that he may *"eat from His sustenance"* Every type of food that the earth yields and whatever it does not yield is from Allāh and it is through these types of provisions that Allāh sustains His creation.

However, Allāh reminds man that enjoying the bounties He gives in this world is not everything. Together with using Allāh's bounties, man must bear in mind that he will soon have to leave this world for the Ākhirah (Hereafter). He will then be placed beneath the surface of the earth and later resurrected when the trumpet is blown to signal the advent of Judgment Day. Man will then face Allāh and will be required to account for everything he did in this world. Therefore, man should enjoy Allāh's bounties and not forget to express gratitude and to utilise the bounties in a manner pleasing to Allāh. To remind man of this, Allāh states, *"To Him shall you be resurrected."*

Allāh then reminds man that he ought to accept the teachings of His Prophets عليهم السلام because failure to do so could attract Allāh's punishment from the earth and from the sky. Allāh says, *"Do you have no fear that He (Whose commands are issued) in the heavens will cause the earth to swallow you up after which it should quake?"* Allāh can create large chasms in the earth's surface and cause entire communities to be plunged into them as the earth convulses. Man will

then be punished by the same earth which Allāh had made subservient to him. Just as Allāh is Capable of punishing man using the earth, Allāh can also punish him using the atmosphere above the earth. Allāh says, *"Or do you have no fear that He in the heavens should send a devastating windstorm against you?"* Although the air in the atmosphere is usually calm, Allāh has the power to make it blow so fast that it can lift man and machine and fling them far off, destroying them totally. Such punishment struck former nations like the Ād and also occur in many parts of today's world.

Allāh continues, *"Soon you shall come to know how My warnings are."* The disbelievers will realise the truth of the warnings of punishment that the Prophets عليهم السلام sounded when Allāh's punishment strikes them in this world. If Allāh does not choose to punish them in this world, they will certainly suffer the consequences of their sins in the Hereafter. Allāh says, *"Verily those before them denied, so how (devastating) was My punishment?"* Every person should take a lesson from the punishment that seized former nations and they should take precautions not to fall into the same predicament.

Allāh then describes His great power when He asks, *"Have they not seen the birds above them spreading their wings out and folding them in? It is only the Merciful Who keeps them suspended in the air. Verily He is Watchful over everything."* Whether the birds have their wings spread wide apart or whether their wings are folded beneath them, they are able to stay in the air by the command of Allāh. It is only Allāh Who allows birds and other creatures to fly because if the same wings were given to man or to other creatures, they would be unable to fly without Allāh's will.

In these opening verses of Surah Mulk, Allāh has made it clear that He wields power in the heavens, on earth and in the space between the two. His supremacy in the heavens is indicated by the verse, *"Indeed we have beautified the nearest sky with lanterns..."*. His control over the earth is implied in the verse *"It is He Who subjugated the earth for you..."* and His sovereignty in everything between the heavens and the earth is mentioned in the verse *"Have they not seen the birds above them..."*

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ  
 أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنِ أَمْسَكَ رِزْقَهُ بَلْ لَّجُوا فِي عُتُوٍّ وَنُفُورٍ

(20) Besides Rahmān (the Merciful), who can be your army to assist you? Indeed, the disbelievers are in deception. (21) Who can give you sustenance if He Who sustains you stops providing for you? However, they adamantly continue their rebellion and enmity.

## WHO BESIDES RAHMĀN (THE MERCIFUL) CAN ASSIST YOU AND PROVIDE FOR YOU?

Allāh speaks about the assistance and sustenance that He provides for mankind. Commentators state that the disbelievers who refused to respond to the message of the Holy Prophet صلى الله عليه وسلم took pride in two things. The first

was that they had wealth and a strong clan who could protect them from harm. The second was that they believed that they had plenty of idols who would protect them from harm. Allāh refutes both these beliefs when he says, "*Besides The Merciful, who can be your army to assist you?*" If Allāh's punishment has to overtake any nation, none but Allāh can rescue them from it. However, "*the disbelievers are in deception*". Satan has deceived the polytheists into believing that their idols, their wealth and their tribes will assist them.

Allāh says further, "*Who can give you sustenance if He Who sustains you stops providing for you?*" It is obvious that if Allāh stops providing for anyone, none will be able to offer relief "*However, they adamantly continue their rebellion and enmity.*" Despite the various proofs that are presented to them, the disbelievers remain undeterred in their rebellious attitude and continue to harbour enmity for the Muslims and for Islām.

أَمَّنْ يَمْشِي مَكْبًا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ  
 الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ  
 الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

(22) Is the one who walks upside down on his face more rightly guided or he who walks upright on the straight path? (23) Say, "It is Allāh Who created you and gave you ears, eyes and hearts. Little is the gratitude that you show." (24) Say, "It is Allāh Who spread you out on earth and it is to Him that you shall be gathered."

## CAN THE PERSON WALKING UPSIDE DOWN BE LIKE THE ONE WALKING UPRIGHT?

Allāh draws an analogy of the disbeliever and the believer. Allāh says, "*Is the one who walks upside down on his face (i.e. the disbeliever) more rightly guided or he who walks upright on the straight path (i.e. the believer)?*" It is obvious that the person walking upright faces no danger of falling because he can see perfectly and has control over himself. In addition to this, he is treading a path that is straight and which poses no danger to the person walking.

## EXPRESSING GRATITUDE TO ALLĀH FOR ONE'S LIMBS

Expressing the favours he bestowed on man, Allāh says, "*Say, 'It is Allāh Who created you (when you were nothing) and (in addition to creating you, Allāh) gave you ears, eyes and hearts.'*" Besides these invaluable parts of the body, Allāh has also blessed man with other great bounties in his body. It is therefore proper for man to express his heartfelt gratitude to Allāh. It is necessary for every human to express this gratitude in word and in deed. However, Allāh anticipates man's ingratitude when he says, "*Little is the gratitude that you show.*"

Allāh Ta'āla has created the means for man to utilise his senses and faculties of perception. Allāh has placed the faculty of hearing in the ears, the faculty of seeing in eyes, the faculty of tasting in the tongue, the faculty of smelling in the

Allāh says in Surah Abas, "On that Day many faces will be dusty, covered in darkness. These will be the sinful disbelievers." [Surah 80, verses 40-42]

Referring to this scene, Allāh says, "When they will see it (Judgment Day) approaching close, the faces of the disbelievers will contort and it will be said, 'This is what you used to ask for.'" When Judgment Day will take place, the disbelievers will be reminded of how they used to ask for it. They will then regret what they did when they witness the punishment in store for them.

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ وَمَنْ مَعِیَ أَوْ رَحِمَنَا فَمَنْ یُجِیْرِ الْکَافِرِینَ مِنْ عَذَابِ أَلِیْمٍ  
 قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلِیْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِینٍ ﴿٢٨﴾ قُلْ  
 أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ یَأْتِیْکُمْ بِمَاءٍ مَعِینٍ ﴿٣٠﴾

(28) Say, "Tell me. If Allāh destroys me and everyone with me or showers mercy on us, who can save the disbelievers from a painful punishment?" (29) Say, "He is Ar Rahmān. We believe in Him and trust in Him. Soon you shall come to know who is in clear deviation." (30) Say, "Tell me. If your water sinks to the depths of the earth, who can provide you with pure water?"

## WHO IS THERE FOR YOU IF ALLĀH FORSAKES YOU?

In the first of the above verses Allāh tells the Holy Prophet صلى الله عليه وسلم to say to his enemies that instead of wasting their time wishing for some calamity to afflict him and his companions, they should rather worry about their own plight when they will have to suffer the punishment for their disbelief. It makes no difference to the Muslims whether Allāh grants them death or allows them to live, they shall benefit in either situation. In fact, their condition in the Ākhirah (Hereafter) is much better than all the wealth of this world.

Thereafter, Allāh instructs, "Say, 'He is Ar Rahmān. We believe in Him and trust in Him. (We expect every good from Him and are convinced that we are rightly guided. However, you refuse to believe this. Therefore) Soon you shall come to know who is in clear deviation.'" When Allāh decides to punish the disbelievers either in this world or in the Hereafter, they will realise that they were on the wrong and that the Muslims were right. However, then it will be too late.

Allāh continues, "Say, 'Tell me. If your water sinks to the depths of the earth, who can provide you with pure water?'" Allāh reminds mankind that He has made pure water accessible to them by placing the water in rivers, wells, dams and lakes. Taking the water from these sources, man is able to fulfil his necessities. In the above verse, Allāh tells mankind that if He willed, He could make the water sink to the depths of the earth so that mankind will be unable to reach it. Then, Allāh asks, who can provide the water?

The author of "Jalālain" writes that after reciting this verse, the reader of the Qur'ān should say, "Allāhu Rabbal Ālamin" i.e. only Allāh, the Lord of the universe can provide the water. He writes further that in reply to the question "Tell me. If your water sinks to the depths of the earth, who can provide you with pure



water?" some proud people said, "Pickaxes and spades will provide the water." Allāh Ta'āla then removed the fluid from their eyes, causing their eyes to dry up completely. This was to teach them a lesson that it is Allāh who provides the water in their eyes. Once this is removed, they should try to get it back with the pickaxes and spades they boasted about.

## THE VIRTUES OF SURAH MULK

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "There is a Surah in the Qur'ān comprising thirty verses. It interceded on behalf of a person until he was forgiven. The Surah is 'Tabāra Kalladhi Biyadihil Mulk' (Surah Mulk)." ["Mishkāt" p. 186 from Ahmad, Tirmidhi, Abu Dawūd, Nasa'ī and Ibn Majah]

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that a Sahābi [companion (of prophet)] رضى الله عنه pitched his tent on a spot without realising that there lay a grave there. From the grave he heard someone reciting 'Tabāra Kalladhi Biyadihil Mulk' (Surah Mulk) until he had completed the entire Surah. The Sahābi [companion (of prophet)] رضى الله عنه related the entire episode to the Holy Prophet صلى الله عليه وسلم, who said, "This Surah prevents punishment. It offered protection from Allāh's punishment to the person in the grave." ["Mishkāt" p. 188 from Ahmad, Tirmidhi and Dārmī]

Sayyidina Jābir رضى الله عنه narrates that Rasullullāh (prophet) صلى الله عليه وسلم would not sleep until he had recited Surah Alif Lām Mīm Tanzīl (Surah Sajdah, the 32nd Surah of the Qur'ān) and "Tabāra Kalladhi Biyadihil Mulk" (Surah Mulk).



## سورة القلم

Makkan

Surah Al-Qalam

Verses 52

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نُ ۝ وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝ مَا أَنْتَ بِمَجْنُونٍ ۝ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ  
مَمْنُونٍ ۝ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ۝ فَسَتَبْصُرُ وَيُبْصِرُونَ ۝ بِأَيِّكُمْ الْمَقْتُولُ  
۝ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝

In the name of Allāh, the Beneficent the Most Merciful

(1) Nūn. By the oath of the pen and what the angels write! (2) By the grace of your Lord, you are certainly **not** insane. (3) Indeed, you shall have a reward that never comes to an end. (4) Verily, you have an exalted character. (5) Soon you shall see and they will also see... (6) ...who of you is insane. (7) Indeed only your Lord knows best who deviates from His path and only He knows those who are rightly guided.

**ALLĀH TELLS THE HOLY PROPHET صلى الله عليه وسلم THAT HIS CHARACTER IS MOST LOFTY AND THAT HIS REWARDS SHALL NEVER END**

The Surah begins with the letter "Nūn" (the 25th letter of the Arabic alphabet), which is from among the Hurūf Muqatta'āt. Only Allāh knows the meanings of the Hurūf Muqatta'āt. Taking an oath by the pen and by those angels who record the deeds of people, Allāh asserts that the Holy Prophet صلى الله عليه وسلم is certainly not insane (as the polytheists claimed). Having no excuse to refute the teachings of the Holy Prophet صلى الله عليه وسلم, all the polytheists could say was that the Holy Prophet صلى الله عليه وسلم was (Allāh forbid!) insane.

Commentators state that "the pen" in the above verse refers to the pen that Allāh created initially and which He commanded to write down everything that was to occur in the future. Sayyidina Ubāda bin Sāmīt رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that Allāh first created the pen. He then commanded the pen to write. When the pen asked what it should write, Allāh Ta'āla told it to write everything that has been predestined. The pen then wrote everything that was to occur in the future. Other commentators are of the opinion that "the pen" refers to all pens including the one mentioned above.

Allāh Ta'āla states, "Nūn. By the oath of the pen and what the angels write! By the grace of your Lord, you are certainly not insane." Through His grace and benevolence, Allāh Ta'āla had made the Holy Prophet صلى الله عليه وسلم a prophet and blessed him with many bounties. It is not possible for a person with such perfect blessings to be insane. The things that Allāh swears oaths by are also witnesses. Therefore, in these verses, Allāh tells man that he should study the history of the world as has been recorded. In doing so, he will realise that a person as great as the Holy Prophet صلى الله عليه وسلم cannot be insane. It is impossible for an insane person to possess such a lofty personality and to be as perfect as the Holy Prophet صلى الله عليه وسلم was.

Addressing the Holy Prophet صلى الله عليه وسلم further, Allāh says, "Indeed, you shall have a reward that never comes to an end - Because he continuously invited people to Oneness of Allah and bore the hardships that people gave him, The Holy Prophet صلى الله عليه وسلم was entitled to great rewards in the Hereafter. Allāh also tells him, "Verily, you are upon an exalted character." This verse praises the personality of the Holy Prophet صلى الله عليه وسلم and also refutes the allegation of the disbelievers that the Holy Prophet صلى الله عليه وسلم was insane. The incidents mentioned in the books of Ahadīth bear testimony to the excellent character of the Holy Prophet صلى الله عليه وسلم. In, fact, even the Torah testified to this, as mentioned in the commentary of verse 45 of Surah Ahzāb (Surah 33).

The Holy Prophet صلى الله عليه وسلم also taught his Ummah excellent character. The "Mu'atta" of Imām Mālik رحمه الله عليه narrates that the Holy Prophet صلى الله عليه وسلم said, "I have been sent to perfect noble character."

Sayyidina Abu Dardā رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Good character will be the heaviest thing on a believer's scale of good deeds on the Day of Judgment. Allāh detests the rude and foul-mouthed person." [Tirmidhi]

The Holy Prophet صلى الله عليه وسلم also mentioned that he loved most the person with the best character. He also mentioned that those with the best character have the most perfect Belief. ["Mishkāṭ" p. 431]

When one of her students asked Sayyidah Ayshah رضى الله عنها about the Holy Prophet's صلى الله عليه وسلم conduct at home, she mentioned that the Holy Prophet صلى الله عليه وسلم assisted in the domestic work and then left when it was time for Salāh. She also mentioned that the Holy Prophet صلى الله عليه وسلم never hit any woman nor any slave. He fought only when in Jihād. He would never take revenge for any harm to him personally and would punish only those who violated Allāh's laws. [Muslim]

Sayyidah Ayshah رضى الله عنها mentioned that the Holy Prophet صلى الله عليه وسلم was never vulgar, never pretended to be vulgar and he never shouted in the marketplace. He never responded to evil by using evil but always forgave and overlooked. [Tirmidhi]

Sayyidina Anas رضى الله عنه reports that in the ten years that he spent as an assistant to the Holy Prophet صلى الله عليه وسلم, he was never scolded for anything he did wrong. If any of the Holy Prophet's صلى الله عليه وسلم wives had to scold Sayyidina Anas رضى الله عنه, The Holy Prophet صلى الله عليه وسلم would tell them to leave him alone because whatever happens has been predestined. ["Mishkāṭ" p.

519]

Sayyidina Anas رضى الله عنه also mentioned that whenever someone shook hands with the Holy Prophet صلى الله عليه وسلم, he never turned away from the person until the person himself turned away. He also mentioned that he never saw the Holy Prophet صلى الله عليه وسلم sit with his legs stretched out towards another person. [Tirmidhi]

Sayyidina Abdullāh bin Hārith رضى الله عنه says that he never saw any person smile more than the Holy Prophet صلى الله عليه وسلم. ["Mishkāṭ" p. 520]

Sayyidina Mu'adh bin Jabal رضى الله عنه narrates that when he placed his foot into the stirrup of his animal as he was leaving for Yemen, The Holy Prophet صلى الله عليه وسلم advised him, "Display your best character with people." [Mālik]

Sayyidah Ayshah رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم said, "Verily with good character, a believer can reach the status of those who spend their nights in Ibādah and their days in fasting." [Abu Dawūd]

Allāh continues, "Soon you shall see and they will also see who of you is insane." Sayyidina Abdullāh bin Abbās رضى الله عنه states that on the Day of Judgment those who called the Holy Prophet صلى الله عليه وسلم a madman will realise that they were the mad ones to refer to him as such. Other commentators state that the disbelievers will realise this in this world when they see the rapid spread of Islām and how people who were once enemies of the Holy Prophet صلى الله عليه وسلم become Muslims and are prepared to give their lives for him. On the other hand, his opponents who are not guided become disgraced and defeated. The Battle of Badr clearly showed them that those who called the Holy Prophet صلى الله عليه وسلم a madman were madmen themselves. ["Ruhul Ma'āni" v. 29 p. 29]

"Indeed only your Lord knows best who deviates from His path and only He knows those who are rightly guided". Allāh will therefore reward or punish people accordingly.

فَلَا تُطِيعِ الْمَكْدِبِينَ ﴿٨﴾ وَذُوَا لَو يُدْهِنُ فَيَدْهِنُونَ ﴿٩﴾ وَلَا تُطِيعِ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٍ مَّشَّامٍ بَنِيٍّ ﴿١١﴾ مَنَاجٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ عَتَلٍ بَعْدَ ذَلِكَ زَنِيمٍ ﴿١٣﴾ أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾ سَنَسِفُهُ عَلَى الْخُرُطُومِ ﴿١٦﴾

(8) So do not obey those who deny. (9) They wish that you would compromise and then they would compromise. (10) Do not obey every person who excessively swears on oath, who is disgraced... (11) ...who searches for the faults of others, who excels in carrying tales... (12) who vehemently prevents good, who transgresses, is sinful... (13) harsh and whose lineage is uncertain as well. (14) All because he has wealth and Sons. (15) When Our verses are recited to him, he says, "These are fables of the old men." (16) We shall soon brand him on his snout.

## DO NOT OBEY THOSE WHO REJECT THE DĪN (RELIGION) AND DO NOT COMPROMISE ISLĀM

Allāh says, "So do not obey those who deny. They wish that you would compromise and then they would compromise." It has always been the practice of the enemies of Islām that they will never concede the truth but they would want the Muslims first to accept their religions. When this fails, they invite the Muslims to compromise the teachings of Islām, claiming that they will then also reduce their opposition. In the above verse, Allāh commands the Holy Prophet صلى الله عليه وسلم not to fall for this trap of the disbelievers. He should not compromise the Religion of Allāh and should continue preaching the message of Islām as he had been doing.

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the polytheists of Makkah told the Holy Prophet صلى الله عليه وسلم that if he stopped speaking ill of their idols they would stop opposing him. It was then that Allāh revealed the above verse. This verse makes it clear that it is not permissible to forsake the truth to please people.

## TEN REPREHENSIBLE TRAITS OF A DISBELIEVER

Allāh continues to describe ten evil characteristics of a particular disbeliever and tells the Holy Prophet صلى الله عليه وسلم not to obey this person. Commentators state that the person referred to in these verses is Walid bin Mughiera, who was one of the Holy Prophet's صلى الله عليه وسلم worst enemies. Allāh Ta'āla describes him as a person:

1. "who excessively swears on oath"
2. "who is disgraced"
3. "who searches for the faults of others" and frequently backbites.
4. "who excels in carrying tales." thereby spreading rumours and causing enmity between others.
5. "who vehemently prevents good" He used to prevent people from accepting Islām and from spending their wealth for good causes. He was also a miserly person.
6. "who transgresses" the limits and oppresses others.
7. who "is sinful"
8. who is "harsh"
9. "whose lineage is uncertain as well's Walid did not belong to the Quraysh and was adopted by Mughiera when he was eighteen years of age. In fact, some commentators say that he was illegitimate. Because many illegitimate children develop evil character traits when they are not brought up properly, they lack the sense of honour and respect that is imbued in other children. It is for this reason that they are usually looked

down upon.

10. "All because he has wealth and sons." Because Walid was wealthy and had many sons, he became arrogant.

As a result, he refuted the teachings of the Holy Prophet صلى الله عليه وسلم. Allāh says, "When Our verses are recited to him, he says, 'These are fables of the old men.'" He claimed that the Holy Prophet صلى الله عليه وسلم was merely relating tales that were passed on from generation to generation. Instead of being grateful to Allāh for the bounties Allāh blessed upon him, he became arrogant and rejected the message of Islām.

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that to the best of his knowledge, Allāh has not attributed so many evil characteristics to anyone as Allāh had attributed to Walid bin Mughiera. Walid had a large nose, which Allāh Ta'āla refers to as a "snout" when Allāh says, "We shall soon brand him on his snout." It is reported that a sword struck his nose during the Battle of Badr, causing a scar to remain on it. As a result, he appeared unsightly to others. This was his punishment in this world. Of course, the punishment of the Hereafter will be a great deal more severe.

إِنَّا بَلَوْتَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَنْوُونَ ﴿١٨﴾ فَطَافَ  
عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾ فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾ أَنِ  
اغْدُوا عَلَيَّ حَرْثَكُمْ إِنَّ كُنْتُمْ صَادِقِينَ ﴿٢٢﴾ فَانْطَلَقُوا وَهُمْ يَخْفَفُونَ ﴿٢٣﴾ أَن لَّا يَدْخُلَهَا الْيَوْمَ  
عَلَيْكُمْ مِّنْهُمْ مَّسْكِينٌ ﴿٢٤﴾ وَعَدُوا عَلَى حَرٍِّ قَدِيرٍ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٦﴾ بَلْ نَحْنُ  
مَغْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾  
فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْمُونَ ﴿٣٠﴾ قَالُوا يَوَيْلَنَا إِنَّا كُنَّا طَائِفِينَ ﴿٣١﴾ عَنِ رَبِّنَا إِن  
يُبَدِّلْنَا خَيْرًا مِّنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ ﴿٣٢﴾ كَذَلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

(17) Verily We have tested them as We tested the people of the orchard when they swore that they will pluck the fruit in the morning.. (18)... but they did not say, "Insha Allāh ". (19) So a visitation from your Lord swept over their orchard as they slept (20) So their orchard had become like a harvested crop by the morning. (21) They called to each other in the morning... (22) "Leave early for the plantation if you wish to pluck the harvest." (23) As they walked, they whispered to each other saying.. (24) .. "No poor person should ever enter your presence today. (25) They proceeded with the thought that they had the power to with hold (26) When they saw the orchard they exclaimed, "We must have lost the way!" (27) "Nay! We are the deprived ones." (28) The good one among them said, "Did I not ask you why you failed to glorify Allāh?" (29) They said,

"Glorified is our Lord! We were oppressors indeed." (30) They turned to each other pinning the blame on one another. (31) They cried, "Woe be to us! We have certainly transgressed!" (32) "We hope that our Lord will replace for us something better than our orchard. Indeed we have confidence in our Lord." (33) Such is the punishment. However, the punishment of the Hereafter is much more severe. If only they knew.

## THE STORY OF THE PEOPLE WHO OWNED AN ORCHARD

After the Holy Prophet صلى الله عليه وسلم migrated to Madinah, Allāh Ta'ālā afflicted Makkah with a severe drought. Referring to this drought, Allāh says, *"Verily We have tested them (the people of Makkah) as We tested the people of the orchard"*

Sayyidina Abdullāh bin Abbās رضي الله عنه mentioned that this orchard was near San'ā in Yemen. It was cultivated by people who regularly performed their Salāh. Their heirs were generous people like themselves and always gave some of the crop to the poor. For this reason, the poor always gathered at the orchard when they plucked the fruit and when they separated the grain from the chaff. When one of these generous persons passed away, he left his estate to his three sons. When the harvest was ripe for the plucking, the three brothers met with each other. They decided that if they continued being generous to the poor, their wealth would be depleted and there would be nothing left for their own large families. Therefore, to avoid the throng of poor people, they decided to pluck the fruit very early in the morning and return home with it before the poor could arrive at the orchard. They then took oaths that they will abide by this decision. However, they all forgot to add *"Insha Allāh"* to their oaths. They also undertook not to share any of the harvest with the poor.

During the night, Allāh sent a devastating disaster which wiped out their entire orchard. They slept through the night oblivious of that fact that *"their orchard had become like a harvested crop by the morning."* Corresponding to the Arabic usage of the Banu Khuzayma tribe, Sayyidina Abdullāh bin Abbās رضي الله عنه translated the word *"sarīm"* (translated above as *"harvested crop"*) as black ash.

Subsequently, *"They called to each other in the morning (saying)"* Leave early for the plantation if you wish to pluck the harvest. *"Furthermore,"* As they walked, they whispered to each other saying, *"No poor person should ever enter your presence today."* The three reminded each other about the conditions of their oaths. Allāh says, *"They proceeded with the thought that they had the power to withhold (the share of the poor)."*

However, *"When they saw the orchard (destroyed) they exclaimed, 'We must have lost the way!'"* They thought that they must have gone to someone else's orchard. However, when they realised that it was really their orchard, they lamented, *"Nay (it is our orchard)! We are the deprived ones."* They understood that instead of them trying to deprive the poor, they had become the deprived ones because of their evil intentions.

*"The good one among them said, 'Did I not ask you why you failed to glorify Allāh?'"* i.e. why you failed to say *"Insha Allāh"*. However, the damage was already done and all they could do was grieve over their situation. *"They said,*

*'Glorified is our Lord! We were oppressors indeed'".*

*"They cried, 'Woe be to us! We have certainly transgressed!'" They realised the error of their ways and undertook to continue the tradition of their forefathers to share the crop with the poor. They then said, "We hope that our Lord will replace for us something better than our orchard. Indeed we have confidence in our Lord."*

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه mentioned that he heard that because the Taubah of the brothers was sincere, Allāh blessed them with a vineyard that bore so much grapes that a single bunch was sufficient to load a mule.

Allāh concludes the incident by saying, *"Such is the punishment (in this world for the person who transgresses). However, the punishment of the Hereafter is much more severe. If only they knew."*

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾ أَفَتَجْعَلُ السَّالِينَ كَالْعَجْرَمِ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنْ لَكُمْ فِيهِ مَا تَخْتَرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةٌ إِلَى يَوْمِ الْفَيْصَةِ إِنَّ لَكُمْ لِمَا تَحْكُمُونَ ﴿٣٩﴾ سَلِّمُوا بِهِمْ بِذَلِكَ رِجْمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾

(34) Verily the abstinent ones shall have gardens of bliss close to their Lord. (35) Should We treat the obedient ones in the same manner as the disobedient ones? (36) What is the matter with you? How do you judge? (37) Do you have a book with you that you study... (38) ....in which you have things that appeal to you? (39) Or do you have an oath from Us that will last until Judgment Day stating that you shall have whatever you decide? (40) Ask them which of them will stand surety for this. (41) Or do they have partners? Let them bring their partners if they are truthful.

## THE OBEDIENT AND THE DISOBEDIENT CANNOT BE TREATED EQUALLY

Describing the rewards of the "Muttaqin" (abstinent/pious/Allāh fearing people), Allāh says, *"Verily the abstinent ones shall have gardens of bliss close to their Lord."* Thereafter, Allāh asks, *"Should We treat the obedient ones in the same manner as the disobedient ones?"* The sinful shall meet the punishment for their sins while the obedient ones will be rewarded for their obedience. It is not possible that the obedient ones should be deprived of their reward so that they receive treatment equal to the disobedient. Similarly, it is not correct that the Disbelievers receive the blessings of the people of piety.

Whenever the rewards of the "Muttaqin" (people with Piety) used to be mentioned, the disbelievers used to say that they would also receive the same in this world. *"In fact"*, they added, *"we are more deserving than they."* It was in reply to this claim that Allāh says, *"Should We treat the obedient ones in the same manner as the disobedient ones? What is the matter with you? How do you judge?"* Their claim



not only contradicts logic but it also does not conform with the laws of the world. When even worldly courts do not treat an innocent person and a criminal alike, how can such injustice be expected from Allāh Who is the Most Just of all who show justice?

Allāh Ta'āla asks the disbelievers, *"Do you have a (revealed) book with you that you study, in which you have things that appeal to you? Or do you have an oath from Us that will last until Judgment Day stating that you shall have whatever you decide?"* The reply is obvious. Neither do the disbelievers have any divine scripture nor any covenant from Allāh that permits them to do and say what they please. Therefore, how can they take such liberties?

Thereafter, Allāh instructs the Holy Prophet صلى الله عليه وسلم, *"Ask them which of them will stand surety for this"* i.e. who will stand surety that whatever they (the disbelievers) say is true?

Allāh asks further, *"Or do they have partners? Let them bring their partners if they are truthful."* Allāh asks them to produce those whom they ascribe as His partners, who have promised them that they will be treated like the obedient servants of Allāh. The disbelievers therefore have absolutely no basis to claim that the obedient and the disobedient will be treated equally. Neither do they have a divine scripture that states this, nor an oath from Allāh, nor any partner,, nor anyone of their own who will stand surety for this claim. All thinking people of the world will unanimously agree that it is foolish to make a claim without any basis.

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾ خَشَعَتِ أَبْصَارُهُمْ تَرْهَوْنَهُمْ  
ذَلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾

(42) The day when the "shin" will be exposed and people will be summoned to prostrate but will be unable to. (43) Their gazes will be cast down and disgrace shall overcome them. Indeed they used to be summoned to prostrate when they were hail and healthy.

## THE "SHIN" WILL BE EXPOSED AND THE HYPOCRITES WILL BE DISGRACED

Describing the Day of Judgment, Allāh says, *"The day when the 'Shin' will be exposed and people will be summoned to prostrate but will be unable to."* Whereas the true believers will be able to prostrate before Allāh on that occasion, the backs of the hypocrites and those who performed Salāh for show will become rigid like a plank and they will be unable to prostrate. The revealing of the 'Shin' is among the *"Mutashābihāt"*. We should believe in it without trying to scrutinise the meaning and precise manner of occurrence. Pages 731 and 1107 of Bukhari as well as pages 100 and 104 of Muslim record the Ahadith concerning the exposing of the 'Shin' and the call to prostrate.

The author of *"Bayānul Qur'ān"* writes that the summoning to prostrate should not lead one to believe that people will be required to obey instructions in

the Hereafter as they are required to do in this world. People will not be commanded to prostrate when the 'Shin' is exposed but the occurrence will be so magnificent that they will be forced to prostrate. Since the hypocrites and those who performed Salāh for show will be unable to prostrate, it is obvious that the disbelievers will also be unable to prostrate.

Further describing the pitiful state of the disbelievers and hypocrites on the Day of Judgment, Allāh says, *"Their gazes will be cast down and disgrace shall overcome them. Indeed they used to be summoned to prostrate when they were hail and healthy."* The reason for their disgrace and inability to prostrate will be that when they were summoned to sincerely prostrate to Allāh in the world while they were healthy and capable, they refused to do so. Had they sincerely prostrated in this world, they would be able to do so in the Ākhirah (Hereafter).

Concerning the commentary of *"Indeed they used to be summoned to prostrate when they were hail and healthy"*, *"Ma'ālimut Tanzil"* (v. 4 p. 383) reports from Sayyidina Sa'īd bin Jubayr راحة الله عليه that these people regularly heard the call of *"Hayya Alas Salāh"* (*"Come to Salāh"*) and *"Hayya Alal Falāh"* (*"Come to success"*) in the Adhān but they did not respond to the Adhān by performing their Salāh.

فَذَرْنِي وَمَنْ يُكَذِّبُ هَذَا الْحَدِيثَ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأَمْلِي لَهُمْ إِنَّ  
كَيْدِي مَتِينٌ ﴿٤٥﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٦﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ  
يَكْنُتُونَ ﴿٤٧﴾

(44) So leave Me and the one who falsifies this speech. We shall gradually lead them on in a manner that they do not realise. (45) I am granting them respite. Indeed, My planning is formidable. (46) Or are you asking remuneration from them because of which they feel burdened by a penalty? (47) Or do they have knowledge of the unseen, which they are busy writing?

## ALLĀH GRANTS THE DISBELIEVERS RESPITE

In the above verses Allāh Ta'āla sounds a warning to those who reject the truth of the Qur'ān. Addressing the Holy Prophet صلى الله عليه وسلم, Allāh states, *"So leave Me and the one who falsifies this speech (the Qur'ān). We shall gradually lead them on in a manner that they do not realise."* In this verse, Allāh also consoles the Holy Prophet صلى الله عليه وسلم, telling him not grieve about the fact that the disbelievers are not being punished for their disbelief. Allāh is merely allowing them time to fall deeper into sin and disbelief so that they become deserving of greater punishment in the Hereafter. The disbelievers regard this period of grace as an opportunity to revel more in the pleasures of this world, thinking that they are being blessed. Allāh says, *"I am (only) granting them respite. Indeed, My planning is formidable."*

Allāh asks the Holy Prophet صلى الله عليه وسلم, *"Or are you asking remuneration from them because of which they feel burdened by a penalty?"* The question is

hypothetical. The Holy Prophet صلى الله عليه وسلم did not ask the people for any remuneration for propagating his message. He did it only to please Allāh. However, they behaved reluctantly as if they were being burdened by an imposed penalty. Seeing that the Holy Prophet صلى الله عليه وسلم endured so much difficulty to propagate the message of Islām without being paid for it, the disbelievers ought to have realised that there was something for their benefit in the message. However, they failed to think and continuously rejected the message.

Allāh asks further, “Or do they have knowledge of the unseen, which they are busy writing?” This is another hypothetical question probing the reason for the disbelievers’s denial of the Qur’ān. Allāh asks whether it is not perhaps some knowledge of the unseen that is preventing them from believing in the Qur’ān. Since the disbelievers have nothing to prove that they have divine direction to deny what the Holy Prophet صلى الله عليه وسلم says, they are obliged to carry out Allāh’s commands. It is therefore foolish of them to deny the Qur’ān and the prophethood of the Holy Prophet صلى الله عليه وسلم without any sound reason.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ ۚ لَوْلَا أَن نَّذَرَكُمُ  
نِعْمَةً مِّن رَّبِّنَا لَنِدَّ بِالْعُرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ ۚ فَاجْنِبْهُ رَبُّهُ فَعَمَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

(48) So be patient with the decree of your Lord and do not be like the person of the fish. He called as he was suppressing his grief. (49) If the grace of his Lord did not reach him, he would have been cast on to the bare shore in a wretched condition. (50) So his Lord selected him and made him among the righteous.

## EXERCISE PATIENCE AND DO NOT BE LIKE THE PERSON OF THE FISH

In the above verses Allāh Ta’āla tells the Holy Prophet صلى الله عليه وسلم that the punishment that the disbelievers deserve will seize them soon enough. Allāh is giving them respite only for a little while so that they may either excel in evil and become deserving of a greater punishment or so that they may have a chance to repent and accept Islām. Allāh advises the Holy Prophet صلى الله عليه وسلم not to grow impatient about this matter. Allāh says, “So be patient with the decree of your Lord and do not be like the person of the fish.” Allāh Ta’āla refers to Sayyidina Yunus عليه السلام as the ‘person of the fish’. When Sayyidina Yunus عليه السلام left his nation before Allāh commanded him to, he was swallowed by a fish.

The details of his story have been discussed in the commentaries of Surah Yunus [Surah 10, verse 98], Surah Anbiya [Surah 21, verses 87 and 88] and Surah Sāffāt [Surah 37, verse 139-148].

Referring to the Supplication he made to Allāh to rescue him from the fish, Allāh says, “He called as he was suppressing his grief” He was grieved because his people did not accept his message, because he had left them before Allāh’s command and because of the discomfort of being in the stomach of the fish. The supplication he made was:

## ARABIC

["There is no deity besides 'You. You are Pure. I have certainty been from among the oppressors."]

The author of "*Bayānul Qur'ān*" mentions that Sayyidina Yunus عليه السلام intended to repent to Allāh as well as seek assistance through this supplication. Allāh continues, "If the grace of his Lord did not reach him, he would have been cast onto the bare shore in a wretched condition." However, he received Allāh's grace and when he was cast ashore Allāh made a creeper grow over him to give him shade.

"So his Lord selected him and made him among the righteous." Leaving his nation before Allāh commanded him to do so was an error of judgement that is part of human nature. Allāh forgave him and preserved his rank among the righteous and pious Prophets عليهم السلام.

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

(51) When the disbelievers hear the Reminder, it seems as if they could almost make you slip with their gazes and they say, "He is certainly insane!" (52) The Qur'ān is but a Reminder for the universe.

## THE DISBELIEVERS WISH TO MAKE YOU FALTER WITH THEIR GAZES

The polytheists of Makkah left no stone unturned to harm the Holy Prophet صلى الله عليه وسلم. They even contemplated afflicting him with the evil eye. They therefore secured the services of a person whose gaze was particularly effective. He was told to cast the evil eye on the Holy Prophet صلى الله عليه وسلم so that the Holy Prophet صلى الله عليه وسلم would become ill. However, Allāh protected the Holy Prophet صلى الله عليه وسلم and he was unaffected by the person.

Other commentators state that the verse does not refer to casting the evil eye, but means that polytheists used to cast angry glances at the Holy Prophet صلى الله عليه وسلم because of the enmity they bore. They called the Holy Prophet صلى الله عليه وسلم an insane person when he recited the Qur'ān to them, whereas the Qur'ān is "a Reminder for the universe." It is impossible that an insane person could be responsible for conveying such a great revelation.

Allāma Ibn Kathīr رحمه الله states that this verse proves that the effect of the evil eye is a reality. It can have an ill effect on people when Allāh permits. He has quoted many Ahadīth on the subject, including a hadith of the "Mu'atta" of Imām Mālik رحمه الله in which the Holy Prophet صلى الله عليه وسلم said, "The evil eye is a reality." Sayyidah Asma bint Umays رضي الله عنها once asked the Holy Prophet صلى الله عليه وسلم whether she should treat the children of Sayyidina Ja'far رضي الله عنه for the effects of the evil eye because it affected them very quickly. The Holy Prophet صلى الله عليه وسلم told her to do so because if anything could outstrip Taqdir (predestination), it would be the evil eye. ["Mishkāt" p. 390].

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم used to recite the following Supplication to protect his grandsons Sayyidina Hasan رضى الله عنه and Sayyidina Husain رضى الله عنه from evil:

“I seek the protection of “Allāh’s complete words for the two of you from every Satan, from every poisonous creature and from every evil eye.”

The Holy Prophet صلى الله عليه وسلم would then say that Sayyidina Ibrahīm عليه السلام used to use these words to secure protection for his sons Sayyidina Isma‘īl عليه السلام and Sayyidina Is’hāq عليه السلام.

Sayyidina Imrān bin Husain رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that incantations may be used عليه السلام to cure the effects of the evil eye and the bite of a poisonous creature. [*“Mishkāṭ” p. 390 from Ahmad and Tirmidhi*]

Although incantations may also be used to treat other conditions (as proven by the Ahadīth), they are more necessary for the above two situations. The incantations that are permissible in the Shari’ah are those that consist of Allāh’s names, verses of the Qur’ān and supplication. One may not use incantations that include polytheistic words because these make one a polytheist. The last verse of Surah Nūn above is a tried and trusted cure for the ill effect of the evil eye.



## سورة الحاقة

Makkan

Surah Al-Hāqqah

Verses 52

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَاقَّةُ ① مَا الْحَاقَّةُ ② وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ③ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ④ فَأَمَّا  
 ثَمُودُ فَأَهْلِكُوهَا ⑤ بِالطَّاغِيَةِ ⑥ وَأَمَّا عَادٌ فَأَهْلِكُوهَا ⑦ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ⑧  
 سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ  
 نَخْلٍ خَاوِيَةٍ ⑨ فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ⑩ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ  
 بِالْحَاطِثَةِ ⑪ فَمَعْصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً ⑫ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكِ فِي الْجَارِيَةِ  
 ⑬ لَنَجْعَلَنَّ لَكُنَّ نَذِيرَةً وَتَعِيَةً ⑭ أَذُنٌ وَعِيَةٌ ⑮

In the name of Allāh, the Beneficent the Most Merciful.

(1) The Inevitable (Day of Judgment)! (2) What is the Inevitable? (3) What shall inform you what the Inevitable is? (4) The Thamūd and the Ād falsified the Clamour. (5.) As for the Thamūd, they were destroyed by a deafening sound. (6) As for the Ād, they were destroyed by an icy tempest. (7) Allāh unleashed it upon them for seven consecutive nights and eight consecutive days. You would have seen them lying flat on the ground as if they were hollow palm trunks. (8) Do you see any of them surviving? (9) Phara'oh (Fir'oun), those before him and the overturned cities sinned. (10) They disobeyed the messengers of their Lord so He seized them most severely. (11) When the waters became turbulent, We carried you in the ark... (12) . . .to make the incident an advice for you so that remembering ears may remember.

### THE DESTRUCTION OF THOSE WHO FALSIFIED DAY OF JUDGMENT

The Arabic word "Hāqqah" refers to something that is inevitable and which cannot be postponed. In the above context, it refers to the Day of Judgment. Another name for the Day of Judgment is "Al Qāri'ah" ("The Clamour"), which is used in verse 4 of this Surah. To emphasise the importance of the Judgment day, Allāh begins the Surah by stating, "The Inevitable! What is the Inevitable? What shall inform you what the Inevitable is?"

The fundamental teachings of every Prophets عليه السلام that Allāh sent were three:

- (1) (*Belief in Tauhīd (the oneness of Allāh.)*)
- (2) (*Belief in Risālah (the prophethood of the particular prophet).*)
- (3) (*Belief in the Day of Judgment).*)

Sayyidina Hūd عليه السلام was sent as a prophet to the Ād while Sayyidina Sālih عليه السلام was sent as prophet to the Thamūd. Because these two nations refused to accept the message of these two Prophet عليه السلام, they were destroyed in this very world. Allāh says, "*The Thamūd and the Ād falsified the Clamour. As for the Thamūd, they were destroyed by a deafening sound.*" The Arabic word "*Tāghī'ya*" (translated above as "*deafening sound*") literally refers to something that is extremely severe and which transgresses all limits.

Allāh continues, "*As for the Ād, they were destroyed by an icy tempest. Allāh unleashed it upon them for seven consecutive nights and eight consecutive days.*" Referring to the punishment of the Ād in Surah HāMim Sajdah, Allāh Ta'āla says, "*So We sent a fierce windstorm against them during the ominous days, to make them taste of a humiliating punishment in this worldly life. The punishment of the Hereafter is even more humiliating, and they will never be assisted*" [Surah 41, verse 16]

The entire Ād nation was destroyed by this fierce wind. Describing the aftermath of the wind, Allāh says, "*You would have seen them lying flat on the ground as if they were hollow palm trunks. Do you see any of them surviving?*" Just as none of them survived Allāh's punishment, readers of the Qur'ān should bear in mind that they also are helpless against Allāh's punishment. They should therefore ensure that they never warrant this punishment for themselves.

## THE FLOODS DURING THE TIME OF SAYYIDINA NŪH عليه السلام

Allāh says further about the disbelievers after the Ād and Thamūd, "*Phara'oh (Fir'aun), those before him and the overturned cities sinned. They disobeyed the messengers of their Lord so He seized them most severely.*" Like their disobedient predecessors, these people met the same fate when Allāh's punishment overtook them. The "*overturned cities*" refers to the cities of the people of Sayyidina Lūt عليه السلام.

Allāh then speaks about the floods during the time of Sayyidina Nūh عليه السلام. Allāh says, "*When the waters became turbulent, We carried you in the ark...*" Every person during the time of the Holy Prophet صلى الله عليه وسلم as well as every person alive today is from the progeny of the believers who were rescued in the ark of Sayyidina Nūh عليه السلام because they were the only people to survive the floods. Therefore, every person owes his existence to the fact that Allāh saved the believers during the floods. Because those believers were the forefathers of the reader of the Qur'ān, Allāh says "*We carried you in the ark*" instead of saying "*We carried them in the ark*"

Allāh says further that this incident transpired "...to make the incident an advice

for you so that remembering ears may remember." It is only people who take the time to ponder and reflect who will learn a lesson from such incidents.

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۖ وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾  
 فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَالْمَلَكُ عَلَى أَرْجَائِهَا  
 وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾  
 فَأَمَّا مَنْ أَوْفَىٰ كَتَبَهُ بِيَمِينِهِ ۖ فَيَقُولُ هَٰؤُلَاءِ أَقْرَبُوا كِتَابِيَّةً ﴿١٩﴾ إِنِّي ظَنَنْتُ أَنِّي مُلْكٌ حَسْبَائِيَّةٌ  
 ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا وَاشْرَبُوا  
 هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أَوْفَىٰ كَتَبَهُ بِشِمَالِهِ ۖ فَيَقُولُ بَلَيْتَنِي لَوْ  
 أَوْتِ كِتَابِيَّةٌ ﴿٢٥﴾ وَلَوْ أَدْرِي مَا حِسَابِيَّةٌ ﴿٢٦﴾ بَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٢٧﴾ مَا أَغْنَىٰ عَنِّي مَالِيهٖ  
 ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيَّةٌ ﴿٢٩﴾ خَذُوهُ فَعْلُوهُ ﴿٣٠﴾ ثُمَّ لَجِّجِمْ صَلْوَهُ ﴿٣١﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا  
 سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾ وَلَا يَحْضُرُ عَلَىٰ طَعَامِ  
 الْمَسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينَ ﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا  
 الْخَاطِثُونَ ﴿٣٧﴾

(13) When the trumpet will be blown once... (14) .. and the earth and mountains lifted and smashed to bits all at once... (15) . . .on that day that will take place which is to take place. (16) The sky will be split and become absolutely weak that day... (17) .... with angels at its ends. That day eight angels shall carry the throne of your Lord above them. (18) On that day, you will all be presented and nothing of yours shall be remain hidden. (19) As for the one who receives his record (of deeds) in his right hand, he will call out, "Come and read my record!" (20) "I was always convinced that I shall certainly meet my reckoning. (21) So he will enjoy a pleasing life... (22) ..... in lofty gardens. (23) The fruit of these gardens are near at hand. (24) "Eat and drink with all blessings as a reward for the (good) deeds that you sent ahead during the days gone by." (25) As for the one who receives his record in the left hand, he will cry, "Oh dear! If only I were not given my record..." (26) "...and I had not known my reckoning!" (27) "Alas! If only death had been my end!" (28) "My wealth has not helped me." (29) "My kingship has been lost to me." (30) "Grab him and place a yoke around his neck!" (31) "Then enter him into the Blaze!" (32) Then fasten him in a chain seventy cubits in length." (33) "Verily he never believed in the Majestic Allāh..." (34) "...and he never encouraged feeding the poor." (35) "There shall neither be any friend for him today..." (36) "...nor any food except 'ghislīn'." (37) "Only the sinners shall eat it."



## THE EARTH AND MOUNTAINS WILL BE REDUCED TO BITS ON THE DAY OF QIYĀMAH (JUDGMENT) AND PEOPLE WILL BE GIVEN THEIR RECORDS OF DEEDS

Describing the Day of Judgment, Allāh says, *"When the trumpet will be blown once and the earth and mountains lifted and smashed to bits all at once, on that day that will take place which is to take place. The sky will be split and become absolutely weak that day with angels at its ends. That day eight angels shall carry the throne of your Lord above them."* Commentators state that eight angels shall be carrying Allāh's throne after the trumpet is blown the second time.

Allāh continues, *"On that day you will all be presented and nothing of yours shall be remain hidden."* Even though Allāh has knowledge of everything that man does, He ensures that the angels record every deed. Surah Jāthiya mentions that on the Day of Judgment people will be told about their records of deeds, *"This is Our Book which speaks against you with the truth. Verily We used to have everything you did recorded."* [Surah 45, verse 29]

Allāh says, *"As for the one who receives his record (of deeds) in his right hand, he will (happily) call out (to everyone else), 'Come and read my record! I was always convinced that I shall certainly meet my reckoning.'"* Receiving one's record of deeds in one's right hand will be the sign that one is successful. The person who is convinced about reckoning on the Day of Judgment will be extremely cautious about all his deeds and will abstain from sin.

Allāh then describes the bounties that the successful person will enjoy in the Ākhirah. Allāh says, *"So he will enjoy a pleasing life in lofty gardens. The fruit of these gardens are near at hand."* Also describing the fruit of Heaven, Allāh says in Surah Rahmān, *"The fruit of both gardens shall be extremely close."* These verses make it clear that a person in Heaven will have no difficulty reaching any fruit he pleases because they will all be within easy reach.

The people of Heaven will be told, *"Eat and drink with all blessings as a reward for the (good) deeds that you sent ahead during the days gone by."*

Allāh Ta'āla then speaks of the pitiable condition of the unsuccessful ones who will receive their records of deeds in their left hands behind their backs. Allāh says, *"As for the one who receives his record in the left hand, he will cry, 'Oh dear! If only I were not given my record and I had not known my reckoning! Alas! If only death had been my end!'"* He will wish that everything had come to an end once he died and that he did not have to be resurrected. Lamenting further, he will say, *"My wealth has not helped me. My kingship has been lost to me."* Neither his wealth nor his position in the world was of any benefit to him.

## THE HUMILIATION OF THE DISBELIEVERS

Instructing the angels on the Day of Judgment, Allāh shall say, *"Grab him (the disbeliever) and place a yoke around his neck! Then enter him into the Blaze! Then fasten him in a chain seventy cubits in length. Verily he never believed in the Majestic Allāh and he never encouraged feeding the poor."*

The condition of the disbelievers in the Ākhirah (Hereafter) will be the antithesis of the believer's condition. The believers will receive bliss and peace in

Heaven because they were convinced of the forthcoming resurrection. The resurrection is therefore a blessing for them. On the other hand, the resurrection will be a curse for the disbelievers because they will be subjected to eternal punishment. They will wish that it had never occurred. Then they will realise that the wealth and positions they hankered after in this world are useless because these cannot save them from Allāh's punishment.

## GOVERNMENTS OF THE WORLD

People attain posts in high offices with great effort and often after perpetrating great injustices. When monarchies controlled countries, people vied to become king. Nowadays, countries are run by the farce termed democratic leadership. Very few people are unaware of the large sums of money spent on sustaining election campaigns and subsequent celebrations and ceremonies. In addition to this, various crimes like bribery and even murder pave the way to many electoral victories. Any post achieved after such evils must surely be a curse to its bearer.

The Shari'ah dictates that position should not be given to a person who is desirous of it. The Ahadith make it clear that such position will be a source of despair in the Ākhirah (*Hereafter*). While a person may rejoice at being elected president or minister, he may well be fettered in chains on the Day of Judgment. Sayyidina Abdullāh bin Amar رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that if a ball of lead the size of a cup has to be dropped from the sky, which is a journey of five hundred years, it would reach the earth before nightfall. However, if it is dropped from one end of a chain of Hell, it would take forty years before it reaches the opposite end. [*"Mishkāt" p. 504 from Tirmidhi*]

**NOTE:** One of the reasons mentioned for the punishment of the disbeliever in Hell is that he did not believe in Allāh. The second is that he did not encourage feeding of the poor. This shows the importance of feeding the poor and encouraging others to do the same. Neglecting this duty is so grave that it is mentioned with Disbelief. One can then imagine the gravity of usurping the wealth of the poor and oppressing them in any way.

## THE PEOPLE OF HELL WILL HAVE TO EAT "GHISLĪN (FILTH)"

Allāh says, "*There shall neither be any friend for him today nor any food except 'ghislīn'. Only the sinners shall eat it.*" The word "ghislīn" is derived from the word "ghusl" which means "to wash". Commentators state that 'ghislīn' refers to the filth that accumulates after the wounds of the people of Hell are washed and cleansed. Because the bodies of the people in Hell will be perpetually covered in puss and blood, there is no question of them benefiting from any treatment. It is for this reason that Sayyidina Abdullāh bin Abbās رضى الله عنه has interpreted the word 'ghislīn' as the blood and puss that flows from the flesh of the people of Hell. [*"Ruhul Ma'āni" v. 29 p. 58*]

فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ

شَاعِرٌ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا يَقُولُ كَآهِنٌ قَلِيلًا مَّا نَذْكُرُونَ ﴿٤٢﴾ نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾ وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾ وَإِنَّهُ لَنَذْكُرُهُ لِلْعٰثِقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

(38) I swear by the things that you see... (39) .....and by the things that you do not see! (40) Verily this Qur'ān is a word brought by an honoured messenger [Jibrīl عليه السلام]. (41) It is not the word of a poet. Few are those of you who believe. (42) Neither is it the word of a fortune-teller. Few are those of you who understand. (43) It is a revelation from the Lord of the universe. (44) If he [Muhammad صلى الله عليه وسلم] has (falsely) attributed some words to Us... (45) ...We shall grab him by his right hand. (46) We shall then sever his jugular vein... (47) .... and none of you will be able to protect him. (48) The Qur'ān is certainly advice for the pious. (49) Indeed We know that some of you falsify (it). (50) This shall certainly be a source of remorse for the disbelievers. (51) It is undoubtedly the absolute truth. (52) So glorify the name of your Majestic Lord.

## THE QUR'ĀN IS ALLĀH'S WORD AND CONTAINS ADVICE FOR THE PIOUS

The above verses describe the Qur'ān and refute the statements of those disbelievers who claimed that the Qur'ān is not word of Allāh. Allāh says, "I swear by the things that you see and by the things that you do not see! Verily this Qur'ān is a word brought by an honoured messenger [Jibrīl عليه السلام]. It is not the word of a poet. Few are those of you who believe. Neither is it the word of a fortune-teller. Few are those of you who understand." The works of poets are unlike the average speech of people and the words of fortune-tellers contain hundreds of lies together with a few truths concerning forthcoming events. They get the news from Satan who eavesdrop on the conversations of the angels. This subject has been discussed in Surah Hijr [Surah 15, verses 16-18], Surah Sāffāt [Surah 37, verses 6-10] and Surah Mulk [Surah 67, verse 5]. More is also mentioned in the Surah Jinn (Surah 72).

It was sheer stubbornness that led the Polytheists of Makkah to call the Holy Prophet صلى الله عليه وسلم a poet and a fortune-teller because they knew him very well and were certain that he was neither of the two. However, there were those who forsook this unwarranted stubbornness and accepted the Islām. It is with reference to these people that Allāh adds "Few are those of you who believe" and "Few are those of you who understand."

By taking an oath on everything man sees and everything that he does not see, Allāh has effectively taken an oath by everything that He has created. Allāh has therefore used His entire creation to testify that the Qur'ān has certainly been brought by a most honoured messenger angel, viz. Jibrīl عليه السلام. Among the other interpretations of "the things that you see" and "the things that you do not see"

are:

- 📖 *The effects of Allāh's power and the secrets behind these.*
- 📖 *Bodies and souls.*
- 📖 *Man, Jinn and the angels. [Ruhul Ma'āni" v. 29 p. 60]*

Allāh tells people that Jibrīl عليه السلام is an honourable messenger whom Allāh has used to convey the Qur'ān to the Holy Prophet صلى الله عليه وسلم. Other commentators state that the "*honoured messenger*" refers to the Holy Prophet صلى الله عليه وسلم himself, meaning that the Holy Prophet صلى الله عليه وسلم was honoured by the mantle of prophethood. He was therefore a prophet of Allāh and not a poet or a fortune-teller.

Allāh continues to say that the Qur'ān "*is a revelation from the Lord of the universe.*" This verse emphasises what has already been said and also clarifies a doubt that may creep into one's mind if verse 40 is understood to mean: "*Verily this Qur'ān is the word of an honoured messenger*" instead of "*Verily this Qur'ān is a word brought by an honoured messenger*".

Allāh continues, "*If he [Muhammad صلى الله عليه وسلم] has (falsely) attributed some words to Us, We shall grab him by his right hand. We shall then sever his jugular vein and none of you will be able to protect him.*" These verses prove the truthfulness of the Holy Prophet صلى الله عليه وسلم. Allāh says that if the Holy Prophet صلى الله عليه وسلم was a false claimant to prophethood and falsely claimed that Allāh had revealed the Qur'ān to him, there is nothing to stop Allāh from punishing him most severely.

The author of "*Ruhul Ma'āni*" states that Allāh has portrayed the punishment in this manner because it is a disgraceful punishment meted to lowly criminals. It was common in earlier times that the executioner would grab the condemned person by the right hand and then behead him, causing the jugular vein to be severed. Sayyidina Hasan رحمه الله عليه interprets the punishment to mean that first his right hand would be cut and then his jugular vein. Such a punishment would serve as an effective lesson for everyone else.

"*The Qur'ān is certainly advice for the pious*" i.e. for those who fear Allāh, who fulfil His commands and abstain from sin.

"*Indeed We know that some of you falsify (it).*" Allāh is Aware of every person who denies the truth of the Qur'ān and will punish them for this.

"*This (Qur'ān) shall certainly be a source of remorse for the disbelievers.*" When the believers will be rewarded with the bounties of Heaven in the Ākhirah (Hereafter) for believing in and for practising the Qur'ān, those who rejected the Qur'ān will regret their actions and wish that they had also done the same. However, it will then be too late and they will have to suffer the torment of Hell.

"*It (the Qur'ān) is undoubtedly the absolute truth.*" There is nothing doubtful in the Qur'ān and everything it contains is absolutely true.

Allāh concludes the Surah by stating, "*So glorify the name of your Majestic Lord.*" Just as Allāh is the Greatest, His name is also the greatest. Man is enjoined

to hymn Allāh's praises because Allāh is certainly worthy of every praise.

## A CAUTIONARY NOTE

Verse 40 of Surah Ahzāb (Surah 33) clearly announces that the Holy Prophet صلى الله عليه وسلم was Allāh's final messenger. It is therefore obvious that everyone who claimed prophethood after him were false in their claim. These people all suffered the consequences of their evil. One of these is referred to as Musaylama Punjab who lived in Gurdaspur in the Qādiān district of India. Claiming to be a prophet, he also made various prophecies, all of which proved to be false. Even those prophecies that were specifically intended to prove his truthfulness exposed his falsehood.

Using the above verses of Surah Hāqqah to substantiate his claim to prophethood, he told the people that if he were false, Allāh Ta'āla would have already severed his jugular vein and ensured that he lived no longer. Little did he realise that the verses of Surah Hāqqah above refer to the Holy Prophet صلى الله عليه وسلم and not to every person who pleases to call himself a prophet. There were many false prophets before Musaylama Punjab who did not suffer this plight because Allāh is not obliged to disprove them in this manner. In fact, if he were killed, he would not have suffered the disgrace he did when all his prophecies failed. He was subjected to repeated disgrace as one prophecy after another failed. This made it clear to people that he was certainly not a prophet.

The poor man did not read the verse of Surah Nisā where Allāh says, *"Whoever opposes the messenger after the guidance has become manifest to him and follows a path other than that of the believers, We shall allow him to do that which he is doing and then enter him into Hell. It is the worst of abodes."* When a person chooses to remain deviant, his hearts worsens all the time as Allāh says in Surah Saff, *"However, when they chose to be crooked, Allāh further twisted their hearts."* [Surah 61, verse 5]

Therefore, no deviant person should ever think that he is treading the right path merely because he is living well and because Allāh has not afflicted him with punishment. Allāh is merely allowing him to do as he pleases so that he may plunge further into sin. Thereafter, Allāh will cast him into Hell where he will realise the error of his ways. The above verse of Surah Nisā makes it clear that the person who treads a path other than that of the believers will find himself in Hell. May Allāh save us all. Āmīn.



## سورة المعارج

Makkan	Surah Al-Ma'arij	Verses 44
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ۝ (1) لِلْكَافِرِينَ لَيْسَ لَهُمْ دَافِعٌ ۝ (2) مِنْ أَفْئِدَةِ الْمَعَارِجِ ۝ (3) تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۝ (4) فَأَصْبَرَ صَبْرًا جَمِيلًا ۝ (5) إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۝ (6) وَنَرَاهُ قَرِيبًا ۝ (7)

In the name of Allāh, the Beneficent the Most Merciful

- (1) An enquirer asks about a pending punishment... (2) ...that will afflict the disbelievers, which cannot be averted... (3) ... and is from Allāh, the Controller of the skies. (4) The angels and souls ascend to Him. This punishment will take place on a day, the duration of which shall be fifty thousand years. (5) So exercise patience in a most beautiful manner. (6) Verily they see it being far off... (7) ...but We see it being nearby.

### THERE SHALL BE NONE TO AVERT PUNISHMENT ON THE DAY OF JUDGMENT

The Surah derives its name from the word "*Dhil Ma'arij*" (translated above as "*the Controller of the skies*" in the third verse, which is an attribute of Allāh Ta'āla. Ma'arij is the plural of the word "*Ma'rij*" which refers to a place of climbing. Commentators state that the Ma'arij refer to the skies because the angels are constantly climbing to and fro the skies.

Referring to the circumstances surrounding the revelation of the opening verses of the Surah, commentators quote the supplication of Nadhar bin Hārith, a polytheist who was an arch enemy of the Muslims in Makkah. He prayed, "O Allāh! If this religion (Islām) is the truth, then shower stones on us or afflict us with some painful punishment (for not accepting it)." 'Ruhul Ma'āni' reports from Nasa'i that it was Abu Jahl who made this supplication. It was then that Allāh revealed the verses, "An enquirer asks about a pending punishment that will afflict the disbelievers, which cannot be averted and is from Allāh, the Controller of the skies."

Just as Allāh is Capable of punishing the Polytheists with a shower of stones from the sky as they requested, He can also punish them with the very earth on

which they live (such as an earthquake). Allāh exercises control over the earth just as He exercises control over the earth. The result of this supplication was that Nadhar bin Hārith, Abu Jahl and many other polytheists leaders were killed during the Battle of Badr. In total, seventy polytheists were killed during the battle of Badr and seventy were taken captive, many of whom accepted Islām.

Allāh continues, *"The angels and souls ascend to Him. "The angels ascend to the heavens where they receive their commands from Allāh and then return to fulfil these on earth. When people pass away, their souls are transported to the heavens to be presented before Allāh and are then sent back to either live peacefully in the grave or to suffer punishment.*

*"This punishment will take place on a day, the duration of which shall be fifty thousand years."* The punishment that the polytheists asked for will take place on the Day of Judgment. This punishment of the Hereafter will be in addition to the punishment they received during the Battle of Badr. The two punishments are separate and both are implied by the *'pending punishment'*.

## RECONCILING THE DAY OF A THOUSAND YEARS WITH THE DAY OF FIFTY THOUSAND YEARS

The *"day the duration of which shall be fifty thousand years"* refers to the Day of Judgment, as substantiated by a hadith of Muslim which describes the punishment of those who do not pay their Zakāh. However, Surah Sajdah states, *"He ordains every affair from the heavens to the earth, after which every affair will ascend to Him on a day, the duration of which is a thousand years according to your count."* [Surah 32, verse 5]

This verse of Surah Sajdah describes the duration of the Day of Judgment to be a thousand years. Ahadith of *"Mishkāt"* (p. 447) states that the poor will enter Heaven five hundred years before the rich, which is half a day earlier.

There therefore appears to be a discrepancy concerning the duration of the Day of Judgment; fifty thousand years or one thousand years? Scholars mention that the difference in duration will depend on the condition of people. While it will appear to some that the day is fifty thousand years long because of its severity, others will feel that it is a thousand years long, while it will seem even shorter to others. Sayyidina Abu Sa'īd Khudri رضى الله عنه reports that someone once asked the Holy Prophet صلى الله عليه وسلم out of surprise, *"How long will that day be, the duration of which is fifty thousand years!"* The Holy Prophet صلى الله عليه وسلم replied, *"I swear by the Being in whose control is my life! The day will be made so easy for the believer that it will seem easier than a person performing Salāh in this world."* ["Mishkāt" p. 487]

Refer also to what has been discussed in the commentaries of verse 5 of Surah Sajdah (Surah 32) and verse 47 of Surah Hajj (Surah 22), where Allāh states, *"Verily a single day with your Lord is like a thousand years according to your count."*

Allāh continues, *"So exercise patience in a most beautiful manner."* This type of patience entails that one should not complain in the least. Allāh tells the Holy Prophet صلى الله عليه وسلم that he has completed his task of conveying the message to the people. If they still refuse to accept, he should not become despondent and

sad. He should be patient because if they are not punished in this world, they will certainly meet the consequences of their evil in the Ākhirah (Hereafter).

Allāh says, "Verily they see it (Judgment Day) being far off but We see it being nearby." The disbelievers treat the news of Judgment Day like a myth whereas it is a certain reality and everything that is certain is not far off. Allāh says in Surah An'ām, "Without a trace of doubt, what you have been promised will certainly come to pass and you cannot escape." [Surah 6, verse 134]

يَوْمَ تَكُونُ السَّمَاءُ كَالذَّهْلِ ۖ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۚ وَلَا يَسْأَلُ حِمِيمٌ حِمِيمًا ۚ  
يَبْصُرُونَهُمْ يَوْمَ الْمُجْرِمِ ۖ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ۚ وَصَصِيَّتِهِ  
وَأَخِيهِ ۚ وَفَصِيلَتِهِ الَّتِي تُتَوَكَّلُ ۚ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۚ كَلَّا إِنَّمَا  
لَظَنَ ۚ نَزَاعَةَ لِلشَّوَى ۚ تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى ۚ وَجَمْعَ فَاوَعَى ۚ

(8) The day when the sky will become like the dirty residue of oil... (9) ...and the mountains will become like coloured wool. (10) No friend will ask about another friend... (11) ... even though they will be shown each other. The sinner will wish that as ransom for the punishment of that day he could offer his sons... (12) ...his wife, his brother... (13) ...his tribe with whom he lived... (14) ... and everyone on earth so that he may be saved. (15) This will never be. The Fire shall certainly be flaming... (16) ...tearing off the scalp. (17) It will call the one who turned away and was averse... (18) ... who amassed wealth and tended it.

### ON THE DAY OF JUDGMENT, FRIENDS WILL NOT ASK ABOUT EACH OTHER AND PEOPLE WILL WANT TO OFFER THEIR RELATIVES AS RANSOM TO SAVE THEMSELVES

Describing the day of Judgment, Allāh says, "The day when the sky will become like the dirty residue of oil and the mountains will become like coloured wool." Surah Qāri'ah [Surah 101, verse 5] adds that the mountains will fly about like coloured cotton wool. The author of "Jalālain" has translated the verse to mean that the sky will become like molten silver, which aptly portrays verse 16 of Surah Hāqqah which states that the sky will "become absolutely weak that day".

After describing the condition of the sky and mountains on the Day of Judgment, Allāh speaks about the perplexity of people on the Plains of Resurrection when he says, "No friend will ask about another friend even though they will be shown each other." None will be able to assist another and each person will be so preoccupied with his own predicament that he will be oblivious of others.

"The sinner will wish that as ransom for the punishment of that day he could offer his sons, his wife, his brother, his tribe with whom he lived and everyone on earth so that he may be saved." People will be so concerned about their own plight that they will be prepared to give everything that was dear to them in this world so that they may be saved from the punishment of Hell. However, no amount of ransom will be accepted and each person will have to face the punishment he deserves.



Allāh continues, "The Fire shall certainly be flaming, tearing off the scalp. It will call the one who turned away (from the truth) and was averse, who amassed wealth and tended it." The above verses make it clear that the disbeliever will not mind ransoming everyone on earth to save himself from the punishment of Hell. However, this will not help him at all because nothing will be accepted as ransom on the day of Judgment. Hell will recognise those that are destined to enter her and she will call for them. Although people of different types will enter Hell, the verse briefly mentions that the people to enter Hell will be those who were averse to the truth and hoarded the wealth of this world instead.

The verse describes the disbeliever as a person who has tremendous love for wealth and who is miserly. Such people do not spend their wealth in charity and will do anything to amass wealth. They will not hesitate to accept bribes, to usurp the wealth of others and to swindle others. In their love for hefty bank balances, they do not discriminate between lawful and unlawful means. The destination of such people is the fire of Hell. Those Muslims who are guilty of the same behaviour should ponder about their ways. They should make an effort to earn Halāl (Lawful) wealth and to fulfil the rights that they owe. Sayyidina Hasan Basri رحمه الله عليه would say, "O children of Ādam عليه السلام! You hear the warnings yet you continue amassing wealth."

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgment, a neck will appear from Hell with eyes to see with, ears to hear with and a tongue to speak with. It will then say, 'I have been appointed (to punish) three persons (viz.).'"

- 📖 Every person who is a rebellious oppressor.
- 📖 Every person who worships another with Allah.
- 📖 Every picture-maker." ["Mishkāt" from Tirmidhi]

Allāma Ibn Kathir رحمه الله عليه reports that just as a bird runs about looking for grains, this neck will seek out those who are destined for Hell.

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا﴾ (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿20﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿21﴾ إِلَّا الْمُصَلِّينَ ﴿22﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿23﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿24﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿25﴾ وَالَّذِينَ يُصَدِّقُونَ بَيِّمَ الَّذِينَ ﴿26﴾ وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ ﴿27﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿28﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿29﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿30﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿31﴾ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَعُونَ ﴿32﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿33﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿34﴾ أُولَٰئِكَ فِي جَنَّةٍ



(19) Verily man has been created anxious. (20) When difficulty afflicts him, he panics... (21)... and when he experiences good fortune, he becomes miserly. (22) (This is the condition of all) except those who perform Salāh... (23) .those who are constant in their Salāh... (24) ....and who have a stipulated right in their wealth... (25) ...for the beggar and the destitute. (26) (They are) Those who believe in the truth of the day of reckoning... (27)....and who fear the punishment of their Lord. (28) Indeed the punishment of their Lord is not something not to be afraid of .( 29) (They are) Those who safeguard their chastity... (30) .except when it comes to their spouses and the slave women whom they own. They will surely not be blamed for (cohabiting with) them. (31) Whoever seeks more than this, then such persons are transgressors indeed. (32) Those who give due regard to trusts and their pledges... (33) ...who stand firm by their testimony... (34) ....and who guard their Salāh. (35) These people shall be honoured in the gardens of Heaven.

## THE FICKLE NATURE OF MAN AND THE ATTRIBUTES OF ALLĀH'S PIOUS BONDSMEN

The above verses describe man's evil characteristics and many of his positive qualities. In the previous verses, Allāh mentioned that Hell will call those people who were averse to the truth and who constantly amassed wealth. Allāh continues with the description of man's character traits when He says, "*Verily man has been created anxious.*" The author of '*Ruhul Ma'āni*' writes that the Arabic word "*halū'ā*" (translated above as "*anxious* ") refers to that aspect of man's nature when he becomes nervous because of haste. The word is generally used to describe the behaviour of camels.

Describing man further, Allāh says, "*When difficulty afflicts him, he panics and when he experiences good fortune, he becomes miserly.*" Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that these two verses elucidate the meaning of "*halū'ā*". The verses tell us that man's anxious nature becomes evident when difficulty afflicts him. He then begins to wail and lament. On the other hand, when he experiences good fortune, he does not spend his wealth on the poor and needy. Instead, he fears that his bank balance should not experience any deficit. He becomes miserly despite knowing that his wealth will not last forever and that he will be unable to take it with him after death. The Holy Prophet صلى الله عليه وسلم has mentioned that the worst qualities that are present in a person are miserliness that makes a person fearful and cowardice that extracts the soul. [*"Mishkāt"* p. 165 from Abu Dawūd]

Allāh then begins to describe those fortunate bondsmen of His who conquer these traits. Allāh says that they are:

**Firstly.** "*Those who perform Salāh*" and "*who are constant in their Salāh*". Commenting on this attribute, the author of "*Ruhul Ma'āni*" writes that such a person regularly performs his Salāh and he does not allow anything to distract him from it. Quoting another interpretation, he says that such people do not allow their thoughts and concentration to deviate while performing Salāh. The Holy Prophet صلى الله عليه وسلم said, "*When you perform Salāh, perform the Salāh of a*

person who is bidding farewell (to this world)." ["Mishkāt" p. 445]

**Secondly.** Those *"who have a stipulated right in their wealth for the beggar and the destitute."* Such noble people spend their wealth on those needy people who beg for assistance as well as on those who do not beg despite dire necessity. They seek out those in need and fulfil their needs without being asked. While some commentators say that the *"stipulated right"* refers to Zakāh, others state that this refers to a fixed sum of charity that a person undertakes to spend either daily, weekly, monthly, etc.

**Thirdly.** *"Those who believe in the truth of the day of reckoning".* They have firm conviction that all their good deeds will be rewarded in the Ākhirah (Hereafter). Although all believers hold this belief, the difference between the average believer and those belonging to this group of devoted bondsmen is that the latter make every attempt to prepare for the Ākhirah.

**Fourthly.** Those *"who fear the punishment of their Lord. Indeed the punishment of their Lord is not something not to be afraid of"* Despite remaining engaged in various types of Ibādah (worship), these people fear that their deeds may not be accepted because of some deficiency on their part. They are always concerned that they may be taken to task for their misdeeds and they do not become complacent. Describing such people in Surah Muminūn, Allāh Ta'āla says, *"...those who spend of what they have been granted and whose hearts tremble because they have to return to their Lord."* A true believer never feels that he is totally safe from Allāh's punishment.

**Fifthly.** *"Those who safeguard their chastity except when it comes to their spouses and the slave women whom they own. They will surely not be blamed for (cohabiting with) them (because these women are lawful for them). Whoever seeks more than this (i.e. other women besides their wives and slaves), then such persons are transgressors indeed."* When a person seeks to satisfy his sexual desires in a manner other than the lawful means that Allāh has ordained, he will be guilty of a grave sin which will warrant punishment in both worlds.

This verse outlaws all manners of sexual gratification that do not involve one's lawful spouse or lawful slave woman. Therefore, homosexuality, lesbianism, incest, masturbation etc are all Harām (forbidden). Also outlawed is the practice of Mut'ah which the Rawāfidh hold sacred. Despite other reasons for its impermissibility, the above verse clearly prohibits it because even by the definition of the Rawāfidh, the woman with whom Mut'ah is practised is not regarded as the man's wife. It is for this reason that they believe that if a man dies before the expiry of the Mut'ah term, the woman will not inherit from his estate. There are several other rights owing to a wife that they do not accord for the woman in a Mut'ah contract, making it evident that such a woman is not the wife of her consenting "partner".

**Sixthly.** *"Those who give due regard to trusts and their pledges"* All the rights that man owes to Allāh are regarded as trusts and must be fulfilled. Among these are Ṣalāh, Zakāh, fasting, Kaffārah (expiation), fulfilling vows and all other obligations. These matters are between the individual and Allāh and every person knows where he has slipped up. Man is also obliged to fulfil the trusts that he owes to his fellow man. Kings, presidents, ministers and people in positions of authority

occupy positions of trust and have to fulfil these honestly. Failing in their responsibilities will entail a breach of trust.

Ties of mutual trust also exist between a buyer and seller, husband and wife and parents and children. In each situation, either party is obliged to fulfil the trust owed to the other party by fulfilling the rights owed to the other. Failure to fulfil the trust owed to another will subject one to severe reckoning on the Day of Judgment. It is also compulsory for one to restore the trust that another person places in one's custody.

Sayyidina Abu Hurayra رضى الله عنه narrates that a villager once asked the Holy Prophet صلى الله عليه وسلم when Judgment Day will take place. The Holy Prophet صلى الله عليه وسلم replied, "Wait for Judgment Day when trusts will be breached." When the person asked how trusts will be breached, the Holy Prophet صلى الله عليه وسلم said, "Wait for Judgment Day when positions of authority will be given to people who are not worthy of them."

In addition to fulfilling trusts, Allāh also emphasises fulfilling pledges. This includes pledges made with people as well as the pledge of "Alist" when mankind pledged that they would always regard Allāh as their Lord. Allāh says in Surah Bani Isrā'il, "And fulfil the pledge. Certainly, questioning shall take place with regard to pledges." [Surah 17, verse 34]

**Seventhly.** Those "who stand firm by their testimony". This verse refers to all forms of testimony, including testifying to the oneness of Allāh, the prophethood of the Holy Prophet صلى الله عليه وسلم and testifying to the truth of everything that the Holy Prophet صلى الله عليه وسلم taught. Presenting true and accurate testimony in judicial hearings is also implied. This is especially important to ensure that no person's rights are trampled upon. Sayyidina Zaid bin Khālid رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم asked, "Should I not inform you about the person whose testimony is best? He is the person who offers his testimony before he is asked to do so." When a person can offer testimony which would restore someone's right and ensure justice, he is obliged to offer the testimony when summoned. Allāh says in Surah Baqarah, "The witnesses should not refuse when summoned ... Conceal not testimony for whoever conceals it has a sinful heart." [Surah 2, verses 282, 283]

**Eighthly.** Those "who guard their Salāh ". Being particular about one's Salāh is an integral quality of a believer. Because of its great importance, adherence to Salāh is repeated.

Allāh concludes the description by announcing the reward that such people will receive. Allāh says, "These people shall be honoured in the gardens of Heaven."

فَالَّذِينَ كَفَرُوا بِكَ مَهْطَعِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَتَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يَدْخُلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ﴿٣٩﴾ فَلَا أُقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِرُونَ ﴿٤٠﴾ عَلَىٰ أَن تَبْدَلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾ فَذَرَهُمْ يَحْضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٢﴾ يَوْمَ يُخْرَجُونَ مِنَ الْأَجَادِثِ سِرَاعًا كَانَتْهُمْ إِلَىٰ

نُصِبَ يُوفُونَ ﴿٤٣﴾ خَشَعَةَ أَبْصَارِهِمْ تَرْهَقُهُمْ ذِلَّةٌ ذَٰلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

(36) What is the matter with the disbelievers that they run towards you... (37) ... in groups to your right and your left? (38) Does every one of them desire that he should enter the garden of bliss? (39) This shall never be! Verily We have created them from what they know. (40) I swear by the Lord of the East and the West! Indeed We have the power... (41) ...to replace them with people better than them. We can never be outstripped. (42) So leave them to indulge and to frolic until they meet their day that they are promised... (43) the day when they will hurriedly emerge from the graves as if they are rushing towards a temple. (44) Their gazes will be lowered and humiliation will engulf them. This is the day that they were promised.

### LEAVE THE DISBELIEVERS TO OWN THEIR DEVICES FOR THEY WILL SOON BE DISGRACED ON THE DAY OF JUDGMENT

The above verses refer to the behaviour of the disbelievers towards the Holy Prophet صلى الله عليه وسلم. "*Ruhul Ma'ani*" reports that when the Holy Prophet صلى الله عليه وسلم used to sit near the Ka'ba to recite Qur'an, the polytheists used to form several groups and sit around him. They then used to mock the Qur'an as the Holy Prophet صلى الله عليه وسلم recited. Seeing the poor Muslims with the Holy Prophet صلى الله عليه وسلم, the polytheists used to say, "If these people are going to enter Heaven like Muhammad صلى الله عليه وسلم says, then we will surely enter first."

Allāh says, "What is the matter with the disbelievers that they run towards you in groups to your right and your left? Does every one of them desire that he should enter the garden of bliss?" Allāh dispels this hope of theirs by saying, "This shall never be!" The polytheists claimed that since Allāh had given them wealth in this world, He would give them even better in the Akhirah. This hope was foolish and totally unfounded.

"Verily We have created them from what they know" i.e. from a sperm. Knowing that Allāh had created them from such a humble origin, the polytheists are foolish to deny resurrection. Allāh says in Surah Qiyamah, "Was he (man) not a discharge of semen, after which he developed into a clot of blood and then Allāh created him and perfected him? Then Allāh made the couple male and female. Does He then not have the power to resurrect the dead?" [Surah 75, verses 37-40]

Allāh continues, "I swear by the Lord of the East and the West! Indeed We have the power to (destroy them and to) replace them with people better than them. We can never be outstripped."

"So leave them to indulge (in falsehood) and to frolic until they meet their day that they are promised" i.e. the Day of Judgment. Such people were not destined to believe until death. Describing the Day of Judgment, Allāh says that it is "the day when they will hurriedly emerge from the graves as if they are rushing towards a temple. Their gazes will be lowered and humiliation will engulf them. This is the day that they were promised." The disbelievers deny the occurrence of Judgment Day when they are reminded about it. However, they will regret their scepticism when it will occur before their very eyes. Then it will be too late to believe.



## سورة نوح

Makkan

Surah Nūh

Verses 28

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَقُولُونَ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢﴾ أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا ۖ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۚ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٣﴾ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٤﴾ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٥﴾ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْوَاعَهُمْ فِيْٓ أَفْئَادِهِمْ ۖ وَاسْتَعْشَوْا ثِيَابَهُمْ وَأَصْرُوا ۖ وَاسْتَكْبَرُوا ۖ اسْتِكْبَارًا ﴿٦﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٧﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٨﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿٩﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١٠﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١١﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٢﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٣﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٤﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٥﴾ وَاللَّهُ أُنَبِّتُكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٦﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٧﴾ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٨﴾ لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿١٩﴾

In the name of Allāh, Beneficent the Most Merciful.

(1) Verily We sent Nūh عليه السلام as a prophet to his nation instructing him, "Warn your people before a painful punishment afflicts them." (2) He said, "O my people! Indeed I am a clear warner to you." (3) "Worship Allāh, fear Him and obey me. (4) "Allāh will then forgive your sins and grant you respite until a specified period. Verily, when Allāh's specified period arrives, it is not delayed. If only you knew." (5) He said, "O my Lord! Indeed I called my people day and night..." (6) "However, my calling only made them run further away." (7)

"Whenever I called them so that You may forgive them, they placed their fingers in their ears, covered themselves with their shawls, remained implacable and expressed great pride." (8) "I then called to them loudly..." (9) "...and explained to them publicly and privately." (10) "I said to them, 'Seek forgiveness from your Lord. Indeed He is Most Forgiving.'" (11) "He will send rain to you in torrents..." (12) "...increase your wealth, your sons and make orchards and rivers for you." (13) "What is the matter with you that you are not convinced of Allāh's majesty..." (14) "...when He has created you in so many phases?" (15) "Have you not seen how Allāh has created the seven skies in layers..." (16) "...has made the moon a celestial light in them and the sun a lantern?" (17) "Allāh has created you from the earth in a unique manner." (18) "He will then return you to the earth and then remove you from it in a unique manner." (19) "And Allāh has made the earth a bedding for you..." (20) "...so that you travel in its wide roads."

### SAYYIDINA NŪH عَلَيْهِ السَّلَام REMINDS HIS PEOPLE ABOUT ALLĀH'S BOUNTIES TO THEM BUT THEY REFUSE TO LISTEN

Like many other previous Surahs, Surah Nūh discusses the story of Sayyidina Nūh عَلَيْهِ السَّلَام and the destruction of his people when they rejected his preaching. Sayyidina Nūh عَلَيْهِ السَّلَام was sent as a prophet approximately a thousand years after Sayyidina Ādam عَلَيْهِ السَّلَام and he preached to his people for nine hundred and fifty years. His people were idol-worshippers who made their own idols, named them and worshipped them. Verse 23 of this Surah mentions some of the names of these idols. When Sayyidina Nūh عَلَيْهِ السَّلَام preached Oneness of Allah to them, they argued with him, as mentioned in Surah A'rāf and Surah Hūd.

Sayyidina Nūh عَلَيْهِ السَّلَام said to them, "O my people! Indeed I am a clear warner to you. Worship Allāh, fear Him and obey me (by living your lives as I show you). Allāh will then forgive your sins and grant you respite until a specified period. Verily, when Allāh's specified period arrives, it is not delayed. If only you knew." He told them that if they believed, Allāh would allow them to live comfortably until their destined hours of death when they would pass peacefully into the bliss of Ākhirah (Hereafter). However, he also reminded them that if they refused to believe, Allāh will punish them when a specific period arrives and there shall be nothing to postpone this period.

When his people refused to accept his teaching, Sayyidina Nūh عَلَيْهِ السَّلَام supplicated to Allāh thus: "O my Lord! I was not negligent in my duty) Indeed I called my people day and night. However, (the people were so averse that) my calling only made them run further away. Whenever I called them so that You may forgive them, they placed their fingers in their ears (so that they may not hear me), covered themselves with their shawls (so that they may not see me), remained implacable and expressed great pride." Because of their pride, the people refused to listen to Sayyidina Nūh عَلَيْهِ السَّلَام.

Supplicating to Allāh, Sayyidina Nūh عَلَيْهِ السَّلَام continued, "I then called to them loudly and explained to them publicly and privately." Sayyidina Nūh عَلَيْهِ السَّلَام explored every avenue of preaching but the people were adamant not to respond. He exhorted them, "Seek forgiveness from your Lord. Indeed He is Most

Forgiving. He will send rain to you in torrents (thus alleviating the drought), increase your wealth, your sons and make orchards and rivers for you." He explained to them that everything they had was a blessing from Allāh and that the signs of Allāh's greatness was all around them to see. Reminding them of this, he added, "What is the matter with you that you are not convinced of Allāh's majesty when He has created you in so many phases?" Man's existence begins with a drop of sperm. Thereafter, Allāh evolves it into a clot of blood once it fuses with the female gamete. Afterwards, Allāh makes the foetus develop, giving it its skeletal structure, flesh and organs. Despite having knowledge of Allāh's creative genius, man is foolish not to accept Him as Lord.

In addition to expounding the signs of Allāh's greatness in the creation of man, Sayyidina Nūh عليه السلام also pointed out other natural signs to them. He said to them, "Have you not seen how Allāh has created the seven skies in layers, has made the moon a celestial light in them and the sun a lantern?" Just as a house is illuminated by a lamp, so too is the earth illuminated by the light of the sun.

**NOTE:** The author of "Ruhul Ma'āni" writes that Allāh has described the sun as a "lantern" because the light of the sun is fuelled from within without being a reflection of another light source. On the other hand, the light of the moon is described as 'nūr' (translated above as "celestial light") because it is a soft light which is a reflection of the light of the sun.

Although the moon is located in the sky closest to us, Allāh says that He has placed it "in them" (i.e. in the skies). This term is used as a figure of speech and has no other implication. For example, if one says, "Zaid is in Baghdad", it means that Zaid is located in a specific part of Baghdad and does not mean that he is everywhere in Baghdad.

Sayyidina Nūh عليه السلام continued, "Allāh has created you from the earth in a unique manner [when He created Sayyidina Ādam عليه السلام]. He will then return you to the earth (when you die) and then remove you from it in a unique manner." When resurrection will take place on the Day of Judgment, Allāh will join the molecules of every body, bring them back to life and usher them to the Plains of Resurrection. By mentioning this to his people, Sayyidina Nūh عليه السلام reminded them of Judgment Day together with pointing out Allāh's greatness.

After discussing the heavens, Sayyidina Nūh عليه السلام turned their attention to the earth when he said, "And Allāh has made the earth a bedding for you so that you travel in its wide roads." Despite its spherical structure, Allāh has made the earth as flat as a bed for man so that he can travel easily throughout the earth to fulfil his various needs. Allāh has placed the earth at man's service so that he may derive benefit from its resources. Allāh says in Surah Mulk, "It is He Who subjugated the earth for you so walk on its roads and eat from His sustenance." [Surah 67, verse 15]

The above verse does not denote that the earth is flat and not spherical in shape. The same applies to other verses as well such as verse 6 of Surah Naba (Surah 78) and verse 20 of Surah Ghāshiyah (Surah 88). These verses describe the earth from man's point of view as he stands on earth because it appears flat to him. These verses emphasise that although the earth is spherical in shape, Allāh



has not allowed this to affect man's existence on its surface. It should be noted that believing that the earth has a spherical shape or not believing this has no bearing on the Shari'ah. No verse of the Qur'ān refutes this belief.

قَالَ نُوحٌ رَبِّ إِنِّهْم عَصَوْنِي وَأَتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٢٢﴾ وَقَالُوا لَا نَذَرُنَّ آلِهَتَكُمْ وَلَا نَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾ مِمَّا خَطِيئَتُهُمْ أُعْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهْم مِّنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾ رَبِّ آغْفِرْ لِي وَلِوَلَدِي وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٢٨﴾

(21) Nūh عليه السلام said, "O my Lord! They have refused to obey me and have followed him whose wealth and children have only increased his loss." (22) "They have devised mighty plots." (23) They say, 'Never forsake your gods! Do not forsake Wadd, Suwa, Yaghūth, Ya'ūq and Nasr! (24) "They have certainly led many astray. Do increase the deviation of the oppressors." (25) Because of their sins they were drowned and made to enter the Fire. (26) They found none to assist them against Allāh. Nūh عليه السلام said, "O my Lord! Leave not on earth even one of the disbelievers." (27) "Surely if You leave them they will mislead Your bondsmen and only sinners and disbelievers will be born to them." (28) "O my Lord! Forgive me, my parents, whoever enters my home as a believer and all the believing men and women. Increase the oppressors only in destruction!"

## SAYYIDINA NŪH عليه السلام FINALLY PRAYS FOR THE DESTRUCTION OF HIS PEOPLE AND THEY ARE DROWNED

In the above verses, Sayyidina Nūh عليه السلام prays for the forgiveness of the believers and for the destruction of the disbelievers. He prayed to Allāh saying, "O my Lord! They (my people) have refused to obey me and have followed him whose wealth and children have only increased his loss." Sayyidina Nūh عليه السلام mentioned that instead of following him, the people opted to follow the wealthy people of his nation. They always looked up to the rich because of their wealth and families and did whatever these people told them. The wealth and families of the wealthy therefore proved to be a loss not only for the wealthy but also for the masses who followed them. Neither did the wealth of the rich benefit the masses, nor did they enjoy any status with the rich. Following their commands only ensured that they remained as disbelievers.

Sayyidina Nūh عليه السلام further said that the wealthy "devised mighty plots" to ensure that the masses remained devoted to their idols. They imposed on the others saying, "Never forsake your gods! Do not forsake Wadd, Suwa, Yaghūth, Ya'ūq

and Nasr!" As a result, "They have certainly led many astray." There was therefore no room for the masses to be reformed. Sayyidina Nūh عليه السلام prayed to Allāh saying, "Do increase the deviation of the oppressors." They chose deviation instead of guidance and undertook to remain steadfast on disbelief. Deviation was therefore what they wanted.

Allāh revealed to Sayyidina Nūh عليه السلام, "None shall ever believe from your people besides those who have already believed." The number of those who believed was very few, as Allāh says in Surah Hūd, "Only a few believed with him." [Surah 11, verse 40]

Allāh then commanded Sayyidina Nūh عليه السلام to build an ark and to take on board all the believers as well as a pair of every land creature. Thereafter, Allāh rained water from the sky and in addition caused water to gush from the earth. Eventually all the disbelievers were drowned including the wife and a son of Sayyidina Nūh عليه السلام.

After preaching to his people with love for 950 years without receiving a decent response from them but enmity and ridicule instead, Sayyidina Nūh عليه السلام grew extremely despondent and his heart became detached from them. It was in this state that he prayed to Allāh saying, "O my Lord! Leave not on earth even one of the disbelievers. Surely if You leave them they will mislead Your bondsmen and (there is no hope of their progeny accepting either because) only sinners and disbelievers will be born to them. O my Lord! Forgive me, my parents, whoever enters my home as a believer and all the believing men and women. Increase the oppressors only in destruction!"

**NOTE:** Allāh mentions, "Because of their sins they were drowned and made to enter the Fire." Scholars mention that this verse proves that punishment in the grave is a reality because the words "drowned" and "made to enter the Fire" are both in the past tense. The Ahadith also make it clear that the disbelievers and many sinful believers will be subjected to punishment in the grave because of their sins. It is evident that the people of Sayyidina Nūh عليه السلام will suffer punishment in the Ākhirah (Hereafter) which will be after resurrection. However, since the verse states that they have already been made to enter the Fire, this can only be taking place in the realm of "Barzakh" (the existence between the worldly life and the life of the Ākhirah (Hereafter), usually referring to the period within the grave). Refer to the commentary of verse 27 of Surah Ibrahim (Surah 14) and the commentary of verse 46 of Surah Mu'min (Surah 40) for more details.



## سورة الجن

Makkan	Surah Al-Jinn	Verses 28
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۖ يَهْدِي إِلَى  
الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ بِرَبِّنَا أَحَدًا ۝ وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا  
وَلَدًا ۝ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ۝ وَأَنَّا ظَنَنَّا أَن لَّنْ نَقُولَ  
الْإِنسَ وَالْجِنِّ عَلَى اللَّهِ كَذِبًا ۝ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ  
فَزَادُوهُمْ رَهَقًا ۝ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ۝ وَأَنَّا لَمَسْنَا  
السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ۝ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ  
لِّلشَّمْعِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ۝ وَأَنَّا لَا نَدْرِي أَشَرُّ أُرِيدَ يَمَنَ فِي  
الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝ وَأَنَّا مِنَّا الصَّالِحُونَ وَمِمَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ  
قَدَدًا ۝ وَأَنَّا ظَنَنَّا أَن لَّنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ۝ وَأَنَّا لَمَّا  
سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ فَمَن يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ۝ وَأَنَّا  
مِنَّا الْمُتْسِلُونَ وَمِنَّا الْقَاسِطُونَ فَمَن أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ۝ وَأَمَّا  
الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ۝ وَالْوَلِيُّ اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقِينَهُمْ مَّاءً  
غَدَقًا ۝ لِنَقِينَهُمْ فِيهِ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ۝ وَأَنَّ  
الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ  
عَلَيْهِ لِبَدًا ۝

In the name of Allāh, the Beneficent the Most Merciful.

(1) Say, "Revelation has come to me that a group of Jinn attentively listened to

me and said, 'Indeed we have heard a most astounding Qur'ān. (2) "It points towards the roads of guidance so we believed in it and we shall never ascribe any partner to our Lord. (3) "Most exalted is the majesty of our Lord, Who has neither taken a wife nor a child." (4) "Undoubtedly, the ignorant among us used to say things about Allāh that transgresses the limit..." (5) "...and we always thought that no human or Jinn could ever lie about Allāh." (6) "Indeed there were those from mankind who used to seek protection from men of the Jinn who increased them only in rebellion." (7) "They thought as you think that Allāh shall not resurrect anyone." (8) 'We have sought to reach the heavens but found it filled with stern guards and flaming fires. (9) "Indeed we used to take up positions there to sit and eavesdrop. Now whoever eavesdrops will find a flaming fire lying in ambush for him." (10) "We have no idea whether evil is intended for those on earth or whether their Lord intends guidance for them. (11) "Among us there are the righteous ones and those who are otherwise. We were of different ways." (12) 'We know that we are unable to escape Allāh on earth and we shall never be able to escape from Him by fleeing. (13) "Verily when we heard the guidance, we believed in it. Whoever believes in his Lord has neither loss nor oppression to fear. (14) "Certainly some of us are Muslims while some of us are oppressors. Those who accept Islām have surely sought the path of good." (15) "As for the oppressors, they shall be fuel for Hell. (16) If they remain steadfast upon the path, We shall definitely bless them with abundant showers... (17) ... to test them with it. Whoever is averse to the reminder of his Lord, We shall enter him into a severe punishment. (18) Indeed, prostration is only for Allāh, so do not supplicate to anyone else with Allāh. (19) When Allāh's slave stood up to call to Him, they densely crowd around him.

## THE HOLY PROPHET صلى الله عليه وسلم RECITES THE QUR'ĀN TO A GROUP OF JINN WHO THEN INVITE THEIR PEOPLE TO ISLĀM

Allāh created the Jinn long before he created Sayyidina Ādam عليه السلام and they lived on earth before man. Just like mankind, there are disbelievers and Muslims among them and they are also required to carry out Allāh's commands. Before the coming of the Holy Prophet صلى الله عليه وسلم, the Jinn used to listen to the discussions of the angels in the sky and learn about future events. They would then reveal the news to human fortune-tellers who would in turn relate it to people. When the events transpired as foretold, people became convinced that the fortune-tellers possessed knowledge of the unseen. In this manner, the Jinn and their compatriot fortune-telling human friends deceived people.

However, when the Holy Prophet صلى الله عليه وسلم was sent to the world, the Jinn were barred from reaching the skies to eavesdrop on the conversations of the angels. Whenever any of them tried to eavesdrop thereafter, a flaming fire was thrown at him. A narration of Bukhari states that when the Jinn realised that they were no longer free to eavesdrop, they made groups to travel the length and breadth of the earth to investigate the cause for this new occurrence. One of the groups arrived at a place called Nakhla in Tihāma (the area in which Hijāz is situated). At that time, The Holy Prophet صلى الله عليه وسلم was leading the Fajr Salāh there and the Jinn had the opportunity to hear the Qur'ān. They listened very attentively and concluded that it was the Qur'ān which prevented them from eavesdropping in the skies. They then returned to their fellow Jinn and said,

*"Indeed we have heard a most astounding Qur'ān. It points towards the roads of guidance so we believed in it and we shall never ascribe any partner to our Lord." It was concerning this incident that Allāh revealed to the Holy Prophet صلى الله عليه وسلم the verses: "Say, 'Revelation has come to me that a group of Jinn attentively listened to me..." [Bukhari v. 2 p. 732]*

When their free access to the heavens was barred after the coming of the Holy Prophet صلى الله عليه وسلم, the Jinn continued to make attempts to eavesdrop. They would take up positions in the clouds and eagerly try to hear something. Those who managed to overhear something before being struck by the fire quickly passed the word to others waiting there and the word quickly found its way to fortune-tellers. Of course, what is overheard in the short duration was extremely little. They therefore mixed this with many lies before transmitting them to the fortune-tellers. This has been discussed in the commentaries of verses 16-18 of Surah Hijr (Surah 15), verses 6-10 of Surah Sāffāt (Surah 37), and verse 5 of Surah Mulk (Surah 67).

Sayyidah Ayshah رضى الله عنها narrates that some people asked the Holy Prophet صلى الله عليه وسلم to enlighten them about fortune-tellers. The Prophet صلى الله عليه وسلم replied, *"They are nothing."* It was then said that they sometimes do predict accurately. Thereupon the Holy Prophet صلى الله عليه وسلم said, *"That will be a statement that a Jinn has snatched up and whispered into his friend's ear, just as a fowl pecks at food. He then mixes it with over a hundred lies."* [Mishkāt p. 393 from Bukhari and Muslim]

Sayyidah Ayshah رضى الله عنها also reports from the Holy Prophet صلى الله عليه وسلم that the angels descend to the clouds and discuss the decisions that Allāh had made. Whatever the Jinn overhear, they quickly pass onto fortune-tellers who add many lies to the news. [“Mishkāt” p. 392 from Bukhari]

Allāh Ta'āla narrates what the group of Jinn said to their fellow Jinn after listening to the Qur'ān. They said, *"Indeed we have heard a most astounding Qur'ān. It points towards the roads of guidance (Oneness of Allah) so we believed in it and (because we understand Oneness of Allah) we shall never ascribe any partner to our Lord. Most exalted is the majesty of our Lord, Who has neither taken a wife nor a child (as we previously believed). Undoubtedly, (we practised Polytheism because) the ignorant among us used to say things about Allāh that transgresses the limit and we always thought that no human or Jinn could ever lie about Allāh."* Because so many of the Jinn subscribed to Polytheism (Shirk), the others thought that it must be correct. However, this is no excuse to practise Polytheism (Shirk) because Allāh has given every man enough intelligence to understand the truth of Oneness of Allah and the fallacy of Polytheism (Shirk).

The Jinn continue, *"Indeed there were those from mankind who used to seek protection from men of the Jinn who increased them only in rebellion."* Whenever people of the past camped at an eerie place during the night, they used to call out to the leader of the Jinn in that vicinity saying, *"O leader of this valley! I seek your protection from the fools under your command."* Hearing this, the Jinn leaders would be flattered to think that man and Jinn fear them and beseech their help just as they would beseech Allāh's help when in need.

Addressing the Jinn further, the group said, *"They (humans) thought as you*

*think that Allāh shall not resurrect anyone.*" However, they now realised that this belief was incorrect and that Judgment day will come whether people believe in it or not.

They continued, *"We have sought to reach the heavens (to eavesdrop) but found it filled with stern guards and flaming fires. Indeed we used to take up positions there (in the sky) to sit and eavesdrop. Now whoever eavesdrops will find a flaming fire lying in ambush for him."*

*"We have no idea whether evil is intended for those on earth or whether their Lord intends guidance for them."* The Jinn expressed that they had no idea whether the message of the Holy Prophet صلى الله عليه وسلم would be widely accepted or whether people would reject his message. They could therefore not say whether people would deserve Allāh's grace or punishment in the end. The Jinn informed the others about this because as inhabitants of the earth, they would also be affected by the result of people's reaction to the Holy Prophet صلى الله عليه وسلم. They therefore warned the Jinn that since guidance had now come to them, they should take heed not to subject themselves to Allāh's punishment by rejecting the truth.

They said further, *"Among us there are the righteous ones and those who are otherwise (disbelievers and sinners). We were of different ways. (Therefore, many of us thought that we could escape Allāh's punishment when it comes. However, now we know better.) We know that we are unable to escape Allāh on earth and we shall never be able to escape from Him by fleeing. (Wherever we go, Allāh still wields complete power over us)."*

*"Verily when we heard the guidance, we believed in it. Whoever believes in his Lord has neither loss nor oppression to fear."* The believers will receive the rewards for their good deeds. It will never happen that a sincere good deed will be unrewarded or that a person (although a disbeliever) will be punished for a sin he did not commit. In fact, the rewards that a person will receive for good deeds will far outweigh the actual value of the deed. Allāh says in Surah Nisā, *"Undoubtedly Allāh does not even oppress the weight of an atom. If it be a good deed, He shall multiply it and confer from His side a tremendous reward."*

Some commentators have interpreted the Arabic word *"rahaqa"* (translated above as *"oppression"*) to mean disgrace. Therefore, the believers have no disgrace to fear in the Hereafter.

The Muslim Jinn said further, *"Certainly some of us are Muslims while some of us are oppressors. Those who accept Islām have surely sought the path of good (by securing success in both worlds). As for the oppressors, they shall be fuel for Hell."*

Allāh Ta'āla continues, *"If they remain steadfast upon the path, We shall definitely bless them with abundant showers to test them with it."* The author of *"Ruhul Ma'āni"* writes that this verse is linked to the first verse viz. *"Say, 'Revelation has come to me that...'"* Therefore, the verse reads: *"Say, 'Revelation has come to me that if they remain steadfast upon the path, We shall definitely bless them with abundant showers (of bounties) to test them with it.'" Allāh showers bounties on people to see whether they express gratitude for these or not. Furthermore, 'Whoever is averse to the reminder of his Lord, We shall enter him into a severe punishment.'"*

Allāh asserts, 'indeed, prostration is only for Allāh, so do not supplicate to anyone else with Allāh.' This means that worship is reserved exclusively for Allāh. The verse makes it clear that it is not permissible to prostrate to any being besides Allāh even though the prostration is carried out for respect and not for worship. It was common in the past for people to prostrate before their kings and even today many so-called saints have their devotees prostrate to them when arriving or when leaving. Such practices are totally Harām (unlawful) and are tantamount to polytheism.

Some commentators have translated the word "masājid" (translated above as "prostration") as "places of prostration" (i.e. the plural of Masjid). This translation will have the same meaning as the above interpretation i.e. prostration (for which these places were built) should be for Allāh only. If one is travelling and stops for Salāh somewhere, the place will also be regarded as a "place of prostration" and the Salāh should be for Allāh only.

"When Allāh's slave stood up to call to Him, they densely crowd around him." Like the foregoing verses, this verse is also linked to first verse viz. "Say, 'Revelation has come to me that...'" The verse therefore means: "Say, 'Revelation has come to me that when Allāh's slave [The Holy Prophet صلى الله عليه وسلم] stood up to call people to Allāh, they (the Jinn) densely crowd around him." When the Jinn saw Salāh for the first time and heard the Qur'ān for the first time, they eagerly thronged around the Holy Prophet صلى الله عليه وسلم.

Sayyidina Hasan رحمه الله عليه and Sayyidina Qatādah رحمه الله عليه say that the above verse refers to the Quraysh and the rest of the Arabs who thronged together to oppose the Holy Prophet صلى الله عليه وسلم when he started to preach Oneness of Allah.

**NOTE:** Because the Arabs used to seek the protection of the Jinn when stopping over at a place on their journeys, The Holy Prophet صلى الله عليه وسلم said that whenever a person stops at a place while on journey, he should recite:

"I seek, the protection of Allāh's complete words from the evil of that which He had created"

When he recites this, Allāh will protect him from all harm until he leaves the place. [Muslim]

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾  
 قُلْ إِنِّي لَنْ يُخِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ  
 وَرِسَالَةً وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾ حَتَّى  
 إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْأَلُونَ مَنْ أَوْفَىٰ نَاصِرًا وَأَقَلَّ عَدَدًا ﴿٢٤﴾ قُلْ إِنْ أَدْرَىٰ  
 أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ

غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ  
رَصَدًا ﴿٢٧﴾ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَكَ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ  
عَدَدًا ﴿٢٨﴾

(20) Say, "I worship only my Lord and I do not ascribe any as His partner." (21) Say, "Indeed I have no power to do you any harm nor any good." (22) Say, "Without doubt, none can ever protect me from Allāh and I cannot find any refuge besides Him." (23) "(My responsibility is nothing) except transmitting from Allāh and fulfilling His messages. Whoever disobeys Allāh and His messenger shall have the fire of Hell where they will live forever." (24) When they see what they have been promised, they will realise who had the weakest assistant and whose numbers were fewer. (25) Say, "I do not know whether what you have been promised is near or whether your Lord has specified a lengthy term for it" (26) "He is the Knower of the unseen and He has informed no one about His unseen knowledge... (27) ...except His selected messengers." So He has dispatched guards in front of him and behind him... (28) ....so that He may know that they have conveyed the messages of their Lord. He has knowledge of their conditions and He keeps meticulous count of everything.

## AN INVITATION TO ONENESS OF ALLAH AND EXONERATION FROM DISBELIEF

Allāh commands the Holy Prophet صلى الله عليه وسلم, "Say, 'I worship, only my Lord and I do not ascribe any as His partner. (I therefore advise you with what I personally practise. Because I am also a human being just like the rest of you.) Indeed I have no power to do you any harm nor any good. (I am therefore unable to bring Allāh 's punishment to you as you request. Furthermore, If Allāh 's punishment has to afflict you, I cannot avert it. If I were to anger Allāh on any account,) Without doubt, none can ever protect me from Allāh and I cannot find any refuge besides Him. (I am unable to abandon my duty of prophethood and I cannot even alter the revelation I receive.) (My responsibility is nothing) except transmitting from Allāh and fulfilling His messages. (Remember,) Whoever disobeys Allāh and His messenger shall have the fire of Hell where they will live forever'"

Allāh says further, "When they (the disbelievers) see what they have been promised (Judgment day), they will realise who had the weakest assistant and whose numbers were fewer." In this world, the disbelievers look down on the Muslims, thinking that they have weak allies and fewer numbers. On this account, they regard themselves as superior. However, they will realise the error of their ways on the Day of Judgment when the Muslims will emerge as the superior ones and will have each other to intercede for them. On the other hand, the disbelievers will have no allies to help them.

When the Holy Prophet صلى الله عليه وسلم told the disbelievers about Judgment day and the severity of the day, they mocked him by asking him to inform them of the exact date of Judgment Day! It was in response to such questions that Allāh revealed the verse: "Say, 'I do not know whether what you have been promised



(that is Judgment Day) is near or whether your Lord has specified a lengthy term for it. He is the Knower of the unseen and He has informed no one about His unseen knowledge except His selected messengers." Allāh sometimes informed the Prophets عليهم السلام about certain matters of the unseen so that their prophecies could convince people that they are certainly Allāh's messengers.

Allāh informs these Prophets عليهم السلام about the unseen via divine revelation. When Allāh sends this revelation to His prophet, He commissions "guards (angels) in front of him and behind him" i.e. all around him to ensure that no Satan can interfere with the revelation. Allāh Ta'āla had commissioned four angels to carry out this task for the Holy Prophet صلى الله عليه وسلم. Allāh adopts these measures "So that He may know (especially so that people may know) that they (the angels) have conveyed the messages of their Lord (without any interference). (Of course, nothing is hidden from Allāh because) He has knowledge of their conditions and He keeps meticulous count of everything." Allāh has perfect knowledge of the angels. He appoints and selects only those who are most capable. In addition to this, Allāh also knows exactly what revelation is being conveyed to the Prophets عليهم السلام.

The above verses reveal that Allāh has revealed to the Holy Prophet صلى الله عليه وسلم a great deal of knowledge about the unseen (which includes knowledge of the Shari'ah). However, Allāh did not inform him about the exact date of Judgment Day. Neither does this affect the status of his prophethood at all nor does it mean that Judgment Day will not take place. However, Allāh has revealed sufficient knowledge of Nabuwwah (prophethood) to the Holy Prophet صلى الله عليه وسلم for people to successfully lead their lives. We should make every effort to practise this and should not delve into matters that have no relevance.



## سورة المزمل

Makkan

Surah Al-Muzzammil

Verses 20

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَزْمِلُ ① قُمْ أَيْلًا إِلَّا قَلِيلًا ② نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ③ أَوْ زِدْ عَلَيْهِ  
وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ④ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ⑤ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً  
وَأَقْوَمُ قِيلًا ⑥ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ⑦ وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا  
⑧ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ⑨

In the name of Allāh, the Beneficent the Most Merciful.

(1) O you wrapped in a cloth! (2) Stand up all night except a little while... (3) ...half the night or slightly less... (4) .. or add some more. And recite the Qur'ān steadily. (5) Verily We shall soon cast a weighty word upon you. (6) Undoubtedly, waking at night is extremely difficult but speech is most correctly spoken then. (7) You certainly have intensive work during the day. (8) Remember the name of your Lord and cut yourself off from everything to focus your attention solely on Him. (9) He is the Lord of the East and the West. There is none worthy of worship besides Him so adopt Him as your guardian.

### THE COMMAND TO WORSHIP ALLĀH AT NIGHT AND TO TURN ONLY TO HIM

Although this Surah was revealed before the Hijrah (migration), some commentators mention that certain verses were revealed after the Hijrah. Scholars mention that whenever the polytheists said or did something that hurt the Holy Prophet صلى الله عليه وسلم very deeply, he would wrap himself up in a cloth. Addressing him by this description, Allāh says, "O you wrapped in a cloth!" This form of address is one of endearment and said in good nature just as the Holy Prophet صلى الله عليه وسلم once addressed Sayyidina Ali رضى الله عنه by the name Abu Turāb (Father of sand) and addressed Sayyidina Hudhaifa رضى الله عنه by the name Noumān (one who sleeps a lot).

Once, when the polytheists called the Holy Prophet صلى الله عليه وسلم by an unpleasant name, Allāh revealed the above verses of the Qur'ān beginning with an affectionate term to annul the name that the polytheists used. Allāh instructs

the Holy Prophet صلى الله عليه وسلم to perform Tahajjud (A prayers said after midnight) Salāh saying, "Stand up all night except a little while, half the night or slightly less or add some more. And recite the Qur'ān steadily." Allāh Ta'āla gave the Holy Prophet صلى الله عليه وسلم the option of spending half the night in Ibādah, less than half (one-third) or more than half (two-thirds).

Together with this command, Allāh adds, "And recite the Qur'ān steadily." Allāh commands the Holy Prophet صلى الله عليه وسلم not to recite the Qur'ān so hastily that words are cut out and the proper meaning is not understood. Although the Holy Prophet صلى الله عليه وسلم always recited the Qur'ān steadily, the command is emphasised in this verse because Qirā'ah (recitation of the Qur'ān) is prolonged in the Tahajjud Salāh and during this time, the heart is attentive to the recitation. However, because one is also sleepy at this time, one should not hurry the Salāh in an effort to get to sleep earlier. Whatever one recites should be recited steadily and when one becomes sleepy, one should sleep. This is the instruction of the Holy Prophet صلى الله عليه وسلم according to a hadith of Bukhari and Muslim.

The Tahajjud Salāh is Sunnah for the Ummah of the Holy Prophet صلى الله عليه وسلم and great virtues have been promised for performing it. Allāma Qurtubi رحمه الله quotes certain Scholars who state that the Tahajjud Salāh was Obligatory for the Holy Prophet صلى الله عليه وسلم. He reports from Sa'yidina Abdullāh bin Abbās رضى الله عنه that Tahajjud was Obligatory for all the Prophets عليهم السلام.

Reciting the Qur'ān steadily as commanded in the above verse refers to reciting the words of the Qur'ān clearly, ensuring that each letter is recited from its correct Makhraj (place in the mouth or throat from which the letter originates) and with all the correct qualities related to the letter. The Qurrā (experts in the science of Qur'ānic recitation) have classified three ways of reciting the Qur'ān. These are Tartil, Tadvir and Hadar. Tartil denotes reciting the Qur'ān very slowly while Hadar refers to a very swift recitation. Tadvir falls between the two i.e. neither very slowly nor very fast. One may recite the Qur'ān in any of these manners provided that one's recitation conforms with the rules for proper recitation of the Qur'ān (Tajwīd) and provided that no word is cut off while reciting.

The Qurrā have reported from Sayyidina Ali رضى الله عنه that reciting the Qur'ān "steadily" means that one should recite the words of the Qur'ān with Tajwīd (i.e. properly conforming with the rules of recitation).and one should recognise the appropriate halting places when reciting. It is unfortunate that it has become fashionable for people (even for so-called Qurrā) to "eat" many letters while reciting the Qur'ān. Among the many letters that such people "feed" on is the Alif, such as in the verse:

رَبَّنَا ابْصُرْنَا وَسَمِعْنَا فَأَرْجِعْنَا

Addressing the Holy Prophet صلى الله عليه وسلم further, Allāh continues, "Verily We shall soon cast a weighty word upon you." This verse refers to the revelation of the Qur'ān.

Allāh describes the Qur'ān as a "weighty word" because the effort of propagating the message of the Qur'ān was not easy. When this verse was revealed, much of the Qur'ān was still not revealed and the Holy Prophet صلى الله عليه وسلم was still to receive much more opposition from the Polytheists.

The Qur'ān is also referred to as a "weighty word" because the Holy Prophet صلى الله عليه وسلم was placed under severe pressure when the Qur'ān was revealed to him. Sayyidah Ayshah رضى الله عنها narrates that the colour of the Holy Prophet's face would change when any verses of the Qur'ān were revealed. She says that when revelation was over, perspiration would be streaming down his face even during the severest winters. [Bukhari v. 1 p. 1]

Sayyidina Zaid bin Thābit رضى الله عنه has also narrated that the thigh of the Holy Prophet صلى الله عليه وسلم was once on his leg when revelation of some Qur'ānic verses began. He says that he felt as if his leg would break with the weight that the Holy Prophet's thigh exerted at that time.

Allāh continues, "Undoubtedly, waking at night is extremely difficult" i.e. difficult for the Nafs (carnal self). This difficulty is a fleeting difficulty of this world but the benefits that Tahajjud (A prayer said after midnight) earns one are tremendous. One will forget all these difficulties when one realises the marvellous bounties and ranks in Heaven that it secures for one. The Holy Prophet صلى الله عليه وسلم said that there are exquisite multi-storeyed palaces in Heaven that are transparent. These are reserved for those who feed others, who greet everyone with Salām and who perform Salāh at night when everyone else is sleeping. ["Targhib wat Tarhib" v. 1 p. 424]

Allāh continues, "but speech is most correctly spoken then." At night there is no noise because people are asleep and one will not be disturbed as one is during the daytime. Therefore, it will be easier for one to concentrate on one's Ibādah (worship) during this time. One will then be able to recite Qirā'ah at leisure and take one's time to make supplication.

Allāh says to the Holy Prophet صلى الله عليه وسلم, "You certainly have intensive work during the day." During the daytime, people have domestic, social and other duties to attend to and will therefore be unable to concentrate in their Ibādah (worship).

"Remember the name of your Lord..." Taking Allāh's name [engaging in remembrance of Allāh (Dhikr)] is not restricted to Salāh but can be done at any time and at all times. Sayyidah Ayshah رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم engaged in remembrance of Allāh (Dhikr) during all hours of the day. [Muslim]

"...and cut yourself off from everything to focus your attention solely on Him." When engaging in Ibādah (worship), one should focus complete attention on Allāh. The sign that one's complete attention is focussed on Allāh is that one's relationship with Allāh overpowers one's relationship with everyone else such as one's children, one's spouse, one's friends, etc. One will then not allow one's relationship with anyone else to hinder obedience to Allāh's laws. Although the person whose attention is always focussed on Allāh will be seen associating with people, his heart is turned towards Allāh. Such a person will please people

without violating Allāh's laws.

"He (Allāh) is the Lord of the East and the West. There is none worthy of worship besides Him so adopt Him as your guardian." This verse makes it clear that everything in the universe happens by Allāh's command and people should realise that they should worship Allāh only and that only He can assist them in all matters. They should ask all their needs only from Him.

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾ وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ النَّعْمَةِ  
وَمَهْلَكُهُمْ قَلِيلًا ﴿١١﴾ إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ يَوْمَ  
تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيرًا مَّهِيلًا ﴿١٤﴾

(10) Patiently bear whatever they say and separate from them in a most beautiful manner. (11) Leave me with the falsifiers who are blessed with bounties and grant them grace for a while. (12) Verily We have manacles, the Blazing fire... (13) .....food that gets stuck in the throat and a painful punishment. (14) (This punishment will take place) on the day that the earth and mountains will shake and the mountains will be reduced to a heap of dust.

## ALLĀH ENJOINS THE HOLY PROPHET صلى الله عليه وسلم TO PATIENTLY BEAR THE HARASSMENT OF THE DISBELIEVERS

In the above verses, Allāh Ta'āla consoles the Holy Prophet صلى الله عليه وسلم by telling him not to be grieved by the rejection of the polytheists. Engrossed in the bounties that Allāh had granted them, they refused to listen to the teachings of the Holy Prophet صلى الله عليه وسلم. However, these bounties are temporary. Allāh granted them more of the world so that they can slip further into deviation and become deserving of Allāh's punishment in the Hereafter. The message of this verse is similar to that of verses 44 and 45 of Surah Qalam (Surah 68) where Allāh says, "So leave Me and the one who falsifies this speech. We shall gradually lead them on in a manner that they do not realise. I am granting them respite. Indeed, My planning is formidable."

Allāh then mentions the punishment that the people will receive who falsify the Qur'ān and the message of the Holy Prophet صلى الله عليه وسلم. Allāh says, "Verily We have (in store for them) manacles, the Blazing fire, food that gets stuck in the throat and a painful punishment."

Sayyidina Abu Dardā رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the hunger that the people of Hell will suffer will be so extreme that it will equal the other forms of punishment in Hell. When they will plead for food, they will be given Darī (Thorny trees) to eat, which will neither provide nutrition nor satisfy their hunger. When they plead for food a second time, they will be given 'food that gets stuck in the throat'. In an effort to get the food down their throats, they will recall that in this world they used to drink something in such a situation. They will then plead for something to drink. Boiling water will be given to them suspended on iron hooks. The water will be so hot that when it is brought close to their faces, their faces will be scalded. When they drink it, it will

incinerate their entrails. [“Mishkāt” p. 504]

Allāh continues, “(This punishment will take place) on the day that the earth and mountains will shake and the mountains will be reduced to a heap of dust” i.e. on the Day of Judgment. According to other commentators, the verse reads: “Leave me with the falsifiers on the day that the earth and mountains will shake and the mountains will be reduced to a heap of dust.”

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾ فَكَيْفَ تَنْقُونَ إِن كُفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾ السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾ إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾

(15) Verily We have sent a messenger to you as a witness just as We sent a messenger to phara’oh (Fir’oun). (16) Phara’oh (Fir’oun) refused to obey the messenger so We seized him most severely. (17) So if you disbelieve, how will you save (yourselves) from the day that will turn children’s hair white? (18) The sky will be cleft apart on that day. Allāh’s promise always takes place. (19) This is advice indeed. So whoever wishes to do so, should adopt a path to his Lord.

### THOSE WHO DISBELIEVE WILL BE PUNISHED LIKE PHARA’OH (FIR’OUN) AS WELL AS RECEIVE SEVERE PUNISHMENT ON THE DAY OF JUDGMENT

Allāh reminds people that just as He sent Sayyidina Mūsa عليه السلام to phara’oh (Fir’oun), He also sent the Holy Prophet صلى الله عليه وسلم who will be a witness against them on the Day of Judgment if they do not believe. Mankind should take a lesson from what happened to phara’oh (Fir’oun) and his army when they refused to believe Sayyidina Mūsa عليه السلام. They should be cautious not to suffer the same punishment in this world, which could well afflict anyone who disbelieves in the Holy Prophet صلى الله عليه وسلم. In addition to the punishment they received in this world, they will also suffer punishment on the Day of Judgment.

Allāh describes the Day of Judgment as a day so frightening that children will even grow old because of fear. This expression is metaphorical and used to highlight the severity of the Day of Judgment. Other commentators state that children will grow old on that Day of Judgment because it will be so long.

“This is advice indeed. So whoever wishes to do so, should adopt a path to his Lord” i.e. a path that leads to His pleasure and which will lead one to Heaven. This path refers to Islām.

﴿٢٠﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلَاثِي إِلَيْلٍ وَنِصْفِهِ وَيُلْقِيُكَ وَطْأَيْتَهُ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ

يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصَوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَلْتَمِعُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يَقْتُلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٠﴾



(20) Verily your Lord knows that you and a group of those with you stand (in worship) close to two-thirds of the night, half the night and a third. Allāh determines the night and the day. He knows that you are unable to precisely calculate (the duration of each portion of the night) so He has turned to you in mercy. Therefore, recite that part of the Qur'ān which is easy. Allāh knows that some of you may fall ill, others will travel in the world in search of Allāh's bounty and others will fight in Allāh's path. So recite that of the Qur'ān which is easy, establish Salāh, pay Zakāh and give to Allāh a good loan. Whatever good you send ahead for yourselves, you will find it with Allāh in a better and more rewarding state. Seek forgiveness from Allāh. Verily Allāh is Most Forgiving, Most Merciful.

### CONCESSION IN TAHAJJUD (A PRAYER SAID AFTER MIDNIGHT) AND THE COMMAND TO ESTABLISH SALĀH, PAY ZAKĀH AND SPEND IN CHARITY

At the beginning of the Surah, Allāh Ta'āla gave the believers a choice concerning the duration of their Tahajjud Salāh (A prayer said after midnight) i.e. two-thirds, half or one-third of the night. Allāma Qurtubi رحمه الله عليه states that when Allāh revealed the verses "Stand up all night except a little while; half the night or slightly less or add some more" the prophet's companions (Sahābah) رضى الله عنهم found it difficult to precisely calculate two-thirds, half or one-third of the night. Fearing that they should miscalculate and fail to stand for the stipulated periods, the prophet's companions (Sahābah) رضى الله عنهم therefore stood in Salāh the entire night until the break of dawn. As a result of this exertion, their feet used to swell and they grew extremely pale.

Taking pity on them, Allāh Ta'āla revealed the verse "Verily your Lord knows that you and a group of those with you stand (in worship) close to two-thirds of the night, (others stand) half the night and (others) a third." Allāh therefore made it easier for the Muslims and commanded them to "recite that part of the Qur'ān which is easy". Therefore, instead of having to remain in Salāh for an entire half, two-thirds or a third of the night, they were now permitted to recite as much as they could manage. There was now no fixed portion of the night during which they were constrained to engage in Ibādah (worship).

The first reason that Allāh cites for the concession granted is that "He knows that you are unable to precisely calculate (the duration of each portion of the night) so He has turned to you in mercy." The second reason for the concession is mentioned

thereafter where Allāh says, “Allāh knows that some of you may fall ill, others will travel in the world in search of Allāh’s bounty (i.e. in search of their livelihood) and others will fight in Allāh’s path.” Because people in these conditions will find it difficult to perform the Tahajjud Salāh and to adhere to fixed durations of the night, Allāh Ta’āla has made the Tahajjud Salāh Mustahab (*preferable*) without stipulating a fixed portion of the night in which the Salāh should be completed.

Allāma Qurtubi رحمه الله عليه narrates from Sheikh Abu Nasr Qushayri رحمه الله عليه that it is commonly believed that the compulsion to perform the Tahajjud Salāh (*A prayer said after midnight*) no longer applied to the Ummah of the Holy Prôphet صلى الله عليه وسلم but the compulsion still applied to the Holy Prophet صلى الله عليه وسلم himself. Some Scholars are of the opinion that the compulsion still applies to the Ummah but it was only the stipulation of a fixed portion of the night that no longer applied.

“Ruhul Ma’āni” reports from Sayyidah Ayshah رضي الله عنها that the opening verses of Surah Muzzammil had made Tahajjud Salāh compulsory for the Muslims. Consequently, The Holy Prophet صلى الله عليه وسلم and the prophet’s companions (*Sahābah*) رضي الله عنهم performed the Salāh consistently for twelve months before the final verse of the Surah was revealed to remove the compulsion. Tahajjud then became optional. According to another narration, it was eighteen months before the closing portion of the Surah was revealed.

Allāh commands the Muslims further by saying, “So recite that of the Qur’ān which is easy, establish Salāh, pay Zakāh and give to Allāh a good loan.” Allāh enjoins Muslims to spend their wealth on His creation and in avenues that are pleasing to Him. Although the wealth people have actually belongs to Allāh and they are also Allāh’s creation, Allāh is generous enough to reward us abundantly for spending in His way. In addition to this, Allāh refers to this as a “loan”. Allāh says in Surah Baqarah, “Who is it that will lend to Allah a good loan so that Allah may increase it manifold?” [Surah 2, verse 245]

Allāh Ta’āla concludes the Surah by saying, “Whatever good you send ahead for yourselves, you will find it with Allāh in a better and more rewarding state. Seek forgiveness from Allāh. Verily Allāh is Most Forgiving, Most Merciful.” One should seek Allāh’s pardon after every good deed because one does not know what faults may exist in one’s deeds.





## سورة المدثر

Makkan	Surah Al-Muddaththir	Verses 56
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 يٰٓأَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبِّكَ فَكْبِرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾  
 وَلَا تَمْنُنْ تَسْتَكْبِرُ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) O you wrapped in garments. (2) Stand up and warn. (3) Announce the greatness of your Lord. (4) Keep your clothing clean. (5) Stay away from sin. (6) Do not give to others with the intention of receiving more back. (7) Be patient for the sake of your Lord.

### THE COMMAND TO THE HOLY PROPHET ﷺ TO PREACH

In a narration of Bukhari (v. 1 p. 2), Sayyidah Ayshah رضى الله عنها reports that the Holy Prophet ﷺ was in the cave of Hira when divine revelation came to him for the first time.

The Holy Prophet ﷺ used to frequent the cave and take food along with him because he would spend many days there. One day, an angel approached him in the cave and said, "Read!" When the Holy Prophet ﷺ said that he was unlettered and therefore unable to read, the angel embraced The Holy Prophet ﷺ so hard that he experienced great difficulty. Thereafter, the angel repeated the command to read and the Holy Prophet ﷺ gave the same reply. For the second time, the angel embraced the Holy Prophet ﷺ in the same manner. When he released the Holy Prophet ﷺ, he repeated the question. Again the Holy Prophet ﷺ told him that he was unable to read and again the angel embraced him. Thereafter, the angel said, "Read in the name of your Lord Who created man from a clot of blood"

The Holy Prophet ﷺ repeated what the angel said and then the angel left. The Holy Prophet ﷺ immediately left for home in a very frightened state. He said to his wife Sayyidah Khadijah رضى الله عنها, "Cover me! Cover me!" When she covered him, he lay down for a while until the fear subsided. Thereafter, no revelation was forthcoming for some time. [Bukhari v. 1 p. 376]

Sayyidina Jābir bin Abdillāh رضى الله عنه narrates that during this period, The Holy Prophet صلى الله عليه وسلم once heard a voice calling him from the sky. When he looked up he saw the same angel who came to him in the cave of Hira. The angel was sitting on a chair and filled the space between the sky and the earth. Overcome with fear, the Holy Prophet صلى الله عليه وسلم returned home and again said to his wife Sayyidah Khadija رضى الله عنها, "Cover me! Cover me!" It was then that Allāh revealed the verses, "O you wrapped in garments. Stand up and warn. Announce the greatness of your Lord. Keep your clothing clean. Stay away from sin." After this, revelation continued to come to the Holy Prophet صلى الله عليه وسلم until he passed away. [Bukhari v. 1 p. 3]

Because the Holy Prophet صلى الله عليه وسلم was wrapped up in a shawl at that time, Allāh address him saying, "O you wrapped in garments." Allāh further commanded the Holy Prophet صلى الله عليه وسلم to propagate Oneness of Allah when He says, "Stand up and warn." The Holy Prophet صلى الله عليه وسلم was a warner as well as a giver of glad tidings but because warning people against Polytheism was more necessary during the early years of propagation, Allāh instructed him to do only this.

"Announce the greatness of your Lord." This is an instruction to propagate the grandeur of Allāh after being convinced himself. This announcement takes place at the beginning of Sarah and during the Ṣalāh when one says "Allāhu Akbar" ("Allāh is the Greatest").

"Keep your clothing clean." Although this command refers to the physical purity of one's clothing, Scholars have deduced that it also refers to spiritual purity because on occasions when physical impurity is not permitted, spiritual impurity can also not be permitted.

Allāh commands further, "Stay away from sin." This command makes reference to purity of one's limbs because sins are generally carried out with the limbs. Some commentators mention that "sin" in this context refers specifically to idol-worship. Although the Holy Prophet صلى الله عليه وسلم never worshipped idols at all during his life, this command is actually directed to the Polytheists. The author of "Ruhul Ma'āni" states that "sin" refers 'to the attraction of this world which is the greatest idol that people worship. Whereas idols are worshipped only in confined areas like temples, the world is worshipped everywhere, including in many Masājid. It is for the love of this world that many Masājid are built and many wars are fought. In fact, many people even recite the Qur'ān for worldly gain and propagate the religion for the same objective. Like these, there are so many other good deeds that many people carry out for worldly gain. Such deeds translate into worship of the world.

"Do not give to others with the intention of receiving more back." Whatever one gives to another should not be given with the motive that the person will repay more than what is due. Neither should such a clause be desired nor stated. Whatever one gives should be given only for Allāh's pleasure. Describing His sincere bondsmen in Surah Dahar Allāh says, "Despite the love (need) for food, they feed the poor, the orphan and the captive and say, 'We feed you only for Allāh's pleasure and desire neither a return, nor thanks from you.'" This verse tells us that let alone expecting recompense from the recipient, one should not even desire that

the recipient says a word of thanks.

"Be patient for the sake of your Lord." Because the Holy Prophet صلى الله عليه وسلم was charged with propagating the Religion, he could expect opposition from the Polytheists. Allāh therefore enjoins him to endure the opposition with patience and that the patience should be exercised for Allāh's pleasure. Patience endured for Allāh's pleasure will earn one tremendous rewards and the thought of this reward eases the task of being patient. Allāh says in Surah Zumar, "The patient ones shall be granted their reward without reservation." [Surah 39, verse 10]

فَإِذَا نُفِرَ فِي الْأَقْصَرِ ﴿٨﴾ فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهْدَتْ لَهُ تَهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا إِنَّهُ كَانَ لِإِيْتِنَا عَنِيدًا ﴿١٦﴾ سَأَرْهُقُهُ صَعُودًا ﴿١٧﴾ إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقِيلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قِيلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِن هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾ لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾ لَوَاحٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

(8) When the trumpet is blown... (9) ...that day will be an extremely severe day... (10) ...for the disbelievers and will not be easy. (11) Leave Me with the one whom I have created single-handedly... (12) ...and to whom I have granted ever increasing wealth... (13) ...sons who live with him... (14) ...and for whom I have prepared every type of amenity. (15) He then wishes that I grant him even more. (16) Never! He was certainly opposed to Our verses. (17) I shall soon make him climb a mountain of Hell. (18) Verily, he thought and devised something. (19) May he be destroyed! How does he plot? (20) May he be destroyed again! How does he plot? (21) He looked... (22) ..and then frowned and scowled (23) Then he turned away and was proud. (24) He said, "This is nothing but magic recounted from the past." (25) "This is nothing but the word of man." (26) I shall soon enter him into Hell. (27) What shall inform you what Hell is? (28) It neither spares nor leaves. (29) It distorts the body. (30) Nineteen angels are commissioned over it.

## THE EVIL OF THE POLYTHEISTS AND THE WARNING OF PUNISHMENT

Allāma Baghawī رحمه الله عليه narrates in "Ma'ālimut Tanzīl" (v. 4 p. 415) that Walid bin Mughiera was once in the Masjidul Harām when the Holy Prophet صلى الله عليه وسلم recited the first two verses of Surah Ghāfir to him. Walid was moved by the verses. Noticing this, The Holy Prophet صلى الله عليه وسلم repeated the verses. After listening to them, Walid left. When he met with his tribe the Banu Makhzūm, he told them that he had just heard such a speech from Muhammad

صلى الله عليه وسلم that was neither the speech of man nor Jinn and which was extremely sweet.

When the Quraysh heard about this, they grew concerned that if Walid were to accept Islām, the rest of the Quraysh would soon follow suit. Abu Jahl put them at ease saying that he would solve the problem for them. He then went to Walid and sat beside him, pretending to be extremely sad. Walid asked, "What is the matter dear cousin? Why are you so sad?" Abu Jahl said, "The Quraysh had decided to amass wealth for you and to assist you until old age. Now they think that you listen to Muhammad صلى الله عليه وسلم and that you go to him. The son of Abu Quhāfa [i.e. Sayyidina Abu Bakr رضى الله عنه] is also there and you eat with them."

Walid did not like what he heard and said, "How can the Quraysh think this? Do they not know that I am superior to them. Muhammad صلى الله عليه وسلم and his companions rarely eat a full stomach (Where will they have food to feed me?)" Walid then accompanied Abu Jahl to a gathering of the Quraysh and said, "You people say that Muhammad صلى الله عليه وسلم is insane. Did you ever see him strangle himself?" When they replied in the negative, he continued, "You people claim that Muhammad صلى الله عليه وسلم is fortune-teller. Did you ever hear him speak like a fortune-teller?" When they again replied in the negative, he said, "You say that he is a poet. Did you ever hear him recite poetry?" When they declared that they had not, he added, "You say that he is a liar. Have you ever heard him speak a lie in his life?" They were forced to concede that they had never heard him speak a lie. In fact, they had given him the title of Al Amin (The Trustworthy).

When the Quraysh asked him what was his opinion about the Holy Prophet صلى الله عليه وسلم, Walid said, "I think that he is certainly a magician. Do you not see how his speech separates husband from wife and father from son?"

"Ruhul Ma'āni" reports that Abu Jahl told Walid that the Quraysh would not be satisfied with Walid until he says something about the Holy Prophet صلى الله عليه وسلم that makes it evident that he is not following the Holy Prophet صلى الله عليه وسلم. Walid asked for a period of grace to consider the matter and then later declared before the Quraysh that the Holy Prophet صلى الله عليه وسلم was a magician.

Walid bin Mughiera was extremely wealthy. He owned fields, dairy animals, orchards, businesses and many slaves. In addition to this, he had ten sons who were always at his service. Whenever Heaven was mentioned before him, he would say, "If Muhammad صلى الله عليه وسلم is true, then Heaven was created for me." With the above details in mind, we will now discuss the commentary of the verses of this Surah.

Allāh begins by discussing Judgment Day when He says, "When the trumpet is blown, that day will be an extremely severe day for the disbelievers and will not be easy."

Allāh then speaks about Walid bin Mughiera when He says, "Leave Me with the one whom I have created single-handedly. ..." i.e. leave him to Me to punish him. No one assisted Allāh in creating Walid and therefore Allāh does not need to consult with anyone when He wishes to punish. The verse may also be translated as:

*"Leave Me with the one whom I have created alone ..." i.e. I created him without the wealth and family he now boasts about. Allāh recounts the bounties that He blessed Walid with. Allāh further says about Walid that he is one, "whom I have granted ever increasing wealth, sons who live with him, and for whom I have prepared every type of amenity."*

Allāh continues, *"He then wishes that I grant him even more. Never!"* This verse denies that Walid will ever receive more in this world and also denies that he will receive anything in the Hereafter as he claimed when he said that Heaven was created for him. *"Ma'ālimut Tanzīl"* reports that after this verse was revealed, Walid suffered repeated losses in his wealth and in his family until he was finally killed in the Battle of Badr. According to another report, the king of Abyssinia had him killed.

Describing the punishment that Walid will suffer in the Ākhirah (Hereafter), Allāh says, *"I shall soon make him climb a mountain of Hell."* Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the mountain is a mountain of fire that will take a person in Hell seventy years climb and another seventy years to descend. This will continue forever without any respite. [Tirmidhi]

Referring to the time when Walid said that he needed some time to think about what to say to slander the Holy Prophet صلى الله عليه وسلم, Allāh says, *"Verily, he thought and devised something. May he be destroyed! How does he plot? May he be destroyed again! How does he plot? He looked and then frowned and scowled. Then he turned away and was proud. He said, 'This is nothing but magic recounted from the past. This is nothing but the word of man.'"*

Allāh further speaks about the punishment that Walid will be made to suffer. Allāh says, *"I shall soon enter him into Hell. What shall inform you what Hell is? It neither spares nor leaves (anyone). It distorts the body. Nineteen angels are commissioned (as keepers) over it (Hell)."*

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَفِيقَ الَّذِينَ  
أُوتُوا الْكِتَابَ وَيَرَدَّادَ الَّذِينَ آمَنُوا إِيْمَانًا وَلَا يَرْثَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي  
قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا  
يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا يَإِذَا ذَكَرْنَاهُ لِلنَّاسِ

31

(31) We have made only angels the keepers of the Fire. We have made their number only a test for the disbelievers so that the People of the Book may be convinced and so that the believers may be increased in faith. So that the People of the Book and the believers may not doubt and so that those with diseased hearts and the disbelievers may say, "What does Allāh intend with this strange example?" Thus does Allāh send astray whoever He wills and guides whoever He wills. Only He knows the armies of your Lord. This is certainly Advice for mankind.

## THE NUMBER OF ANGELS IN CHARGE OF HELL

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that when Allāh revealed the verse: "Nineteen angels are commissioned over it" Abu Jahl said to the Quraysh, "Shame on you! Muhammad صلى الله عليه وسلم tells you that nineteen angels are commissioned as keepers of Hell. Brave as you are, will you take punishment from them? Will ten of you not be sufficient to overcome one angel?" A person by the name of Usayd bin Kalda was also present there. He said, "I shall take care of seventeen angels. Ten will be on my back and seven on my stomach. You finish off the other two."

According to another narration, he said, "I shall walk ahead of you across the bridge of Sirāt. I will push aside ten angels with my right shoulder and the other nine with my left shoulder. We will then cross over the bridge and enter Heaven." It was then that Allāh Ta'āla revealed the verse, "*We have made only angels the keepers of the Fire.*" In this verse, Allāh Ta'āla makes it clear that the keepers of Heaven are not like ordinary human beings who can be shoved about. The angels have strength of immense proportion. A narration states that the strength of a single angel is equal to the strength of all mankind and Jinn put together. [*"Durrul Manthūr" v. 6 p. 284*]

Allāh continues, "*We have made their number only a test for the disbelievers...*" i.e. to test who will deny it, thereby plunging himself into further deviation. In addition to this, Allāh has specified their number "*So that the People of the Book (the Jews and Christians) may be convinced*" that the Qur'ān is truly Allāh's scripture because their scriptures also mentioned that the guardian angels of Hell are nineteen in number. Allāh also revealed the number "*so that the believers may be increased in faith (and) So that the People of the Book and the believers may not doubt*" that the number is indeed nineteen.

Another reason for specifying the number is "*so that those with diseased hearts and the disbelievers may say, 'What does Allāh intend with this strange example?' Thus does Allāh send astray whoever He wills and guides whoever He wills.*" Those with Belief will never object to something that Allāh and His Prophet صلى الله عليه وسلم say. It is only those with hypocrisy or disbelief lurking in their hearts who will raise objections.

"*Only He knows the armies of your Lord.*" Some commentators state that this verse was revealed in response to the statement of the polytheists who said that the Holy Prophet صلى الله عليه وسلم has only nineteen assistants. Allāh tells them that His armies are so large that only He has knowledge of them.

The nineteen angels mentioned in the verse are the principal keepers of Hell. These angels have many aides who are appointed to carry out various tasks in Hell. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that Hell will be brought on the Day of Judgment with seventy thousand leashes restraining it and there will be seventy thousand angels holding each leash.

"*This is certainly Advice for mankind.*" Allāh has mentioned Hell and described it for people so that they take heed and take precautions to avoid it by accepting Islām and adhering to its principles and practices. However, some

people are so unfortunate that they are never inspired to believe despite repeated cautions.

كَلَّا وَالْقَمَرِ ﴿٣٢﴾ وَإِلَّالِ إِذْ أَدْبَرَ ﴿٣٣﴾ وَالصُّبْحِ إِذَا أَشْفَرَ ﴿٣٤﴾ إِنَّهَا لَإِحْدَى الْكُبَرِ ﴿٣٥﴾ نَذِيرًا  
لِّلْبَشَرِ ﴿٣٦﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا  
أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي جَنَّاتٍ يَسَاءَلُونَ ﴿٤٠﴾ عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾  
قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَحْمُسُ مَعَ الْخَافِضِينَ  
﴿٤٥﴾ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾ حَتَّى أَتَانَا الْيَقِينُ ﴿٤٧﴾ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ  
﴿٤٨﴾ فَمَا لَهُمْ عَنِ التَّذِكْرِ مُعْرِضِينَ ﴿٤٩﴾ كَانَهُمْ حُمُرٌ مُسْتَنْفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِنْ قَسْوَرَةٍ  
﴿٥١﴾ بَلْ يَرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنشَرَةً ﴿٥٢﴾ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ  
﴿٥٣﴾ كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٤﴾ فَمَنْ شَاءَ ذَكَّرُوهُ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ  
هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَعْرِفَةِ ﴿٥٦﴾

(32) Indeed, by the oath of the moon! (33) And by the oath of the night when it retreats! (34) And by the oath of the morning when gets bright! (35) undoubtedly Hell is among the gravest matters. (36) A warning for mankind.. (37) ...for those of you who wish to advance and those who wish to retreat. (38) Every soul is a pawn for his deeds... (39) ...except for the people of the right. (40) They will be in gardens asking... (41) . .from the sinners. (42) "What has landed you in Hell?" (43) They will reply, "We were not among those who performed Salāh..." (44) "...and we did not feed the poor. (45) "We used to be absorbed with those who were absorbed..." (46) "...and we used to deny the Day of Reckoning..." (47) "....until death came to us." (48) The intercession of intercessors will not help them. (49) What is the matter with them that they are so averse to the Advice... (50) ... that they seem like wild donkeys... (51) . . fleeing from a lion? (52) In fact, each one of them wants to be given open scriptures. (53) Never! The fact is that they have no fear for the Hereafter. (54) Behold! This is the Advice. (55) So whoever wills should take heed. (56) They cannot take heed unless Allāh wills. It is He Who should be feared and Who forgives.

## THE SINNERS WILL BE ASKED WHAT LANDED THEM IN HELL

Taking oaths on the moon, the night and the day, Allāh asserts that the punishment of Hell is a grave matter that should not be treated lightly. The warnings that Allāh and His Prophets عليهم السلام have sounded in this regard are absolutely true and people should heed them. Allāh. Says that these warnings are 'for those of you who wish to advance and those who wish to retreat.' Therefore each person should evaluate his deeds to ascertain whether his deeds are advancing him in faith or whether they are causing him to decline in faith and

status in the Ākhirah (Hereafter).

"Every soul is a pawn for his deeds..." Just as an article is retained by a pawnbroker as a pawn until a loan is repaid, every soul will be detained until an account of its deeds is given. Because the worst of sins are disbelief and polytheism, the disbelievers and Polytheists will be held back in Hell forever. They will not be released just as a pawnbroker will not release an article if the loan is not repaid. Neither will intercession be accepted on their behalf nor will they be able to offer any ransom for their souls. As for those believers who sinned, they will be saved from Hell either:

- ❏ *because their good deeds are more than their sins, or by the intercession of others, or*
- ❏ *after paying back the rights they owed to other people, or solely by the grace of Allāh.*

Many people will be refused permission to enter Heaven because they owe many rights to others. On the Day of Judgment they will have to repay these rights by forfeiting their good deeds. However, if their good deeds are depleted before the rights are paid, they will have to bear the burden of the sins that the oppressed party committed. This will eventually land them in Hell. ["Mishkāt" p. 435 from Muslim]

Sayyidina Abdullāh bin Unays رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that on the Day of Judgment, Allāh will gather all His slaves who will be naked and without any possessions. They will then be addressed in a manner that those far away will hear just as clearly as those who are nearby. Allāh will then say, "I am the Judge. I am the King. No person from the people of Hell shall ever enter Hell until I avenge the right owed to him by a person from Heaven and no person from the people of Heaven shall ever enter Heaven until I avenge the right that he owes to a person from Hell; even though it be a slap." The prophet's companions (Sahābah) رضى الله عنهم asked, "O the Holy Prophet صلى الله عليه وسلم! How will he be able to compensate the wrong when everyone will be naked and without anything?" The Holy Prophet صلى الله عليه وسلم replied, "By good deeds and sins." ["At Targhib wat Tarhib" v. 4 p. 404]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who wrongfully lashed his slave even once will have to compensate for it on the Day of Judgment." ["At Targhib wat Tarhib" v. 4 p. 403]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that if a child owes his parent some money, the parent will claim the debt on the Day of Judgment. The child will tell the parent, "But I am your child" However, this will make no difference to the parent, who will still demand payment. In fact, the parent will wish that the child owed him more. ["At Targhib wat Tarhib" v. 4 p. 405]

Allāh says further that everyone will be a pawn for his deeds "except for the people of the right." Because of their Belief and good deeds, these fortunate people will not be detained on the Plain of Reckoning and there will be nothing to prevent their entry into Heaven. Verses 27-40 of Surah Wāqī'ah (Surah 56)



describe who the 'people of the right' are. In this Surah, Allāh says about the "people of the right" that "They will be in gardens asking from the sinners, 'What has landed you in Hell?' They will reply, 'We were not among those who performed Salāh and we did not feed the poor. We used to be absorbed with those who were absorbed and we used to deny the Day of Reckoning until death came to us.'" These people used to be absorbed in speaking ill of Islām and in plotting schemes against Islām. It is evident that these people were disbelievers and actively engaged in opposing Islām.

Concerning these unfortunate people, Allāh says, "The intercession of intercessors will not help them." There will be none to intercede on behalf of the disbelievers to get them released from Hell. Allāh says in Surah Mu'min, "The oppressors shall have no friend, nor any intercessor who will be obeyed." In this world, these people were averse to the advice given to them in the Qur'ān. In fact, they were so averse that they appeared to be like "wild donkeys fleeing from a lion?"

"In fact, each one of them wants to be given open scriptures. Never!" Allāh says that these people had no intention of believing the message of the Holy Prophet صلى الله عليه وسلم but made impossible requests to him. They used to tell the Holy Prophet صلى الله عليه وسلم that they would believe that he is Allāh's prophet only if there appeared a scripture by the head of each one of them when he awakes in the morning, telling them that he is Allāh's messenger and that they should follow him. This was just an excuse that they used and this behaviour plunged them further into disbelief. ["Durrul Manthūr" v. 6 p. 286]

"The fact is that they have no fear for the Hereafter." These people did not accept Islām and behaved in this manner because they did not fear punishment in the Hereafter.

Allāh concludes the Surah by saying, "Behold! This is the Advice. So whoever wills should take heed. They cannot take heed unless Allāh wills. It is He Who should be feared and Who forgives." Sayyidina Anas رضى الله عنه narrates that after reciting the above verse the Holy Prophet صلى الله عليه وسلم said, "Your Lord said, 'I ought to be feared so do not ascribe partners to Me. The person who fears Me and does not ascribe partners to Me deserves forgiveness.'" ["Ruhul Ma'āni" v. 29 p. 154]



## سورة القيامة

Makkan

Surah Al-Qiyāmah

Verses 40

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ۖ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۚ أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ ۚ بَلَىٰ قَدَرِينٌ عَلَىٰ أَنْ تُسَوَّىٰ بَنَانُهُ ۚ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۚ يَسْتَلْ أَيَّانَ يَوْمِ الْقِيَمَةِ ۚ فَإِذَا يَرْقُ الْبَصَرُ ۚ وَخَسَفَ الْقَمَرُ ۚ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۚ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ ۚ كَلَّا ۖ لَا وَرَدَ ۚ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۚ يُبْنُوا الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۚ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۚ وَلَوْ أَلْقَىٰ مَعَاذِرَهُ ۚ

In the name of Allāh, the Beneficent, the Most Merciful.

(1) I swear by the Day of Judgment! (2) And I swear by the chiding soul! (3) Does man think that We shall never gather his bones? (4) We most certainly will! We have the power to perfect even his fingertips. (5) The fact is that man wants to sin in his life ahead of him. (6) He asks, "When will the Day of Judgment come?" (7) When eyes will be bewildered... (8) ....the moon will eclipse... (9) . . .and the sun and moon will be joined... (10) ...man will say on that day, "Where is an escape?" (11) No! There is no place of safety. (12) On this day, the only abode shall be towards your Lord. (13) On that day man will be informed of whatever he sent ahead and left behind. (14) In reality, man will be well aware of himself... (15) ... even though he will make excuses.

### MAN WILL HAVE NO ESCAPE ON THE DAY OF JUDGMENT BUT WILL STILL MAKE EXCUSES FOR HIS SINS

Surah Qiyāmah describes the events on the Day of Judgment and when a person dies. This Surah creates within a person concern for the Ākhirah (Hereafter).

The Polytheists of Makkah denied the coming of Judgment Day and used to say that it is not possible for decomposed bones to be assembled into a complete human being. A person by the name of Adi bin Rabī'ah once asked "O

Muhammad صلى الله عليه وسلم! Inform me when Judgment Day will take place, how it will take place and what will happen then." When the Holy Prophet صلى الله عليه وسلم informed him about Judgment Day, he said, "I will not believe you even if I have to witness this day unless Allāh gathers together some bones." Other commentators state that Abu Jahl sneered, "Muhammad صلى الله عليه وسلم claims that Allāh will gather bones together after they have decomposed"

Allāh refutes the scepticism of these polytheists when He asserts, "I swear by the Day of Judgment! And I swear by the chiding soul." Here Allāh refers to the soul that regrets the sins that it commits and when it does good, it also chides itself for not being sincere enough and for not fulfilling all the etiquette of the deed. By taking these oaths, Allāh asserts that people will definitely be resurrected on the Day of Judgment.

Allāh continues, "Does man think that We shall never gather his bones? We most certainly will! We have the power to perfect even his fingertips." Let alone gathering man's bones together, Allāh has the power to perfectly reconstruct every part of the man's body up to the minutest detail of the fingertips and individual fingerprints.

"The fact is that man wants to sin in his life ahead of him. He asks, "When will the Day of Judgment come?" The disbelievers ask about the Day of Judgment with the intention of refuting it because they do not want to stop sinning. They know that if they accept that Judgment Day will take place, they will have to prepare for it by carrying out good deeds and leading a life of abstinence. However, they fail to realise that whatever Allāh has decreed will certainly take place whether they believe it or not. Judgment Day will not be cancelled because they deny it.

"When eyes will be bewildered, the moon will eclipse, and the sun and moon will be joined (with neither one having any light), man will say on that day, 'Where is an escape? No! There is no place of safety. On this day, the only abode shall be towards your Lord.'" Every person will have to remain where Allāh decides that he should be.

"On that day man will be informed of whatever he sent ahead and left behind" Every deed that a person carried out in the world will be recorded in his record of deeds given to him. "In reality, man will be well aware of himself even though he will make excuses." Every man knows what he does in this world and he will recall his deeds in the Hereafter. In addition to this, his limbs will also testify to his deeds. Regardless of the excuses they make, "On this day, the excuses of the oppressors will not profit them."

Some commentators have translated the verse as: "In reality, man will be well aware of himself even though he cast veils (when committing sins, thinking that none will see him)." However, man fails to realise that in this situation, his own body is present and that it will eventually testify against him.

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأَهُ فَأَنبَحْ تُرْبَانَهُ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾

responsibility to collect it and to make you recite it. (18) So when We have recited it, follow its recitation. (19) Thereafter, it is responsibility to make it clear.

### ALLĀH TELLS THE HOLY PROPHET صلى الله عليه وسلم TO RECITE THE QUR'ĀN ONLY AFTER LISTENING TO IT ATTENTIVELY

In the above verse, Allāh Ta'āla commands the Holy Prophet صلى الله عليه وسلم in the usual affectionate manner. Explaining the circumstances of revelation, Sayyidina Abdullah bin Abbās رضى الله عنه narrates that when revelation used to come to the Holy Prophet صلى الله عليه وسلم, he would try to repeat the words immediately upon hearing them, fearing that he would forget them. In this manner, the strain would be multiplied. Advising him not to exert himself so much, Allāh said, *"Do not move your tongue with the Qur'ān to hasten it. Verily, it is Our responsibility to collect it (in your heart) and to make you recite it. So when We have recited it follow its recitation."* Allāh commanded the Holy Prophet صلى الله عليه وسلم to first listen attentively to the recitation of the Qur'ān and then to repeat the words.

*"Thereafter, it is Our responsibility to make it clear"* i.e. We will ensure that you are able to recite it clearly to people and to convey it to them.

Sayyidina Abdullah bin Abbās رضى الله عنه narrates that after this verse was revealed, The Holy Prophet صلى الله عليه وسلم would first listen to Jibril عليه السلام. Thereafter, he would recite it exactly as Jibril عليه السلام had recited it. [Bukhari v. 1 p. 3 and v. 2 p. 733]

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاطِرَةٌ ﴿٢٣﴾ وَجُوهٌ يَوْمَئِذٍ بِاسِرَةٍ ﴿٢٤﴾ تَنْظُرُونَ أَن يَقْعَلَ يَٰ فَاقرَةٌ ﴿٢٥﴾ كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾ وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾ وَالْتَفَتِ الْإِنْسَانُ بِالنَّاسِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْإِنْسَانُ ﴿٣٠﴾

(20) It shall not be. The fact is that you love this world... (21) ..and you forsake the Hereafter. (22) Many faces on that day will be resplendent... (23) ...beholding the sight of their Lord. (24) And many faces on that day will be gloomy... (25) ..sensing that they will be dealt with most severely. (26) It will never be. Undoubtedly, when the soul reaches the collar-bone... (27) .... and it is said, "Who can cure him?" (28) ... and he is certain that this is really the parting... (29) .... and when one leg is joined with the other... (30) .... then on this day you will be drawn towards your Lord.

### THE CONDITION OF PEOPLE WHEN THEY DIE AND THE APPEARANCE OF THEIR FACES ON THE DAY OF JUDGMENT

After simplifying matters for the Holy Prophet صلى الله عليه وسلم and instructing him to first listen to the recitation of the Qur'ān before reciting it, Allāh Ta'āla

resumes the discussion concerning Judgment Day. Allāh asserts, "It shall not be" i.e. those who deny the Qur'ān will not accept the truth. The advent of Judgment Day will neither be cancelled nor postponed because of their rejection.

Allāh Ta'āla then explains the reason for which the disbelievers are averse to accepting Islām. Addressing them, Allāh says, "The fact is that you love this world and you forsake the Hereafter." This love for the world and disregard for the Hereafter prevents them from accepting the truth.

Describing the conditions of the believers and the disbelievers on the Day of Judgment, Allāh says, "Many faces on that day will be resplendent..." i.e. rejoicing and free from worries. People who teach the Ahadith of the Holy Prophet ﷺ have received the supplication of the Holy Prophet ﷺ in this regard. The Holy Prophet ﷺ said, "May Allāh keep the person resplendent who hears something from me and then passes it on as he heard it, for many a person who receives a message remembers it better than the one who actually heard it." ["Mishkāt" p. 35]

Together with being happy, the believers will be "beholding the sight of their Lord". This verse makes it clear that people will see Allāh in the Hereafter, something which is impossible in this world. Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet ﷺ said, "The person occupying the lowest rank of Heaven will see his gardens, wives, bounties, servants and thrones within a distance of a thousand years. The most honoured of them will be those who will be able to look at their Lord morning and evening." Thereafter, The Holy Prophet ﷺ recited the verse: "Many faces on that day will be resplendent, beholding the sight of their Lord." ["Mishkāt" p. 501 from Tirmidhi and Ahmad]

On the contrary, "many faces on that day will be gloomy, sensing that they will be dealt with most severely." Because of the evil they committed in this world these people will rue the punishment awaiting them. Allāh continues, "It will never be" i.e. it will never be prudent to prefer the life of this world to that of the Hereafter. It is rather necessary for people to prepare for death and the life thereafter because this world is transient.

Describing death, Allāh says, "Undoubtedly, when the soul reaches the collarbone and it is said (by those around the dying person) 'Who can cure him?'; and he is certain that this is really the parting; and when one leg is joined with the other". This happens to many a dying person. However, many commentators state that this verse refers to the pangs of death because the soul is extracted first from the feet. When all these signs are manifest "then on this day you will be drawn towards your Lord." At this stage, a person's relationship with this world and with the people of this world is severed and he leaves for the next life where Allāh will decide whether he deserves Heaven or Hell.

فَلَا صَدَقَ وَلَا صَلَّى ﴿٣١﴾ وَلَٰكِن كَذَّبَ وَتَوَلَّى ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِۦ يَتَمَطَّىٰ ﴿٣٣﴾ أَوَلَىٰ لَكَ فَأُوقَىٰ ﴿٣٤﴾ ثُمَّ أَوَلَىٰ لَكَ فَأُوقَىٰ ﴿٣٥﴾ اَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُنْ

نُطْفَةٍ مِنْ مَنِيٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَبَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ  
وَالْأُنثَىٰ ﴿٣٩﴾ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

(31) So he neither verified nor performed Salāh... (32) .... but instead he denied and walked away. (33) Then he went to his family in arrogance. (34) Woe to you and woe to you again! (35) Woe to you yet again and again! (36) Does man think that he will be left to be? (37) Was he not a discharge of semen... (38) .after which he developed into a clot of blood and then Allāh created him and perfected him? (39) Then Allāh made the couple male and female? (40) Does He then not have the power to resurrect the dead?

### MAN FORGETS HIS HUMBLE BEGINNING AND BEHAVES ARROGANTLY

"Ma'ālimut Tanzīl" reports that Allāh refers specifically to Abu Jahl but also to all leaders of the disbelievers when He says, "So he neither verified nor performed Salāh but instead he denied and walked away. Then he went to his family in arrogance." The behaviour of a proud person clearly displays his pride. When the truth is presented to him, he turns away arrogantly and refuses to listen. His style of walking also exudes pride.

Addressing such a person, Allāh says, "Woe to you and woe to you again! Woe to you yet again and again!" This curse seals the damnation of the person, emphasising that he will never escape punishment which is extremely close at hand. The Arabic word "owla" (translated above as "woe") literally refers to something that is close at hand and cannot be averted. Sayyidina Qatādah رحمه الله صلى الله عليه وسلم narrates that when these verses were revealed, The Holy Prophet grabbed hold of Abu Jahl's clothes and recited to him, "Woe to you and woe to you again! Woe to you yet again and again!" Abu Jahl said, "You are threatening me when I am the most honourable person walking between the mountains of Makkah." Abu Jahl was later killed in disgrace during the Battle of Badr.

Allāh continues, "Does man think that he will be left to be?" People are foolish to think that they will not be punished for rejecting the Qur'ān and the articles of Belief. They think that they will be left to enjoy their lives as they please regardless of the evil they carry out. Allāh refutes this misconception, reminding man that he will soon be required to render an account for all his deeds.

Allāh asks, "Was he (man) not a discharge of semen after which he developed into a clot of blood and then Allāh created him and perfected him? Then Allāh made the couple male and female? Does He then not have the power to resurrect the dead?" Allāh reminds man that he was once a mere drop of semen but Allāh developed him into a perfectly-formed human being after passing through several stages. Man accepts that Allāh accomplished all of this with every human that was born, yet he refuses to believe that Allāh can resurrect man on the Day of Judgment even though people accept that doing something the second time is easier than the first time.

**A HADITH:** Sayyidina Abu Hurayra رضي الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that when one reaches the end of Surah Tin (Surah 95), one

should recite:

*Allāh is certainly the Wisest of the wise and I am witness to it."*

Similarly, when one reaches the end of Surah Qiyāmah (Surah 75), one should say:

*"Indeed Allāh has the power to resurrect the dead."*

In a like manner, when reaching the end of Surah Mursalāt (Surah 77), one should recite:

*"We believe in Allāh."* ["Mishkāt" p. 81 from Abu Dawūd]



## سورة الدهر

Madinan

Surah Ad-Dahar

Verses 31

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ  
 مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا  
 شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Undoubtedly, a moment in time has passed by man when he was not even something worth mentioning. (2) Indeed We have created man from a mixed seed to test him and We made him (a) hearing and seeing (being). (3) We guided him to the path, so he is either grateful or ungrateful.

### ALLĀH CREATED MAN AND GUIDED HIM. WHILE MANY ARE GRATEFUL, OTHERS ARE NOT

Surah Dahar is also called Surah Insān. The Surah begins with the creation of man and then classifies two types of people, the grateful and the ungrateful. Allāh then discusses the punishment that the ungrateful ones will suffer, followed by the bounties that the grateful ones will enjoy in the Hereafter. The concluding verses of the Surah enjoin the Holy Prophet صلى الله عليه وسلم to be patient and instruct the performance of Tahajjud Ṣalāh (A prayer said after midnight).

Allāh says, "Undoubtedly, a moment in time has passed by man when he was not even something worth mentioning." Whether a man is haughty and proud, he must bear in mind that he was once nothing at all. Allāh creates him from a drop of semen, that is also something that people would rather not mention. Allāh says, "Indeed We have created man from a mixed seed" i.e. from a mixture of the male and female gametes. Thereafter, he develops into a clot of blood, gradually becoming a lump of flesh and then a perfectly formed human being. Allāh then instils the soul into the child and allows it to be born. However, this child is not born without a purpose.

Allāh says that He created this human "to test him", as Allāh says in Surah Mulk "to test which of you carry out the best deeds." Allāh also granted man various



faculties like intelligence and the five senses. However, man's guidance is not derived from these faculties, but Allāh sent Prophets عليهم السلام for this purpose. It is necessary for man to recognise his Creator by looking at His creation. Man is also required to follow the teachings of the Prophets عليهم السلام. When he does this, he will be expressing gratitude to Allāh because whatever He granted man will then be used correctly. However, there are still many who are ungrateful viz, the disbelievers. Referring to these two groups, Allāh says, "so he (man) is either grateful or ungrateful."

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ  
كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾  
يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ حَيْثُ مَسْكِنًا  
وَبَيْمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ  
رَبِّنَا يَوْمًا غُيُوسًا فَظَرِيرًا ﴿١٠﴾ فَوَقَدْنَاهُمْ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَدْهُمْ نَصْرَةٌ وَسُرُورًا ﴿١١﴾  
وَجَزَاءٌ بِمَا صَبَرُوا جَنَّةٌ وَحَرِيرًا ﴿١٢﴾ مُتَكِينِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا  
زَهْرًا ﴿١٣﴾ وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ أَطْرُفُهَا نَازِلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِمْ ثَانِيَةً مِنْ فَضْوَةٍ  
وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾ قَوَارِيرًا مِنْ فِضَّةٍ قَدَرُهَا وَقْدِيرًا ﴿١٦﴾ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ  
مِزَاجُهَا زَجْجًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسِلًا ﴿١٨﴾ وَيُطَوَّفُ عَلَيْهِمْ وَلَدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ  
حَسِبَتْهُمُ لُؤْلُؤًا مَنُورًا ﴿١٩﴾ وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾ عَلَيْهِمْ ثِيَابٌ سُدُسٌ  
خُضْرٌ وَأَسْتَبْرَقٌ ۖ وَحُلُوعٌ أَسَاوِرٌ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾ إِنَّ هَٰذَا كَانَ  
لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿٢٢﴾

(4) Verily for the disbelievers We have prepared chains, yokes and a flaming fire. (5) The good shall certainly drink from a cup which contains a (palatable) tonic of camphor. (6) Allāh's bondsmen shall drink from springs which they shall cause to gush forth abundantly. (7) They fulfil their vows and fear the day when difficulty shall be widespread. (8) Out of love for Allāh, they feed the poor, the orphan and the captive... (9) ... (saying,) "We feed you only for Allāh's pleasure and desire neither a return nor thanks from you." (10) "Verily we fear from our Lord a day that will be severe and extremely bitter." (11) So Allāh shall save them from the evil of that day and will give them resplendence and joy. (12) As a reward for their patience, they shall have gardens and silk (13) They will recline on couches there (in Heaven) and will feel neither heat nor cold. (14) Its shade will be close above them and its fruit will hang low. (15) Utensils of silver will be brought to them as well as glasses of crystal... (16) such crystal that

is like silver, which those serving will fill with an appropriate measure. (17)

In Heaven they will drink from cups which contain a (wonderful) tonic of ginger. (18) They will drink from a spring in Heaven called Salsabīl (19) Lads of eternal youth will wait on them. When you see them, you will think that they are scattered pearls. (20) If you look there (in Heaven), you will see tremendous bounties and an enormous kingdom. (21) Their clothing will be fine green silk and thick silk. They will be adorned with bangles of silver and their Lord shall give them an extremely pure drink. (22) "This is your reward and appreciation for your-efforts."

## THE PUNISHMENT OF THE DISBELIEVERS AND THE FOOD, DRINK AND CLOTHING OF THE BELIEVERS

Referring to the punishment that Allāh has in store for the disbelievers in Hell, Allāh says, *"Verily for the disbelievers We have prepared chains, yokes and a flaming fire."* Many other verses of the Qur'ān have discussed these forms of punishment. Refer to the commentary of verse 8 of Surah Yāsīn (Surah 36) and verses 30 to 37 of Surah Hāqqah (Surah 69).

Allāh then describes the bounties that the pious and righteous believers will enjoy in Heaven. Allāh says, *"The good shall certainly drink from a cup which contains a (palatable) tonic of camphor."* A few verses later Allāh says, *"In Heaven they will drink from cups which contain a (wonderful) tonic of ginger."* The camphor and ginger of Heaven cannot be compared to the camphor and ginger of this world because they will be so excellent that nothing of this world can compare to them. Sayyidina Abdullāh bin Abbās رضى الله عنه stated that everything that Allāh has mentioned about Heaven resembles the things of this world only in name. Otherwise, they cannot be compared to the things of this world.

*"Allāh's bondsmen shall drink from springs which they shall cause to gush forth abundantly."* Commentators mention that the cups of the people in Heaven will be filled with the water of these springs. The people of Heaven will have these springs at their command and will be able to direct the flow of the water wherever they please, in their gardens, their palaces or wherever else.

Allāh then describes who are these loyal servants who will receive these bounties. Allāh says that they are those who *'fulfil their vows'* i.e. whenever they vow to do something good, they ensure that they fulfil the vow. It is Wājib (compulsory) for a person to fulfil his vow, as Allāh commands in Surah Hajj : *"(They should) fulfil their vows"*. Although one will not be sinful for not taking a vow (to do something good), once it is taken it will be compulsory to fulfil. According to the Ahadith, a person should not fulfil a vow to carry out a sin. If a person vows to commit a sin, he should not fulfil the vow but should rather pay the Kaffāra (expiation) for breaking an oath. [*"Mishkāt"* p. 297]

Allāh says further that these people *'fear the day when difficulty shall be widespread.'* This refers to the Day of Judgment when the sun, moon and stars will be without light, the sky will split, mountains will fly about like wool and people will scurry in fright from their graves. The Holy Prophet صلى الله عليه وسلم once noticed Sayyidah Ayshah رضى الله عنها weeping. When he asked her the reason for weeping, she replied that fear for Hell made her weep. She then asked the

Holy Prophet صلى الله عليه وسلم whether he would remember his family members on the Day of Judgment. The Holy Prophet صلى الله عليه وسلم told her that no person will remember another:

1. *When deeds will be weighed at the scales until a person knows whether his good deeds weighed heavily or lightly.*
2. *When the records of deeds will be distributed until a person knows whether his record is given in his right or left hand*
3. *When the bridge of Sirāt is placed over Hell. [Abu Dawūd v.2 p. 298]*

Describing yet another sterling quality of His pious bondsmen, Allāh says, "Out of love for Allāh, they feed the poor, the orphan and the captive..." i.e. they spend on the needy for the pleasure of Allāh. While some commentators state that the "captive" refers to a Muslim captive, others maintain that a person will also be rewarded for spending on a disbeliever captive, especially if he had been captured unjustly.

When spending on the needy, these pious slaves of Allāh say to the recipients, "We feed you only for Allāh's pleasure and desire neither a return nor thanks from you." Saying this, they put the needy person at ease by informing him that they do not want him to return the favour. In fact, they do not even expect the person to thank them. They help others only for Allāh's pleasure and for His reward. This verse teaches us that we should have absolutely no motives for spending on the needy. It should also not matter to us whether the person appreciates the good turn or not because we should desire only Allāh's pleasure.

Many people who spend on the needy (especially on family and friends) often remind the beneficiary about the favour and say to others, "I did so much for him and he couldn't even say 'Thank you'!" By saying this, they destroy many rewards they may have earned for the deed. Although the recipient should thank the donor, make supplication for him and tell others about his generosity, the donor should not expect this. The donor should anticipate only Allāh's pleasure.

The Holy Prophet صلى الله عليه وسلم once said that Allāh will not speak to three persons on the Day of Judgment. In addition to this, Allāh will not even look at them with mercy, will not purify them and will punish them most severely. The narrator of the hadith Sayyidina Abu Dharr رضى الله عنه exclaimed, "Woe to them. Who are they, O The Holy Prophet صلى الله عليه وسلم?" The Holy Prophet صلى الله عليه وسلم said that they are:

1. *The person whose trousers hang below his ankles.*
2. *The person who reminds others of the favours he did them.*
3. *The person who sells his goods by taking false oaths.*  
[Muslim]

Allāh quotes the statement of His pious bondsmen further. They say, "Verily we fear from our Lord a day that will be severe and extremely bitter. " They are always

conscious of the fact that they will have to face reckoning on the Day of Judgment. The Arabic word "*abūs*" (translated above as "*severe*") refers to something that causes a person's face to be distorted out of fear and which presents itself in an unforgiving and ruthless manner. While the second adjective "*amateur*" (translated above as "*extremely bitter*") contains a similar meaning, it refers to something that is more effective in causing a person's face to distort. Allāma Qurtubi رحمه الله عليه reports from Sayyidina Mujāhid رحمه الله عليه that "*abūs*" refers to something that causes the mouth to be distorted while "*amateur*" refers to something that causes the forehead and eyebrows to contort.

Because they feared the severity of the Day of Judgment, "*Allāh shall save them from the evil of that day and will give them resplendence and joy.*" Allāh shall illuminate their faces and fill their hearts with happiness. May Allāh make us among them. Āmīn.

Furthermore, "*As a reward for their patience, they shall have gardens and silk. They will recline on couches there (in Heaven) and will feel neither heat nor cold.*" The climate of Heaven shall be perfect in every way and the people there will suffer no discomfort whatsoever. The word "*patience*" used in the verse refers to all three categories of '*abr*' viz. (1) steadfastly fulfilling Allāh's commands, (2) restraining one's carnal self from committing sins and (3) exercising patience when afflicted by difficulties and hardships.

"*Its shade will be close above them.*" There will not be any harsh sunlight in Heaven. Allāh says in Surah Nisā, "*We shall enter them into abundant shade.*" Allāh then refers to the fruit of Heaven when He says that "*its fruit will hang low.*" The fruit will be within easy reach of the people and they shall have any fruit they desire at any time.

"*Utensils of silver will be brought to them as well as glasses of crystal; such crystal that is like silver, which those serving will fill with an appropriate measure.*" This means that the glasses of Heaven will be as bright as silver and as clear and sparkling as crystal. The servants pouring the drinks will pour so accurately that the drink will neither be too much nor too little for the person. It will always be exactly what he wants.

"*In Heaven they will drink from cups which contain a (wonderful) tonic of ginger. They will drink from a spring in Heaven called Salsabil.*" The author of '*Ruhul Ma'āni*' states that the mixture will sometimes be ginger and sometimes camphor. There is therefore no discrepancy between this verse and verse 5 above.

Allāh then speaks of the servants in Heaven. Allāh says, "*Lads of eternal youth will wait on them. When you see them, you will think that they are scattered pearls.*" They are described as such because their bright appearance will resemble pearls and they will be found everywhere. Allāh says in Surah Tūr, "*Their youngsters shall wait on them, appearing to be concealed pearls.*" A verse of Surah Wāqī'ah states, "*Youngsters of eternal youth shall wait on them with goblets and jugs and glasses filled with flowing wine. Neither will they have headaches with it, nor will they be intoxicated*"

Allāh continues, "*If you look there (in Heaven), you will see tremendous bounties*

and an enormous kingdom." Allāh describes Heaven as a vast kingdom so that no one thinks that it will merely be a few gardens and houses of the type that people own in this world. In fact, the entire world that we know is minute compared to the Heaven of a single person. Allāh will say to the last person entering Heaven,

*"Go and enter your Heaven which is the size of the world and ten times more."* The narrator of the hadith states that this person will be the lowest ranking person in Heaven. ["Mishkāt" p. 492 from Bukhari and Muslim]

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person occupying the lowest rank of Heaven will see his gardens, wives, bounties, servants and thrones within a distance of a thousand years. The most honoured of them will be those who will be able to look at their Lord morning and evening. "Thereafter, The Holy Prophet صلى الله عليه وسلم recited the verse: *"Many faces on that day will be resplendent, beholding the sight of their Lord."* ["Mishkāt" p. 501 from Tirmidhi and Ahmad]

If this will be the Heaven of the lowest ranking person in Heaven, one cannot imagine what people belonging to the other ranks will enjoy.

*"Their clothing will be fine green silk and thick silk."* Of course, the silk of Heaven is immensely superior to that of this world. The clothes of Heaven will be green because green is most comforting to the eye. However, there are no words in the verse to indicate that the clothes of Heaven will only be green. There is every possibility that the clothes will be available in every colour because *"In Heaven you shall have whatever your heart desires, and you shall have whatever you ask for."* [Surah HāMim Sajdah (41), verse 31]

In addition to this, *"They will be adorned with bangles of silver"*. Surah Kahf and Surah Hajj state that the bangles will be made of gold. There is no discrepancy between the verses because they will wear bangles of both gold and silver. The Holy Prophet صلى الله عليه وسلم mentioned that if a person of Heaven has to peep into this world and his bangle becomes visible, its brilliance will outshine the sun just as the sun outshines the stars. ["Mishkāt" p. 498 from Tirmidhi]

**QUESTION:** Bangles look nice on women and do not suit men. Why will the men of Heaven wear bangles?

**ANSWER :** The style and appeal of clothing and jewellery vary from nation to nation. Although men generally do not wear bangles, it would be made appealing to the people of Heaven and they will want to wear them. Taking watch straps as an example, one will notice that they are of various types and styles and even men wear gold and silver straps that look good on them. In certain parts of the world bangles are put on men when they marry and all their people look on in admiration. Because it is a custom, everyone accepts it and approves of it. In fact, they are so adamant to practise this custom that they even refuse to obey the prohibition of the Shari'ah in this regard.

The foregoing verses read: *"The good shall certainly drink from a cup which contains a (palatable) tonic of camphor"* and *"Utensils of silver will be brought to them"*

as well as glasses of crystal." The people of Heaven will be honoured because waiters will serve these drinks to them. However, their honour is made even clearer in the verse where Allāh says, "their Lord shall give them an extremely pure drink" because here Allāh is making the drinks available to them directly without an intermediary. "Ma'ālimut Tanzil" states that the drink is described as being "extremely pure" because it will not emerge from the body as impure urine. Rather, it will become perspiration that will be better than musk. The people of Heaven will first eat and then drink this pure drink which will cause the food to digest and become perspiration that is better than the purest musk. The stomach will thus become empty and will be able to take more food.

Allāh will announce to the people of Heaven, "This is your reward and appreciation for your efforts."

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَائِمًا أَوْ  
كَفُورًا ﴿٢٤﴾ وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ  
إِيلًا طَوِيلًا ﴿٢٦﴾ إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾  
نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٢٨﴾ إِنَّ هَذِهِ  
تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ  
اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا  
أَلِيمًا ﴿٣١﴾

(23) Verily We have revealed the Qur'ān to you bit by bit. (24) So remain steadfast on the command of your Lord and do not follow any sinner or disbeliever from them. (25) Remember the name of your Lord morning and evening. (26) Prostrate to Him during the night and glorify Him for a long time at night (27) Indeed these people love the world and leave behind them a weighty day. (28) Only We have created them and only We strengthened their joints. Whenever We wish, We could replace them with people just like them. (29) This is certainly an advice. So whoever wills should adopt a path towards his Lord. (30) You cannot will anything without Allāh's will. Verily Allāh is All Knowing, the Wise. (31) He enters whoever He wills into His mercy and has prepared a painful punishment for the oppressors.

**ALLĀH COMMANDS THE HOLY PROPHET ﷺ TO ENGAGE IN REMEMBRANCE OF ALLĀH (DHIKR) ALL THE TIME AND TO ENGAGE IN WORSHIP DURING THE NIGHT**

After mentioning the bounties of Heaven, Allāh mentions a tremendous bounty that He has conferred on man in this world and which will allow man to attain the lofty bounties of the Ākhirah (Hereafter). This bounty is the Qur'ān. Addressing the Holy Prophet ﷺ, Allāh says, "Verily We have revealed the

*Qur'ān to you bit by bit.* "Instead of revealing the entire Qur'ān at once, Allāh revealed it bit by bit for several reasons. Among these was that it made it easier for the Holy Prophet صلى الله عليه وسلم and for the prophet's companions (*Sahābah*) رضى الله عنهم to absorb. Because the teaching of the Qur'ān resulted in persecution from the disbelievers, Allāh enjoins, "So remain steadfast on the command of your Lord and do not follow any sinner or disbeliever from them (because they intend to stop your preaching)."

Allāh commands the Holy Prophet صلى الله عليه وسلم further, "Remember the name of your Lord morning and evening Prostrate to Him during the night and glorify Him for a long time at night." These verses make it clear that together with propagating the Religion, the preacher should not neglect his personal Ibādah because this will give him strength and allow his mission to prosper.

Allāh Ta'āla then gives the reason for the aversion of the disbelievers. Allāh says that they refuse to accept the truth because "Indeed these people love the world." They think that if they accept Islām, they will have to forsake all their worldly possessions. Little do they realise that even if they do have to suffer a loss in this world, they will suffer even more in the Hereafter if they do not accept Islām. Unlike the temporary losses of this world, the suffering of the Hereafter will be eternal.

Making further reference to the disbelievers, Allāh says that they "leave behind them a weighty day." This world and the Ākhirah are like co-wives of a person. Loving the one will jeopardise one's love for the other. A strange feature to note is that even people who have no wealth, no status, no honour and nothing else of this world also cling on to disbelief. The fact is that Allāh guides whoever He wills on to the straight path.

Refuting the surprise that the disbelievers display about Judgment Day and resurrection, Allāh says, "Only We have created them and only We strengthened their joints. Whenever We wish, We could replace them with people just like them." This verse tells man that he has no reason to be surprised because Allāh can easily resurrect him just as Allāh created him the first time and strengthened him. In saying "We strengthened their joints" Allāh Ta'āla alludes to the fact that even though man's limbs and organs are perpetually in motion and the wear and tear on them is phenomenal, they continue to function from birth until death. When machines made of iron and steel wear out and require regular servicing to remain functioning for even a short period, man's body which is made of soft muscle and tissue functions for tens of years without maintenance. It is certainly only Allāh Who makes this possible.

The Holy Prophet صلى الله عليه وسلم said, "It is compulsory for you to pay Sadaqah for every joint of your body each day." Saying "Subhā Nallāh" is Sadaqah (charity), saying "Al Hamdu Lillāh" is Sadaqah, saying "Allāhu Akbar" is Sadaqah, saying "Lā Ilāha Illallāhu" is Sadaqah, enjoining good is Sadaqah and forbidding evil is Sadaqah. Performing two Rakāhs of Salāh during midmorning (called Salātut Duhā or Chasht Salāh) suffices as Sadaqah for all these joints." ["Mishkāt" p. 116 from Muslim]

According to another hadith, every person is created with 360 joints. If his good deeds for the day equal this number each day, he will have secured

salvation from Hell each day. Good deeds include saying "Allāhu Akbar", saying "Al Hamdu Lillāh ", saying "Lā Ilāha Illallāhu", saying "Subhā Nallāh", seeking Allāh's forgiveness, removing a stone, thorn, bone, etc from the road and enjoining good and forbidding evil. ["Mishkāt" p. 168 from Muslim]

Allāh concludes the Surah by saying, *"This is certainly an advice. So whoever wills should adopt a path towards his Lord. You cannot will anything without Allāh's will. Verily Allāh is All Knowing, the Wise. He enters whoever He wills into His mercy and has prepared a painful punishment for the oppressors."*





## سورة المرسلات

Makkan

Surah Al-Mursalāt

Verses 50

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا ۝ (1) فَالْعَصْفَاتِ عَصْفًا ۝ (2) وَالنَّشِيرَاتِ فَشْرًا ۝ (3) فَالْمُرْسَلَاتِ فَرَقًا ۝ (4)  
 فَالْمُلْقِيَاتِ ذِكْرًا ۝ (5) عَذْرًا أَوْ نَذْرًا ۝ (6) إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ۝ (7) فَإِذَا النُّجُومُ طُمِسَتْ ۝ (8)  
 وَإِذَا السَّمَاءُ فُرِجَتْ ۝ (9) وَإِذَا الْجِبَالُ سُفِفَتْ ۝ (10) وَإِذَا الرَّسُلُ أُنْفِتَ ۝ (11) لِأَيِّ  
 يَوْمٍ أُجِّلَتْ ۝ (12) لِيَوْمِ الْعَصَلِ ۝ (13) وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ۝ (14) وَلَيْلٌ يُومِدُ ۝ (15)  
 لِلْمُكَذِّبِينَ

In the name of Allāh, the Beneficent, the Most Merciful.

(1) By the oath of those winds that are sent to give benefit. (2) By the oath of those winds that blow extremely severely. (3) By the oath of those winds that disperse the clouds. (4) By the oath of those winds that separate the clouds. (5) By the oath of those winds that induce the remembrance of Allāh... (6) .....be it by way of repentance or warning. (7) Verily what you have been warned about shall certainly take place. (8) So when the light of the stars will be obliterated... (9)..... when the sky will be split... (10) ..... when mountains will fly about... (11) .... and when the messengers will be gathered for an appointed time. (12) For which day shall their matter be postponed? (13) For the Day of Judgment. (14) What will tell you what the Day of Judgment is? (15) May misery be the lot of the deniers on that day!

### JUDGEMENT IS POSTPONED UNTIL THE DAY OF JUDGMENT

In these opening verses of Surah Mursalāt, Allāh Ta'āla swears oaths by various types of winds to assert that "Verily what you have been warned about (i.e. Judgment Day) shall certainly take place." Allāh Ta'āla makes it clear to people that their refusal to believe in the Day of Judgment will neither cause it to be postponed nor cancelled. Allāh mentions beneficial and destructive winds. Those winds that bring rain clouds are beneficial while those that blow fiercely are usually destructive. These types of clouds induce man to think of Allāh because the beneficial winds are a sign of His mercy and prompt man to be grateful to Allāh. On the other hand, destructive winds instil fear in man's heart and

prompt him to repent to Allāh so that he may be saved from punishment. Man needs to realise that this gratitude and repentance will be of benefit to him on the Day of Judgment. However, should he neglect these obligations, he will be answerable on the Day of Judgment.

Allāh then describes the Day of Judgment. Allāh says that it will be on the Day of Judgment *"when the light of the stars will be obliterated, when the sky will be split, when mountains will fly about, and when the messengers will be gathered for an appointed time."*

Allāh then asks, *"For which day shall their matter be postponed?"* Allāh Himself answers the question by saying, *"For the Day of Judgement."* In these verses, Allāh tells the disbelievers that they should not think that because they have not yet been punished in this world, they will never be punished. They should bear in mind that their punishment has been deferred to another time viz, the Hereafter. Concerning those who deny Allāh, The Holy Prophet صلى الله عليه وسلم, the other Prophet عليه السلام or Judgment Day, Allāh says, *"May misery be the lot of the deniers on that day!"*

أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾  
وَبَلِّغْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾ أَلَمْ تَخْلُقْهُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾  
إِلَى قَدَرٍ مَعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعَمَ الْقَدِرُونَ ﴿٢٣﴾ وَبَلِّغْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾ أَلَمْ تَجْعَلِ  
الْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رُوسَ شَمَخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا  
وَبَلِّغْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾

(16) Have We not destroyed the former nations... (17) ... and then joined the later generations with them? (18) Thus do We treat the sinners. (19) May misery be the lot of the deniers on that day! (20) Have We not created you from despised water... (21) .... placed it in a safe place... (22) ....for a specified period... (23) ... and determined (it precisely)? We are certainly the best of those who determine. (24) May misery be the lot of the deniers on that day! (25) Have We not made the earth consist of... (26) .... both the living and the dead? (27) Have We not placed towering mountains on earth and given you palatable water to drink? (28) May misery be the lot of the deniers on that day!

## LEARNING FROM THE DESTRUCTION OF FORMER NATIONS AND GRATITUDE FOR ALLĀH'S BOUNTIES

When the disbelievers were warned about Allāh's punishment, they denied it, saying that they cannot believe in something that has not come. Explaining to them that His punishment is a reality that has already struck many nations before them, Allāh says, *"Have We not destroyed the former nations and then joined the later generations with them?"* i.e. We punished the later generations as well because they followed the same route of disbelief that their forebears followed. *"Thus do We treat the sinners."* The punishment of the disbelievers is a

preordained affair. They will certainly be punished, if not in this world, then certainly in the Hereafter. However, there have been many whom Allāh has punished in both worlds. Those who deny the tenets of belief are cursed when Allāh says, "May misery be the lot of the deniers on that day!"

Refuting the scepticism of those who deny Judgment Day, Allāh says, "Have We not created you from despised water (semen), placed it in a safe place (the womb) for a specified period (the gestation period) and determined (this period precisely)? We are certainly the best of those who determine." It is according to this specific period that children are born. Allāh reiterates, "May misery be the lot of the deniers on that day!"

Allāh continues, "Have We not made the earth consist of both the living and the dead?" Just as there are living beings on earth, there are also corpses and carcasses beneath its surface. When Judgment Day arrives, all those who are alive will also die. Allāh will then resurrect the dead like a new creation from the earth.

Allāh asks further, "Have We not placed towering mountains on earth..." to lend stability to the earth? However, even these massive creations will be uprooted on the Day of Judgment and will float about like cotton wool, a demonstration that irrespective of its apparent might, nothing can withstand Allāh's supremacy.

Recounting another favour to mankind, Allāh asks, "(Have We not) given you palatable water to drink?" Man cannot thank Allāh enough for providing drinking water for him and for the multitude of other favours. It is therefore necessary that man accepts and practises Allāh's commands and everything that the Prophets عليهم السلام have taught. The lot of those who deny this shall be miserable indeed because Allāh says, "May misery be the lot of the deniers on that day!"

أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢٩﴾ أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾ لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِ ﴿٣١﴾ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾ كَأَنَّهُ جِمَالَتٌ صُفْرٌ ﴿٣٣﴾ وَيْلٌ لِّلْمُكْذِبِينَ ﴿٣٤﴾ هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَرِدُونَ ﴿٣٦﴾ وَيْلٌ لِّلْمُكْذِبِينَ ﴿٣٧﴾ هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٣٨﴾ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾ وَيْلٌ لِّلْمُكْذِبِينَ ﴿٤٠﴾

(29) "Proceed towards that which you used to deny!" (30) "Proceed towards the canopy of three parts..." (31) "...which will neither provide shade nor offer shelter against the heat." (32) Indeed, it (Hell) throws sparks like huge palaces... (33) ...resembling pitch black camels. (34) May misery be the lot of the deniers on that day! (35) This is that day when they will be unable to speak... (36) ...and they will not be permitted to offer any excuses. (37) May misery be the lot of the deniers on that day! (38) "This is that Day of Judgement. We have gathered you together with the former nations." (39) "So if you have any plot, use it against Me!" (40) May misery be the lot of the deniers on that day!

## THE ADDRESS TO THE DISBELIEVERS ON THE DAY OF JUDGMENT

When the disbelievers are gathered on the Day of Judgment, they will be told, *"Proceed towards that which you used to deny!"* With these words, they will be commanded to enter Hell which they regarded as a myth in this world. A great mass of smoke of three parts will then emerge from Hell, resembling a large canopy. Though resembling a canopy, it will not serve the purpose of a canopy because it *"will neither provide shade nor offer shelter against the heat.* Commentators state that the disbelievers will have to wait in this smoke after their reckoning while the believers will rest in the shade of Allāh's throne.

Describing Hell further, Allāh says, *"Indeed, it (Hell) throws sparks like huge palaces resembling pitch black camels."* Commentators mention that the larger sparks of Hell will be as large as huge palaces while the smaller sparks will resemble black camels. When the sparks of Hell are so enormous, one cannot imagine the vastness of Hell itself. Allāh reiterates, *"May misery be the lot of the deniers on that day!"*

Allāh continues, *"This is that day when they will be unable to speak and they will not be permitted to offer any excuses."* This will be during the initial stages of the Day of Judgment. However, people will be permitted to speak later on, but their excuses will not benefit them at all. Allāh says in Surah Mu'minūn, *"The day when the excuses of the oppressors will not benefit them, when they will be cursed and will have the worst of abodes."* [Surah 40, verse 52]

*"May misery be the lot of the deniers on that day!"* On the Day of Judgment, the disbelievers will be told, *"This is that Day of Judgement. We have gathered you together with the former nations. So if you have any plot, use it against Me!"* None will be able to escape Allāh's punishment on the Day of Judgment and there will be nothing to help them. Allāh repeats the curse when He says, *"May misery be the lot of the deniers on that day!"*

إِنَّ الْمُتَّقِينَ فِي ظِلِّلٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَاحِهِ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُّوْا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾ وَيَلٌَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٥﴾ كُلُّوْا وَتَمَنَّعُوا قَلِيلًا إِنَّكُمْ جُنُحُمْونَ ﴿٤٦﴾ وَيَلٌَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٧﴾ وَإِذَا قِيلَ لَهُمْ أَزْكَوْا لَا يَرْكَعُونَ ﴿٤٨﴾ وَيَلٌَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾ فَيَايَ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

(41) Verily those with Piety shall be (enjoying themselves) in shade, springs...

(42) ...and the fruit of their choice. (43) "Eat and drink with all blessings as reward for the deeds you carried out." (44) Thus do We reward those who do good. (45) May misery be the lot of the deniers on that day! (46) "Eat and enjoy yourselves for a few days. You are certainly sinners." (47) May misery be the lot of the deniers on that day! (48) When they are told to bow, they do not bow. (49) May misery be the lot of the deniers on that day! (50) So what will they believe in after the Qur'ān?

## THE REWARDS OF THOSE WITH PIETY

After discussing the plight of the disbelievers on the Day of Judgment, Allāh mentions the bliss that His pious servants will enjoy. Allāh says, *"Verily those with Piety shall be (enjoying themselves) in shade, springs"*. It is with reference to this shade that Allāh says in Surah Dahar, *"Its shade will be close above them."* Surah Dahar also mentions some of the springs of Heaven. In addition to this, they will also enjoy *"the fruit of their choice."* They will be told, *"Eat and drink with all blessings as a reward for the deeds you carried out. Thus do We reward those who do good."* Eating and drinking with blessings means that the food and drink of Heaven will be good for the body as well as pleasing to the heart. A person will not dislike anything in Heaven because everything there is appealing. Allāh says in Surah Zukhruf, *"in Heaven there shall be whatever the heart desires and whatever pleases the eye."* [Surah 43, verse 70]

Allāh then addresses the disbelievers saying, *"Eat and enjoy yourselves for a few days (in this world). You are certainly sinners"* i.e. you are certainly disbelievers because you are guilty of the worst sin viz. disbelief. If they do not believe before their deaths, they face eternal damnation. *"May misery be the lot of the deniers on that day!"*

*"When they are told (in this world) to bow, they do not bow."* These people refuse to submit to Allāh and do not perform Ṣalāh when they are enjoined to do so.

*"May misery be the lot of the deniers on that day? So what will they believe in after the Qur'ān?"* The Qur'ān explains Oneness of Allah and Belief to people most excellently and no book can ever match its eloquence. However, the disbelievers still refuse to submit. It is therefore obvious that nothing else can expect to guide them.



## Para Thirty

### سورة النبا

Makkan	Surah Naba	Verses 40
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبِإِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ الَّذِي تَجْعَلُ الْأَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْتُمْ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا أَيْلًا لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ﴿١٤﴾ ثَجَاجًا ﴿١٥﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) What do they ask about? (2) About the great news... (3) ...concerning which they differ? (4) Take heed! They will soon come to know. (5) Take heed again! They will soon come to know. (6) Have We not made the earth a bedding... (7) the mountains pegs... (8) .... and created you in pairs? (9) (And have We not) made your sleep a means of rest... (10) ...the night a drape... (11) ... and the day a means of earning livelihood? (12) (And have We not) made seven powerful skies above you... (13) ..and made a bright lantern. (14) And We sent torrential rains from laden clouds... (15) ...to extract with it seeds, plants... (16) .and dense gardens.

## THE GREAT NEWS IS JUDGEMENT DAY (QIYĀMAH)

Allāma Qurtubi رحمه الله عليه narrates that some members of the Quraysh were once having a discussion. When it was mentioned that the Qur'an spoke about Judgment Day, some of them accepted while others did not. "Ma'ālimut Tanzīl" adds that some of them asked, "What has Muhammad صلى الله عليه وسلم brought?" It was with reference to this discussion that Allāh revealed the verse "What do they ask about?" Allāh Himself replies to the question when He says, "About the great news (Judgment Day) concerning which they differ? "While some of them believed in Judgment Day, others did not.

Allāh says, "Take heed! They will soon come to know." Allāh then repeats, "Take heed again! They will soon come to know." They will realise the error of their ways when Judgment Day does take place, but then it will be too late.

Allāh then mentions some of His creations that are there for all to see. By pondering over these, man will realise Allāh's great power and will understand that the Being Who created such phenomenal things must certainly have the power to resurrect people on the Day of Judgment. Allāh asks, "Have We not made the earth a bedding, the mountains pegs, and created you in pairs?" Because the mountains prevent the earth from shaking, man is able to stand, walk and travel easily on earth. Allāh has also created a spouse for man so that man may marry, may have a loving companion through the difficulties of life and may have contentment. In addition to this, marriage allows for procreation so that man may survive on earth.

Allāh continues, "(And have We not) made your sleep a means of rest..." Man gets physically and mentally tired during his daily activities and needs sleep to recuperate and replenish his energy. After a good night's rest, man again has the energy to continue his daily activities. The Arabic word 'subātā' (translated above as 'a means of rest') literally refers to cuffing something. This word aptly describes sleep because the voluntary movements of a person's limbs terminate while he sleeps and his fatigue is alleviated.

Allāh says that He made "the night a drape and the day a means of earning livelihood?" Man has the night to rest at home and the light of the day in which to earn a living. Therefore the night and the day are great bounties from Allāh. One can well imagine the difficulty if night had to be perpetual or if day had to be perpetual.

Allāh continues, "(And have We not) made seven powerful skies above you and made a bright lantern" i.e. the sun. Generating its own light, the sun provides the earth with innumerable benefits apart from light. It provides heat and allows plants and vegetation to grow. Besides these, research has disclosed numerous other benefits of the sun that were previously unknown.

"And We sent torrential rains from laden clouds to extract with it seeds, plants and dense gardens." Allāh uses the rain as a means of growing plants, many of which form man's staple diet. Among the many things that rain also grows is fodder for animals, which in turn provide man with food, milk, hide, transport and labour. The Arabic word 'alfafa' (translated above as "dense") refers to trees the branches of which twine into each other as they grow.

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَتًا ﴿١٧﴾ يَوْمَ يُفْعُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

(17) Verily the Day of Judgement has been fixed. (18) The day when the trumpet will be blown and you will come in armies. (19) The sky will be opened and will become many doors. (20) The mountains will be made to fly and will be reduced to dust.

In the above verses, Allāh Ta'āla recounts some manifestations of His immense power. By pondering about these, man will realise that Allāh is certainly Capable of resurrecting the dead on the Day of Judgment. Allāh makes it clear that the Day of Judgment will neither be preponed nor postponed even though there may be people who deny its advent and are sceptical about it. Allāh says, "Verily the Day of Judgement has been fixed. The day when the trumpet will be blown and you will come in armies." Every generation from the time of Sayyidina Ādam عليه السلام will present themselves for reckoning and they will arrive from their graves in large numbers.

Allāh describes the scene of the day further when He says, "The sky will be opened and will become many doors. The mountains will be made to fly and will be reduced to dust." Allāh says in Surah Naml, "You will look at the mountains, thinking them to be solid but they will be passing by like clouds." A verse of Surah Muzzammil reads: "the day that the earth and mountains will shake and the mountains will be reduced to a heap of dust." Describing the same scene on the Day of Judgment, Allāh says in Surah Wāqī'ah, "When the earth shall convulse with violent earthquakes. And the mountains will be shattered to pieces and become like scattered dust."

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلطَّٰغِيْنَ مَنَآبَا ﴿٢٢﴾ لَّيْسِيْنَ فِيْهَا أَحْقَابًا ﴿٢٣﴾ لَا يَذُوْقُوْنَ فِيْهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيْمًا وَغَسَاقًا ﴿٢٥﴾ جَزَاءً وَفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُوْنَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَنْ نَّزِيْدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

(21) Indeed Hell is a place of ambush... (22) ....an abode for the rebellious. (23) They will remain there for an extremely long period of time. (24) In Hell they will taste neither any coolness nor any drink... (25) .... except boiling water and Ghassāq... (26) .... as a befitting punishment (for their sins). (27) Indeed they never looked forward to reckoning... (28) .... and adamantly falsified Our verses. (29) .... We have meticulously recorded everything in the book. (30) "So taste! We shall increase you only in punishment."

When Judgment Day takes place at its appointed time, the righteous and the sinful will see what is in store for them. The bounties that the pious will enjoy in the Hereafter will be discussed in the commentary of verse 31 and the verses thereafter. Allāh begins by speaking about the plight of the disbelievers and polytheists in the above verses when He says, "Indeed Hell is a place of ambush". The angels appointed to punish people in Hell are lying in wait for them. No sooner will they arrive than the angels will start punishing them. Other commentators state that verse should be translated as "Indeed Hell is waiting in ambush." Lending the description to Hell itself is not farfetched because Allāh has given life to Hell. Allāh says in Surah Furqān, "When it (Hell) will see them from a distance, they will hear the roar of its fury and its crackling." [Surah 25, verse 12]

Allāh says further that Hell is "an abode for the rebellious. They will remain



there for an extremely long period of time.” The most rebellious are the disbelievers and Polytheists. The Arabic word “ahqāb” (translated above as “an extremely long period of time”) is the plural of “hiqb”. According to Sayyidina Hasan Basri رحمه الله عليه, the word refers to an infinite period of time. According to Sayyidina Abdullah bin Mas’ūd رضى الله عنه, Sayyidina Abu Hurayra رضى الله عنه, Sayyidina Abdullah bin Abbās رضى الله عنه and Sayyidina Abdullah bin Umar رضى الله عنه, a single “hiqb” is equivalent to eighty years. It has also been reported that a single day of these eighty years is equal to a thousand years of this world. Whatever the interpretation, the Qur’ān is explicit that people will spend many periods of “hiqb” in Hell.

Because the period of a “hiqb” has not been specified, and because Surah Nisā and Surah Jinn mention the word “abada” (until eternity) when mentioning the punishment of the disbelievers and polytheists, it is the belief of the Ahlus Sunnah wal Jamā’ah that the disbelievers and Polytheists will suffer eternally in Hell just as the believers will enjoy Heaven eternally. Just as the bounties of the people of Heaven will never come to an end, the punishment of the people in Hell will also not come to an end. It is for this reason that commentators state that the interpretation of “ahqāb” is “hiqb” after “hiqb” i.e. the people of Hell will suffer “hiqb” after “hiqb” of punishment until eternity.

Allāh continues, “In Hell they will taste neither any coolness nor any drink..” The people of Hell will have no respite from punishment. Neither will they have relief from the heat nor from thirst. Of course, this verse does not contradict the existence of *Zamharīr*, an icy cold part of Hell in which many will be placed for punishment. The “coolness” mentioned in this verse refers to a welcome relief from the heat of Hell and not an icy cold punishment.

Allāh then adds that the only drink that the people of Hell will receive will be “boiling water and Ghassāq”. Allāh says in Surah Muhammad that the people of Hell will be “given boiling water to drink, which tears their innards to shreds?” [Surah 47, verse 15]

The Holy Prophet صلى الله عليه وسلم said that if a single bucket of “Ghassāq” were to be thrown on earth, every person on earth will rot. [“Mishkāt” p. 503]

The book “*Mirqāt*” (which is a commentary of “*Mishkāt*”) has cited the following four interpretations of “Ghassāq”:

1. It is the puss of the people of Hell, and the fluid that remains after their wounds are washed.
2. It is the tears of the people in Hell..
3. It refers to *Zamharīr*, which is the icy cold part of Hell.
4. It is the frozen, decaying puss of the people in Hell, which is too cold to drink (However, people will be forced to drink it because of extreme thirst).

Whatever the interpretation, “Ghassāq” is something extremely horrid and foul smelling. May Allāh **save** us all from it. Āmīn.

Allāh then says that whatever the people of Hell will suffer shall be "a befitting punishment (for their sins)." Because disbelief and polytheism are the worst of sins, the disbelievers and Polytheists deserve the worst of punishment. They will suffer punishment until eternity because they lived their entire lives as disbelievers and Polytheists. Allāh then says about these people, 'indeed they never looked forward to reckoning and adamantly falsified Our verses. We have meticulously recorded everything in the book' They will be told, "So taste (the punishment)! We shall increase you only in punishment."

إِنَّ الْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَزْوَاجًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَن أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَلِكَ الْيَوْمَ الْحَقُّ فَمَن شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾ إِنَّا أَنذَرْنَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾

(31) Those with Taqwa (Piety) shall certainly have success... (32) ... gardens, grapes... (33) ...youthful maidens of equal age... (34) ....and brimming glasses. (35) In Jannah (Heaven) they shall hear neither futile talk nor lies. (36) (All this will be) compensation, conferred as an ample gift from your Lord... (37) ... Who is the Lord of the heavens, the earth and whatever is between them and the Most Compassionate. They will be unable to address Him. (38) On the day when every living being and the angels will stand in rows, none of them will be able to speak except the one whom Ar Rahmān permits and who speaks correctly. (39) That is the Day of Truth. So whoever wills should adopt a recourse towards his Lord. (40) We have certainly warned you of a near punishment; the day when a man will see what his hands sent ahead and the disbeliever will say, "Oh! If only I had been dust!"

After speaking about the terrible plight that the disbelievers will suffer in the Ākhirah (Hereafter), Allāh discusses the good fortune of those who possess piety. There are various levels of Piety. The highest level is abstaining from polytheism. Thereafter, there are numerous other levels depending on a person's abstinence from sin. According to these levels, people will enjoy varied levels in Heaven. Allāh says, "Those with piety shall certainly have success..." Although the word "mafāza" is translated as "success", it also refers to a place of success viz. Heaven.

Allāh then recounts the bounties of Heaven which are a manifestation of a person's success. These bounties include "gardens". The Arabic word used here for gardens is "hadā'iq", which is the plural of "hadiqa". "Hadiqa" actually refers to a garden or orchard that is surrounded by four walls. Although grapes are to be found in such orchards like all other fruit, Allāh mentions grapes separately

because grapes are a more celebrated fruit than other fruit.

Also among the bounties of Heaven will be *'youthful maidens of equal age'*. Husbands and wives in Heaven will be of the same age so that compatibility will be optimal. Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that every person to enter Heaven will be thirty years of age irrespective of their age in this world when they passed away. Thereafter, they will not age.

"Shamā'il Tirmidhi" reports that an old lady once asked, "O The Holy Prophet صلى الله عليه وسلم. Pray that Allāh enters me into Heaven." The Nabi صلى الله عليه وسلم said to her, "Old women will not enter Heaven." Hearing this the old woman left weeping. The Holy Prophet صلى الله عليه وسلم sent someone after her with the message that she will not be old when she enters Heaven. She will be transformed into a young lady because Allāh states, *'indeed We have created these damsels very specially. And We have made them all virgins, most beloved and of equal age for the people of the right.'*

Allāh states further that in Heaven people will enjoy *"brimming glasses "*. This verse does not contradict verse 16 of Surah Dahar (Surah 76) where Allāh says that *"those filling (the glasses) will fill by an appropriate measure."* There is no contradiction because those people who desire to have their glasses brimming over will have their desire.

*"In Heaven they shall hear neither futile talk nor lies."* Not only will the people of Heaven not speak lies and hold useless discussions, they will not even hear this from others. Allāh continues, *"(All this will be) compensation (for their good deeds), conferred as an ample gift from your Lord "*. Whatever the people of Heaven receive will be much more than everything they desire. There will be nothing left to be desired.

Whatever the people of Heaven receive will be from Allāh, *"Who is the Lord of the heavens, the earth and whatever is between them and the Most Compassionate. They will be unable to address Him."* The author of "Ruhul Ma'āni" interprets the verse to mean that the people of Hell will be unable to request respite and the people of Heaven will be unable to ask for more without His permission.

*"On the day when every living being and the angels will stand in rows, none of them will be able to speak except the one whom Ar Rahmān permits and who speaks correctly."* Whoever wants to speak will not be able to speak. Only those whom Allāh knows will speak correctly will be granted permission to speak. Such people include those who will intercede on behalf of others. Referring to the angels, Allāh says in Surah Anbiya, *"He knows what is before them and what is behind them and only the one with whom He is pleased will be able to intercede. They tremble with fear for Him."* [Surah 21, verse 28]

*"That is the Day of Truth. So whoever wills should adopt a recourse towards his Lord"* i.e. one should accept Islām and continue to perform good deeds until one's death. *"We have certainly warned you of a near punishment"* The punishment of the Day of Judgment is near because whatever is certain is regarded as being near.

Allāh continues, *"The day when a man will see what (deeds) his hands sent ahead*

(in his record of deeds). "Allāh says in Surah Kahf, "The record of deeds shall be placed and you will see the sinners afraid of what is contained in them. They will say, 'Woe be to us! What is with this book that it does not leave anything small or large unrecorded?' They will find their deeds present and your Lord shall not oppress anyone." [Surah 18, verse 50]

Allāh says in Surah Zilzāl, "Whoever does an atom 's weight of good will see it and whoever does an atom 's weight of evil will see it." [Surah 99, verses 7,8]

Allāh concludes the Surah by saying that on the Day of Judgment, "the disbeliever will say, 'Oh! If only I had been dust!'", "Ma'ālimut Tanzil" reports from Sayyidina Abdullāh bin Umar رضى الله عنه that every creature will be resurrected on the Day of Judgment, even the birds and animals. Then retribution will be taken from every one of them who oppressed another in any way. Consequently, a hornless goat will have revenge from the horned goat that butted it in the world. When revenge is exacted from all the animals, Allāh will command them, "Become dust!" Seeing this, the disbeliever will think that it would have been better for him if he were an animal so that his affair would be terminated after revenge is taken. He would then not have to suffer any further punishment. Although animals will have no reward, they will also have no punishment like the disbelievers. It is on this occasion that "the disbeliever will say, 'Oh! If only I had been dust!'"

Other commentators have stated that the disbeliever will express this wish when he sees the punishment in store for him. He will then wish that he were never born.



## سورة النزعت

Makkan

Surah An-Nāzi'at

Verses 46

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّازِعَاتِ غَرَقًا ① وَالنَّاشِطَاتِ نَشْطًا ② وَالسَّابِحَاتِ سَبْحًا ③ فَالسَّابِقَاتِ سَبْقًا ④  
فَالْمُدَبِّرَاتِ أَمْرًا ⑤ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ⑥ تَتَّبِعُهَا الرَّادِفَةُ ⑦ فُلُوبٌ يَوْمَئِذٍ  
وَاجِفَةٌ ⑧ أَبْصَرُهَا خَشِيعَةٌ ⑨ يَقُولُونَ أَيْنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ ⑩ أَيْنَا كُنَّا  
عِظَمًا نَخِرَةً ⑪ قَالُوا تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ ⑫ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ⑬ فَإِذَا هُمْ  
بِالسَّاهِرَةِ ⑭

In the name of Allāh, the Beneficent, the Most Merciful.

(1) By the oath of those angels who harshly extract souls... (2) .... those who untie knots... (3) .... those who swim along... (4) ... who then swiftly race... (5) ... and those who arrange the commands (of Allāh). (6) The day (shall certainly take place) when that which shakes shall shake... (7) . . .to be followed by that which will follow. (8) On that day, many hearts will be fluttering... (9) ... with their gazes cast down. (10) They say, "Will we be returned to our former states..." (11) "...even after we have become decomposed bones?" (12) They say, "In that case the return shall be a tremendous loss." (13) It will be only a single blast... (14) ... and they will all immediately be present for Reckoning.

These verses speak about the advent of Judgment Day. Allāh begins by taking oaths of several types of angels to assert that "The day (shall certainly take place) when that which shakes shall shake."

Allāh says, "By the oath of those angels who harshly extract souls". The emphasis in this verse denotes that these angels mercilessly wrench the soul from every portion of the dying person's body, causing excruciating pain. Allāh then swears by those angels "who untie knots". This refers to those angels who remove souls very gently from the body. Commentators state that the first group of angels extract the souls of the disbelievers while the second group extract the souls of the believers. Of course, there are times when Allāh causes the death of a believer to be difficult so that he may earn an exalted status in the Hereafter.

The Ahadith mention that the soul of a believer emerges from the body as easily as water emerges from a water-bag. On the other hand, when a disbeliever has to leave this world for the Hereafter, dark-faced angels descend from the heavens. They carry with them sack cloth and appear before him as far as the eyes can see. Then the angel of death himself comes, sits by the head and says, "O foul soul! Emerge towards Allāh's anger!" The soul then disperses throughout the body in an attempt to escape. Thereafter the angel of death forcefully extracts the soul, just as wet wool wrapped around a skewer is forcefully removed. When the angel of death removes the soul, the other angels, without losing a split second, grab hold off the soul and wrap it in the sack cloth. [*"Mishkāt" p. 142*]

Allāh Ta'āla then takes an oath by those angels *"who swim along"*. Commentators state that this refers to the fluid and swift movement of the angels as they transport the soul of the believer to the heavens. Thereafter, Allāh swears by the angels *"who then swiftly race"* off with the souls of people once Allāh instructs them where to take the souls. Once the decision is made and the instruction issued, the angels hasten to *"arrange the (fulfilment of the) commands (of Allāh)."*

The above oaths are taken to assert that *"The day (shall certainly take place) when that which shakes shall shake"* This verse refers to the Day of Judgment and *"that which shakes"* refers to the first blowing of the trumpet, which will violently shake everything. The first blowing of the trumpet will *"be followed by that which will follow"* i.e. by the second blowing of the trumpet.

Describing the condition of people on the Day of Judgment, Allāh says, *"On that day, many hearts will be fluttering with their gazes cast down."* Allāh then quotes what the disbelievers used to say about Judgment day. They say, *"Will we be returned to our former states even after we have become decomposed bones?"* The disbelievers regard the advent of Judgment day as something farfetched and cynically ask this question. They also say *"In that case the return shall be a tremendous loss."* The disbelievers said that if Judgment day were to take place as the Holy Prophet صلى الله عليه وسلم said, they would be ruined because they will then suffer the punishment for their rejection. However, this statement was also intended to mock the belief of Judgment day because the disbelievers did not even have a vague belief that Judgment day could be a reality. If they did have the concern that they may have to suffer a loss, they would not have behaved as badly as they did.

Even if a dishonest person warns people not to go to a certain place because there is a large snake there, people would be very cautious to go there because they fear for their safety. If the disbelievers during the time of the Holy Prophet صلى الله عليه وسلم believed that the possibility of Judgment day could exist, they would have been foolish to make the claims they did when they knew the Holy Prophet صلى الله عليه وسلم to be an honest person.

*"It will be only a single blast and they will all immediately be present for Reckoning."* Although the disbelievers regarded the advent of Judgment day to be something farfetched and impossible, it is an extremely simple matter for Allāh. When Allāh issues the command, all it takes for people to be resurrected for Judgment day is a single blast of the trumpet and everyone will present

themselves without delay.

هَلْ أُنَبِّئُكَ حَدِيثُ مُوسَى ﴿١٥﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾ أَذْهَبَ إِلَى فِرْعَوْنَ  
إِنَّهُ طَعَنَ ﴿١٧﴾ فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَن تَرْكَى ﴿١٨﴾ وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى ﴿١٩﴾ فَأَرَاهُ  
الْآيَةَ الْكُبْرَى ﴿٢٠﴾ فَكَذَّبَ وَعَصَى ﴿٢١﴾ ثُمَّ أَذْبَرَ يَسْعَى ﴿٢٢﴾ فَحَشَرَ فَنَادَى ﴿٢٣﴾ فَقَالَ  
أَنَا رَبُّكُمْ الْأَعْلَى ﴿٢٤﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٥﴾ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن  
يَخْشَى ﴿٢٦﴾

(15) Has the story of Mūsa عليه السلام reached you? (16) When his Lord called him on the blessed valley of Tuwa. (17) "Go to Phara'oh (Fir'oun) for he has certainly transgressed." (18) "Tell him, 'Do you want to be purified?'" (19) "'And should I guide you to your Lord so that you may fear (Him)?" (20) So he showed him a great sign. (21) But he falsified and disobeyed. (22) Then he turned away and applied himself. (23) He gathered the people and proclaimed... (24) .... "I am your highest Lord!" (25) So Allāh seized him with the punishment of this world and the Hereafter. (26) There is certainly a lesson in this for the one who fears.

Sayyidina Mūsa عليه السلام was from the Bani Isrā'il who lived in Egypt from the time of Sayyidina Yusuf عليه السلام. The Copts of Egypt greatly oppressed the Bani Isrā'il and made their lives miserable. It was during these trying times that Sayyidina Mūsa عليه السلام was born. Upon direction from Allāh Ta'āla, his mother placed him in a basket, which she put in the river. When the basket passed by phara'oh's (Fir'oun's) palace, phara'oh's (Fir'oun's) wife had it removed from the river. When she saw the child inside, she was overwhelmed with the child and beseeched phara'oh (Fir'oun) to keep the child as a son in the palace. Consequently, Sayyidina Mūsa عليه السلام grew up in phara'oh's (Fir'oun's) palace. When he grew up, he killed a Copt by mistake when he tried to assist an Isrā'īli. When the news reached phara'oh (Fir'oun) and his ministers, they decided to execute Sayyidina Mūsa عليه السلام. Learning of their intention, Sayyidina Mūsa عليه السلام left Egypt and settled in Madyan where he married and tended the goats of his father-in-law for ten years.

He then decided to return to Egypt with his wife but lost the way. Eventually, he saw what appeared to be a fire in the distance. Thinking that he could get a brand of fire to keep his wife warm and find someone to direct him, Sayyidina Mūsa عليه السلام set out in the direction of the 'fire'. When he reached the sacred valley of Tuwa where the 'fire' was, Allāh addressed him and made him a Nabi (Prophet). Allāh asked him to throw down his staff, which Allāh made into a snake and Allāh also showed him that his hand could become a shining lamp by placing it beneath his arm. Allāh also commanded him to preach to phara'oh (Fir'oun) and his people. It is with reference to this that Allāh says, "Has the story of Mūsa عليه السلام reached you? When his Lord called him on the blessed valley of Tuwa (He said to him) 'Go to phara'oh (Fir'oun) for he has certainly transgressed. Tell him,

*'Do you want to be purified? And should I guide you to your Lord so that you may fear (Him)?'*

Complying with Allāh's command, Sayyidina Mūsa عليه السلام left for Egypt where he was joined by his brother Hārūn عليه السلام whom Allāh had also made a Nabi (Prophet) at Sayyidina Mūsa's عليه السلام request. Entering phara'oh's (Fir'oun's) court, they warned him about Allāh's punishment if he did not desist from his evil ways. They told him, *'it has been revealed to us that punishment shall be for those who falsify and turn away.'* Hearing that Sayyidina Mūsa عليه السلام preached the divinity of Allāh, Phara'oh (Fir'oun) was extremely upset because he indoctrinated the people into believing that he was their god. He asked Sayyidina Mūsa عليه السلام a series of questions to intimidate him, but Sayyidina Mūsa عليه السلام answered the questions with great courage. Unable to win any ground from Sayyidina Mūsa عليه السلام, phara'oh (Fir'oun) finally said, *"If you take another as a deity besides myself I shall definitely make you of the prisoners!"* Mūsa عليه السلام said, *'Even if I bring you a clear proof?'* phara'oh (Fir'oun) said, *'Bring it if you are truthful. 'So Mūsa عليه السلام cast down his staff and it suddenly became a manifest serpent. And he withdrew his hand, which instantly turned white for all to see.'* [Surah Shu'arā (26), verses 29-33]

It is with reference to these miracles that Allāh says, *"So he [Sayyidina Mūsa عليه السلام] showed him phara'oh (Fir'oun) a great sign. " However, instead of accepting, phara'oh (Fir'oun)' Falsified and disobeyed."* Phara'oh (Fir'oun) then declared that Sayyidina Mūsa عليه السلام was a magician and arranged a contest between Sayyidina Mūsa عليه السلام and the magicians of the land. Not only did Sayyidina Mūsa عليه السلام defeat the magicians, but he made them all believers. However, phara'oh (Fir'oun) was still adamant not to accept and continued claiming his divinity. Allāh says that phara'oh (Fir'oun) *"turned away and applied himself to find a way to stop the spread of Sayyidina Mūsa's عليه السلام message. "He gathered the people and proclaimed, 'I am your highest Lord!"* However, all his schemes failed and he was eventually drowned with his entire army. Allāh says, *"So Allāh seized him with the punishment of this world and the Hereafter."*

Allāh says about phara'oh (Fir'oun) in Surah Hūd, *"He will lead his people on the Day of Judgement and enter them into the Fire. It is an evil place indeed where they shall be entered."* About him and his army, Allāh says in Surah Qasas, *"We set a curse after them in this world and on the day of Judgment, they shall be among the hateful."*

Allāh declares, *"There is certainly a lesson in this for the one who fears."* People who are concerned that they should not suffer the same plight because of disobedience will heed the lessons in this episode. However, those who are heedless of the warnings and who do not care to apply their intelligence will continue to disobey Allāh. Like Fir'oun and his people, they will also destroy themselves.

The details of Sayyidina Mūsa's عليه السلام story is discussed in Surah Yunus [Surah 10, verses 75-92], Surah TāHā [Surah 20, verses 9-98], Surah Naml [Surah 27, verses 7-14], Surah Qasas [Surah 28, verses 3-50] and several other Surahs as well.



ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَتْهَا <sup>(27)</sup> رَفَعَ سَمَكَهَا فَسَوَّيْنَهَا <sup>(28)</sup> وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ  
ضُحَاهَا <sup>(29)</sup> وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا <sup>(30)</sup> أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا <sup>(31)</sup> وَالْجِبَالَ  
أَرْسَلَهَا <sup>(32)</sup> مَلَأَ لَكُمْ وَلِأَنْعَامِكُمْ <sup>(33)</sup>

(27) Are you more difficult to create or the sky? Allāh has created it... (28) elevated its roof perfected it... (29) ....made its night dark and made its day manifest. (30) Thereafter, Allāh spread out the earth. (31) He extracted from the earth her water and fodder... (32) ...and firmly stationed the mountains. (33) All this for your benefit and for the benefit of your animals.

Further addressing those who reject the coming of Judgment day, Allāh asks, "Are you more difficult to create or the sky?" Because the sky is a much larger creation and contains so many phenomena, any person will understand that its creation should be more difficult than the creation of a man. If Allāh has the power to create the sky, he certainly has the power to resurrect man on the Day of Judgment. Not only did Allāh create the sky, Allāh also "elevated its roof perfected it, made its night dark and made its day manifest." Allāh relates the night and day to the sky because it appears as if they extend from the sky.

After creating the sky, "Allāh spread out the earth. He extracted from the earth her water and fodder and firmly stationed the mountains (to stabilise the earth). All this for your benefit and for the benefit of your animals." It is therefore incumbent upon man to express gratitude to Allāh for all these bounties and to believe in the divine scriptures and whatever Allāh has revealed to His Prophets عليهم السلام. Refer to the commentaries of verses 9 to 12 of Surah HāMim Sajdah (Surah 41) for details about the sequence in which Allāh created the heavens and the earth.

فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى <sup>(34)</sup> يَوْمَ يَذْكُرُ الْإِنْسَانُ مَا سَعَى <sup>(35)</sup> وَتُرِزَّتِ الْجَحِيمُ لِمَنْ  
بَرَى <sup>(36)</sup> فَأَمَّا مَنْ طَغَى <sup>(37)</sup> وَءَاثَرَ الْحَيَاةَ الدُّنْيَا <sup>(38)</sup> فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى <sup>(39)</sup> وَأَمَّا مَنْ  
خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى <sup>(40)</sup> فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى <sup>(41)</sup> يَسْأَلُونَكَ عَنِ  
السَّاعَةِ أَيَّانَ مُرْسَاهَا <sup>(42)</sup> فِيمَ أَنْتَ مِنْ ذِكْرِهَا <sup>(43)</sup> إِلَى رَبِّكَ مُنْهَلَا <sup>(44)</sup> إِنَّمَا أَنْتَ مُنْذِرٌ  
مَنْ يَخْشَاهَا <sup>(45)</sup> كَانَتْهُمْ يَوْمَ بَرُونَهَا لَمْ يَلْبِسُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا <sup>(46)</sup>

(34) So when the tremendous calamity befalls... (35) ... that day man will recall what he did... (36) .... and Hell will be manifest for those who look on. (37) As for the one who transgresses... (38) ... and who prefers the life of this world... (39) ...then Hell shall certainly be his abode. (40) As for the one who fears standing before his Lord and who restrains himself from carnal passions... (41) .... then Heaven shall definitely be his abode. (42) They ask you about when Judgment Day will take place. (43) What have you to tell about it? (44) To your Lord belongs (the knowledge of) its term. (45) You are a warner only to him who

fears it. (46) The day when they see it, it will seem as if they lived only an evening or a morning.

Referring to Judgment day, Allāh says, *"So when the tremendous calamity befalls, that day man will recall what he did and Hell will be manifest for those who look on."* The Arabic word "tāmma" (translated above as "calamity") is derived from the word "tāmma" which refers to something that rises above and overwhelms everything else. Judgment Day is therefore referred to as "tāmma" because it is a calamity that overwhelms all other calamities.

Sayyidina Hasan Basri رحمه الله عليه states that *"the tremendous calamity"* refers to the second blowing of the trumpet. When Judgment Day takes place, every person will realise whether his deeds are good enough to take him to Heaven or whether they are lacking. On that day there will be only two groups, as Allāh says in Surah Shura, *"A group shall be in Heaven, while another shall be in the Blaze."* [Surah 42, verse 7]

Allāh refers to these two groups individually. Speaking of those destined for Hell, Allāh says, *"As for the one who transgresses and who prefers the life of this world, then Hell shall certainly be his abode."* People generally cling to disbelief and refuse to accept Islām because they fear losing their wealth or positions. This displays their preference for this world over the Hereafter. It is for the same reason that Muslims also commit sins. Chasing after wealth, fame and position leads people to commit sins, to neglect their Obligatory and Compulsory obligations and to involve themselves in everything that violates Allāh's commands. On the other hand, when a person gives preference to the life Hereafter, he will be conscious about leading a life of piety and will stay far from sin.

Allāh then speaks about the second type of person when He says, *"As for the one who fears standing before his Lord and who restrains himself from carnal passions, then Heaven shall definitely be his abode."* Whenever a person wants to do good and abstain from evil, his carnal self presents an obstacle. One's carnal self wants only pleasure and enjoyment and loves the world for this. It has no inclination for the Hereafter because its concern is only for the pleasures of this world. It will therefore spur a person on to commit sins and to lead a life of recklessness. Therefore, when a person gains control over his carnal self (his Nafs), he will be able to abstain from sin and will content himself with what is Halāl (lawful) instead of Harām (unlawful). Such people will attain the high ranks of Heaven.

The person who fears standing for reckoning before Allāh will receive two gardens of Heaven, as Allāh says in Surah Rahmān, *"The one who fears standing in the presence of his Lord shall have two gardens."* [Surah 55, verse 46]

Sayyidina Jābir رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "I fear most for my Ummah that they follow the dictates of their Nafs (Carnal self) and that they entertain lengthy hopes. The desires of the Nafs (carnal self) prevents one from the truth and lengthy hopes make one forget about the Ākhirah (Hereafter). This world is travelling and leaving while the Ākhirah (Hereafter) is travelling and approaching Each has its sons, so if you can avoid being a son of this world then do so. Today you are in the place of deeds (the world) where there is no reckoning and tomorrow you will be in the Ākhirah (Hereafter) where there are no deeds (only reckoning)." ["Mishkāt" p. 444]

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, "They ask you about when Judgment day will take place." The disbelievers actually asked about Judgment day mockingly because they did not really want to know when it will occur. Allāh says to the Holy Prophet صلى الله عليه وسلم, "What have you to tell about it?" The Holy Prophet صلى الله عليه وسلم could not inform them about when Judgment day will take place because he was not informed about its date. "To your Lord belongs (the knowledge of) its term. "Allāh says in Surah A'rāf, "They ask you regarding Judgment day, when will it occur? Say, 'The knowledge of this is with my Lord. Only He will manifest it on its time. It will be weighty on the heavens and the earth and will appear suddenly.' They ask you as if you have perfect knowledge of it. Say, 'The knowledge of this is only with Allāh, but most people do not know.'" [Surah 7, verse 187]

Allāh says, "You are a warner only to him who fears it." Those who have no concern for Judgment day will not heed a thousand warnings of Judgment day. However, a single warning suffices for the one who is concerned about his plight in the Ākhirah (Hereafter).

Allāh concludes the Surah by saying, "The day when they see it will seem as if they lived only an evening or a morning." People persistently ask about the date of Judgment Day as if they are looking forward to it. All they intend doing is to mock the belief. However, when they see Judgment day taking place before their very eyes, they will regret their ways and their lives of tens or even hundreds of years will seem even less than a day. The life which they thought would never end, will seem like only a dream.



## سورة عبس

Makkan

Surah Abas

Verses 42

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ۖ (1) أَنْ جَاءَهُ الْأَعْمَى (2) وَمَا يُدْرِيكَ لَعَلَّهَ يَرْكَبُ ۖ (3) أَوْ يَذَّكَّرُ فَتَنْفَعَهُ  
الذِّكْرَى (4) أَمَّا مَنْ أَسْتَفْتَى (5) فَأَنْتَ لَمْ تَصَدَّى (6) وَمَا عَلَيْكَ أَلَّا يَرْكَبُ ۖ (7) وَأَمَّا  
مَنْ جَاءَكَ يَسْعَى (8) وَهُوَ يَخْشَى (9) فَأَنْتَ عَنْهُ تَلَهَّى (10) كَلَّا ۚ إِنَّا نَذْكُرُهُ ۖ (11) فَمَنْ  
شَاءَ ذَكِّرْهُ (12) فِي صُحُفٍ مُكْرَمَةٍ (13) مَرْفُوعَةٍ مُطَهَّرَةٍ (14) بِأَيْدِي سَفَرَةٍ (15) كِرَامٍ  
بَرَرَةٍ (16)

In the name of Allāh, the Beneficent, the Most Merciful.

(1) He frowned and turned away... (2) ..because a blind man came to him. (3) How do you know that perhaps he will be purified... (4) ....or he may take heed and the advice will prove beneficial to him? (5) As for him who was indifferent ... (6) ...to him do you attend... (7) ...when there would be no blame on you if he is not purified. (8) As for him who comes running to you... (9) ...in fear... (10) ....to him you show indifference. (11) This should never be. Indeed this Qur'ān is a reminder. (12) So whoever desires should take heed. (13) It is in scriptures that are honoured... (14) ... elevated and pure... (15) ... in the hands of scribes... (16) ....who are honourable and righteous.

Sayyidina Abdullah bin Umm Maktūm رضى الله عنه was a blind prophet's companions رضى الله عنهم and was popularly known as Sayyidina Ibn Umm Maktūm رضى الله عنه. Some say that his name was Amr and that his father's name was Qais. He was among the earliest Immigrants and migrated to Madinah before the Holy Prophet صلى الله عليه وسلم. It once occurred that the Holy Prophet صلى الله عليه وسلم was propagating Islām among some of the polytheists leaders when Sayyidina Ibn Umm Maktūm رضى الله عنه arrived. Because he was blind, he did not realise that the Holy Prophet صلى الله عليه وسلم was occupied with the others and he kept insisting that the Holy Prophet صلى الله عليه وسلم teach him something.

Since his arrival disturbed the discussion and complying with his request would interrupt what was being said to the polytheists leaders, The Holy

Prophet صلى الله عليه وسلم ignored him, thinking that he could speak to him at any other time. On the other hand, the opportunity to address the Quraysh leaders was rare and if any of them accepted Islām, it would influence many others to follow. Tirmidhi reports that the Holy Prophet صلى الله عليه وسلم was addressing one of the polytheists leaders whereas "*Ma'ālimut Tanzil*" states that he was speaking to Utba bin Rabī'ah, Abu Jahl, Abbās bin Abdul Muttalib, Ubay bin Khalf and Umayyah bin Khalf. Allāma Baydawi رحمه الله merely states that some leaders of the Quraysh were present.

The Holy Prophet's صلى الله عليه وسلم reaction became evident on his face when he frowned. Referring to this, Allāh says, "*He frowned and turned away because a blind man came to him.*" Here Allāh refers to the Holy Prophet صلى الله عليه وسلم as he third person to maintain his honour. It is only afterwards that Allāh addresses him as the second person when Allāh says, "*How do you know that perhaps he will be purified or he may take heed and the advice will prove beneficial to him?*" Because Sayyidina Ibn Umm Maktūm رضى الله عنه was a believer, any advice given to him would have benefited him and served to purify him.

On the other hand, "*As for him who was indifferent, to him do you attend when there would be no blame on you if he is not purified.*" The polytheists leaders were indifferent towards the advice given to them. There was no need for the Holy Prophet صلى الله عليه وسلم to preach to them persistently because he was not obliged to make them believe.

Allāh continues, "*As for him who comes running to you in fear, to him you show indifference.*" Allāma Qurtubi رحمه الله writes that although the Holy Prophet صلى الله عليه وسلم's intention was laudable, Allāh chided him because the hearts of the men of "*Suffa*" should not be hurt and to make it clear that a poor believer is better than a wealthy disbeliever. The message here is the same as contained in verse 52 of Surah An'ām (Surah 6) where Allāh says, "*Do not shun those who call unto their Lord morning and evening, aspiring for His pleasure. You are not accountable at all for them, nor are they at all accountable for you, that you shun them and become of the oppressors.*" The same message is conveyed in Surah Kahf where Allāh says, "*Restrain yourself with those who, seeking His pleasure, call to their Lord morning and evening. And do not shift your attention from them with the intent of acquiring the adornment of this worldly life.*" [Surah 18, verse 28]

After the revelation of this Surah, the Holy Prophet صلى الله عليه وسلم showed special regard for Sayyidina Ibn Umm Maktūm رضى الله عنه. When the Holy Prophet صلى الله عليه وسلم used to see him approach, The Holy Prophet صلى الله عليه وسلم would say, "*Welcome to the one concerning whom my Lord has chided me.*" The Holy Prophet صلى الله عليه وسلم would then ask him several times if he needed anything. "*Istī'āb*" and "*Isābah*" mention that the Holy Prophet صلى الله عليه وسلم appointed Sayyidina Ibn Ummi Maktūm رضى الله عنه as governor of Madinah thirteen times when the Holy Prophet صلى الله عليه وسلم left on expeditions. In the Holy Prophet's صلى الله عليه وسلم absence, he was in charge of affairs in Madinah and would lead the Salāh.

Allāh says further, "*This should never be*" i.e. you should never ignore a believer who comes to you to learn the religion because "*Indeed this Qur'ān is a reminder. So whoever desires should take heed*" The duty of the Holy Prophet صلى الله عليه وسلم

was to propagate the message of Islām and he was not charged with making people believe. If anyone refused to believe, it was to his own detriment and his disbelief would not harm the Holy Prophet صلى الله عليه وسلم in the least.

Allāh then describes the Qur'ān itself when He says, *"It is in scriptures that are honoured, elevated and pure (in Allāh's sight because the Satan cannot reach there); in the hands of scribes who are honourable and righteous."* The Qur'ān is preserved in the "Lowhul Mahfūdh (The protected tablet)" where noble and pious angels record events.

قِيلَ الْإِنْسَانُ مَا أَكْفَرُهُ ۚ مِنْ أَيِّ شَيْءٍ خَلَقْتَهُ ۖ خَلَقْتَهُ فَقَدَرَهُ ۖ ثُمَّ  
 السَّبِيلَ يَسَّرَهُ ۖ ثُمَّ أَمَانَهُ فَأَقْبَرَهُ ۖ ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۖ كَلَّا لَمَّا يُفْضَلُ مَا  
 أَمَرُهُ ۖ

- (17) Woe be to man! How ungrateful is he? (18) From what did Allāh create him?  
 (19) From a drop of semen. Allāh created him, made him in due proportion...  
 (20) . . . and then eased the way for him. (21) Allāh then gave him death and  
 concealed him in a grave. (22) Then Allāh shall resurrect him when He wills.  
 (23) Behold! Man has not done what Allāh has commanded him.

These verses discuss man's ingratitude and his creation. Allāh says, *"Woe be to man! How ungrateful is he?"* Allāh created man and showers innumerable favours on him but he does not thank Allāh for them. Even worse is that man who refuses to accept Allāh as his Lord.

*"From what did Allāh create him? From a drop of semen. Allāh created him, made him in due proportion."* If man ponders about his beginnings, he will truly humble himself before Allāh. Allāh developed the sperm cell from its original lowly state and eventually fashioned a human being with functioning organs and limbs. Allāh has also made the parts of the body in perfect proportion so that they may function optimally. Allāh says in Surah Qiyāmah, *"Was he (man) not a discharge of semen after which he developed into a clot of blood and then Allāh created him and perfected him?"* [Surah 75, verses 37,3 8]

After creating man, Allāh *"then eased the way for him."* Allāh led the foetus through the various stages of its development and when the child was ready to be born, Allāh made it possible for it to emerge whole through an extremely narrow exit.

Furthermore, *"Allāh then gave him death and concealed him in a grave."* Life and death are in Allāh's control. Man has no control over life, no control over death and no control over the life after death either. Allāh has taught man to bury the dead because burial is most befitting for man's honour. Leaving a corpse above the ground to be ravaged by animals who scatter the bones about does not accord man's body the respect it deserves. Every body therefore gets the respect it deserves. The treatment it receives after the burial depends on the deeds of the person in this world.

There are certain nations who cremate their dead and others who feed their dead to vultures. These are nations who do not follow a divine religion and are therefore grossly misguided. However, even their dead eventually end up in the ground because the ashes of the deceased come to rest on the ground and the vultures who devoured the corpse become dust after their death. In this regard Allāh says in Surah Mursalāt, *"Have We not made the earth consist of both the living and the dead?"* [Surah 77, verses 25,26]

Allāh states further that after creating man, perfecting him and causing him to die, *"Then Allāh shall resurrect him when He wills."* Death is not the end of a person. After death, people will have to account for whatever they did in this world and face the rewards or punishment they deserve.

*"No! (Man has certainly not expressed gratitude. In addition to this) Man has not done what Allāh has commanded him."* Some commentators state that this refers to breaching the pledge of "Alist". Whereas man pledged to acknowledge only Allāh as his Lord, he breached the pledge after coming to this world. The verse could also refer to man's disobeying the commands of the Prophets عليهم السلام and what is contained in the divine scriptures. Of course, the verse refers to the condition of man in general and to all of mankind collectively.

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعَبَاً وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾ وَفِكَهَةً وَأَبًّا ﴿٣١﴾ مَتَاعًا لَّكَ وَلِأَنْعَمِ لَكَ ﴿٣٢﴾

(24) Let man look at his food. (25) We make the rain pour forth in abundance. (26) Then We cause the earth to part into clefts. (27) We then grow in the earth grains... (28) grapes, vegetables... (29) ..... olives, date palms... (30) .... dense gardens... (31) ... fruit and fodder... (32) ...for your benefit and for the benefit of your animals.

Allāh commands man to reflect for a while. Allāh says, *"Let man look at his food"* Man should ponder about the various types of food that Allāh causes to grow from the ground such as 'grains, grapes, vegetables, olives, date palms, dense gardens, fruit and fodder'. "Allāh has created fruit for enjoyment and fodder for man's animals. Then too, these fruit and other food do not grow sparsely so that only one or two are available. Allāh causes them to grow in abundance from huge plantations so that entire nations are fed.

Allāh has made the rain a means for all these foods to grow. When the rain seeps into the ground, Allāh causes the seed of the plant to split and the shoot to sprout from it. Referring to this, Allāh says, *"We make the rain pour forth in abundance. Then We cause the earth to part into clefts."* Allāh has taken care of all this 'for your benefit and for the benefit of your animals.' Man should ponder about these phenomena and express gratitude to Allāh for all of this. Together with verbal gratitude, man should also show his gratitude by using Allāh's bounties in a manner that pleases Allāh. At the same time, he should always turn to Allāh in repentance.

فَإِذَا جَاءَتِ الصَّاعِقَةُ ﴿٣٣﴾ يَوْمَ يَقْرَأُ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَحْبِهِ  
وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وَوُجُوهُ مُسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ  
مُسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهُ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُولَئِكَ هُمُ الْكَافِرُ  
الْفَجَرُ ﴿٤٢﴾

(33) So when the deafening scream will come... (34) .... on that day man will flee from his brother... (35) .... his mother, his father... (36)...his wife and his sons. (37) On that day every one of them will be preoccupied with a predicament that will make him oblivious of another. (38) On that day many faces shall be radiant... (39) .....laughing and happy. (40) And many faces will be dusty... (41) ... covered in darkness. (42) These will be the sinful disbelievers.

Allāh depicts the scene of Judgment Day in these verses. Allāh says, "So when the deafening scream will come..." (i.e. the second blowing of the trumpet on the Day of Judgment), on that day man will flee from his brother, his mother, his father, his wife and his sons. On that day every one of them will be preoccupied with a predicament that will make him oblivious of another."

Referring to the faces of the pious believers, Allāh says, "On that day many faces shall be radiant, laughing and happy." On the other hand, concerning the faces of those who forgot Allāh in this world and who continued to sin and cling to disbelief, Allāh says "And many faces will be dusty, covered in darkness. These will be the sinful disbelievers." They will look like this because of their humiliation and fear on the Day of Judgment. Allāh says in Surah Qiyāmah, "And many faces on that day will be gloomy, sensing that they will be dealt with most severely." [Surah 75, verses 24,25]

Allāh says in Surah Al Imrān, "The day when some faces will be illuminated while others shall be darkened, As for those whose faces shall be darkened, it will be said to them, 'Had you disbelieved after believing? So taste the punishment because of your disbelief' As for those whose faces shall be illuminated, they will be in the mercy of Allāh, where they shall abide forever." [Surah 3, verses 106,107]





## سورة التكوير

Makkan

Surah Al-Takwīr

Verses 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا الْمَوْءِدَةُ سُيِّلَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾ وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾ وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) When the sun loses its light. (2) When the stars fall down. (3) When the mountains are made to fly about. (4) When pregnant camels are forsaken. (5) When wild animals are gathered. (6) When the oceans are set alight. (7) When souls are joined. (8) When the girl buried alive will be asked... (9) ... for what sin she was killed. (10) When the records of deeds will be opened. (11) When the sky will be opened. (12) When Hell will be fuelled. (13) When Heaven will be brought close. (14) On that day every soul will know what (deeds) it had presented.

This Surah is called Surah Takwīr or Surah Kuwwirat. The above verses describe what will happen on the Day of Judgment. Some of the events described will take place after the first blowing of the trumpet while others will take place after the second blowing of the trumpet.

The following six events will take place after the first blowing of the trumpet:

1. "When the sun loses its light." The literal meaning of the Arabic word "kuwwirat" (translated above as "loses its light") is "to fold". It is well within Allāh's power to literally fold the sun. However, commentators like Sayyidina Abdullāh bin Abbās رضى الله عنه, Sayyidina Hasan رحمه الله عليه, Sayyidina Qatādah رحمه الله عليه and Sayyidina Mujāhid رحمه الله عليه say that the light of the sun will be folded i.e. the sun will lose its light.

2. *"When the stars fall down."*

3. *"When the mountains are made to fly about."* This has been referred to in Surah Tāhā, Surah Naml, Surah Wāqī'ah and Surah Muzzammil. The mountains will fly about like the clouds and eventually be reduced to dust.

4. *"When pregnant camels are forsaken."* The Arabic word "*ishār*" (translated above as "*pregnant camels*") is the plural of the word "*ashrā*" which refers to a camel that is in her tenth month of pregnancy. Although such an animal is generally prized, no one will be interested in her when Judgment of Day takes place. The same will apply to everything else that people prize.

5. *"When wild animals are gathered."* While some commentators interpret the verse to mean that all wild animals will die on the Day of Judgment, others interpret it to mean that retribution will be taken from every animal that oppressed another in any way. This interpretation is in keeping with a hadith in which it is mentioned that a hornless goat will have revenge from the horned goat that butted it in the world. When revenge is exacted from all the animals, Allāh will command them, "*Become dust!*" Mention of a goat is merely by way of example because the same will apply to all animals. In fact, a hadith reported in "*Ruhul Ma'āni*" states that revenge will even be exacted from ants. This will of course take place after the second blowing of the trumpet. If this interpretation is applied, it may be said that the verses of the Surah merely state the events of Judgment Day collectively without specifying the sequence.

6. *"When the oceans are set alight."* "*Ruhul Ma'āni*" states that the waters of the ocean will be heated and eventually dried up. Fire will then take its place.

Thereafter, Allāh mentions six events that will take place after the second blowing of the trumpet:

1. *"When souls are joined."* After the disbelievers are separated from the believers, the members of each group will be joined with each other. Allāh says in Surah Ibrāhīm, "*On that day you will see the criminals shackled together in fetters.*" [Surah 14, verse 49]

2. *"When the girl buried alive will be asked for what sin she was killed."* The Arab Polytheists during the period of ignorance disliked having daughters and used to bury their infant daughters alive. Allāh says in Surah Nahl, "*When any of them is given the glad tidings of a daughter, his face darkens and he suppresses his fury. He hides from the people because of the evil tidings that he received. Must he keep her with disgrace or bury her in the sand? Evil indeed is the decision that he takes!*" Such people will be taken to task on the Day of Judgment.

3. *"When the records of deeds will be opened"* Every person will receive his record of deeds on the Day of Judgment. The successful ones will receive theirs in their right hands while the unsuccessful ones will receive theirs in their left hands. Allāh says in Surah Bani Isrā'īl, "*We shall cast every person's record of deeds upon his neck. On the Day of Judgment We shall take out for him a book that he will see opened before him. 'Read your book. Today you are a sufficient witness against yourself'*" [Surah 17, verses 13,14.]

Allāh says in Surah Kahf, "*The record of deeds shall be placed and you*

will see the sinners afraid of what is contained in them. They will say, 'Woe be to us! What is with this book that it does not leave anything small or large unrecorded?' They will find their deeds present and your Lord shall not oppress anyone." [Surah 18, verse 50]

4. "When the sky will be opened."

5. "When Hell will be fuelled" to make it burn more intensely.

6. "When Heaven will be brought close" to the pious just as Hell will be brought close to the disbelievers; as Allāh says in Surah Shu'arā, "Heaven will be brought close to the pious while Hell will be revealed to the deviant ones." [Surah 26, verses 90,91]

When all these events will take place, "On that day every soul will know what (deeds) it had presented" People will then realise whether they are destined for Heaven or for Hell.

فَلَا أَقْسِمُ بِالْخَنَسِ ﴿١٥﴾ الْجَوَارِ الْكُنَسِ ﴿١٦﴾ وَاللَّيْلِ إِذَا عَسَسَ ﴿١٧﴾ وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

(15) I swear by the planets that recede... (16) ...that travel and hide. (17) And (I swear by) the night when it departs... (18) ...and by the morning when it takes a breath. (19) Undoubtedly this Qur'ān is a word brought by an honoured messenger Jibr'il عليه السلام... (20) ...who is powerful and of high rank in the sight of the Owner of the Throne. (21) He is also obeyed there and trustworthy. (22) Verily your companion is not insane. (23) He certainly saw him on the clear horizon. (24) He is also not miserly with the knowledge of the unseen. (25) The Qur'ān is not the word of any accursed Satan. (26) So where are you heading? (27) It is but a great advice to the universe... (28) ....for those of you who wish to tread the straight path. (29) You cannot will anything without the will of Allāh the Lord of the universe.

Allāh takes several oaths in this Surah to assert the fact that "Undoubtedly this Qur'ān is a word brought by an honoured messenger [Jibr'il عليه السلام]." These verses also refute the statement of those disbelievers who claimed that the Holy Prophet صلى الله عليه وسلم was insane.

Allāh says, "I swear by the planets that recede, that travel and hide." Sayyidina Ali رضي الله عنه has mentioned the planets referred to in these verses are Saturn, Mercury, Jupiter, Mars and Venus. These verses refer to the rising and setting of the planets which appear like stars in the sky and the verses make it clear that they travel in their orbits as well.

"And (I swear by) the night when it departs" Some commentators translate this

verse as “By the night when it brings darkness”. They says that this interpretation is more appropriate because it refers to the beginning of the night and the next verse [viz. “by the morning when it takes a breath”] refers to the closing of the night i.e. the arrival of the day. In this way, they maintain, both parts of the night are referred to.

Allāh swears these oaths to assert that “Undoubtedly this Qur’ān is a word brought by an honoured messenger. [Jibrīl عليه السلام], who is powerful and of high rank in the sight of the Owner of the Throne. He is also obeyed there (in the heavens) and trustworthy.”

The fact that Allāh entrusted Jibrīl عليه السلام to convey revelation to the Prophet عليه السلام proves that he must certainly be trustworthy.

After mentioning Jibrīl عليه السلام, Allāh Ta’āla speaks of the Holy Prophet صلى الله عليه وسلم. Allāh says, “Verily your companion is not insane.” The Polytheists of Makkah knew the Holy Prophet صلى الله عليه وسلم very well and they were convinced that none could be more truthful and honest than he. Therefore, since the veracity of the angelic messenger and that of the human messenger is proven beyond doubt, it would be foolish to doubt the truth of the Qur’ān.

The author of “Bayānul Qur’ān” writes that the oaths Allāh takes in these verses are extremely apt. While the travelling and hiding of the planets symbolise the travelling of the angels and their disappearance into the heavens, the departure of the night and arrival of the day symbolise the departure of the darkness of disbelief and arrival of the light of guidance, the cause of this being the Qur’ān.

“He [The Holy Prophet صلى الله عليه وسلم] certainly saw him [Jibrīl عليه السلام] on the clear horizon.” Jibrīl عليه السلام normally met the Holy Prophet صلى الله عليه وسلم in the appearance of a prophet’s companions (Sahabi) by the name of Sayyidina Dihya Kalbi رضى الله عنه. However, The Holy Prophet صلى الله عليه وسلم saw him twice in his original form. The Holy Prophet صلى الله عليه وسلم saw him once at the “Sidratul Muntahā” on the night of Mi’raj (Ascension) and again on the horizon when the Holy Prophet صلى الله عليه وسلم was in the Ajyād district of Makkah. The Holy Prophet صلى الله عليه وسلم saw that he had six hundred wings and that they spanned across the horizon. [Tirmidhi]

Allāh continues to say that the Holy Prophet صلى الله عليه وسلم “is also not miserly with the knowledge of the unseen” i.e. he conveys all the revelation that he is charged to convey.

“The Qur’ān is not the word of any accursed Satan. So where are you heading?” Once it has been established that the messenger angel has all the right credentials and the messenger Nabi صلى الله عليه وسلم is also truthful beyond doubt, how can one wander astray thinking that the Qur’ān is doubtful? In addition to this, it has also been proven that the Qur’ān is neither the word of a Satan, nor a sooth-sayer, nor a madman, nor a poet nor a person who has ulterior motives. “It (the Qur’ān) is but a great advice to the universe, for those of you who wish tread the straight path. (However) You cannot will anything without the will of Allāh the Lord of the universe.” “Everything is in Allāh’s control, even guidance.



## سورة الانفطار

Makkan	Surah Infitār	Verses 19
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انْتَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ فُجِرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ بُعِثَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾

In the name of Allāh, the Beneficent, the Most Merciful.

- (1) When the sky splits... (2) ....the stars fall... (3) . . .the oceans are poured forth...  
(4) . . .and graves tipped over... (5) . . .every soul shall come to know what it had sent ahead and left behind.

These verses also depict the scene of Judgment Day. Allāh Ta'āla says, "When the sky splits, the stars fall, the oceans are poured forth (i.e. fresh and salt water bodies will merge to become one mass of water) and graves tipped over (i.e. corpses will emerge from their graves), every soul shall come to know what it had sent ahead and left behind" While the first three occurrences will take place after the first blowing of the trumpet, the fourth will take place after the second blowing.

The author of "Ruhul Ma'āni" states that when all waters become one, they will seep into the earth and no water will be left on the surface of the earth.

يَتَأْتِيهَا الْإِنْسَانُ مَا عَرَفَ رَبِّكَ الْكَرِيمَ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّدَكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾

- (6) O man! What has cast you into deception concerning your Magnanimous Lord... (7) ... Who has created you, perfected you, gave you due proportion... (8) .. and made you in the fashion He desired.

Describing the creation of man, Allāh Ta'āla reminds man to turn his attention towards Allāh. Man was absolutely nothing when Allāh created him, perfected his form and, according to His perfect wisdom, made him as He pleased. Neither did man have the option to be created nor did he have a choice to decide his height, size or features. Every person is as Allāh made him and lives in this condition. It is now incumbent on every man to accept the

commands of Allāh that His Prophets عليهم السلام taught and to practise Allāh's religion.

Among men there are those who have accepted Allāh's Religion and those who have rejected. There are also those who have accepted Allāh's religion but they still neglect His commands. They do not fulfil the Farā'idh (*obligations*) and continue sinning. When it is brought to their attention that this type of life is incorrect, their Nafs (*carnal self*) and Satan fool them into thinking that there is no need to curb their ways because Allāh is Magnanimous and will continue forgiving them. They fail to realise that because Allāh is so Magnanimous, He deserves to be obeyed.

The weakness of man is that he has no sense of loyalty and is not faithful to Allāh. Despite the innumerable bounties that Allāh bestows on man, man still disobeys Him. Even if it were certain that every sin will be forgiven without punishment, it would still be incumbent to obey Allāh's commands. Obeying Allāh's commands merely because one fears punishment is a sign of disloyalty. A loyal servant shivers at the mere thought of disobeying Allāh. Such a servant looks at the great bounties that Allāh blesses him with and without concentrating only on the punishment for disobedience, he applies himself to fulfilling the command at hand. In fact, he regards leading a life of disobedience as a punishment of its own. Although punishment causes physical pain, the pain that the faithful servant feels when he is found to be disloyal is greater than the pain of any punishment.

كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَنِينٍ ﴿١١﴾ يَعْمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفَجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الَّذِينَ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٥﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٦﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٧﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٨﴾

(9) It should never be! The fact is that they deny retribution. (10) Verily there are guardians upon you... (11) ... who are noble and are recording. (12) They know what you do. (13) Indeed the righteous shall be immersed in bounties... (14) .... and the sinners will surely be in Hell... (15) .... which they will enter on the Day of Retribution. (16) They will certainly not be absent from it. (17) Do you know what the Day of Retribution is? (18) Do you really know what the Day of Retribution is? (19) It shall be a day when one soul will be unable to benefit another soul in the least. On that day all authority will be Allāh's.

Allāh says, "It should never be!" i.e. one should never be deceived by his Nafs (*carnal self*) and by Satan. By being deceived, one will harm only oneself. The result of this is that people will deny that retribution will take place and they will become reckless in their behaviour. For this reason, Allāh reminds them, "Verily there are guardians upon you who are noble (in Allāh's sight) and are recording. They know what you do." It is therefore best for people to carry out good deeds and to refrain from sins.

Allāh then briefly describes the retribution that will take place on the Day of Judgment. Allāh says, *"Indeed the righteous shall be immersed in bounties and the sinners will surely be in Hell which they will enter on the Day of Retribution. They will certainly not be absent from it."* They will have to suffer eternally in Hell and will be unable to escape. Allāh refers to the same in Surah Mā'idah when he says, *"They will try to escape from the fire, but they will not be able to escape and theirs will be a permanent chastisement."* [Surah 5, verse 37]

Allāh continues, *"Do you know what the Day of Retribution is? Do you really know what the Day of Retribution is?"* People should therefore be concerned about their plight on the Day of Judgment. Allāh then briefly describes the Day of Judgment when he says, *"It shall be a day when one soul will be unable to benefit another soul in the least. On that day all authority will be Allāh's."* Although many people have been vested with some authority in this world, they will all be helpless on the Day of Judgment. They have no authority to do anything but will rather be on the receiving end, requiring assistance from others. However, none will be able to assist another.



## سورة المطففين

Makkan

Surah Mutaffifin

Verses 36

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Woe to the cheaters... (2) ...who, when they take measure from mankind, demand in full. (3) But if they measure or weigh for people, they reduce. (4) Do such people not consider that they will be raised... (5) ... unto an awful day ... (6) ..the day when all of mankind will stand before the Lord of the universe?

Surah Mutaffifin is also called Surah Tatfif. The word "Tatfif" refers to diminishing quantities when weighing or measuring (cheating). A common method of measuring quantities of grain in previous times was by filling utensils of standardised sizes.

The above verses condemn the act of cheating people when weighing or measuring for them. Allāh speaks of people who cheat others who buy from them and when they buy from others, they watch carefully to see that they are given their share in full. Allāh reminds such people about the Day of Judgment when they will be taken to task for their misdeeds and punished accordingly. In fact, the punishment for the sin of cheating in weight and measure is also experienced in this world. Sayyidina Abdullah bin Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said to those who cheat in weighing and measuring that they have been given to a sin that caused people of previous nations to be destroyed in this world. ["Mishkāt"]

The nation of Sayyidina Shu'ayb عليه السلام started the evil practice of cheating in weight and measure. Despite his persistent efforts to reform them, the people refused to desist from this evil. Eventually, Allāh's punishment destroyed them. The details of this have been discussed in the commentary of Surah Shu'arā [Surah 26, verses 176-191] and Surah A'rāf [Surah 7, verses 85-92].

The "Mu'atta" of Imām Mālik رحمه الله reports from Sayyidina Abdullah bin



Abbās رضي الله عنه that sustenance is constrained for those who cheat in weight and measure. This means that they will either be given less sustenance or that they will be deprived of blessings in their sustenance.

It is Harām (Unlawful) to give a customer less than the weight or the measurement for which he has paid. On the contrary, the Shari'ah has encouraged traders to give the customer more than what he pays for. The Holy Prophet صلى الله عليه وسلم was once passing by a person who was employed to measure for a trader. The Holy Prophet صلى الله عليه وسلم said to him, "Measure and give more."

Just as it is Harām (unlawful) to reduce when weighing and measuring, it is also sinful to reduce in other matters and such an act will considerably reduce the rewards of one's good deeds as well. Every believer has accepted to fulfil a set of responsibilities which he owes to Allāh and to fellow man. Cheating in these responsibilities also constitute sin. The "Mu'atta" of Imām Mālik رحمه الله عليه reports a Hadith in which Sayyidina Umar رضي الله عنه, after performing Salāh, met a person who was not present for the Asr Salāh. Sayyidina Umar رضي الله عنه asked him what had prevented him from performing Asr Salāh, to which he presented some excuse. To this Sayyidina Umar عليه السلام replied, "You have cheated!" (i.e. cheated yourself by depriving yourself of the rewards for performing Salāh in congregation). After reporting this narration, Imām Mālik رحمه الله عليه writes that everything can either be completed properly or one may cheat in completing it.

Cheating can take place in several other manners as well such as:

- 📖 *Omitting the Sunnah acts of salāh.*
- 📖 *Omitting the Sunnah acts of Hajj and Umrah.*
- 📖 *Fasting without abstaining from sins like backbiting.*
- 📖 *Reciting the Qur'an incorrectly.*
- 📖 *Not paying zakāh in full.*

While one will be depriving oneself of the complete rewards for these deeds, certain acts may completely nullify one's good deed e.g. reciting the Qur'an incorrectly in Salāh may nullify one's Salāh.

Another form of "Tatfif" (cheating) is when an employee is employed to work for an agreed number of hours but accepts his full salary for working less hours. An employee is obliged to do the work he is being paid for. It is Harām (unlawful) for one to accept one's full salary when the desired work is incomplete or incorrect. An employee will be guilty of "Tatfif" if he uses his working hours to engage in activities that are not related to his work such as smoking or idle chatter. It is unfortunately the practice of many employees to work diligently while the employer is watching but to engage in something else when his back is turned. The person doing this is guilty of "Tatfif".

Also guilty of "Tatfif" is the employee who does something contrary to what he is paid for or who accepts a bribe to do something because of his position of employment. While the bribe is in itself Harām (unlawful), part of his salary will also become Harām (unlawful) for him because he is not doing what he is being

paid for.

Reminding man about the consequences of the Ākhirah (Hereafter), Allāh Ta'āla says, "Do such people not consider that they will be raised unto an awful day; the day when all of mankind will stand before the Lord of the universe?" Concerning this day, Sayyidina Abdullāh bin Umar رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that it will be a day when people will be immersed in their perspiration up to their ears.

Every believer should be concerned about this day when he will have to account for all his deeds before Allāh and will have to suffer the punishment for his sins. By constantly keeping this in mind, *Insha Allāh* one will neither violate the rights one owes to Allāh nor those that he owes to fellow man. The factor that contributes most towards sin is man's indifference towards the Day of Judgment.

كَلَّا إِنَّ كِتَابَ الْفَجَارِ لَفِي سِجِّينٍ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ مَرْقُومٌ ﴿٩﴾ وَيَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يَكْذِبُونَ يَوْمَ الَّذِينَ ﴿١١﴾ وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُنْأَىٰ عَنْهُ الْإِنشَاءُ قَالَ أَسْطِطِرُّ الْأَوَّلِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾

(7) It shall never be! Verily the records of the sinners shall be in "Sijjīn". (8) How will you know what the records placed in "Sijjīn" are? (9) A sealed book. (10) May misery be the lot of the deniers on that day... (11) ...those who deny the Day of Retribution. (12) It is only every sinful transgressor who denies it. (13) When Our verses are recited to him, he says, "These are fables of the men of old" (14) Never! In fact, the rust of their sins has covered their hearts. (15) Never! They will certainly be veiled from (seeing) their Lord on that day. (16) They will then definitely enter Hell. (17) Thereafter it will be said, "This is what you used to deny."

Allāh asserts, "It shall never be!" i.e. it shall never be as the disbelievers think that Judgment day will not take place. Judgment Day will certainly take place. Man should never think that his words and deeds have disappeared into thin air and that he is not required to account for them. Indeed, the records of every person's deeds are preserved. Allāh says, "Verily the records of the sinners shall be in 'Sijjīn'." These records will be presented on the Day of Judgment and will be testimony against a person. None will be able to deny anything that he contain.

Allāh asks, "How will you know what the records placed in 'Sijjīn' are?" Allāh replies by saying that it is "A sealed book". There can be no additions or omissions made to these records.

Allāh continues, "May misery be the lot of the deniers on that day, those who deny the Day of Retribution. It is only every sinful transgressor who denies it. When Our verses are recited to him, he says, 'These are fables of the men of old' Never! (The Qur'ān

can never be fables). In fact, the rust of their sins has covered their hearts." Their evil deeds, especially their infidelity and Polytheism have covered their hearts with a "rust" that prevents the truth from penetrating. They can therefore not understand the truth and persist in rebellion.

The Holy Prophet صلى الله عليه وسلم said, "Indeed, a form of contamination settles in my heart and I repent to Allāh a hundred times daily." [Muslim]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When a believer commits a sin, a black spot forms on his heart. This spot is erased only when he repents. However, if he does not repent and continues sinning, the blackness also increases until it encompasses his heart. This blackness is the "rust" that Allāh refers to in the verse, "Never! In fact, the rust of their sins has covered their hearts."

The Holy Prophet صلى الله عليه وسلم has prescribed Taubah (repentance) as the cure for the rust that settles on the heart. One should therefore resort to Taubah (repentance) as soon as one commits a sin so that the heart is never covered by the "rust" that prevents one from discerning falsehood from the truth.

Concerning the plight of those who deny Judgment day, Allāh says, "Never! They will certainly be veiled from (seeing) their Lord on that day. They will then definitely enter Hell. Thereafter it will be said, 'This is what you used to deny.'" Imām Shāfi'ī رحمه الله states that this verse also proves that the believers will be able to see Allāh Ta'āla in the Hereafter.

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيَّتِ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلْيُونَ ﴿١٩﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُرَقَّوْنَ ﴿٢١﴾

- (18) It shall never be! Verily the records of the righteous shall be in "Illiyiyyin".  
 (19) How will you know what the records placed in "Illiyiyyin" are? (20) A sealed book... (21) ... which the close angels witness.

Allāh asserts, "It shall never be!" i.e. it shall never be as the disbelievers think that Judgment Day will not take place because it certainly will. People should not think that their words and deeds have disappeared into thin air and that they are not required to account for them. Indeed, every person's deeds are recorded. Allāh says, "Verily the records of the righteous shall be in 'Illiyiyyin'. How will you know what the records placed in 'Illiyiyyin' are? (It is) A sealed book which the close angels witness.

"Sijjīn" is a place beneath the seven earths where the souls of the disbelievers are kept after death while the "Illiyiyyin" is a place above the seven skies where the souls of deceased believer are kept. Explaining the deaths of the believers and the disbelievers, The Holy Prophet صلى الله عليه وسلم said that when the angel of death removes the soul of a believer, he addresses it saying, "O pure soul, emerge towards Allāh's forgiveness and pleasure." Consequently, the soul emerges as easily as a drop of water from a water bag. Without wasting a moment, the other angels take the soul from the hands of the angel of death and place it in the shrouds of Heaven and perfume it with the fragrances of Heaven. The Holy

Prophet صلى الله عليه وسلم mentioned that this fragrance is better than the best fragrances of this world. They then ascend with it to the heavens. Each time they pass by a gathering of angels, they are asked, "Who is this pure soul?" Taking the best of names used in the world, they furnish the name of the person with his father's name.

The Holy Prophet صلى الله عليه وسلم continued to say that they then approach the doors of the first heaven, which is opened upon their request. In this manner, they reach the seventh heaven with the soul. Upon reaching there Allah tells them, "Place the record of My slave in the Illiyyin and return him to the earth, because I have created him from the earth, shall return him to it and will resurrect him from it."

He is then returned to the grave, where he will reply correctly to all the questions. Then the Holy Prophet صلى الله عليه وسلم mentioned the bounties that the believer will receive in the grave.

Thereafter the Holy Prophet صلى الله عليه وسلم made mention of the death of a disbeliever. He said that when a disbeliever has to leave this world for the Hereafter, dark-faced angels descend from the heavens. They carry with them sack cloth and appear before him as far as the eyes can see. Then the angel of death himself comes, sits by the head and says, "O foul soul! Emerge towards Allah's anger!" The soul then disperses throughout the body in an attempt to escape. Thereafter the angel of death forcefully extracts the soul, just as wet wool wrapped around a skewer is forcefully removed.

When the angel of death removes the soul, the other angels, without losing a split second, grab hold off the soul and wrap it in the sack cloth. Such a foul odour emanates from the soul that does not emanate from any decomposing body on earth. They then take this soul up to the heavens and, whenever they pass any group of angels, they ask, "Who is this foul soul?" Using the worst names on earth, they reply, "This is so and so, the son of so and so (taking the person's name)."

When they reach the doors of the heavens, they request entry, but the doors are not opened. Then the Holy Prophet صلى الله عليه وسلم recited the following verse of Surah A'rāf, "The doors of the heavens are not opened for them and they will not enter Heaven until a camel passes through the eye of a needle." Thereafter, Allāh tells the angels to record the person's name in Sijjīn which lies beneath the lowest earth. The soul is then cast there. [Mishkāt p. 142-143]

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ ﴿٢٥﴾ خِتَمُهُمُ مِنْ مِسْكِ ﴿٢٦﴾ فِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٧﴾ وَمِنْ أَمَامِهِمْ تَسْنِيمٌ ﴿٢٨﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٩﴾

(22) Verily the righteous shall be enjoying bounties... (23) ... while looking on from couches. (24) You will recognise the resplendence of bounties on their faces. (25) They will be given pure sealed wine to drink... (26) .....the seal of which is musk. It is for this that competitors should compete. (27) Its mixture

shall be of Tasnīm... (28) ...a spring from which those close to Allāh shall drink.

Allāh describes the bounties that His pious bondsmen will enjoy in Heaven. These are the people whose records shall be placed in the "Illiyyin". Allāh says, "Verily the righteous shall be enjoying bounties while looking on from couches." Some commentators have interpreted this verse to mean that these people will be able to see each other despite being far apart.

Furthermore, "You will recognise the resplendence of bounties on their faces." By merely looking at them, one will realise that they are extremely happy. Referring to the same joy, Allāh says in Surah Dahar, "So Allāh shall save them from the evil of that day and will give them resplendence and joy." The joy that the people of Heaven will enjoy shall be heartfelt and not merely superficial.

Referring to the drinks that they will enjoy, Allāh says, "They will be given pure sealed wine to drink, the seal of which is musk." One cannot imagine the exquisite taste of a wine that has a seal of pure musk. This wine will be such that it will neither intoxicate nor produce any headaches like the wine of this world. Allāh says in Surah Wāq'ah, "Youngsters of eternal youth shall wait on them with goblets and jugs and glasses filled with flowing wine. Neither will they have headaches with it, nor will they be intoxicated." [Surah 56, verses 17-19]

Encouraging the believers to do good, Allāh says, "It is for this that competitors should compete." Just as people compete with each other to acquire the commodities of this world, they should do the same to attain the bounties of the Ākhirah (Hereafter). People are foolish to vie with each other for things like wine which intoxicates and which produces headaches and bad breath. In addition to this, consuming it makes one sinful and deprives one of the wine of the Hereafter. Like this, all other commodities of this world are also not worth competing for. The Holy Prophet صلى الله عليه وسلم mentioned that the following three persons will be unable to enter Heaven:

1. The habitual drunkard?
2. The one who severs ties of kinship
3. The one who practises witchcraft.

Further describing the drinks of Heaven, Allāh says, "Its mixture shall be of Tasnīm, a spring from which those close to Allāh shall drink." "Ma'ālimut Tanzil" reports from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه and Sayyidina Abdullāh bin Abbās رضى الله عنه that those who are really close to Allāh shall have the pure water of the Tasnīm spring to drink, whereas other inhabitants of Heaven will have only a bit of it mixed with their other drinks.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾  
وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُونَ ﴿٣٢﴾  
وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَىٰ

الْأَرَايِكِ يَنْظُرُونَ ﴿٣٥﴾ هَلْ تُوِبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

(29) Verily those who sin used to laugh at the believers. (30) When they passed by them, they used to wink at each other. (31) When they returned to their families, they would return jesting. (32) When they saw them, they used to say, "These people are certainly astray." (33) Yet they were never sent as warders over them. (34) However, today the believers shall laugh at the disbelievers... (35). ... while looking on from couches. (36) The fact is that the disbelievers are punished only for what they did.

After describing the bounties of the pious believers, Allāh Ta'āla speaks about the way in which the disbelievers behaved towards the believers. When they used to see a gathering of poor believers like Sayyidina Khabbāb رضى الله عنه, Sayyidina Bilāl رضى الله عنه and others, they used to laugh at them and wink to each other indicating that these people claim to be worthy of Heaven whereas they do not even have clothing to cover themselves properly nor shoes to wear. They would then proceed laughing and jesting in this manner to their families. Concerning the believers, they would also say, "These people are certainly astray."

Allāh says that the disbelievers behave in this manner whereas "they were never sent as warders over them" i.e. over the believers. This means that the disbelievers will not be asked whether the believers were rightly guided or stray in the Hereafter. Therefore, instead of concerning themselves with the affairs of the believers, the disbelievers ought to worry about their own plight in the Hereafter.

On the Day of Judgment, the tables will be turned against the disbelievers and the superiority of the believers will be manifest. Whereas the disbelievers laughed at the believers in this world, "However, today (on the Day of Judgment) the believers shall laugh at the disbelievers while looking on from couches. The fact is that the disbelievers are punished only for what they did." They shall then have a taste of their own medicine.



## سُورَةُ الْاِنْشِقَاقِ

Makkan

Surah Inshiqāq

Verses 25

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ① وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ② وَإِذَا الْأَرْضُ مُدَّتْ ③ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ④ وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ⑤ يَتَأْتِيهَا الْإِنْسُنُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدًّا فَمَلَقِيهِ ⑥ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ⑦ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ⑧ وَيَنْفِلُ إِلَى أَهْلِهِ مَسْرُورًا ⑨ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ⑩ فَسَوْفَ يَدْعُوا ثُبُورًا ⑪ وَيَصْلَى سَعِيرًا ⑫ إِنَّكَ كَانَ فِي أَهْلِهِ مَسْرُورًا ⑬ إِنَّكَ ظَنَنْتَ أَنْ لَنْ يَحْجُوزَ ⑭ بَيْنَكَ وَرَبِّكَ كَانَ يَدُوكَ بَصِيرًا ⑮

In the name of Allāh, the Beneficent, the Most Merciful

(1) When the sky will be rent asunder... (2) ... and it will hearken to its Lord as it rightly should. (3) When the earth will be stretched out... (4) ... and, casting out whatever is within it, will become empty. (5) It will hearken to its Lord as it rightly should. (6) O man, indeed you make great efforts in your journey towards your Lord and will soon meet with (the fruit of your efforts. (7) As for him who is given his record in his right hand... (8) . .. an easy reckoning will be taken from him... (9)... and he will return happily to his family. (10) As for him who is given his record behind his back... (11) .... he will soon call for destruction... (12) ... and will enter the Blazing Fire. (13) Indeed he used to be happy among his family. (14) He used to think that he would not return. (15) He certainly will. Verily his Lord was ever Watchful over him.

Allāh begins the Surah by speaking about the condition of the sky and the earth on the Day of Judgment and then refers to the conditions of the good and the sinful on the Day of Judgment. Allāh says, "When the sky will be rent asunder and it will hearken to its Lord as it rightly should (because it is impossible for it to disobey Allāh's command). When the earth will be stretched out and, casting out whatever is within it, will become empty." All dead bodies will surface from beneath the earth together with the treasures that the earth hides within her. Just like the sky, the earth "will hearken to its Lord as it rightly should." Both the sky and the earth are obliged to obey Allāh's commands and do what He wants them to do.

These opening five verses of the Surah are followed by a hidden clause which reads, *"On that day, man will see the deeds he committed"*. The verses therefore read, *"When the sky will be rent asunder and it will hearken to its Lord ... (and) when the earth will be stretched out ... on that day, man will see the deeds he committed"*.

Allāh says in Surah Ibrāhīm, *"The day when the earth will be changed into another earth, and the skies (will also be changed)."* This verse denotes that the sky and the earth will be completely changed on the Day of Judgment. At the same time, they will appear as described in the above verses of Surah Inshiqāq. There is therefore no discrepancy between this verse of Surah Ibrāhīm and the verses of Surah Inshiqāq.

Allāh continues, *"O man, indeed you make great efforts in your journey towards your Lord and will soon meet with (the fruit of) your efforts."* This verse summarises man's life in this world. Everything that a person needs in this world requires some effort from him and everything that man says or does in this effort are recorded. The world is fast passing by in this manner and Judgment Day is fast approaching. In fact, every person's individual reckoning starts when he passes away. Eventually, the trumpet will be sounded and everything will cease to exist.

When the trumpet is blown for the second time, people will emerge from their graves and present themselves before Allāh for reckoning. The records of deeds will then be distributed among mankind. Allāh says, *"As for him who is given his record in his right hand, an easy reckoning will be taken from him and he will return happily to his family."* Allāh says about such a person in Surah Hāqqah, *"As for the one who receives his record (of deeds) in his right hand, he will call out, 'Come and read my record! I was always convinced that I shall certainly meet my reckoning. So he will enjoy a pleasing life in lofty gardens. The fruit of these gardens are near at hand. (They will be told) 'Eat and drink with all blessings as a reward for the (good) deeds that you sent ahead during the days bygone.'"* [Surah 69, verses 19-24]

On the other hand, *"As for him who is given his record behind his back, he will soon call for destruction and will enter the Blazing Fire."* Allāh mentions in Surah Hāqqah that these people will receive their records of deeds in their left hands. These will be given to them from behind their backs. This will be when every person will *"meet with the fruit of his efforts"*. Describing such a person in Surah Hāqqah, Allāh says, *"As for the one who receives his record in the left hand, he will cry, 'Oh dear! If only I were not given my record and I had not known my reckoning! Alas! If only death had been my end!'"* [Surah 69, verses 25-27]

*"Indeed (in the world) he used to be happy among his family."* He used to enjoy himself in the world without any concern for the Day of Judgment. In addition to this, *"He used to think that he would not return"* to account for his deeds before Allāh. However, his belief was false. Allāh declares, *"He certainly will"* have to return to Allāh to account for his deeds. He was wrong to think that Allāh was unaware of his deeds because *"Verily his Lord was ever Watchful over him."*

**NOTE :** Sayyidah Ayshah رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم once said that the person who is required to account for his deeds will be destroyed. Sayyidah Ayshah رضى الله عنها asked the Holy Prophet صلى الله عليه وسلم what was then the meaning of



the verse "As for him who is given his record in his right hand, an easy reckoning will be taken from him". The Holy Prophet صلى الله عليه وسلم explained that an easy reckoning means that one's deeds will merely be presented before Allāh without one being questioned. As for the person whose deeds are scrutinised, he will certainly be destroyed because he will be unable to reply. [Bukhari v. 2 p. 736 and v. 2 p. 928]

فَلَا أَفْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَالْأَيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا  
عَنْ طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾  
بِالَّذِينَ كَفَرُوا يُكَذِّبُونَ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ  
﴿٢٤﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

(16) I swear by the twilight... (17) ....by the night, by what the night encompasses ... (18) ...and by the moon when is it full. (19) You will certainly proceed from phase to phase. (20) What is the matter with them that they do not believe... (21) ... and do not prostrate when the Qur'ān is recited to them? (22) Rather, the disbelievers choose to deny. (23) Allāh is well Aware of whatever they amass. (24) So give them the tidings of a painful punishment... (25) ...except for those who believe and carry out good deeds. Theirs shall be an unending reward.

Allāh Ta'āla takes an oath by several phenomena in these verses, among them the night and whatever uses the night to rest. Allāh takes all these oaths to assert that man will certainly proceed from one phase to another in his existence, with each phase becoming severer than the previous one. From this world, man proceeds to the realm of "Barzakh" (the existence of the grave) and then towards Judgment Day and the many stages of the Hereafter.

Allāh then asks, "What is the matter with them that they do not believe and do not prostrate when the Qur'ān is recited to them? Rather, the disbelievers choose to deny." Despite realising that they are fast approaching their deaths and after being given the proofs of life after death and reckoning, the disbelievers still refuse to submit and to acknowledge the divine origin of the Qur'ān. However, they should bear in mind that "Allāh is well Aware of whatever they amass" i.e. Allāh knows the disbelief, the polytheism and the evil that they bear in their hearts. Other commentators state that "whatever they amass" refers to the evil deeds that they accumulate in their records of deeds. Allāh is Aware of all this and will punish them accordingly, "So give them the tidings of a painful punishment." Although tidings are generally given of pleasant things, the news of punishment is referred to as "tidings" because the disbelievers anticipated that they would be successful by adhering to disbelief and polytheism.

Of course, a person will be saved from eternal damnation by repenting, accepting Islām and carrying out good deeds. Therefore, Allāh makes the exception by stating, "except for those who believe and carry out good deeds. Theirs shall be an unending reward."

## سورة البروج

Makkan

Surah Burūj

Verses 22

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ① وَالْيَوْمِ الْمَوْعُودِ ② وَشَاهِدٍ وَمَشْهُودٍ ③ قِيلَ أَصْحَابُ الْأَعْدُدِ ④  
 النَّارِ ذَاتِ الْوُفُودِ ⑤ إِذْ هُمْ عَلَيْهَا قُعُودٌ ⑥ وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ⑦  
 وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ⑧ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ  
 وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ⑨

In the name of Allāh, the Beneficent, the Most Merciful.

(1) By the starry sky! (2) By the promised day! (3) By the day which presents itself and the day when people are presented! (4) Accursed are the people of the trenches... (5) ...those of the heavily fuelled fire... (6) ....when they sat by the trenches... (7) ....and were witnesses to what they did to the believers. (8) They found no fault in them (the believers) except that they believed in Allāh, the Mighty, Most Worthy of praise... (9) .to Whom belongs the dominion of the heavens and the earth. Allāh is Witness to everything.

In the chapter concerning the commentary of Surah Burūj, Imām Tirmidhi رحمه الله reports a Hadith from Sayyidina Abu Hurayra رضى الله عنه in which the Holy Prophet صلى الله عليه وسلم stated that "the promised day" refers to the Day of Judgment, "the day which presents itself" refers to the day of Jumu'ah (Friday) and "the day when people are presented" refers to the day of Arafah (9th of Dhul Hijjah).

The Holy Prophet صلى الله عليه وسلم has mentioned that the sun does not rise or set on a day better than the day of Jumu'ah. He also mentioned that there is a moment during this day when a believer will receive any good that he prays for and will be saved from anything from which he seeks refuge.

Allāh Ta'ala owns everything by which He takes oaths in the Qur'an, be they specific times, places or other phenomena. It is therefore obvious that anyone who opposes such a Great Being will certainly meet with destruction. An example of such people are the "people of the trenches". Allāh says about them, "Accursed are the people of the trenches, those of the heavily fuelled fire when they sat by the trenches and were witnesses to what they did to the believers. These verses refer to disbelievers who filled trenches with fuel and kindled a raging fire. They then forced the believers to enter the trenches.

Muslim (v. 2 p. 415) reports from Sayyidina Suhayb رضى الله عنه that the Holy Prophet صلى الله عليه وسلم once recounted to His companions (*the Sahabah*) رضى الله عنهم the story of a king who lived in bygone times. When his magician became old, he approached the king and requested him to send someone to him so that he could teach him magic. Eager that someone should continue the practice after the old magician, the king sent a boy to take lessons from the magician.

Whenever the boy came to the magician, he had to pass by a monk. One day, he sat with the monk and was very impressed by what the monk taught him. As a result, he always sat with the monk before proceeding to the magician for lessons. However, the magician used to beat him for always being late. When he mentioned this to the monk, the monk told him that whenever he feared reproach from the magician, he should excuse himself by saying that his family had delayed him. On the other hand, if he ever feared reproach from his family members, he should tell them that the magician had delayed him. In this manner, he managed to sit regularly with the monk without suffering punishment.

It once occurred that a large animal blocked the path and prevented people from passing. When the boy arrived there, he thought to himself that this would be the ideal opportunity to test whether the magician or the monk was better. He therefore picked up a stone and prayed, *"O Allāh! If the way of the monk is more beloved to you than the way of the magician, then kill this beast with this stone so that people may pass."* Consequently, when he threw the stone at the creature, the stone killed it instantly and people were able to pass by peacefully.

When the boy related the incident to the monk, the monk said, "You have now become better than me and have reached the high status that I can see. Now listen. You will now be tested (and put through difficulty). When this happens, do not tell anyone about me."

Thereafter, the boy began curing people who were born blind and those who were born with white liver i.e. Allāh cured them when he made supplication to Allāh to cure them. When a blind minister of the king heard about the boy, he took many gifts along with him and told the boy that he could have everything if he cured him of his blindness. The boy said, *"I cannot cure anyone. Only Allāh can cure. However, if you believe in Allāh, I will pray to Allāh and He will cure you."* When the minister complied, Allāh restored his sight.

When the minister returned to the king's court, the king asked him who had restored his vision. The minister replied, *"My Lord has restored my sight."* The king asked, *"Do you have a Lord besides me?"* The minister replied, *"Allāh Ta'āla is my Lord and your Lord."* The king had the minister arrested and he was tortured until he revealed the name of the boy.

When the boy was brought before the king, the king said to him, "Your magic has reached a stage where it can cure the blind and people suffering from white liver." The boy said, "I cannot cure anyone. Only Allāh can cure." The king then had him tortured until he revealed the identity of the monk. When the monk was brought before the king, the king told him to renounce his religion. When the monk refused, the king had a saw brought and, placing the saw on his head, had the monk sawed in two. The king then turned to the minister who believed in Allāh and told him to renounce his faith. When the minister refused,

the king had him also sawn in two.

Turning to the boy, the king put the same request to him. When the boy also refused, the king placed him in the custody of a few of his men and instructed them to take the boy to certain mountain and to climb up to the summit with him. If he renounced his religion there, he was to be set free, otherwise if he still refused to forsake his religion, they were to throw him off the mountain. As they climbed the mountain with him, the boy made supplication thus, *"O Allāh! Suffice for me against them in whichever manner You please."* Allāh then caused the mountain to tremor and all the king's men fell to their deaths. The boy returned alone to the king.

When the king asked where his men were, the boy replied that Allāh had protected him from their evil. The king then sent him with another party of men, instructing them to take him by ship to the middle of the ocean and to let him be if he forsook his faith. Otherwise, they were to throw him overboard. When they reached the middle of the ocean, the boy again prayed, *"O Allāh! Suffice for me against them in whichever manner You please."* As he made the supplication, the ship capsized and all the king's men were drowned. Again the boy returned alone to the king and when the king asked where his men were, the boy replied that Allāh had sufficed for him and had protected him from their evil.

The boy (Abdullāh bin Tāmīr) then told the king that he would be unable to kill him by any method except one. When the king asked him what the method was, the boy said, *"Gather the people on a field and tie me to the trunk of a tree. Then, taking an arrow from this quiver of mine, place it in my bow and say, 'In the name of the Lord of this boy.' Then shoot the arrow."* The boy knew that he was to die so he thought of this method to make his death an invitation to his religion for the people. Unable to fathom this plan, the king did as he was told. He gathered the people, placed the arrow in the bow and shot it saying, *"In the name of the Lord of this boy."* The arrow struck the boy's temple and he died with his hand on the point where the arrow hit. Seeing this, the people cried out, *"We believe in the Lord of this boy!"*

The king's men came to him saying, *"What you most feared has happened"* The king then instructed his soldiers to dig trenches in the first streets of the town and to fill the trenches with fire. When this was done, the king instructed his men to bring every believer to the trenches and to tell them to renounce their faith in Allāh. If they refused, they were to be thrown into the fire. When this was done, many people were thrown into the fire. Eventually, when a woman carrying her infant child was brought to a trench, she hesitated. Allāh granted speech to her child who said, *"O mother! Be steadfast because you are certainly upon the truth."*

Tirmidhi reports the same incident with a few additions. At the beginning, the narration of Tirmidhi states that a fortune-teller of the king told him that his kingdom was soon to come to an end and it was this fortune-teller who requested the king to send an intelligent boy to him so that he could teach him his craft. This narration also states that when the masses declared, *"We believe in the Lord of this boy"*, someone told the king, *"You were afraid of opposition from three people (the boy, the monk and the minister), now look! The entire nation is against you."* It was then that the king had the trenches dug and announced, *"We will say nothing to those who renounce their faith. However, those who do not renounce will be cast into the trenches."* It is with reference to this incident that Allāh

revealed the verses, "Accursed are the people of the trenches, those of the heavily fuelled fire when they sat by the trenches and were witnesses to what they did to the believers. They found no fault in them (the believers) except that they believed in Allāh, the Mighty, Most Worthy of praise."

The narration of Tirmidhi also states that when the grave of the boy was dug up during the rule of Sayyidina Umar رضى الله عنه, his hand was found on his temple as when he had passed away. Allāma Ibn Kathīr رحمه الله عليه has quoted Muqātil رحمه الله عليه who states that the incident of the trenches took place thrice in history. It occurred in Shām during the reign of the Roman emperor Iltanayūs, in Persia during the reign of the emperor Nebuchadnezzar (*Bakht Nasr*) and in Najrān in Yemen during the reign of the king Yusuf Dhutu was. He states that the incident that the Qur'ān refers to here in Surah Burūj is the third that occurred in Najrān.

Allāma Ibn Kathīr رحمه الله عليه has also quoted from Ibn Abi Hātim رحمه الله عليه that the incident occurred during the period of 'Fatrah' i.e. after the ascension of Sayyidina Isa عليه السلام but before the birth of the Holy Prophet صلى الله عليه وسلم. Allāh knows best.

"They found no fault in them (the believers) except that they believed in Allāh, the Mighty, Most Worthy of praise." Allāh states that the disbelievers had absolutely no right to kill the believers because the believers had not committed any crime. The only "crime" that the disbelievers saw was that the believers believed in Allāh, which is not a crime at all but rather the obligatory duty of every person.

At this juncture, the incident of Sayyidina Abdullāh bin Hudhāfa Sahmi رضى الله عنه comes to mind, which Hāfidh Ibn Hajar رحمه الله عليه has narrated in "Al Isābah". During his Caliph, Sayyidina Umar رضى الله عنه once dispatched Sayyidina Abdullāh bin Hudhāfa رضى الله عنه with an army to fight the Romans. Somehow, the Romans managed to capture them and they were brought before the Roman emperor who was a Christian. Learning that a companion of the Holy Prophet صلى الله عليه وسلم was among the group, the Roman emperor summoned Sayyidina Abdullāh bin Hudhāfa رضى الله عنه. The discussion that took place between the two is as follows:

**CHRISTIAN EMPEROR:** "I am prepared to share my kingdom with you if you accept Christianity."

**SAYYIDINA ABDULLĀH BIN HUDHĀFA رضى الله عنه:** "Your kingdom is nothing. If you give me your kingdom and if all the Arabs give me their kingdoms on condition that I renounce the Religion of Muhammad صلى الله عليه وسلم for the duration of even the blink of an eye, I would never do so."

**CHRISTIAN EMPEROR:** "If you do not accept Christianity, I shall have you killed"

**SAYYIDINA ABDULLĀH BIN HUDHĀFA رضى الله عنه:** "You may kill me if you please. I have said my piece. There is no possibility of my going against my words nor shall I reconsider my stance. In fact, my statement is so staunch that no believer can even fathom the opposite."

The emperor then had Sayyidina Abdullāh bin Hudhāfa رضى الله عنه tied to a cross and instructed his archers to shoot at his arms and legs. He stressed that

they should not aim to kill because the intention was merely to make him accept Christianity. Like the incident of the "people of the trenches", the only "crime" that was committed here was belief in Allāh and adherence to Allāh's Religion. As they fired the arrows through his body, they told him to renounce Islām and to accept Christianity. However, Sayyidina Abdullāh bin Hudhāfa رضى الله عنه kept telling them that he had said his piece and would not reconsider.

When this plot failed, the emperor had him taken off the cross. The emperor then instructed that a cauldron of water be heated until the water was boiling. When this was done, another Muslim was cast inside the cauldron and he lost his life as his flesh was separated from the bones. This was done in the presence of Sayyidina Abdullāh bin Hudhāfa رضى الله عنه. He was then asked to renounce Islām or suffer the same fate as the other Muslim. When he refused, the emperor instructed that he also be placed in the cauldron. As Sayyidina Abdullāh bin Hudhāfa رضى الله عنه was being placed inside, he began to weep. When the emperor was informed about this, he thought the Sayyidina Abdullāh bin Hudhāfa رضى الله عنه must be afraid of death and would therefore accept Christianity. When he sent for Sayyidina Abdullāh bin Hudhāfa رضى الله عنه and asked him to accept Christianity, the refusal was still as strong as ever. The following dialogue ensued:

**CHRISTIAN EMPEROR:** *"Then tell me why you wept."*

**SAYYIDINA ABDULLĀH BIN HUDHĀFA** رضى الله عنه: *"Standing at the cauldron, I thought that I would soon be cast into it and lose life in a short while. It is sad that I have only one life. It would have been great if I had as many lives as there are hairs on my body so that I could be repeatedly cast into this cauldron to give each one of them for Allāh. What is the use of only one life in Allāh's way."*

**CHRISTIAN EMPEROR:** *"Alright, then kiss my forehead and I shall free all of you."*

**SAYYIDINA ABDULLĀH BIN HUDHĀFA** رضى الله عنه: *"Will I alone be freed or all the Muslims with me?"*

**CHRISTIAN EMPEROR:** *"If you kiss my forehead, I shall free everyone with you."*

To save his own life, Sayyidina Abdullāh bin Hudhāfa رضى الله عنه would not have kissed the emperor's forehead because it meant honouring a disbeliever. However, in the best interests of the Muslims with him, he kissed the emperor's forehead. All the Muslims were then freed.

When they returned to Madinah and the incident was related to Sayyidina Umar رضى الله عنه, he said, "Because he kissed the forehead of a disbeliever for the freedom of the Muslims, it is necessary for every Muslim to kiss his forehead and I will be the first to do so." Sayyidina Umar رضى الله عنه was the first to kiss the forehead of Sayyidina Abdullāh bin Hudhāfa رضى الله عنه.

The enemies of the Muslims who perpetrate such acts against the Muslims merely consider the strength and power they wield and fail to realise that Allāh Ta'āla is more powerful than them and that He has knowledge of everything they do. Allāh shall punish them for their atrocities. They should never think that their deeds will be left behind in this world and forgotten in the next. Allāh

refers to this when he concluded the episode by saying, "Allāh is Witness to everything."

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ  
الْحَرِيقِ ﴿١٠﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

(10) Verily those who harm believing men and believing women and do not repent, for them shall be the punishment of Hell and the punishment of burning. (11) Most certainly, those who believe and who carry out good deeds shall have gardens beneath which rivers flow. That is the supreme success.

Allāh sounds a warning to those people who harm the believers. This warning is general and does not specifically apply to the "people of the trenches" only. Concerning these people, Allāh says, "Verily those who harm believing men and believing women and do not repent, for them shall be the punishment of Hell and the punishment of burning." The verse clearly states that such people will suffer this punishment if they do not repent i.e. if they do not accept Islām and show remorse for their deeds. Irrespective of what a person does as a disbeliever, all his sins are forgiven when he sincerely accepts Islām.

Allāh mentions this after the incident of the "people of the trenches", indicating that He would have forgiven even them if they repented and accepted Him as their Lord. Sayyidina Hasan Basri رحمه الله عليه states, "Look at Allāh's compassion and benevolence. They killed Allāh's friends, yet He invites them towards repentance and forgiveness."

Allāh then speaks about the pious believers when He says, "Most certainly, those who believe and who carry out good deeds shall have gardens beneath which rivers flow. That is the supreme success." This verse assures the believers that the difficulties of this world are insignificant because they will cause one to attain the "supreme success" of the Hereafter. Burning in a fire in this world will last for only a very short duration, while the bliss and bounties of Heaven will be perpetual.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ بَدِئُ وَبَعِيدُ ﴿١٣﴾ وَهُوَ الْغَفُورُ الْودُودُ ﴿١٤﴾ ذُو  
الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾ هَلْ أُنَبِّئُكَ حَدِيثَ الْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾  
بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾ بَلْ هُوَ قَرِآنٌ  
مَجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾

(12) Undoubtedly, the grasp of your Lord is severe indeed. (13) Verily, it is He Who creates the first time and then creates again. (14) He is the Most Forgiving, All Loving... (15) ...Owner of the Throne, the Majestic... (16) ...and the One Who does as He pleases. (17) Has the news of the armies reached you? (18) Of

Phara'oh (Fir'oun) and the Thamud? (19) Rather the disbelievers are (persistent) in denial. (20) Allāh encompasses them from all over. (21) It is the Glorious Qur'ān. (22) ... in the Lowhum Mahfūdh (the protected tablet).

Allāh describes His power in the above verses. Allāh says, *"Undoubtedly, the grasp of your Lord is severe indeed"* Disbelieving nations should not be fooled when Allāh's punishment does not over take them swiftly. A delay in punishment does not mean that it will not arrive. Allāh has appointed a time when they will be punished and when this time arrives, they will be swept over very severely. Sayyidina Abu Mūsa Ash'ari رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"Verily, Allāh grants respite to the oppressor until the time when He seizes him and then allows no reprieve."* The Holy Prophet صلى الله عليه وسلم then recited the verse of Surah Hūd where Allāh Ta'āla says, *"Such is the grasp of your Lord when He seized a town that is oppressive. Indeed His grasp is painful and severe."* [Bukhari v. 2 p. 678]

Allāh then describes His creative powers when He states, *"Verily, it is He Who creates the first time and then creates again."* This verse makes it clear to those who deny Judgment Day that just as Allāh had the power to create people the first time, He is perfectly Capable of resurrecting them on the Day of Judgment. It is therefore foolish to regard Judgment Day as something farfetched.

Allāh continues to say that *"He is the Most Forgiving, All Loving, Owner of the Throne, the Majestic and the One Who does as He pleases."* "Nothing can stop Allāh from doing whatever He wills. He is at liberty to forgive the sinners, to express His love for His pious bondsmen and to punish the disbelievers. Nothing is difficult for Allāh. Allāh says in Surah Hajj, *"Allāh will certainly admit those who believe and perform good deeds into gardens beneath which rivers flow. Verily Allāh does as He pleases."* A few verses later, Allāh states, *"There is none to honour the person whom Allāh humiliates. Indeed, Allāh does as He pleases."* [Surah 22, verse 18]

Allāh states further, *"Has the news of the armies reached you, of phara'oh (Fir'oun) and the Thamūd? Rather the disbelievers are (persistent) in denial."* Allāh asks a rhetorical question to warn mankind against adopting the ways of the previously destroyed people such as phara'oh (Fir'oun) and nation of the Thamud. Instead of accepting the message of Allāh's Prophets عليهم السلام, these people were haughty and chose to deny Oneness of Allah and the message of the Prophets عليهم السلام. Such people should never think that Allāh is unaware of their deeds because *"Allāh encompasses them from all over."* Allāh knows every misdeed that they commit and will punish them for it as He punished those before them.

The disbelievers even deny the truth of the Qur'ān. This is only because of their obstinacy since it is impossible to reject the Qur'ān on reasonable grounds. Therefore, Allāh states, *"It is the Glorious Qur'ān in the Lowhum Mahfūdh (protected tablet)." "The Qur'ān is eternally preserved in the "Lowhu Mahfūdh" ("The Protected Tablet") in the heavens and it cannot be altered. It was brought by a trustworthy angel to a trustworthy Nabi (Prophet) صلى الله عليه وسلم. Allāh has also assumed the responsibility of preserving it. Therefore, the denial of the disbelievers will not affect its authenticity in the least.*





## سورة الطارق

Makkan

Surah At-Tāriq

Verses 17

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) By the sky and that which appears by night.' (2) How will you know what it is that appears by night? (3) It is the bright star. (4) There is no soul with out a guardian appointed over it. (5) Man should ponder about what he was created from. (6) He was created from spurting water... (7) ..which emerges from between the backbone and the chest. (8) Verily Allāh has the power to resurrect him.

Allāh Ta'āla takes an oath by the sky and by a bright star to assert that He has appointed an angel to watch over every person. The task of these angels is to record every deed that a person carries out. Their records will be presented on the Day of Judgment and Allāh will decide every person's affair. According to this interpretation, the "guardian" refers to the recording angels referred to in Surah Infitār [Surah 82, verses 10,11] where Allāh says, "Verily there are guardians upon you who are noble and are recording."

Other commentators have mentioned that the verse refers to those angels who are commissioned to protect people, concerning whom Allāh says in Surah Ra'd, "For everyone there are angels before him and following behind him, protecting him." These angels are appointed with the express task of protecting people from calamities. However, the first interpretation is more apt because the Surah discusses Judgment Day and people tend to doubt its coming, thinking that they cannot be called to account for words and deeds that are said and done.

Further dispelling the doubts people express concerning resurrection, Allāh Ta'āla states, "Man should ponder about what he was created from. He was created from spurting water which emerges from between the backbone and the chest." This verse makes reference to the drop of semen from which man was created, which is

referred to in Surah Sajdah as "lowly water". Allāh tells man in these verses that there is no cause for him to deny that Allāh can resurrect man after man has been reduced to dust. Allāh created man from a drop of semen and nourishes and nurtures him throughout his life. Therefore, it is obvious that "Allāh has the power to resurrect him."

Allāh says in Surah Qiyāmah, "Was he (man) not a discharge of semen after which he developed into a clot of blood and then Allāh created him and perfected him? Then Allāh made the couple male and female. Does He then not have the power to resurrect the dead?" [Surah 75, verses 37-40]

Allāh Ta'āla describes the male sperm as "spurting water which emerges from between the backbone and the chest." The Arabic word "tarā'ib" (translated above as "chest") actually refers to the sternum. Although a child is conceived when the male and female gametes meet, the verse uses the word "water" in the singular sense. The author of "Bayānūl Qur'ān" mentions that the singular form is used because the verse refers to the zygote i.e. the cell formed after the union of the male and female gametes.

The Ahadīth mention that women also discharge a form of semen like men do. In fact, The Holy Prophet صلى الله عليه وسلم mentioned that if the semen of the wife is more than that of the husband when they cohabit, the child will resemble the wife's family. On the contrary, when the husband's semen is more, the child will resemble his family. [Muslim]

Allāh Ta'āla says that the "water" "emerges from between the backbone and the chest." Physicians of the past maintained that the semen is produced from every part of the body and it is the corresponding part of the father and mother's body that leads to the formation of that part of the child's body (possibly an antiquated description of genes). If this is true, it will not contradict the verse because the wording of the verse does not restrict the source of semen to the backbone and chest. It may also be said that since the back represents one end of the body and the chest represents the other end of the body (at the front), the phrase "between the backbone and the chest" refers to the entire body.

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ فَمَا لَهُمْ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾ وَالْأَرْضِ ذَاتِ  
الْصَّعِجِ ﴿١٢﴾ إِنَّهُمْ لَقَوْلٌ فَصْلٌ ﴿١٣﴾ وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَآيَكُ  
كَيْدًا ﴿١٦﴾ فَمَهْلِكُ الْكَافِرِينَ أَمْهَلُهُمْ رَوْدًا ﴿١٧﴾

(9) The day when secrets will be examined. (10) There shall then neither be any power nor assistant for man. (11) By the sky from which rain falls... (12) ...and by the earth which cleaves! (13) It is definitely a decisive speech... (14) ...and it is no joke. (15) They are certainly conniving a plot... (16) ...and I am also planning something. (17) Give the disbelievers respite. Grant them reprieve for a while.

In the foregoing verses, Allāh mentions that He is perfectly Capable of resurrecting man after his body has decomposed, just as He was Capable of creating him the first time from a drop of fluid. In the verses under discussion,

Allāh speaks about the Day of Judgment when man will be present before Allāh for reckoning. Allāh says, *"The day when secrets will be examined"* i.e. when the quality of all deeds will be examined. Allāh says in Surah Kahf, *"The record of deeds shall be placed and you will see the sinners afraid of what is contained in them. They will say, 'Woe be to us! What is with this book that it does not leave anything small or large unrecorded?' They will find their deeds present."* [Surah 18, verse 50]

*"There shall then neither be any power nor assistant for man:"* Man will be totally helpless on the Day of Judgment and none will be able to help him. Allāh Ta'āla then takes two oaths to assert that the Qur'ān is true indeed and that it effectively differentiates between truth and falsehood. Allāh says, *"By the sky from which rain falls and by the earth which cleaves!"* i.e. when a seed germinates, it cleaves the earth apart to sprout. Using these two oaths to strengthen the affirmation, Allāh declares, *'it (the Qur'ān) is definitely a decisive speech and it is no joke.'*

Allāh continues, *"They (the disbelievers) are certainly conniving a plot"* to stifle the truth and to prevent others from accepting Islām. The polytheists continuously harassed the Holy Prophet صلى الله عليه وسلم and prevented people from meeting the Holy Prophet صلى الله عليه وسلم by telling them that he was insane and that he was merely relating fanciful fables of the past. In addition to this, they also persecuted the Muslims. Allāh says, *"I am also planning something."* While the disbelievers are busily planning to destroy Islām, Allāh shall confound their plans.

Allāh then tells the Holy Prophet صلى الله عليه وسلم not to grieve but to *"Give the disbelievers respite. Grant them reprieve for a while."* In these concluding verses, Allāh reassures the Holy Prophet صلى الله عليه وسلم that he has nothing to worry about because Allāh shall soon deal with the polytheists. They will certainly be punished in the Hereafter. Of course, punishment in this world can never be ruled out. It then occurred that the polytheists were defeated in the Battle of Badr and many of their leaders were killed.



## سورة الاعلى

Makkan

Surah A'la

Verses 19

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝ (1) الَّذِي خَلَقَ فَسَوَّى ۝ (2) وَالَّذِي قَدَّرَ فَهَدَى ۝ (3) وَالَّذِي أَخْرَجَ  
الْمَرْعَى ۝ (4) فَجَعَلَهُ غُثَاءً أَحْوَى ۝ (5) سَنُقَرِّبُكَ فَلَا تَنْسَى ۝ (6) إِلَّا مَا شَاءَ اللَّهُ إِنَّكُمْ يَعْلَمُ  
الْجَهْرَ وَمَا يَخْفَى ۝ (7) وَتُبَسِّرُكَ لِلْيُسْرَى ۝ (8) فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ۝ (9) سَيَذَكِّرُ مَنْ  
يَخْشَى ۝ (10) وَبَدَجْنَاهَا لَا شَأْنَ ۝ (11) الَّذِي يَصْلَى التَّارَ الْكُبْرَى ۝ (12) ثُمَّ لَا يَمُوتُ فِيهَا وَلَا  
يَحْيَى ۝ (13) قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝ (14) وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝ (15) بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا  
۝ (16) وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ۝ (17) إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝ (18) صُحُفِ إِبْرَاهِيمَ  
وَمُوسَى ۝ (19)

In the name of Allāh, the Beneficent, the Most Merciful

(1) Glorify the name of your Exalted Lord... (2) Who created and perfected... (3) ... Who determined and showed the way... (4) ...Who made fodder grow... (5) ... and then reduced it to a black heap of debris. (6) We shall soon teach you and you will not forget... (7) ... except what Allāh wills. Verily Allāh knows what is apparent and what is hidden. (8) We shall soon make the easy Shari'ah simple for you. (9) So advise if advice is beneficial. (10) The one who fears will take heed... (11) .... whereas only he will keep away from it who is most unfortunate... (12)...and who shall enter the gigantic fire. (13) He will then neither die there nor live. (14) Successful indeed is he who has adopted purity... (15) ... who takes the name of his Lord and performs Salāh. (16) However, they prefer the life of this world... (17) ... whereas the Hereafter is much better and much more lasting. (18) Undoubtedly, this is in the previous scriptures... (19). ...the scriptures of Ibrāhīm عليه السلام and Mūsā عليه السلام.

Surah A'la begins by commanding man to glorify Allāh's name. Thereafter, the Surah mentions Allāh's excellent attributes. The first attribute mentioned is that Allāh is "Al A'la" ("Exalted"). Abu Dawūd reports from Sayyidina Uqba bin Āmir رضي الله عنه that when the verse, "So glorify the name of your Majestic Lord" was

revealed, The Holy Prophet صلى الله عليه وسلم instructed the Muslims to include the verse in the Ruku. Therefore, the Tasbīh of Ruku is:

*"Glory be to my Majestic Lord."*

Thereafter, when the first verse of Surah A'la was revealed commanding, *"Glorify the name of your Exalted Lord "*, The Holy Prophet صلى الله عليه وسلم instructed the Muslims to include this in the Sajdah. Consequently, the Tasbīh of Sajdah is:

*"Glory be to my Exalted Lord"*

The Surah describes Allāh further when it states that it is Allāh *"Who created and perfected"* the creation. Furthermore, it is He *"Who determined"* the exact proportions and nature of every creature that He created. Thereafter, Allāh *"showed the way"* to His creation by causing them to be inclined towards the functions for which they were created. *"Ma'ālimut Tanzil"* (v. 4 p. 475) has quoted several other interpretations of the verse *"Who determined and showed the way "*. These are:

📖 Allāh has shown man the good fortune of virtue and the ill fortune of evil [Sayyidina Mujāhid رحمه الله عليه]

📖 Allāh has determined the sustenance of every person and showed him the way to earn this sustenance.

📖 Allāh has predetermined the benefits of everything and has taught man how to exploit these.

The Surah describes Allāh further when it says that it is Allāh *"Who made fodder grow"*. Allāh grows the fodder which man feeds to his animals so that they may do the work required from them. After the animals have eaten their share of the fodder, the left-over crop becomes a pile of debris, which gradually turns black as it decomposes. Referring to this, the Surah says that after growing the fodder, Allāh *"then reduced it to a black heap of debris."*

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, *"We shall soon teach you (the Qur'ān) and you will not forget, except what Allāh wills."* This verse repeats the message of verse 17 of Surah Qiyāmah (Surah 75) where Allāh says, *"Verily, it is Our responsibility to collect it (the Qur'ān) and to make you recite it."* While Allāh Ta'āla made the Holy Prophet صلى الله عليه وسلم remember all of the Qur'ān, there were certain verses which Allāh made the Holy Prophet صلى الله عليه وسلم forget because they had been abrogated. This was done by Allāh's command and is not without reason. Allāh says in Surah Baqarah (Surah 2, verse 106), *"Whenever We repeal any verse or cause it to be forgotten, We bring something better or equivalent to it. Do you not know that Allāh has power over all things?"* Refer to the commentary of this verse of Surah Baqarah for more details on the repealing of laws in the Shari'ah.

Allāh continues, *"Verily Allāh knows what is apparent and what is hidden."* Allāh knows the apparent and inner condition of every person. Nothing is hidden from Him.

Addressing the Holy Prophet صلى الله عليه وسلم further, Allāh says, *"We shall*

soon make the easy Shari'ah simple for you. "In this verse, Allāh promises the Holy Prophet صلى الله عليه وسلم that his Shari'ah shall be easy to practise. No injunction of the Shari'ah is beyond man's capability and no injunction will cause excessive difficulty to a person. If an ill person cannot stand and perform Sulāh, he is allowed to sit and perform the Ruku (*genuflexion*) and Sajdah (*prostration*). If he cannot do this, he may sit and perform the Ruku (*genuflexion*) and Sajdah (*prostration*) by merely lowering his head. If this is also not possible, he may perform the entire Salāh while lying down.

Zakāh is due only from the person who possesses money equivalent to Nisāb (*what is fixed*). When Zakāh does become obligatory for one, it is only 2.5% of one's total wealth that is given (97.5% remains with him). Then too, Zakāh will be paid only for certain commodities and not for all one's wealth e.g. one's necessities will not be added to the total amount when calculating Zakāh. Similarly, Hajj is also not obligatory on every Muslim until one is able to afford it.

As far as the fasts of Ramadhān are concerned, a person who is ill, travelling, expecting or breast-feeding may omit them and make them up when she/he is well. Among the concessions that the Shari'ah has allowed is that travellers should perform only two Rakāhs Obligatory Salāh instead of four. Besides the above, there are numerous other concessions that the Shari'ah allows in various circumstances. The details of these can be found in the books of Islamic jurisprudence.

"*Ma'ālimut Tanzīl*" quotes certain commentators who translate the Arabic word '*yusra*' (translated above as "*easy Shari'ah*") as "*revelation*". According to this interpretation, the verse reads, "*We shall make revelation easy for you (so that you may remember and teach it).*"

"*So advise if advice is beneficial.*" This verse seems to indicate that advice should be given only when one deems it to be beneficial. However, the author of "*Ma'ālimut Tanzīl*" states that the verse contains a figure of expression by which only one aspect of something is mentioned and considered sufficient when the opposite also applies. This means that advice should be given whether one thinks it will benefit the other person or not. This is similar to a verse of Surah Nahl where Allāh states that He has "*made coats for you that protect you from the heat*". Although not stated, this verse also implies "*coats that protect you from the cold.*"

"*The one who fears will take heed whereas only he will keep away from it (from the advice) who is most unfortunate and who shall enter the gigantic fire.*" The fire of Hell is described as a "*gigantic fire*" because it is seventy times more intense than the fire of this world. Describing the plight of the person who is to enter Hell, Allāh says that "*He will then neither die there nor live.*" None will die in Hell because the life of the Ākhirah (*Hereafter*) is eternal. The life of the people in Hell cannot be described as life because of the misery they will suffer there. Allāh says in Surah Fātir, "*The Fire of Hell will be for those who disbelieve, where no decree will be passed against them so that they may die. Their punishment will also not be lightened. Thus do We punish every disbeliever.*" [Surah 34, verse 35]

The above verses make it clear that only the person who fears Allāh will

accept good advice that he is given concerning his spiritual well-being. Such people realise that disobedience to Allāh will bring them devastation in the Hereafter. On the other hand, the disbelievers pay no heed to the advice given to them and will meet the terrible consequences.

*"Successful indeed is he who has adopted purity, who takes the name of his Lord and performs Salāh."* Adopting 'purity' means that one should be free from any beliefs of infidelity and Bid'ah (innovations). It also entails purifying oneself from evil character and evil deeds. The Arabic word "tazakkā" denotes exerting oneself in attaining purity. This means that whether one's Nafs (carnal self) is obliging or not, one should still persevere in purifying oneself from evil. The greatest manner of purifying oneself is by being particular about one's Salāh because Salāh prevents one from evil. Allāh says in Surah Ankabūt, *"Verily Salāh prevents obscenity and evil."* [Surah 29, verse 45]

Allāh therefore encourages man to purify himself from all sins, including Disbelief and polytheism so that he may be successful. Allāh then mentions the reason for man's failure to succeed in the Hereafter. The reason is that *"they prefer the life of this world whereas the Hereafter is much better and much more lasting."* Although many people realise the truth of Islām, they remain ensnared in the darkness of disbelief and polytheism because they fear a loss in their wealth or positions if they accept Islām. Let alone the optional acts of Ibādah, there are many Muslims who neglect even their obligatory duties because of their preoccupation with worldly matters. The true believer should be particular of even the Sunan and Mustahabbāt because they elevate a person's status in the Hereafter just as the Farā'idh (obligations) and (Wājib) compulsory do. Fixing their sights on the temporary benefits of this world, people forsake the deeds of the Hereafter without realising that *"the Hereafter is much better and much more lasting."*

The superiority of the Hereafter over this world is evident from the fact that the reward of a single deed in the Hereafter is better than everything that this world contains. For example, The Holy Prophet صلى الله عليه وسلم mentioned that a single morning or a single evening spent in Allāh's path is better than the world and whatever it contains. The Holy Prophet صلى الله عليه وسلم also mentioned that the two Rakāhs of Sunnah Salāh performed before the Fajr Salāh is better than the world and whatever it contains.

One should bear in mind that earning a living to provide Halāl sustenance for oneself and one's family for Allāh's pleasure is not a mundane pursuit but it is regarded as an act of Ibādah (worship). One will be guilty of *"giving preference to the life of this world"* when one is totally negligent of the Akhirah (Hereafter) and pays no attention to carrying out deeds that will benefit one there. Such a person lives and dies for this world and is immersed in sin. Allāh says in Surah Qiyāmah, *"The fact is that you love this world and you forsake the Hereafter."* Allāh says in Surah Dahar, *"Indeed these people love the world and leave behind them a weighty day."* [Surah 76 verse 24]

Allāh continues, *"Undoubtedly, this is in the previous scriptures; the scriptures of Ibrahīm عليه السلام and Mūsa عليه السلام."* "Ruhul Ma'āni" reports from Ibn Mardawiyah رحمه الله and Ibn Asākir رحمه الله that Sayyidina Abu Dharr رضى الله عنه once asked

the Holy Prophet صلى الله عليه وسلم whether anything from the scriptures of Sayyidina Ibrāhīm عليه السلام and Sayyidina Mūsa عليه السلام was revealed to him. The Holy Prophet صلى الله عليه وسلم replied in the affirmative and then recited the verses: *"Successful indeed is he who has adopted purity, who takes the name of his Lord and performs Salāh. However, they prefer the life of this world whereas the Hereafter is much better and much more lasting."* Therefore, it is believed that the pronoun *"this"* in the verse *"Undoubtedly, this is in the previous scriptures"* refers to these verses specifically (viz, verses 14-17 of this Surah). However, the author of *"Ruhul Ma'āni"* makes it clear that the authenticity of this hadith cannot be verified.

Certain commentators state that the pronoun *"this"* refers to the entire Surah A'la while others maintain that it refers to the entire Qur'ān. Allāh knows best. Surah Najm (Surah 53) also alludes to the contents of the scriptures given to Sayyidina Ibrāhīm عليه السلام and Sayyidina Mūsa عليه السلام. The subject matter begins with verses 36 and 37 of the Surah, where Allāh says, *"Has he not been informed of what appeared in the scriptures of Mūsa? And in the scriptures of Ibrāhīm who fulfilled?"* Refer to the commentary of these verses for further details.





## سورة الغاشية

Makkan

Surah Ghāshiya

Verses 26

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾ عَامِلَةٌ نَاصِبَةٌ ﴿٣﴾ تَصَلَّى  
نَارًا حَامِيَةً ﴿٤﴾ تُشَقَّى مِنْ عَيْنٍ عَيْنِيَّةٍ ﴿٥﴾ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾ لَا يُسْمِنُ  
وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾ وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾ لِسَعْيِهَا رَاضِيَةٌ ﴿٩﴾ فِي جَنَّةٍ عَالِيَةٍ  
﴿١٠﴾ لَا تَسْمَعُ فِيهَا لَفِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابُ  
مَوْضُوعَةٌ ﴿١٤﴾ وَنَارٌ مَصْفُوفَةٌ ﴿١٥﴾ وَزَرَائِبُ مَبْنُوتَةٌ ﴿١٦﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Has the news of the overwhelming thing come to you? (2) Many faces on that day will be looking down. (3) (Among these shall be) he who suffered affliction and who endured many difficulties. (4) He shall enter the blazing fire... (5) ...where he will be given water to drink from boiling springs. (6) The only food for the people of Hell shall be thorny trees... (7) which will neither nourish nor alleviate hunger. (8) Many faces on that day will be resplendent. (9) They shall be pleased with their efforts... (10) ....in the lofty gardens of Heaven... (11) ...where they shall not hear futile talk. (12) In Heaven there are flowing springs. (13) In Heaven there are elevated thrones... (14) ...cups set in place... (15) ..... cushions arranged in rows... (16) .... and carpets spread out.

Among the many names with which the Qur'an describes Judgment day, one is with the word "Al Ghāshiya" ("an overwhelming thing"). Judgment day is described as such because its hardship and severity will overwhelm every person and cause people's hearts to flutter with fear. Allāh Ta'ala says, "Has the news of the overwhelming thing come to you?" Many commentators have interpreted the verse to mean: "The news of the overwhelming thing has certainly come to you." Although this is the ultimate meaning of the verse, it has been phrased as a question to attract the reader's attention.

Allāh then continues to describe the Day of Judgment when He says, "Many faces on that day will be looking down." When these people are told to submit to

Allāh in this world and to humble themselves before Allāh's creation, they behave haughtily and refuse to do so. They will therefore be made to suffer disgrace on the Day of Judgment. Allāh says about them in Surah Qalam, *"Their gazes will be cast down and disgrace shall overcome them. Indeed they used to be summoned to prostrate when they were hale and healthy."* [Surah 68, verse 43]

Allāh continues to say that among those to cast their gazes down in disgrace will be *"He who suffered affliction and who endured many difficulties."* *"Ruhul Ma'āni"* reports from Sayyidina Abdullāh bin Abbās رضى الله عنه and Sayyidina Hasan رحمه الله عليه that the affliction and difficulty that a doomed person will suffer on the Day of Judgment will be that he will be fettered with chains and a yoke. He will have to drag these along with him as he is made to climb the mountains of Hell.

Sayyidina Ikrima رضى الله عنه has mentioned that the verse refers to people who endure many difficulties in this world and who also exert themselves in spiritual exercises. However, because they refuse to accept Islām, all their efforts are wasted and they will be subjected to punishment in the Ākhirah (Hereafter).

Concerning such a person, Allāh says, *"He shall enter the blazing fire where he will be given water to drink from boiling springs."* The Arabic word *"hāmiya"* (translated above as *"blazing"*) actually refers to fire that is so hot that it cannot be heated any further. Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once told His companions (Sahabah) رضى الله عنهم that the fire of this world is merely a seventieth part of the fire of Hell. The Sahabah رضى الله عنه said in astonishment, *"But this fire is more than enough (to burn)!"* The Holy Prophet صلى الله عليه وسلم said, *"Then too, the fire of Hell will be 69 grades more intense."*

In addition to this, the people in Hell will be given boiling water to drink. Allāh says in Surah Rahmān, *"They shall pass between it (Hell) and the boiling water."* Allāh says in Surah Kahf [Surah 18, verse 29], *"If they beseech help, they will be helped with water that is like the residue of burnt oil and will scorch their faces. A terrible drink indeed!"* Allāh speaks about it in Surah Muhammad as: *"Can these people ever be like those who will abide forever in the Fire and are given boiling water to drink, which tears their innards to shreds?"* [Surah 47, verse 15]

After describing the drink of the people in Hell, Allāh describes their food when He says, *"The only food for the people of Hell shall be thorny trees."* The author of *"Mirqāt"* writes that *"Dari"* (translated above as *"thorny trees"*) is actually the name of a thorny tree found in the Hijāz area. It is so foul and poisonous that even animals stay far from it. Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that *"Dari"* is something in Hell which is more bitter than aloes, more foul-smelling than a carcass and hotter than fire. [*"Ma'ālimut Tanzil"*]

Describing the *"Dari"*, Allāh says that it *"will neither nourish nor alleviate hunger."* Sayyidina Abu Dardā رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the hunger that the people of Hell will suffer will be so extreme that it will equal the other forms of punishment in Hell. When they will plead for food, they will be given *Dari* to eat, which will neither provide nutrition nor satisfy their hunger. When they plead for food a second time, they will be given *'food that gets stuck in the throat'*. In an effort to get the food down their throats, they will recall that in this world they used to drink something in such a

situation. They will then plead for something to drink. Boiling water will be given to them suspended on iron hooks. The water will be so hot that when it is brought close to their faces, their faces will be scalded. When they drink it, it will tear their innards to bits. [*"Mishkāt"* p. 504]

After describing the punishment of the disbelievers, Allāh speaks about the bounties that the believers will enjoy in the Hereafter. Allāh says, *"Many faces on that day will be resplendent."* Because these people obeyed Allāh in this world, they will be exuberant on the Day of Judgment. Allāh describes them in Surah Mutaffifin with the words: *"You will recognise the resplendence of bounties on their faces."* [Surah 83, verse 24]

These fortunate believers *'shall be pleased with their efforts'*. They will be pleased with the good deeds they exerted themselves to do in the world because they will see the fruits in the Hereafter. They will be enjoying themselves *"in the lofty gardens of Heaven where they shall not hear futile talk."* Heaven shall have nothing unpleasant. Neither will one see anything unpleasant, nor hear anything unpleasant. There will be no noise and shouting in Heaven, nor any talk that is futile or sinful. Allāh says in Surah Wāqī'ah, *"They will not hear any noise there nor any foolish talk. Instead they will hear the resonant call of 'Peace 'Peace'."* [Surah 56, verses 25,26]

Describing Heaven further, Allāh says, *"In Heaven there are flowing springs. Besides drinking the pure waters of these springs, the people of Heaven will also enjoy looking at them and hearing them. Details of the springs of Heaven have been discussed in Surah Dahar [Surah 76, verses 6 & 18] and Surah Mutaffifin [Surah 83, verses 27,28]."*

Allāh continues, *"In Heaven there are elevated thrones, cups set in place, cushions arranged in rows and carpets spread out."* Surah Wāqī'ah [Surah 56, verses 18 & 34] discusses the cups and thrones of Heaven while Surah Dahar mentions, *"Utensils of silver will be brought to them as well as glasses of crystal, such crystal that is of silver, which those filling will fill by an appropriate measure."* [Surah 76, verses 15,16]

أَفَلَا يَنْظُرُونَ إِلَى الْإِلَهِ كَيْفَ خَلَقَ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ  
كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

(17) Have they not looked at the camel and seen how it was created? (18) And at the sky, how it was raised? (19) And at the mountains, how they were placed firmly? (20) And at the earth, how it was spread out?

Because the disbelievers were astonished to hear about the magnificent bounties of Heaven, Allāh Ta'āla encourages them to think about certain natural phenomena which make Allāh's might manifest. Allāh Ta'āla encourages man to ponder about four things. Allāh asks, *"Have they not looked at the camel and seen how it was created?"* The Arabs were used to camels and used them daily. They used camels in their fields, for transport and for domestic purposes.

Camels are extremely robust and durable animals. They can subsist on a diet of thorny trees and can carry large loads. Camels can survive for up to a week without water and are so obedient that even a little child can lead them

along anywhere. Allāh has also created camels in an extremely unique manner so that they are perfectly adapted to survive the hazards of the harsh desert climate. Although the elephant is a much larger animal than the camel, Allāh has mentioned the camel instead of the elephant because the first addressees of the Qur'an (the Arabs) knew camels and scarcely saw an elephant. Camels were also very valuable to them.

Allāh then speaks about some of His other creations when He asks whether have not looked *"at the sky, (and seen) how it was raised? And at the mountains, how they were placed firmly? And at the earth, how it was spread out?"* All these splendid creations of Allāh are in front of man and they indicate Allāh's tremendous power. By studying these, man can realise Allāh's great power and will know that Allāh is perfectly Capable of creating the bounties of Heaven that have been mentioned.

The author of *"Bayānul Qur'an"* writes that Allāh has specifically mentioned the above four phenomena because the Arabs were often travelling through the desert. In such a situation, all they saw were the camels they travelled on, the sky above them, the mountains around them and the earth beneath them.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾  
فَعَذَابُ اللَّهِ الْعَذَابُ الْأَكْبَرُ ﴿٢٤﴾ إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

- (21) So give advice, for you are an advisor. (22) You have not been appointed as a warder over them. (23) However, the one who turns away and disbelieves...  
(24) ... Allāh shall punish him most severely. (25) Verily they shall return to us.  
(26) Thereafter, it is Our responsibility to take their reckoning.

Allāh reminds man about the advent of Judgment Day and warns the disbelievers of a dreadful punishment. Whoever does not believe will have to face the consequences of his deeds and no blame may be pinned on the Holy Prophet صلى الله عليه وسلم. However, because of his overwhelming concern for his Ummah, The Holy Prophet صلى الله عليه وسلم used to become extremely grieved when people refused to accept Islām. Therefore, Allāh said to him, *"So give advice, for you are an advisor. You have not been appointed as a warder over them"* i.e. your responsibility is only to preach the message and not to force people to believe. Whoever believed after the message reached him, shall be successful. *"However, the one who turns away and disbelieves, Allāh shall punish him most severely."* He will be unable to escape Allāh's punishment.

Allāh concludes the Surah by reminding man of his ultimate end when He says, *"Verily they shall return to us. Thereafter, it is Our responsibility to take their reckoning."*



## سورة الفجر

Makkan	Surah Fajr	Verses 30
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ① وَلَيَالٍ عَشْرٍ ② وَالشَّفْعِ وَالْوَتْرِ ③ وَاللَّيْلِ إِذَا يَسْرِ ④ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ⑤ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ⑥ إِرَمَ ذَاتِ الْعِمَادِ ⑦ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ⑧ وَتُمُودَ الَّذِينَ جَابُوا الصَّخِرَ بِالْوَادِ ⑨ وَفِرْعَوْنَ ذِي الْأَوْدَادِ ⑩ الَّذِينَ طَغَوْا فِي الْبِلَادِ ⑪ فَأَكْثَرُوا فِيهَا الْفَسَادَ ⑫ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ⑬ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ⑭

In the name of Allāh, the Beneficent, the Most Merciful.

(1) By the dawn! (2) By the ten nights! (3) By the even and the odd! (4) By the night when it departs! (5) Is there not an oath in this for the intelligent? (6) Have you not seen how your Lord dealt with the Ād... (7) ...the people of Iram, who were people of pillars? (8) The likes of them were not created in the lands. (9) (Have you not also seen how your Lord dealt) with the Thamūd who used to carve the rocks of the valley? (10) And (have you not also seen how your Lord dealt) with Phara'oh (Fir'oun), the man of stakes? (11) These people transgressed in the lands... (12) ... and caused tremendous anarchy. (13) So your Lord rained the whip of punishment on them. (14) Verily your Lord is Ever Vigilant.

These opening verses of Surah Fajr recount the incidents of certain nations of the past that were destroyed when they refused to believe in Allāh and His Prophets عليهم السلام. These are mentioned so that people learn lessons from them. As in many other Surahs, Allāh emphasises the subject matter by taking a few oaths. Allāh asserts, "By the dawn!" Allāh takes a similar oath in Surah Takwir where He says, "by the morning when it takes a breath." [Surah 81, verse 18]

Allāh continues, "By the ten nights!" Here Allāh refers to the first ten nights of Dhul Hijjah, as substantiated by a Hadith that Sayyidina Jābir رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم. Sayyidina Abdullāh bin Abbās رضى الله عنه and Sayyidina Abdullāh bin Zubayr رضى الله عنه have also forwarded this interpretation.

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Good deeds are more beloved to Allāh during the ten days of Dhul Hijjah than during any other time." Surprised, the prophet's companions (Sahabah) رضى الله عنهم asked, "O the Holy Prophet صلى الله عليه وسلم! Are the deeds of these days even better than Jihād during any other time?" The Holy Prophet صلى الله عليه وسلم replied, "Yes, they are even better than Jihād, unless a person goes out in Jihād and sacrifices his life and wealth against the enemy without returning with anything." [Bukhari v. 1 p. 132]

Allāh says further, "By the even and the odd!" Tirmidhi reports from Sayyidina Imrān bin Husain رضى الله عنه that when the Holy Prophet صلى الله عليه وسلم was asked about the meaning of "the even and the odd", he replied that they refer to Salāh. While the number of Rakāhs of some Salāhs is even (two or four), others are odd viz, one Rakāh of Witr and three Rakāhs of Maghrib. However, this narration is not absolutely authentic because one of the narrators is unknown.

Commentators have mentioned that "even" refers to everything created in pairs while "odd" refers to everything that is not paired. "Durrul Manthūr" reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that "odd" refers to Allāh Who is One and "even" refers to everything else. Sayyidina Mujāhid رحمه الله عليه has mentioned that Allāh has created everything in pairs. With the earth, Allāh has created the sky; with land, the oceans; with man, Jinn; with male, female; with the sun, the moon; etc. Only Allāh is One without a partner.

Allāh continues, "By the night when it departs!" This oath is similar to that on Surah Takwīr where Allāh says, "And (I swear by) the night when it departs!" [Surah 81, verse 17]

After taking these oaths, Allāh says, "Is there not an oath in this for the intelligent?" i.e. are these oaths not sufficient for the intelligent? These oaths are taken to strengthen an assertion that is implied though not stated. The assertion is: "Those who adamantly reject the message of Islām are inviting Allāh's punishment to themselves and will be destroyed just as the people of previous nations were destroyed when they rejected the message of their Anbiya (Prophets) عليهم السلام."

Addressing every reader of the Qur'ān, Allāh says, "Have you not seen how your Lord dealt with the Ād, the people (descendants) of (a man named) Iram, who were people (who had the stature) of pillars?" Some commentators state that the Ād are called "people of pillars" because they would travel outdoors with their tents and pitch these by tying them to pillars wherever they found greenery. They would return to their homes only once the greenery disappeared. "Ruhul Ma'āni" states that Iram was the son of Sām, the son of Sayyidina Nūh عليه السلام. Sām had two grandsons, Ibn Āsi and Ād, the progeny of whom were the nation of Ād.

Allāh says about the Ād, "The likes of them were not created in the lands." Allāh gave the Ād such strength that He had not given to any other nation. In fact, they were so powerful that they became proud and used to say, "Who can be more powerful than us?" However, Allāh soon punished them with a windstorm that lasted seven nights and eight days.

The story of the Ād has already recounted in Surah A'rāf [Surah 7, verses 65-72], Surah Hūd [Surah 11, verses 50-60], Surah Shu'arā [Surah 26, verses 123-140], Surah

HāMīm Sajdah [Surah 41, verses 13-16], Surah Qamar [Surah 54, verses 18-22] and Surah Hāqqah [Surah 69, verses 6-8].

Allāh continues, "(Have you not also seen how your Lord dealt) with the Thamūd who used to carve the rocks of the valley (of Qura)?" The Thamūd lived somewhere between Hijāz and Shām and their settlement is referred to as Wadi Qura (The Valley of Qura) or Hijr. Allāh Ta'āla sent Sayyidah Sālih عليه السلام as a Nabi (prophet) to them. Allāh says about them in Surah Hijr, "The people of Hijr denied the messengers. Our signs came to them, yet they ignored these. They used to carve homes out of the mountains, living in great peace. A scream seized them during the morning and whatever they earned was of no avail to them." [Surah 15, verses 80-84]

The details of the Thamūd are discussed in Surah A'rāf [Surah 7, verses 73-79], Surah Hūd [Surah 11, verses 6 1-68], Surah Shu'arā [Surah 26, verses 14 1-159], Surah Naml [Surah 27, verses 45-53], Surah HāMīm Sajdah [Surah 41, verses 17-18], Surah Qamar [Surah 54, verses 23-32] and Surah Hāqqah [Surah 69, verses 4-5].

The homes they carved from the mountains are still visible today. When the Holy Prophet صلى الله عليه وسلم and His Companions (the Sahabah) رضى الله عنهم passed by these ruins, The Holy Prophet صلى الله عليه وسلم covered his head and hurried his camel. He instructed His Companions (the Sahabah) رضى الله عنهم to weep as they passed so that it should never happen that they are afflicted by the same punishment.

Allāh continues, "And (have you not also seen how your Lord dealt) with Phara'oh (Fir'oun), the man of stakes?" Phara'oh (Fir'oun) and his army were destroyed by Allāh's punishment just as the Ād and Thamūd were destroyed, although in a different manner. Commentators state that phara'oh (Fir'oun) was called "the man of stakes" because he used to hammer four stakes into the ground and tie people to these so that they could be tortured. Others state that he used to hammer stakes into their hands and feet as they lay on the ground. Yet another group of commentators state that the title refers to his large army. Wherever his army camped, many tents had to be erected, all needing stakes to support them. Because of the large number of stakes used, his army is referred to as 'stakes'. An explanation of this has been given in the commentary of verse 12 of Surah Sād (Surah 38).

"These people [the Ād, Thamūd and phara'oh (Fir'oun)] transgressed in the lands and caused tremendous anarchy." They disobeyed the Prophets عليهم السلام, adamantly clung to disbelief and polytheism and oppressed others. As a result, "your Lord rained the whip of punishment on them." This verse tells us that the punishment that these nations received was similar to the situation when someone inflicts a series of lashes across the back of a criminal. Just as the lashes are continuous, the series of punishments also came to them continuously. Eventually, they were annihilated.

"Verily your Lord is Ever Vigilant." No deed of a person escapes Allāh's knowledge. No person should think that he is exempt from punishment because he can be afflicted by the same punishment that destroyed the former nations. One may visualise the disbeliever/sinner as a criminal on the run. Just as the police commission an extremely vigilant squad to lie in wait on a road that the criminal has to pass, Allāh is waiting for the disbeliever/sinner to pass the road

of this world leading to the Hereafter. It is only a matter of time before he is caught and taken to task.

فَإِنَّمَا الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَإِنَّمَا إِذَا مَا ابْنَلَهُ فَقَدَّرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ﴿١٦﴾

(15) As for man, when his Lord tries him by granting him honour and favours, he says, "My Lord has honoured me. (16) However, when He tries him by constraining his sustenance, he says, "My Lord has disgraced me!"

These two verses speak about how Allāh tests man in this world. These verses also reveal the psychology of man. Allāh sometimes tests man by granting him abundant wealth and sometimes Allāh tests him by reducing his wealth. When blessed with plenty of wealth, man ought to express his gratitude to Allāh by spending the wealth as Allāh wants him to. On the other hand, when Allāh tests people with poverty, they ought to exercise patience and continue obeying Allāh's commands without complaining. Unfortunately, most people succumb to their baser instincts and, when tested with abundant wealth, they become proud and haughty because they think that their wealth is a personal achievement. They fail to realise that their wealth is a test for them from Allāh. Most of those tested with poverty also fail the test when they complain and flout Allāh's commands in a desperate effort earn something.

One should bear in mind that being wealthy does not necessarily mean that one is enjoying a favourable status with Allāh. By the same token, being poor does not mean that Allāh dislikes one. It is for this reason that there are rich and poor disbelievers just as there are rich and poor Muslims.

Commentators mention that these two verses are linked to the previous verses to indicate that instead of learning lessons from the destruction of the previous nations and repenting, man's ungrateful nature prevents him from doing this. Therefore, instead of reforming, he becomes worse.

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحْضُونَ عَلَى طَعَامِ الْمَسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ الثَّرَاثَ أَكْلًا لَمًّا ﴿١٩﴾ وَتُحِبُّونَ أَلْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

(17) Never! Instead, you do not honour the orphan... (18) do not encourage feeding of the poor... (19) ... devour inheritance with relish... (20) ... and love wealth with a very deep love.

Allāh asserts, "Never!" i.e. man's ideas are correct. Wealth does not indicate acceptance in Allāh's sight and poverty does not indicate rejection. Allāh then describes man's love for wealth when He says, "Instead, you do not honour the orphan, do not encourage feeding of the poor, devour inheritance with relish, and love wealth with a very deep love." Besides not assisting the needy, some people do not even encourage others to do the same. When someone passes away, they devour





angels pulling each bridle.

When man will realise the error of his ways in the Hereafter, it will be too late because this understanding has to be realised in this world. This world is the place where Belief and good deeds will profit one. The Hereafter is the place only for reckoning and retribution. Taubah (*repentance*) will not be accepted there. When a person will face the devastation in the hereafter, he will lament, "*Oh dear! If only I had sent deeds ahead for my life!*" He will then realise that he ought to have carried out good deeds and refrained from sin in this world to be saved from punishment in the Hereafter. He will refer to the life of the Hereafter as "*my life*" because it is an eternal life. Because of its transient nature, one can hardly refer to the life of this world as "*my life*".

Allāh continues, "*So on that day, none shall punish like Allāh's punishment and none shall fasten like Allāh fastens.*" Before the Day of Judgment, none shall have experienced such severe punishment or such rigorous imprisonment. Allāh says in Surah Saba, "*We will place yokes upon the necks of the disbelievers.*" A verse of Surah Mu'min reads: "*They shall soon come to know when yokes will be placed around their necks, as well as chains.*"

Allāh will give glad tidings to the pious believers saying, "*O contented soul! Return happily to (the bounties of) your Lord while He is pleased with you.*" Not only will the pious soul be happy with what it will receive, it will enjoy the ultimate pleasure of knowing that Allāh is pleased with it. Allāma Ibn Kathīr رحمه الله عليه states that Allāh will address the soul with these words when the person passes away and again on the Day of Judgment.

Sayyidina Abu Hurayra رضي الله عنه reports from the Holy Prophet صلى الله عليه وسلم that when the angel of death comes to take the soul of a pious believer, he addresses it thus, "*O pure soul that is in a pure body! Rejoice with Allāh's bounty and sustenance and rejoice with the knowledge that your Lord is not angry with you.*"

Sayyidina Abu Umamah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم taught the following du'ā (*supplication*) to someone:

*O Allāh! I implore You for a contented soul that is convinced about meeting You, is pleased with 'Your decision and content with what You give.'*

This supplication describes a few qualities of the "*contented soul*". These are:

1. *'The soul is convinced that it will meet Allāh. When one has this conviction, one will ensure that one carries out every deed properly. In this manner, one will be composed whenever one engages in any act of Ibādah (worship).'*

2. *'The soul is also pleased with whatever Allāh decides in or against its favour. 'This is another great source of contentment.'*

3. *The soul is content with whatever Allāh gives one. One is*

*then not greedy for what one does not have, one does not commit sins when earning wealth and does not neglect the duties one owes to Allāh when earning. With these traits, one will be able to refrain from all types of sin.*

Addressing the "contented soul" further Allāh will say, "Enter among My bondsmen and enter My Heaven." Man is a social creature and cannot bear solitude. Allāh will therefore allow him to be among others in Heaven. In Heaven, he will be able to meet others like him and live peacefully there. Concerning the people of Heaven, Allāh says in Surah Hijr, "We shall remove any animosity that may be in their breasts. As brothers they will be seated on couches, facing each other." [Surah 15, verse 47]

Allāh says in Surah Tūr [Surah 52, verse 23], "There they will pass around a cup in which there is no absurd talk and no sin." They will pass a cup of drink around for enjoyment not because of any shortage. There will be no malice or rancour in their hearts, which will be filled with love and compassion for each other. Their enjoyment will be complete without fearing any ill-feelings from another person.



## سورة البلد

Makkan

Surah Balad

Verses 20

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ۚ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۚ وَالْوَالِدِ وَمَا وَلَدَ ۚ لَقَدْ خَلَقْنَا  
الْإِنْسَانَ فِي كَبَدٍ ۚ أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ۚ يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ۚ  
أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ۚ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۚ وَلِسَانًا وَشَفَتَيْنِ ۚ  
وَهَدَيْنَاهُ النَّجْدَيْنِ ۚ

In the name of Allāh, the Beneficent, the Most Merciful

(1) I swear by this city... (2) ...and you shall be free (of restrictions) in this city.  
(3) (I swear) by the father and offspring! (4.) We have certainly created man in  
toil. (5) Does man think that none shall ever have power over him? (6) He says,  
"I have wasted wealth in abundance." (7) Does he think that none sees him? (8)  
Have We not given him two eyes... (9) .... a tongue, two lips... (10) ...and showed  
him the two paths?

Allāh Ta'āla swears oaths by the city of Makkah and "by the father [Sayyidina  
Ādam عليه السلام] and (his) offspring (mankind)!" These oaths are taken to emphasise  
that "We have certainly created man in toil." When this Surah was revealed, the  
Holy Prophet صلى الله عليه وسلم was still living in Makkah. At that time, he was still  
suffering the persecution of the polytheists.

Even the polytheists regarded Makkah to be a sacred place in which no  
fighting and killing should take place. By taking an oath by Makkah, Allāh  
honours its sanctity. Between the two oaths, Allāh tells the Holy Prophet صلى الله  
عليه وسلم, "and you shall be free (of restrictions) in this city (Makkah)." This verse  
foretold that a time will come when the Holy Prophet صلى الله عليه وسلم would enter  
Makkah as a conqueror and that Allāh would free him from the restrictions of  
the city by permitting him to execute certain people. Consequently, when the  
Holy Prophet صلى الله عليه وسلم marched with His Companions (the Sahabah) رضى الله  
عنهم into Makkah during the 8th year after Hijrah, amnesty was granted to a large  
number of polytheists who had perpetrated atrocities against the Muslims.  
However, there were some people whom the prophet's companions (Sahabah) رضى الله  
عنهم were commanded to execute. The Holy Prophet صلى الله عليه وسلم then said,

*"Verily, Allāh made Makkah a Haram (sacred, i.e. a place where no killing should take place) the day He created the heavens and the earth. None was given freedom (to execute) before me and none shall ever have this freedom after me. This freedom was granted to me for only a portion of the day. It will now remain sacred by the decree of Allāh until Judgment Day i.e. killing will not be permitted in Makkah until Judgment Day."*  
 ["Mishkāt" p. 237]

Allāh says, *"We have certainly created man in toil."* Man is the best of Allāh's creation. Together with granting him honour, Allāh also tests man with many trials and hardships. Together with tending to his many needs and necessities, man faces many other difficulties in his life. Man has to ensure that he makes an effort to feed and clothe himself and his family. In addition to this, illnesses and calamities afflict him. Despite this, he has to continue earning a living and tending to his many responsibilities.

To feed himself, man has to till the land, plant the seeds and still ensure that the fields receive sufficient water and care. After caring for his crops and guarding them against pest hence, the crops are finally ready for harvesting. However, man's work does not end here. He still has to harvest the crop, thresh it (if it is a grain), store it and grind it into flour. Thereafter the flour has to be prepared and baked into bread before he can eat it. After eating the food, the waste has to be excreted. If he is suffering from constipation, he will have to seek medical assistance so that his stomach works. On the other hand, if he is suffering from diarrhoea, he will also need to have it treated.

If a person does not marry, he will have difficulty. If he does marry, he will have to exert himself to provide for his wife and children. He will have to worry about raising the children properly and he will have to share all their pains and experiences. The above are just as few of the myriad of difficulties that a person faces in his life. If one ponders about it, one will be able to enumerate many more. Besides these difficulties, there are numerous tasks that the Shari'ah demands from a person. One has to forsake one's sleep and occupation for Salāh, endure hunger and thirst to fast, give a portion of one's wealth in Zakāh and spend one's wealth to perform Hajj. These are responsibilities that man is entrusted with and from which the other creation are exempt.

If one fulfils all these responsibilities and endures all the difficulties of life to please Allāh, one will be greatly rewarded in the Hereafter. However, the person who does all of this for worldly motives will have no share of rewards in the Hereafter. In addition to this, if one commits sins, one will have to face punishment there.

When afflicted with difficulties, man's attitude should be that everything is from Allāh. He should continue being obedient to Allāh and he should turn to Allāh all the time. This is accomplished by making supplication to Allāh and engaging in acts of Ibādah (*worship*). However, the opposite usually takes place. Instead of turning to Allāh, people violate His commands and seem to have no fear of reckoning. Referring to this attitude, Allāh asks, *"Does man think that none shall ever have power over him?"* Man appears to think that he is free to do as he pleases without fearing that he is being watched and that Allāh has the power to take him to task for his deeds. He fails to realise that Allāh gave him the power

he wields and that Allāh has power over everything.

In this manner, man becomes haughty and extravagant and even has the audacity to boast, *"I have wasted wealth in abundance."* He does not realise that he spent his wealth in avenues that are displeasing to Allāh. It appears as if he thinks that none is watching him. Therefore, Allāh asks, *"Does he think that none sees him?"* Allāh is watching man all the time. The Tafsir *"Jalālayn"* reveals that one of the disbelievers spent a great amount of wealth to oppose Islām and boasted about this saying, *"I have wasted wealth in abundance."* Allāh warns such people that He is ever Watchful over them and He will take them to task for the wrong they do.

Allāh continues, *"Have We not given him two eyes, a tongue, two lips and showed him the two paths (of good and evil),?"* Allāh has given man his limbs and other physical qualities, all of which are invaluable aids for him and they also add to his beauty. Man ought to express gratitude for all of this by using these limbs to carry out deeds pleasing to Allāh. In this manner, he will be securing his success in the Ākhirah (Hereafter). Allāh has shown man the way to attain salvation as well as the path to destruction. The choice is man's. The intelligent man will opt for the path of salvation by fulfilling Allāh's commands and the teachings of the Prophets عليهم السلام. He will accept Allāh's authority, invest all he has for the Hereafter and ensure that he treats Allāh's creation well.

فَلَا أَقْنَحَمَ الْعَقَبَةَ ﴿١١﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ فَكُ رَقَبَةً ﴿١٣﴾ أَوْ إِطْعَمْتُ فِي يَوْمٍ ذِي  
مَسْغَبَةٍ ﴿١٤﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا  
وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ ﴿١٧﴾ أُولَٰئِكَ أَصْحَابُ الْمُنَنَّةِ ﴿١٨﴾ وَالَّذِينَ كَفَرُوا يَتَابِعُنَا هُمْ  
أَصْحَابُ الْمَشْئَمَةِ ﴿١٩﴾ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

(11) For what reason does man not emerge from the abyss? (12) What will inform you what (emerging from) the abyss entails? (13) It is the emancipation of slaves... (14) ...or, on a day of hunger, feeding... (15) ..... an orphaned relative... (16) .....or a dust-covered destitute. (17) Man will then become of those who believe, those who enjoin each other to be patient and those who enjoin each other to be compassionate. (18) These are the people of the right. (19) Those who reject Our verses are certainly the people of the left. (20) The Fire will be shut over them.

A believer has many responsibilities. While some of these are voluntary, others are obligatory. Referring to these, Allāh asks, *"For what reason does man not emerge from the abyss?"* i.e. why does man not spend his wealth to emerge from the abyss in which he is constantly fighting his Nafs (carnalself) and satan. This unending struggle of man in which he strives to fulfil Allāh's commands is compared to a deep abyss from which one struggles to emerge. Allāh then asks,

*"What will inform you (O listener) what (emerging from) the abyss entails?"* Allāh Ta'āla then presents three examples of deeds that will remove him from the

abyss so that he can win the battle against his Nafs and Satan.

The first is *"the emancipation of slaves"*. This entails setting slaves free irrespective of whether the act is done voluntarily or because one is compelled to as in the case of Kaffārah (expiation). Also included in the ambit of freeing slaves are *"Kitābah"* and *"Tadbīr"*. The Holy Prophet صلى الله عليه وسلم said that when a person frees a slave, every limb of the person that corresponds with a limb of the slave will be freed from the fire of Hell.

Sayyidina Barā bin Āzib رضى الله عنه reports that a villager once came to the Holy Prophet صلى الله عليه وسلم and asked what deed could admit him into Heaven. the Holy Prophet صلى الله عليه وسلم said, *"Free a soul and emancipate a slave."* *"But are the two not the same thing?"* enquired the man. The Holy Prophet صلى الله عليه وسلم replied, *"No Freeing a soul means that you free a slave all by yourself and emancipating a slave means that you assist in paying his price (e.g. helping a Mukātab slave pay his price for freedom). Also among the deeds that will admit you into Heaven is that you give someone an animal that gives a lot of milk or that you behave politely with a cruel relative. If you cannot do this, then feed the hungry, give water to the thirsty, enjoin good and prevent evil. If you cannot do this even, then use your tongue for nothing except good words."* [*"Mishkāt"* p. 294]

The second and third deeds to remove one from the *"abyss"* in *"on a day of hunger, feeding an orphaned relative"* and feeding *"a dust-covered destitute"*. The destitute person referred to in the verse is someone who has absolutely nothing and has to sleep on the bare ground, causing his body to be covered in dust.

Allāh states further that when man will do this, *"Man will then become of those who believe, those who enjoin each other to be patient and those who enjoin each other to be compassionate."* Imān (belief) is the most important deed because no good deed is accepted without it. Allāh adds that enjoining each other to be patient is an essential trait of belief. The word *"sabr"* (translated above as *"patience"*) refers to remaining steadfast in performing good deeds, refraining from sin as well as exercising patience when afflicted with any difficulty. As explained in other verses (such as verse 153 of Surah Baqarah), the word *"sabr"* entails all these three meanings. Another requirement of belief is that a person encourages others to show compassion towards the rest of creation.

About such people Allāh declares, *"These are the people of the right"* i.e. the people who will receive their record of deeds in their right hands and who are promised Heaven. (Verses 27 to 38 of Surah Wāqī'ah (Surah 56) detail the bounties that *"the people of the right"* will receive in Heaven). On the other hand, *"Those who reject Our verses are certainly the people of the left. The Fire will be shut over them."* These people will receive their records of deeds in their left hands and will be doomed to Hell. When entered into Hell, the doors of Hell will be shut and they will be unable to escape. (Verses 41 to 56 of Surah Wāqī'ah describe *"the people of the left"*).



## سورة الشمس

Makkan

Surah Shams

Verses 15

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾ وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾ وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾ وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾ وَالْأَرْضِ وَمَا طَرَاهَا ﴿٦﴾ وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلَمَّهَا فَجُورُهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾ إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾ فَكَذَّبُوهُ فَفَعَرَوْهَا فَكَدَّمَ عَلَىهِمْ رَبُّهُمْ بِذَنبِهِمْ فَسَوَّاهَا ﴿١٤﴾ وَلَا يَخَافُ عِقَابَهَا ﴿١٥﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) By the sun and its light! (2) By the moon when it follows the sun! (3) By the day when it illuminates it! (4) By the night when it conceals the sun! (5) By the sky and the One Who created it! (6) By the earth and the One Who spread it out! (7) By the soul and the One Who perfected it... (8) ... and then inspired it with what entails sin and what entails piety. (9) Undoubtedly, the one who purified it has succeeded... (10) .. and the one who soiled it has certainly failed. (11) The Thamūd falsified because of their rebelliousness. (12) When the worst of them stood up... (13) ...the messenger of Allāh warned them, "Do not interfere with the camel of Allāh and its drinking." (14) However, they denied him and killed the camel So their Lord annihilated them because of their sins and made their destruction widespread. (15) ....Allāh does not fear the consequences.

Allāh begins this Surah by taking several oaths. Allāh says, "By the sun and its light! By the moon when it follows the sun!" The moon following the sun is seen clearly during the middle of the lunar months when the full moon rises to dominate the sky with its radiance after sunset. The moon then remains the light of the sky until sunrise.

Allāh continues, "By the day when it illuminates it!" Some commentators state that the pronoun "it" refers to the sun. Therefore, they say that a metaphorical relationship is drawn here between the sun and the day. Although the sun is



usually regarded as the cause for the day, here the day is said to illuminate the sun. Such metaphorical relationships are commonly used in Arabic. Other commentators state that the pronoun "it" refers to the earth. Although the earth is not mentioned earlier in the verses of this Surah, Arabs commonly refer to a familiar phenomenon like the earth by simply using a pronoun without making prior reference to the phenomenon. The addressee then understands the meaning by implication. The implied text will therefore be: *"By the earth and the day when it (the day) illuminates it (the earth)."*

*"By the night when it conceals the sun!"* When night sets in, the light of the sun is concealed and only darkness prevails.

*"By the sky and the One Who created it! By the earth and the One Who spread it out! By the soul (of man) and the One Who perfected it..."* Commentators mention that Allāh is referring to the perfection of the body of man in which He placed the soul. Together with the perfect physical body, Allāh has also granted man his senses and the faculties of perception and intelligence.

After creating the perfect form of man, Allāh *"then inspired it (the soul) with what entails sin and what entails piety."* Allāh granted mankind the intelligence to recognise Him as their Lord and He also gave them the physical strength to worship Him. Therefore, man is obliged to worship Allāh Alone. However, because the life of this world is a test for man, man is also exposed to evil and sin, as Allāh says in Surah Balad that He has *"showed him (man) the two paths"* i.e. the path of good and the path of evil. Man has therefore been granted the ability to do good as well as the ability to commit sin. Man therefore has the option to refrain from sin and to engage in good.

Allāh takes the above oaths to emphasise that *"Undoubtedly, the one who purified it (his soul) has succeeded..."* All the phenomena by which Allāh has taken oaths are in front of man and he sees each of them. It is therefore up to him to ponder about these and to realise that only Allāh controls all of them. When man recognises the great power of Allāh, he will naturally obey Allāh's commands and refrain from displeasing Him. Man will then make an effort to embellish his soul with good habits and rid it of evil character. When this is achieved, he will be on the path of salvation. Allāh says in Surah Nūr, *"The successful ones are those who obey Allāh and His apostle, who fear Allāh and do not disobey Him."* [Surah 24, verse 52]

On the other hand, *"the one who soiled it (his soul) has certainly failed."* The Arabic word *"dassā"* (translated above as *"soiled"*) actually means *"to cover"* or *"to conceal"*. Commentators state that in this context the word refers to covering the soul with the filth of disbelief and polytheism so that the lights of belief and good deeds are extinguished.

Among the many supplication that the Holy Prophet صلى الله عليه وسلم used to make, one of them was:

*O Allāh! Imbue my soul with piety and purify it, for verily You are the best to purify it. You are its Patron and Protecting Friend?*

Allāh Ta'āla then speaks of the nation of Thamūd when He says, *"The Thamūd falsified because of their rebelliousness."* Because they were a rebellious nation, they falsified Sayyidina Sālih عليه السلام. They told him to prove his apostleship by producing a pregnant camel from the mountain. When this miracle took place before their eyes, only a few of them believed it. Sayyidina Sālih عليه السلام said to them, *"This is the camel. It will have a day to drink and your animals will have an appointed day to drink. Do not touch it with evil intentions, for then the punishment of a grave day will afflict you."* However, they did not take heed and plotted to kill the camel. Referring to this, Allāh says, *"When the worst of them stood up, the messenger of Allāh warned them, 'Do not interfere with the camel of Allāh and its drinking.' Notwithstanding the warning, 'they denied him and killed the camel.'" Not only did they kill the camel but they even said to Sayyidina Sālih عليه السلام, "O Sālih! Bring upon us that which you threaten us with if you are really from the messengers."* As a result, *"their Lord annihilated them because of their sins and made their destruction widespread"* i.e. Allāh's punishment afflicted all of them and none was left alive. The Thamūd were destroyed by an earthquake and a scream from the sky.

The details of the Thamūd are discussed in Surah A'rāf [Surah 7, verses 73-79], Surah Hūd [Surah 11, verses 61-68], Surah Shu'arā [Surah 26, verses 141-159], Surah Naml [Surah 27, verses 45-53], Surah HāMīm Sajdah [Surah 41, verses 17-18], Surah Qamar [Surah 54, verses 23-32] and Surah Hāqqah [Surah 69, verses 4-5].

*"Allāh does not fear the consequences."* Rulers of the world hesitate to punish people for their wrongs because they fear that the criminals or their tribes or families may revolt, thereby threatening the government. Allāh has no such fears and has the power to punish people as and when He pleases. Man should therefore be wary that he does not displease Allāh.



## سورة الليل

Makkan

Surah Layl

Verses 21

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَى ① وَالنَّهَارِ إِذَا تَجَلَّى ② وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ③ إِنَّ سَعْيَكُمْ لَشَتَّى ④  
فَأَمَّا مَنْ أَعْطَى وَانْفَكَّى ⑤ وَصَدَقَ بِالْحَسَنَى ⑥ فَسَنِيسِرُّهُ لِلْعُسْرَى ⑦ وَأَمَّا مَنْ يَخْلُ وَاسْتَغْنَى ⑧  
وَكَذَّبَ بِالْحَسَنَى ⑨ فَسَنِيسِرُّهُ لِلْعُسْرَى ⑩ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ⑪ إِنَّ عَلَيْنَا  
لَلْهُدَى ⑫ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ⑬

In the name of Allāh, the Beneficent, the Most Merciful.

(1) By the night when it covers! (2) By the day when it illuminates! (3) By the One Who created male and female! (4) Verily your efforts are varied. (5) As for the one who gives, who fears Allāh... (6) ..... and who believes in the most beautiful word... (7) .... We shall make it easy for him to adopt the traits of comfort. (8) As for the one who is miserly and indifferent... (9) ...and who rejects the most beautiful word... (10) ... We shall make it easy for him to adopt the traits of grief. (11) His wealth will not benefit him when he falls to destruction. (12) Verily, guidance is Our responsibility... (13) ...and the Hereafter and the world are in Our control.

Allāh commences with three oaths. Allāh says, "By the night when it covers! By the day when it illuminates! By the One Who created male and female!" These three oaths are taken to emphasise that "Verily your efforts are varied". The above three oaths are taken because humans are either male or female and the deeds of these two categories are carried out either by day or by night. However, these deeds are extremely diverse.

The people of the world consist of Muslims and disbelievers, each group having people who are either good or evil. Allāh will judge these deeds on the day of Judgment and each person will receive what is due to him. Sayyidina Abu Mālik Ash'ari رضى الله عنه narrated that the Holy Prophet صلى الله عليه وسلم said, "Each morning people go to work and keep themselves busy. They either emancipate themselves (from Hell) or destroy themselves (by sinning)." [Muslims v. 1 p. 118]

Allāh Ta'ala then classifies the deeds of man as either good or evil when He

says, "As for the one who gives (charity), who fears Allāh and who believes in the most beautiful word (i.e. in the Kalimah "Lā Ilāha Illallāh"), We shall make it easy for him to adopt the traits of comfort (Imān and good deeds). As for the one who is miserly and indifferent and who rejects the most beautiful word, We shall make it easy for him to adopt the traits of grief" i.e. because of these traits he will suffer grief and misery in both worlds. Some commentators have interpreted "Al Husna" (translated above as "the most beautiful word") as Heaven.

Every person carries out deeds in his life because this world is a place of deeds. These deeds vary according to the type and nature of every person. As people keep changing, so as their deeds. One will often find evil people becoming good, good people becoming evil, disbelievers becoming Muslims and vice versa. This process continues in this world. However, in the Hereafter, every person will belong only to one of the two groups and he cannot change groups.

Sayyidina Ali رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once said, "The final abode of each of you has already been fixed in Heaven and in Hell." The Companions (of the prophet) رضى الله عنهم asked, "O the Holy Prophet صلى الله عليه وسلم! Should we then not rely on this predetermination and forsake deeds?" The Holy Prophet صلى الله عليه وسلم said, "Continue with your deeds because everything for which a person was created shall be made easy for him. Deeds leading to good fortune will be made easy for the fortunate ones and deeds leading to ill fortune will be made easy for the unfortunate." Thereafter, The Holy Prophet صلى الله عليه وسلم recited the verses, "As for the one who gives, who fears Allāh and who believes in the most beautiful word, We shall make it easy for him to adopt the traits of comfort. As for the one who is miserly and indifferent and who rejects the most beautiful word, We shall make it easy for him to adopt the traits of grief" [Bukhari v. 2 p. 737]

It is learnt from this hadith that although people's destinies have been predetermined, they have to utilise their intelligence to hold the correct beliefs and to carry out good deeds. At the same time, they should abstain from disbelief, Polytheism and sin. The person "who believes in the most beautiful word" refers to the believer and the person "who rejects the most beautiful word" is the disbeliever. Among the many good deeds a believer carries out, Allāh mentions the act of giving in charity and that of fearing Allāh. Giving in charity refers to spending one's wealth in a manner that pleases Allāh and fearing Allāh entails refraining from sin.

Concerning the miserly person, Allāh adds that he is also "indifferent" i.e. indifferent towards the rewards promised for spending in Allāh's path. Therefore, together with his excessive love for wealth, such a person also behaves as if he has no need for the rewards of the Hereafter. The wealth that this person hoards will be useless to him, as Allāh states, "His wealth will not benefit him when he falls to destruction."

Allāh continues, "Verily, guidance is Our responsibility". Allāh has created man to recognise and worship Him. Allāh has also sent the Prophets عليهم السلام and the divine scriptures for man's guidance and to teach man how to worship Him. Whoever fails to respond to the guidance has only himself to blame for his destruction.

Allāh also makes it clear that “the Hereafter and the world are in Our control.” Allāh reserves the right to do as He pleases in this world as well as in the Hereafter. No one should think that he is free to do as he pleases in this world and that none will be able to take him to task in the Hereafter.

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَبَ وَتَوَلَّى ﴿١٦﴾ وَسِيجَتْهَا  
الْأَنْفَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْرَى ﴿١٩﴾ إِلَّا ابْتِغَاءَ  
وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾ وَلَسَوْفَ يَرْضَى ﴿٢١﴾

(14) I have warned you about a raging fire... (15) ....which only the most wretched shall enter... (16) .... who denied and turned away. (17) Far removed from it shall be the most abstinent... (18) ...who spent his wealth to purify his soul. (19) He does not have to repay a favour to anyone... (20) ... (and spends for no reason) except for the pleasure of his Exalted Lord. (21) Soon he shall be pleased.

The previous verses highlighted the difference between the consequences that good deeds bring and the consequences that sins bring. The disbelievers and the sinful will have to suffer the punishment of Hell. Referring to these warnings, Allāh says, “I have warned you about a raging fire which only the most wretched shall enter, who denied and turned away.” Although it appears from this verse that only the disbelievers will enter Hell, the author of “Ruhul Ma’āni” states that the verse does not rule out punishment for sinful believers. He says that the verse merely restricts the severest punishment for the disbelievers (“the most wretched”) because the punishment that sinful believers will receive will be much lighter.

“Far removed from it (from Hell) shall be the most abstinent...” The word “atqa” (translated above as “most abstinent”) is in the superlative form and refers to someone who not only refrains from disbelief and Polytheism but also from all other sins as well. Describing such a person, Allāh says that he “spent his wealth to purify his soul” i.e. he spent his wealth so that he may join the ranks of those whom Allāh considers as pure souls. The verse may also be interpreted to mean that he has the hope that Allāh will greatly multiply the rewards for his charity. This will happen only if he spent without any worldly motives and only to please Allāh.

Speaking further about this person, Allāh says, “He does not have to repay a favour to anyone...” i.e. he is not spending his wealth because he owes a favour to someone. All he desires from his charity is “the pleasure of his Exalted Lord.” As a result of his sincerity, “Soon he shall be pleased” when the rewards of his deeds are presented to him in the Hereafter.

Commentators state that the concluding five verses of this Surah refer to Sayyidina Abu Bakr رضى الله عنه who sacrificed a great deal of effort and wealth for the cause of Islām before and after the Hijrah (migration). Sayyidina Bilāl رضى الله عنه was an Abyssinian slave of Umayyah bin Khalaf and used to be tortured and beaten mercilessly. Upon an indication of the Holy Prophet صلى الله عليه وسلم,

Sayyidina Abu Bakr رضى الله عنه purchased Sayyidina Bilāl رضى الله عنه and set him free. When the Polytheists learnt about this, they taunted Sayyidina Abu Bakr رضى الله عنه by saying that he bought the freedom of Sayyidina Bilāl رضى الله عنه because he owed a favour to Sayyidina Bilāl رضى الله عنه. Refuting this, Allāh Ta'āla revealed the verse: "He does not have to repay a favour to anyone (and spends for no reason) except for the pleasure of his Exalted Lord."

It has been reported that when Sayyidina Abu Bakr رضى الله عنه purchased Sayyidina Bilāl رضى الله عنه, he latter asked him whether he had bought him to do his work. Sayyidina Abu Bakr رضى الله عنه replied, "I have purchased you to do Allāh's work." Thereupon, Sayyidina Bilāl رضى الله عنه said, "Then leave me to do Allāh's work." Sayyidina Abu Bakr رضى الله عنه then set him free and he continued serving Allāh's religion for the rest of his life.

The Holy Prophet صلى الله عليه وسلم appointed Sayyidina Bilāl رضى الله عنه as the Mu'adhin (one who calls out the Adhān) and he remained the Mu'adhin as long as the Holy Prophet صلى الله عليه وسلم lived. Allāh Ta'āla granted him this honour of proclaiming Allāh's name because of the suffering he endured for Allāh's sake.

Sayyidina Abu Bakr رضى الله عنه was always ready to spend his wealth for the cause of Islām. Once, when the Holy Prophet صلى الله عليه وسلم encouraged the companions (Sahabah) رضى الله عنهم to spend in Allāh's way, Sayyidina Umar رضى الله عنه thought that he would excel Sayyidina Abu Bakr رضى الله عنه in spending in Allāh's way by bringing along half of his belongings. However, Sayyidina Abu Bakr رضى الله عنه brought everything he owned. When the Holy Prophet صلى الله عليه وسلم asked him what he had left for his family, Sayyidina Abu Bakr رضى الله عنه replied that Allāh and His Rasul (Prophet) صلى الله عليه وسلم were sufficient for them. Sayyidina Umar رضى الله عنه was then forced to concede that he would never be able to excel Sayyidina Abu Bakr رضى الله عنه.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once said, "I have repaid everyone for whatever favours they have done for me, except for Abu Bakr. Allāh shall repay him on the Day of Judgment. No person's wealth has ever benefited me as much as the wealth of Abu Bakr has. If I had to choose a Khalil' (i.e. a friend whose friendship is not shared), I would choose Abu Bakr as my 'Khalil'. However, I am Allāh's 'Khalil'."

According to another narration, when the Holy Prophet صلى الله عليه وسلم said that no person's wealth has benefited him as much as the wealth of Sayyidina Abu Bakr رضى الله عنه did, Sayyidina Abu Bakr رضى الله عنه wept and said, "O the Holy Prophet صلى الله عليه وسلم! My wealth and I are only for you." [Ibn Majah p. 10]

**NOTE :** Allāh declares in the final verse "Soon he [Sayyidina Abu Bakr رضى الله عنه] shall be pleased". In Surah Duha (Surah 93, verse 5) that follows, Allāh Ta'āla addresses the Holy Prophet صلى الله عليه وسلم saying, "Your Lord shall soon give you and you shall be pleased." These verses make it clear that Allāh is pleased with the Holy Prophet صلى الله عليه وسلم and his close companion Sayyidina Abu Bakr رضى الله عنه. However, it is tragic to note that the Rawāfidh (Shias) are unhappy with the Holy Prophet صلى الله عليه وسلم for choosing Sayyidina Abu Bakr رضى الله عنه as his bosom friend and are also

unhappy with Sayyidina Abu Bakr رضى الله عنه, who spent all his wealth for Allāh's pleasure and who remained with the Holy Prophet صلى الله عليه وسلم everywhere he went.

**NOTE:** One should always try to repay any person who does one a favour. The Holy Prophet صلى الله عليه وسلم said, *"When anyone does you a good turn, repay him. If you are unable to repay him, make supplication for him until you are satisfied that you have repaid him."*

One should bear in mind not to tell the person that what one is doing is in lieu of his favour because he may not wish for such repayment. In fact, a generous person will flatly refuse the favour. Although the Shari'ah encourages doing good unto those who do good to you, one will be rewarded more greatly if the good one does is solely for Allāh's pleasure and not prompted by the recipient's earlier favour. This is clearly indicated by the verse *"He does not have to repay a favour to anyone (and spends for no reason) except for the pleasure of his Exalted Lord."*



## سورة الضحى

Makkan

Surah Duha

Verses 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَىٰ ۝۱ وَاللَّيْلِ إِذَا سَجَىٰ ۝۲ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝۳ وَلَلْآخِرَةُ خَيْرٌ لَّكَ  
مِنَ الْأُولَىٰ ۝۴ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝۵ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝۶  
وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝۷ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝۸ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ  
۝۹ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝۱۰ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝۱۱

In the name of Allāh, the Beneficent, the Most Merciful

(1) By the light of day! (2) By the night when it settles! (3) Your Lord has neither forsaken you nor does He dislike you. (4) The Hereafter is certainly much better for you than this world. (5) Your Lord shall soon give you and you shall be pleased. (6) Did He not find you orphaned and grant you shelter? (7) Did He not find you uninformed and show you the way? (8) Did He not find you destitute and make you wealthy? (9) So do not be harsh with the orphan. (10) Do not reproach the beggar. (11) Speak about the favours of your Lord.

This Surah was revealed in Makkah. "Ma'ālimut Tanzil" reports that once, when the Holy Prophet صلى الله عليه وسلم was unable to perform Tahajjud Salāh (Salāh said after midnight) for a few days because of illness, a woman said, "It seems as if the Satan that used to come to him has forsaken him." Here she was referring to Jibril عليه السلام as a Satan (Allāh forbid!). It was then that Surah Duha was revealed. Another narration states that when the Jews asked the Holy Prophet صلى الله عليه وسلم about the soul, about the people of the cave and about Dhul Qarnayn, he told them that he would give them a reply the next day. However, he forgot to say "Insha Allāh" ("If Allāh wills") As a result, revelation ceased for a few days and the Polytheists began to taunt the Holy Prophet صلى الله عليه وسلم by saying that Allāh had forsaken him and disliked him. It was then that the Surah was revealed.

After taking two oaths, Allāh Ta'ala tells the Holy Prophet صلى الله عليه وسلم, "Your Lord has neither forsaken you nor does He dislike you." Explaining the relevance of taking oaths by the day and the night, the author of "Bayānul Qur'ān" states that the descent of revelation and the cessation of revelation are



just like day and night. Just as the alternation of the night and the day does not indicate that one has forsaken the other nor that the one dislikes the other, the descent of revelation followed by a cessation also does not mean that Allāh has forsaken the Holy Prophet صلى الله عليه وسلم or that Allāh dislikes him. Just as there are reasons for the alternation of night and day, there are reasons for the pause in revelation.

Reassuring the Holy Prophet صلى الله عليه وسلم further, Allāh says, *"The Hereafter is certainly much better for you than this world."* With these words, Allāh Ta'āla tells the Holy Prophet صلى الله عليه وسلم not to be disturbed by the taunts and accusations of the disbelievers because these are short-lived. However, what Allāh has in store for him in the Akhirah (Hereafter) is extremely great and eternal.

*"Your Lord shall soon give you and you shall be pleased."* Here Allāh Ta'āla tells the Holy Prophet صلى الله عليه وسلم that he should not worry if he does not possess the wealth of this world because Allāh will grant him so much in the Hereafter that he will be pleased. Nothing will be lacking in the Hereafter. Because the verse seems to indicate that the Holy Prophet صلى الله عليه وسلم would receive wealth in this world as well, the enemies of Islām have objected by saying that the Holy Prophet صلى الله عليه وسلم did not have any wealth until his demise. This objection is futile and does not deserve attention. The fact is that the favours Allāh Ta'āla shall grant to the Holy Prophet صلى الله عليه وسلم will be made manifest only in the Hereafter. There, he will be conferred the position of *"Maqām Maḥmūd"*, the most exalted position that any of Allāh's creation can attain.

Allāh Ta'āla then recounts the favours He blessed the Holy Prophet صلى الله عليه وسلم with in this world. The Holy Prophet's صلى الله عليه وسلم father passed away before he was born. He was therefore born an orphan. According to some, he passed away after the Holy Prophet صلى الله عليه وسلم was born. Nevertheless, he grew up as an orphan. When he was only five years old, his mother passed away in a place called Abwa and her slave girl Umm Ayman رضى الله عنها brought the young Holy Prophet صلى الله عليه وسلم back to Makkah. Thereafter, his grandfather Abdul Muttalib took care of him for a few years. When he passed away, The Holy Prophet صلى الله عليه وسلم stayed with his uncle Abu Tālib, who raised him with great love and affection. Referring to this, Allāh Ta'āla says, *"Did He not find you orphaned and grant you shelter?"* Although the Holy Prophet صلى الله عليه وسلم was an orphan, Allāh Ta'āla ensured that there was always someone to care for him with affection.

Recounting another favour, Allāh says, *"Did He not find you uninformed and show you the way?"* The Holy Prophet صلى الله عليه وسلم was untutored. None of his guardians tended to his education and he had no access to outside sources of learning. There was no apparent means by which he could have attained knowledge, especially the knowledge of Shari'ah. Allāh tells the Holy Prophet صلى الله عليه وسلم in Surah Shura, *"You did not know what was the Book or what was Belief, but We made it a light with which We guide those bondsmen of Ours whom We will. Without doubt, you guide towards the straight path."* [Surah 42, verse 52]

The Holy Prophet صلى الله عليه وسلم was made a Nabi (Prophet) purely through Allāh's grace. Allāh Ta'āla gave him a complete Shari'ah, informed him about the narratives of previous nations and taught him about matters of the unseen such

as the angels, Heaven, Hell, etc. Allāh tells the Holy Prophet صلى الله عليه وسلم in Surah Nisā [Surah 4, verse 113], "Allāh has revealed to you the Book and wisdom and taught you what you knew not. The grace of Allāh upon you has been tremendous indeed." A verse of Surah Bani Isrā'il states, "Indeed His grace upon you [O Muhammad صلى الله عليه وسلم] has been tremendous." [Surah 17, verse 87]

Addressing the Holy Prophet صلى الله عليه وسلم further, Allāh says, "Did He not find you destitute and make you wealthy?" The Holy Prophet صلى الله عليه وسلم lived with Abu Tālib for the greater portion of his youth. Abu Tālib was not a rich man so the condition of the Holy Prophet صلى الله عليه وسلم was the same. When the Holy Prophet صلى الله عليه وسلم was twenty-five years old, a rich widow by the name of Sayyidah Khadija رضي الله عنها heard about his excellent character and employed him to lead her trade caravan to Shām. She sent her slave along with the Holy Prophet صلى الله عليه وسلم. When they returned with a substantial profit and the slave praised the noble character of the Holy Prophet صلى الله عليه وسلم, Sayyidah Khadija رضي الله عنها proposed to him. He accepted the proposal and his uncle Abu Tālib and other members of his family graced the wedding. Sayyidah Khadija رضي الله عنها was extremely wealthy and she permitted the Holy Prophet صلى الله عليه وسلم to spend the wealth as he pleased. Therefore, commentators interpret the above verse as "Did He not find you destitute and make you wealthy with the wealth of Khadija رضي الله عنها?"

Because the Holy Prophet صلى الله عليه وسلم grew up as an orphan and understood the hardship of being without parents, Allāh Ta'āla addressed him saying, "So do not be harsh with the orphan." Although the verse addresses the Holy Prophet صلى الله عليه وسلم, it applies to the entire Ummah. Many Ahadīth emphasise the importance of treating orphans kindly. Sayyidina Abu Umamah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Whoever strokes the head of an orphan solely for Allāh's pleasure will receive a reward for every hair that comes under his hand, I and the person who treats an orphan well shall be like this in Heaven." Saying this, The Holy Prophet صلى الله عليه وسلم joined his index and middle fingers. ["Mishkāt" p. 723]

Allāh commands further, "Do not reproach the beggar." Just as orphans are often without benefactors and sympathisers, there are many people also without sympathisers and in need even though they are not orphans. Among these are people who are forced to beg. When one is unable to give a beggar anything, one should at least speak kindly to him so as not to give him further grief. It is against the nature of a believer to reproach a beggar because reproaching a beggar is tantamount to oppression. The Holy Prophet صلى الله عليه وسلم mentioned, "Send the beggar away with something even though it is with a burnt hoof"

Unfortunately, there are many professional beggars to be found who are wealthy. Such people should not be begging. The Shari'ah prohibits begging if a person has means to provide for himself. At the same time, the Shari'ah also encourages Muslims to give something to beggars without reproaching them because one cannot be certain that the beggar is not genuine. In fact, Muslims are encouraged to search for needy persons who do not beg and give their charities to them.

Allāh concludes the Surah by saying, "Speak about the favours of your Lord."

Allāh has showered His bounties on the Holy Prophet صلى الله عليه وسلم. These bounties are not restricted to this world but extend into the Akhirah (*Hereafter*) as well. Allāh gave the Holy Prophet صلى الله عليه وسلم honour and respect in addition to the greatest bounty of Prophethood. The Holy Prophet صلى الله عليه وسلم had millions of followers in the past, has millions today and will have many millions until the Day of Judgment. There are millions of Durūds (*Benedictions*) dedicated to him at all times. In appreciation of all these bounties, Allāh Ta'āla instructs the Holy Prophet صلى الله عليه وسلم to speak about His bounties. This verse also instructs the Ummah to do the same. One should bear in mind that one should not be boasting when speaking about Allāh's bounties.

Sayyidina Mālik bin Nadhr رضى الله عنه narrates that he once appeared before the Holy Prophet صلى الله عليه وسلم while wearing clothes of an extremely poor quality. The Holy Prophet صلى الله عليه وسلم asked him whether he had any wealth. When he replied in the affirmative, The Holy Prophet صلى الله عليه وسلم asked him what wealth he possessed. He replied by saying that he had every type of wealth: camels, cows, goats, horses and slaves. The Holy Prophet صلى الله عليه وسلم then told him, *"If Allāh has given you wealth, the sign of this wealth ought to be visible on you."* [*Mishkāt* p. 375]

It is therefore necessary that Allāh's bounties be made known in one's wealth, on one's person and on one's tongue. It will not be redundant to reiterate that when one is recounting Allāh's bounties on one, one's intention should not be to boast and show off. Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned, *"Eat what you please and wear what you please as long as you avoid two things; extravagance and pride."*

**NOTE:** According to the Imāms of Qirā'ah, it is Sunnah to recite *"Allāhu Akbar"* after every Surah from Surah Duha up to the end of the Qur'ān (Surah Nās). They have recorded this in their books with a chain of narrators. Allāma Jazari رحمه الله عليه has written about this in detail. He has mentioned that it was the practice of the leading Qurra [*who recite the Qur'ān in a special manner (plural of Qāri)*] and has commented on the chains of narrators. He has also quoted a hadith of Hākim in substantiation. In this regard, the Muhaddithin (*Scholars of Hadīth*) also quote a hadith that is narrated by a continuous chain of Qurra, which one of the Imāms of Qirā'ah Abul Hasan Muhammad bin Ahmad Al Bazzi رحمه الله عليه has narrated. This chain of narrators reaches the Holy Prophet صلى الله عليه وسلم. Therefore, according to Imām Bazzi رحمه الله عليه, it is Sunnah to recite *"Allāhu Akbar"* after these Surahs. Besides him, other Imāms of Qirā'ah have also encouraged this addition.

While some Qurra recite only *"Allāhu Akbar"*, others recite *"Lā Ilāha Illallāhu Allāhu Akbar"*. When reciting in this manner, the relevant rules of joining Surahs have to be taken into account. The details of this can be learnt from the Qurra.



## سورة الم نشرح / انشراح

Makkan	Surah Inshirāh	Verses 8
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِي نَشْرَحُ لَكَ صَدْرَكَ ۖ وَوَضَعْنَا عَنْكَ وِزْرَكَ ۚ  
الَّذِي أَنْقَضَ ظَهْرَكَ ۖ وَرَفَعْنَا  
لَكَ ذِكْرَكَ ۚ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ  
فَإِذَا فَرَغْتَ فَانصَبْ ۚ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۚ

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Did We not expand your chest for you? (2) And did We not relieve you of your burden... (3) .... that was breaking your back? (4) And We have elevated your fame. (5) There is certainly ease after every difficulty. (6) Without doubt, there is ease after every difficulty. (7) So when you have completed, then exert yourself.. (8) ...and turn to your Lord.

Surah Inshirāh is also called Surah Alam Nashrah. Like the previous Surah, this Surah also mentions the great favours that Allāh had bestowed on the Holy Prophet صلى الله عليه وسلم. Addressing the Holy Prophet صلى الله عليه وسلم, Allāh Ta'ālā says, "Did We not expand your chest for you?" Allāh had filled the chest of the Holy Prophet صلى الله عليه وسلم with the light and knowledge of Prophethood. The Holy Prophet صلى الله عليه وسلم bore in his heart the wealth of Belief, recognition of Allāh, the Qur'ān, wisdom and great traits like patience, tolerance, gratitude and a myriad of other noble qualities. Another great bounty was contentment of heart, which (in Arabic) may also be expressed as 'expansion of the chest'.

This great boon has also been granted to the Ummah of the Holy Prophet صلى الله عليه وسلم. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that after reciting the verse "Whoever Allāh wishes to guide, He expands his bosom for Islām". The Holy Prophet صلى الله عليه وسلم said, "When celestial light (nūr) enters the heart, the heart expand." The Prophet's companions (Sahabah) رضى الله عنهم enquired, "O The Holy Prophet صلى الله عليه وسلم, is there a sign by which one may recognise this?" The Nabi صلى الله عليه وسلم replied, "Yes, the sign is that a person becomes detached from the 'Home of Deceit' (the world), turns towards the 'Home of Eternity' (Hereafter) and prepares for death in advance." [Mishkāt p. 446]

Explaining the verse under discussion, Scholars have also quoted the

Ahadith which describe the occasions when Allāh Ta'āla sent the angels to cut open the chest of the Holy Prophet صلى الله عليه وسلم and to fill his heart with knowledge and wisdom. This happened once while the Holy Prophet صلى الله عليه وسلم was still a child and living with his foster mother. It also happened on the night in which the Holy Prophet صلى الله عليه وسلم was taken for Mi'rāj (as reported in Bukhari and Muslim). "*Durrul Manthūr*" (v. 6 p. 363) reports from Sayyidina Abu Hurayra رضى الله عنه that this also happened when the Holy Prophet صلى الله عليه وسلم was twenty years old. This narration is found in the "*Zawā'id (addition)*" of Imām Ahmad's رحمه الله عليه "*Musnad*".

Allāh tells the Holy Prophet صلى الله عليه وسلم further, "*And did We not relieve you of your burden that was breaking your back?*" Some commentators state that relief of the burden is contained in verse 2 of Surah Fath (Surah 48) where Allāh says, "*So that Allāh may forgive you for those shortcomings that have passed and those that may occur in the future.*" The Holy Prophet صلى الله عليه وسلم regarded the human errors that he sometimes made as serious infractions. This was naturally very burdensome for the Holy Prophet صلى الله عليه وسلم. By declaring blanket forgiveness for every past and future error, Allāh Ta'āla relieved the Holy Prophet صلى الله عليه وسلم from the burden of his conscience.

In my humble opinion, the better interpretation is that which Allāma Qurtubi رحمه الله عليه has narrated from Abdul Aziz bin Yahya رحمه الله عليه and Abu Ubaydah رحمه الله عليه. According to them, the verse means that Allāh Ta'āla had lightened the burdensome tasks of prophethood for the Holy Prophet صلى الله عليه وسلم so that they should not be too difficult for him. Together with the tremendous favours that Allāh bestowed on the Holy Prophet صلى الله عليه وسلم, Allāh Ta'āla also gave him a great task. His duty to propagate Oneness of Allah among the polytheists brought great difficulties and persecution which had to be tolerated without retaliation. Thereafter, the illustrious Sahabah رضى الله عنه also shouldered the responsibility and Islām spread very far.

"*And We have elevated your fame.*" The Holy Prophet's صلى الله عليه وسلم name is taken together with Allāh's name in the Kalimah, the Adhān, the Iqāma, in sermons and whenever a talk or a book is introduced. When the Holy Prophet صلى الله عليه وسلم was taken on Mi'rāj and Jibril عليه السلام knocked on the doors of the heavens, it was asked, "*Who is there?*" When Jibril عليه السلام identified himself, he was asked who was with him. He would then reply, "*Muhammad صلى الله عليه وسلم.*" This occurred at each of the seven heavens. Therefore, the Holy Prophet's صلى الله عليه وسلم name was resounding in the heavens as well.

Allāma Qurtubi رحمه الله عليه has mentioned that all the previous scriptures contained mention of the Holy Prophet صلى الله عليه وسلم and the Prophets عليهم السلام were commanded to inform their people about the coming of the Holy Prophet صلى الله عليه وسلم. In the Hereafter, The Holy Prophet صلى الله عليه وسلم will enjoy the highest position among Allāh's creation when he attains the status of "*Maqām Mahmūd*". His fame will then be apparent in front of all Allāh's creation. He will also receive the fountain of "*Kowthar*" which no other shall receive.

It is no secret that billions of Muslims throughout the ages regard the Holy Prophet صلى الله عليه وسلم greater than themselves and their parents. In fact, many disbelievers also have tremendous respect for the Holy Prophet صلى الله عليه وسلم.

They have also written books and delivered speeches in praise of him. Even his enemies find it difficult not to praise him.

Allāh promises, *"There is certainly ease after every difficulty. Without doubt, there is ease after every difficulty."* It cannot happen that a person suffers only hardships without respite. Allāh reiterates the principle so that the Holy Prophet صلى الله عليه وسلم and the Muslims in general may be consoled when they experience difficulties. Whenever the Ummah of the Holy Prophet صلى الله عليه وسلم experienced hardships while propagating the Religion, they always took solace in this promise of Allāh. In this manner, their difficulties were eased considerably.

*"Durrul Manthūr"* narrates from Sayyidina Hasan رحمه الله عليه that the Holy Prophet صلى الله عليه وسلم once emerged from his home in a very happy mood. The Holy Prophet صلى الله عليه وسلم said, *"One difficulty cannot overcome two eases."* The Holy Prophet صلى الله عليه وسلم was reciting the verses, *"There is certainly ease after every difficulty. Without doubt, there is ease after every difficulty."*

According to another narration, Sayyidina Anas bin Mālik رحمه الله عليه reported that a stone was in front of the Holy Prophet صلى الله عليه وسلم when he said, *"If any difficulty enters this stone, ease will follow the difficulty into the stone and remove it."* It was then that Allāh revealed the verse *"There is certainly ease after every difficulty. Without doubt, there is ease after every difficulty."*

When an Arabic noun is repeated and each time it is preceded by *"al"* (the letters *"Alif"* and *"Lām"*), both nouns will be regarded as one. However, when a noun is repeated without *"al"* each time, the two will be regarded as separate entities. In the above two verses, the Arabic word *"usr"* (translated above as *"difficulty"*) is repeated with the addition of *"al"* each time (*al-usr*). Therefore, the verses refer to a single difficulty. At the same time, the word *"usr"* (translated above as *"ease"*) is repeated without the addition of *"al"*: The verses therefore refer to two eases. As a result, there are always two eases with every difficulty, as indicated by the Holy Prophet صلى الله عليه وسلم in the narration of Sayyidina Hasan رحمه الله عليه.

It may also be said that all one's difficulties in this world are like a single difficulty. In this very world, Allāh Ta'āla continues to grant ease to a person. This is the first ease. The second will be granted in the Hereafter. Therefore, the difficulties of this world are amply rewarded because together with the ease of this world, it also accrues the everlasting rewards of the Hereafter.

Allāh Ta'āla then says to the Holy Prophet صلى الله عليه وسلم, *"So when you have completed, then exert yourself and turn to your Lord."* The Holy Prophet صلى الله عليه وسلم exerted himself greatly to propagate the religion and much of his time was occupied with this. Because this task was a command of Allāh, it falls under the ambit of Ibādah (worship) and its rewards are exceptionally great. However, despite being engaged in this act of Ibādah (worship) all day, Allāh Ta'āla still commands the Holy Prophet صلى الله عليه وسلم to devote time to turn to Him by carrying out direct Ibādah (worship) that does not have people in between. This is the Ibādah (worship) that one carries out in privacy and entails the true meaning of Ibādah (worship). The effort of the Holy Prophet صلى الله عليه وسلم was to turn man's attention towards Allāh and make them Muslims so that they fulfil the purpose of their creation, which Allāh defines in verse 56 of Surah Dhāriyāt

(Surah 51) when He says, "I have created man and Jinn only to worship Me."

Together with calling mankind to Allāh, the Holy Prophet صلى الله عليه وسلم also performed the obligatory salāh and would spend long hours engaged in Nafil (optional prayer) Salāh. In fact, he used to stand so long in tahajjud salāh (supererogatory prayer) that his feet used to swell. The Arabic word 'fānsab' (translated above as "exert yourself") refers to making such an effort to do something that one becomes tired. One should therefore tire oneself when carrying out acts of Ibādah. One should not carry out acts of Ibādah only when one finds it convenient. If one engages in Ibādah only when it is convenient, one will even forsake the Obligatory acts of Ibādah (worship). Some exertion has to take place.



## سورة التين

Makkan

Surah Tīn

Verses 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْنِ وَالزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَٰذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾ فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿٧﴾ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾

In the name of Allāh, the Beneficent, the Most Merciful

(1) By the fig and the olive.' (2) By Mount Sinai! (3) By this peaceful city! (4) Undoubtedly, We created man in the best form. (5) Thereafter, We relegated him to the lowest of the low... (6) .... except those who believe and who carry out good deeds. Theirs shall be a reward that will never come to an end. (7) What is it then that makes you deny Judgment Day? (8) Is Allāh not the Wisest of the wise?

Allāh Ta'āla swears by the fig and the olive both of which are blessed fruit and extremely beneficial. Referring to the olive tree in Surah Nūr, Allāh says, "the blessed tree of the olive". Thereafter, Allāh takes an oath "By Mount Sinai!" It is the same Mount Sinai that Allāh refers to in verse 20 of Surah Mu'minūn (Surah 23). This was the mount where Allāh Ta'āla spoke to Sayyidina Mūsā عليه السلام. Allāh Ta'āla then takes an oath "By this peaceful city!" i.e. by the city of Makkah. Just as the subjects of the previous three verses are blessed, the fourth is also blessed because it contains the Ka'ba about which Allāh says in Surah Āl Imrān that it is "blessed and a guidance for mankind"

Allāh Ta'āla has taken these four oaths to emphasise that "Undoubtedly, We created man in the best form." The intelligence and understanding of man is far greater than any other creation. Man is physically more good-looking than the other creation, is able to speak better and has a much more developed way of life. His behaviour and mannerisms are also much more refined. Man has two arms, two legs and is taller than most creatures. The features of his face are also most attractive, as are his limbs. He is able to exercise fine motor control over his limbs and can accomplish delicate work as well as exert brute force. Allāh has granted him beauty in every part of his body and even the little parts of the body like the teeth and eyes sparkle. His hair and his beard enhance his beauty further.



The Holy Prophet صلى الله عليه وسلم said, "Pure is the Being who has beautifies men with their beards and women with their long hair."

A study of human anatomy will astound a person. Every limb of the body can move in many different ways. Man is able to hold, move and lift various things with movements of his hands and arms. The thumb alone is a masterpiece of creation without which man will be unable to hold things. The functioning of the ears, the eyes, the mouth, the teeth and nose are all wonders in their own right. Gathered together on the head, they form a beautiful and coherent assortment, each one complementing the other. The flexibility of the tongue, the arrangement of the teeth and the mastery of the vocal cords allow man to roar like a lion and sing as beautifully as a nightingale.

Man's body can be bent in half from waist, allowing him to bow in Ruku (*kneeling*) and also to prostrate in Sajdah (*prostration*). The flexibility of his waist and knees allows man to sit and to manoeuvre in almost any position.

Together with this, his legs are able to walk with him, run with him and even control the vehicles and animals he travels with. The symmetry and proportion of every part of man's body is also a wonder in itself, lending it beauty. If one has to ponder more deeply, the wonders of the human body will tire armies of writers and fill many libraries.

In addition to all of this, Allāh has also granted man intellect, through which man is able to control other creation. A combination of man's physical and intellectual capabilities has yielded millions of products which make life easier for man and assist him tremendously in his daily life. Speaking about the grace that He has blessed man with, Allāh Ta'āla says in Surah Bani Isrā'il, "It is indeed true that We have granted honour to the children of Ādam. We carried him on land and sea, provided him with pure sustenance and granted him great superiority over many of Our creation." [Surah 17, verse 70]

Man's physical beauty is evident from the fact that if the least attractive person was given the choice of exchanging bodies with the most beautiful animal, he would certainly refuse.

Allāh Ta'āla says further that after creating man in the best of forms, Allāh Ta'āla "relegated him to the lowest of the low." In the prime of his life, man is brimming with strength and vigour and all his faculties are functioning at their best. However, when man ages he grows physically weaker and even begins to lose his mental prowess. His faculties begin to dwindle, he frequently forgets things, his body bends over and his legs can barely carry him. The man who was once supporting others now needs a support for himself. Allāh Ta'āla says in Surah Yāsin, "He whom We advance in age, We diminish in structure. Do they not understand?" [Surah 36, verse 68]

Allāh Ta'āla then makes an exception when He says, "except those who believe and who carry out good deeds. Theirs shall be a reward that will never come to an end." This verse makes it clear that even after reaching old age, a believer is never useless. Even at this age, he can accumulate rewards for the Hereafter that are eternal. On the other hand, the disbeliever suffers the inhibitions of old age in this world and will still have misery coming to him in the Hereafter when he will be doomed to Hell.

An even more satisfying interpretation of the verse is that which "Ma'ālimut Tanzil" reports from Sayyidina Hasan رحمه الله عليه, Sayyidina Qatādah رحمه الله عليه and Sayyidina Mujāhid رحمه الله عليه. They interpret "the lowest of the low" to mean the lowest level of Hell. Therefore, the verse means that instead of being grateful for the perfect body and soul that Allāh has granted him, man expresses ingratitude by disbelieving in Allāh and refusing to follow the Prophets عليهم السلام. As a result, he becomes deserving of Hell. Among the disbelievers and sinners, there are various ranks, some worse than others. Among them, there will be many who are deserving of the worst forms of punishment in Hell. Allāh Ta'āla says in Surah Nisā, "Most assuredly, the hypocrites shall be in the lowest depth of the fire." [Surah 4, verse 145]

Whereas Allāh made man in the best form, the disbeliever will be in the worst of conditions in the Hereafter despite the beauty and splendour he enjoyed in this world. On the other hand, the beauty of the 'Mu'minīn will be enhanced in the Hereafter and they will enjoy a multitude of bounties in Heaven.

After realising that Allāh created him in the best form when he was nothing and that he will keep moving from stage to stage, finally reaching the grave and the Hereafter, a person ought to turn to Allāh and accept His divinity. However, many people still refuse to believe and flounder in disbelief and sin. Addressing them, Allāh asks, "What is it then that makes you deny Judgment Day?" Allāh has proven to man many times that He is perfectly Capable of resurrecting him on the Day of Judgment just as He created him the first time. The magnificent creation of Allāh also proves that Allāh has tremendous power and strength. There should therefore be no scope for doubt.

Allāh concludes the Surah by asking, "Is Allāh not the Wisest of the wise?" The question is rhetorical because Allāh is definitely the Wisest of the wise, a fact already proven many times in the Qur'ān. The phrase "Ahkamul Hākīmīn" (translated above as "Wisest of the wise") can also be translated as "King of kings" or the "Best of those who judge". Each of these titles applies to Allāh, Who is Sovereign in this world and the next.

**NOTE:** Sayyidina Abu Hurayra رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that when one reaches the end of Surah Tīn (Surah 95), one should recite:

*Allāh is certainly the 'Wisest of the wise and I am witness to it."*

Similarly, when one reaches the end of Surah Qiyāmah (Surah 75), one should say:

*"Indeed Allāh has the power to resurrector the dead?"*

In a like manner, when reaching the end of Surah Mursalāt (Surah 77), one should recite:

*"We believe in Allāh."* ["Mishkāt" p. 81 from Abu Dawūd]



## سورة العلق

Makkan

Surah Alaq

Verses 19

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3)  
الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Read in the name of your Lord Who created... (2) Who created man from a clot of blood. (3) Read and your Lord is most Magnanimous... (4) Who taught by the pen. (5) He taught man what he did not know.

Sayyidah Ayshah رضي الله عنها reports that the Holy Prophet صلى الله عليه وسلم was in the cave of Hira when divine revelation came to him for the first time. The Holy Prophet صلى الله عليه وسلم used to frequent the cave and took food along with him because he would spend many days there. One day, an angel approached him in the cave and said, "Read!" When the Holy Prophet صلى الله عليه وسلم said that he was unlettered and therefore unable to read, the angel embraced the Holy Prophet صلى الله عليه وسلم so hard that he experienced great difficulty. Thereafter, the angel repeated the command to read and the Holy Prophet صلى الله عليه وسلم gave the same reply. For the second time, the angel embraced the Holy Prophet صلى الله عليه وسلم in the same manner. When he released the Holy Prophet صلى الله عليه وسلم, he repeated the question. Again the Holy Prophet صلى الله عليه وسلم told him that he was unable to read and again the angel embraced him. Thereafter, the angel said, "Read in the name of your Lord who created, Who created man from a clot of blood. Read and your Lord is most Magnanimous, Who taught by the pen. He taught man what he did not know."

The Holy Prophet صلى الله عليه وسلم repeated what the angel said and then the angel left. The Holy Prophet صلى الله عليه وسلم immediately left for home in a very frightened state. He said to his wife Sayyidah Khadija رضي الله عنها, "Cover me! Cover me!" When she covered him, he lay down for a while until the fear subsided. He then recounted the incident to Sayyidah Khadija رضي الله عنهم [Bukhari v. 1 p. 3, 4 and Muslims v. 1 p. 88]

The verses of Surah Alaq were therefore the first verses of the Qur'ān revealed. After a while, Allāh revealed the verses, "O you wrapped in garments. Stand up and warn. Announce the greatness of your Lord. Keep your clothing clean.

Stay away from sin." After this, revelation began coming continuously.

Allāh Ta'āla says, 'Read in the name of your Lord who created'. The command to read is general and does not refer to anything specific. This first verse of the Surah refers to Allāh's making of the entire creation. Allāh's creation is the greatest manifestation of His power by which we ought to recognise Him. Thereafter, Allāh refers specifically to the creation of man when He says that He "created man from a clot of blood" Although other animals are also created in a manner similar to man, man needs to be more grateful to Allāh because Allāh granted him intelligence. Expressing gratitude includes obedience to Allāh, engaging in Allāh's remembrance (*Dhikr*) and verbally expressing thanks for the bounties that He has bestowed on us.

Allāh continues, "Read and your Lord is most Magnanimous, Who taught by the pen. He taught man what he did not know." It was Allāh the Creator Who taught the Holy Prophet صلى الله عليه وسلم what he knew. Knowledge is not restricted to teachers and books. A great deal of knowledge is not received from them. Allāh does not require means to educate a person. Allāh Ta'āla can teach a person with or without a pen, teacher or books.

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا ۖ (6) أَن رَّاهُ اسْتَفْعَىٰ (7) إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ (8) أَرَأَيْتَ الَّذِي  
يَنْهَىٰ (9) عَبْدًا إِذَا صَلَّىٰ (10) أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ (11) أَوْ أَمَرَ بِالْقَوَىٰ (12)  
أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ (13) أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ (14) كَلَّا لَئِنْ لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ  
(15) نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ (16) فَلْيَدْعُ نَادِيَهُ (17) سَنَدْعُ الزَّبَانِيَةَ (18) كَلَّا لَا نَطَعُهُ  
وَأَسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

(6) It is a fact that man is rebellious... (7) ...because he considers himself to be independent (8) Verily the return shall be to your Lord. (9) Tell Me about the one who prevents... (10) ...a slave when he performs Salāh. (11) Tell Me, what if the slave is upon guidance or enjoins Piety? (12) Tell Me, what if he (the person) denies and turns away? (13) Does he not know that Allāh is watching? (14) Not at all. If he does not desist.. (15) .... We shall definitely drag him by the forelocks... (16) ... his lying, sinning forelocks. (17) Then let him call his company. (18) We shall call the angels of punishment. (19) Never! (His deeds cannot be condoned). You should never obey him! Continue performing Salāh and drawing closer (to Allāh).

The Ahadith make it clear that the above verses refer to Abu Jahl, an arch-enemy of the Holy Prophet صلى الله عليه وسلم. He once took an oath by his idols Lāt and Uzza that he would place his foot on the neck of the Holy Prophet صلى الله عليه وسلم when the Holy Prophet صلى الله عليه وسلم was in Sajdah. When he saw the Holy Prophet صلى الله عليه وسلم performing Salāh in the Masjidul Harām as usual one day, Abu Jahl proceeded to fulfil his oath. However, when he drew close to the Holy Prophet صلى الله عليه وسلم, he immediately stepped back, shielding his face against

something. When his companions asked him what the matter was, he replied that he had seen a trench of fire and a frightening creature with many limbs between himself and the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم later mentioned that if Abu Jahl had attempted to do as he had intended, the angels would have dismembered his body. It was then that Allāh revealed the verses, *"It is a fact that man is rebellious..."* up to the end of the Surah.

*"It is a fact that man is rebellious..."* i.e. he oversteps the parameters of his authority as a servant of Allāh. He then holds a high opinion of himself and disobeys the commands of Allāh. The reason for man's rebelliousness is that *"he considers himself to be independent."* Because man possesses wealth and good health, he thinks that he needs no one. He fails to realise that Allāh gave him everything and that Allāh can take everything away from him. Allāh reminds man that *"Verily the return shall be to your Lord."* Irrespective of how wealthy a person is, he will have to leave this world to stand before Allāh on the Day of Judgment. Wealth, health and children will be of no assistance in the Hereafter where one will have to stand alone.

Referring specifically to Abu Jahl and also to all such disbelievers as well, Allāh Ta'āla says, *"Tell Me about the one who prevents a slave (of Allāh) when he performs Salāh. (Is this behaviour not appalling?) Tell Me, what if the slave is upon guidance or enjoins (others to carry out acts of) piety (Is it then not wicked to prevent him from his Salāh)? Tell Me, what if he (the one who prevents another from Salāh) denies and turns away? (What will be his plight?)"*

Addressing every sensible person in the above verses, Allāh thrice asks, *"Tell me"*. Allāh Ta'āla prompts the reader of the Qur'ān to ponder about the miserable plight that a person will suffer for preventing someone from Salāh who follows Allāh's guidance and who enjoins others to carry out acts of piety. In addition to preventing Allāh's slave from the most noble act of Salāh, the person denies the truth and is averse to it. One can well imagine that such a person will certainly be doomed. Alluding to this person's punishment, Allāh asks, *"Does he not know that Allāh is watching?"* Allāh watches everything that this person does and will punish him for his heinous deeds.

It once occurred that Abu Jahl tried to prevent the Holy Prophet صلى الله عليه وسلم from performing Salāh. When the Holy Prophet صلى الله عليه وسلم rebuked him for this, Abu Jahl said that he would fill the entire valley with troops and horses against the Holy Prophet صلى الله عليه وسلم. Allāh Ta'āla then revealed the verses, *"If he does not desist, We shall definitely drag him by the forelocks; his lying, sinning forelocks. Then let him call his company. We shall call the angels of punishment."* The verse refers to the angels of Hell, about whom Allāh says in Surah Tahrim that they are *"Harsh and strong angels"* who *"never disobey what Allāh commands them and who carry out exactly what they have been instructed."* [Surah 66, verse 7]

Sayyidina Abdullāh bin Abbās رضى الله عنه states that if Abu Jahl and his company tried to assault the Holy Prophet صلى الله عليه وسلم, the *"Zabāniya"* (*"angels of punishment"*) would have seized them instantly. The word *"Zabāniya"* is derived from the root word *"zabn"*, which means *"to push"*. These angels are named such because they will push people into Hell without showing mercy.

Allāh asserts, *"Never!"* i.e. such as person's deeds cannot be condoned.

Addressing the Holy Prophet صلى الله عليه وسلم further, Allāh states, “You should never obey him (i.e. the one who prevents you from performing *Salāh*)! Continue performing *Salāh* and drawing closer (to Allāh).” Although this verse literally instructs the Holy Prophet صلى الله عليه وسلم to prostrate in *Sajdah* (*prostration*), it has been translated as “Continue performing *Salāh*” because the verse implies performing *Salāh* in which many *Sajdahs* (*prostrations*) are made.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said “A slave is closest to Allāh while performing *Sajdah* (*prostration*). Therefore, engage in a lot of supplication.” [Muslim v. 1 p. 191]

Sayyidina Rabī’ah bin Ka’b رضى الله عنه narrates that he used to spend the nights with the Holy Prophet صلى الله عليه وسلم. Once, when he brought water for the Holy Prophet صلى الله عليه وسلم to make wudhu for Tahajjud *Salāh* (*Salāh said after midnight*), The Holy Prophet صلى الله عليه وسلم told him to ask whatever he wanted. He submitted that he wanted to be in the Holy Prophet’s صلى الله عليه وسلم company in Heaven. When the Holy Prophet صلى الله عليه وسلم asked him if there were further requests he wanted to make, he said that this was all. The Holy Prophet صلى الله عليه وسلم then told him, “It shall be granted, but assist me against your *Nafs* by performing *Sajdah* (*prostration*) in abundance.” [Muslim v. 1 p. 193]

This hadith warns us that one’s *Nafs* (*carnal self*) will not allow one to do any good deed and some effort is required to progress spiritually. One may not rely only on the supplication of others but one should make an effort by carrying out as many good deeds as possible. Among good deeds, one of the greatest is making *Sajdah* (*prostration*). There is no act that more effectively expresses one’s humility and subservience to Allāh than placing the most honoured part of the one’s body (the head) on the ground in front of Allāh. For this reason, Scholars mention that *Sajdah* (*prostration*) is the most important part of *Salāh*. Therefore, while other postures like *Ruku* (*kneeling*) and *Qiyām* [*being stand (in prayer)*] take place only once during every *Rakāh*, *Sajdah* (*prostration*) has to be performed twice.

Allāh Ta’āla says about the accursed Abu Jahl that “We shall definitely drag him by the forelocks”. This denotes that he will be disgraced even in this world before reaching the humiliation of the Hereafter. Consequently, he was killed in the Battle of Badr while parading pompously through his lines. In fact, he was killed after being incapacitated by two Ansār youngsters. “*Ruhul Ma’āni*” reports that after Sayyidina Abdullāh bin Mas’ūd رضى الله عنه beheaded Abu Jahl, he was unable to carry his head to the Holy Prophet صلى الله عليه وسلم. Therefore, he had to thread a string through the ears and drag it along.

Whereas the verse applies to this humiliation in this world, it also applies to the humiliation he will suffer in the Hereafter, when he will be dragged to Hell. Allāh Ta’āla says in Surah Mu’minūn, “They shall soon come to know when yokes will be placed around their necks, as well as chains. They will be dragged into the boiling water, after which they will be cast as fuel for the Fire.” Verse 41 of Surah Rahmān (Surah 55) reads: “The criminals will be recognised by their traits and will be seized by their forelocks and feet.”

The phrase “his lying, sinning forelocks” describes the entire person. In fact, the expression means that his lies and sins are so profound that they have

permeated his entire body. Therefore, the effects of these evils had tainted even his forelocks.

In the above verses, Allāh Ta'āla thrice mentions the word "*kallā*" (translated above as "*It is a fact*" in verse 6, "*Not at all*" in verse 14 and "*Never*" in verse 19). The word either denotes emphasis (in which case it will be translated as "*It is a fact*" or "*Verily*", "*Certainly*", etc) or it may serve to rebuke someone for doing something (in which case it is translated as "*Never!*", "*No!*", etc).

**NOTE:** The verse "*Tell Me about the one who prevents a slave when he performs Salāh*" makes it clear that a Muslim does not prevent people from Salāh. It is only a disbeliever such as Abu Jahl who would do such a thing. It is therefore sad to note that many so-called Muslims prevent their children from performing Salāh by involving them in such occupations and insisting that they take employment at such institutions that do not allow Muslims to perform their Obligatory Salāh. In fact, when such children complain about this, their parents even ridicule them. Little do they realise that failure to perform Salāh will lead their children to Hell, where all their wealth will be of no avail.

In fact, many Muslim managers and directors of large companies fail to perform Salāh and do not even allow their employees to perform Salāh. When concerned employees request time off to perform Salāh, these employers brush off the request saying that taking time off for Salāh will cause the company a loss and that the employees should perform Qadhā [Salāh, said after its due time] at home. It is Harām (unlawful) to accept employment at a company that does not allow one to perform one's Obligatory Salāh and it is also not permissible to assume a managerial post at such a company. It is unfortunate that such people look only at their worldly benefit and fail to show concern for the detriment they stand to face in the Hereafter.

Believer parents have to enjoin their children to do good and prevent them from committing sins. When some people resign from their jobs after being told that their earnings are Harām (unlawful), their parents and relatives make absurd statements that they seem to be suffering from diarrhoea of Taqwā (Piety). They tell them that it is impossible to earn Halāl (Lawful) wealth and that none can avoid Harām (unlawful) wealth. May Allāh save us all from making such foolish statements. Āmīn.

**NOTE:** A hadith of Muslim (v. 1 p. 215) makes it clear that one has to make a Sajdah Tilāwah (prostration become due after reciting it) after reciting Surah Alaq.



## سورة القدر

Makkan	Surah Qadr	Verses 5
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Verily We revealed the Qur'ān on the night of Qadr. (2) Do you know what is the night of Qadr? (3) The night of Qadr is better than a thousand months. (4) The angels and the "Rūh" descend with every decree on this night by the command of their Lord. (5) It is full of peace and lasts until the break of dawn.

Discussing the auspiciousness of Laylatul Qadr (The night of Qadr), Allāh Ta'āla says, "Verily We revealed the Qur'ān on the night of Qadr." It is a well-documented fact that the Qur'ān was revealed bit by bit over a period of twenty-three years. Commentators explain that the meaning of the verse is that on the night of Qadr the Qur'ān was brought down from the Lowhul Mahfūdḥ (protected tablet) to the heaven above the earth. There it was placed in the "Baytul Izzah". It was from here that Jibril عليه السلام brought the Qur'ān to the Holy Prophet صلى الله عليه وسلم. Allāh Ta'āla declares in Surah Baqarah, "The month of Ramadhān is the month in which the Qur'ān was revealed." There is no discrepancy between this verse of Surah Baqarah and the first verse of Surah Qadr because the night of Qadr is in the month of Ramadhān.

Allāh highlights the virtue of the night of Qadr by posing a question first. Allāh says, "Do you know what is the night of Qadr?" Allāh Ta'āla then says, "The night of Qadr is better than a thousand months." This means that the person who engages in Ibādah (worship) during the night of Qadr will be rewarded more than a person who engages in Ibādah (worship) for a thousand months that do not include a night of Qadr.

Sayyidina Abdullāh bin Abbās رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم was once told about a person from the Bani Isrā'īl who carried the weapons of Jihād on his shoulders for a thousand months. Hearing this, the Holy



Prophet صلى الله عليه وسلم prayed to Allāh saying, "O my Lord! You have granted my Ummah shorter lifespan than the previous nations because of which their deeds are less." Consequently, Allāh Ta'āla allocated the night of Qadr, the virtue of which exceeds that of a thousand months. [*Ma'ālimut Tanzīl* v. 4 p. 513]

A thousand months equals eighty-three years and four months. Not only is the night of Qadr equal to this period of time, but Allāh declares that it is better than this. Only Allāh Ta'āla knows how much more. This night is an excellent opportunity for Muslims to accrue rewards and prepare their abodes in Heaven. The Holy Prophet صلى الله عليه وسلم said, "The one who is deprived of the good of the night of Qadr has been deprived of all good. It is only a truly deprived person who will be deprived of its good." [Ibn Majah]

Sacrificing a few hours in exchange for the rewards of a thousand months is truly a bargain. A person who earns a profit of hundreds of thousands for an investment of a few coppers will be exuberant. The profit of a thousand months' everlasting reward in exchange for an investment of a few temporary hours is a much greater profit. With this in mind, one will realise why the person who is deprived of such an opportunity is a truly deprived person.

Allāh Ta'āla has been extremely benevolent in granting this opportunity to this Ummah whose average lifespan is between sixty and seventy years. By exploiting this opportunity, the members of this Ummah can even surpass the deeds of the previous Ummahs, the individuals of which lived for hundreds of years.

Sayyidah Ayshah رضى الله عنها narrates from the Holy Prophet صلى الله عليه وسلم that the night of Qadr should be sought in the odd nights of the last ten nights of Ramadhān. Any one of these nights may be the night of Qadr. [*Mishkāṭ* p. 182]

Because many narrations have specified that the night of Qadr falls on the 27th night of Ramadhān, one should make an effort to spend this night in Ibādah.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Whoever fasts during Ramadhān with Belief and with the hope of being rewarded, all his previous sins will be forgiven. Whoever stands in Ibādah during Ramadhān with Belief and with the hope of being rewarded, all his previous sins will be forgiven. Whoever stands in Ibādah during the night of Qadr with Belief and with the hope of being rewarded, all his previous sins will be forgiven."

Standing in Ibādah (*worship*) usually entails performing Salāh. However, it also includes making remembrance (*Dhikr*) and reciting the Qur'ān. Having the hope of being rewarded means that one's intention should be only to please Allāh and one should have no ulterior motives. When one has the hope of being rewarded, one will feel happy to engage in Ibādah (*worship*) and will not regard the Ibādah (*worship*) as a burden. The greater one's hope is, the easier it will be for one to exert oneself in doing even more strenuous Ibādah (*worship*). It is for this reason that the closer a person draws to Allāh, the more he will be engrossed in Ibādah (*worship*).

One should bear in mind that Ahadīth like the one above refer to the

forgiveness of minor sins. Scholars are unanimous that major sins are forgiven only after a person sincerely makes Taubah (*repentance*). When a person carries out good deeds, his sins are forgiven together with receiving rewards for them.

Sayyidah Ayshah رضى الله عنها once asked the Holy Prophet صلى الله عليه وسلم what supplication she should recite if she recognised any night to be the night of Qadr. The Holy Prophet صلى الله عليه وسلم advised her to recite the following supplication:

*"O Allāh! Verily You are the Most Forgiving and You love to forgive. Forgive me."*

The Holy Prophet صلى الله عليه وسلم did not teach his Ummah to make supplication for wealth or property. Because the matter of the Ākhirah (*Hereafter*) is most pertinent, he taught us to seek forgiveness from Allāh because Allāh's forgiveness will ensure salvation in the Ākhirah (*Hereafter*). If a person is not forgiven and has to suffer punishment in the Ākhirah (*Hereafter*), all the wealth of this world will be useless to him.

## THE ILL EFFECTS OF ARGUMENTS

Sayyidina Ubādah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once emerged from his room to inform the prophet's companions (*Sahabah*) رضى الله عنهم about when the night of Qadr would be. However, two prophet's companions (*Sahabah*) رضى الله عنهم were then embroiled in an argument. The Holy Prophet صلى الله عليه وسلم said, *"I had come to inform you about when the night of Qadr will fall. However, because certain people were arguing, the date of the night was lifted from my mind. Perhaps this is better in Allāh's knowledge."* [Bukhari]

This hadith makes it apparent that arguments are so detestable that it was an argument that caused the Holy Prophet صلى الله عليه وسلم to forget the date of Laylatul Qadr.

## THE ADVANTAGES OF NOT SPECIFYING WHEN THE NIGHT OF QADR WILL BE

Scholars have cited the following advantages in Laylatul Qadr being an unspecified night:

1. If Laylatul Qadr were specified, many people would have attached no importance at all to the other nights of the year. They would have then worshipped Allāh only one night a year. Since Laylatul Qadr has not been specified, they will spend more nights in Ibādah (*worship*) in search of the night.
2. There are many people who cannot avoid sin. If Laylatul Qadr were specified, they would have been sinning despite knowing the auspiciousness of the night. This would have seriously jeopardised their Belief.
3. If a person was unable to engage in Ibādah (*worship*) during Laylatul Qadr on some account, he will not be motivated to engage in Ibādah (*worship*) during any other night. In the present situation, he will still have other nights of Ibādah (*worship*) to look forward to.
4. When Laylatul Qadr is not specified, a person will have many more

nights of Ibādah to his credit.

5. Allāh Ta'āla is pleased to tell the angels about the Ibādah (*worship*) of man. Now that Laylatul Qadr is not specified, the angels are told that man is engaged in Allāh's Ibādah (*worship*) even though he does not know which night is Laylatul Qadr.

Besides these advantages, there may be many more. There is good in everything that Allāh does and it is to the advantage of the Ummah that Laylatul Qadr has not been specified.

Allāh Ta'āla says, "*The angels and the 'Rūh' descend with every decree on this night by the command of their Lord.*" The majority of Scholars state that "Rūh" refers to Jibril عليه السلام, who is referred to as "Ruhul Qudus" in many verses of the Qur'ān. Some commentators have mentioned that it refers to Allāh's mercy.

"Ruhul Ma'āni" has quoted several interpretations of "*every decree*". Among these is that the angels come to earth with Allāh's blessings. Sayyidina Anas رضي الله عنه reports from the Holy Prophet صلى الله عليه وسلم that Jibril عليه السلام descends with a group of angels from the heavens on Laylatul Qadr. They then shower Allāh's mercy on every person who is remembering Allāh either sitting or standing. When the days of Eidul Fitr dawns, Allāh Ta'āla praises man before the angels saying, "*O my angels! What is due to a labourer who completes his work?*" The angels submit, "*O our Lord! He deserves to be paid in full.*" Allāh then declares, "*O my angels! My male and female slaves have fulfilled the duty that was binding on them and have now emerged from their homes to beg from Me. By My Honour, by my Majesty, by My Benevolence and by My Exaltedness! I shall certainly accept their supplication.*" Allāh then says to the people, "*I have forgiven you and replaced your sins with good deeds.*" People then leave the place of the Eid Salāh in a state that they are all forgiven. [Bayhaqi]

Allāh says further that the night "*is full of peace*". The angels continue to shower peace, mercy and blessings on people during the night. Some commentators have interpreted the verse to mean that the entire night of Qadr is full of peace and blessings. They say that Satan does not have the ability to instigate people to do evil on this night. ["Ma'ālimut Tanzil"]

Allāh Ta'āla says that Laylatul Qadr "*lasts until the break of dawn.*" This verse makes it evident that the blessings of Laylatul Qadr are not confined to any portion of the night. It extends from the beginning of the night and terminates only when dawn breaks.

## THE MEANING OF "THE NIGHT OF QADR"

Scholars have tendered the following explanations for the naming of Laylatul Qadr:

If the word "Qadr" is used in the meaning of "*appreciation*", the night of Qadr will be referred to as the night of appreciation because Allāh Ta'āla shows appreciation for the worship of His devotees by granting them an extremely handsome reward.

The word "Qadr" may also be translated as predestination. Scholars mention

that on this night, the angels are given their tasks for the year. Among these tasks is the distribution of sustenance, the specifying of each person who is to die in the coming year, what is to happen to every person that year, etc. This interpretation is appropriate because Allāh Ta'āla refers to the night of Qadr in the fourth verse of Surah Dukhān (Surah 44) when He says, "*The decision of every matter of wisdom is passed on this night.*" Because Allāh Ta'āla uses the angels to facilitate the smooth functioning of the system of the universe, they are given their instructions on the night of Qadr. Therefore, the angels are briefed about every matter that has been predestined in the Lowhul Mahfūdh for the forthcoming year.

**NOTE 1:** Mentioning the virtues of the night of Barā'ah (15th night of Shabān), Scholars have quoted a hadith of Sayyidah Ayshah رضي الله عنها. In this hadith, she states that it is on the night of Barā'ah that the decree is passed for every child to be born and for every person to pass away. The hadith also states that man's deeds are presented to Allāh on this night and people's sustenance descends. "*Mishkāt*" (p. 115) has reported this hadith from Imām Bayhaqi رحمه الله عليه. Because this hadith is not authentic, Scholars state that it cannot prove that such decisions are passed on the night of Barā'ah instead of the night of Qadr. However, Scholars mention that it is possible that these matters are decreed on the night of Barā'ah but the instructions are given to the angels on the night of Qadr. Allāh knows best.

**NOTE 2:** Because the night of Qadr takes place during the night, the time will vary from place to place. However, the people of each place will benefit from the blessings of the night.

**NOTE 3:** If one is unable to engage in Ibādah (*worship*) the entire night, one should at least perform one's Isha and Fajr Salāhs with Jamā'ah (*congregation*). Sayyidina Uthmān رضي الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that if a person performs his Isha Salāh with Jamā'ah (*congregation*), he attains the reward of standing in Ibādah (*worship*) for half the night. If he performs his Fajr Salāh also with Jamā'ah (*congregation*), he will attain the reward of standing in Ibādah (*worship*) the entire night. [Muslims v. 1 p. 232]



## سورة البينة

Makkan

Surah Bayyinah

Verses 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ۖ  
 رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ۚ فِيهَا كُتِبَ قِيمَةٌ ۚ وَمَا نَفَرَقَ الَّذِينَ أُوْتُوا  
 الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ۚ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ  
 حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ۝

In the name of Allāh, the Beneficent, the Most Merciful.

(1) The disbelievers from among the People of the Book and the idolaters will not desist until a clear sign comes to them. (2) A messenger from Allāh who recites pure scriptures... (3) ..in which the subject matter is accurate. (4) Those who were given the scripture divided only after the clear sign had come to them. (5) They had been ordered only to worship Allāh, devoting their religion solely to Him and turning away from other religions. (They were also commanded to perform Salāh and to pay Zakāh. This is the true religion.

Before the coming of the Holy Prophet صلى الله عليه وسلم there were many polytheists, many Jews and many Christians. When the Holy Prophet صلى الله عليه وسلم came as a guide to them, they adamantly clung to their religions and were not prepared to accept his message without a clear sign of his Prophethood. The Holy Prophet صلى الله عليه وسلم showed them various miracles, the greatest of which was the Qur'ān. In addition to this, they were all well aware of his pure character.

Allāh Ta'āla says, "The disbelievers from among the People of the Book and the idolaters will not desist (from disbelief) until a clear sign comes to them" i.e. until a witness testifies that they will be successful only if they forsake infidelity and accept Islām. Allāh describes this "sign" (witness) as "A messenger from Allāh who recites pure scriptures in which the subject matter is accurate." While some commentators state that the 'pure scriptures' refer to the previous scriptures and the accurate 'subject matter' refers to the Qur'ān, others are of the opinion that the 'pure scriptures' refer to the Qur'ān and the accurate "subject matter" refers to the contents and Surahs of the Qur'ān. The accurate 'subject matter' denotes

injunctions that are just and that lead to the straight path. Allāh refers to this in Surah Zumar where He states, "It is an Arabic Qur'ān without any crookedness, so that they fear." [Surah 39, verse 28]

Although many people accepted the message of the Holy Prophet صلى الله عليه وسلم, there were many who refused to accept Islām despite witnessing many signs. A great many of those who refused to accept were the People of the Book (the Jews and the Christians). Although these people were expecting the Holy Prophet صلى الله عليه وسلم and claimed that they would follow him when he arrived, they eventually divided when the Holy Prophet صلى الله عليه وسلم came to them; while some believed in him, others did not. Allāh refers to his when He says, "Those who were given the scripture divided only after the clear sign [The Holy Prophet صلى الله عليه وسلم] had come to them."

Allāh Ta'āla then mentions the commands that the people of the former religions received, much the same as Muslims are commanded. Allāh says, "They had been ordered only to worship Allāh, devoting their religion solely to Him and turning away from other religions. (They were also commanded to) perform Salāh and to pay Zakāh. This is the true religion" i.e. this is the religion of all the Prophets عليهم السلام. Although the Jews and the Christians were aware of the truth of Islām, they were rebellious and refused to submit.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ  
 شَرُّ الْبَرِيَّةِ ۖ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۖ  
 جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ  
 وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝

(6) Verily the disbelievers from the People of the Book and the idolaters shall abide forever in the fire of Hell. These are the worst of creation. (7) Indeed those who believe and who carry out good deeds are certainly the best of creation. (8) Their reward with their Lord is eternal gardens where they shall abide forever and ever. Allāh is pleased with them and they are pleased with Him. This is for him who fears his Lord.

In the above verses, Allāh Ta'āla outlines the ultimate abode of each of the two groups of people. Concerning the disbelievers, Allāh says, "Verily the disbelievers from the People of the Book and the idolaters shall abide forever in the fire of Hell. These are the worst of creation." Besides the Jews, the Christians and the Polytheists, also included in the ambit of "disbelievers" are the atheists and those who do not follow any religion. The abode of all such people is Hell. Also included among the disbelievers are those people who do not believe in any Nabi (prophet) of Allāh عليه السلام or who do not believe in the Holy Prophet صلى الله عليه وسلم as Allāh's final messenger. Because Islām is the only religion that Allāh accepts from a person, everyone who does not accept Islām is regarded as a disbeliever. Therefore, Allāh says in Surah Nisā, "O Mankind! Indeed the messenger has come to you with the truth from your Lord; so believe, it will be better for you. If you

disbelieve, then verily to Allāh belongs whatever is in the heavens and earth. Allāh is ever All Knowing, The Wise." [Surah 4, verse 170]

Allāh Ta'āla says in verse 19 of Surah Āl Imrān (Surah 3), "Definitely the only religion with Allāh is Islām." In verse 85 of the same Surah, Allāh says, "Whosoever seeks a religion besides Islam, it shall never be accepted from him, and he will be, in the Hereafter, among the losers." Thereafter, in the same Surah Āl Imrān [Surah 3, verse 91], Allāh Ta'āla says, "Verily those who disbelieve and die as disbelievers, the earth full of gold shall never be accepted from any of them if they ever wish to offer it as ransom. Theirs shall be a painful punishment and they shall have no helpers.

It should be understood well that every person who rejects Islām is a Kāfir (a disbeliever). The Munāfiq (hypocrites) are also disbelievers because their hearts reject Islām. If any disbeliever dies as a disbeliever (without accepting Islām), he will suffer eternally in Hell. Such people are referred to as "the worst of creation" because in this world they have rejected their Creator and Sustainer Allāh Ta'āla and His Religion, and they will have to suffer the worst punishment in the Hereafter. Therefore, together with having the worst beliefs and deeds, their plight in the Hereafter will also be the worst.

Allāh Ta'āla then discusses the condition of the delievers in the Ākhirah (Hereafter). Allāh says, "indeed those who believe and who carry out good deeds are certainly the best of creation. Their reward with their Lord is eternal gardens where they shall abide forever and ever. Allāh is pleased with them and they are pleased with Him." Allāh will grant these people so much in the Ākhirah (Hereafter) that there will be nothing more for them to desire.

Sayyidina Abu Sa'īd Khudri رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Without doubt, Allāh shall call to the people of Heaven saying, 'O dwellers of Jannah (Heaven)! They will reply, 'O our Lord, we are present and ready to carry out Your orders. All good is in Your control' Allāh shall ask them, "Are you happy?' 'How can we not be, they will submit, 'when You have bestowed on us what You have not given to any of Your creation?' Allāh will tell them, "Should I not grant you something superior to all of this?' They will exclaim, 'What can be superior to this?' Allāh will say, I shall confer My pleasure on you and I will never be angry with you in the future." [Bukhari v.2 p.969]

Allāh Ta'āla concludes the Surah by saying, "This is for him who fears his Lord." This verse makes it clear that Heaven and its bounties are reserved for those who fear Allāh and accept Him as their Lord and Cherisher. They are aware of the fact that the Day of Judgment is imminent when Allāh Ta'āla will pass judgement on people and send them to either Heaven or Hell. Such people realise that they have to adhere to the tenets of Belief and that they have to carry out good deeds to attain salvation in the Ākhirah (Hereafter).



## سورة الزلزال

Makkan

Surah Zilzāl

Verses 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۖ (1) وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۖ (2) وَقَالَ الْإِنْسَانُ مَا لَهَا ۚ (3) يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۚ (4) بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۚ (5) يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۖ (6) فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ (8)

In the name of Allāh, the Beneficent, the Most Merciful.

(1) When the earth shall quake most violently... (2) .... when the earth will remove her loads... (3) .... and man will ask, "What is the matter with her?" (4) On that day she will narrate her stories... (5) ...because your Lord will command her to do so. (6) On that day people will return in different groups to witness their deeds. (7) Whoever does an iota's weight of good will see it... (8) ...and whoever does an iota's weight of evil will see it.

The Arabic words "Zilzāl" and "zilzala" refer to an earthquake. The earthquake referred to in this Surah is the earthquake that will take place on the Day of Judgment. This earthquake shall be extremely severe, as Allāh mentions in the first two verses of Surah Hajj (Surah 22) where He says, "O people! Fear your Lord. The earthquake of Judgment Day is a tremendous thing indeed. The day when you will witness it, every nursing mother will forget her suckling infant and every pregnant woman will abort. And you will see people in a drunken stupor although they will not be drunk, but Allāh's punishment is severe." This earthquake will affect not only a few towns or a country, but the entire earth.

After the convulsion of the earth, corpses will be raised from their graves and ushered to the plain of resurrection. Allāh Ta'āla says that on the Day of Judgment "the earth will remove her loads and man will ask, 'What is the matter with her?'" On the Day of Judgment, the earth will empty her belly of all the dead and of all the treasures she hides beneath her surface. However, all this wealth will not benefit anyone. The same wealth for which man killed his brothers will now lie useless.

When man will stand for reckoning before Allāh, he will be given his record



of deeds and witnesses will attest to the deeds he committed. Among these witnesses will be the earth. Referring to this, Allāh says, *"On that day she will narrate her stories because your Lord will command her to do so."* When the earth will do this, man will be astonished and ask, *"What is the matter with her? i.e. we thought that she was lifeless. How is it that she now talks?"* The earth will talk on the Day of Judgment *"because your Lord will command her to do so."* Just as Allāh gave speech to the tongue, Allāh will give speech to man's limbs as well as to the earth so that they may testify against people.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once recited the verse: *"On that day she will narrate her stories"* and then asked the prophet's companions (Sahābah) رضى الله عنهم, *"Do you know what 'her stories' are?"* The prophet's companions (Sahābah) رضى الله عنهم submitted, *"Allāh and His Rasul (Prophet) صلى الله عليه وسلم know best."* The Holy Prophet صلى الله عليه وسلم then told the prophet's companions (Sahābah) رضى الله عنهم that the earth will testify to every act that any person committed on her back. She will specify exactly what deed was committed on which day. [Tirmidhi]

Allāh continues, *"On that day people will return in different groups to witness their deeds."* After completing their reckoning, people will be separated into two groups. Those destined for Heaven will be led to a road on the right of the plains of resurrection while those destined for Hell will be led to a road on the left. It is with reference to this that Allāh mentions in Surah Rūm, *"The day when Judgment day will dawn, that day will they be in different conditions. As for those who believe and do good deeds, they will be rejoicing in a garden. As for those who disbelieve and falsify Our signs and the meeting of the Hereafter, these people will be exposed to punishment."* [Surah 30, verses 14-16]

Concerning the same two groups of people on the Day of Judgment, Allāh Ta'āla says in Surah Zumar, *"The disbelievers will be dragged to Hell in groups"* and *"Those who feared their Lord will be led to Heaven in groups."* [Surah 39, verses 71,73]

The day of Judgment will be frightful when people will be separated into these two groups and the sinners will be told, *"Separate yourselves today, O you criminals!"* The pious will then be left on their own to enter happily into Heaven. Allāh says that the two groups will proceed *"to witness their deeds"* i.e. to witness the consequences of their deeds; either Heaven or Hell.

Though brief, the concluding two verses of the Surah are extremely comprehensive. Allāh Ta'āla declares, *"Whoever does an iota's weight of good will see it (i.e. its reward) and whoever does an iota's weight of evil will see it"* i.e. will see its punishment. These verses make it clear that no good deed should be overlooked and no sin should be committed thinking it to be insignificant because one will eventually see the consequences of every deed.

The Holy Prophet صلى الله عليه وسلم was once explaining the details of Zakāh to the prophet's companions (Sahābah) رضى الله عنهم, when someone asked about the Zakāh due from a person who owns donkeys. The Holy Prophet صلى الله عليه وسلم replied that although no specific law was revealed to him concerning the Zakāh for donkeys, a most comprehensive verse had been revealed to him viz. *"Whoever does an iota's weight of good will see it and whoever does an iota's weight of evil will see it."* [Bukhari v. 1 p. 141 and Muslim v. 1 p. 319]

A person who is concerned about his life in the Ākhirah should never allow an opportunity to do a good deed pass him by. He snatches every such opportunity and even the moment in which he can recite “*Subhā Nallāh*” once is not forfeited. Sayyidina Adi bin Hātim رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, “*Save yourself from Hell even though it may be with a piece of a date (which you give in charity). If you cannot manage this, then at least say a good word.*” [Bukhari v. 2 p. 971]

Sayyidina Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم was once delivering a sermon when he said, “*Behold! This world is a cash commodity from which good and evil eat. Behold! The promise of the Ākhirah (Hereafter) (although not cash) is absolutely true. The All Powerful Sovereign shall pass judgment there. Behold! All good shall be in Heaven and all evil shall be in Hell. Behold! Continue carrying out deeds, continue fearing Allāh and remember that your deeds will be presented before you because ‘Whoever does an iota’s weight of good will see it and whoever does an iota’s weight of evil will see it.’*” [“Mishkāt” p. 445]

Sayyidah Ayshah رضى الله عنها narrates that the Holy Prophet صلى الله عليه وسلم said to her, “*Avoid even the smallest sins because Allāh Ta’āla has appointed those who seek them (i.e. the recording angels who record them).*” [“Mishkāt” p. 458]

Sayyidina Anas رضى الله عنه once told the people with him, “*You people carry out deeds that you regard to be finer than a strand of hair (i.e. you regard them to be insignificant) whereas during the time of the Holy Prophet صلى الله عليه وسلم we used to regard them to be devastating.*” [Bukhari v. 2 p. 961]

## THE VIRTUE OF SURAH ZILZĀL

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that Surah Zilzāl equals half the Qur’ān, Surah Ikhhlās (Surah 112) equals a third of the Qur’ān and Surah Kāfirūn (Surah 109) equals a quarter of the Qur’ān. [Tirmidhi]

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once asked someone whether he was married. When the person replied that he was unable to marry because he did not have the means, The Holy Prophet صلى الله عليه وسلم asked him whether he knew Surah Ikhhlās (Surah 112). When he replied in the affirmative, The Holy Prophet صلى الله عليه وسلم told him that Surah Ikhhlās equalled a quarter of the Qur’ān. Thereafter, The Holy Prophet صلى الله عليه وسلم asked him whether he knew Surah Kāfirūn. When he replied in the affirmative, The Holy Prophet صلى الله عليه وسلم told him that Surah Kāfirūn equalled a quarter of the Qur’ān. The Holy Prophet صلى الله عليه وسلم then asked him whether he knew Surah Zilzāl. When he replied in the affirmative, The Holy Prophet صلى الله عليه وسلم told him that Surah Zilzāl equalled a quarter of the Qur’ān. The Holy Prophet صلى الله عليه وسلم then instructed him to marry, telling him that Allāh Ta’āla would get him married by the blessings of these Surahs. [Ibn Kathīr]

There is no contradiction between the narrations that place the reward of Surah Zilzāl as a quarter of the Qur’ān and those that place its reward as half the Qur’ān because it is possible that Allāh Ta’āla increased the reward from a quarter to half. The same applies to the reward of Surah Ikhhlās which is placed at a quarter as well as a third of the Qur’ān.

## سورة العديت

Makkan

Surah Ādiyāt

Verses 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَاتِ ضَبْحًا (1) فَالْمُورِيَاتِ قَدْحًا (2) فَالْمُعِيرَاتِ صُبْحًا (3) فَأَثَرْنَ بِهِ نَقْعًا (4)  
فَوَسَطْنَ بِهِ جَمْعًا (5) إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ (6) وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ (7)  
وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ (8) أَفَلَا يَعْلَمُ إِذَا بُعِثِرَ مَا فِي الْقُبُورِ (9) وَحُصِّلَ مَا فِي  
الْصُّدُورِ (10) إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ (11)

In the name of Allāh, the Beneficent, the Most Merciful.

(1) By the horses that pant as they gallop! (2) By the sparks that fly from the striking of their hooves! (3) By their assault at dawn... (4) ... causing the dust to fly... (5) ...and penetrating the midst of the enemy's ranks. (6) Undoubtedly man is extremely ungrateful to his Lord. (7) Indeed, he is also a witness to this fact. (8) Verily he has a profound love for wealth. (9) Is he not aware of the time when whatever lies within the graves shall be raised ... (10) and whatever lies within chests will be exposed? (11) On that day their Lord shall certainly be Informed about them.

Allāh takes oaths by five attributes of horses to emphasise the fact that man is extremely ungrateful to Allāh. Allāh Ta'āla says, "By the horses that pant as they gallop! By the sparks that fly from the striking of their hooves! By their assault at dawn causing the dust to fly and penetrating the midst of the enemy's ranks." The Arabs held horses in very high esteem. They were constantly fighting each other and often camped outside the town of their enemies by night and launched surprise attacks at the crack of dawn. They plundered the towns they attacked and looted the people. Allāh reminds man of the great bounty that He has bestowed on him by providing such animals for him who will be faithful to him in the very thick of battle. Man is therefore obliged to be grateful to Allāh for this and His many other bounties. Man ought to express his gratitude to Allāh by obeying Allāh's commands and by following the teachings of Allāh's Nabi (prophet) Sayyidina Muhammad صلى الله عليه وسلم. The horses which they used for wrong purposes should now be used in Allāh's obedience.

Some commentators are of the opinion that the Surah refers to horses that

are used for Jihād in Allāh's path. Others mention that the verses refer to horses that are used during Hajj to transport the Hujjaj (pilgrims) from Arafāt to Muzdalifa and from Muzdalifa to Mina.

*"Undoubtedly man is extremely ungrateful to his Lord."* Although the most accepted interpretation of the Arabic word *"kunūd"* is *"extremely ungrateful"*, some commentators have interpreted it to mean someone who does little good. Sayyidina Hasan رحمه الله عليه has mentioned that it refers to a person who counts his difficulties and forgets the bounties he is blessed with. [*"Ma'ālimut Tanzīl"* v. 4 p. 518]

Allāh continues, *"Indeed, he (man) is also a witness to this fact"* i.e. to the fact that he is extremely ungrateful. In addition to this, *"Verily he has a profound love for wealth."* Man is reluctant to spend his wealth for others and is ever eager to accumulate more.

Allāh asks, *"Is he (man) not aware of the time when whatever lies within the graves shall be raised and whatever lies within chests will be exposed?"* Allāh Ta'āla asks whether people have perhaps forgotten *"the day when they will hurriedly emerge from the graves"* because their attitude seems to betray this. Man ought to keep this day in mind at all times so that he continues to fulfil Allāh's commands, knowing that he will be taken to task for violating these. Everything that man conceals within his heart will be exposed on the Day of Judgment. Everyone on the plains of resurrection will be able to see the evil designs that each person harboured in their hearts along with the intense love for wealth that their hearts concealed.

Allāh is Informed about the deeds and condition of His creation at all times. However, because the Day of Judgment is the day when reckoning will take place and the day when deeds will be brought to the fore, Allāh mentions, *"On that day their Lord shall certainly be Informed about them."*



## سورة القارعة

Makkan	Surah Qāri'ah	Verses 11
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَارِعَةُ ۝۱ مَا الْقَارِعَةُ ۝۲ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ۝۳ يَوْمَ يَكُونُ النَّاسُ  
كَالْفَرَاشِ الْمَبْثُوثِ ۝۴ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ۝۵  
فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝۶ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝۷ وَأَمَّا مَنْ خَفَّتْ  
مَوَازِينُهُ ۝۸ فَأُمُّهُ هَاوِيَةٌ ۝۹ وَمَا أَدْرَاكَ مَا هِيَةٌ ۝۱۰ نَارٌ حَامِيَةٌ ۝۱۱

In the name of Allāh, the Beneficent, the Most Merciful.

(1) The knocker. (2) What is the knocker? (3) What shall inform you what the knocker is? (4) (It is) the day when people will become like scattered moths... (5) .... and the mountains will become like coloured cotton wool. (6) As for him whose scales are weighty... (7) ... he shall be (enjoying) a life of happiness. (8) As for him whose scales are light... (9) .... his abode shall be "Hāwiya". (10) How will you know what this is? (11) (It is) the blazing fire.

This Surah describes Judgment day (*Qiyāmah*) as someone knocking at one's door. When resurrection Day comes, people will be engaged in their various activities. Some will be attending to their businesses and occupations while others will be sleeping. It will take place suddenly and everyone will be caught unawares, just as people are surprised by unexpected visitors knocking at their doors. To emphasise the importance of the Day of Judgment, Allāh asks, "What is the knocker? What shall inform you what the knocker is?" Allāh Ta'āla then describes Judgment day as "the day when people will become like scattered moths." Just as moths are bewildered and dazed by a bright light and scatter in confusion, people will suffer the same confusion on the Day of Judgment. Allāh uses another simile in Surah Qamar when He says, "they shall emerge.. from their graves as if they are scattered locusts." [Surah 44, verse 7]

Describing the condition of the mighty mountains on the Day of Judgment, Allāh says, "the mountains will become like coloured cotton wool." Even though they are symbols of stability, the mountains will fly about like wool on the day of

Judgment. Allāh Ta'āla says in Surah Wāqī'ah, *"And the mountains will be shattered to pieces and become like scattered dust."* Verse 3 of Surah Takwīr (Surah 81) reads: *"When the mountains are made to fly about."* If this is to be the state of the mountains, one cannot imagine the disorientation that the rest of creation will experience. Allāh Ta'āla says that the mountains will resemble coloured wool because mountains are of different colours, as Allāh says in Surah Fātir, *"From the mountains there are different ridges, varying from white to red of different shades and some which are extremely black."* [Surah 35, verse 27]

After describing the advent of the Day of Judgment, Allāh Ta'āla describes the condition of people on the Plains of Resurrection. Allah says *"As for him whose scales are weighty, he shall be (enjoying) a life of happiness."* The people of Heaven shall be completely satisfied with their lives. They will have absolutely no hardship or worries in Heaven.

On the other hand, *"As for him whose scales are light, his abode shall be 'Hāwiya'. How will you know what this is? It is) the blazing fire."* Allāh says about the scales of deeds in Surah A'rāf, *"The weighing on that day is the truth! As for him whose scale is heavy, these will be the successful ones. As for him whose scale is light, these are the ones who have lost their souls because they were unjust towards Our verses."* The details of the scales of deeds are discussed in Surah Kahf [Surah 18, verse 105] and Surah Mu'minūn [Surah 23, verses 102,103].

Some Scholars state that the scales here in Surah Qāri'ah refer to the scales that measure belief and disbelief. Therefore, those who have belief shall be admitted into Heaven, while the disbelievers shall suffer eternally in Hell. It is this same group of Scholars who interpret verse 105 of Surah Kahf (Surah 18) to mean that the deeds of the disbelievers will not be weighed at all on the day of Judgment. Some commentators state that the weighing of deeds here refers to Allāh Ta'āla's weighing of the deeds of the believers. Therefore, those whose evil deeds are heavier will be admitted into Hell to be cleansed of their sins while those whose good deeds are heavier will go straight to Heaven.

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that those whose good deeds are heavier than their sins shall be admitted into Heaven even if they are heavier by a single deed. On the other hand, those whose sins are heavier than their good deeds will be doomed for Hell even if they are heavier by a single sin. He then recited the above verses of Surah A'rāf where Allāh Ta'āla says, *"The weighing on that day is the truth! As for him whose scale is heavy, these will be the successful ones. As for him whose scale is light, these are the ones who have lost their souls because they were unjust towards Our verses."* [Surah 7, verses 8,9]

Sayyidina Abdullāh bin Abbās رضى الله عنه also mentioned that these scales will be sensitive to even an iota's weight of good or sin. Those whose good deeds are equal to their sins will be detained at "A'rāf" (the barrier between Heaven and Hell. They will also be admitted in Heaven eventually). Those whose sins are heavier will also be eventually admitted into Heaven either by someone's intercession, after being cleansed of sin or purely by Allāh's grace. A Mumin (Believer) cannot remain eternally in Hell nor on A'rāf.

*"As for him whose scales are light, his abode shall be 'Hāwiya'. How will you know what this is? It is) the blazing fire."* The Arabic word "umm" (translated above as

“abode”) literally refers to a mother. Hell will cling onto the people of Hell just as a mother clings onto her sibling. This is because these people clung to sin in this world in the same way. The Arabic word “Hāwiya” refers to something that falls. Hell is described as “Hāwiya” because of its extreme depth. Sayyidina Utba bin Ghazwān رضى الله عنه narrates that a stone cast into Hell will continue falling for seventy years without reaching the bottom. [*Mishkāt*” p. 497 from Muslim]



## سورة التكاثر

Makkan	Surah Takāthur	Verses 8
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْهَنَكُمُ التَّكَاثُرُ ۚ (1) حَتَّى زُرْتُمُ الْمَقَابِرَ ۚ (2) كَلَّا سَوْفَ تَعْلَمُونَ ۚ (3) ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۚ (4) كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۚ (5) لَتَرَوُنَّ الْجَحِيمَ ۚ (6) ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۚ (7) ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۚ (8)

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Rivalry in amassing wealth has made you negligent... (2) ... until you reach the graves. (3) Never! Soon you will come to know! (4) Never! Soon you will come to know! (5) If you had certain knowledge (you would not have preoccupied yourself with rivalry). (6) (By Allāh) you will definitely see Hell! (7) (By Allāh) you will then surely see it with the eye of certainty. (8) Thereafter on that day you will definitely be questioned about the bounties.

The Arabic word “*takāthur*” refers to mutual rivalry between people in amassing wealth, a trait which is commonly witnessed in many people. People vie with each other in amassing wealth and boast about their wealth to each other. Even though some people may not boast in front of others, this rivalry is ingrained in their mentality and they are always competing with others. Allāh Ta’āla declares in Surah Hadīd, “*Know that the life of this world is merely play, futility, decoration, boasting among each other and rivalry in wealth and children.*” [Surah 57, verse 20]

Being engrossed in competing with others in amassing wealth has caused man to neglect those actions that please Allāh and has also caused him to forget that he is heading for the grave. In this manner, people pass through this world steeped in negligence and, when they face the reality of the Ākhirah (*Hereafter*), they are bewildered and lacking good deeds. Then the wealth they amassed will be useless to them. Allāh refers to this when He says, ‘*Rivalry in amassing wealth has made you negligent until you reach the graves.*’

“*Ma’ālimut Tanzīl*” (v. 4 p. 520) has reported the following incident about this rivalry among the Arabs. Rivalry existed between the Banu Abd Manāf bin Qussay tribe and the Banu Sahn bin Amar tribe of Makkah. On one occasion,



both tribes boasted that they had a greater number of nobles and leaders. After counting, it was found that the number among the Banu Abd Manāf tribe was higher. The Banu Sahm tribe submitted that their deceased should also be included in the count because these had been part of their tribe. When the dead were counted, the Banu Sahm emerged as victors by a few individuals. It was with reference to this that Allāh revealed the verse *"Rivalry in amassing wealth has made you negligent..."*

Allāh continues, *"Never! (This rivalry will not benefit you) Soon you will come to know (the error of your ways)!"* Allāh then reiterates, *"Never! Soon you will come to know!"*

Allāh says, *"If you had certain knowledge (you would not have preoccupied yourself with rivalry)."* Allāh Ta'āla specifies *"Ilmul Yaqīn"* ("certain knowledge") because knowledge is often uncertain as well. Thereafter, Allāh asserts, *"(By Allāh) you will definitely see Hell! (By Allāh) You will then surely see it with the eye of certainty."* When man sees the reality of the Hereafter for himself, he will truly be convinced about the truth of it. Describing the three levels of certainty, Scholars mention that every living person has *"Ilmul Yaqīn"* ("certain knowledge") about death. However, when man sees the angels of death approaching him, he experiences *"Aynul Yaqīn"* (seeing death with the "eye of certainty"). Finally, *"Haqqul Yaqīn"* ("the irrefutable truth") is achieved once a person actually dies. [*"Ruhul Ma'āni" v. 30 p. 260*]

Several verses of the Qur'ān warn people against preoccupying themselves with the commodities of this world in a manner that their lives revolve completely around these things and they live and die for them. Allāh warns man that the consequence of such behaviour shall be that they will see Hell and finally enter it. These verses remind man that this world is not everything and that death and the Hereafter are soon to follow.

Allāh concludes the Surah by stating, *"Thereafter on that day you will definitely be questioned about the bounties."* *"Ruhul Ma'āni"* contains a lengthy discussion concerning this verse. The discussion centres around who will be questioned about Allāh's bounties and when will this questioning take place? Because this verse follows the previous verses, it seems that the subject matter is related. Therefore, this verse is also addressed to those people who will see Hell and who will be made to enter Hell. They will be questioned about Allāh's bounties to them to rebuke them for abusing these bounties and for not using these to please Allāh and to prepare for the Ākhirah (Hereafter).

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"On the Day of Judgement, man will be brought forward like a lamb. He will then be presented before Allāh, Who will ask, 'Did I not grant you wealth and bounties? What did you do with these?' He will reply, 'I accumulated it and multiplied it until it flourished Then I left it all behind Allow me to return and bring it all before you.'"*

The Holy Prophet صلى الله عليه وسلم continued, *"Allāh will say, 'Show Me what you had sent ahead here [to the Ākhirah (Hereafter)].' He will again reply, 'I accumulated it and multiplied it until it flourished Then I left it all behind Allow me to return and bring it all before You. 'It will then transpire that he was one who had not performed any good deeds on earth. He will then be flung into Hell.' [Mishkāt p. 443]*

Although it seems as if the verse addresses those who are destined for Hell, the general nature of the words make it impossible to rule out the possibility that every person will be questioned about the bounties that Allāh blessed him with. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that man's foot will be unable to move from the place of reckoning until he answers five questions. These questions shall be:

1. *In what way did he spend his life?*
2. *In what pursuits did he spend his youth?*
3. *How did he earn his wealth?*
4. *How did he spend his wealth?*
5. *Did he practise the knowledge he had? [Tirmidhi]*

Sayyidina Abu Hurayra رضى الله عنه narrates that the first questions that Allāh will ask man concerning bounties shall be: "Did I not give you good health?" and "Did I not quench your thirst with cold water?" [Tirmidhi]

The Holy Prophet صلى الله عليه وسلم always advised His companions (*Sahabah*) رضى الله عنهم to thank Allāh for His bounties. The Holy Prophet صلى الله عليه وسلم, Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه were once guests at the house of an Ansāri companion (*Sahabi*) رضى الله عنه. He served them a branch of a date palm on which there were ripe, dry and semi-ripe dates to choose from. He then slaughtered a goat and cooked the meat for them. When they had eaten dates and meat and drank water to their fill, The Holy Prophet صلى الله عليه وسلم said to Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه, "I swear by the Being in Whose control is my life! You will certainly be questioned about these bounties on the Day of Judgment (i.e. about whether you expressed gratitude for the bounty and whether you used the strength derived from the food for good or not). Hunger brought you out of your homes and Allāh has blessed you with these bounties before you could return home." [Muslim]

Another narration reports that the Holy Prophet صلى الله عليه وسلم, Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه once met an Ansāri Companion (*Sahabi*) رضى الله عنه in his orchard. He served them a branch from a date palm from which they ate. When they asked for cold water, he served them some. The Holy Prophet صلى الله عليه وسلم then told them that they would be questioned about this bounty on the Day of Judgment. Hearing this, Sayyidina Umar رضى الله عنه dropped the branch from his hand, causing all the dates to be scattered about. He then asked, "O The Holy Prophet صلى الله عليه وسلم! Will we be questioned about this?" The Holy Prophet صلى الله عليه وسلم confirmed that people will be questioned about every bounty except three. These are:

1. *A small piece of cloth used to cover the private parts.*
2. *A piece of bread that appeases hunger.*
3. *A home to protect one from the heat and cold which is so small that one has difficulty entering it. [Mishkāt] p. 369*

Sayyidina Uthmān رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that man has a right only to three things and to nothing else. These are:

1. *A house to live in.*
2. *Sufficient clothing to conceal his private parts.*

### 3. Plain bread (without gravy) and water. [Tirmidihi]

Sayyidina Abdullāh bin Shakhīr رضى الله عنه narrates that he entered the presence of the Holy Prophet صلى الله عليه وسلم while the Holy Prophet صلى الله عليه وسلم was reciting Surah Takāthur and saying, "Man says, 'My wealth! My wealth!' whereas only three things are actually his. (1) The food that he ate and digested, (2) the clothing that he wore out, and (3) the charity that he spent and sent ahead (for the Hereafter)." Sayyidina Abu Hurayra رضى الله عنه has narrated the same hadith with the addition that a person will leave all else (besides the above three things) for his heirs. ["Mishkāt" p. 440]

Sayyidina Anas رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that a man will have three registers on the Day of Judgment. The first register will contain his good deeds, the second register will contain all his sins and the third will contain all the bounties that Allāh blessed him with. Allāh will tell the smallest bounty to take its price from the person's good deeds. The smallest bounty will take all the good deeds and will submit that it has still not taken its full price. The person will then still have all the sins to account for and the rest of the bounties to pay for. However, when Allāh wishes to shower a person with mercy, He will tell him, "O My slave! I have increased your good deeds and forgiven your sins." The narrator of the hadith states that it was most probably on his occasion that the Holy Prophet صلى الله عليه وسلم added that Allāh will also say to the person, "I have given you all My bounties as a gift (i.e. without a price)." ["At Targhib wat Tarhib" v. 4 p. 398]

Allāh has granted every bounty to man without man earning them. Allāh can therefore question a person about how he used these bounties. Fortunate are those who engage in Allāh's Ibādah, are grateful to Him and constantly fear retribution from Allāh. On the other hand, most wretched are those who have every bounty and do not even think of submitting to Allāh.

Allāh Ta'āla says in Surah Ibrahim [Surah 14, verse 34], "If you try to count Allāh's bounties, you will never be able to do so. Indeed, man is extremely unjust and very ungrateful." Man is extremely foolish. He humbles himself before people who give him things even though they may expect him to return the favour at some time. On the other hand, he refuses to humble himself before Allāh, Who grants him countless favours without asking anything in return. Man refuses to prostrate to Allāh and to fulfil His commands. Only Allāh gives one's good health and only He creates the cool water that slakes one's thirst.

**NOTE:** Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once asked them, "Is there any of you who is able to recite a thousand verses of the Qur'ān daily?" The prophet's companions (Sahabah) رضى الله عنهم replied, "Who can have the strength to recite a thousand verses daily?" Thereupon the Holy Prophet صلى الله عليه وسلم said, "Can you not recite 'Al Hākumut Takāthur' (Surah Takāthur)?" This means that the reward for reciting Surah Takāthur equals the reward of reciting a thousand verses of the Qur'ān. ["Mishkāt" p. 190]



## سورة العصر

Makkan	Surah Asr	Verses 3
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) By the oath of time! (2) Verily man is at a loss... (3) .... except those who believe, who do good deeds, who encourage each other towards the truth and encourage each other to exercise patience.

Surah Asr encompasses man's failure and success in a nutshell. By taking an oath in the name of time, Allāh Ta'āla presents time as a witness to the fact that man in general is at a loss. He has to leave behind whatever he earns of this world and because he does not take a provision of good deeds to the Ākhirah (Hereafter), he stands at a loss there. If man looks back in time and studies the history of past nations, it will become clear to him that most people have destroyed their lives in the Ākhirah (Hereafter). If a person lives his life properly, he will be successful in the Ākhirah (Hereafter). On the other hand, failure to do so will lead him to devastation in the Hereafter.

Because most people choose disbelief instead of belief, Allāh Ta'āla makes a general statement stating, "Verily man is at a loss." Therefore, the entire species of mankind except the believers is at a loss. Describing this loss in Surah Zumar, Allāh Ta'āla says, "Verily the losers are those who put themselves and their families at a loss on the Day of Judgment. Behold! That is the evident loss." Such people will themselves be in Hell and they will also lead their families into Hell. The loss of the disbelievers is the worst loss because they will lose everything they earned in this world when they die and will have no deeds to assist them in the Ākhirah (Hereafter). They will be doomed forever because there will be no chance of returning to the world.

Making the exception from those at a loss, Allāh Ta'āla says, "except those who believe, who do good deeds, who encourage each other towards the truth and encourage each other to exercise patience." People with the above four attributes do not have to fear suffering any loss in the Hereafter. In addition to the two fundamental attributes of belief and good deeds, such people also encourage

others to carry out good deeds and to refrain from sins. Not only do they encourage their family and friends, but also their associates, co-travellers and people they meet. They encourage them to accept the truth and to tread the straight path.

In addition to this, they also encourage people to exercise patience. The word "*Sabr*" (translated above as '*Patience*') refers to remaining steadfast in performing good deeds, refraining from sin as well as exercising patience when afflicted with any difficulty. As explained in other verses (such as verse 153 of Surah Baqarah), the word "*Sabr*" entails all these three meanings. The believers described in this Surah also patiently endure the harassment of people whom they encourage "*towards the truth*".

Every person needs to think whether he is leading a life in a manner that will cause him a loss or whether his way of life will lead him to salvation. People imbued with strong Belief are constantly concerned about their plight in the Ākhirah (*Hereafter*). They lose no opportunity to carry out good deeds and make every effort to avoid sin, especially the worst of sins viz. disbelief and polytheism. In this manner, they are always soaring to new heights in proximity to Allāh.

Unfortunately, there are many Muslims who neither seem to have any concern for their own salvation nor for the salvation of others. Of a person's 24-hour day, approximately eight hours are spent in earning a living, while another six are spent sleeping. Another two to three hours are spent in Salāh and other necessities. If the rest of the time is spent idly, it is wasted. If it is spent in sin, one will have to suffer grave consequences. A believer ought to be concerned about his Ākhirah (*Hereafter*) all the time. Many retired people who do not have to earn a living, while away their time in trivial pursuits without realising that they could make their time valuable by engaging in acts of Ibādah (*worship*) such as Salāh, Tilāwah (recitation) of the Qur'ān, remembrance of Allāh (*Dhikr*), teaching and propagating religion, etc. They could also be of invaluable assistance to religious organisations. If a person retires at about 50 or 65, he may still live for another 30 or 35 (or even more) years. To waste so much time in futile and Harām (*unlawful*) pastimes such as backbiting, watching television, playing cards, etc is extremely foolish. An intelligent person is one who uses his time profitably by engaging in good deeds and abstaining from sin.

The Surah makes it clear that it is not sufficient for a person to be concerned about his spiritual condition only. He has to ensure that others also practise religion, especially his family and subordinates. If he does not see to this, his wife, children and family will become a source of grief for him in the Hereafter. The Holy Prophet صلى الله عليه وسلم made it clear that each person is a shepherd and will be questioned about his flock. [Bukhari]

It is most tragic to note that parents nowadays turn their children away from religion, teach them how to earn Harām (*unlawful*) wealth and send them to places where their belief is in jeopardy. This they regard as progress when it is actually the worst retrogression. May Allāh guide the Ummah. Āmin.



## سورة الحمزة

Makkan	Surah Humaza	Verses 9
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۚ (1) الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۚ (2) يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۚ (3)  
 كَلَّا ۖ لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۚ (4) وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۚ (5) نَارُ اللَّهِ الْمَوْقَدَةُ ۚ (6)  
 الَّتِي تَطَّلِعُ عَلَى الْآفَاقَةِ ۚ (7) إِنَّمَا عَلَيْهِمْ مُّوَصَّدَةٌ ۚ (8) فِي عَمَدٍ مُّمَدَّدَةٍ ۚ (9)

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Destruction be for every person who searches for faults (in others) and who mocks... (2) . . . who amasses wealth and keeps meticulous count of it. (3) He thinks that his wealth will keep him alive forever. (4) Never! He will certainly be thrown into the "Thresher" (5) How will you know what the "Thresher" is? (6) (It is) Allāh's kindled fire... (7) . . . which penetrates the hearts. (8) It will certainly be locked over them... (9) ...in extended pillars.

The two words "humaza" and "lumaza" (translated above as a "person who searches for faults" and a person "who mocks" respectively), both refer to people who search for faults in other people, who backbite, who ridicule, who speak evil of others, who condemn others, who laugh at others and who poke fun at others either physically, verbally or by indications (such as winking). Referring to such people, Allāh Ta'āla says in Surah Qalam, "Do not obey every person who excessively swears on oath, who is disgraced, who searches for the faults of others, who excels in carrying tales." Condemning such actions in Surah Taubah Allāh says, "Of them are those who ridicule you concerning charity." Allāh emphatically states in Surah Hujurat, "Never find faults with yourselves." [Refer to the Tafsir of Allāma Qurtubi رحمه الله v. 10 Pgs. 181-184]

Sayyidina Abdullāh bin Abbās رضي الله عنه has mentioned that the above verses refer to Akhnas bin Sharik, who used to mock people. Sayyidina Ibn Jurayj رحمه الله عليه states that the verses refer to Walid bin Mughiera who used to speak ill of the Holy Prophet صلى الله عليه وسلم in his presence and in his absence. A group of commentators are of the opinion that the verses refer to Ubay bin Khalaf while others mention that they refer to a person called Jamil bin Amir. Nevertheless, the verses clearly state that any person who engages in such evil deeds will be destroyed. People who attach no value to their salvation waste

their lives searching for faults in others so that they may publicise these.

Sayyidina Hudhayfa رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"One who carries tales shall not enter Heaven."* ["Mishkāt" p. 411]

Sayyidina Abdur Rahmān bin Ghanam رضى الله عنه as well as Sayyidah Asma bint Yazīd رضى الله عنها narrate that the Holy Prophet صلى الله عليه وسلم said, *"The best servants of Allāh are those who remind you of Allāh when you see them. The worst servants of Allāh are those who carry tales, who cast enmity between friends and who desire that harm should come to those who stay away from evil."* ["Mishkāt" p. 415]

Once, while speaking to the Holy Prophet صلى الله عليه وسلم, Sayyidah Ayshah رضى الله عنها alluded towards the shortness of Sayyidah Safiyya رضى الله عنها [who was also one of the Holy Prophet صلى الله عليه وسلم wives]. The Holy Prophet صلى الله عليه وسلم then told Sayyidah Ayshah رضى الله عنها that she had spoken a word which is so evil that it could contaminate the oceans. ["Mishkāt" p. 414]

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, *"That person cannot be a Mu'min (Believer) who mocks, who curses, who is vulgar and who carries out indecent acts."* ["Mishkāt" p. 413]

The discussion concerning the abomination of backbiting has been given in the commentary of verse 12 of Surah Hujurāt (Surah 49).

Recounting another evil practice of the person who searches for the faults of others, Allāh Ta'āla says that he also *"amasses wealth and keeps meticulous count of it."* This trait betrays the person's extreme love for material wealth. When a person is besotted with material wealth, he has no regard for Halāl (lawful) and Harām (unlawful) when earning. He will leave no stone unturned to make money even though he has to usurp the wealth of another person or forsake his Farā'idh (obligations) and Wājib (Compulsory) in the process. In addition to this, such a person regards material wealth as everything. Although he knows that he will have to die, he behaves as if his wealth will be of use to him forever. Referring to this behaviour, Allāh Ta'āla says, *"He thinks that his wealth will keep him alive forever."*

Allāh Ta'āla emphatically negates this false notion when He says, *"Never!"* Neither will the person live forever in this world nor will his wealth remain forever. Mentioning the plight of such a person, Allāh says, *"He will certainly be thrown into the 'Thresher'. How will you know what the 'Thresher' is? (It is) Allāh's kindled fire which penetrates the hearts."* The fire of Hell is so intense that it will not only burn the bodies of people but it will reach their hearts. Although this is sufficient to kill a person in this world, the people of Hell will not die.

Allāh says in Surah Nisā, *"Whenever their skins melt away, We shall exchange them for fresh skins so that they may taste the torment."* A verse of Surah A 'la states, *"He (the person in Hell) will then neither die there nor live."*

Further describing the fire of Hell, Allāh says, *"It will certainly be locked over them in extended pillars."* The doors of Hell will be locked and they will have no escape. Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that the doors of Hell will be sealed with pillars. Allāma Qurtubi رحمه الله عليه has reported that the pillars refer to the yokes that will be placed on their necks so that they cannot

escape. Other commentators mention that the pillars refer to the large flames of Hell which will scorch the people there, making it impossible for them to escape.

**NOTE:** The phrase "*Allāh's kindled fire*" makes it clear that the fire of Hell has already been kindled and will be ready before people are thrown into it. Sayyidina Abu Hurayra رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the fire of Hell was kindled for a thousand years until it became red. It was then kindled for another thousand years until it became white. It was then kindled for another thousand years until it became black. It is now black and dark. [Tirmidhi]





## سورة الفيل

Makkan	Surah Fil	Verses 5
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾  
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارٍ مِّن سِجِّيلٍ ﴿٤﴾ فَعَلَّاهُمْ كَعَصِفٍ  
مَّا كُولٍ ﴿٥﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Have you not seen how your Lord dealt with the people of the elephants? (2) Did He not lay their plans to waste... (3).... and send against them flights of birds... (4) ... who pelted them with clay pebbles... (5) ... making them look like eaten fodder?

The word 'fil' is an Arabic adaptation of the Persian word 'pīl', meaning "elephant". Because Arabic does not have a letter with a "p" sound, the closest equivalent is the 'f' (called 'fa' in Arabic). Therefore, the word 'fil' is used. The 'people of the elephants' refers to a person called Abrahā and his army. Abrahā was appointed by the king of Abyssinia to act as the governor of Yemen. When he was appointed as governor, he decided to build a temple which would be an architectural masterpiece to be revered by one and all. He desired that the Arabs abandon the Ka'ba in Makkah and pay homage to this "Yemeni Kābah". Consequently, he built a temple that was so tall that a person standing at the base was unable to see the top. He had the structure embellished with gold, silver and precious gems. He then made a proclamation that no one in Yemen should ever visit the Ka'ba in Makkah and that pilgrimage should now take place to his "Ka'ba".

Although the Arabs were idol-worshippers, the love and reverence for the Ka'ba had permeated their hearts. Consequently, the Adnān, Qahtān and Quraysh tribes became extremely upset. One night, a member of the Mālik bin Kinanah tribe defecated in Abrahā's temple. When Abrahā learnt that it was a member of the Quraysh who did this, he swore to destroy their Ka'ba. When Abrahā sought permission from the king of Abyssinia, the king gave him his blessings and even sent his special elephant called Mahmūd. Mounted on this elephant, Abrahā marched with an army of elephants to destroy the Ka'ba. He

intended to raze the Ka'ba to the ground by fastening its pillars with iron chains tied to the elephants.

When the news of this planned attack on the Ka'bah spread, the Arabs prepared to defend the Ka'ba and raised a large army under the leadership of Dhu Nafar. However; Allāh Ta'āla did not desire that humans protect His Ka'ba. Therefore, Abrahā crushed this resistance and took Dhu Nafar prisoner. When Abrahā's army reached the settlement of the Banu Khath'am tribe, their leader Nufayl bin Habīb led his entire tribe against the army but they were also defeated. Nufayl was taken prisoner. Although Abrahā intended to have him executed, he later changed his mind, thinking that they could use him as a guide.

When the army reached Tā'if, the Banu Thaqīf tribe living there decided not to resist him because they had already heard about the fate of those who had previously resisted the mighty army. They also feared that if they oppose Abrahā, he would destroy the temple they had erected in the name of their idol Lāt. They therefore met with Abrahā and offered him the services of one of their leaders by the name of Abu Righāl. Abrahā accepted Abu Righāl's services as a guide and he led them towards Makkah. When the army reached a place called Maghmas, where the camels of the Quraysh grazed, Abrahā captured all the camels. Among these camels were two hundred camels belonging to the Holy Prophet صلى الله عليه وسلم s grandfather Abdul Muttalib.

From this place, Abrahā dispatched his messenger Hanāta Himyari to meet with the Quraysh leaders and to inform them that he did not intend fighting the people of Makkah. He made it clear that none of the residents of Makkah would be harmed if they did not oppose him in his objective of destroying the Ka'ba. When Hanāta arrived in Makkah, everyone pointed him in the direction of Abdul Muttalib because he was regarded to be the most senior leader. When Hanāta conveyed Abrahā's message, Abdul Muttalib told him that they had no intentions of opposing Abrahā because they did not have the might. However, he made it clear that the Ka'ba is Allāh's house which Allāh's friend Sayyidina Ibrahīm عليه السلام had built. He told Hanāta that Allāh would protect the Ka'ba and that they could proceed with their plans if they were prepared to fight Allāh. Hanāta then insisted that Abdul Muttalib accompany him to meet Abrahā.

When Abrahā saw the handsome countenance of Abdul Muttalib, he descended from his throne and sat with Abdul Muttalib on the ground. Speaking through a translator, Abrahā asked Abdul Muttalib why he had come. Abdul Muttalib said that he had come for his camels which Abrahā's soldiers had captured. Abrahā said to Abdul Muttalib, *"When I set my eyes on you, I had tremendous respect for you. However, I have lost all this respect now that you speak of your mere 200 camels knowing that I have come here to destroy your Ka'ba. You have said nothing about this."* Abdul Muttalib said, *"I am the owner of the camels and am concerned about them. I am not the owner of Allāh's house. The Master of the house knows how to protect His house."*

Abrahā said, *"Your God cannot protect it from me."* Then you do as you please," said Abdul Muttalib. According to certain narrations, some other leaders of the Quraysh were with Abdul Muttalib at that time. They proposed to Abrahā that if he left the Ka'ba to be, the entire Tihāma region would pay him a third of their

crops annually. However, he refused this offer. He then returned Abdul Muttalib's camels to him. Taking his camels along with him, Abdul Muttalib returned to Makkah.

When he entered Makkah, he proceeded straight to the Ka'ba and, holding the ring of the door, he made supplication to Allāh. A large group of the Quraysh joined him in the supplication in which they entreated Allāh Ta'āla to protect the Ka'ba because they did not have the strength to resist Abrahā's powerful army. After having supplicated to Allāh in all sincerity, Abdul Muttalib took all the people of Makkah to the neighbouring mountains because they were convinced that Allāh's punishment would seize Abrahā and his army.

The next morning, Abrahā prepared the army to march into Makkah. Nufayl bin Habīb, whom Abrahā had taken prisoner earlier, took hold of the ear of Abrahā's elephant Mahmūd. He said to the elephant, *"Return safely whence you came from because you are in Allāh's sacred city."* Upon hearing this, the elephant immediately sat down. Try as they might, the elephant's minders could not get him to stand. They even tried beating him with large iron spears and putting iron arrowheads in his trunk. However, he still would not walk towards Makkah. When they steered him in the direction of Yemen, he was prepared to walk. He was prepared to walk in every other direction besides the direction of the Ka'ba. It was then that the army saw many flights of little birds approaching from the coast. Each bird carried three little pebbles the size of the gram seed or (according to other narrations) the size of lentils. Each bird carried one in its beak and one in each claw.

Wāqidi رحمه الله عليه narrates that the birds (referred to as Abābīl) looked strange and had never been seen before. They were the size of pigeons with red claws. Sayyidina Sa'id bin Musayyab رحمه الله عليه has mentioned that the birds were green with yellow beaks. Sayyidina Ikrima رضى الله عنه narrates that the birds emerged from the ocean and had heads resembling animals. As the birds flew over Abrahā's army, they dropped their pebbles which pecked more power than a bullet. They went straight through anything they struck and settled deep in the ground. Seeing this punishment, the elephants all dispersed and all but one were unharmed. All Abrahā's soldiers did not die immediately. Those who escaped died painful deaths as they tried to make their way back to Yemen. Allāh Ta'āla had sent little birds with little pebbles to destroy an army that many Arab tribes could not resist. On that occasion, Abrahā was afflicted with a horrible disease. A poison permeated his body and caused every joint to decay. By the time he was brought back to Yemen, his body was in pieces. He died there. Two of Mahmūd's keepers settled in Makkah but both became blind and paralysed. They were often seen begging from people. [The Tafsīr of Allāma Ibn Kathīr رحمه الله عليه v. 4 p. 549 and "Ma'ālimut Tanzīl" v. 4 p. 525]

This incident was witnessed by many people and it became a momentous event in Arab history. When referring to any event during that year, the Arabs would say that it happened in the year of the elephants. The Holy Prophet صلى الله عليه وسلم was born in the same year, fifty days after the people of the elephants were destroyed. Because everyone was acquainted with the incident, Allāh Ta'āla speaks of the incident without introduction when He says, *"Have you not seen how your Lord dealt with the people of the elephants?"* Allāh Ta'āla reminds the

people of Makkah that He had been merciful to them when He protected the Ka'ba which had given them respect among the Arabs. In this way, Allāh preserved their honour and esteem. Allāh asks them *"Did He not lay their plans to waste and send against them flights of birds who pelted them with clay pebbles, making them look like eaten fodder?"* It is the same Allāh who sent His final Holy Prophet صلى الله عليه وسلم to the people of Makkah, thereby increasing their honour and the honour of the Ka'ba. It was therefore necessary for the people of Makkah to be grateful to Allāh for all these bounties.

Commentators mention that any miraculous event that took place before the coming of a Nabi عليه السلام is called *"Irhās"*. A miraculous event that took place after the coming of a Nabi عليه السلام is called *"Mu'jiza"*. The incident of the elephants is therefore regarded as an *"Irhās"* of the Holy Prophet صلى الله عليه وسلم. The incident was a sign to indicate that a notable personality will soon appear in the city of Makkah who will have a special attachment with the Ka'ba.

**NOTE:** The fact that Allāh Ta'āla sent many flights of birds indicates that Abrahā's army was very large. While there were many soldiers, there were only eight to twelve elephants. Although swallows are usually referred to as *"Abābīl"*, they are not implied in the verse. As explained earlier, these birds were a type that appeared most strange.

The word *"sijjil"* (translated above as *"clay pebbles"*) is the Arabic version of the two Persian words *"sangh"* (stone) and *"gill"* (clay). They therefore refer to clay rolled into little balls and then baked to harden. These were the same type of pebbles used to destroy the nation of Sayyidina Lūt عليه السلام. These pebbles are neither as heavy nor as hard as stones broken off mountains. It is only by the power of Allāh that these stones could have had the devastating effect they did.

Allāma Qurtubi رحمه الله عليه narrates from Abu Sālih رحمه الله عليه that he saw some of these pebbles in the house of Sayyidah Umm Hāni رضي الله عنها the daughter of Abu Tālib. He says that they were black in colour with red stripes across them. Sayyidina Abdullāh bin Abbās رضي الله عنه has mentioned that tiny pimples developed on the parts of the bodies that the pebbles struck and that this was the beginning of small-pox. Allāh knows best.



## سورة القريش

Makkan	Surah Quraysh	Verses 4
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلْفُ قَرِيشٌ ۚ (1) إِذْ لَفِيهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۚ (2) فَلْيَعْبُدُوا رَبَّ هَذَا  
الْبَيْتِ ۚ (3) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۚ (4)

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Because of the familiarity of the Quraysh. (2) .... their familiarity with travelling in winter and summer... (3) ...they ought to worship the Lord of this House... (4) ... Who fed them in their hunger and gave them safety from fear.

Allāh Ta'āla commanded His Khalīl (friend) Sayyidina Ibrāhīm عليه السلام to reconstruct the Ka'ba in Makkah. The Hajj (pilgrimage) to the Ka'ba had been taking place long before the Holy Prophet صلى الله عليه وسلم came into the world. Because the Quraysh lived in Makkah where the Ka'ba was situated, the Arabs held them in high esteem even though they were polytheists. Everyone regarded the Ka'ba to be "Baytullāh" i.e. the house of Allāh. Although the Arabs were accustomed to looting and fighting each other, no one ever attacked the people of Makkah because they lived around the Ka'ba. Allāh Ta'āla says in Surah Ankabūt, "Do they not see that We have made the Haram peaceful, whereas people are being ravaged around them? Do they believe in falsehood and show ingratitude for Allāh's bounties?" [Surah 29, verse 67]

When the people of the elephants were destroyed and the incident became popular, the Arabs began to have even more reverence for the people of Makkah. Even the people of other areas began to respect them.

Makkah is a barren area. The ground is covered in rocks, water is scarce and so is vegetation. There are barely any means of survival there. From ancient times, the people of Makkah travelled to Shām in the north and Yemen in the south to get what they needed. Their caravans annually made a winter trip to Yemen and a summer trip to Shām. From there they used to bring some foods and other articles which they sold. In fact, the famous incident when the Roman Emperor Heraclius questioned Sayyidina Abu Sufyan رضى الله عنه about the Holy Prophet صلى الله عليه وسلم took place when the latter was on one of these journeys.

Allāh Ta'āla had therefore made these trade journeys of the Quraysh a

means by which their clothing and food requirements were met. At the same time, their safety was ensured by the presence of the Ka'ba. It is for this reason that Surah Quraysh follows Surah Fil. Allāh Ta'āla reminds the Quraysh that He had ensured the safety of the Ka'ba by sending the birds to destroy the army of Abrahā. By doing this, the safety of the Quraysh was also ensured because people respected them for their relationship with the Ka'ba. As a result, the Quraysh were free to travel anywhere in Arabia without fear of being waylaid or looted. As they travelled to Shām and Yemen, none would lay a hand on them because of the respect they had for them. It was therefore easy for them to transport to Makkah whatever they needed. Allāh reminds them of these favours so that they realise that they have to be grateful to Allāh and that *"they ought to worship the Lord of this House Who fed them in their hunger and gave them safety from fear."* To worship other beings while enjoying all the bounties of Allāh is an act of extreme ingratitude.

**NOTE:** The Holy Prophet صلى الله عليه وسلم belonged to the Banu Hāshim clan, which was an offshoot of the Quraysh tribe. The Holy Prophet's صلى الله عليه وسلم grandfather was known by the title of Abdul Muttalib although his name was Shayba. His father was Amr bin Abd Manāf, whose title was Hāshim. It is for this reason that his clan became known as the Banu Hāshim (the children of Hāshim). The name of Amr bin Abd Manāf's father (i.e. Abd Manāf) was Mughiera bin Qusay. After him, the lineage is as follows: the son of Kilāb, the son of Murrah, the son of Ka'b, the son of Luway, the son of Ghālib, the son of Fahar, the son of Mālik, the son of Nadhar, the son of Kināna.

While some Scholars mention that Quraysh was the title of Fahar bin Mālik (Fahar the son of Mālik), other Scholars state that it was definitely the title of Nadhar bin Kināna (Nadhar the son of Kināna). In his book *"Al Bidāya wan Nihāya"*, Allāma Ibn Kathīr رحمه الله عليه has mentioned the proofs for each opinion, but has preferred the second opinion and has also quoted an authentic hadith in support of this opinion. Therefore, the lineage of Nadhar bin Kināna are called the Quraysh.

Some Scholars state that the word Quraysh is the diminutive form of the word *"Qarsh"*. When Sayyidina Mu'āwiya رضى الله عنه asked Sayyidina Abdullāh bin Abbās رضى الله عنه the meaning of the word Quraysh, he replied that it is the name of a powerful sea creature which eats all other large and small creatures in the sea. The Quraysh were called by this name because they were a powerful tribe who overpowered other tribes. The word also conveys the meaning of unity. It is therefore said that because Qusay bin Kilāb was the first person to unite various tribes to live in the Haram, he was given this title. According to others, the word Quraysh refers to earning a living by trade. The Quraysh received this title because trade was their occupation.

The word Quraysh also has the meaning of *'each'*. It is recorded that Nadhar bin Kinānah used to search for the poor and assist them. During, the Hajj season, he and his sons used to search for the needy and give them so much wealth that it lasted them until they reached their homes. It for this reason that the tribe

received the title of Quraysh. Allāh knows best.

The Holy Prophet صلى الله عليه وسلم, his cousins Sayyidina Ali رضى الله عنه and Sayyidina Ja'far رضى الله عنه, as well as their uncles Sayyidina Abbās رضى الله عنه, Sayyidina Aqil رضى الله عنه, Sayyidina Hamza رضى الله عنه all belonged to the Banu Hāshim clan. Although Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه and Sayyidina Uthmān رضى الله عنه did not belong to the Banu Hāshim clan, they all belonged to the Quraysh.

Sayyidina Wāthila bin Asqa رضى الله عنه narrates that he heard the Holy Prophet صلى الله عليه وسلم say, *"Verily Allāh selected Kināna from the progeny of Sayyidina Ismā'il عليه السلام and selected Quraysh from the offspring of Kināna. From the Quraysh, Allāh selected the Banu Hāshim and then selected me from the Banu Hāshim."* [Muslim]

The Quraysh did not accept Islām for a long while after the Holy Prophet صلى الله عليه وسلم started propagating the message. They persecuted the Holy Prophet صلى الله عليه وسلم and forced him to leave Makkah. However, Allāh guided them to accept Islām and they rendered great services to Islām, planting the banner of Islām in the lands of great empires. Among the great generals of the Quraysh to accept Islām were Sayyidina Khālid bin Walid رضى الله عنه and Sayyidina Amr bin Al Ās رضى الله عنه.

The "Sunan" of Abu Dawūd Tayālisi رحمه الله عليه quotes a supplication of the Holy Prophet صلى الله عليه وسلم in which he supplicated to Allāh saying, *"O Allāh! You had made the early members of the Quraysh taste punishment and calamities, now grant prosperity to the latter generation."* Allāh accepted this supplication and granted great favours to the Quraysh together with using them for tremendous services to religion.

The Holy Prophet صلى الله عليه وسلم mentioned that Caliph should remain within the ranks of the Quraysh. The Holy Prophet صلى الله عليه وسلم also mentioned that as long as the Quraysh are steadfast upon the truth, Allāh will disgrace those who harbour enmity for them. In another hadith, The Holy Prophet صلى الله عليه وسلم said that the Religion of Islām shall remain dominant under the leadership of twelve Khalifas (Caliphs), all of them from the Quraysh.

Caliph ought to have remained within the Ummah, but monarchy and now democracy have crept into the Ummah, causing their downfall. Unfortunately, nowadays many so-called Muslims are claiming leadership of the Muslims. Although they attach titles of Qurayshi, Siddiqi, Uthmāni, Alawi, etc to their names, these are restricted to names because it is very difficult to detect any trace of Islām in them. Neither do they look like Muslims nor do they behave like Muslims. When they have lost their identities as Muslims, they cannot hope to command respect among the Muslims. What can be expected when such people lead the Muslims who bow to every command of their disbelievers mentors? May Allāh guide the Ummah. Āmīn.



## سورة الماعون

Makkan	Surah Mā'ūn	Verses 7
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا  
يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ  
سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

In the name of Allāh, the Beneficent, the Most Merciful

(1) Have you not seen the person who denies the Day of Reckoning? (2) It is he who pushes the orphan away and... (3) ...who does not encourage feeding of the poor. (4) Destruction be for those worshippers who neglect their Salāh... (5) ... those who are ostentatious... (6) .... and who refuse even minor articles.

The Arabic word "mā'ūn" (translated above as "minor articles") refers to things that are insignificant and which will barely decrease a person's wealth if he gives them away to others. This Surah condemns six things, each one contained in each of the six verses.

Allāh begins by saying, "Have you not seen the person who denies the Day of Reckoning?" The first thing that Allāh condemns in the Surah is denying the advent of resurrection and Judgment day. Of course, a person who denies Judgment day is a disbeliever.

Allāh continues, "It is he who pushes the orphan away and who does not encourage feeding of the poor." This verse describes the extreme miserliness of the person who denies Judgment day. Not only is he too miserly to spend on the needy, but he does not even encourage others to do the same. Neither does he have mercy on orphans nor on the poor. This verse tells us that harsh and merciless behaviour can be a trait of only a disbeliever. A believer is endowed with a compassionate heart. He takes pity on the needy and is convinced that assisting them will have its rewards in the Hereafter. If a disbeliever has to render assistance to the needy, his deed is not to please Allāh and he has no expectation of reward in the Hereafter. In Surah Al-Hāqqah, Allāh Ta'āla describes a disbeliever who will suffer in Hell. Allāh says, "Verily he never believed in the Majestic Allāh and he never encouraged feeding the poor." [Surah 69, verse 33,34]



After describing three traits of the disbelievers, Allāh Ta'āla mentions three traits of those people who claim to be Muslims but who do not practise religion properly. These people include the hypocrites as well as sincere believers who are lacking in the practical application of Islām in their lives. Allāh says, *"Destruction be for those worshippers who neglect their Salāh; those who are ostentatious and who refuse even minor article."*

Allāma Ibn Kathīr رحمه الله عليه writes that *"those worshippers who neglect their Salāh"* refers to all the following categories of people:

- 📖 *Those who do not perform their Salāh at all.*
- 📖 *Those who are unaware of the times of salāh and perform their salāh at the incorrect times.*
- 📖 *Those who perform their salāh without observing the conditions and fundamentals of Salāh.*
- 📖 *Those who are not attentive in their salāh.*

Allāma Ibn Kathīr رحمه الله عليه writes further that those who have any number of these traits in them shall be deserving of the condemnation in proportion to the number of traits found in them. However, the person who has all these traits in him shall be deserving of the full force of the condemnation of this verse. Such a person possesses all the traits of a Munāfiq (*a hypocrite*) even though he may not be one at heart. Bukhari and Muslim report a hadith in which the Holy Prophet صلى الله عليه وسلم said that the Salāh of a Munāfiq is that he waits until the sun is between the horns of Satan before he hastily stands up for (the Asr) Salāh and pecks at the ground four times. In such a Salāh he hardly thinks of Allāh at all.

Allāh Ta'āla also mentions that such people perform Salāh for show. There are many such people who have no true concern for their Salāh but merely perform their Salāh because they fear that others may think ill of them if they neglect their Salāh. They therefore perform Salāh only to show others. Condemning this behaviour of the hypocrites in Surah Nisā, Allāh Ta'āla says, *"Indeed the hypocrites seek to deceive Allāh whereas He deceives them. When they stand up in Salāh, they stand up lazily, to be seen by people and they remember Allāh only a little therein."* [Surah 4, verse 142]

A person who has faith in Allāh and in His promises will perform his Salāh scrupulously. It will make no difference to him whether he performs Salāh in public or in private. In either case, the Salāh will be meticulous. He will not regard humans as beings worthy of pleasing through Ibādah (*worship*). He will perform Tahajjud Salāh (*supererogatory prayer*) sincerely without making statements like, *"It was really freezing cold this morning when I got up for Tahajjud."* Just as some people boast about their physical acts of worship, there are many people who insist that a plaque with their names should be displayed on mosques or classrooms that they sponsor. Others insist that honorary titles should be attached to their names whenever their names are taken. There are also others who donate to people and then remind the recipients of their favour, thereby causing them hurt. Allāh says in Surah Baqarah, *"O you who believe!*

*Render not your charity in vain by reminders of your generosity or by injury, like him who spends his wealth to be seen by people and believes not in Allāh nor in the Last Day. His similitude is like that of a rock on which there is some sand. Smitten by a rainstorm, it is left bare. They have no control of anything which they earn, and Allāh does not guide the disbelieving folk.*" [Surah 2, verse 264]

One should bear in mind that the joy that enters one's heart after carrying out a good deed is not ostentation. Similarly, carrying out a good deed in front of people does not necessarily entail ostentation. Ostentation is a condition of the heart which spurs one to do something so that people may think highly of one and praise one. Foolish are those people whom Satan has fooled into believing that they should not perform Salāh with Jamā'ah (*congregation*) because it is a public act and public acts denote ostentation. An act done publicly will be regarded as ostentation only when one's purpose is to promote one's image. If one intends only to please Allāh, the act may be private or public. Of course, a good deed carried out privately is better. Allāh Ta'āla says in Surah Baqarah [Surah 2, verse 271], "*If you make your charity apparent, then this is good, but if you secretly give it to the poor, it will be better for you and atone for some of your sins. Allāh is Informed of what you do.*" The fact that this verse describes giving charity publicly as "*good*" means that no harm is done by doing so, as long as one is sincere.

The third trait of some people that Allāh condemns is that they "*refuse even minor articles.*" These articles ("*mā'un*") are such that allowing others to use them will neither cause one loss nor harm, nor will the article itself be tainted. When Sayyidina Abdullah bin Mas'ūd رضى الله عنه was asked what these articles were, he replied that they were those things that people usually borrowed from each other like hammers, pots, buckets, scales, etc. Sayyidina Abdullah bin Abbās رضى الله عنه also described "*Mā'un*" as articles used domestically. Sayyidina Ikrima رحمه الله عليه gave examples of "*Mā'un*" as strainers, buckets and needles. Other commentators have interpreted "*refuse even minor articles*" to mean that these people refuse to pay the obligatory Zakāh.

Because the Salāh performed for show is not a Salāh for Allāh, performing such a Salāh denotes an act of miserliness towards Allāh, Who deserves much better. After mentioning this miserliness in one's Ibādah (*worship*), Allāh speaks about miserliness with one's wealth when He condemns those people who "*refuse even minor articles.*" If a person refuses to lend articles to others which will cause no loss to him whatsoever, how can such a person be expected to part with other things?

Failure to pay Zakāh is also a terrible act of miserliness because Allāh is instructing one to part with only one fortieth (2.5%) of one's wealth after having it with one for an entire year. Expressing reluctance and delaying in giving something minor to someone is tantamount to not giving at all. Minor acts like giving a matchstick to someone to light a stove or lending someone a Qur'ān or a mat for Salāh will earn one great rewards and refusing these things will be a source of tremendous deprivation even though one will lose nothing. It is indeed tragic that there are some people who are extremely miserly and who would refuse even such insignificant things.

Sayyidah Ayshah رضى الله عنها once asked the Holy Prophet صلى الله عليه وسلم what things may not be refused. The Holy Prophet صلى الله عليه وسلم replied, "Water, salt and fire." Sayyidah Ayshah رضى الله عنها said, "We understand (people's need for) water. What about fire and salt?" The Holy Prophet صلى الله عليه وسلم replied, "The person who gives fire will receive the reward of giving in charity everything that the fire cooks and the person who gives salt will receive the rewards of giving in charity all the food that the salt gives flavour to. The person who gives a believer a sip of water in a place where water is available is like one who frees a slave. The person who gives a Mu'min (Believer) a sip of water in a place where water is not available is like one who has given life to a person." ["Mishkāt" p. 260]

Sayyidina Abu Dharr رضى الله عنه narrates that he heard the Holy Prophet صلى الله عليه وسلم say, "Smiling with your Muslim brother is Sadaqa (charity). Enjoining good is Sadaqa (charity), forbidding evil is Sadaqa (charity), guiding a lost person is Sadaqa (charity), assisting a person with weak eyesight is Sadaqa (charity), removing a stone, thorn or bone from the road is Sadaqa (charity) and pouring water from your bucket into your brother's bucket is also Sadaqa (charity)." ["Mishkāt" p. 169 from Tirmidhi]



## سورة الكوثر

Makkan	Surah Kowthar	Verses 3
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ  
 الْأَبْتَرُ ﴿٣﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Verily We have granted you abundant good. (2) So perform Salāh for your Lord and sacrifice. (3) Indeed it is your enemy who shall be unknown.

While some commentators state that Surah Kowthar was revealed after the Hijrah (i.e. it is a Madani Surah), others say that it was revealed before the Hijrah (migration) (making it a Makki Surah). This Surah has the fewest number of verses in the Qur'ān. The Arabic word "Kowthar" is translated as "abundant good" and also refers to the pond of Kowthar which will be given exclusively to the Holy Prophet صلى الله عليه وسلم on the Day of Judgment. Commentators have quoted several narrations concerning the reason for which this Surah was revealed. These will be quoted after the commentary of the verses, *Insha Allāh*.

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh Ta'āla states, "Verily We have granted you abundant good." The abundant good that Allāh Ta'āla gave the Holy Prophet صلى الله عليه وسلم includes Prophethood, being the best of all the prophet's companions رضى الله عنهم, the Qur'ān, the largest Ummah, a Religion that has spread throughout the world and the high mantle of Maqām Mahmūd in the Hereafter. The pond of Kowthar is a part of this "abundant good". This abundant good is not restricted to these things and there are numerous other bounties besides the above.

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said that when he was walking in Heaven, he saw a river, at both ends of which stood domes of hollow pearl. When he asked Jibril عليه السلام what this was, the reply was that it was the river of Kowthar that Allāh had granted to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم says that when he looked closer, he saw that the bed of the river was pure fragrant musk. [Bukhari v. 2 p. 974]

Sayyidina Abdullāh bin Umar رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that travelling from one end to the other of the pond of Kowthar is a

month's journey and all the sides are of equal length. The water is whiter than milk, more fragrant than musk and has as many cups as the number of stars in the sky. Whoever drinks from there shall never be thirsty again. [*"Mishkāt"* p. 487 from Bukhari and Muslim]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "My pond shall be so large that the distance between two ends is longer than the distance between Īla and Aden. Its water is whiter than snow, sweeter than milk mixed with honey and it will have more cups than the stars in the sky. I shall have to turn away the people of other Ummahs just as a person turns away the camels of other people from the drinking place of his camels." The prophet's companions رضى الله عنهم enquired, "O the Holy Prophet صلى الله عليه وسلم! Will you be able to recognise us on the Day of Judgment?" The Holy Prophet صلى الله عليه وسلم replied, "I shall certainly be able to recognise you because you will have a sign that no other Ummah will have. You will come to me at the pond with your faces, hands and feet shining with the effect of wudhu." [*"Mishkāt"* p. 487 from Muslim]

According to another narration, the pond will have as many gold and silver cups as the stars in the sky. [*"Mishkāt"* p. 487 from Muslim]

The Holy Prophet صلى الله عليه وسلم also mentioned that two channels from Heaven flow into the pond of Kowthar, augmenting its water supply. The one channel is of gold and the other of silver.

Sayyidina Abdullāh bin Umar رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the pond of Kowthar is larger than the distance between Aden and Amman. Its water is cooler than ice, sweeter than honey and more fragrant than musk. It will have more cups than the number of stars in the sky and the person who drinks once from the pond will never get thirsty ever again. The first to come there for water will be the poor immigrants. When someone asked the Holy Prophet صلى الله عليه وسلم for a description of these people, The Holy Prophet صلى الله عليه وسلم said, "They are those whose hair is dishevelled, whose faces are pale (because of hunger and hardship), for whom doors (of rulers and the rich) do not open and to whom women of high birth are not given in marriage. Their behaviour with people is so excellent that they fulfil every right that they owe to others while they do not demand the rights that others owe to them (i.e. they forgo many of these)."

This hadith describes the poor Immigrants as people who could not afford to smarten themselves and who did not really care to do so because they disliked wasting time in this. They concentrated their efforts in preparing rather for the Ākhirah (Hereafter) instead of for this world. They were so overcome with hardships in this world, that they were physically affected and their faces had become pale. People looked down on them and did not invite them for functions. In fact, the rich and upper-class would not even let them into their homes or marry their daughters to them. However, these people will be extremely honoured on the Day of Judgment when they will be the first to drink from the hand of the Holy Prophet صلى الله عليه وسلم at the pond of Kowthar.

When the Khalifa (caliph) Sayyidina Umar bin Abdul Azīz رحمه الله عليه heard that the first people to drink from the pond of Kowthar will be those with dishevelled hair, dirty clothing, who are not married to women of high birth and for whom doors are not opened, he became extremely distressed. He said, "Alas!

*I am not like this. I am married to (Princess) Fātima the daughter of Abdul Malik and doors are opened for me. Now I will make sure that I shall not wash my hair until it becomes dishevelled and I shall not bath until my body becomes dirty.” [“At Targhib wat Tarhib”]*

Sayyidina Sahl bin Sa’d رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, “I shall be waiting to give people water from the pond of Kowthar. Whoever will pass by me shall drink from it and whoever drinks from it shall never be thirsty again. Many people shall pass by me whom I will recognise and who will recognise me. However, a barrier will be cast between us. I shall say, ‘This person was from us. It will be said to me, ‘You do not know what innovations this person had introduced (in Religion) after you.’ I will then say, ‘Go away! Go away all those who changed my Religion after me.’” [“At Targhib wat Tarhib”]

The condition of such a person will be tragic indeed. Suffering severe thirst on the Day of Judgment, he will reach the pond of Kowthar only to have the angels shove him away and to have the “Mercy of the universe” tell him to go away. Following the teachings of the Qur’ān and that Ahadīth is the only avenue for a Muslim’s salvation. It is tragic that people have introduced thousands of new practices into Religion and have corrupted it. When they are advised against this, they take offence and speak ill of the one giving them good advice. They should understand that one should do whatever the Holy Prophet صلى الله عليه وسلم told us to do and in the manner that the Holy Prophet صلى الله عليه وسلم did it. One should not do things as one pleases. When we are told that a certain act will earn one great rewards, we should verify whether it is so and ask for references.

After recounting His great bounties on the Holy Prophet صلى الله عليه وسلم, Allāh Ta’āla instructs, “So perform *Salāh* for your Lord and sacrifice.” This command includes all types of *Salāh*, be they Obligatory, Compulsory, Sunnah or Mustahab (preferable). The second command is to sacrifice animals in the name of Allāh. This verse is actually a command to express gratitude for all the favours that Allāh Ta’āla has given one. *Salāh* is the greatest form of physical *Ibādah* (worship) and sacrificing an animal in the name of Allāh is really a *Jihād* against the practices of the idolaters who sacrifice animals in the names of their idols. Although the address is to the Holy Prophet صلى الله عليه وسلم, the verse applies to every Muslim.

The Arabic word “*nahr*” (translated above as “sacrifice”) actually refers to slaughtering a camel, which is regarded to be the best animal to sacrifice. Of course, it is permissible to slaughter cows, sheep, goats, etc during the 10th, 11th and 12th of Dhil Hijjah. The addition of the clause “for your Lord” denotes that a person’s *Salāh* and sacrifice should be solely for Allāh’s pleasure. Those people are incorrect who, quoting Sayyidina Ali رضى الله عنه, translate the word “*nahr*” as placing the hands on the chest. [Ibn Kathīr v. 4 p. 558]

Allāh concludes the Surah by telling the Holy Prophet صلى الله عليه وسلم, “Indeed it is your enemy who shall be unknown.” The books of Tafsīr (exegesis) state that one of the Holy Prophet صلى الله عليه وسلم staunch enemies Ās bin Wā’il used to tell people not to bother with the Holy Prophet صلى الله عليه وسلم because after he passes away, there shall be none to take his name because he had no male offspring. Allāh Ta’āla revealed the verse to tell him that while the Holy Prophet’s صلى الله عليه وسلم

name will echo throughout the world, he (Ās bin Wā'il) will be someone unknown.

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that Ka'b bin Ashraf, one of the wealthy leaders of the Jews of Madinah once visited Makkah. When the polytheists of Makkah asked him whether their idolatry was better than the Religion taught by the Holy Prophet صلى الله عليه وسلم, he told them that their idolatry was better. It was then that Allāh revealed the above verse. [Ibn Kathīr]

It has also been reported that the verse was revealed when one of the Holy Prophet's صلى الله عليه وسلم sons passed away and Abu Lahab told the polytheists that they had nothing to fear from the Holy Prophet صلى الله عليه وسلم because his lineage has been severed.

These unfortunate people thought that a person will be remembered in this world only if he has male offspring to bear his name. However, Allāh Ta'āla has exalted the Holy Prophet's صلى الله عليه وسلم name. Allāh Ta'āla took him to the heavens where he became famous and Allāh gave him millions of followers who constantly take his name. His name is taken during every Adhān and Iqāmah and besides the salutations (Durūd) sent upon him during every person's Ṣalāh, millions of people recite Durūd when not performing Ṣalāh.

In fact, even non-Muslims speak favourably of the Holy Prophet صلى الله عليه وسلم up to this day. Hundreds of thousands of people have proceeded through the lineage of the Holy Prophet's صلى الله عليه وسلم daughter Sayyidah Fātima رضى الله عنها and many thousands are alive today. On the other hand, none cares to mention the names of the Holy Prophet's صلى الله عليه وسلم enemies who said that he would soon become unknown. They have left this world and the strings of their lineages have also been severed.



## سورة الكفرون

Makkan

Surah Kāfirūn

Verses 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَتَايَهَ الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا  
أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ  
وَلِيَ دِينِ ﴿٦﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Say, "O disbelievers!" (2) "I do not worship what you worship... (3)..nor do you worship what I worship." (4) "Neither am I a worshipper of that which you worship... (5) ..nor are you worshippers of that which I worship." (6) "For you is your religion and for me is mine.

Before the coming of the Holy Prophet صلى الله عليه وسلم, the people of Makkah were idolaters and had even placed idols in the Ka'ba. They had great respect for the Holy Prophet صلى الله عليه وسلم and used to call him "As Sādiqul Amīn" ("The Truthful and Trustworthy"). However, when he started stopping them from idolatry, they became his arch-enemies and began labelling him.

Once, four of the polytheists approached the Holy Prophet صلى الله عليه وسلم with a proposition. These four were Walid bin Mughiera, Ās bin Wā'il, Aswad bin Muttalib and Ubay bin Khalaf. They proposed a compromise to the Holy Prophet صلى الله عليه وسلم, saying that they would worship his Allāh if he worshipped their idols. In this way, they said, his and their religion would be one and the Holy Prophet صلى الله عليه وسلم would be able to benefit from them. According to another narration, some of the most evil members of the Quraysh told the Holy Prophet صلى الله عليه وسلم that he should worship their idols for a year and they would worship Allāh for a year. The Holy Prophet صلى الله عليه وسلم responded by saying, "I seek Allāh's refuge from worshipping anyone besides Him." They then said that if the Holy Prophet صلى الله عليه وسلم at least kissed one of their idols, they were prepared to believe in him and would worship Allāh.

It was then that Allāh revealed Surah Kāfirūn. The Holy Prophet صلى الله عليه وسلم proceeded to the Haram and loudly recited the Surah to the Quraysh gathered there. The polytheists then lost all hope of compromising with the Holy Prophet صلى الله عليه وسلم and realised that the Holy Prophet صلى الله عليه وسلم would



never worship their idols. [“Ruhul Ma’āni”]

Because the second and third verses have the same meaning as the fourth and fifth verses, Scholars have mentioned that the fourth and fifth verses serve as emphasis. However, others mention that because the grammatical structure of the second and third verses (being ‘*fi’liyya*’ sentences) indicate that the action is confined to the present tense, the (second and third) verses mean that at present, I do not worship what you worship and you do not worship what I worship. On the other hand, the grammatical structure of the fourth and fifth verses (being ‘*ismiyya*’ sentences) have no time constraints. The actions may therefore be assumed to refer to the future. As a result, the (fourth and fifth) verses mean that (in future) I will not worship what you worship and you will not worship what I worship.

This interpretation prompts the question that if it is said that the disbelievers will not worship Allāh, what about the many thousands of them who accepted Islām after the Surah was revealed? How can they be Muslims when the Qur’ān tells them that they will never worship Allāh? Scholars reply to this question by saying that the verse tells the disbelievers that they will never worship what the Muslims worship if they remain disbelievers. However, if they accept Islām, they will obviously be worshipping Allāh.

Allāh Ta’āla concludes the Surah by stating that the disbelievers should be told, “*For you is your religion and for me is mine.*” Commentators state that this verse summarises the message of the Surah, serving as emphasis. The Islām of the Muslims is based on Oneness of Allah while the religion of the disbelievers is based on the antithesis of Oneness of Allah i.e. on disbelief and polytheism. The two are therefore irreconcilable. In addition to this, each party is staunch in their respective religions. As a result, neither will worship the deity of the other.

Other commentators have interpreted the verse as: “*O disbelievers! The message of the truth has reached you and the path to salvation has been outlined. If you do not want to accept, then do not try to veer me off the path.*”

A third interpretation is: “*O disbelievers! Every person will see the fruit of his beliefs and deeds. While you shall suffer the consequences of your disbelief, we (Muslims) shall be amply rewarded for our belief in Oneness of Allah and our adherence to the commands of Allāh. You people wish to make us suffer the same punishment you are destined to suffer by inviting us to accept your religion. I will not barter my salvation for punishment.*”

Some commentators have mentioned that Surah Kāfirūn has been abrogated because it outlaws entering into a treaty with the disbelievers, an act which the Holy Prophet صلى الله عليه وسلم himself did when he entered into a treaty with the Jews of Madinah and the polytheists of Makkah afterwards. However, this interpretation is unnecessary because Surah Kāfirūn outlaws only those treaties that require Muslims to denounce Islām or that require them to violate the laws of the Shari’ah. The Surah does not refer to treaties that do not entail these evils. Treaties that conform with the injunctions of the Shari’ah are permissible.

**NOTE:** Certain sects claim to be Muslims despite holding beliefs that remove them from the fold of Islām. When they are advised to

return to the correct teachings of the Qur'ān and the Ahadīth, they excuse themselves by saying, "For you is your religion and for me is mine." Such people misconstrue this verse to mean that every person is at liberty to adopt the beliefs and practices he wishes. The Surah clearly addresses the disbelievers, making it clear that their religion is irreconcilable with Islām. No beliefs can be entertained which contradict the teachings of the Qur'ān and the clear Ahadīth of the Holy Prophet صلى الله عليه وسلم because these will remove a person from the fold of Islām. The leaders of these sects have beguiled their followers into adopting this attitude of "Do as you please and we will do as we please."

## THE VIRTUES OF SURAH KĀFIRŪN

The Ahadīth cite numerous virtues for reciting Surah Kāfirūn. Sayyidina Abdullāh bin Abbās رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that Surah Zilzāl equals half the Qur'ān, Surah Iklās (Surah 112) equals a third of the Qur'ān and Surah Kāfirūn (Surah 109) equals a quarter of the Qur'ān. [Tirmidhi]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم used to recite Surah Kāfirūn and Surah Iklās (Surah 112) respectively in the first two Rakāhs of the Sunnah of Fajr. [Muslim]

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم recited Surah Kāfirūn and Surah Iklās (Surah 112) in the Maghrib Salāh. [Ibn Majah]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه has mentioned that he cannot count the times when he heard the Holy Prophet صلى الله عليه وسلم recite Surah Kāfirūn and Surah Iklās in the two Rakāhs after Maghrib and the two Rakāh before Fajr. [All the above Ahadīth are reported in "Mishkāt" p. 80]

Sayyidina Farwa bin Naufal رضى الله عنه narrates that his father asked the Holy Prophet صلى الله عليه وسلم for something to recite when he lay down on his bed. The Holy Prophet صلى الله عليه وسلم advised him to recite Surah Kāfirūn because it declares one's exoneration from polytheism. [Tirmidhi, Abu Dawūd and Dārmī]

Other Ahadīth state that Surah Kāfirūn should be the last words on a person's lips before he sleeps at night. [Abu Dawūd]



## سورة النصر

Madinan	Surah Nasr	Verses 3
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ③ إِنَّهُ كَانَ تَوَّابًا ③

In the name of Allāh, the Beneficent, the Most Merciful.

(1) When Allāh's help and victory come... (2) ... and you see people entering the Religion of Allāh in droves... (3) .... then glorify the praises of your Lord and seek forgiveness from Him. Without doubt, He is the Greatest Acceptor of repentance.

Addressing the Holy Prophet صلى الله عليه وسلم in this Surah, Allāh Ta'āla says, "When Allāh's help and victory come and you see people entering the Religion of Allāh in droves, then glorify the praises of your Lord and seek forgiveness from Him. Without doubt, He is the Greatest Acceptor of repentance." Glorifying Allāh's praises may be accomplished by reciting "Subhā Nallāh Wal Hamdu Lillāh" ("Glory be to Allāh and all praises are for Allāh").

Although the Holy Prophet صلى الله عليه وسلم always engaged in Tasbīh (glorifying Allāh), Tahmid (praising Allāh) and Istighfār (seeking Allāh's forgiveness), the emphasis laid in this Surah prompted him to increase in these. Sayyidah Ayshah رضي الله عنها narrates that during the end of his life the Holy Prophet صلى الله عليه وسلم abundantly recited:

'Subhā Nallāhi wa Bi Hamdihi Astaghfirullāh wa Atūbu Ilay'  
[Ibn Kathīr]

Sayyidah Umm Salamah رضي الله عنها narrates that towards the end of his life, The Holy Prophet صلى الله عليه وسلم recited "Subhā Nallāhi wa Bi Hamdihi" in every posture. When she asked the Holy Prophet صلى الله عليه وسلم the reason for this, he replied that he had been instructed to do so. He then recited the entire Surah Nasr. [Ibn Kathīr]

Commentators are unanimous that the "victory" in this verse refers to the conquest of Makkah. Surah Nasr was revealed two years before the Holy Prophet's صلى الله عليه وسلم demise. When the Surah was revealed, The Holy Prophet

رضى الله عنها called Sayyidah Fātima صلى الله عليه وسلم and said to her that Allāh Ta'ālā had informed him that his demise was close. When she started to weep, The Holy Prophet صلى الله عليه وسلم consoled her by telling her that she would be the first of his family members to meet him. She then began to smile. [Bayhaqi v. 4 p. 561]

رضى الله عنه used to allow Sayyidina Abdullāh bin Abbās رضي الله عنه to sit with him in the gathering of the veterans of the battle of Badr. Some of them disliked that the young Sayyidina Abdullāh bin Abbās رضي الله عنه sit with them because they had sons of his age who were not allowed to sit there. Sayyidina Umar رضي الله عنه was aware of this reservation. One day, he asked those present what the message of Surah Nasr was. While some of them remained silent, others mentioned that it was a command to engage in Allāh's glorification and Istighfār when Allāh's assistance came and when the Muslims conquered foreign territories. Sayyidina Umar رضي الله عنه then asked Sayyidina Abdullāh bin Abbās رضي الله عنه if this was the message. When Sayyidina Abdullāh bin Abbās رضي الله عنه replied in the negative, Sayyidina Umar رضي الله عنه asked him what the message was. Sayyidina Abdullāh bin Abbās رضي الله عنه told them that the Surah conveyed the message of the Holy Prophet's صلى الله عليه وسلم imminent demise. Sayyidina Umar رضي الله عنه mentioned that he had understood the same message. [Bukhari]

The Holy Prophet صلى الله عليه وسلم exerted himself more greatly in Tasbīh (glorifying Allāh), Tahmīd (praising Allāh) Istighfār (seeking Allāh's forgiveness) after the Surah was revealed because it indicated that he was soon to leave the world. Sayyidina Abdullāh bin Abbās رضي الله عنه once recited Surah Nasr and then told the audience that after the revelation of this Surah the Holy Prophet صلى الله عليه وسلم exerted himself ever so greatly in deeds of the Ākhirah. [Ibn Kathīr]

The Holy Prophet صلى الله عليه وسلم was always engaged in matters related to the Ākhirah (Hereafter). He exerted himself in propagating the message of Islām to the masses and in turning their attention towards Allāh. Although this was a great act of Ibādah in itself, it nevertheless diverted some of the Holy Prophet صلى الله عليه وسلم attention towards people. He was therefore instructed to engage in acts that directed his attention exclusively to Allāh. The same message is given in verses 7 and 8 of Surah Inshirāh (Surah 94) where Allāh says, "So when you have completed, then exert yourself and turn to your Lord."

Despite exhaustive efforts in Makkah, not many Makkans accepted Islām. Instead of accepting Islām, they opposed the Holy Prophet صلى الله عليه وسلم and forced him to leave Makkah. By then the message of Islām had spread throughout the Arabian peninsula. However, the Arabs did not accept Islām and decided to await the outcome of the struggle between him and his tribe the Quraysh. Consequently, the battles of Badr, Uhud and Ahzāb followed after the Hijrah (migration). Eventually, in Ramadhān of the 8th year after Hijrah (migration), the Muslims marched into Makkah and the Quraysh accepted Islām. It was after this momentous event that delegations of the various Arab tribes arrived in Madinah in droves to accept Islām. After accepting Islām, they returned to their respective areas and converted the people there. Surah Nasr predicts this when it says, 'you see people entering the Religion of Allāh in droves'

Scholars mention that when one reaches old age, one should exert oneself in Ibādah (worship) in preparation for death.

## سورة الھب

Makkan

Surah Lahab

Verses 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝ سَيَصْلَىٰ  
نَارًا ذَاتَ لَهَبٍ ۝ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

5

In the name of Allāh, the Beneficent, the Most Merciful.

(1) May the hands of Abu Lahab be shattered and he be destroyed. (2) Neither his wealth nor the things he earned shall avail him. (3) He shall soon enter the flaming fire... (4) ... and his wife as well. (Evil is) that woman who carries firewood. (5) Around her neck is a string of palm fibre.

The Holy Prophet صلى الله عليه وسلم's father Abdullāh had ten brothers, all the children of his father Abdul Muttalib. One of these ten uncles of the Holy Prophet صلى الله عليه وسلم was called Abu Lahab. His real name was Abdul Uzza. When the Holy Prophet صلى الله عليه وسلم announced his Prophethood, Abū Lahab and his wife were among his staunchest opponents.

When Allāh revealed the verse: "Warn your closest relatives", The Holy Prophet صلى الله عليه وسلم mounted the hill of Safa and called various tribes of the Quraysh like the Banu Fahar, the Banu Adi, etc by name. Their response was so overwhelming that those who could not present themselves sent someone to represent them. When they had all gathered, he asked them, "Will you people believe me If I told you that an army of horsemen were advancing to attack you from behind this mountain?"

They replied, "We shall certainly believe you. We have never known you to be untruthful." The Nabi (Prophet) صلى الله عليه وسلم then took the names of many relatives present and warned them about the life after death. The Holy Prophet صلى الله عليه وسلم then said to them, "Purchase your souls (by carrying out deeds that will save you from Hell). I cannot save you from Allāh's punishment. O children of Abd Manāf I cannot save you from Allāh's punishment. O Abbās bin Abdil Muttalib! I cannot save you from Allāh's punishment. O (my aunt) Safiyya! I cannot save you from Allāh's punishment. O Fātima the daughter of Muhammad! Ask whatever you please

from my wealth. I cannot save you from Allāh 's punishment." Addressing the entire assembly, the Holy Prophet صلى الله عليه وسلم recited the verse "He is but a warner to you before the advent of a severe punishment." The Holy Prophet صلى الله عليه وسلم then said to them, "I am warning you of a severe punishment (if you do not believe in what I preach to you)." Thereupon Abu Lahab said, "May you be destroyed forever. Have you gathered us for this?" It was then that Surah Lahab was revealed, where Allah says, "May the hands of Abu Lahab be shattered and he be destroyed. Neither his wealth nor the things he earned shall avail him." [Bukhari v. 2 p. 702]

A narration of Muslim (v. 1 p. 14) states that the Holy Prophet صلى الله عليه وسلم addressed the Quraysh individually and collectively. Addressing the Banu Ka'b bin Luway, the Banu Murra bin Ka'b, the Banu Abdush Shams, Banu Abd Manāf and the Banu Hāshim, he said, "Save yourselves from Hell. I cannot save you from Allāh 's punishment." It was then that Abu Lahab said what he did and Surah Lahab was revealed.

Abu Lahab received the title of "Abu Lahab" ("Father of flames ") because he was very handsome and had a reddish complexion that resembled the colour of flames. When Abu Lahab cursed the Holy Prophet صلى الله عليه وسلم, Allāh Ta'āla used the word "Lahab" (flames, which was a source of pride to him) to describe the disgraceful punishment that he will suffer in the Hereafter. Allāh describes the fire of Hell as "Dhāta Lahab" (translated above as 'flaming fire')

Allāh Ta'āla says, "May the hands of Abu Lahab be shattered and he be destroyed." Allāma Qastalāni رحمه الله عليه has written that Abu Lahab's hands are mentioned here because he used his hands to throw stones at the Holy Prophet صلى الله عليه وسلم, causing his blessed heels to bleed.

Allāh Ta'āla mentions that before entering the flaming fire, Abu Lahab will be destroyed. This occurred in this world when he developed a terrible case of small pox which made people avoid him. People were so afraid that the disease might be contagious that they forced him to live in an isolated house and they did not associate with him at all. He finally died in this state. His corpse lay untouched in the house for three days, eventually, when people started taunting his sons, they managed to get someone to place his body against a wall. They then stoned the corpse until it crumbled and was buried beneath the stones. ["Al Bidāya wan Nihāya" v. 3 p. 309]

"Ar Rowdhul Unf" states that Abu Lahab's corpse was bound to a stake and cast down a pit. Thereafter, stones were thrown on top of it. There is presently a mountain near Makkah where tradition has it that Abu Lahab was thrown there. The mountain is also called the mountain of Abu Lahab.

Allāh Ta'āla says, "Neither his wealth nor the things he earned shall avail him." Abu Lahab was extremely wealthy and he also had many children. Commentators mention that "the things he earned" refer to his children because The Holy Prophet صلى الله عليه وسلم said,

"Your children are from the things you earn." Therefore, the wealth and children of Abu Lahab will be useless to him in the Hereafter. "Ma'ālimut Tanzīl" states that when the Holy Prophet صلى الله عليه وسلم told the Quraysh that they should save themselves from Hell, Abu Lahab told the people that if he were ever to

suffer punishment on account of his disbelief, he would ransom himself with his wealth. It was in response to this that Allāh Ta'āla revealed the verse: *"Neither his wealth nor the things he earned shall avail him."*

Allāh continues, *"He shall soon enter the flaming fire and his wife as well."* Abu Lahab's wife was a woman called Arwa, who was commonly known as Umm Jamil. She was the sister of Abu Sufyān and like her husband, vehemently opposed the Holy Prophet ﷺ. Although every disbeliever will enter Hell, Abu Lahab and his wife have been specifically named as inmates of Hell, indicating that they were a really evil couple. As long as the world exists, people shall be reciting this Surah, proclaiming the despised nature of these two and announcing their final abode. May Allāh Ta'āla save us from Hell. Āmin.

Describing Abu Lahab's wife, Allāh says, *"(Evil is) that woman who carries firewood."* In addition to the many things she did to harm the Holy Prophet ﷺ, one of her worst acts was that she used to collect thorny branches and place them on the road the Holy Prophet ﷺ used. Although the Holy Prophet ﷺ could easily avoid them, the act indicates her sadistic nature and enmity for the Holy Prophet ﷺ. She left no stone unturned to harm the Holy Prophet ﷺ and even did things that caused him the slightest harm.

The following interpretations of this verse have also been reported:

- 📖 *Despite her wealth, she was extremely miserly and used to carry firewood by herself.*
- 📖 *Size used to carry tales, symbolised by firewood because these tales ignited the fires of discord and enmity between people.*
- 📖 *'The firewood is symbolic of the sins she committed:*
- 📖 *Just as she assisted her husband to harm the Holy Prophet ﷺ, she will assist in punishing him in Hell by carrying firewood to fuel the flames burning him. [Ibn Kathīr]*

Allāh says further about her, *"Around her neck is a string of palm fibre."* Some commentators have stated that this string will be around her neck to carry the firewood. However, this interpretation does not seem appropriate because people do not tie a bundle of firewood around their necks. Other commentators have mentioned that she used to wear an extremely expensive necklace which she told people she would spend to oppose the Holy Prophet ﷺ. In lieu of this, she will be made to wear a necklace of fire in Hell which will resemble a string made of palm fibre. Some commentators have translated *"string of palm fibre"* as *"a woven string"*.

**NOTE:** The Holy Prophet ﷺ had four daughters. Sayyidah Zaynab رضى الله عنها was the eldest and Sayyidah Fātima رضى الله عنها was the youngest. Between these two there were Sayyidah Umm Kulthūm and Sayyidah Ruqayya رضى الله عنها. The Holy Prophet ﷺ

married the three eldest daughters before announcing his Nubuwwat (Prophethood). Sayyidah Zaynab رضى الله عنها was married to Abul Ās bin Rabī رضى الله عنه, while Sayyidah Umm Kulthūm رضى الله عنها and Sayyidah Ruqayya رضى الله عنها were married to Utba and Udayba, two sons of Abu Lahab. When Surah Lahab was revealed, the two had not yet started living with their husbands. Abu Lahab told his sons that they either divorce the Holy Prophet's صلى الله عليه daughters or completely disassociate themselves from him.

While one son merely pronounced the divorce before the Holy Prophet صلى الله عليه, the other insulted the Holy Prophet صلى الله عليه as well. In response to his abuse, The Holy Prophet صلى الله عليه prayed, "O Allāh! Release one of Your beasts on him." Although not a Muslim, Abu Lahab was alarmed to hear this curse. He said to his son, "You will be unable to escape this."

Abu Lahab once took this son along with him to Shām (syria). He told the people in their caravan to take good care of his son because he feared the curse of the Holy Prophet صلى الله عليه. When they camped at a place where there were many wild animals, they piled all their goods, making a small hillock. The son was then placed on top to sleep while the rest of the people slept around the pile. However, no plan can thwart Allāh's decree. That night a lion came to their camp and, sniffing the faces of all those asleep, left them unharmed. It then leapt right on top of the pile, recognised its victim and snapped his head off. The condemned man's shriek was useless because none could save him.

"Jam'ul Fawā'id" reports that the doomed son was Udayba, Sayyidah Umm Kulthūm's رضى الله عنها husband. It is also reported that when the caravan camped at a place called Zarqā, a lion circled the camp. When Udayba saw it, he said, "Alas! This lion will not leave without killing me according to Muhammad's صلى الله عليه curse. Sitting where he was, Muhammad صلى الله عليه has killed me here." Thereafter, the lion left to return at night to complete its task.

"Dalā'ilun Nabuwwah" (p. 163) reports that the ill-fated son was Utba. It is mentioned in this book that the people of the caravan heard the roar of a lion as they travelled. Hearing this, Utba trembled with fear. The others asked him, "Why are you trembling so? You need not worry so much because we all share the same fate." He replied, "Muhammad صلى الله عليه had cursed me. By Allāh! There is none beneath the sky as truthful as he." That night, he did not touch his supper. The people of the caravan slept around him that night and the lion arrived, growling softly. Sniffing at all the others, it left them and attacked only Utba. The doomed man's last words were, "I always maintained that Muhammad صلى الله عليه was the most truthful." Abu Lahab also mentioned, "I had always known that this son would never escape the curse of Muhammad صلى الله عليه."

Although the narration of "Dalā'ilun Nabuwwah" mentions that this son was Utba, the correct opinion is that he was Udayba because reliable books like "Al Isābah", "Asadul Ghāba" and "Isti'āb" all mention that Utba became a Muslim. Hāfidh Ibn Hajar رحمه الله writes in "Al Isāba" that when the Muslims conquered Makkah, The Holy Prophet صلى الله عليه asked Sayyidina Abbās رضى الله عنه, "Where are your brother (Abu Lahab's) sons Utba and Mu'attab?" When Sayyidina Abbās رضى الله عنه said that the two had left Makkah, The Holy Prophet صلى الله عليه asked



him to bring them to him. He found them in Arafah and they hastily came to accept Islām. The Holy Prophet صلى الله عليه وسلم said, "I had asked Allāh for these two sons of my uncle." Both these sons of Abu Lahab participated in the Battle of Hunayn. Utba continued living in Makkah and passed away there.

It is truly unfortunate that despite attesting to the truthfulness of the Holy Prophet صلى الله عليه وسلم and being convinced about the imminent punishment, Abu Lahab and his son refused to accept Islām. When a person becomes obstinate, he will adhere to falsehood even though he may be a rational person. Instead of behaving sensibly he will then fall prey to his carnal passions and carry out deeds that displease his Lord. May Allāh save us from such behaviour. Āmīn.

**NOTE:** The Holy Prophet's صلى الله عليه وسلم eldest daughter Sayyidah Zaynab رضي الله عنها was married to Sayyidina Abul Ās bin Rabī رضي الله عنه, who also migrated to Madinah. When he passed away in the 8th year after Hijrah (migration), The Holy Prophet صلى الله عليه وسلم personally laid his body to rest in the grave. After Utba and Utayba divorced the Holy Prophet's صلى الله عليه وسلم daughters, Sayyidah Ruqayya رضي الله عنها was married to Sayyidina Uthmān bin Affān رضي الله عنه. The couple migrated twice to Abyssinia and then to Madinah. Sayyidah Ruqayya رضي الله عنها passed away when the Holy Prophet صلى الله عليه وسلم had left Madinah for the Battle of Badr. May Allāh be pleased with her and keep her pleased. Āmīn.

After her demise, The Holy Prophet صلى الله عليه وسلم married his third daughter Sayyidah Umm Kulthūm رضي الله عنها to Sayyidina Uthmān رضي الله عنه. Because Sayyidina Uthmān رضي الله عنه married two of the Holy Prophet's صلى الله عليه وسلم daughters consecutively, he was known as "*Dhun Nūrayn*" ("*The Possessor of two lights*"). When Sayyidah Umm Kulthūm رضي الله عنها passed away in the 9th year after Hijrah, The Holy Prophet صلى الله عليه وسلم said that if he had another unmarried daughter, he would have married her also to Sayyidina Uthmān رضي الله عنه.

Sayyidah Fātima رضي الله عنها was the youngest daughter of the Holy Prophet صلى الله عليه وسلم. She married Sayyidina Ali رضي الله عنه, from whom she bore children. The Holy Prophet's صلى الله عليه وسلم lineage proceeds from this marriage. She passed away six months after the Holy Prophet صلى الله عليه وسلم.



## سورة الاخلاص

Makkan	Surah Ikhlas	Verses 4
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ①  
 اللَّهُ الصَّمَدُ ②  
 لَمْ يَكِدْ وَلَمْ يُولَدْ ③  
 يَكُنْ لَمْ يَكُنْ كُفُوًا أَحَدٌ ④

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Say, "He Allāh is One." (2) "Allāh is Independent." (3) "He has no children and is not anyone's child." (4) "There is none equal to Him."

Although Surah Ikhlas is brief, it makes the fact clear that Allāh Ta'ala is The One and Only worthy of worship and that none shares His attributes. Sayyidina Ubay bin Ka'b رضى الله عنه narrates that Surah Ikhlas was revealed when the polytheists asked the Holy Prophet صلى الله عليه وسلم to tell them Allāh's lineage.

He narrates that Āmir bin Tufayl and Arbid bin Rabī'ah once came to the Holy Prophet صلى الله عليه وسلم. Āmir said, "O Muhammad صلى الله عليه وسلم! To what do you call us?" The Holy Prophet صلى الله عليه وسلم replied, "I am calling you towards Allāh." Āmir then said, "Describe Allāh to us. Is He made of gold, silver, iron or wood?" According to another narration, the Jews asked the Holy Prophet صلى الله عليه وسلم to tell them what Allāh was made of and whether Allāh eats and drinks. It was then that Surah Ikhlas was revealed. Because of their insolence, Arbid was killed by a thunderbolt while Āmir was killed by a plague. ["Ma'ālimut Tanzīl"]

This Surah is called Surah Ikhlas ("the Surah of Sincere Devotion") because it is sincerely devoted to the subject of Oneness of Allah. The Holy Prophet صلى الله عليه وسلم also referred to this Surah as Surah Ikhlas. ["Durrul Manthūr" v. 6 p. 414]

Sayyidina Ādam عليه السلام was the first man and the first Nabi (Prophet). It was from him and his wife Sayyidah Hawwa عليها السلام that mankind multiplied. He taught his children Oneness of Allah and they all worshipped only Allāh. Many generations after him also worshipped only Allāh. Since it was impossible for satan to make people deny the existence of Allāh, he started by indoctrinating them with false beliefs. One of the fundamental beliefs he used to veer them away from Oneness of Allah was to make them believe that Allāh Ta'ala was similar to man in that He had children and required the things man requires.

Another poisonous arrow he shot at them was to make them believe that

among Allāh's creation were beings who also had to be worshipped to attain proximity to Allāh. He convinced them that these beings would intercede for them in Allāh's court if they worshipped them. Using such methods, Satan made many people believe that the angels were Allāh's daughters and that people like Sayyidina Isa عليه السلام and Sayyidina Uzair عليه السلام were Allāh's sons. He also made them prostrate to idols and sacrifice animals in the names of idols. Idol worship began even before the coming of Sayyidina Nūh عليه السلام. As people fell for Satan's guile, Allāh Ta'āla continued sending the Anbiya (Prophet's) عليهم السلام as well as divine scriptures to this world to guide them. However, the majority of people in every period refused to believe in Oneness of Allah and continued practising polytheism.

When the Holy Prophet صلى الله عليه وسلم started calling people to Oneness of Allah, polytheism had become so widespread and accepted that the polytheists gaped and said, *"Has he made all the many gods into one god? This is indeed something strange!"* When anything becomes popular, anyone speaking against it is treated with suspicion even though the thing is evil. When polytheism and idolatry became popular in the Arabian peninsula, even the progeny of the stalwart of Oneness of Allah [Sayyidina Ibrahim عليه السلام] stooped to the level of placing 360 idols in the Ka'ba, which he built as a shrine of Oneness of Allah. Arabia was filled with temples and idols that were revered by all.

When these people asked the Holy Prophet صلى الله عليه وسلم to explain Allāh's lineage, Allāh revealed Surah Ikhlas commanding the Holy Prophet صلى الله عليه وسلم to tell the people that *"He Allāh is One."* This verse makes it clear that Allāh is Only One of His kind and that none of the creation can be compared to Him in any way.

Furthermore, Allāh states, *"Allāh is Independent."* Sayyidina Abu Hurayra رضي الله عنه has mentioned that this means that Allāh needs no one, but that everything needs Allāh. Translating the word *"Samad"* as *"Independent"* does not do justice to the word because the word includes the fact that all are in need of Allāh. *'Ruhul Ma'āni'* reports from Ibnul Ambāri رحمه الله عليه that lexicologists are unanimous that the word *"Samad"* refers to a sovereign who is second to none and to whom everyone turns for their needs and all their affairs.

According to Sayyidina Abdullāh bin Abbās رضي الله عنه, the word *"Samad"* refers to a sovereign whose sovereignty is absolute, whose honour is absolute, whose majesty is absolute, whose forbearance is absolute, whose knowledge is absolute, whose wisdom is absolute and whose every fragment of honour and sovereignty is absolute.

*"He has no children and is not anyone's child."* This verse answers those people who want to know Allāh's lineage. They should know that Allāh Ta'āla has no family at all. There is always a similarity between parent and child. Since none is similar to Allāh at all, He can have neither parents nor children. Allāh Ta'āla says in Surah Maryam, *"They say, 'Rahmān has taken a child.' You have certainly said a grave thing. (The gravity of what you say is so intense that) The heavens may split asunder because of it, the earth may be cleaved open and the mountains may crash to pieces. All this because they ascribed children to Rahmān. It is not befitting of Rahmān to take children. Every thing within the heavens and the earth shall come to Rahmān as*

slaves." [Surah 19, verses 88-93]

Allāh has been forever and shall remain forever. He had no birth and none was born from Him. The Polytheists who believed that the angels are Allāh's daughters are wrong just as the Christians are wrong to believe that Sayyidina Isa عليه السلام is Allāh's son and just as the Jews are wrong to believe that Sayyidina Uzair عليه السلام was Allāh's son. They merely copy what others say without thinking. Allāh Ta'āla says in Surah Taubah, "The Jews say, 'Uzair is the son of Allāh!' and the Christians say, 'Masīh is the son of Allāh!' These are mere words that emerge from their mouths. They imitate the statements of those who passed before them. May Allāh destroy them! Where are they wandering astray?" [Surah 9, verse 30]

"There is none equal to Him." This verse negates every type of similarity that people may draw between Allāh and his creation. Only He is worthy of worship, only He has knowledge of everything and only He can fulfil needs. This verse is similar to the verse of Surah Shura where Allāh Ta'āla says, "There is nothing like Him, and He is the All Hearing, the All Seeing." [Surah 42, verse 11]

In an exceptionally concise manner, the Surah confirms that every good attribute is found in Allāh and it denies that Allāh has any defect.

Sayyidina Abu Hurayra رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that people constantly say that Allāh has created everything and then they ask who created Allāh. When this question is posed, one should say, "Allāh is Independent. He has no children and is not anyone's child. There is none equal to Him." According to another narration, The Holy Prophet صلى الله عليه وسلم advised that when this question plagues one's mind, one should say:

*"I believe in Allāh and His apostles عليهم السلام"* [Bukhari and Muslim]

Sayyidina Abu Hurayra رضى الله عنه has also narrated from the Holy Prophet صلى الله عليه وسلم that Allāh Ta'āla says, "The son of Ādam has falsified Me when he should not do so. He has also sworn Me when he should not do so. He has falsified Me by saying that I cannot resurrect him whereas I created him the first time and creating the second time is even easier. Man swears me by saying that I have children whereas I am The One, The Independent. I have no children neither am I anyone's child. There is none equal to Me." ["Mishkāt" p. 13]

## THE VIRTUES OF SURAH IKHLĀS

Sayyidina Abu Sa'id Khudri رضى الله عنه narrates that a Sahabi (Companion) رضى الله عنه once heard another Sahabi رضى الله عنه repeatedly reciting Surah Ikhhlās. When he reported this to the Holy Prophet صلى الله عليه وسلم, the Nabi صلى الله عليه وسلم sensed that he regarded the act as insignificant. The Holy Prophet صلى الله عليه وسلم told him that Surah Ikhhlās equalled a third of the Qur'ān. [Bukhari v. 2 p. 750]

Sayyidina Abu Hurayra رضى الله عنه reported that the Holy Prophet صلى الله عليه وسلم once told them, "Should I not recite a third of the Qur'ān to you?" the Holy Prophet صلى الله عليه وسلم then recited Surah Ikhhlās. [Muslim v. 1 p. 271]

Sayyidah Ayshah رضى الله عنها narrated that the Holy Prophet صلى الله عليه وسلم once

appointed a person to lead a military expedition. Whenever this person led the others in Salāh, he always ended every Rakāh by reciting Surah Ikhlās. When the prophet's companions (Sahābah) رضى الله عنهم mentioned this to the Holy Prophet صلى الله عليه وسلم, he told them to ask the person his reason for doing this. When they asked him, he replied, "The Surah is a description of Allāh and I love reciting it." Upon hearing this reply, The Holy Prophet صلى الله عليه وسلم told the prophet's companions (Sahābah) رضى الله عنهم to tell the person that Allāh loves him as well. [Muslim v. 1 p. 271]

According to a narration of Sayyidina Anas رضى الله عنه, when the person told the Holy Prophet صلى الله عليه وسلم that he loved the Surah, The Holy Prophet صلى الله عليه وسلم said to him, "Your love for this Surah shall enter you into Heaven." [Tirmidhi]

Sayyidina Sa'id bin Musayyab رحمه الله عليه narrates that the Holy Prophet صلى الله عليه وسلم said, "A palace in Heaven is built for the person who recites Surah Ikhlās ten times and two palaces in Heaven are built for the person who recites Surah Ikhlās twenty times." Hearing this, Sayyidina Umar رضى الله عنه said, "O the Holy Prophet صلى الله عليه وسلم! In this manner we shall have many palaces built."

The Holy Prophet صلى الله عليه وسلم said, "Allāh is a Great Giver. He has with him tremendous rewards for as many deeds as you can manage." [Dārmi v. 3 p. 320]

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who recites Surah Ikhlās two hundred times shall have fifty years of his sins erased from his record of deeds. Of course, the debts he owes to others will not be waived." ["Mishkāṭ" p. 188 from Tirmidhi]

Sayyidina Anas رضى الله عنه has also narrated from the Holy Prophet صلى الله عليه وسلم that when a person recites Surah Ikhlās a hundred times while lying on his right side before sleeping, Allāh will tell him on the Day of Judgment, "O My slave! Enter Heaven from the right hand side." [Tirmidhi]

Sayyidina Abu Hurayra رضى الله عنه reports that when the Holy Prophet صلى الله عليه وسلم once heard a person reciting Surah Ikhlās, he said, "It is obligatory for him." "What is?" asked Sayyidina Abu Hurayra رضى الله عنه. "Heaven" replied the Holy Prophet صلى الله عليه وسلم. [Tirmidhi]



## سورة الفلق

Makkan	Surah Falaq	Verses 5
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾  
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

In the name of Allāh, the Beneficent, the Most Merciful

(1) Say, "I seek refuge with the Lord of the morning..." (2) ... from the evil of what He has created..." (3) "...from the evil of darkness when it arrives..." (4) .. from the evil of those women who blow on knots..." (5) "...and from the evil of the envier when he envies."

## سورة الناس

Makkan	Surah Nās	Verses 6
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ  
الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ  
الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

In the name of Allāh, the Beneficent, the Most Merciful.

(1) Say, "I seek refuge with the Lord of mankind..." (2) "...the King of mankind..." (3) "...the Deity of mankind..." (4) "...from the evil of the whisperer who draws back..." (5) .... who whispers into the hearts of mankind..." (6) ..... be he from among the Jinn or from mankind."

Surah Falaq and Surah Nās are referred to as the "Mu'awwadhatayn" (i.e. the

two Surahs by which protection is sought). Sayyidah Ayshah رضى الله عنها narrates that a person from the Jewish Banu Ruzayq tribe by the name of Labīd bin Ā'sim cast a magical spell over the Holy Prophet صلى الله عليه وسلم, causing him to forget things that he had already done. When the Holy Prophet صلى الله عليه وسلم made supplication to Allāh, Allāh revealed the plot to him. As the Holy Prophet صلى الله عليه وسلم slept, Allāh Ta'āla sent two angels in the form of humans to him. The one sat at the Holy Prophet's صلى الله عليه وسلم head side while the other sat by his feet. The following conversation ensued:

- 📖 *What is the matter with this person?*
- 📖 *He has been affected with black magic.*
- 📖 *Who has done it to him?"*
- 📖 *Labīd bin Ā'sim.*
- 📖 *On what did he do it?*
- 📖 *He did it on the hair from a comb and some palm leaves.*
- 📖 *Where are these things?*
- 📖 *In the well of Dhi Arwān.*

When the Holy Prophet صلى الله عليه وسلم awoke, he went with some of the Sahabah رضى الله عنهم to the said well. Upon arriving there, they found that the water of the well had become so discoloured that it appeared as if someone had thrown henna (*the Indian privet, leaves are used to dyeing the hairs, feet and hands.*) into it. The date palms there resembled the heads of Satan. When Sayyidah Ayshah رضى الله عنها asked the Holy Prophet صلى الله عليه وسلم why he did not publicise the matter, he told her that he did not like evil (news) to spread after Allāh Ta'āla had cured him. He therefore had the hair and leaves buried. [Bukhari v. 2 p. 858 and Muslim v. 2 p. 221]

According to a narration of Sayyidina Zaid bin Arqam رضى الله عنه, The Holy Prophet صلى الله عليه وسلم suffered for a few days from the effect of the black magic that the Jews had cast on him. Sayyidina Jibr'il السلام عليه informed the Holy Prophet صلى الله عليه وسلم that a particular Jew had cast a spell on him and that he had tied knots in his hair to accomplish this. The Holy Prophet صلى الله عليه وسلم dispatched some of the prophet's companions (Sahābah) رضى الله عنهم to remove the hair from the well that Jibril السلام عليه had described. When the hair was brought to the Holy Prophet صلى الله عليه وسلم, he was instantly cured just as a tied person feels after being freed from his bonds. This was never brought to the attention of the Jew guilty of the black magic, who was never seen again. [Nasa'ī - Chapter concerning the magic of the Ahlul Kitāb]

"Ruhul Ma'āni" reports that when the clump of palm leaves was removed from the well, the comb and some hair of the Holy Prophet صلى الله عليه وسلم were found in it. Together with this was a wax figurine of the Holy Prophet صلى الله عليه وسلم with needles stuck into it. There were eleven knots tied in the hair. Jibril عليه السلام had come with Surah Falaq and Surah Nās (the number of verses of these Surahs equal eleven) and the Holy Prophet صلى الله عليه وسلم opened a knot and

removed a needle with every one of the eleven verses that he recited. The Holy Prophet صلى الله عليه وسلم was then completely cured.

"*Ruhul Ma'āni*" also reports that Labid bin Ā'sim's daughters assisted him in his sinister task. It is because of their involvement that Surah Falaq states, "*the evil of those women who blow on knots*". The author of "*Ruhul Ma'āni*" has written that this verse may be translated as "*the evil of those souls who blow on knots*". This translation would include men and women who carry out this evil practice.

Allāma Ibn Kathīr رحمه الله عليه has quoted from the Tafsīr of Tha'labi رحمه الله عليه that a Jewish boy used to serve the Holy Prophet صلى الله عليه وسلم. The Jews made the boy give them some of the hair from the Holy Prophet صلى الله عليه وسلم's comb and some of the teeth of the comb. When he complied, they used witchcraft on the hair and comb teeth to make the Holy Prophet صلى الله عليه وسلم ill. (Black magic is usually done using something that is associated with the victim).

## COMMENTARY OF SURAH FALAQ

After discussing the circumstances of revelation, let us now look at the commentary of Surah Falaq. Allāh Ta'āla says, "*Say, 'I seek refuge with the Lord of the morning...'*" The Arabic word '*falaq*' actually refers to splitting or cleaving. Allāh Ta'āla uses the same word in Surah An'ām where He says, "*Undoubtedly Allāh is the One Who splits the grains and date stones.*" Commentators state that the word "*falaq*" in this Surah refers to the morning because it splits the darkness of night as it arrives. Some commentators say that the morning is mentioned here to allude to the Day of Judgment. Different people start the morning in different ways as they rise from their beds. While some are happy, others are sad. While some are enjoying themselves, others are in difficulty. In a like manner, people will experience different conditions as they emerge from their graves on the Day of Judgment.

Certain Scholars interpret '*falaq*' as the creation because everything was in the realm of non-existence until Allāh split open the barrier to existence and let them into the realm of existence. By this interpretation, the verse reads: "*I seek refuge with the Lord of creation...*" Allāh Ta'āla is referred to as the "*Lord of the morning*" because just as the darkness of night is dispelled by His command in the morning, the harm and evil of things (like black magic) are also dispelled by His command.

Allāh's protection is sought against "*the evil of what He has created*". This verse refers to everything, including people, Jinn, animals, reptiles, inanimate objects, winds, fires that injure one, water that may drown one and everything else that may cause physical, emotional or spiritual harm to a person.

Furthermore, the Surah induces one to seek Allāh's protection from "*the evil of darkness when it arrives...*". Because the word '*ghāsiq*' (translated above as "*darkness*") actually refers to a dark thing, Sayyidina Abdullāh bin Abbās رضي الله عنه has mentioned that it refers to the night when it begins to get dark. Protection is sought from the night because it is at this time that the Satan, harmful reptiles and animals emerge. It is also the time when thieves and robbers practise their trade and the time when black magic has the worst effect.



Tirmidhi reports a hadith in which the Holy Prophet صلى الله عليه وسلم was once looking at the moon when he told Sayyidah Ayshah رضى الله عنها, "O Ayshah! Seek Allāh's protection from the evil of this (moon) because this is the 'ghāsiq' when it arrives." The word "ghāsiq" may therefore also refer to the moon. Because the word "ghāsiq" may refer to darkness as well as the moon and not specifically the moon only, one may not say that the moon is a bright body and therefore cannot be a "ghāsiq" (something dark). Nonetheless, the moon does lose its brightness when it sets and during eclipses. In fact, a lunar eclipse may signal the coming of some disaster and when it does occur, one needs to seek Allāh's protection.

Allāh then advises people to seek His protection against "the evil of those women who blow on knots..." The explanation of this has already been given above.

The final evil from which the Surah instructs us to seek protection against is 'from the evil of the envier when he envies.' When people are blessed with knowledge, beauty, wealth or some other blessing, others are generally envious of them. While some people desire only that they also be blessed with the same bounty, others wish that those blessed with the bounty should be deprived of it. Such depraved people then make every effort to harm the person blessed with the bounty and they even instigate others to harbour malice for the person. In their rage of jealousy, they ensure that the person meets with opposition and that he encounters difficulty in every activity.

A person may face jealousy from family members and from strangers; from man and from Jinn; from Muslims and from disbelievers. When jealousy consumes a person, he becomes blinded and resorts to everything permissible and everything not permissible to ensure that the opposite party loses whatever s/he has. It was the same jealousy that prompted Labid bin A'sim to cast a spell over the Holy Prophet صلى الله عليه وسلم. Jealousy destroys any person who adopts it.

Allāh Ta'āla has blessed different people with different bounties for reasons that are all full of wisdom. When a person envies another and desires that the person should be deprived of any bounty, he is actually objecting to Allāh's allotment of bounties. It is as if he is saying (Allāh forbid!) that Allāh's allocation of bounties is incorrect and should be as he (the envier) desires. It is obvious that the creation have no jurisdiction over the affairs of the Creator. When a person does something rational which his children cannot understand and his children object, he will obviously be annoyed yet he is a fallible human being. Worse than this is man's objection to a decision of Allāh when Allāh is Infallible. This is the most obvious reason for the abomination of jealousy.

Furthermore, when someone has been consumed by jealousy for another, the jealous person leaves no stone unturned to harm the person he envies. Besides backbiting about him and tainting his name, the jealous person will also resort to causing physical or financial harm to the person, thereby committing untold sins. In addition to this, the jealous person will have no time to engage in any good deeds because of his preoccupation with causing harm to the other person. Even if he does carry out any good deeds, these will all be useless to him because on the Day of Judgment he will have to surrender them all to the person to whom he caused harm.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم

وسلم said, "Beware of jealousy because it consumes good deeds just as fire consumes dry wood." [Abu Dawūd]

Sayyidina Zubayr رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The disease of the previous Ummahs has crept among you, viz, jealousy. Hatred (the natural consequence of jealousy) is something that shaves. I do not say that it shaves hair. Rather it shaves off one's Religion." ["Mishkāt" p. 428 from Tirmidhi and Ibn Majah]

Just as a razor removes long and short hair, so too does this vile trait of jealousy obliterate every major and minor good deed. Therefore, the jealous person destroys himself in this world as well as in the next where he will have nothing to his account of good deeds. Every good deed is burnt to ashes in the smouldering fire of jealousy. In fact, jealousy is itself a punishment for the jealous person in this world. His heart is forever alight with the flames of jealousy, causing all the pleasures of his life to lose their joy. In addition to this, his jealousy does not reduce the bounties of the person he is jealous of.

Wise are the words of someone who said, "Bother not with taking revenge from the jealous one. It is sufficient revenge that he is grieved about your happiness."

Jealousy is a disease that prevents a person from accepting the truth even though he may recognise it as the truth. Even though the Jews recognised the Holy Prophet صلى الله عليه وسلم to be the final Nabi (Prophet), they refused to proclaim Belief because they were jealous that the final Nabi (Prophet) should be from the Bani Ismā'il (the Arabs) instead of from their own nation (the Bani Isrā'il). To validate their denial, they falsely said that Sayyidina Dawūd عليه السلام had made supplication that a Nabi (Prophet) عليهم السلام should always remain among his progeny. [Nasā'i]

The Jews used to tell each other to believe only in someone who conforms to their religion, as mentioned in verse 73 of Surah Āl Imrān (Surah 3). Referring to this jealousy of theirs, Allāh Ta'āla says in verse 54 of Surah Nisā (Surah 4), "Or are they jealous of people [The Holy Prophet صلى الله عليه وسلم] because of what Allāh has given them of His bounty?"

Not only did the Jews refuse to believe in the Holy Prophet صلى الله عليه وسلم, they even prevented others from doing so. Allāh Ta'āla says in Surah Baqarah, "Many of the People of the Book wish that they could return you to be disbelievers after you have believed This is due to jealousy from within after the truth has become apparent to them." [Surah 2, verse 109]

Just as the Jews refused to believe in the Holy Prophet صلى الله عليه وسلم because of the jealousy they bore for him, many of the polytheists also refused to believe for the same reason. Akhnas bin Shariq once met Abu Jahl and asked him, "None is present here besides the two of us, so tell me the truth. Is Muhammad bin Abdullāh صلى الله عليه وسلم true in his claim or not?" Abu Jahl replied, "I swear by Allāh that Muhammad صلى الله عليه وسلم is truthful. He has never lied, but we deny him because what will be left for the rest of the Quraysh if the Banu Qusay [the tribe of Quraysh to which the Holy Prophet صلى الله عليه وسلم belonged] bear the standard, are responsible for supplying water to the pilgrims, keep the keys of the Ka'ba, lead the consultative assembly and then still have a Nabi (Prophet) from them?" It was in response to this that Allāh

revealed the following verse of Surah An'ām: *"We know well that their talks grieve you. Indeed they do not deny you, but these oppressors deny the verses of Allāh."* [Surah 6, verse 33]

Jealousy is such an evil trait that people like the Jews and the polytheists were prepared to suffer eternal punishment in Hell rather than swallow their jealousy. It is noticed that people burn with jealousy when someone of a lower social standing or someone with less wealth than them acquires Islāmic knowledge. What is ironical is that despite the avenues being open for them, they show no interest in acquiring the knowledge of Religion. They are jealous merely because they feel that people of a lower social standing should not excel them in anything. They are content only when they have things that nobody else has.

Although protection is sought from everything that Allāh Ta'āla has created, further protection is sought from three specific evils. These are mentioned separately even though they are included in the broad connotation of *"the evil of what He has created"*. The first of these three specific evils is *"the evil of darkness when it arrives"*. The evils of the night are understood and are specifically mentioned because of their profound nature.

The second evil from which protection is specifically sought is *"the evil of those women who blow on knots"* i.e. from the evil of black magic. This evil is specifically mentioned because the ill effects of black magic are devastating and because people are generally unmindful of treating themselves for this. It often occurs that people continue treating their illnesses medically without success, little realising that the disease has been caused by black magic. Their condition then only gets worse.

The third evil explicitly mentioned is *"the evil of the envier when he envies."* One is generally unaware of the jealousy that someone bears for one and will thus not take precautions to guard against it. By reciting the Surah, one will be protected against all these evils.

## THE COMMENTARY OF SURAH NĀS

Protection is also sought from Allāh Ta'āla in this Surah. The Surah begins by mentioning three attributes of Allāh viz, that Allāh is *"the Lord of mankind"*, *"the King of mankind"* and *"the Deity of mankind"*. Thereafter, protection is sought against *"the evil of the whisperer who draws back"*. Because evil whispers affect the hearts of mankind, the Lord, King and Deity of mankind is asked for protection from this. It is only He Who can provide the necessary protection. Because evil whispers and thoughts can destroy a person's Belief if he practises them, it has been mentioned that Surah Nās teaches man to pray to Allāh to protect him from the difficulties of the Ākhirah (*Hereafter*). On the other hand, Surah Falaq teaches man to seek Allāh's protection from the difficulties and harms of this world.

The Satan constantly whisper into the hearts of man. They entice man to commit disbelief, polytheism and various other sins. It is for this reason that man should always seek Allāh's protection against this. In Surah Mu'minūn, Allāh instructs, *"And say, 'O my Lord! I seek refuge with You from the evil whispering of the Satan and I seek refuge with You, O my Lord, so that they do not approach me.'"* [Surah 23, verses 97,98]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Satan will come to you and ask who created certain things? In this way he will eventually ask who created Allāh? When matters reach such a head, then seek protection with Allāh from Satan and let the matter rest i.e. do not further entertain the thought. In a narration of Abu Dawūd, it is mentioned that when people start asking this question, one should say:

*"Allāhu Ahad Allāhus Samad lam yalid wa lam yūlid wa lam yakul lahu kufu 'wan ahad."*

*"Allāh is One. Allāh is Independent. He has no parents nor is He the child of anyone and none is equal to Him."*

Thereafter one should make the action of spitting three times to the left and recite, "*A'ūdhu Billāhi Minash Shaytān Nir Rajīm*" (I seek Allāh's protection against the accursed Satan").

This hadith cites an example of how Satan assaults one's beliefs. The whispers of the Satan are like a hornet's nest. No harm will come to one if one leaves it alone. However, once one rouses it, it will be extremely difficult if not impossible to get away. The Holy Prophet صلى الله عليه وسلم advised us to ignore these whispers because giving them thought will place one in a predicament that is difficult to escape from. This prescription is a tried and tested one that ensures success.

Satan is a thief of people's belief and casts thoughts in people's mind to rob them of their belief. While he continuously makes an effort to plunge the believers into disbelief, he works on the disbelievers so that they remain staunch disbelievers. He uses various approaches to achieve his objectives and constantly casts doubts in people's Belief.

Satan will plague one with questions concerning Allāh's being and attributes, which can jeopardise one's belief. When one refuses to respond to these questions, Satan tells one that one is unable to answer because one is a disbeliever. At this stage one should say to him, "*Go away! You are yourself a disbeliever. Why are you so concerned about my belief?*" If one entertains Satan's discussion, he will make one a disbeliever. The Holy Prophet's صلى الله عليه وسلم advice is to terminate the discussion which Satan inspires into the heart, to recite "*A'ūdhu Billāhi Minash Shaytān Nir Rajīm*" and to make the action of spitting thrice to the left. This spitting action degrades and demoralises Satan.

If unable to induce a person to practise disbelief, Satan always tries to make people commit sins. Sayyidina Umar رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that when a man and a woman are together alone, the third person there is Satan. This hadith prohibits non-Mahram men and women from being in each other's company. Satan is always there to make them fornicate.

The Holy Prophet صلى الله عليه وسلم has also mentioned that a woman is an object of concealment. If she emerges from her home, Satan stares at her and directs everyone else's attention towards her.

Satan is also responsible for making people have ill thoughts about others.

The Holy Prophet صلى الله عليه وسلم was once sitting for I'tikāf (Seclusion) in the Masjid when one of his wives Sayyidah Safiyya رضى الله عنها visited him. After speaking for a long while, she stood up to leave. The Holy Prophet صلى الله عليه وسلم accompanied her up to the boundaries of the Masjid when two Ansāri prophet's of companions (Sahābah) رضى الله عنهم passed by. Seeing the Holy Prophet صلى الله عليه وسلم with a lady, they began walking faster. The Holy Prophet صلى الله عليه وسلم said to them, "Walk at leisure. She is my wife Safiyya." The two Sahabah رضى الله عنه exclaimed, "Subhā Nallāh, O Allāh's The Holy Prophet صلى الله عليه وسلم! (How can we have ill thoughts about you?)" The Holy Prophet صلى الله عليه وسلم said to them, "Verily Satan runs like blood through man's body. I feared that Satan might cast an evil thought in your minds." [Bukhari v. 1 p. 464]

Protection is sought "...from the evil of the whisperer who draws back". Describing the whisperer, Allāh says that he "draws back" immediately after injecting the poison of evil thoughts. Sayyidina Anas رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that Satan sits on man's heart with his snout in it. Whenever man remembers Allāh, Satan withdraws. However, when he does not remember Allāh, Satan makes a meal of him. This is "the whisperer who draws back". ["Hisnul Hasin"]

Describing the whisperer further, Allāh say, "who whispers into the hearts of mankind, be he from among the Jinn or from mankind" This verse makes it evident that one is not instigated to do wrong only by the Satan. Other people are also responsible for this. Whereas the instigation of the Satan takes place internally, humans instigate either verbally or physically. It is by such instigations that people stray from the path of righteousness and fall headlong into sin. Nowadays, there is no shortage of evil influences. Immorality and vice have become widespread with the introduction of television, videos, magazines and the Internet. People's minds have been corrupted and they are immersed in sin. In fact, man's evil "whispering" often proves to be more effective than that of Satan. Man's instigation is effective because man trusts man and takes advice from him. It is therefore easy for one to mislead another.

Of course, because the instigation of the Satan is subtle and intangible, it can be extremely powerful. Allāh warns mankind in Surah A'rāf when He says, "O children of Ādam, let not Satan entice you as he removed your parents from Heaven, tearing off from them their garments so as to expose their private parts. Surely he and his kind see you in a way that you do not see them. Indeed We have made the Satan allies to those who do not believe." [Surah 7, verse 27]

The term "Satan" can refer to the evil ones among man and among Jinn. Allāh Ta'āla says in Surah An'ām, "Thus We have appointed for every Nabi (Prophet) enemies who are devils (Satan) from humans and jinn, who whisper to each other things that seem good but are intended to deceive." [Surah 6, verse 112]

**NOTE:** Some people are of the opinion that the Holy Prophet صلى الله عليه وسلم was never affected by black magic. In saying his, they are actually denying the authentic narrations of Bukhari and Muslim. They maintain that suffering from the effects of black magic does not behove the status of a Nabi (Prophet). Such people are wrong. They fail to understand that the Prophets عليهم السلام were human beings

and thus suffered the same effects that all humans suffer. Many Prophets صلى الله عليه وسلم were killed and even the Holy Prophet صلى الله عليه وسلم once suffered from fever. When the Holy Prophet صلى الله عليه وسلم fell from his animal, he injured his leg and had to perform Salāh sitting down for some time. A scorpion also once stung the Holy Prophet صلى الله عليه وسلم. Tears flowed from his eyes when his son passed away and he even suffered hunger pangs. These are all part of a human's experiences, just as being affected by black magic is something that can affect any human being. Being human, the Prophets صلى الله عليه وسلم were no exception.

## THE NECESSITY FOR SEEKING ALLĀH'S PROTECTION

There are many things in this world that are beneficial for man just as there are many things that cause great harm and difficulty to him. The Ahadīth mention many things from which the Holy Prophet صلى الله عليه وسلم sought Allāh's protection. Towards the end of his famous collection of Ahadīth, Imām Nasa'ī رحمه الله عليه has included a chapter concerning seeking Allāh's protection. Among the many things from which one ought to seek Allāh's protection, he has mentioned the following:

- 📖 Miserliness.
- 📖 Cowardice.
- 📖 Corruption of the heart (disbelief and polytheism).
- 📖 Punishment in the grave.
- 📖 Defects in hearing and sight.
- 📖 The evil of the tongue.
- 📖 'The evil that may creep into the heart.
- 📖 Extreme old age.
- 📖 Helplessness.
- 📖 Illness.
- 📖 Laziness.
- 📖 grief
- 📖 Trials at the time of death.
- 📖 Dajjāl.
- 📖 Poverty.
- 📖 Disgrace.
- 📖 Disbelief
- 📖 Hell.
- 📖 Misappropriation of trusts.

- 📖 *Hunger.*
- 📖 *Schism.*
- 📖 *Hypocrisy.*
- 📖 *Bad character.*
- 📖 *Making mistakes.*
- 📖 *Deviating from the straight path.*
- 📖 *Being an oppressor.*
- 📖 *Being overpowered by an enemy.*
- 📖 *That one's enemy should become happy at one's expense.*
- 📖 *Being ill fated*
- 📖 *Severe illnesses like insanity and leprosy.*
- 📖 *The curse of an oppressed person.*
- 📖 *The Satan from among man and Jinn.*
- 📖 *Strife that affects the living and the dead.*
- 📖 *Being swallowed by the ground*
- 📖 *Falling from a height.*
- 📖 *Being crushed beneath something.*
- 📖 *Drowning.*
- 📖 *Burning.*
- 📖 *Being defeated by Satan at the time of death.*
- 📖 *Dying after deserting the battlefield during Jihād.*
- 📖 *Being bitten by a poisonous creature.*
- 📖 *Not benefiting from one's knowledge.*
- 📖 *An inattentive heart.*
- 📖 *An insatiable Nafs (base instincts).*
- 📖 *Supplications that are not accepted.*

Scholars have selected Ahadīth that teach the supplications through which protection is sought, and have compiled them into books. The famous book "*Munājāt Maqbūl*" also contains such supplications.

Sayyidina Abu Sa'īd Khudri رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم always used to seek Allāh's protection from the evil glances of man and Jinn. However, when the Mu'awwadhatayn (Surah Falaq and Surah Nās) were revealed, The Holy Prophet صلى الله عليه وسلم recited these regularly and stopped reciting everything else to attain Allāh's protection.

When a person recites Surah Falaq, he is securing protection against everything that Allāh has created, including the evils of the night, the evil of black magic and the evil of envious people. When he then recites Surah Nās, he secures protection against evil whispers entering his heart. Reciting these two Surahs offers ample protection against every evil and is especially recommended to guard against black magic. One should recite them with Surah Ikh̄lās thrice every morning and evening. Of course, they should be recited at other times as well. If a child is suffering from any pains or has been affected by the evil eye, one should recite these two Surahs and blow on the child. Children should also be taught these two Surahs and be made to recite them regularly.

## RECITING WHEN IN DIFFICULTY

Sayyidina Uqba bin Āmir رضى الله عنه narrates that he was once travelling with the Holy Prophet صلى الله عليه وسلم when an extremely strong wind suddenly started blowing and the sky became dark. The Holy Prophet صلى الله عليه وسلم started seeking Allāh's protection by reciting Surah Falaq and Surah Nās. He then told Sayyidina Uqba bin Āmir رضى الله عنه that he should always seek Allāh's protection by reciting these two Surahs because there is nothing as effective as these two Surahs for seeking Allāh's protection. [Abu Dawūd]

Sayyidina Abdullāh bin Khubayb رضى الله عنه reports that it was raining one night and the sky had become extremely dark. Concerned about the safety of the Holy Prophet صلى الله عليه وسلم, the companions (Sahābah) رضى الله عنهم looked for him. When they found him, The Holy Prophet صلى الله عليه وسلم said, 'Recite!' "What should I recite?" enquired Sayyidina Abdullāh bin Khubayb رضى الله عنه. The Holy Prophet صلى الله عليه وسلم replied, "Recite 'Qul Huwallāhu Ahad' (Surah Ikh̄lās), 'Qul A'ūdhu bi Rabbil Falaq' (Surah Falaq) and 'Qul A'ūdhu bi Rabbin Nās' (Surah Nās) thrice every morning and evening. By doing this, you will be protected against everything you need protection from. [Tirmidhi]

## RECITING AFTER EVERY OBLIGATORY SALĀH

Sayyidina Uqba bin Āmir رضى الله عنه narrated that the Holy Prophet صلى الله عليه وسلم instructed him to recite the Mu'awwadhatayn after every Obligatory Salāh.

## RECITING IN FAJR SALĀH WHEN TRAVELLING

Sayyidina Uqba bin Āmir رضى الله عنه has also narrated that he was travelling with the Holy Prophet صلى الله عليه وسلم when he said, "O Uqba! Should I not teach you two Surahs that are the best Surahs by which protection is sought?" The Holy Prophet صلى الله عليه وسلم then taught him Surah Falaq and Surah Nās. When they stopped for the Fajr Salāh, The Holy Prophet صلى الله عليه وسلم sensed that Sayyidina Uqba رضى الله عنه was not himself. The Holy Prophet صلى الله عليه وسلم recited Surah Falaq and Surah Nās in the Fajr Salāh and then asked, "Tell me Uqba, how do you feel?" According to another narration, The Holy Prophet صلى الله عليه وسلم recited the two Surahs to Sayyidina Uqba رضى الله عنه and then asked him, "How do you feel? Recite these two Surahs when you go to bed and when you wake up." ["Mishkāt"]

## RECITING WHEN GOING TO BED

Sayyidah Ayshah رضى الله عنها narrates that whenever the Holy Prophet صلى الله عليه وسلم



retired at night, he recited Surah Ikhlas, Surah Falaq and Surah Nās. He would then blow onto his palms in a manner that some saliva also reached the palms. Beginning with the head, face and front part of the body, The Holy Prophet صلى الله عليه وسلم would then rub as much of his body as he could. He repeated this three times. [Bukhari v. 2 p. 750]

## RECITING TO CURE ILLNESS

Sayyidah Ayshah رضى الله عنها has also reported that whenever the Holy Prophet صلى الله عليه وسلم was afflicted with any pains, he recited Surah Falaq and Surah Nās and then blew on his body (using the method described in the foregoing Hadith). She says that when the Holy Prophet صلى الله عليه وسلم was in his last illness before death, she used to recite these two Surahs, blow on the Holy Prophet's صلى الله عليه وسلم palms and then pass his hands over his body. [Bukhari v. 2 p. 750]

## THE ONE WHO DEPARTS ON ARRIVAL

Imām Tirmidhi رحمه الله reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that a person once asked the Holy Prophet صلى الله عليه وسلم which act Allāh loves most of a person. The Holy Prophet صلى الله عليه وسلم replied, "The act of one who departs on arrival." According to another narration of Tirmidhi and "Shu'abul" (v. 1 p. 348), someone once asked the Holy Prophet صلى الله عليه وسلم what was the best deed. The Holy Prophet صلى الله عليه وسلم replied that it was the deed of one who arrives and departs. When the prophet's companions (Sahābah) رضى الله عنهم enquired about the meaning of this, The Holy Prophet صلى الله عليه وسلم told them that this is the person who keeps reading the Qur'ān until he reaches the end. Upon reaching the end, he starts reciting from the beginning again.

Because of this hadith, Qurra (especially Allāma Ibn Kathīr رحمه الله and those who narrate from him) always recite "Bismillāhir Rahmān nir Rahīm", Surah Fātiha and the first five verses of Surah Baqarah after completing the Qur'ān. In this manner, a new recitation of the Qur'ān is started after one recitation has been completed. Doing so is Mustahab (preferable) and not obligatory.

## A WORD OF CAUTION

Some commentators have written that Sayyidina Abdullāh bin Mas'ūd رضى الله عنه did not regard Surah Falaq and Surah Nās as part of the Qur'ān but used to say that they are intended to teach people how to seek Allāh's protection. Although some Scholars have reconciled his words with the facts, none of their interpretations seem satisfactory. The fact is that all the Ahadīth that report this statement from him are isolated Ahadīth and any isolated Ahadīth that opposes Mutawātir Ahadīth cannot be accepted.

Hāfidh Ibn Hazam رحمه الله has written that this report from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه cannot be true because the copy of Sayyidah Ayshah's رضى الله عنها Qur'ān contains Surah Falaq and Surah Nās. Imām Nawawi رحمه الله has also denied these reports and stated that a person who denies that Surah Falaq and Surah Nās are part of the Qur'ān is a disbeliever.

The Qirā'ah of Sayyidina Imām Āsim رحمه الله, which he reports from

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه contains Surah Falaq and Surah Nās. The narrations of this Qirā'ah are Mutawātir and therefore beyond doubt. Therefore, if Sayyidina Abdullāh bin Mas'ūd رضى الله عنه had ever made such a statement, he must have certainly retracted it later.

Surah Falaq and Surah Nās are found in all the copies of the Qur'ān that the prophet's companions (*Sahābah*) رضى الله عنهم dispatched throughout the Muslim world and these two Surahs are established as part of the Qur'ān in all the authentic narrations of Qirā'ah. Therefore, anyone who denies that they not part of the Qur'ān cannot be a Muslim.

There are many irreligious antagonists who are breeding doubts in the hearts of Muslims by quoting in their books narrations that the leading scholars of Islām have rejected. They deny the authenticity of the Qur'ān and say that if they are labelled as disbelievers, (Allāh forbid!) Sayyidina Abdullāh bin Mas'ūd رضى الله عنه should also be labelled as such. These are merely statements of ignorance which they use as a smoke screen to save themselves. May Allāh save us from their treachery. Āmīn.



# Conclusion

With the completion of this commentary of the Mu’awwadhatayn, this entire Tafsir “Anwārul Bayān” has been completed. All praises are due to Allāh, the Most Bountiful Sovereign Who has granted me the understanding of the Qur’ān and has inspired me with His knowledge by which hearts expand and minds are enlightened. I am most grateful to Allāh. How can I not be grateful to Him when He has used me for this momentous task and has cast into my heart what he has not placed in the hearts of many people of this age?

I was occupied with this great task for the past ten years and few months in the city of the guide of mankind (Madinah). It has been completed during the middle ten days of Jumādāl Ula, 1419 years after the Hijrah (migration) of the one to whom the Qur’ān was revealed and whom Allāh Ta’āla sent as a bearer of glad tidings and a warner to the whole of mankind and all Jinn. May Allāh’s choicest mercies and blessings be showered on him throughout the ages and on his family and companions who took the Qur’ān to the furthest towns. It illuminated the universe and enlightened man and Jinn. May Allāh’s mercies and blessing also be showered on those who followed these illustrious souls throughout time.

These concluding words have been written in the garden of Heaven (Riyadul-Jannah) in the Masjid of the Holy Prophet صلى الله عليه وسلم in which he taught the Qur’ān to His companions (Sahābah) رضى الله عنهم on Suffa.

Only Allāh Ta’āla inspires one to act, only from Him do we implore help and only on Him do we rely.



# GLOSSARY

This glossary gives only a brief, introductory meaning of each word and is by no means an authentic dictionary or a full explanation. The meanings given are exactly what the translator has given in the text except for one or two cases here and there.

اعوذ بالله من الشيطان الرجيم:

انا لله وانا اليه راجعون

((رحمة الله)):

((رحمة الله عليه)):

((رضى الله عنه)):

((صلى الله عليه وسلم)):

((عليه السلام)):

a'raf,al:

aafiyah:

aal Imran:

aalam:

aalamin:

adal:

adhan:

ahbar:

ahl suffah:

ahlul Kitab:

ahqab:

ajda:

akhirah:

alam arwah:

alastu:

alim:

amin (pronounced aamin):

amr bilma'ruf:

an'am, al:

anbiyah:

anfal, al:

anfal:

ansar:

aqd:

asabat:

asbat:

ashab us suffah:

ašhab:

(a'udhu billahi minash shaytanir rajim) I seek refuge in Allah from the accursed devil)

(inna lillahi wa inna ilahi raji'un) see istarja'

May Allah show mercy to him

May Allah have mercy on him

May Allah be pleased with him

May Allah bless him and give him peace

May peace be hon him

ان الحمد والنعمة لك والملك لا شريك لك

ليک اللهم ليک ، ليک لا شريك لك ليک

the heights, the parapets

safety, good health and well-being

(the) family of Imran

all the world, universe

universe, all creation

justice, moderation

the call to prayer, five times a day

learned Jewish scholars

see *ashabus suffah*

people of the Book

(pl. of hiqb, q.v)

a devilish name one whose nose and ears are cut off.

hereafter

world of the souls

(الس) refers to the pledge Allah took from all the souls (Am I not your Lord) al-A'raf, 172

singular of *ulama*

(exclamation after a prayer meaning) do answer, O Allah, let it be so, accept our prayer.

enjoining the reputable

the quadrupeds

Pl. of *nabi*

the spoils of war. This word *anfāl* is the plural of *nafl* (meaning, 'something extra') and anything more than the obligatory is *nafl*. A believer fights for Allah's sake, not for the booty. Hence, when he gets the booty, it is *anfāl*.

booty gained after battle

supporters who welcomed the *muhajirs* from Makkah

pledge

tribes

successors, grandsons children of (Prophet) Ishaq

about 300 poor immigrants who lived on a raised platform in *Masjid Nabawi* devoted to acquiring knowledge and participating in *jihad*

same as *sahabah*

ashabul faraid:	'people of inheritance,' those liable to receive their shares of inheritance
ashara mubashshara:	ten people who were given glad tidings of Paradise
ashura:	10th of <i>Muharram</i>
asr:	afternoon ( <i>salah</i> )
aurah:	that which the <i>Shari'ah</i> has called for being concealed, the intimate parts
awliya:	(pl. of wali)
awsat mufassal:	are the <i>surah</i> from <i>at-Tariq</i> (86) to <i>al-Bayyinah</i> (98)
ayah (Pl. ayat):	sign, verse (of the Quran)
ayat ul Kursi:	verse 255 of al-Baqarah
Aws:	tribe of Madinah
Azazil:	name of Iblis
ba'in (talaq):	irrevocable divorce
badanah:	large animal, (camels and cattles)
bahirah (بحيرة):	a she-camel whose ear was slit by pagan Arabs with superstitious minds
bahirah:	the she camel whose ear was cut off when she delivered five foals, the fifth being a male, so that she may not be slaughtered or mounted but allowed to roam about freely. But, <i>Qatadah</i> said that the fifth should be a female to allow the distinction
baitul izzah:	<i>Allah's</i> House on the first heaven, House of honour
baqarah, al:	the cow
bara'ah:	exoneration
barakah:	abundant good, blessing
basmalah:	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ( <i>Bismillahir Rahmanir Rahim</i> ) In the name of <i>Allah</i> the Beneficent, the Most Merciful
bayt ul-Ma'mur:	a place beneath <i>Allah's</i> throne where angels perform <i>tawaf</i>
bid:	13th, 14th, 15th of each lunar month when it is rewarding to fast
budn:	pl. of badanah
buraq:	an animal larger than a donkey and smaller than a horse travelling at speed of lightning. The Prophet ﷺ rode it to the heavens
buruj:	stars; (twelve signs of the zodiac)
Bakht Nasr:	Nebuchadnezzar
Bakkah:	another name for Makkah
Bani (or Banu) Isra'il:	children of Isra'il
Bid'ah:	innovation in religion
dajjal:	antichrist
darul harb:	enemy territory
dawn:	penalty
dhabih:	the one offered as sacrifice, Isma'il عليه السلام
dhakirin:	those who engage in <i>dhikr</i>
dhamil arham:	maternal relatives, blood relatives
dhamil qurba:	relatives
dhann:	assumption, dreams of other people
dhimmi:	non-Muslim living in Islamic state under protection
dhul Khalsa:	an idol regarded as the Ka'bah of Yeman, pulled down by Jarir bin Abdullah Bajali رحمه الله
din:	religion

diyah:	blood money
diyah:	bloodhit, blood money
du'a:	prayer, supplication, call
dubur:	west/ wind
durud:	invocating blessing on the Prophet
eela:	oath not to approach one's wife for an unspecified time
eid (eed):	festival
eid ul adha:	festival on 10th Dhul Hajjah when a sacrifice is made marking that of Prophet Ibrahim ﷺ
eid ul fitr:	festival marking end of Ramadan when <i>salah</i> is offered and before that <i>sadaqah al-fitr</i> is paid to the poor.
fa'i:	war booty gained without fighting
fajr:	dawn ( <i>salah</i> )
fard:	absolutely obligatory, undeniable
fasiq (pl. fasiqun):	disobedient, transgressor, rebellious
fasiq:	open sinner
fatil:	wick a small skin in the cleft of a date stone anything very insignificant.
fatir:	creator, originator
fatrah:	period during which no Prophet or Messenger was sent
fatwa:	ruling on a religious issue
fatwa:	rulings on religions matters given by jurists
fayyi:	booty received by Muslims from disbelievers after a truce, without any fighting
fidyah:	expiation, atonement
fitrah:	nature, moral constitution
furqan:	discerner, that which differentiates
furqan:	discriminator, what distinguishes
fusuq:	sin
Fatihah:	opening
Fir'awn:	Pharaoh
ghamus:	false assertion of having done something in the past.
ghanima:	booty gained after battle
ghislin:	filth from the wounds of inmates of Hell
ghulu:	excesses, exaggeration (in religion)
haddul qadhaf:	punishment for defaming. someones accusing him/her of adultery
hadith (pl. ahadith):	Prophet's ﷺ tradition
hady:	animal of sacrifice brought by pilgrim
haidh:	menstruation
hajj akbar:	Hajj itself
hajj al badl:	hajj performed on behalf of another
hajj asghar:	the <i>umrah</i>
hajr aswad:	The Black Stone
halal:	lawful, permitted
halal:	lawful, permitted
hama/ham/hami:	a she camel dedicated to idols by pagan Arabs
haram:	unlawful, forbidden, sacred
haram:	unlawful, forbidden, sacred
hasur:	chaste, abstaining from women, celibate

hawariyyin:	disciples of Sayyidina Isa ﷺ
hidayah:	guidance
hijab:	covering, veil
hijrah:	migration, migration to Madinah
hiqb:	an extremely long period of time; eighty years each day of which is like a thousand years of this world
hubal:	an idol of the Makkans whose slogan Abu Sufyan raised at the Uhud
hudhud:	hoopoe
hullf (حلف):	agreement to assist one another in some matters
hur ayn:	large eyed maidens of Paradise
hur:	maidens of Paradise, (beautiful and fair)
Hajj:	annual pilgrimage which is obligatory on those who can perform it once in lifetime, involving visit to Makkah, Mina, Arafat and Muzdalifah (and Madinah).
Ham:	The stud camel whose 'grandson' impregnated a female, so it gained freedom. Or the stud camel who impregnated female camels ten times. It was set free
Harut/Marut:	two angels sent to try men
i'tikaf:	seclusion for worship - men do it in the mosque while women observe it at home
iblis:	a name of the devil
ibnus sabil:	traveller
iddah:	waiting period for a woman who is divorced or widowed before she may remarry.
iddah:	waiting period of woman who is divorced or widowed
iddah:	waiting period of woman who is divorced or widowed before she may remarry
ifrad:	assuming <i>ihram</i> for only <i>hajj</i>
ihram:	every pilgrim must assume the <i>ihram</i> which makes certain lawful things unlawful to him and calls upon him to don particular dress.
ihsan:	be kind, do in a beautiful way
ihsar:	prevented from making pilgrimage
ijma:	consensus of opinion
ila(ella):	an oath by a husband that he will not have sexual intercourse with his wives
ilham:	inspiration in the heart
illiyyin:	a place above seven heavens where souls of believers reside
ilm:	knowledge
iman:	faith, belief
insha Allah:	if Allah will
insha Allah:	if Allah will. This phrase is added everytime one speaks of doing something in future
ira'ahit tariq:	guidance by pointing out the path
irtidad:	apostacy
isal ilal matlub:	delivering to the exact destination
isal thawab:	consigning reward to another person of one's pious deeds
isha:	night ( <i>salah</i> )
islah:	reformation, correction
isra:	night journey

istabraq:	fine silk
istarja:	to say <i>انا لله وانا اليه راجعون</i> (to Allah we belong and to Him is our return) when faced with difficulty or on loss of a dear one.
istidraj:	respite given Allah before He seizes finally when the sinner commits sin boldly, step by step, bringing the infidel to hell by degrees
istighfar:	to seek forgiveness of Allah
istikhara:	a prayer to get Allah's guidance on some issue of concern
Isra'il (Prophet):	Yaqub <small>عليه السلام</small>
jahannum:	Hell
jamarah (jamarat):	three pillars marking the site where the devil tries to tempt Ismail <small>عليه السلام</small>
jamarah kubra:	the last jamarah
jamarah ula:	the first jamarah
jamarah wusta:	the middle jamarah
janazah salah:	funeral prayer
janazah:	funeral
jazakAllah:	may Allah reward you, may Allah give you recompense
jibt:	idols, name of an idol
jihad:	to fight in Allah's cause
Jannah:	Paradise
Jizya:	tax imposed by Islam on non-Muslims offering them protection
kaffarah:	expiation
kashf:	a form of Divine inspiration
khums:	one-fifth (of booty)
kufr amali:	disbelief in deeds
Ka'bah:	cube, the building in the centre of the sacred mosque in Makkah around which pilgrims circumambulate, and which worshippers face in their salah.
Kaffarah:	expiation
Kafir:	disbeliever, infidel
Kalalah:	a dead person who leaves neither father nor son but a brother or a sister
Karamah:	a wonder
Kawthar:	the Prophet's pond in the hereafter at which he stand and only the truly pious will be allowed to drink so that they will never feel thirsty
Khalil:	friend
Kharaj:	a tribute on land
Khazraj:	tribe of Madinah
Khula:	divorce given by a husband on his wife's initiative
Khulafa (s. Khalifah):	Caliphs
Khulafa Rashidun:	righteous caliphs
Khutbah:	sermon
Kiraman Katibin:	angels who record a person's deeds/ words
Kitabah:	a slave's agreement to buy his own freedom from his master through regular payments
Kuffar:	(pl. of Kafir)
Kufr:	disbelief, to conceal (truth)



Kun (كن):	'Be,' when <i>Allah</i> intends anything, He says <i>Kun</i> and it is.
la'n:	curse
laat:	a generous man Amir bin Zarb who fed travellers and was a judge. When he died Amr bin Luhay, made an idol of him. It was pulled down by Abu Sufya bin Harband ؓ Mughira bin Shibah ؓ
labayk:	the pilgrim recites after assuming the <i>ihram</i>
laghw:	futile, oath, meaningless, vain
laylatul qadar:	the night of power which is the night in <i>Ramadan</i> when the Qur'an was revealed
lia'n:	a couple who invoke <i>Allah's</i> curse on each other when the husband accuses his wife of immorality and she denies
lowhul mahfuz:	preserved tablet
Laylatul jinn:	the night when the <i>jinn</i> listened to the Qur'an and the Prophet's ؐ sermon
ma'idah, al:	the tablespread
mabrur:	sinless
mahr mithal:	dower (customary or) in force in the family
mahr:	dower
mahram:	a near relative with whom it is unlawful to marry, one with whom it is always unlawful to marry
makruh tahrimi:	disapproved almost to the point of unlawfulness
makruh tahzihi:	disliked in order to purify, withdraw out of <i>taqwa</i> , abstain
makruh:	disliked, reprehensible, not approved
manasik:	rites of <i>hajj</i>
maqamul Mahmud:	praiseworthy station
mashwarah:	consultation
masjid:	mosque
mathani:	the <i>surahs</i> from <i>surah Yunus</i> to <i>al-Hujrat</i>
mawdihatul hasanah:	beautiful exhortations
mawlal mawalat:	two people made a contract to help pay one another's penalty, if any, and to inherit from one another, each of these was so called
maytah:	carion, animals that die a natural death
mi'raj:	ascension to the heavens
mihrab:	sanctuary, place of worship, a niche in the mosque (for the imam), a place of battle (like against the devil)
mirain:	<i>Surahs</i> that contain a little more than a hundred verses
miswak:	a fine twig for brushing teeth
mu'allaq:	an attached vow
mu'anaqa:	to embrace
mu'awwadhatayn:	last two <i>surahs</i> of the Qur'an al-Falaq and an-Nas
muadhdhin:	one who calls the <i>adhan</i>
mubalahah:	two or more opposing parties invoke curse on the wrongdoer.
mufassal:	the <i>surahs</i> from <i>Qaf</i> (50) to the end of the Quran are so called
mufrid:	who performs <i>ifrad hajj</i>
mufti:	jurisprudent, scholar who is eligible to give religious rulings ( <i>fatwa</i> )

muhaddith (pl. muhaddithin):	scholar of <i>hadith</i>
muhajir (muhajirun/muhajrin):	emigrants
muharramat abadiyah:	women whom a man can never marry
muharramat musaharah:	women whom a man cannot marry because of marriage ties
muharramat nasabiyah:	women whom a man cannot marry because of close relationship
muharramat rada'iyah:	women whom a man cannot marry because of suckling
muhkamat:	clear, comprehensive verses of the Qur'an
muhsin:	a Muslim adult, free, married person who has consummated his or her marriage. If any of them commits, adultery then he or she must be stoned to death
muhsir:	one who is prevented
mujahadah:	struggle between two; thus a persons struggle against his carnal self to better his hereafter
mujahid:	warrior
mulhid:	athiest, disbeliever
munadi:	one who calls out loudly, proclaimer, herald
munafiq:	hypocrite
munafiqun:	pl. of <i>munafiq</i>
munajat:	quiet supplication to <i>Allah</i>
muqantarrah:	huge proportions
muqatta'at, huruf:	abbreviated letters like (ا ل ف ل ا م م ع م) in the first verse of 29 <i>surah</i>
muqtadi:	one who follows the <i>iman</i> in <i>salah</i>
murtad:	apostate
murtahin:	receiver
musafaha:	to shake hands
musafir:	traveller
mustahab:	desirable, recommended, that which was observed by the Prophet ﷺ sometimes and omitted sometimes.
mut'ah:	temporary marriage
mutashabihat:	allegorical verses of the Qur'an whose meaning is known to <i>Allah</i> alone, example: 'The Most Merciful is firm on the throne' ( <i>surah TaHa</i> , 5)
mutashabihat:	allegorical, figurative, co-similar, difficult to fathom.
mutlaq:	a genaral vow
muttaqin (pl. of muttaqi):	those who fear <i>Allah</i> , who observe <i>taqwa</i>
muttaqin:	abstinent, pious those who fear <i>Allah</i>
muwahhid:	a monotheist
Ma'ruf:	righteousness reputable
Maghrib:	sunset ( <i>salah</i> after)
Manat:	Banu Hudhayl and Banu Khuza'ah made this idol and made offering to it as a means of nearness to <i>Allah</i>
Manna:	<i>Allah's</i> blessing sent to <i>Banu Isra'il</i> like white sugar, with <i>salwa</i>
Maqam Ibrahim:	Station of Ibrahim, ﷺ the rock on which he stood while building the <i>Ka'ba</i>
Maqam ul Mahmud:	the praiseworthy station
Maryam:	worshipper (against verse 37 Aal Imran), mother of Sayyidina Isa ﷺ

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Mash'arul Haram:	where rites of <i>hajj</i> are performed at <i>Muzdalifah</i>
Mu'min (Pl. mu'minun):	believer
Mubalahah:	invoking curse on the apposing party who is said to be the wrong-doer, mutual imprecation
Mukatab:	slave who enters into a <i>Kitabah</i>
Mukatabah:	same as <i>Kitabah</i>
Mun'aqida:	promise to do or not do something in the future
Munkar:	rejected, disreputable
Mushrik (Pl. mushrikun):	polytheist
Mutawatir (ah):	continuously handed down
Muttatu:	who performs <i>tamattu hajj</i>
naat:	poem in praise of the Prophet ﷺ
nabi:	Prophet
nabi:	a Prophet with no new <i>Shari'ah</i> or Book
nabuwah:	Prophethood
nafl:	breath (of Jibril)
nafl:	optional
nafs:	base self
nahi an almunkar:	forbid the disreputable
najashi:	negus, the king of Abyssinia/Ethiopia
najwa:	secret meeting
naml:	ants
nasara:	christians
nasran:	same as <i>nasara</i>
nasrani:	singular of <i>nasara/nasran</i>
nazghun:	temptation
nifaq:	hypocrisy
night of qadr:	see <i>laylatul qadr</i>
nisa, an:	the women
nisab:	the amount of gold, silver, currency, wealth or property that attracts payment of <i>zakah</i>
nisab:	the minimum property or wealth that attracts payment of <i>zakah</i>
noqir:	tiny spot on a date pit; something very insignificant.
nur:	light
Nahl-an:	the bee
Nijr-Al:	capital city of the <i>Thamud</i>
Paraclete:	one who people praise exceedingly (which is Muhammad in Arabic)
qada:	lapse, missing a fard and making up later.
qarin:	who performs <i>qiran hajj</i>
qasas:	story
qati:	clear commands in dreams
qawa'id:	old women who remain indoors and past age of marriage
qibla:	the direction (of the <i>Ka'ba</i> ) which worshippers face in their <i>salah</i>
qiran:	assuming <i>ihram</i> for both <i>umrah</i> and <i>hajj</i> , performing the <i>umrah</i> but not giving up the <i>ihram</i> , and after performing <i>hajj</i> , when due, shaving head and discarding the <i>ihram</i>
qisar mufassal:	the <i>surah</i> from <i>az-Zilzal</i> (99) to <i>an-Nas</i> (114) are so called

qisas"	retaliation
qitmir:	pellice, date stone, anything on no value
qunut:	stand in humility
Qasr (salah):	shortened <i>salah</i>
Qintar:	large wealth, 42,000 ooqiya or 4,80,000 dirhams
Qiyamah:	Day of Resurrection
ra'd:	thunder
rabb (Pl. arbab):	Lord
rabbaniyun:	those of <i>Allah</i> , who are attached to <i>Allah</i>
rabitu:	attach to a task dedicatedly, preparing beast for battle, guarding borders of Islamic state
rahn:	pledge
raj'i (talaq):	revocable divorce
rajam:	stoning married adulterer to death
rami:	pelting stones at the <i>jamarat</i>
rasul:	Messenger
rasul:	messenger who is a Prophet with a new <i>Shari'ah</i> and a new Book
rawafid:	the <i>shias</i>
rayhan:	nourishment, fragrant plants, flowers sustenance
risalat:	messaging, office of a Messenger
ruh:	spirit, mercy (commentary on verse 170/171 surah Nisa), inspiration
ruku':	bowing posture in the <i>salah</i>
Rahim, ar:	The most merciful, (attribute of <i>Allah</i> )
Rahman ar:	The Beneficent, The Merciful (attribute of <i>Allah</i> )
Ruhul Qudus:	appellation of Jibril ﷺ
saba:	wind that blows from east to west
sabian:	(1) worshippers of angels (2) fire-worshippers who were also Jews and Christians (3) had no religion but believed in <i>Allah</i>
sabr:	patience
sadaqah:	charity
sadaqatul fitr:	charity given after end of the month of fasting (Ramadan)
sadhu:	Hindu ascetic
saff:	row
sajdah:	prostration
salam:	greeting
salatul duha:	optional <i>salah</i> after sunrise
salatul fath:	optional <i>salah</i> on gaining victory
salatul khawf:	<i>salah</i> performed while in fear
salatul wusta:	the <i>saah</i> between others, midmost <i>salah</i>
salihin:	righteous
salihun (pl. of salih):	righteous
sayyidut-tabi'in:	a title of Uwais Qarni given to him by the Prophet ﷺ for, though he embraced Islam in his times, he could not meet him because he tended to his ailing mother
shafa'atul uzma:	the great intercession for everyone
shafi:	cure
shafiyah:	cure
shahid:	martyr, witness
shirk:	polytheism

shuhada:	Pl. of <i>shahid</i>
shukr:	gratitude
sidratul muntaha:	a lotus or jujube tree over the seventh heaven near Paradise at the limit beyond which is nothing
sijjin:	a place beneath seven earths where souls of disbelievers are kept
siqayatul hajj:	providing water to the pilgrims
sirat:	a very narrow, slippery bridge over hell which the believers will cross over swiftly but the infidels will fall into hell
siratul mustaqim:	the right path
siwak:	see <i>miswak</i>
sunnah:	practice of the Prophet ﷺ
sa'ibah (ساية):	a slave or an animal set free for the sake of an idol
sa'iqah:	thunderclap, lightning bolt
sab'u tiwal:	the lengthy <i>surahs</i> in the beginning after <i>al-Fatihah</i> - from <i>al-Baqarah</i> to <i>at-Taubah</i> or <i>Bara'a</i>
Sa'i (سعي):	the seven rounds between <i>Safa</i> and <i>Marwah</i> , the two hillocks, by the pilgrims.
Sa'ibah:	If a camel bore ten foals she qualified for exemption from work and from being milked. Her hair was cut off to mark her. But some said that it was a camel dedicated to an idol and the custodian slaughtered her and gave its meat away
Sabt:	Sabbath
Sadanatul bayt:	to unlock and lock the door of the <i>Ka'bah</i>
Saffat, as:	The rangers, the angels
Sahabah:	companions of the Prophet ﷺ (pl. of <i>sahabi</i> )
Sahabi:	s. of <i>sahabah</i>
Sahifah:	scriptures in a smaller form
Salah:	regular prayer, form of worship made up of different postures and recitals, physical worship, also invoking blessing on the Prophet ﷺ
Salwa:	<i>Allah's</i> blessing to <i>Baru Isra'il</i> , quails
Sha'air (شعار) (pl of شاعرة sha'irah):	Signs, to kens
Shari'ah:	Islamic law as prescribed by the <i>Qur'an</i> and the <i>hadith</i> , the way the religion is observed.
Shaybi:	custodian of the keys of the <i>Ka'bah</i>
Shaytan:	Satan, the devil
Shuh:	riggardliness
Siddiqun (Siddiqin):	truthful
Sirat ul mustaqim:	straight path
Sufiyah:	<i>sufis</i> , mystics
Sundus:	fine silk
Surah (Pl. Suwar):	Chapter (of the Quran)
Taybah:	another name of Madinah
ta'awwudh:	seeking refuge in <i>Allah</i> in the words
tabi'un/ tabi'in (s. tabi'i):	successors of the <i>sahabah</i> , ﷺ epigones
tafaqqu:	attain deep understanding of religion
tafsir birra'iy:	interpretation based on own opinion
tafsir:	commentary, explanation, interpretation
taghabun:	mutual loss and gain
tahajjud (salah):	<i>Salah</i> offered voluntarily in the dead of the night

tahiyyah:	when others are asleep
tahlil (تحليل):	greeting, prayer, <i>salam</i>
tahlil (تهليل):	to make lawful
tahmid:	to say <i>La ilaha illAllah</i>
tajwid:	praise of <i>Allah</i>
takbir (pl. takbirat):	science of recital of the <i>Qur'an</i> with correct articulation and punctuation.
talaq:	to say <i>Allahu Akbar</i>
talaq:	divorce given by a husband to his wife on his own
talbiyah:	divorce
tamattu:	reciting <i>labayk</i> during pilgrimage
	assuming <i>ihram</i> for <i>umrah</i> during months of <i>hajj</i> and having performed it, assuming <i>ihram</i> for <i>hajj</i> on the 8th of Dhul Hajjah
tanfil:	proclamation that warriors may retain to themselves whatever booty they acquire, the booty being called <i>nafl</i> .
taqdir:	fate, Divine decree
taqiyya:	expression of what one really disagrees with, lying in religion - a shi'a belief
taqwa:	righteousness, a God-fearing attitude
tariqah:	a path, religious life as seen by the <i>sufis</i>
tasawwuf:	sufism mysticism, intense love of <i>Allah</i> and the Prophet ﷺ, and obedience to them
tasbih:	to glorify <i>Allah</i>
tashahhud:	at-tahiyyat recited in the sitting posture in salah and forms the words recited during the mi'raj
tasmiyyah:	to recite the basmalah
taubah:	repentance
taubah:	repentance
taught:	rebellious conduct, false god, idol
tawaf:	circumambulation of the <i>Ka'ba</i>
tawaffa:	to raise souls, to lift something completely, to put something to sleep, to grant death to someone
tawakkul:	trust in <i>Allah</i>
tawhid:	oneness of <i>Allah</i> , monotheism
tayammum:	dry ablution when water is unavailable or use of it is harmful
tiwal mufassal:	are the <i>surah</i> from <i>Qaf</i> (50) to <i>al-Buruj</i> (85)
tuhr:	purity apposite of menstruation
Ulama:	Scholars (of religion)
Umrah:	Optional pilgrimage of a lesser nature.
umm:	Mother, chief
ummah (Pl. umam):	Community, followers/people of a Prophet.
ummul qura (mother of all villages):	a name of Makkah
uququl walidain:	disobedience to parents and causing them grief and hardship
ushr:	a tenth, payable on produce
uzza:	a female devil who visited three accacia trees in Batn Nakhla, an idol carved by Zalim bin As'ad, destroyed by Khalid bin Walid ؓ
wahy:	to cost into the heart, to reveal, to inspire
wajib:	obligatory to a degree lesser than <i>fard</i>

wali:	friend of <i>Allah</i> , man of <i>Allah</i>
wali:	friend, helper
wasata:	best, just, reliable
wasilah (وصيلة):	a female animal (camel or ewe) honoured to the idols by observing some superstition
wasilah:	It was a goat that bore seven kids. Only males could use her and upon her death, both males and females ate from her carcass
wassiyah:	bequest
wazifah:	rota of recital, remembrance, supplication
wird:	rota of recital, remembrance, supplication
wudu:	ablution to gain purity (before offering <i>salah</i> for instance)
Yahud:	name of Jews because they repented from calf worship
Yathrib:	original name of Madinah
yasin:	O men! A name of the Prophet ﷺ
yastambituna:	'People with insight' but literally 'to extract water from the depths of the earth,' hence, those who can unearth the truth
yamin:	oath
yaqin:	conviction
Zamzam:	a well in <i>Makkah</i> of incessant water of <i>zamzam</i> , discovered by Abdul Muttalib and originally scraped by an angel for Prophet Isma'il عليه السلام
Zaqqum:	a bitter tree in hell
Zuhr:	midday ( <i>salah</i> )
Zulumat (pl.):	darkness, falsehood
zakah:	charity prescribed at a certain rate on those holding a certain amount of assets called <i>nisab</i> , worship of financial form
zihar:	telling one's wife, "You are to me like my Mother's back

## INDEXES

There are three different sets of index, an index of names appearing in the commentary, an index of subjects in the commentary, and, an index of books to which the commentary refers but the major books of hadith like Bukhari, Muslim, etc. are not mentioned. The numbers against each entry refer to the pages and an 'f' following a number implies that the entry is repeated on that page or up to five following pages.

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## INDEXES

There are three different sets of index, an index of names appearing in the commentary, an index of subjects in the commentary, and, an index of books to which the commentary refers but the major books of hadith like Bukhari Muslim, etc. are not mentioned. The numbers against each entry refer to the pages and an 'f' following a number implies that the entry is repeated on that page or up to five following pages.

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## INDEXES

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## INDEXES

There are three different sets of index, an index of names appearing in the commentary, an index of subjects in the commentary, and, an index of books to which the commentary refers but the major books of hadith like Bukhari, Muslim, etc. are not mentioned. The numbers against each entry refer to the pages and an 'f' following a number implies that the entry is repeated on that page or up to five following pages.

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### Anwar ul-Bayan

Mawlana Ashiq Ilahi Bulandshahri رَحْمَةُ اللهِ عَلَيْهِ is a renowned, recognised religious authority. He was a prolific writer and there are a number of books to his credit covering a wide range of religious subjects. His commentary on the Qur'an, Anwarul ul-Bayan, speaks highly of his deep knowledge and learning. He has written an exhaustive commentary on each surah of the Qur'an – nay on every *ruku'* or section and quoted earlier authorities. His work is interspersed with the Prophet's ﷺ sayings and with interpretations of the learned *sahabah* رَضِيَ اللهُ عَنْهُمْ like Sayyidina Ibn Abbas رَضِيَ اللهُ عَنْهُ, Ali ibn Abu Talib رَضِيَ اللهُ عَنْهُ and Ibn Mas'ud رَضِيَ اللهُ عَنْهُ and the notable *tabi'in* like Abdullah Ibn Mubarak رَحْمَةُ اللهِ عَلَيْهِ, Hasan Busri رَحْمَةُ اللهِ عَلَيْهِ, etc.

He has explained the Qur'an by the Qur'an itself and by the ahadith and then by the opinion of recognised exegetes. He has not hesitated in recounting historical events and related episodes and has drawn conclusions and rulings therefrom.

In supervision of Mufti Afzal Hussain Ilyas a team of translators has rendered the Urdu commentary into lucid and easy-to-understand English. He has not failed to explain Arabic terminology with its corresponding English word in paranthesis. He has also given apt headings and sub-headings of chapters and paragraphs. This commentary is a valuable addition to Islamic literature.

Darul-Ishaat has published this commentary with the permission of Mawlana Ashiq Ilahi رَحْمَةُ اللهِ عَلَيْهِ and Mawlana Ilyas. A comprehensive glossary in the five volumes and indices of subjects and names at the end of each volume are included.

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